The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis

AND SECOND ADVENT MESSENGER,

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MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

PUBLISHING COMMITTEE:
D. MATHEWSON, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKENSON.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE LAMB OF CALVARY.

TUNE—*"Life's cleansing fountain."*

What means those deep, unearthly moans,
That sound from Calvary?
They are "the man of sorrow's" groans,
While hanging there for me.
Eloi, Eloi, Sabacthani,
The Lamb of God exclaims,
He closed then his languid eye,
Then dies 'mid torturing pains.

Behold him hang with thorny crown,
And see the crimson tide,
Warm, gushing blood, 'tis streaming down
From hands and feet and side.
O never, never, love so deep,
Did men nor angel's see;
Ah! who that loves can fail to weep
O'er gory Calvary.

Love's fountains opened, vast and pure,
'Tis ever running free;
It cannot fail to heal and cure,
Come, mourner, taste and see.
Here every hungry, thirsty soul,
That pants for purity,
Can come by faith and be made whole;
Haste! Jesus pleads for thee.

O Lamb of God, thy saints shall raise,
When they immortal stand,
An ever-onward song of praise
Through Canaan's sacred land,
To him that saved them by his blood,
The Lamb of Calvary,
And made them kings and priests of God,
Eternal glory be.

Ashburnham Depot, Mass. S. S. BREWER.

For the World's Crisis.

MAN NOT AN "IMMORTAL SOUL."

(*Concluded.*)

It is necessary to our purpose to consider the *modus operandi*, or *method of operation*, of God in putting on the spirit-body life, when the soul-body life has been put off. We do not suppose ourselves capable of doing this clearly, or going further than the "word" goes, or even as far; but there is great light in the "word" on the subject. To do this, we shall find it necessary to refer to a few verses following the one last quoted; to wit., 1 Cor. 15: 45, and onward, as follows:—

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

We make this quotation thus extended, as we find in it by careful study a deeper meaning than we have been wont to find; and it is a wonderful statement of the point under consideration, and so subserves our purpose in a marked manner. We have the two Adams taken to represent the two kinds of life. Adam the first to represent his posterity in "soul-life," and Adam the second, Christ our Lord, as the quickening Spirit, or Spirit-life giver. The first Adam being made a "living soul," was, according to Paul in this chapter, a soul-body man. He lost that soul-life which he possessed, being sentenced to death, and his posterity shared the inevitable death with him. So the second man, "the Lord from heaven," must first be made a curse for us, a curse by taking our soul-body nature, or so much of the first Adam's nature as he could, through his mother Mary, not having a human father; so Paul states it in Heb. 2: 14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

That moment, therefore, that he took that nature upon him, he became a subject of death in Adam, the death under the law, that held the whole race of Adam's soul-body descendants; and hence Paul's argument that he "took part of the same, that through death," etc., showing that he could not die unless he took it; but he could and must die if he did take "part of [or in] the same." He not only was thus physically prepared for his work, but he became obedient *unto "death."* So he had "power," or liberty, by means afforded him, "to lay down" his "life," as he said. And that was not all. He was begotten by the Spirit of God, and was, by that begetting, possessed of the divine nature, and having that spirit, not by measure (John 2: 34), but without measure, i.e., by obedience, was qualified for a resurrection from the dead, to deliver himself and the children from death; they who through fear of death are "all their lifetime subject to bondage," so the time came for him to die; to pay the debt of the race by dying with it; "for," or on account of the living soul, the mortal Adam, he *died.*

Christ died according to the Scripture, and then the Spirit raised him from the dead, and having spoiled principalities and powers, he made a show of them openly, or revealed their weakness and imbecility. "Being put to death in the flesh [or soul-body], but quickened by the Spirit," he now no longer has an earthly motherhood, but the Spirit, which raised him from the dead, has advanced its work in him, till from its begetting work, it has advanced to that quickening which has made him to be a "quickening spirit," or a spirit-body; and he is "the first-born among many brethren" (Rom. 8: 29), that they (the brethren) "might be conformed" by the same "operation of God, who hath raised him from the dead" "to" his "image," and have bodies like his glorious body—his *spirit-body;* which, as such, has that *quickening power*, spoken of, that "quickeneth whom he will," being a "quickening spirit" now, for, "being raised from the dead," he "dieth no more; death hath no more dominion over him," and he "hath life in himself"; so that the apostle could say, "If the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal [or soul] bodies."

If, therefore, that spirit "dwell in" a man, he is "begotten" of God, according to John and others, and has the "first fruits" of the Spirit, or the spirit of adoption. He can cry "Abba Father," or my *second Father;* for as Abba, the Syriac for father, is an alien untranslated word, so the first father of the race, or man of the earth, the earthy, is an alien, and a foreigner, and needs quickening by the Spirit; hence a work must be done which will give the Spirit, which raised Jesus from the dead, to those of the soul-body race of the earthy man, sending it forth into their hearts to dwell in them, thus begetting them "unto a lively hope," and so transferring their fatherhood to God, so that they can call him *Father*, and wait for the adoption, to wit, the redemption of the body from the soul, or natural life, and making it a *spirit*-body, when the Spirit of God, taking the place of both "the breath of life" and the soul-life of the natural man, shall so constitute and make the life, that there shall be no more dependence on the earthly motherhood or fatherhood for existence, or on breath or blood, but a completed new mode of existence for the body, by the Spirit of God, making it, by the same synecdoche, by which soul-life now makes man a soul, a *spirit*-body being; and yet not such a being as an angel-spirit, which hath not flesh and bones, or such a spirit as God is.

There never was such a form of existence as the immortal saints will be, and they will be forever a signal evidence of God's wonderful power, through Christ's salvation, to save human beings, and make them live forever, by giving their bodies a spirit mode of existence, in the place of the "soul" mode, so permitting the body to live without decaying life, and proving Paul's words that "this mortal shall put on immortality"; not this immortal soul shall put off at death this mortality, but this which is mortal-soul life shall, in the resurrection, put on immortal spirit-life, or the "sown" soul-body shall be raised to a spirit-body.

The spirit of adoption, or of the begotten state in which we now are, as a church, is the beginning of that work which shall be completed when the body shall be thus redeemed from the corruptible soul-life, and put on the incorruptible spirit-body life, and the *whole* man shall be redeemed from the "earthly" of the first man, and put on the "heavenly" of the second man. When in that state, the new existence begun here in the mind will be completed, and the saying shall come to pass, "*Death is swallowed up in victory.*"

It is true that "flesh and blood cannot inherit the kingdom of God"; because they are of the "first man," the "earthly," the "natural"; hence the necessity of a change. God intends to thoroughly redeem his people, and he will, and give them a higher, far higher, brighter, better life than they have here. We shall therefore have flesh there in the spirit body.

Paul, in arguing this point, and in answering the "fool's" question, "How are the dead raised up, and with what body do they come?" before he fully answers the question, and tells us it is a spiritual body, or a body whose *life* is in and by the Spirit of God, argues the question by citing us to the fact, that there are known to be different kinds of flesh in the world, of birds, of beasts, of fishes, of men; and then refers to the glory of the earthly and the heavenly bodies, and even the difference in the heavenly, as though he would say, "From what we know of different kinds of flesh, already in existence, there may yet be the flesh of a "spiritual body," differing from these mentioned, as the glory of the celestial is above the glory of the terrestrial, or as the glory of the sun is above the glory of the moon; or as one star differs from another, a body so permeated and filled with the Spirit of God, that even gets all its life by that Spirit, so that it shall be painless, not susceptible of fatigue nor disease, and yet full of the liveliest sensations, of pleasant feelings, of ecstasies, of transports, of buoyant joyousness. We can imagine, but do not know, what painless spiritual body-flesh will be. Christ has it now, and he is "alive forevermore." He has led "captivity" itself "captive," and his people shall have bodies like his glorious body, and be tangible spirit-body beings, with flesh and bones, but no *blood* or *soul-life*—a life ever wasting, and requiring new supplies for the waste of the body; but this new life is a check to waste and decay. It keeps it forever away. Oh, how far superior is that life to the present. O joy, for the amazing change is soon to be experienced by the waiting church. Amen and amen.

Let us ever be careful to cling fast to the word of life on this question, and be constantly on the alert for errors in theory and example; allowing ourselves in neither, not getting an interchangeable mixture of soul-life and spirit-life, or a theory of either immortal souls now, or ever in the future; but only immortal life, given by the Spirit of God, by which the body shall partake of the Spirit, which shall give it life, and fill every particle, to make it an immortal, spiritual body.

How much clearer and more satisfying is this scriptural view, than any popular theory which corrupts the word of God. All is simple, plain and harmonious, and completely shows that, while man is possessed of animal-soul-life, in common with the beasts of the field, he has a moral nature, and is capable of living forever. L. C. McKINSTRY.

RESURRECTION OF THE DEAD.

"Thy dead men shall live."—ISA. 26: 19.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."—REV. 20: 13.

The first passage is a prophetic "song" of triumph and safety, that shall burst from the lips of Redeemed Israel in "that day" when "He shall swallow up death in victory; and salvation will God appoint for walls and bulwarks. And the earth shall cast out as an abortion her dead tyrants.

The last passage of scripture describes the fulfillment of the first, as the beloved John took a bird's-eye view of the final catastrophe of nature, and the events immediately connected with the coming of the Lord. Although both are written from a prophetic stand-point, they stand in relation to each other as a prophecy and fulfillment,—Isaiah prophesied of an event he did not distinctly see; John with clearer vision, beheld the sublime panorama as it rolled before him.

The word resurrection (from the Latin *re* and *surgo* TO RISE,) means "A rising again; chiefly, the revival of the dead of the human race, or their return from the grave, particularly at the general judgment."

That can only be "raised again" which has been thrown down. That can only be thrown down, which has once stood. We know that the body falls down in corruption and death. "*Man dieth.*" "Dust thou art, and unto dust shalt thou return." The Spirit returns to God who gave it, but the *man* dieth.

Shall he live again? Shall bodies that have been decomposed for ages, be reorganized and revitalized in identical physical perfectness? Shall the iron bars of the tomb be rent asunder, and the dust of the valley burst in twain, to let the reorganized dust-man leap from his bed of corruption into a world of of life? And shall those decomposed bodies whose particles of matter have been separated to the four winds, and each particular particle—one from the east and another from the west, one across mountains, another from the sea, one from sandy depths, and another from ærial heights,—shall these particles at some superhuman mandate fly with electric quickness and take their respective positions in the organized temple of human life?

How with the cannibal—the man-eater,—where one body enters into the physical composition of another body,—shall they live? Shall all the dead be raised, or only a part, or shall none of the dead be raised? If a part only of the dead are raised, why a part and not all? By virtue of what prerogative are a part raised and not all? Let us consider,

I. The objections indicated in these questions.

1. It is objected that there is no God that made man, therefore there will be no God to raise him from the dead; consequently there will be no resurrection of the dead. Man exists from natural causes.

Man does not exist from natural causes, unless the fact that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," be a natural cause. If nature made man, and gave him life, why does she not preserve forever both him and it? But man is himself a part of nature. According to this, man made himself, which is too absurd for sensible people to admit for one moment. But if it be claimed that the absence of one of the elements of organized life produces death, then to return that element ought to produce life. For example; On this principle, if a man freezes to death, thaw him, and he ought to come to life. If he dies from heat, cool him, and he ought to live again. If a want of electricity produced death, a galvanic battery ought to restore it. But these results are contrary to existing facts. Nature instead of being a producing power, was itself produced. Nature cannot perpetuate eternally human life; therefore something else did; that something we call God. That God that had power to give man life at the beginning, has power to give man life again.

2. But it is affirmed that the human "form divine" came to its present state of perfection and nobility by progression. The law of progression cannot raise a man from the dead; therefore there will be no resurrection of the dead. It is asserted that in the beginning this planet was composed entirely of water, without telling us where the water came from. In this water was sediment which settled at its centre, "until the dry land did appear." From this mud sprang certain small, very small aquatic animals, which progressed to tadpoles, which progressed to frogs, which progressed to turtles, which progressed to unamphibious quadrupeds, which progressed to larger quadrupeds, which progressed to smaller bipeds, which progressed to monkeys, which progressed to orang outangs, which progressed to negroes, which progressed to Malays, which progressed to the noble white men who have just discovered their origin; which assertions are all humbug; for 1. They cannot tell us where the water came from. 2. They cannot tell us where the sedimental mud originated. 3. They cannot tell us how, in the sedimental mud there came to be organized animal life. 4. They cannot tell us where the law they love so dearly, and talk of [illegible], originated. Until they can explain these fundamental objections, their theory is as helpless as a still-born babe. But such a law of physical progression is notoriously false. According to this law of progression we should see tadpoles swelling up with the law of progression, and being transmuted into frogs. If progression was the fundamental law of nature by which man came to his present state and condition, he must according to this law progress forever. But man's physical nature does not thus progress. No fact is taught plainer by science, than that every animal has preserved with exactness its original genus. Skeletons that have been buried for hundreds and thousands of years, demonstrate this fact. Races of giants, who are now extinct, have been found, but none have ever progressed to fill their place. Therefore, the law of progression as taught by infidels is untrue. Therefore man came to his present state without such progress. Therefore the being we call God created him. "Male and female created he them." The God who organized man from the dust, can reorganize man by a resurrection from the dead.

3. But it is asserted that indeed the God of the Bible could not find every particle of matter that composed the human body. A body is burned. Some of its particles may be blown into the mountains, and enter the composition of the sturdy tree, which for ages may have been separated and changed into others. Other particles may have been blown into rivers, and carried into the sea, and tides may have washed them around the globe to finally enter into the organism of "the finny tribes of the deep." Grant it. But the God who gave life to, and watches with unerring care, billions and trillions of minute creatures which cannot be perceived by the human eye; who causes billions of grass blades to spring up by the silent impulse of his own changeless law; who numbers the very hairs of our head; whose angels guard the living, and have charge of the silent dust until they shall be summoned to gather them to the harvest of the world,—such a God could find, if need be, every particle that composed the living body, and put it in its proper place. If it were the Hindoo god, or the objecting infidel's god, there would be a signal failure. But the God of the Bible can do it. Amen. He will vindicate his justice by judgment, and all the ends of the earth shall see the salvation of our God.

4. But it is further objected that the particles of matter that compose the human body are constantly changing. By sensible and insensible perspiration, and the breath, we are constantly sending off worn out particles of matter, while from the nutriment of our food we are as constantly receiving new supplies to take the place of the thrown off material. Thus a continuous change is being wrought throughout the entire physical system. This change becomes entire, on the average, once in seven years.

A man dies at the age of forty-nine years, has had seven different bodies so far as the material particles are concerned, as the seven could not be his body, and no one of them represent his whole, therefore it would be impossible to have a resurrection of the body.

I grant the particles change, according to the language of the objector. One fact is certain; that the man whose body had changed seven times, had preserved his identity. God can change it once more and preserve its identity. Why not? He can if he will. Will he thus raise the dead? "Thy dead men *shall live*, together with my dead body *shall* they *arise.*"—*The Treasury.*

SELECTIONS FROM WHATELY.

"The question, What religion is true? and the question as to the way in which the professors of a religion we deem to be false should be treated, are often confounded."

"It should never be forgotten that he who declared he could have called in the aid of more than twelve legions of angels, and to whom all power was given in heaven and in earth, sent forth his disciples not to subjugate or to coerce, but to 'teach all nations.'"

"Men too often employ that violence in the cause of what they believe to be divine truth, which Jesus himself and his apostles expressly forbade in the cause of what they knew to be divine truth."

"The distinction between a civil or political right on the one hand, and a moral right on the other, is of incalculable importance. By rights of conscience is to be understood, not necessarily that every one is right in the religion that he adopts, but that his neighbors have no right to interfere with his right. A man has a right—not necessarily a moral right—to worship God according to his conscience, without suffering any hardship at the hand of his neighbor for so doing."

"As no tree is withered by the frost of the polar regions, or by the scorching winds of the Arabian deserts, because none can exist in those regions; so there is no actual persecution in those countries where persecution has done its work, in crushing and preventing all resistance to religious error. Therefore, the absence of the infliction does not imply the absence of the spirit of persecution."

"Persecution is not wrong because it is cruel; but it is cruel because it is wrong."

"As a narrow or a larger room is equally a prison if a man is forced to remain confined in it; so the narrowing or the enlarging the bounds of orthodoxy does not constitute the absence or the presence of persecution."

"A man cannot be said to be at liberty, or to exercise his own judgment, if another, however rightly, decide for him; if he is not left to himself to take which side of an alternative he thinks fit. To say that religious liberty does not imply irreligious liberty, is to say of a person that he is at liberty to remain within the walls of a prison, but not at liberty to leave it."

"All men wish to have truth on their side; but few to be on the side of truth."

"Men miss truth more often from their indifference about it, than from intellectual incapacity."

"Falsehood, like the dry rot, flourishes the more in proportion as air and light are excluded."

"The judgment is like a pair of scales, and evidences like the weights; but the will holds the balance in its hand; and even a slight jerk will be sufficient, in many cases, to make the lighter scale appear the heavier."

"Some persons follow the dictates of their conscience, only in the same sense in which a coachman may be said to follow the horses he is driving."

"When people have resolved to shut their eyes, or to look only on one side, it is of little consequence how good their eyes may be."

"Though not always called upon to condemn ourselves, it is always safe to suspect ourselves."

"We should study to be wise, not above Scripture, but in Scripture; to learn, not the things which God has concealed, but what he has revealed."

"He who would desire to have an accurate description of party-spirit, need only go through Paul's description of Charity, reversing every point in the detail—*Ex.*

For the World's Crisis.

THE VINTAGE.

The wicked are scoffing in the end of probation,
The Lord is soon coming to take his saints home;
The harvest is passing, the summer is ending,
Like the gleaming of grapes when the vintage is done.

The earthquakes do rumble throughout the creation,
And Jesus will come on his dazzling throne;
All hail to those signs of the saints' soon salvation,
When the harvest is past and the vintage is done.

The sea in commotion, the tidal waves foaming,
They tell us the story that Jesus will come;
The nation's perplexed, creation is groaning,
The harvest is passing; soon the vintage is done.

On a bright shining cloud, in splendor and glory,
Surrounded by angels to earth he'll descend;
All the saints then awakened will shout the glad story,
The harvest is past, and the vintage is done.

May we all meet in glory on that blessed morning,
And shout hallelujah with Christ on his throne;
Be saved in the kingdom, forever adore him,
When the saints are all gathered, and the vintage is done.

N. F. NASON.

THE JUDGMENT.

Our Lord Jesus Christ is ordained by God the Father to be the Judge of quick and dead.

This truth stands upon the firm basis of Scripture authority. You have it from his own hand, "The Father judgeth no man, but hath committed all judgment unto the Son." John 5: 22. And so the apostle, "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Acts 17: 31. And again, "In the day when God shall judge the secrets of men by Jesus Christ." Rom. 2: 16. We will here show the certainty of a judgment to come; the quality and nature of it; and that his being appointed Judge of the world is a special part of Christ's exaltation.

I. *The certainty of a judgment.* This is a truth of firmer establishment than heaven and earth. It is no devised fable, no cunning artifice to keep the world in awe; but a thing as confessedly true as it is awfully solemn. For,

1. As the Scriptures just cited (with 2 Cor. 5: 10; Eccles. 12: 14; Matt. 12; 36; and many other passages) plainly reveal it; so the justice and righteousness of God require it should be so. For the Judge of all the earth will do right. Gen. 18: 25. Justice requires that a difference be made between the righteous and the wicked: Say ye to the righteous. It shall be well with him; wo to the wicked, it shall be ill with him." Isa. 3: 10, 11. But no such distinction is generally and fully made in this world. Yea, often the wicked prosper, and the righteous perish: "There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness." Eccles. 7: 15. Here the "wicked devoureth the man that is more righteous than himself." Hab. 1: 13; as the fishes of the sea, where the great and strong swallow up the small and weak. And even in courts of judicature, where the innocent might expect relief, they often meet with the worst oppression. How fairly and justly therefore doth the wise man infer a judgment to come from this consideration: "I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in my heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work," Eccles. 3: 16, 17; which denotes that the judgment to come is often the only relief and support with which the innocent may quiet and comfort themselves. "Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord." James 5: 6, 7. It is confessed that sometimes God vindicates his providence against the atheism of the world, by particular strokes upon the wicked; but this is rare. And as one of the fathers well observes, "If no sin were punished here, no providence would be believed; again, if every sin were openly punished here, no judgment hereafter could be expected."

2. Besides, man is a reasonable being, and every reasonable being is an accountable being. He is a subject capable of moral government. His actions have a relation to law. He is swayed by rewards and punishments. He acts by counsel, and therefore must expect to give an account of his actions. "So then every one of us shall give an account of himself to God." Rom. 14: 12. All the gifts of body, mind, estate, time, etc. are so many talents committed and intrusted to us by God; every one has at least one talent; and a time to render an account for all will come. Matt. 25: 14, 15. We are stewards, and stewards must give an account, in order to which there must be a day of judgment.

3. *Our own conscience* gives clear evidence of this truth. Lo, it is engraven legibly upon every man's own breast. Every one hath a tribunal in his own conscience, which both accuses and excuses for good and evil, and which it could never do, did it not forebode a future judgment. In this court, records are now kept of all we do, even of our most secret actions and thoughts. But if no judgment, what need of records? Nor let any imagine that this may be but the fruit of education; that having heard such things, we are groundlessly alarmed. For if so, how comes it to obtain so universally? Who could be the author of such a common deception? But let us consider,

II. *What manner of judgment* this will be.

1. It will be a great and awful day. It is called the "judgment of the great day." Jude 6.

The manner of Christ's coming will be awfully solemn. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4: 16, 17. Christ shall come forth out of heaven, with the shouts of angels, above all which shall the voice of the archangel be distinctly heard. And after this, the trump of God shall sound. The dead being raised, shall be gathered before the great throne on which Christ shall sit in his glory; and there by the angels they shall be divided exactly to the right and left hand of Christ. Here will be the greatest assembly that ever met; where Adam may see his numerous offspring, even as the sand upon the sea-shore, which no man can number. And never was such a perfect division made. There were apparent separations of the righteous and the wicked in this world, but no other separation was like this. The saints shall meet the Lord in the air; the Judge shall sit upon the throne, with all the saints round about him; the wicked remaining below upon the earth, to receive their final doom.

These preparatives will make it awful; and much more will the work itself, on which Christ now comes, be awful. It is "to judge the secrets of men," Rom. 2: 16; to sever the tares from the wheat; to present every man in his real character; and according as he shall be found on that trial, to sentence him to his everlasting and immutable state. O what a solemn thing is this!

And no less will the execution of the sentence make it a great and solemn day. The heart of man cannot conceive what impressions the voice of Christ, from the throne, will make, both upon believers and unbelievers.

Imagine Christ upon his glorious throne, surrounded with myriads and legions of angels, his royal guard; a poor unbeliever trembling at the bar; an exact scrutiny made into his heart and life; the dreadful sentence given; and then a cry, while he is delivered over to the executioners of eternal vengeance, never, never to see a glimpse of hope or mercy more.

Imagine Christ, like the general of an army, mentioning with honor, at the head of all the hosts of heaven and earth, the services that the saints have done for him in this world; then justifying them by open proclamation; and then their mounting with him to the third heavens, and entering the gates of the city of God, in the noble train of saints and angels, to be forever with the Lord. Oh what a great day must this be!

2. As it will be an awful and solemn judgment, so it will be most exact and critical. The name of the Judge is, the "Searcher of hearts." His eyes as a flame of fire, pierce to the dividing of the heart and reins. It is said, Matt. 12: 36, that men shall then give an account of "every idle word that they shall speak." It is a day that will perfectly discriminate the character of every man. No hypocrite can escape. Justice will hold the balances in an even hand.

3. It will be a *universal* judgment, "We must all appear before the judgment-seat of Christ." 2 Cor. 5: 10. "Every one of us shall give an account of himself to God." Rom. 14: 12. Both those that were under the law, and those that, having not the law, were a law unto themselves. Rom. 2: 14. Those that had many talents, and he that had but one talent, must appear at this bar; those that were carried from the cradle to the grave, and he that stooped for age; the rich and poor; the father and the child; the master and servant; the believer and the unbeliever, must appear in that day. "I saw the dead, small and great, stand before God, and the books were opened." Rev. 20: 12.

4. It will be a *convicting* judgment. All things will be so clearly presented, that the sentence of Christ, both on saints and sinners, shall be applauded. "Righteous art thou, O Lord, because thou hast judged thus." His judgments will be as the light that goeth forth. So that those poor sinners whom he will condemn, shall be first self-condemned. Their own consciences shall be forced to confess that there is not one drop of injustice in all that sea of wrath into which they are to be cast.

5. It will be a *supreme and final* judgment, from which lies no appeal. It is the sentence of the highest and only Lord. "As the ultimate resolution of faith is into the word and truth of God, so the ultimate resolution of justice is into the judgment of God." This judgment is supreme and imperial. Christ is the only Potentate, 1 Tim. 6: 5; the sentence once passed, its execution is infallible. So you find it in the judicial process given us, Matt. 25; when the sentence is pronounced by Christ, it is immediately added, "These shall go away into everlasting punishment, but the righteous into life eternal." This is the judgment of the great day.—*"Fountain of Life," by Flavel.*

—The whole of a well-spent human life is but the development of a noble thought, and that thought is "godliness."

THE BIBLE TRIUMPHANT.

92. *Abraham departed to go to Canaan.*—"And Abram took Sarah his wife, and Lot, his brother's son, . . . and they went forth to go into the land of Canaan, and into the land of Canaan they came."—Gen. 12: 5.

Abraham went, not knowing where.—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went."—Heb. 11: 8.

There is not a shadow of inconsistency here. The Lord called upon Abraham to leave his country, his kindred, and his father's house, and go into a land which he promised to show unto him. "So Abraham departed, as the Lord had spoken unto him." He implicitly believed the words of Jehovah, and "went out, not knowing whither he went"; but the Lord led him on, until he came into the land of Canaan, and *then* "the Lord appeared unto Abraham and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord who appeared unto him." If Abraham knew when he came forth that it was the land of Canaan which the Lord designed to give him (as the skeptic basely insinuates), why was it necessary for the Lord to appear to him on his arrival there, and tell him that which he knew already?

We are weary of explaining propositions like the above, which are so simple that they *need* no solution, and were it not that the little work before us is considered the "strong tower" of infidelity, we should have thrown it aside long since, in disgust.

93. *Abraham had two sons.*—"Abraham had two sons; the one by a bond-woman, and the other by a free-woman."—Gal. 4: 22.

Abraham had but ONE *son.*—"By faith Abraham, when he was tried, offered up Isaac, . . . his only begotten son."—Heb. 11: 17.

The only difficulty in this proposition is in the text in Heb., where Isaac is spoken of as the only begotten son of Abraham, while the patriarch was the father of another child, according to the flesh. But this apparent obscurity of expression is at once removed, by a careful reading of the text and its connections. Please notice. "By faith, Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called." Hence we see at once that the text does not say that Isaac was the "only begotten son *of whom* [or *concerning* whom, according to Dr. Doddridge] it was said, That in Isaac shall thy seed be called." Still, Isaac might very properly be called the only begotten son, in a *legal* point of view, as he was the only child of Abraham's lawful wife, the heir of his father's property, and the heir of God's promises to Abraham's seed.

94. *Keturah was Abraham's wife.*—"Then again Abraham took a wife, and her name was Keturah."—Gen. 25: 1.

Keturah was Abraham's concubine.—"The sons of Keturah, Abraham's concubine."—1 Chron. 1: 32.

The boasted "contradiction" between these two texts vanishes like dew before the sun, when exposed to the candid light of honest investigation. A close examination of Gen. 25: 1, explains the matter clearly, for the word that is here rendered "wife," is in the Hebrew *ashaw*, and its primary definition, as given by Gesenius, is—"A woman, female of any age or condition, married or unmarried." It is used in Cant. 1: 8, in the expression, "O thou fairest among women." It is applied to unmarried females, in Gen. 24: 5; also in Isa. 4: 1. It is used as the name of the sex, and is thus applied to animals, to denote the female, in Gen. 1: 2. Frequent in the phrase, *lakah lo leashaw*—to take to one's self a woman for a wife. See Gen. 4: 19; 6: 2. Spoken also of a concubine, in Gen. 30: 4, and in Judges. It is also a term of reproach for a man who is weak, cowardly, or effeminate, as in Isa. 19: 16; 3: 12; Jer. 51: 30; also Nahum 3: 13. This being the definition of the word, as given by the best authority we have, the text ceases to present even the semblance of a contradiction to 1 Chron. 1: 32. Even admitting that the word *ashaw* denotes a wife, in the above connection, the difficulty is obviated by a critical definition of the word concubine. It is thus defined by Webster: "A wife of inferior condition; a *lawful* wife, but not united to the man by the usual ceremonies, and of inferior condition. Such were Hagar and Keturah, the concubines of Abraham, and such concubines were allowed by the Roman laws." See Webster's Unabridged Dictionary. Hence the infidel's case is rendered hopeless by the light of truth.

"Bible Triumphant," by Mrs. H. V. Reed.

For the World's Crisis.

"UNDERSTANDEST THOU WHAT THOU READEST?"—Acts 8: 30.

How frequently do we hear those who have been led to embrace clearly and literally the teaching of the divine word exclaim, "How much better I enjoy reading the Bible than I formerly did. I used to read it without understanding it; now I find a meaning in every verse." In conversation recently with one who had attended some of the tent-meetings the past season, under the supervision of Bro. Wellcome and others, he remarked that the Bible seemed to open, at each reading, with renewed delight; he seemed to see in every promise to the faithful, the elements of a soul-saving platform. Now this is but the expressed sentiment of very many others who have gone to the Bible with unprejudiced minds, freed from the myths of tradition, and untrammeled by sectarianism.

To such, as to Luther, Wesley, Whitfield, and the reformers of all ages, the Scriptures present a vivid and sanctifying light on every duty of life, till they become strong in the Lord and in the power of his might.

"Hail! sacred truth, whose piercing rays
Dispel the shades of night,
Diffusing o'er a ruined world
The healing beams of light."

Upton, Me. W. A. MANNING.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 5, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

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☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ PHEBE M. RICHARDSON—Will you please let us know what Post Office your paper goes to?

☞ M. F. WISTROM—Ellen Porter and P. C. PARRISH take the Crisis at Appleton, Wis.

☞ J. L. McFARLAND—We are out of Admonitions We send Thessalonica in cloth, as we have not got it in paper.

☞ SARAH E. HOYT—Your money received.

☞ CHARLES P. HUTCHINS—"Christ our Life" is out of print.

☞ F. TRIPP—Money received, and paper sent.

☞ E. H. ALLEN—We have none.

☞ JANE A. BENSON'S P. O. address is 260 South 2nd Street, Brooklyn, N. Y., Missionary.

☞ H. F. CARPENTER'S P. O. address is now *North Springfield, Vt.*, instead of Danielsonville, Ct.

☞ BRO. O. BENDIXON'S P. O. address is No. 2 Bowling Green, New York.

☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

☞ PLEASE REMEMBER

That *all* letters, telegrams, or notices, ordering books, tracts, or papers, or for insertion in the Crisis, or for any other business connected with this office, should be addressed to the Editor, or to the Business Agent, and *not* to the clerks; as their letters, being regarded as *private* and not for the office, are not opened in their absence. AG'T.

NEW YEAR.

WE WISH ALL OUR READERS A HAPPY NEW YEAR IN THE LORD.

THE NEW YEAR.

We receive a stimulus when we come to the new year, not felt at other times. It is well to take advantage of this and turn it to good account. It is a favored season to break off from bad habits, and form good ones. Has the reader done this? If so, we know the hand would be given with much pleasure in the hearts new year's greeting. Would that we had you now by the hand, and could say *Be firm;* do not look back; put on "the whole armor of God," that you may make a certain victory over every bad habit. Only the "pure in heart" have the promise of eternal life. Without holiness no man shall see the Lord. All depends on how we live. Let us live in 1870 better than ever. We must expect sharp trials, but the Lord will help us to meet them all with triumphant success, if we trust and obey him. Let us put all on the altar, and keep it there. Let no murmur escape our lips, nor rankle in our bosoms. "Be *patient toward all men.*" Many things will go wrong, but do not fret. Let our days in 1870 be cheerful in the Lord. Be kind and gentle in the family, in the church, every where. Keep *shining*.

This year may be our last to work in the vineyard of the Lord. Let every action, word, and thought, be in harmony with the Spirit of Christ. Be at peace with every one and have the eye single to the glory of God, that the whole body may be full of light. Grand and glorious events are close at hand; let us be all ready for their coming. Throw off every weight, and each besetting sin, that the race may be finished with joy triumphant. Soon the saints will be singing "Alleluia!" "For the marriage of the Lamb is come." Are we "ready?" "They that were *ready* went in with him to the marriage, and the door was shut." Which side of the door would the reader be found if the marriage were to take place this day? Would there be danger of being among those who come "afterward, . . . saying, Lord, Lord, open unto us?" O let us "*watch*," and make sure work for the kingdom. These last moments of time are precious. Let not one be wasted in idle talk, or unholy pursuits. Let every one tell for good.

In conclusion, we wish to say again, We wish every reader a HAPPY NEW YEAR IN THE LORD. We hope to make our weekly visits more pleasant, profitable, and cheering than ever. We purpose to spare no pains to accomplish such a result. Please pardon all our past weaknesses, errors in judgment, neglect of duty, mistakes, words not fitly spoken or written,—every thing that has grieved in the least; and pray for us that we may be filled with divine wisdom, "that is from above," which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits."

As we ask universal pardon, we most heartily bestow it to every one upon the planet. The Scriptures tell us most expressly that if we have "hatred" or "variance," we "shall not inherit the kingdom of God." And again, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 15. Let us be extra watchful, and allow no wicked feeling to have a place in our hearts in 1870. Our conduct this year may decide whether we shall have eternal life, or be destroyed. What "a grand and awful time" is the one in which we are living. The long-looked for event, of which prophets have written, poets sung, apostles spoken; for which martyrs suffered, and every good man has anxiously longed, is now at the door. It is the coming of the Redeemer to set up his everlasting kingdom; the dawning of the morning of glory upon paradise restored, upon Eden in bloom again, when all once more, and for ever, will be not only "*good*," but VERY GOOD. *Let us be there.*

RULES OF LIFE.

We wish to repeat some rules of life to be adopted at the beginning of the new year. We commend them to all, and feel sure that their observance will not produce sorrow. Are they not right? Do you say, Yes? Then please adopt them, and carry them into rigid execution. They are as follows: By the help of the Lord, I am resolved,—

1. To speak evil of no one.
2. To speak no unkind words to any one.
3. To bear every thing patiently.
4. To avoid all joking.
5. To forgive every one.
6. To return good for evil.
7. To judge no one.
8. To allow no evil imaginations.
9. To give one tenth of all I receive.
10. To do all to the glory of God.

TRACTS.

We have frequently spoken of the importance of circulating tracts, but we fear our Brn. and Srs. are not sufficiently awake to the subject, that they do not realize how much good can be done in this way. If all knew what we could do, and could hear what we hear, read what we read, we feel sure that hundreds of dollars would be given where tens are now. When there is such a wide door open for us to do good, will the Savior say "Well done," if we do nothing? Come, Brn. and Srs., send a new year's gift to the tract fund. Let us make this a leading work *this* year. Let the children give their cents and dimes. All can help. Is it not time to make a *sacrifice* unto the Lord? "It is more blessed to give than to receive." Try it and get the blessing. Do not say, I will think about it, but decide to commence active operations at at once. Sit down this evening and send a letter with a donation for tracts. We are confident if our advice be taken, it will occasion no remorse to the giver, but will bring gladness to many hearts, and accomplish great good. Let us do all the good we can, while there is an opportunity. Our working days are about ended. Have we done what we could? The primitive christians were noted for their spirit of sacrifice for the good of others. Let us imitate them more closely in this respect, for the Lord expressed approbation for their liberality. The Lord does not forget the "cheerful giver." There is no risk in doing much for the benefit of others. It will return in peace and joy, which are of more value than diamonds. "The liberal soul shall be made fat." Are there not some lean ones? The cause may be in withholding "more than is meet." Let there be a careful examination, and prompt action. This is the time to act wisely. Let none perish for lack of the knowledge that we are able to supply.

NEW SUBSCRIBERS.

We are receiving many new subscribers. Accept our thanks for such favors. We think a little effort would add thousands. The time has come when good people are hungering after just what our readers are feasting on every week. They have only to become acquainted with "our paper" to be interested and profited. Let every reader try to introduce it to his neighbors, that they may enjoy the feast also. The light on the blessed hope is too good to be put under a bushel. Let it *shine*.

BIDDEFORD AND LAWRENCE.

We spent Dec. 19th and 26th in Biddeford, Me., and Lawrence, Mass. We were much pleased with the deep interest to hear, manifested by the people in both places. They seem more anxious than ever to hear the preaching of those who are looking for the coming of the Son of man. At Biddeford the house was crowded, including aisles, gallery, and the standing room about the stove; and it was said as many went away for want of room as were in the house. While the people were so anxious to hear, they are very slow to act. They have resisted the evidences of Christ's coming so long, it is hard for them to yield at this late hour. They wonder why this and that popular minister and professor do not see the evidence, and declare it as well as those who are doing it; but if they would step into the fair, or some other scene of church amusement, they might guess at the reason. It must not be expected that those who love pleasures more than God, will be found watching for the coming of Jesus. They are just the ones, according to the Scriptures, on whom the event will come as a thief. If church members were over eating and drinking with the drunken, it is at the present time, when all classes meet on a common level, where wicked men and corrupt women take a prominent part in the management of "grand fair," arranged by some popular church. The mere sight of it is heart sickening; but it grows worse and worse. In some cases they go so far as to even disgust wicked men. It is strange that any one can call those the humble followers of Christ, who are engaged in such fairs as are now in progress throughout the country. We would as soon call Belshazzar's feast a christian gathering. No doubt many good people attend them, because they do not like to be so odd as to stay away from their professed Bro. and Srs. in the church, but we think the time is not far distant when the eyes of such will be opened to the corruptions that are covered under religious cloaks; and when the good must leave such shameful burlesques on christianity, or else be for ever blinded and swallowed up in the horrid whirlpool of fashion and folly, and sink at last to perdition.

The time has come for plain talk and decided action. It is too late to be mealy-mouthed and cry "Peace and safety" to save a good name, or to be popular among the enemies of the cross of Christ. Our friends and neighbors, children and companions, are imperiling their eternal interests through the corrupt influences of nominal professors of modern churchanity—not Christianity. Let the faithful watchmen "cry aloud and spare not." Perils are on every side. It is time to be alarmed for the safety of our loved ones. This is the time for lion-boldness to rebuke the daring sins of these last days: and yet it should be done with dove-like meekness.

Let it be done in *love*, but with much *faithfulness*. Like the skillful surgeon, do the work *thoroughly*, though the operation may be painful. It is the only means of saving the life.

REMARKABLE WEATHER.

We do not recollect of having before known such warm weather so long in Dec. as during this winter. Since the middle of the month it has seemed more like March than Dec. In Boston and vicinity, the snow is gone, excepting in a few spots. Dec. 30th, we saw a man ploughing in Lynn, Mass. To-day (Dec. 31st), we are at Windsor, in Canada, nearly as far north as Montreal, and it is as pleasant as spring. There are about four inches of snow, just enough to make good sleighing. Many have prophesied that we should have a cold winter, but thus far it has been the opposite. Of course we cannot tell what is yet to come. If what is said about the sun be true, it may have something to do in causing this warm weather.

RATHER SEVERE.

There are many good men who are most deeply prejudiced against those who preach the great truths of the Bible, as they are now shining forth from the sacred page. They have been prejudiced by false reports, and by some whose lives have not corresponded with their profession.

We have been urged to hold some meetings at Saratoga during the winter. Bro. J. L. Knapp writes from there, that he attended a meeting where the minister said:—"I am wholly sanctified to the Lord. I feel sure we are going to have a good work here. But, brethren, I heard to-day that an Advent minister is coming here. We don't want any such men to come to this place. Brethren, I want you to pray that he may not come. We do not want any such doctrine here. Now, brethren and sisters, pray that the Lord may stop his coming, if the cars run off the track to prevent his coming."

We think we should feel as safe on the cars to Saratoga to hold meetings, as we would if this minister had not thus exhorted his brethren and sisters.

DARK OMENS.

The business prospects look quite threatening at the present time. There have been a number of heavy failures in the large cities; and the money cord is being drawn tighter. The following is from "Burleigh," the New York correspondent of the Boston *Journal*, dated Dec. 22nd:—

"BUSINESS PANIC.—Mercantile affairs are very shaky at present. Large houses that stop payment are heralded. The multitude of small concerns that go out of sight have none to chronicle their end. Places of business, from the imperial palaces of merchants to small traders, are pasted over with placards announcing 'great bargains,' 'selling off at less than cost,' 'panic prices,' etc., which here usually precedes a general crash. Our Banks depend greatly on their deposits for business success. The Clearing House shows how closely these were drawn down at the close of last week; every Bank of any note on Broadway was a debtor to the Clearing House. One of the largest Banks was indebted $400,000, and others in proportion. Of course business is at a stand still. The dealers in toys and holiday goods say that for the last twenty-five years they have not seen such a Christmas season. Very little is sold, and nobody seems to have any money. Our most intelligent moneyed men say that gold before the 15th of January will go down to 112. If the Government did not prevent it, it would go even lower than that. The feeling is general that we have got to have a crash anyhow, and we had better touch bottom at once. Rents and real estate are especially affected, and no one knows how the matter will turn till after the 1st of January. Some predict a great crash in real estate, and that rents must come down is the universal impression. An unheard of number of marble and brown stone stores are unoccupied; the iron shutters are down, and the ominous words—'To Lease'—are pasted on the doors."

INCONTINENT.

Among the last-day signs given by the apostle Paul, he informs us that the people will be "incontinent." We certainly see this sign developing itself in a most marked degree. Says the New York *Observer*:—

"The 'free lover' doctrines and practices of the school in which the murdered Richardson was a well known leader, are working, deadly mischief in society. It is this school which finds expression in the press, and in social parties at public restaurants, that society is learning, as one of the papers says, 'to submit, as to matters of course, to fraudulent divorces, to bogus separations, obtained by nominal residences in distant States and secret proceedings in sky-parlor courts, and to elopements, with and husband poisonings, conspiracies to send individuals in the way of the conjunction of "affinities" to lunatic asylums, and State Bazaars and other monstrous tricks and devices whereby the marriage tie is being rapidly reduced almost to a nullity, and domestic purity is beginning to be set up in a light to appear as something of no considerable account, if it stands in the road of individual preferences, or interferes with the savage passions of free love philosophers and their credulous and willing inamoratas."

ISAIAH 9: 7.

BRO. GRANT:—Will you please give your opinion of Isaiah 9: 7?—"Of the increase of his government and peace there shall be no end." J. O. B.

The Septuagint reads, "His government shall be great, and of his peace there is no end; it shall be upon the throne of David, and upon his kingdom, to establish it, and to support it with judgment and with righteousness, from henceforth and for ever. The zeal of the Lord of hosts shall perform this."

THE EXCELSIOR MONTHLY MAGAZINE, published by C. L. Van Allen, 171 Broadway, New York, is before us. An original journal of high-toned morality for the family; and is claimed by its publisher to be the cheapest paper in the country, considering its size and style of execution. It aims to stimulate and provoke to good purposes and endeavors. Price 60 cents a year.

BOSTON DAILY NEWS.—We know of but one daily paper in the United States that appears to be watching over the moral good of society, and that is the Boston *Daily News*, edited and published by Dr. E. P. Marvin, Province Court, Boston.

"GOOD HEALTH" for January is at hand, containing valuable reading matter for those who desire to be healthy. It is published by Alexander Moore, 21 Franklin Street, Boston. Price $2 a year.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

BRO. COUCH'S "ADDRESS."—The edition of Bro. Couch's "Address" for distribution is exhausted. We shall have no more. AG'T.

THE ECUMENICAL COUNCIL.

The Catholics anticipate glorious results from the Ecumenical Council. They think the time has come for them to make a most vigorous effort to bring the world under their influence. The following is from the Boston *Pilot*:—

"For the last three hundred years chaos has reigned in the Christian world. The revival of the spiritual life of the church, and her gradual recovery from the disasters of the great rebellion of the 16th century, together with the remarkable development of the disintegrating tendency of Protestantism, had begun to open the eyes even of Protestants themselves to the necessity of some more practical and effective theory of unity, than any that had yet found favor among their various sects. The great Protestant mind was being moved as by a common impulse in the direction of Unity, all feeling its necessity, yet groping in the dark as to the effective means for accomplishing it. At this moment the sun rises in the midst of darkness. He whom the great Head of the Church himself hath chosen as his Vicar, and commissioned to speak in his name, lifts up his voice to the nations. That voice penetrates, as it were, the very charnal house of spiritual death. There is a shaking among the dry bones. The declaration of the prophet, "The fear of you and the dread of you shall be upon all nations," is receiving a remarkable fulfilment in the present attitude of the Protestant world towards the assembled representatives of the authority of the Church, gathered round their head in solemn council, to legislate on those great truths so intimately affecting the interests of our race. Some revile, as erst the wicked reviled our Lord. Some affect to ridicule. Some gnash their teeth in rage. But all stand in awe, and wait with solemn, painful expectation the final decisions of that great Council. Meantime, the whole world have turned theologians, and are gravely discussing the profound principles of the Catholic faith. No doubt there is much crude speculation, very much ridiculous assumption in all this. But in the midst of all there is an undercurrent of grave thought, of serious reflection, and candid investigation, which, under the guidance of God's good Spirit, will lead many, many souls from the devious paths of error, heresy, and schism, back into the sure and tried ways of dear old Mother Church, from whom they have so long wandered.

What a fearful responsibility does this state of things devolve upon the church at the present moment! What, then, is the lesson which we are to learn? Let there be light. The world is in darkness. It wants light. It wants light especially upon the great truths of which the present Council is a practical illustration and living embodiment. They are sighing and longing for unity. They cannot find it among themselves. Wearied and discouraged with the ceaseless wranglings of the sects, they have many of them already turned their eyes toward the strong battlements of Zion, and now she rises with fair proportions and in solemn grandeur before them, a great fact of Unity, and they are ready to fall down and worship; but they want to know the reason, the philosophy of the thing; especially do they want to know whether it has sanction in Holy Scripture, and is really a part of the divine revelation.

Here then is our work. Priest and layman, each according to his position and opportunities, to pour a flood of light upon the great truths suggested by the Ecumenical Council, which is the great fact of the time in which we live. Let us preach, and write and lecture. Let every Catholic be wide awake to avail himself of every opportunity to inform himself in the first place correctly upon these great truths, and then to inform others. Be ready always to give a reason for the hope that is in thee with meekness and fear. Public attention is wide awake now, but time flies. We cannot tell how long the Council will last. Improve the opportunity while it is passing. Let books, and tracts, and familiar essays on the great questions involved be freely circulated. Let every man resolve to do his duty, not forgetting to pray—to besiege Heaven with prayers for the successful issue of the council, and we shall see such a wonderful revival in the church, and such a gathering in of souls from the ranks of heresy and schism, as will gladden the hearts of all good christians, and fill all heaven with joy and jubilation."

In the second line of the P. S. of the Minutes of the New Hampshire State Conference, instead of "interposition," read "imposition of hands and prayer."

BRO. PRATT writes:—"We have a good meeting last Sabbath. Good congregation. Baptized an intelligent young man, who came out from the greatest darkness. ..."

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, *Resolved*, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$156.79
Geo. Tilley	50.00
A. Warthman (by F. H. Burbank)	10.00
A. F. Randall	1.50
Henrietta Ingalls	.25
A. L. Adams	.10

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$32.56
A. Warthman (by F. H. Burbank)	5.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$358.15
Geo. Tilley (balance of pledge)	100.00
P. W. Higgins	5.00

S. N. A. CAMPMEETING FUND.

(To help make up the deficiency in the receipts.)

Previous acknowledgments	$52.00
Geo. Tilley (payment of pledge)	50.00

For the World's Crisis.

ACKNOWLEDGMENTS.

Dear Brethren and Sisters:—I have been very busy since I last addressed you through the Crisis. Have now been teaching five weeks. Have night-schools four evenings in the week, prayer-meeting one evening, and Sabbath-school on Sunday. Besides, I keep house with my little son, and do my own cooking; so that I find plenty to do.

To all who are interested in labor for the freed people, I would say that I am striving to do all in my power to persuade this people to lead a purer life, so they may be ready for the judgment, and that I may hear it said to me on that day, "She hath done what she could." I am persuaded we can do more good by caring for the children and teaching them to read and understand about their Maker and Savior; for by so doing we can gain an influence over the parents, which may be used for good.

The condition of many is truly lamentable. The old slave habits are so fixed, that my heart often sinks within me. Whiskey is the great foe of both black and white. They have two preachers here. One was drunk all day Christmas. I went about reasoning of "temperance and a judgment to come." I hope by the blessing of God to see some good accomplished.

Am much interested in my school. Have a bright lot of scholars, some almost white, and I never had pupils that learned faster. My first and most earnest effort is to teach them the sweet, simple principles of the gospel of Christ. They will soon be reading nicely in the Testament. I want to beg the children to send me their Young Pilgrim papers, for there are two now here who can read them, and there will soon be quite a number more; and I think they will do much good. Please, dear children, save all your papers and send them, for these children are in earnest to learn, and we must give them the right kind of reading, so they may learn the way to the Celestial City; for I do hope that some from West Point may be gathered into the fold of the Good Shepherd.

The house purchased for them is a treasure, and they seem grateful. What I lacked of means to pay for it, I hired when I left home, feeling so confident that I was in the path of duty, that I did not fear to trust that I should be enabled to meet the obligation. I counted the cost, expecting to meet with trials and crosses; and the lessons of trust which I am daily called to learn are what I needed, and I thank God for the growing hope that his hand is leading me.

A letter has been sent me from "Klu Klux" threatening a coat of tar if I did not leave in one week. But I have little fear. The best white people in the place are in sympathy with my work, and assure me I shall be protected. The people are very poor, and the children poorly clad. By living upon Bro. Grant's principle somewhat, I shall be provided with food by the people, and I have no anxiety but that I may be used by the Master to work some good in his name.

Since I came, have received the following sums, to help pay for the house: J. Hall, Quebec, $1. E. Corker, $2. Octavia Hill, 40 cts. T. Lockport, $1. No name, $1. H. H. Tilley 50 cts. If any brother or sister has written besides these, will they not write me? I have had some reason to believe that letters may have been intercepted. Many thanks for aid and the sweet words of encouragement.

West Point, Ky. CAROLINE TULLER.

For the World's Crisis.

CHURCH IN GEORGIA.

I have deemed it proper to communicate to the brethren and sisters the progress that is being made with the church in Ga., and also our necessities, presenting a great field of labor for some of the preaching brethren. I live near Homerville, Ga., on the A. and G R. R., where I preach on the second Sabbath in every month, where we have now about seventeen members, and many friends and firm believers, some of whom will soon unite with us.

I have preached in many places from South to Middle Georgia, and the doctrines of the Bible, which we advocate, have been gladly received; and I am called on to go and preach in so many places, I do not see how I can attend to them all. In every new place I receive new invitations to go and preach, and thus the labor seems to multiply.

Cannot you send us out a good preacher? As the cause is new, he, of necessity, must not become chargeable to them at first; but when once the doctrines are established, many places will sustain a preacher. Will not some of the brethren volunteer to help us out?

L. C. MATTOX.

Homerville, Ga., Dec. 27th, 1869.

If you would be rich, do not aim at riches, but simply do what you already possess for the greatest possible good of the greatest possible number.

For the World's Crisis.

NOTES BY THE WAY.

Dear brethren in the Lord:—Since my last letter for the Crisis, which was Oct. 1st, I have been laboring the best I could to warn sinners of the coming judgment, and encourage saints to hold on to the blessed hope, believing Jesus will soon come to redeem his children. I spent a few days with Bro. Damman, in Belgrade, in a grove meeting. Belgrade Mills is an old place. With others, of like precious faith, we held meetings there eleven years ago, and God's work was revived; and some are living to-day who are praising God for the light they received.

Our grove meeting was of much interest. A number confessed their wanderings, and were blest. The power of God was manifest in our midst. Thank God for what was done in our grove meeting at Belgrade Mills. We held a protracted meeting at Belgrade Depot. Bro. I. Damman came to help, and it was in season truly. The weather was unfavorable, and the attendance small; yet our meetings were good. The interest increased. Some got new light on the coming of Jesus. By request, Bro. Damman appointed a meeting for Monday evening, but received a telegram to be at home that day to attend a funeral. Thus our meetings closed. As one Bro. said, We go into a place and start an interest, then leave. We hope to do better in the future.

Spent one Sabbath in Rome. There are a few holding on to the gospel of Jesus, striving for the kingdom, and contending for the faith once delivered to the saints. I held a protracted meeting in Jay. Bro. Gay and Bro. Mayberry came in season to help preach the word, We had a very heavy rain, that prevented our brethren from coming from abroad. The few who attended were blest, and encouraged. The brethren and sisters in that place are in harmony, laboring for the salvation of sinners. Since our meeting, two have confessed, and found peace. Some eighteen have signed the Christian Covenant to walk together as a church; others will join soon. How good it is to see brethren dwell together in unity.

I have spent a few weeks in my own vicinity to some profit, I trust. I have given several lectures on the chart and signs of the times, in South Chesterville. Several have covenanted anew to live for God. Others are interested to hear. My prayer is, that the seed may fall into good and honest hearts. The Master says, it shall not return void. O that it may prove a savor of life, not of death. What a thought! while some are made better, others are made worse by the same word. I still am laboring about home. I would say to the dear friends, who have written for me to come to help them in the Lord, I will do so as soon as the way is opened by the Lord. Still I ask your prayers, that I may obey the Lord in all things, and be ready for the coming kingdom.

"Nearer, my God, to thee,
E'en though it be a cross that raiseth me,"

is my prayer. I feel like working with all my might while the day lasts, for the night cometh soon when no man can work. "Up! thou drowsy soldier; worlds are charging to the shock; . . . strike! let every nerve and sinew tell on ages, tell for God."

H. B. SEVEY.

For the World's Crisis.

CONFERENCE REPORT.

The N. Y. State Conference convened with the church at Knowlesville, for its quarterly session, Dec. 16th. The roads being very bad, but few were present, and the evening of the 16th and Friday A. M. was spent in prayer and social meeting. Bro. B. P. Stevens, at 2 P. M., spoke from Rev. 2: 7, and closed his remarks with an earnest exhortation to be wholly consecrated to God. Preaching in the evening by Bro. A. C. Newell. Theme, the necessity of ministry and laity possessing the spirit of Christ.

BUSINESS.

Business meeting Saturday, at ten A. M. The first business taken up was report of churches by delegates and preachers. Bro. Urial Finn, of Lockport, reported the condition of the cause in that place as prospering; thought the church in that place were waking up; and thought the prospect at present was encouraging. Brn. J. H. Whitmore and W. Ingmire were received into this conference.

Bro. P. Thurtle reported the church at Knowlesville. Those who had been bearing the burden in the heat of the day were still holding on; had lately been blessed with the labors of Bro. Fenn and Sr. Jennings, and felt strengthened, and some few had expressed a determination to be christians.

Bro. Whitmore gave report of his labors in Shelby and West Barre. Interest very good.

Bro. A. C. Newell reported the church at Darien. The cause not in as thriving condition as he could wish. He gave quite an extended report of his labors with the church and in the surrounding towns.

The conference by unanimous vote agreed to pay Bro. B. P. Stevens $7.15, which sum he paid for moving tent from Mass. to Savannah, N. Y.

The report of Bro. J. Wendell on finance of receipts and expenditures while traveling with N. Y. Mission Tent, was discussed at some length, and at its close the following resolution passed:—

Resolved, That this report be delivered to the Secretary of the Board of Trustees, agreeable to a resolution passed at the annual conference, and by them disposed of as they think proper.

I want to urge at this time the importance of the churches electing delegates who are interested in the cause we love, and who will be prompt to attend the conference at its commencement, and who will feel the responsibility of attending to their duties. If only a few churches take the proper steps and qualify delegates, a few will have to do the business, and your locality's wants may be neglected.

Saturday, P. M., met for worship; good attendance; the time all spent in prayer and exhortation. This was one of the richest feasts I ever enjoyed. The brethren and sisters were all of one mind, and that to implore the Father to give us the Holy Spirit. We all felt we had a foretaste of the joys which are to come.

In the evening preaching by the writer from Heb. 1: 14.

Sabbath, met at half-past nine o'clock for love-feast; after which Bro. J. H. Whitmore gave a good discourse. In the afternoon Bro. E. Owen, of Mass., gave a very close, practical discourse, which I trust will be remembered long by those who listened. At its close, the death and sufferings of our Lord were commemorated, when a goodly number came round the table of the Lord. God grant that they may all live so as to be at the marriage supper of the Lamb. Preaching in the evening by Sr. E. S. Jennings.

Preachers present: J. Blain, Wm. Ingmire, B. P. Stevens, W. A. Fenn, J. H. Whitmore, A. C. Newell, E. Owen, W. J. Hobbs, and Sr. E. S. Jennings.

WARREN J. HOBBS, *Clerk.*

For the World's Crisis.

CLINTON ARCH MISSION.

Such is the title of a work that has gone quietly on, in the city of New York since Oct. last. No effort has been made to make it popular, nor give it publicity, though a number of its friends are calling for a notice of it. Some seven letters have reached us very recently, saying, "Give us some outline, or schedule of your operations, through the 'Crisis.'" We aim, therefore, in as few words as possible, to say where and what we are trying to do in the vineyard, and to give thanks for what the Master is doing for us.

Our field has been selected on the east side of the city, some twenty blocks from any other mission of the same kind, just where visiting and personal effort is required. It is composed principally of the 10th and 17th wards; the two that have more children, and more grog shops than any other two in all New York. Friends may express some surprise when we say that in these two wards alone, there are more than twenty-five thousand children; but it is even so, and this makes an abundant field for missionaries. "The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest that he would send forth laborers into his harvest."

We have secured a good room for our Sabbath school, and three evenings of the week hold family meetings, about a half mile apart, for the benefit of those who go nowhere to church, and must have the gospel carried to them. Some of these places are fearful to go into, and but for the promise, "Lo! I am with you," we should shrink from the task.

We are indebted to one of our missionaries, Sr. M. Smith (formerly Hanford,) for a long tramp down to the river side, and an introduction to a miserable spot, hid away almost from human observation, where men of all nations gather to spend their idle time. This we were told was a reading room, but we have not yet been able to find anything there like books, or paper, except a pack of soiled cards, and a paper of tobacco.

The men are amazed that we take any interest in them, and seem delighted to have some friends in this great city, to whom they can tell their stories of homesickness, or fraud as they fell among thieves, or frozen limbs, as they come to this cold side of the world. We listen attentively to these poor boys, who are far away from mothers and sisters, and, in hopes of reaching their highest interests, have established *cottage readings* at their room once a week.

To those who would know more of this interesting group, we would say, should you be in this city on one of our meeting nights, come to our rooms and go with us. We will lead you to a lone, dark, forbidding looking alley, where perhaps the soil is seldom pressed by respectable women's feet, but we shall go safely, and it will do you good.

At each of our stations we are met with tokens of divine approval, and constantly find cause of gratitude and praise to the Lord. Our wants have been supplied, our health recruited, our expenses paid up to the end of the year, and the glory of it all belongs to Him whom we serve. Friends have been raised up whom we knew not of, and to all of them we render sincere thanks for their contributions, and would here say to such, if any one has sent box, barrel, or cash, which has not been receipted by letter, they will please write us immediately.

Our books and financial affairs are at the disposal of a well selected committee, whose names will in due time be given to the public for reference. To them, also, we owe many thanks for their help and kind attentions. We already realize they are a blessing to the church they serve, as well as to us, and we hope the Lord will bless them.

To the friends also at Sandy Hill, whom we do not know personally, please accept thanks and receipt for $3.25 by the hand of one of the committee—A. A. P. But more anon. Those sending letters, packages, barrels, etc., will please direct to "private rooms," to M. E. Dow, Sec'y., or E. S. Millis, rear No. 169 Allen St., New York.

Correspondence.

From Sr. S. Booth.

BRO. GRANT:—It has been seven years since God for Christ's sake forgave my sins, under the labors of Bro. Travis and Sister M. K. Prescott, who was at that time laboring with the Free Methodists, though not a member of that church, but was trying to get sinners to come to Christ and be saved from the coming wrath of God. I was a member of the Free Methodist church at Ridge Prairie, Ill., five years, during which time my mind was more or less exercised upon the precious truth of God's word, that is now so dear to me; but feeling and seeing the opposition I should meet with among those I loved in my mother church, and fearing that I might embrace error, I thought I would let it rest and try to live a holy life, and God would not condemn me for what I did not know; yet I read that some were willfully ignorant, and some willingly, of the word of God.

But little over two years ago I went into St. Louis to spend a Sabbath. I went to the Advent Mission church where they had meetings. Bro. Flagg had gone East. Bro. S. S. Brewer preached three sermons; one I shall never forget. O with what power and with what a sweet, humble spirit he spoke. It seemed to me that every thing must melt before the truth as I then saw it. I had never heard the Bible explained in such a way before. I then began in good earnest to search God's word and pray with an honest heart that the true light might shine, and that he would lead me by his Spirit into the truth: and by fasting and prayer, and from the best light I had from the blessed Bible, my honest conviction led me to see and believe that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

To my sorrow, I began to find my greatest trials and enemies among brethren and sisters in the church. One of them came to my house and told me I was better out of the church than in it; and that I was a disgrace to them if I embraced such a doctrine; but God helped me to bear it with patience; yet I felt keenly what it was to be wounded in the house of friends. I felt in my poor heart

the words of David in Ps. 55 : 12–14. But I felt I must stand for God and truth.

Thus I felt it my duty to withdraw from the church, and did so; but as there was no other place of worship, at times I would go into the prayer-meeting, and some would begin to pray for God to send the devil out of the meeting, and to keep them from being daubed with untempered mortar, and so on. I believe there are good christians among them, and I pray God to bless them in well doing.

I am trying to serve the Lord Jesus, and mean to try and prove faithful. I now love the truth with all my heart, and am earnestly contending for the faith once delivered to the saints. In so doing I meet with trials severe from an ungodly world, and from a worldly, lukewarm church; but with all, "they that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever."

If I ever have enjoyed heartfelt religion, it has been since I embraced these blessed truths. O, what harmony there is in God's blessed word. I am sometimes lost in wonder when I hear ministers preach and teach error. God knows whether they are honest; if they are, I hope the time will soon come when they will see the true light in God's word, and give meat in due season to the flock of God.

I rejoice that Bro. A. A. Phelps has received the true light, and I pray God to bless him in sounding the cry—"Behold the Bridegroom cometh!" and hope many more of the dear Methodist brethren will see and embrace the truth. There are some at Ridge Prairie who believe these blessed truths, but they have no place for meetings, consequently they have to hold their peace. I now embrace the doctrine of the sleep of the dead, the destruction of the wicked, and inheritance of the saints, and the soon coming of Jesus to gather his waiting ones home. O, may we all be ready when he comes to say, "Lo, this is our God, . . . and he will save us."

I am one of the afflicted ones, having walked on crutches for ten years; and when I was first converted I had to sit in my chair and pray, and could not get up to speak for Jesus without them; but I asked the Lord to heal me, so I could kneel down and get up to speak for him without them, and he did so. I ask the prayers of the church that I may be healed fully, and thus be better able to tell the story of the cross. SARAH BOOTH.

Careyville, Ill.

From Sr. J. A. Benson.

Brn. and Srs.:—As I have returned home again from the battle-field, I feel impressed to write you a few lines. I know you want to hear how the battle went on. I was away over three months. I had some refreshing seasons with God's dear children, who are getting ready for the marriage supper of the Lamb. I heard many say they expected to be there, but were making no preparation; but, like Ephraim, they are, or were, joined to their idols. I saw a few brought to Christ out of the many, and I am led to think there will be but a few more saved. I feel deep down in my heart that Jesus is near at hand. Blessed thought!

A year nearer home. Thank the Lord! And the name of home—how it cheers our hearts. Why? Because we are pilgrims and strangers, and this is not our home; but we seek one to come. When those dear ones left their quiet homes to go to the battle-field and face the enemy and suffer hunger, cold, sickness, and almost death itself; when they heard the sound of peace, oh, what joy was in the heart. Why? They were going home. What music was ever so sweet?

Is it any wonder that God's dear children, who have been in the battle for these many years, should rejoice to know they are almost home? Now we may lift up our heads and rejoice, for our redemption draws near.

Bless the Lord, it is sixteen years since I started for the promised land. I am not tired nor weary in the service, but I expect to shout glory when this world is on fire. I want you to pray for me—my health is very poor—that I may recover and go into the field again. The harvest fields are ripe. Jesus is coming, and I want to be ready. I hear the sound of "peace," and the cry of "fear not," but I am afraid that the Bridegroom will come, and many will be left out. I want to hear him say, "Come, ye blessed of my Father; inherit the kingdom prepared for you."

Here I am sick, and must ask you for aid, that I may not suffer hunger and cold, while I am compelled to stay at home and see what the Lord is about to do with me. But there will be no hunger there; no, the inhabitants shall never say, I am sick. There all things are plentiful, and the trees ever verdant, and the partings of christians no more to be seen. To-day I say with all my heart, Come, Lord Jesus, come quickly! JANE A. BENSON.

From Bro. Wm. M. Darrow.

BRO. GRANT:—I felt it duty to preach the gospel in by-gone days, but had never put it into practice very much, until I heard you preach in Edenboro, last June, on the one-talented servants of Christ, who buried their talent which they possessed. I felt as though I had but half a talent given me, but resolved in my heart that hour, if the Lord would open the way, I would improve on what I had, and see if he would not bestow more upon me. The way opened before I left the house for me to make an appointment, and I feel as though the Lord had blessed my labors in that place. I praise his holy name I ever had the plan of salvation revealed unto me, as it is brought to light in his blessed word. And now, shall I put that light under a bushel, and men perish because of the want of it? God forbid, but I will endeavor to let it shine before men as the way may open.

WM. M. DARROW.

Blooming Valley, Pa.

From Bro. J. M. Eaton.

BRO. GRANT:—Eld. N. Glidden has been preaching here part of the time for two months past, with good success. We are truly thankful that the good Lord put it into his heart to come and break the bread of life to us, for we were in a very low state before he came, and have been for years; but God has begun a good work; such a deep work as we have not had for a long time. His preaching has been attended with the Spirit and power of God. Quite a number have been converted, and blacksliders have been reclaimed, and God's children have been strengthened to pursue the heavenly journey. Eight have been buried with Christ in baptism, and the work is still going forward. We desire an interest in the prayers of the brethren and sisters.

Meredith Neck, N. H. J. M. EATON.

From Bro. C. C. Ramsay.

BRO. GRANT:—I suppose you are anxious to hear how we are prospering here. We are being blessed constantly by the Savior. He meets us in our prayer-meetings, and is with us in our preaching. One week ago last Sunday I baptized ten, and there are others who are ready to bear that cross. The interest is constantly increasing, and I trust that the day of judgment will reveal a good work in Chicago. There is great interest to hear in the north and south divisions of the city. O praise God for his word. It cuts its way into the very heart of sectarianism, and also separates them from the world. I tell you, what is needed is live ministers, alive in Christ, who can handle the word to the glory of God. C. C. RAMSAY.

Chicago, Dec. 21st, 1869.

BRO. L. C. MCKINSTRY, Conway, N. H., Dec. 25th, writes:—"The whole community is being stirred. Two preachers, excellent men, and devoted christians, are going to take hold with me. They have got deeply interested in the truth. They heard honestly and without prejudice. Neither of them have yet been ordained, but will be with us soon. I baptized four last Sunday. More will go into the water soon. New ones are constantly starting."

BRO. J. S. ST. JOHN writes:—"We prize the *Crisis* so highly that we find it difficult to wait for it to come to the post office. It is like a cup of cold water to the thirsty soul; it contains so much that is instructing to the lover of the Bible, the christian's hope of eternal life through Christ, who has brought life and immortality to light through the Gospel."

Obituaries.

COLE. Died, in Kennebunk, Sept. 7th, 1869, widow Eunice Cole, aged eighty-one years and six months.

Fourscore years is a long period to look at when it is before us, but a short one to look back upon when it is past; and however long the journey of life may be, it finds its close at last; and oh! what a gloomy aspect earth would wear, were there no hope of another life beyond the present; but, thank God, the resurrection brings to view another life that knows no end.

The prospect of that better life was the comfort of our aged sister through long, dreary years of widowhood. She sleeps in Jesus, awaiting the call of the trump of God to awake to life eternal. God bless the mourning friends. W. H. MITCHELL.

PARKER. Died of heart disease, at Bear River, Nova Scotia, Nov. 1st, 1869, Charlotte, wife of Wilber Parker, in the sixty-second year of her age.

My dear wife was a member of the Advent church in this place for a long time. She loved the Lord, and was looking for the speedy return of the Savior; but she has gone. While we sorrow, we sorrow not as others who have no hope, for we believe as Jesus died and rose again, so them also that sleep in Jesus will God bring with him. Words of comfort were spoken at the funeral by Bro. John Woodworth, from Isa. 12 : 2.

WILBER PARKER.

ROBERTS. Fell asleep in Jesus, Dec. 19th, 1869, in the 23d year of her age, Sister Mary L. Roberts, a daughter of Bro. and Sr. John E. and Deborah Roberts, of New Harford, Conn.

Funeral from the residence of her brother-in-law, John A. Best. The Father's promise, "Them also that sleep in Jesus God will bring with him" from the dead, is the abiding comfort of the bereaved ones. "The Lord cometh," who is "the resurrection and the life." J. D. B.

Married.

At Manchester, N. H., Jan. 1st, 1870, by Eld. J. W. White, Mr. FREDERIC W. EMERY, of Peterboro, N. H., and Miss FRANK J. CRESSEY, of Manchester, N. H.

Summary of News.

FOREIGN.

Cable News.

MADRID, Dec. 29. Senor Zarilla, Minister of Justice, made a speech at Albacete yesterday, wherein he declared that if the Government cannot find a King, they will throw themselves into the arms of a Republic.

LONDON, Dec. 30. M. Lesseps has telegraphed here a contradiction of the stories as to the dangers accompanying the navigation of that canal. He says that since the canal has been opened to commerce the depth of the very worst points has been increased seventy centimetres.

PARIS, Dec. 28. The *Journal Official* this morning announces the resignation of the Ministry and the Emperor's determination to accept the same. It contains also a letter from the Emperor to M. Emile Ollivier, requesting him to name the persons who will associate with himself and form a homogeneous Cabinet, faithfully representing the Legislative majority, and resolved to apply in letter and spirit the *Senatus consultum* of September 8. The Emperor counts on the devotion of the Corps Legislatif to the great interests of the country, no less than on that of M. Ollivier to aid him in the task he has undertaken, that of putting into successful operation a constitutional regime.

The Liberal Paris journals, commenting on the Emperor's letter to M. Ollivier, say that personal government is now at an end in France, and the letter is the first chapter of the Liberal Empire.

LONDON, Dec. 31. Heavy gales have prevailed all around the coast during the past few days. Many shipwrecks, attended in some instances with loss of life, have already been reported.

CONSTANTINOPLE, Dec. 31. Sometime since the Sublime Porte sent a demand to Ismael Pacha to abandon his iron-clad fleet. The demand remaining unanswered the Sultan to-day forwarded a violent message to the same effect.

☞ The protection given by Juarez to Evangelical Christians in Puebla and other places has excited the animosity of the old church party and their priests, and the present disorders are engendered by them.

☞ A Bible society has lately been founded in Russia which has already distributed 50,000 copies of the New Testament in the Russian language.

DOMESTIC.

Washington, Dec. 31. Private dispatches from responsible sources in Havana, received here today, state that Valmaseda reports that in his district about seven hundred men with their officers laid down their arms to the Spanish forces, and that in the district of Remedios the Chief Coca and all his men had surrendered. Spanish successes are also reported in the district of Puerto Principe and the surrender of insurgents. The opinion is expressed in the dispatches that the Cuban cause is daily growing weaker.

Havana, Dec. 30. The Governor of Matanzas has issued an order directing all citizens having arms in their possession to deliver the same to the Spanish authorities within two days. Those neglecting to comply with this order will be court martialed.

San Francisco, Dec. 30. Several shocks of earthquake were felt in Virginia City last night and this morning. Some of them were quite severe, and the people were considerably alarmed.

DR. PALMER'S PRAYER MEETING.—Next to Fulton street the weekly meeting held at Dr. Palmer's house is one of the most extraordinary in the city. It has been held for thirty years, on the afternoon of Tuesday. It is composed mainly of those who have obtained what is called the gift of sanctification, or have reached the condition of entire holiness, or of such as are seeking that high plain of christian experience. Dr. Palmer and his wife, at whose house the meeting is held, are both preachers, and usually go together and conduct service in some church. On Tuesday afternoons they throw their parlors open for the meeting, and the rooms are usually crowded. Dr. Palmer and his wife are Methodists, but the meeting is not confined to that sect. Persons from all denominations unite, and black and white men and women take part in the exercises. Dr. Palmer usually presides. The meeting has much of the element of a campmeeting. Much of the talk is experience—how people felt before they were sanctified—how they got the blessing—how they now feel. The utmost freedom of expression is allowed for every emotion of joy and doubt, of "Amens," groans, "glories," "Oh's," and "Ah's," and other indications of feeling. Men and women usually kneel in prayer, and sway back and forth as if in intense agony. It is the custom before the meeting closes to test the state of those present. All who are sanctified are requested to rise; then all who are not; then all who desire the blessing of holiness, as it is called. After which the assembly kneel for commitment, singing as they kneel, "'Tis done, the great transaction's done," or "Take this poor heart."

Mrs. Palmer is evidently the popular element of the meeting. She is a woman above fifty, in shape and appearance resembling Mrs. Lincoln. She has an enthusiastic manner, a full, resonant voice, is intensely in earnest, and evidently sincere, and raises the enthusiasm of the audience to the highest pitch. The meeting is held at No. 23 St. Marks place, and is open to all who wish to attend. A meeting purely devotional, carried on for thirty years, is something of a marvel.—*N. Y. Cor. in Boston Journal.*

PERSECUTION OF PROTESTANTS IN MEXICO.—A Vera Cruz correspondent of the New York *World* gives the particulars of an outrageous case of religious persecution in Puebla city. A chapel had been fitted up as a Protestant church. When assembled for worship the congregation was attacked by several hundreds of Catholics, headed by a prominent citizen. Many of the Protestants were roughly handled and the balance forced to leave the church. The mob then tore up the seats, destroyed the pulpit and burned the Bibles found there. The police interfered, made several arrests, and so saved the church from total destruction. The same day an ex-Imperial officer, of the name of Rojano, collected a large crowd of exasperated Catholics, and with them proceeded to the domiciles of the leading Protestants, and insulted and threatened them. The police again interfered, and arrested the ringleaders after a severe fight, and there has been no interference with the Protestants since.

MILK IN NEW YORK.—The New York Board of Health have been investigating the subject of milk adulteration during the summer. The agents of the Board have visited nearly all the milk establishments in the city, and secured specimens of the article on sale. These investigations show that in nearly all cases the milk comes from the wholesale dealer in an adulterated state, but as it passes through the hands of others before reaching the public, it is largely adulterated by each party, until a large portion of what is sold for family use is largely composed of Croton water. Standing milk should contain twelve parts of solids, making the water eighty-eight. In some cases the water ran up to ninety-three, leaving only seven parts of solids.

Religious Items.

— The revival among the students of Oberlin continues. There have been over one hundred conversions there this fall.

— The Roman Catholic Bishop of Buffalo has been refused admission to the Ecumenical Council, and will return home next week.

— Rev. George Pearce is the oldest missionary in India. He has labored there, for the English Baptists, for forty three years.

— Cincinnati, the Queen of the West, is a city of about 300,000 inhabitants, of which nearly 100,000 are Germans, or their descendants. There are eleven German Roman Catholic churches, two large German Reformed congregations, three German Methodist, one Baptist, two Presbyterian, two United Brethren, two Evangelical Association, two Independent, three Rationalistic, and two Lutheran churches.

— The Brooklyn Catholics are building a Cathedral which will cost two millions.

— The *Jewish Messenger* says that so long as Rabbis consent to the intermarriage of Jews and Christians, and ambitious parents encourage it, "so long the society for propagating the Gospel among the Jews will be needless."

— The New York *Herald* says the clergy cost the United States $12,000,000 per annum; the criminals $40,000,000; the lawyers $70,000,000, and rum $200,000,000.

— A writer in the *Methodist* estimates that seventy-nine per cent. of the entire vote of the Methodist Church will be in favor of lay-delegation.

— The Freewill Baptists are beginning to receive Congregationalists into their churches without immersing them.

Passing Events.

☞ Salt Lake City and the Pacific Railroad will be connected by a branch in a few days.

☞ The custom House frauds in New York amount to $1,000,000, and a number of the officials are implicated.

☞ A special fast train of Pullman cars is to leave New York every Saturday for San Francisco. The train stops only for wood and water.

☞ The whole of Eastern Kentucky is reported to be overrun with horse-thieves, whose operations are on such a bold and extensive scale that hardly any citizen dares attempt to own or keep a horse.

☞ A new description of lava is being thrown from the crater of Vesuvius since the last eruption, consisting of a beautiful mass of crystalized salt. This beautiful phenomenon has hitherto been unknown in volcanic natural history.

☞ Spain is in a very unsettled condition. The republicans are making a strong resistance in various parts of the country. Madrid is tranquil, but the police authorities have advised the inhabitants of the city to arm themselves and their servants in order to defend their homes in case of a riot. The insurrection continues to extend.

☞ Napoleon's state dinners cost $5000 apiece, which is $50 a plate.

☞ A curious phenomenon has lately been observed in Germany. Some weeks ago an opening was observed in the earth on a chain of hills near Mergentheim. It has gradually increased in extent, assuming the form of a long fissure, about five feet in breadth with perpendicular sides, and of a great depth, estimated at four hundred feet.

☞ Russia not only kicks at the general plan of disarmament, but is buying chassepots wherever she can lay hands upon them.

☞ Castelar, the Spanish orator and enthusiast, is suffering severely from nervous disease, the result of great excitement during the recent revolution.

☞ The session of the Ecumenical Council yesterday lasted five hours. The subject under discussion was "whether philosophy was heterodox."

☞ Prussia is very much agitated over the mission of the French ambassador at the Russian court, and is doing all it can to counteract French influence in the country of the Czars.

☞ There are eleven convents in Philadelphia.

☞ Princess Metternich is a midnight missionary, and has reformed fifty fallen women.

☞ The Cracow Convent scandal has been the subject of a trial in one of the courts of that city. The present and late superiors of the convent have been tried and acquitted of the charge of having illegally and cruelly imprisoned and otherwise maltreated the nun Barbara Ubryk. The defence was that Sister Ubryk was a lunatic.

☞ Some of the largest factories of Meriden, Ct., have closed on account of the dulness of business.

☞ The emigration of Swedes to this country is so great that last year the population of Sweden actually decreased.

☞ The free thinkers' council, held in Naples, in opposition to the Ecumenical Council at Rome, was closed by the authorities. The reason given is that the members raised cries of "Down with the Emperor of the French," and "Long live the Republic." An open air demonstration in opposition to the Ecumenical Council and in honor of Savonarola took place in Florence. Father Gavazzi was among the speakers, and his attacks upon the papacy were received with a good deal of cheering.

☞ A Western man has invented an "ink pencil" which is said to be the best thing yet. It consists of a tube about the size of an ordinary pencil, containing ink. Near the points of the pencil is a little iron stopper, resting on a spiral spring inside. When the point of the pencil is placed on the paper, the stopper is forced up and the ink flows evenly, without blotting the paper. It needs no adjustment, and can be carried around in the pocket.

☞ In the fruit-growing counties of Delaware the farmers gather up the refuse and unmerchantable peaches and apples and make them into brandy worth three dollars a gallon.

☞ Rev. Mrs. Hannaford has received and accepted a call to the pastorate of the first Universalist Church and Society in New Haven, at a salary of $2500. It is a large and influential society, and the field is one of much usefulness.

☞ The best sign for the peace of Europe is found in the fact that the Powers are preparing themselves so splendidly for war. Here is the sick man himself a buyer in our markets of three hundred and fifty thousand Springfield muskets.—*N. Y. Herald.*

☞ New York has 200 gambling houses, 3,000 professional gamblers, and $1,500,000 capital invested in the game, while 60,000 change hands nightly over the cards.

☞ It is stated that Pere Hyacinthe has received a dispatch from Rome to come there immediately.

☞ Twenty thousand men roam the streets of Chicago, out of work.

☞ Mexico is partly in a state of insurrection. There are bodies of armed insurgents at several places, and the country is full of pronunciamentos.

☞ It is authoritatively stated that the loss of life by kerosene is greater than by railroad and steamboat accidents combined.

Notices.

Mass. State Conference.

The next Quarterly Conference of Mass. will be holden at Chelsea, Library Hall, to commence January 6th, at half past ten, and to be continued over the Sabbath, and longer if thought best. Let there be a grand rally from all parts of the State, and a full representation from every church. Let there be much prayer for this meeting, and let us come together filled with the spirit of the Lord, expecting a mighty work will be done for the salvation of sinners, and quickening of the dear saints. S. W. THURBER, *President.*
P. S. BUTLER, *Secretary.*

Read This!

To those who intend to build wood tents at Alton Bay, N. H., next season (of which there are some fifty or more who have spoken for lots), I would say that now is the time to send their schedule of the lumber they will want, to Bro. Jeremiah Woodman, Alton, N. H. Be particular to give the size of the tent and kind of lumber. And those who have not arranged for building their tents, and those who do not intend to build their tents themselves, should write to Bro. Joseph Langley, Pittsfield, N. H., or to me at New Durham, N. H., so that arrangements can be made in season. J. G. SMITH.

Notice.

The Lord will, the first quarterly session of the New Hampshire State Conference of 1870 will be held at Dover, N. H., Ham's Hall, commencing Wednesday, Jan. 12th, at ten o'clock A. M., and holding over the following Sabbath. Bro. J. Couch and other faithful laborers are expected to be there to preach the word of life. Let all come to the feast. T. W. PIPER.

Protracted Meeting in Brimfield.

The Lord willing, we shall commence a series of meetings in Brimfield, Mass., Sabbath, Jan. 9th, and continue through the following week.
T. M. PREBLE.
E. McCULLOCK.

Minnesota Conference.

The eighth annual conference of the Advent Christian Church of Minnesota will be held (D.V.) in Monticello, commencing Thursday evening, at seven o'clock, Jan. 13th, and will continue over the following Sunday. All the members are particularly invited to be present, or report by letter. Churches are also requested to send delegates, or report by letter. THOS. K. ALLEN, Sec.

Notice.

There will be preaching in Roxbury, Ct., Sunday, Jan. 2d, 1870, at the house of Levi R. Teeple, by Bro. Chas. C. Barker. Will the brethren and sisters from abroad come to this house and worship with us, that we may have a feast? All are invited. In behalf of the cause of God, and the love of the truth, SUSAN E. TEEPLE.

Notice.

A quarterly meeting of the Union Female Missionary Association will be holden at Meredith Village, N. H., commencing Jan. 5th, 1870, at two o'clock P. M., and will hold over the following Sabbath. Arrangements have been made with the Boston, Concord and Montreal Rail Road to give free return passes to all who may choose to attend the Association from any station on the road, and efforts will be made to secure the same favor on the Concord and Portsmouth, Manchester and Lawrence, and Manchester and Nashua R. R. Persons purchasing full fare tickets to the meeting, will receive return passes, signed by the Secretary, good through the meeting.

The hall where the meeting is to be held, is an excellent one, new and commodious. The place is pleasantly situated. But little preaching of the present truth message has been had there, and it is hoped that the sisters of the Association, the members, and all others who can, will attend this meeting. The few brethren and sisters in the place and vicinity will do all they can to entertain those who may come.

The train up arrives at Meredith Village at noon, and the train down at two o'clock P. M. All who attend the meeting, will come at once to Lake Hall, and arrangements will be made for their comfort. Come to work for Jesus, and save the perishing. M. McKINSTRY.

Ministerial Conference.

By invitation of the church in Bangor, the Maine Ministerial Conference will be held in Bangor, commencing Tuesday, January 11th, 1870, and continue as long as thought proper. We hope to see a full attendance of the ministering brethren from all parts of the State to labor in the name of the Lord for the advancement of the great truth of our day, the coming and kingdom of Christ and of God. C. GOUD, President.
R. R. YORK, Vice President.

It will be remembered that the Maine State Conference was merged into the Ministerial Conference, at its last session, in Richmond; and article six of its constitution amended, by inserting so much of the constitution of the State conference, as provides for a delegation from the several churches and societies in the State, who are in harmony with this conference, and wish to share in its labors; viz., one delegate for each church or society, and one additional for every ten members. We hope, therefore, to see a full delegation from all the churches and societies in the State.
C. GOUD, President.

Notice.

By invitation of the church at New Britain, the next quarterly session of the A. C. Conference will convene at New Britain, Conn. Services to commence Wednesday evening, Jan. 12th, 1870. Business session at ten o'clock A. M., Thursday. Let every church be represented, and all come with a hearty good will to work for the Lord. Letters and communications can be sent to the Secretary previous to the meeting, at 189 Orchard Street, New Haven, Conn.
GEORGE L. TEEPLE, Sec. of Conf.

Notice.

The next session of the R. I. and E. Conn. Conference will be held with the Advent church in Bristol, R. I., on the 5th, 6th, and 7th of January, 1870. Come, preachers and delegates, make one more rally for the conference. Let us begin the work of the incoming year in earnest.
A. DURFEE, President of Conf.

Notice.

The Lord willing, we will commence a series of meetings in East Otis, Mass., Jan. 5th, and hold them over the following Sabbath. Brethren and sisters, we desire your attendance. Come one, come all. W. J. RIPLEY.
E. PHELPS.

To all whom it may Concern.

At the Alton Bay Campmeeting, I spoke one afternoon, after which there was a collection taken, which had been talked over by some of the friends for the mission. I knew nothing of the affair, but there seemed to be a mistake, and Sr. Smith gave me the money, every cent, in the name of the Lord, right there; but some said I never got it. May the Lord help us to get all these things out of the way before Jesus comes.
JANE A. BENSON.

Notice.

The Advent Church in Rochester hold their meetings on the Sabbath at Washington Hall, Main Street, one of the largest and best halls in the city. H. PRATT.

Notice.

I have removed from Danielsonville, Conn., to North Springfield, Vt., and friends are requested to address me henceforth at this place.
H. F. CARPENTER.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 106 Chesnut Street, Philadelphia, Pa.

Notice.

LOST, at the Windham Campmeeting, Ct., Aug. 21st, 1869, a medium sized trunk, black leather, iron-bound, rather rough looking, leather flap and key hole, two leather straps fastened to the back and buckled in front, and two leather handles at each end, same color of the trunk, containing campmeeting clothing, bed quilt, etc. Said trunk was sent down to the cars with other baggage, and was probably sent east, and put off with other baggage at some station on the H. P. and F. R. R., when it should have gone west. If any one knows any thing about the above described trunk, they will please inform the owner by addressing her at Fair Haven, Ct., Box 135, and oblige,
HARRIET C. CLARK.

☞ A short poem, "The Blissful Vision," may be had for 30 cents per dozen, of the author, J. ALBERT LIBBY, West Poland, Maine.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
John G. Hook……………Friday evening, Jan. 7th and Sundays, Jan. 9th and 16th.

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
C. Goodrich……………Sunday, Jan. 9th
Geo. A. Streeter……………Sunday, Jan. 23d

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
J. W. Brittan……………Sunday, Jan. 9th
Geo. A. Streeter……………Sunday, Jan. 16th

CHELSEA, MASS., (LIBRARY HALL.)
T. M. Preble……………Sabbath, Jan. 9th
D. M. Leavitt……………Sunday, Jan. 16th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
T. M. Preble……………Sunday, Jan. 2nd
S. C. Hancock……………Sunday, Jan. 9th

Melbourne Village……………Thursday evening, Jan. 6th and onward. MILES GRANT.

Holden, Mass……………January 9th
J. S. WHITE.

Lynn, Mass……………Sunday, Jan. 30th
M. BATCHELOR.

Southington, Ct……………Sabbath, Jan. 9th
ALBION ROSS.

North Springfield, Vt……………Sunday, Jan. 9th
Bridgewater, Vt……………Sundays, Jan. 16th and 23d
Plymouth, Vt., (Union Hall)……………evenings, Jan. 13th and 14th.
Dinsmore Hill……………evenings, Jan. 24th and 25th
H. F. CARPENTER.

West Abington, Mass……………Sunday, Jan. 9th
ENOCH MORRILL.

Salem, Mass……………Sunday, Jan. 9th
JOSEPH W. WHITE.

Carver, Mass……………Sunday, Jan. 9th
GEO. A. BROWN.

Brimfield, Mass……………Sabbath, Jan. 9th
Savoy, Mass……………Sabbath, Jan. 16th
Hartford, Conn……………Sabbaths, Jan. 23d and 30th
E. McCULLOCK.

South Berwick, Me., Great Works, Sabbath, Jan. 9th
Seabrook, N. H……………Sabbath, Jan. 16th
A. MUSSEY TRIPP.

Webster, Mass……………Jan. 8th, and over the Sabbath, and onward, if the Lord directs, until Friday.
Square Pond, Ct……………Sunday, Jan. 16th
H. MUNGER.

Providence, R. I……………Sunday, Jan. 9th
Lynn, Mass……………Tuesday evening, Jan. 11th
Charlestown, (as Bro. Stope may appoint), evening, Jan. 13th.
Orrington, Me., (Chapel)……………Sunday, Jan. 23d
North Hermon……………Sunday, Jan. 30th
Holden, (at Chapel)……………Sunday, Feb. 6th
GEO. W. BROWN.

Seabrook, N. H……………Sunday, Jan. 9th
N. M. DAVIS.

West Romney, N. H., (Plain school-house), Sabbaths, Jan. 16th and 23d.
Will Bro. Wm. H. Shaw meet me there one of those days? C. W. NELSON.

Melvin Village, N. H……………Sabbath, Jan. 9th
South Wolfborough, evening, Jan. 11th, through the week, and over the following Sabbath. Bro. J. G. Smith is expected to be with me at this meeting.
Nottingham (baptism)……………Sabbath, Jan. 23d
Wakefield, Mass……………Sabbath, Feb. 6th
Manchester, N. H……………Sabbath, Feb. 13th
S. S. MOONEY.

Warehousepoint, Ct……………Sunday, Jan. 16th
Vernon, Vt……………Sunday, Jan. 23d
A. M. HIGGINS.

North Raymond……………Saturday evening, Jan. 15th over Sunday, and longer if thought best.
J. T. JORDAN.

Hampton, N. H……………Jan. 6th, and over the Sabbath
East Rochester, N. H……………Sabbath, Jan. 16th
Wakefield, (Spinney meeting-house), Sabbath, Jan. 23d
Porter, Me……………Sabbath, Jan. 30th
East Canaan……………Sabbath, Feb. 6th
If these conflict, please write me.
D. F. LEAVITT.

Collinsville, Ct……………Friday evening, Jan. 7th
Pleasant Valley, Ct……………Sunday, Jan. 9th
West Winsted……………Monday evening, Jan. 10th
Wrightville……………Tuesday evening, Jan. 11th
Camp's Mills……………Wednesday evening, Jan. 12th
W. S. CAMPBELL.

New Durham, (2nd division)……………Sunday, Jan. 9th
J. W. HORNE.

Bristol, Ct……………Sabbath, Jan. 16th
R. K. STARK.

Brunswick, Me., (yellow school-house), Saturday evening, Jan. 8th, and Sabbath A. M. Bath, P. M. and evening.
Richmond, (Reed meeting-house)……………Sabbath, Jan. 16th
Bowdoin……………Sabbath, Jan. 23d
Brunswick, (yellow school-house), Sabbath, Jan. 30th
H. D. REED.

Millport, Chemung Co., N. Y., (as Bro. Cole and others may arrange), evening, Jan. 7th, and over the Sabbath.
Hungerford, (school-house, south of Byersville), Livingston Co., N. Y., Sunday evening, Jan. 16th.
D. COOSWELL.

New York, Sunday, Jan. 9th, to commence a series of protracted meetings for two weeks.
Springfield, Mass……………Sunday, Jan. 23d
East Savoy, Mass., (at the new Chapel just built), Sunday, Jan. 30th, to commence a series of protracted meetings. H. K. FLAGG.

Hampton, N. H……………Sunday, Jan. 9th
Dover, N. H……………Sunday, Jan. 16th
Melvin Village, N. H……………Sunday, Jan. 30th
T. W. PIPER.

Keene, N. H……………Sundays, Jan. 23d and 30th
A. SIMPSON.

Fairhaven, Mass……………Sunday, Jan. 9th
L. BOUTELL.

Strafford, N. H., (Robert's school-house), Sun., Jan. 9th
South Berwick, Me., (Great Works), Sunday, Jan. 16th
Seabrook, N. H……………evening, Jan. 25th and over the following Sunday. J. PINKHAM.

Warren Summit, N. H……………Sunday, Jan. 9th
North Haverhill, N. H., (Sr. Glazier's), eve., Jan. 11th
LEVI ALLEN.

Moultonborough, N. H., (Red Hill), Saturday evening, Jan. 22d, and over Sunday, the 23d. Ordination expected. T. W. PIPER, J. G. SMITH, L. ALLEN.

Poultney, Vt……………Sunday, Jan. 9th
(Brethren, please give notice to all.)
Rutland, Vt……………evening, Jan. 12th
Montreal, P. Q……………Sunday, Jan. 16th, and onward.
(Dansville and Quebec noticed hereafter.)
J. B. COOK.

Seymour, Ct., (Great Hill Church), Sunday, Jan. 16th
South Windsor, Ct……………Sunday, Jan. 9th
WM. A. & M. L. DURAND.

Morris, Ct……………Sabbath, Jan. 9th
East Haddam, Ct……………Sabbath, Jan. 16th
G. L. WHITE.

Jay, (Blaisdell school-house)……………Sunday, Jan. 16th
H. B. SEVEY.

Plymouth, Mass……………Sunday, Jan. 9th
Elliot, Me……………Sunday, Jan. 23d
F. H. BURBANK.

Square Pond, Ct……………Sabbaths, Jan. 9th and Feb. 6th
P. S. BUTLER.

South Windsor, Ct……………Sunday, Jan. 9th
Prospect, Ct……………Sunday, Jan. 23d
S. WOODRUFF.

Starks, Me……………Sabbath, Jan. 9th
E. M. HAGGETT.

Springfield, Mass……………Sunday, Jan. 9th
RUFUS WENDELL.

Meredith, N. H., (Dolloff Hall)……………Sunday, Jan. 9th
D. W. DAVIS.

Great Falls, N. H……………Sunday, Jan. 16th
East Rochester, N. H……………Sunday, Jan. 23d
WM. C. STEWART.

Meredith Village……………evening, Jan. 5th and over the following Sabbath at W. F. M. Association: L. C. & M. McKINSTRY.

Milville, Mass……………Sunday, Jan. 9th and through the week. GEO. A. STREETER.

Portsmouth, N. H……………Sunday, Jan. 9th
Strafford, N. H., (Roberts' school-house) Sun., Jan. 30th
J. G. SMITH.

Hopkinton, (Town Hall building)……………Sunday, Jan. 9th
Lake Village, N. H., (North Church), Sun., Jan. 16th
C. W. SARGENT.

Exeter, N. H……………Sunday, Jan. 9th
A. M. HIGGINS.

Bangor……………Sunday, Jan. 9th
ISRAEL DAMMON.

Millville, Mass……………evenings, Jan. 4th and 5th
Charlton, Mass……………evening, Jan. 7th and over the Sabbath. A. D. FLAGG.

Bristol, R. I., (Conference)……………Jan. 5th, 6th, and 7th
Abington, Ct……………Sabbath, Jan. 9th
Millville, Mass……………evening, Jan. 12th
Charlton, Mass……………Sabbath, Jan. 16th
C. H. SWEET.

Hartford, (Talcott and Post's (Hall), Sunday, Jan. 9th
W. N. PILE.

Seabrook, N. H., (Gulf school-house), Sab., Jan. 9th
Webster, N. H., (old meeting-house), Sabbath, Jan. 16th.
Lake Village, N. H……………Sabbath, Jan. 30th
SOLOMON ROBY.

Newport Centre, Vt., (as Bro. Ladd may arrange), evening, Jan. 12th, and over the following Sunday, and from there to Canada. Will some Bro. meet me at Newport, on the arrival of the evening train?
Z. FORD.

Cohocton, N. Y……………Jan. 22nd and 23d
Blooming Valley, Pa., (as friends may arrange), Jan. 26th, and over Sunday.
Little Cooly……………Monday evening, Jan. 31st
Edenboro……………Feb. 4th and over two Sundays
Campton's Corners, (four miles from Edenboro, Pa.), Monday evening, Feb. 14th. Subject, (by request), "the Devil."
Sharps' Corners, Erie Co., Pa., (Methodist church), Feb. 15th and 16th.
Cohocton……………Feb. 19th and 20th
C. F. SWEET.

Hartland, (Town Hall)……………Sunday, Jan. 9th
Waterbury, Ct……………Sunday, Jan. 16th
Lovely Street, Ct……………Sunday, Jan. 30th
WM. J. RIPLEY.

SPRINGFIELD, MASS., (Bethel Church.)
Rufus Wendell……………Sunday, Jan. 9th
James Hemenway……………Sunday, Jan. 16th
H. K. Flagg……………Sunday, Jan. 23d
Wm. N. Pile……………Sunday, Jan. 30th

WESTFIELD, MASS.
A. Simpson……………Sundays, Jan. 9th and 16th
Wm. A. & M. L. Durand……………Sunday, Jan. 30th

WILBRAHAM, MASS.
Z. Ford……………Sabbath, Jan. 9th
P. S. Butler……………Sabbaths, Jan. 16th, 23d and 30th

STONEHAM, MASS.
D. M. Leavitt……………Sunday, Jan. 9th
J. S. White……………Sunday, Jan. 16th
C. Goodrich……………Sunday, Jan. 23d

STOWE, MASS.
Moses Young……………Sunday, Jan. 9th
Chas. H. Wyman……………Sunday, Jan. 16th

LAWRENCE, MASS., (ADVENT CHAPEL.)
John Couch……………Jan. 9th, 16th, 23d and 30th

WORCESTER, MASS.
T. M. Preble……………Sabbath, Jan. 16th
J. Couch……………Sunday, Jan. 23d

PORTSMOUTH, N. H.
J. G. Smith……………Sabbath, Jan. 9th
J. W. Thomas……………Sabbaths, Jan. 16th and 23d

EXETER, N. H.
Mark Stevens……………Sunday, Jan. 9th
John Parsons……………Sunday, Jan. 16th
Albion Ross……………Sunday, Jan. 23d
A. M. Higgins……………Sunday, Jan. 30th
Joseph Harvey……………Sunday, Feb. 6th

DOVER, N. H.
B. S. Emery……………Sunday, Jan. 9th

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher……………Sabbaths, Jan. 9th and 16th
D. M. Leavitt……………Sabbaths, Jan. 23d and 30th
J. Hemenway……………Sabbath, Feb. 6th
A. Ross……………Sabbaths, Feb. 13th and 20th

CONCORD, N. H., (AT THE BETHEL.)
S. W. Thurber……………Sunday, Jan. 16th and on as the Lord directs.

PORTLAND, ME.
W. H. Mitchell……………Sunday, Jan. 9th
C. Goodrich……………Sunday, Jan. 16th
A. Ross……………Sundays, Jan. 30th and Feb. 6th

SOUTH ELLIOTT, ME.
Wm. Stuart……………Sunday, Jan. 9th

NEW BRITAIN, CT.
H. H. Dickenson……………Sunday, Jan. 9th
Wm. N. Pile……………Sunday, Jan. 23d
Wm. Stuart……………Sunday, Jan. 30th

WOLCOTTVILLE, CT.
B. Hitchcock……………Sunday, Jan. 16th

Windsor, Me. (Preble school-house), every second Sabbath of the month until further notice. Church Hill, Augusta, third Sabbath. Mud Mills, Augusta, fourth Sabbath. THOMAS RINES.

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Wyoming, R. I……………1st Sabbath in each month
Westerly, R. I……………2d Sabbath in each month
Riverpoint, R. I……………3d Sabbath in each month
Bristol, R. I……………4th Sabbath in each month
A. DURFEE.

☞ To Preaching Brethren.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. EGGLESTON.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. THOMAS J. SPINNEY.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. WELLS, 32 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ AUGUSTUS E. SNOW, 1715 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Richard Hecock.

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Selected for the Crisis.

We found this good old hymn in our researches, and were so much pleased with it, except in some slight unscriptural expressions, that we have copied it, made such alterations in it as will make it harmonize with the Scriptures of truth, and send it to "our paper." Let the travelers to Zion sing it.

L. L. McKinstry.

THE WEARY TRAVELER.

Tune.—"*The Weary Traveler.*"

Come, all ye weary travelers,
Now let us join and sing
The everlasting praises
Of Jesus Christ our King.
We've had a tedious journey,
And tiresome, 'tis true;
But see how many dangers
The Lord has brought us through.
Chorus—"Palms of victory," etc.

At first when Jesus found us,
He called us unto him;
And pointed out the danger
Of falling into sin.
The world, the flesh and Satan,
He said would prove a snare;
Unless we should resist them
By faith and humble prayer.

We've oft been disappointed,
With sorrow, we confess;
We have had long to wander
In a dark wilderness;
Where we might long have fainted
In the enchanted ground,
But now and then a cluster
Of pleasant grapes we've found.

The pleasant fruits of Canaan
Give comfort, joy and peace;
Revive our drooping spirits,
And make our strength increase
To own our Lord and Master,
And run at his command,
And hasten on our journey
Unto the promised land.

In faith and hope and patience,
We often do rejoice;
And Jesus and his people
For ever are our choice.
In peace and consolation,
We now are marching on
The pleasant road to Canaan,
Till Jesus Christ shall come.

Sinners, why stand ye idle,
While we thus march along?
Has Jesus never told you
That you are in the wrong?
We're sorry thus to leave you;
We rather you would go;
Come, try a bleeding Savior,
And see what he will do.

Then to the King immortal
We'll sing our joyful praise,
While in his holy service
We spend these toilsome days;
And soon we will shout victory
O'er sin and death and hell;
When we are made immortal,
We'll this glad chorus swell.
Chorus—"Palms of victory," etc.

For the World's Crisis.

THE SEVENTY WEEKS.

"Seventy weeks are determined [or cut off] upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the most holy."—Dan. 9: 24.

I believe the prophetic periods reveal the time of the second advent, and when they are correctly understood, we can tell about when that time is. Several specified periods of time have passed in which many have looked for the Savior; consequently the disappointments; and the time has come when there appears to be an indifference manifested upon this subject. Where some have failed, others may yet be successful. It is true, the repeated failures are a serious drawback; but we are not to give up. "While there is life there is hope."

The words of the prophecy of Daniel were shut up, and the book sealed even to "the time of the end"; then (at the time of the end) they were to be understood, being *unsealed*. "None of the wicked shall understand; but the wise shall understand" (the vision of course). One important question is, whether the 2300 days and the seventy weeks are so connected together that both have one starting point? Are the seventy weeks a part of the 2300 days? Gabriel was commanded to make Daniel understand the vision, "for at the time appointed [2300 days] the end shall be." Gabriel promises to fulfill the command given him. Subsequent to this Daniel is heard to say, "I was astonished at the vision, but none understood it." Up to this time, Daniel was not informed fully concerning the vision. He did not understand it. We must look for Gabriel to make the prophet another visit. We find by turning to the ninth chapter that Gabriel appeared a second time some sixteen years afterwards. "Yea [says Daniel], while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning [this is the vision of the 2300 days in the eighth chapter], being caused to fly swiftly, touched me about the time of the evening oblation, . . and said, . . "I am now come forth to give thee skill and understanding."

There was something about the vision that Daniel did not understand. This second interview of Gabriel with Daniel was to give him skill and understanding. He commands Daniel to understand the vision. What vision? Why, the vision that he had seen at the beginning, recorded in the eighth chapter, concerning the treading under foot of the sanctuary and the host. Gabriel did not come a second time to show Daniel a vision, but to give him skill and understanding of a vision which he had previously seen. This is just what Gabriel was commanded to do in the eighth chapter, and just what he says he came to do in the ninth chapter. First comes the vision in the eighth chapter, then an explanation of it in the ninth chapter. I conclude all is plain thus far. It will be seen there is an immediate connection between the vision of the eighth chapter and the explanation as given by the angel in the ninth chapter; a conclusive fact that the seventy weeks are a part of the 2300 days, being the first part of the vision.

The next question is, What do the seventy weeks measure? and when did they terminate? It reads, "Seventy weeks are determined [or cut off] upon *thy people*, and upon thy *holy city*," etc. These seventy weeks certainly relate to the holy city, as well as other things; and as they must have their termination at the latest event included in a series of events, they cannot end till they arrive at that event. The latest events in the series here mentioned are the giving up of the holy city and Daniel's people, for sins and transgressions. Till that time their apostasy was not complete. Nor did our Lord ever direct his disciples to abandon the Jews until they should "see Jerusalem compassed about with armies." This was the signal for them to leave the holy city, then, at that time, given up of God. Then had "transgression" come to its full, and was to be restrained no longer. The two factions who shared the city at the time of the siege were the worst of villains; and had not the Romans come, the city would have been destroyed like Sodom and Gomorrah; for, says Josephus, the inhabitants were more wicked. This pitch of wickedness at which they had arrived, when the Romans compassed about Jerusalem, was the point to which our Savior referred in addressing his disciples, and also when he said to the Pharisees, "Fill ye up, then, the measure of your fathers"; which work they had fully accomplished by killing them which were sent unto them. To that point of time, it is clear to my mind, Gabriel looked in the prophecy of the seventy weeks; —"upon thy people and upon thy holy city"; therefore I believe the seventy weeks terminated when the Roman armies compassed about Jesusalem, between A. D. 65 and 67.

When the period of seventy years of desolations by Babylon and the Medes terminated, God, by Gabriel, designated another period of seventy weeks of years for a further trial of Daniel's people, and continued favor to the holy city. If this proved ineffectual, they would then be visited with more awful judgments than ever before. Our Savior, foreseeing the awful judgments that would overtake that people and their city, exclaimed, "O Jerusalem, Jerusalem," etc. But, alas! their house was left to them desolate. The fatal hour arrived, the seventy weeks were fulfilled, and the time had come when their sacrifices and oblations should cease, their city be destroyed, and that once chosen and cherished people scattered, and Jerusalem to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Having shown that the seventy weeks bring us down to the time when Jerusalem was compassed about with armies and the iniquity of that people filled up, we suppose the angel next gives the time of the first advent of the Messiah, by introducing another set of periods, viz., the seven and sixty-two weeks, which we have not time to notice here. The seventy weeks (or 490 years) I think comprise the first part of the 2300 day-vision, leaving 1810 years for the last part, which, if my views in this article be correct, will terminate between A. D. 1875 and A. D. 1877.

Fair Haven, Ct. J. E. Clark.

For the World's Crisis.

THE NEW YEAR.

Through the indulgence of a kind Father, we are again permitted to see the dawn of a new year in this world's history. The old year, with all its cares, sorrows and turmoils, has gone forever. The past year has been laden with signs and wonders, that are cheering to the poor, care-worn child of God, journeying towards the celestial city. What changes have been wrought in our midst! Cruel death has removed many loved ones; friends have proved false, and we all have had much to try and disappoint us. On the other hand, how much we have for which to be thankful. Our lives have been spared, and blessings both temporal and spiritual have been enjoyed by even the most unfortunate of us. How grateful every heart should be to the Giver of every good and perfect gift. "If ye love me, keep my commandments." "Abstain from every appearance of evil." Walk close in the footsteps of our great Exemplar, and we shall indeed know the sweets of religion.

In looking over the past, we see how many opportunities we have lost that might have been employed in serving our Master's cause. We see many crooked paths we have made. How often we have stumbled and almost fallen; but, thank God, as our day is, so shall our strength be. We must not mourn over the past, but let it be a lesson to us to keep nearer the cross. Let us resolve with the new year to consecrate everything to Christ, praying to God to fit us out with the full armor of righteousness; then we can withstand the temptations of this life, and be ready to welcome our dear Redeemer when he shall come again to reign on the new earth. It will not be long that we have to struggle; for every day tells us that Christ is near at hand, even at the door. Then death will be destroyed; we shall live with that Friend whose love changes not. How willing we should be to serve him, and do his will, though it may seem at times a sacrifice. God grant that we may be faithful followers of the meek and lowly Jesus; that our light may shine before the world, showing that we are indeed his disciples.

Dear fellow christians, let us so live that we may be ready to greet him when he shall make his second advent; for we know he will literally come from heaven, even as he went up into heaven. Let us not be hearers only, but doers of the word. We must all work, for soon the night will come when no man can work. Take courage, weary, desponding one; start with new vigor, ever watchful for the signs of his coming; ever ready to warn our fellow creatures of the wrath to come. God grant that we may be kept from all sin, and be found among those that are to be saved.

"Oh, what a blessed hope is ours!
While here on earth we stay;
We more than taste the heavenly powers,
And antedate that day."

Wilmington. C. Mendenhall.

For the World's Crisis.

BACK IN THE MOUNTAINS.

There is a great contrast between city life and life in the mountains. For two or three weeks, it has been my lot to labor over in the valley, west of the Green Mountains, in No. Adams and No. Pownal, Vt., near the corner of three States—Vt., Mass., and N. Y. The congregation was made up from these three States, but mostly from North Pownal. It was considered one of the hardest places known for religious influence to settle, but God has his own way to get the dispensational truth before the people. About two years ago, he sent a little weak sister, Ellen Otis (now Tousley), into this place, to hold a meeting in a private house. God began to work among some of the hardest ones. The work increased; stout, wicked men bowed to the Spirit's influence; others dreamed strange dreams about their condition, and came out on the Lord's side, until the whole community was stirred. This little frail sister was more than a match for the stoutest opposing hearts, which was marvelous in the eyes of sectarianism and bigotry, which began as usual to oppose the work by saying she was an "Adventist," and warned the people against going out to hear her, for she would break up the church, etc. As her health was delicate, and opposition strong, she felt the need of help, and asked me to help give the truth in the Centre. The Lord opened the way, and here I am in the midst of opposition, ignorance, and bigotry, holding meetings every evening, and helping the invalids during the day with the Prussian Resuscitator, to the astonishment of the people; so I have both the doctor and clergy down on me, but God is with us and light is spreading. Backsliders and sinners are trembling, and acknowledging the truth.

There are some of the fruits of Bro. Batchelor's labors left yet, and they rejoice to see a revival of the truth. Some that opposed him are among the converts, and would be glad to see him. Cannot he come up here again? They like old fashions here. I must speak of my position while writing. The contrast is so different from city life. I am in an old-fashioned house and family. The grandfather cleared up the land, helped drive out the bears and other wild beasts back into the mountains. They lived on plain food, such as bear porridge, pork and beef, soup, brown bread, etc. The three previous generations lived to be from ninety to one hundred and over. They raised their own living, and manufactured their own cloth. I am now stopping with one of the fourth generation. She is on borrowed time—seventy-three—smart and well; goes out nursing her sick relatives; is the mother of eleven children, and all grown up to have families. She says she never hired any help, but spun and wove all the cloth for her great family for summer and winter. Some years she spun and wove over one hundred pounds of wool into cloth, besides all the flax for the summer wear. What a contrast with city females, who disobey the laws of nature by following the fashions, and, with a family of even two children, they must have a servant to wait upon them. This woman has raised eleven children, and is grandmother to twenty-nine. Temperance in all things has produced this effect. Old fashions are best for health. I am now sitting in a chair and writing on a stand over one hundred years old, and looking at a dress on the old lady twenty-four years old, and good enough yet to wear to meeting, which she did last evening, two miles from home, to hear the truth, which she received with joy. She told me her best calico dress is thirty years old.

What a contrast in dressing expenses. The old machinery is now in the building that manufactured the cloth for this great family, and the motive power that drove it. She said she made all her girls learn to spin and work, so that if it became necessary, they could make their own cloth. (A good forethought.) I am thinking if manufactures should stop, how many of our women could produce cloth for a garment. How would the city ladies appear, compared to the country girls? Their pride would soon have a great fall. Variety of circumstances produce a variety of thought, which is the spice of life.

Do not think, by what I have said, that I unchristianize our city-women for not doing what this sister has done. I only want to show the contrasts we meet in our travels to spread the light. We must witness these two extremes, but the most is needless expense, to keep up the fashions of these last days while there are so many poor people destitute even of comfortable clothing. Which of you can spare something? Many will say, We have none to give. Well, I and my wife thought just so awhile ago, as we are very prudent. On hearing of a poor family, we began to look over our scanty wardrobe, and we were astonished at the number of articles that we could spare in the way of coats, pants, vests, dresses, etc. We sent them to the destitute ones, and they were thankfully received, I assure you; and you will be equally astonished if you will but make the search in your closets, and thereby make some poor hearts glad. This is a hard winter for the poor; do not let anything lie idle that you do not use. Will you look and see what you can do? Yes, says one. Then you will do something that will be a blessing to some one, and also to yourself.

Winter begins, says the almanac, on the 21st of Dec.; and that brings to my mind the first verse of poetry I ever learned:

"Now winter has come with his cold chilling breath,
And the leaves have dropped from the trees;
All nature seems touched with the finger of death,
And streams are beginning to freeze."

In the mountainous section where I am, the wind is howling, the streams are freezing, and the storm is raging. It puts me in mind of the poor, and the old proverb: "Whoso forgets the poor forgets God; and he that remembers God remembers the poor."

Yours, up in the mountains, where the people are all stirred up about the doctrine; some scolding, others swearing and lying, others rejoicing in the truth; and so the battle is set in array, and we expect victory in the Lord before the week is out. Hiram Munger.

For the World's Crisis.

IS THE BIBLE THE WORD OF GOD?

AN UNANSWERABLE ARGUMENT.

"The Bible the word of God? No!" exclaims a thoughtless young sceptic; "it is the invention of men."

"But the Bible *claims* to be the word of God, does it not?"

"Yes; the men who wrote it *pretend* that they 'spake as they were moved by the Holy Ghost'; and they tell us that what they said was a 'Thus saith the Lord.' But that was only *a cunning deception*, in order to make men the more readily believe it."

"If the Bible, then, is not what it claims to be, it is an imposture, you think; and its 'inventors' are deceivers and liars?"

"Exactly."

"But *good* men would not lie and deceive, would they?"

"Of course not."

"Then the Bible, you are sure, is not the 'invention' of *good* men?"

"How *could* they be good men, if they 'invented' it *themselves*, and then pretended that its author was *God*?"

"And, if it is *not* the invention of good men, then it must be the invention of *bad* men?"

"Undoubtedly."

"Now answer me candidly—Are liars and religious impostors bad men?"

"Certainly."

"Does the Bible *forbid* lying and imposture, and threaten liars and impostors with *punishment*?"

"It does, repeatedly and unmistakably."

"Does it declare that Ananias and Sapphira, for lying, were struck dead? Does it denounce and condemn '*false prophets*,' who '*speak deceit in the name of the Lord*'? Does it teach that 'whosoever loveth and maketh a *lie*' shall be shut out of the kingdom of heaven; and that '*all liars' shall perish* in 'the lake of fire'?"

"It does."

"And is it credible that false and lying [illegible]

"And can a book which does all this be the 'invention' of *bad* men and impostors?"

"I must confess, it is not easy to see how it can."

"If, then, as you admit, it can *not* be the 'invention' of *bad* men—because they would not have made it condemn themselves; nor of *good* men—because they could not be guilty of imposture; who else can be its author but God? And if it is God's Book, why not believe it, and obey it?"

W. B. H. in "*The Young Pilgrim.*"

GO TELL JESUS.

Bury thy sorrow, the world has its share,
Bury it deeply, hide it with care;
Think of it calmly when curtained by night,
Tell it to Jesus, and all will be right.

Tell it to Jesus, he knoweth thy grief,
Tell it to Jesus, he'll send thee relief;
Gather the sunlight aglow on thy way,
Gather the moonbeams, each soft silver ray.

Hearts grow aweary with heavier woe,
Droop 'mid the darkness; go comfort them, go!
Bury thy sorrow, let others be blest,
Give them the sunshine, tell Jesus the rest.

For the World's Crisis.

EVIL SPIRITS.

(Translated from the German.)

A great German commentator on the Scriptures, who wrote a great deal about the personal coming of Jesus Christ being nigh at hand (his name is Young Stilling, who lived during the time of the French revolution), spoke thus about Eph. 6: 12, 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world (literal of these earth-periods), against spiritual wickedness in high places (original, against the spirits of wickedness in the lower air-regions.)'

"As there is not a single passage in the whole Bible which contradicts the above plain and unmistakable declaration of the apostle Paul, it follows as an irrefutable fact, that the evil spirits dwell in the air, in the atmosphere that surrounds us; and who knows whether they, with the permittance of God, have not a great deal of influence upon the physical nature, diseases, etc.? That they influence men, increase their evil thoughts, and at last satanize them to do the most wicked deeds, we find fully confirmed throughout the Bible; and if this were not so, for what the wrestling which the apostle so earnestly and minutely describes and commends?

"He calls them princes, powers, rulers of the world (Kosmocratoras), spiritual beings of wickedness, etc. This proves that they exercise great power and influence upon our earth, and especially mankind. This is prominent in our day, because, according to Rev. 12: 12, Satan is upon the earth, showing great wrath, for he knows that he has but a short time left." L. Reimer.

Gems.

— If a civil word or two will render a man happy, he must be wretched indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains.

— It is a mark of the soundest wisdom not to pry into a secret, and, when found, of the purest honesty not to reveal it.

— In the development of every moral principle, there is, sooner or later, a crisis reached, which, if safely passed, ensures the greatest possible amount of good of which the case admits: otherwise, the greatest possible amount of evil. The weight of a feather may turn the scale.

— God loves to have us pray with earnestness. The best proof of earnestness is simplicity. Better in God's sight are the broken but heartfelt utterances of a child, than the high-flown utterances of some who think themselves wonderful in prayer.

— He that loves God most will lay out most for God. More than once in the Scriptures do we read of "the labor of love." Love resteth in its labor, and then resteth most when it laboreth most. Nothing labors more or thinks its labor less.

— It is not required that a man shall always be perfect, in order to be a true christian. But it is required that he should be a sincere seeker after perfection. It is required that he should be moving forward, and advancing up the straight and narrow way of life.

— A firm faith is one of the best divinities; a good life is the best philosophy; a clear conscience the best law; honesty the only true policy; and temperance the best physic.

— Bad thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your hearts full of good thoughts, that bad thoughts may find no room to enter.

— Grace in itself considered, as a creature, will totally fail. Our permanency is not in respect to the thing, but of God; not from our being holy, but from our being kept holy. All the power of hell shall not prevail against the God of heaven.

— Where God loves he affords love tokens, and such are only his soul-enriching graces. If our heart moves toward him, certainly his goeth out toward us. The shadow on the dial moves according to the sun in the heavens.

A GREAT SIGHT.

Two elderly ladies chatting with each other in a low voice, one morning in June, 1869, entered the office of a certain justice of the peace, in Washington D. C. One showed great emotion of feeling as though there was a smouldering fire within her soul, kindling little by little. Her hair was white and carefully adjusted; her dress neat, but coarse. She claimed a relationship to the keeper of the office through the Maker of all things. He was honored by the name of brother.

A chair was offered the lady, but refused by her. "My soul is too full to sit down," she said. "May I, dear sir, may I do as I please in your office?" she asked.

"You may if—"

Here she shouted, "Glory to God in the highest! glory! glory! glory!"

The officer wishing to know the cause of such great joy, addressing her companion, inquired, "Is your friend crazy?"

"No," she replied. "She will tell you when she can. At present her joy overcomes her. Wait awhile."

After shouting praises to God for his goodness for sometime longer, she at length said:

"Dear brother, twenty-one years ago, twenty of my children and near relations were, in my presence, handcuffed in *this room*, and chained together for market, and then sent down to Georgia. These walls are my witness, that this awful scene was beheld by these same eyes of mine which now behold you—one of my own color—administering justice—God's kind of justice to all alike."

Here she broke out again, ejaculating, "Glory! glory." Then turning to the other lady, she continued—

"Now, I am done. I can die now in peace, for my own eyes have seen the answer to my prayer. My children, sir,—turning to the officer—are most all dead—worked to death; but God has [illegible] Rev. D. W. Anderson, in Standard.

For the World's Crisis.

NOTES AND NEWS.

THE RICHARDSON SHOOTING.

The papers are greatly occupied in the discussion of the subject of N. Y. assassination. We enter not into this discussion, and take no part or side in the matter. Precisely what the truth is, in the antecedents of the case, so far as a provocation to the terrible act is concerned, we cannot certainly know yet. The assassination was murder. A cultivated, intellectual, able, and promising man, in the very early prime of manhood, was suddenly cut down. In reading the copious narratives and comments of the papers, we have not seen all the Bible quotations that might perhaps properly be cited. Let all men know and remember, whether ministers or laity, what is the only Bible ground of divorce. "Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." Matt. 19: 9. Of what avail therefore are legal enactments, or licenses of the civil law, that allow divorces on other grounds? The fact is, the voice and words and law of Christ on this subject are very greatly disregarded in our day. How many persons, tried by the law of Christ, are unlawfully and unreally married. Again, read in Proverbs 6, thus: "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbor's wife; whosoever toucheth her shall not be innocent . . . . For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. He will not regard any ransom, neither will he rest content, though thou givest many gifts."

THOUGHT.

I send you a brief paragraph, which I take from the *Rural New-Yorker*, adding its mite to the ample and constantly increasing proof of the impossibility of thought without organization. How unscientific is the notion of ideas or reasoning faculties without a brain! To think of thinking without a brain, the very thing whereby we think. The paragraph is entitled, "Freezing the Brain."

A curious pysiological experiment has recently been made. A few grains of barley were placed before a hungry pigeon. While pecking at the barley, the brain of the pigeon was frozen by a spray of ether. The bird being thus deprived of consciousness, ceased pecking, and remained as if dead. The barley was then removed, and the ether spray having ceased, the brain was allowed to thaw. The bird soon returned to life, and its first act was to renew the pecking for a moment, though no food was before it.

NEWS FROM ALL THE WORLD.

Some columns in every copy of the Crisis, with wisely selected items, under the above heading, would doubtless be welcome to all your readers. I cannot say how successfully the following paragraphs would momentarily serve to meet such a want, but I give them. The relations of Turkey and Egypt possess great interest to the prophetic student. In such a connection read the following:

SIGNS OF WAR IN THE EAST.

A few days ago, the telegraph announced that as soon as the festivities at the opening of the Suez Canal were over, the Sultan would notify the Khedive that he must accept the Turkish proposals on penalty of being suspended from the Viceroyalty. And in this connection the 'Sun' makes a very important statement—if true. It says:

"Agents of the Turkish and Egyptian Governments have been in this country and in England for several months, engaged in the purchase of arms and material for anything but peaceful uses. The Sultan's agent purchased and has shipped to Constantinople a hundred thousand rifles which our Government was willing to sell, and it is understood that he is now negotiating for another hundred thousand. The Viceroy's agent closed a contract several months ago for a large quantity of Remington breech-loaders, and the entire lot has been forwarded to Alexandria by way of London. A statement appeared recently that Egypt would not purchase any more arms in America or elsewhere; but it is known that the Viceroy's agents, both here and in England, have been closeted with several manufacturers of rifles, and that some of these manufacturers have also put their establishments in very active operation. Last week an order came to New York from a London commission house for a hundred thousand breech loaders, to be delivered as soon as possible. The order closed in these words: "We are not at liberty to tell you what Government desires these rifles; you will please ask no questions, but deliver the arms as we have directed, and your money will be ready on every delivery. Should anybody ask who has ordered these rifles, you can say you don't know."

The rising in Dalmatia, the "Sun" suggests, may be a part of the Viceroy's programme for disturbing Turkey and securing his own independence, and a general revolution in the Turkish principalities is by no means impossible.—*N. Y. Express.*

Not unworthy of notice may be another little fact, in view of the prophecy that the willful king "shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps." Dan. 11: 43: How about the political and commercial convenience which the new Suez Canal shall subserve to its imperial patron, Napoleon? How shall we think of the thousands of Egyptians hard at work in opening this grand highway to the East? How of the French mortgage on the treasures of the Egyptian prince? And lastly, how of the lavish and magnificent attentions with which Egypt and Turkey both welcomed and glorified the French Empress? Not least among other things, was a present of a diamond tiara of the value of six millions of francs to the popular and flattered Eugenie.

Naturally following the preceding, we give a brief commentary on Turkish finances and feebleness, from the N. Y. *Times*:—

"No wonder the Sultan is angry with the Khedive. He wants money desperately, and his vassal, instead of helping him to any, goes throwing vast sums away in buying iron-clads and keeping open house for all the world. The Viceroy's guests at the inauguration of the canal are said to have numbered 2,000 Europeans and 15,000 Orientals. But while 28,000 guests are feasted at never-ending banquets, the Sultan is gnashing his teeth in poverty and hunger. He is obliged to send to England to borrow money—£12,000,000 is all he wants, and six per cent. is what he offers for it. People seem to have risen at the bait very freely, and another loan is about to be put on the market by way of a lottery. Turkey is a drug in the market. She has cost the world enough in past times, and somehow nobody sympathises much with her in this quarrel with the Khedive—who at least is a public spirited man. The Sultan will not be able to get on much longer with a system of government which would crush energy and spirit out of almost any people."

C. Colegrove.

— Give a clown your finger, and he'll take your whole hand.

For the World's Crisis.

MELCHIZEDEK.

Bro. Grant:—As there are some inquiring in relation to—Who was Melchizedek? I have concluded to drop you a few lines on the subject. Melchizedek was a man who once lived in Salem, now called Jerusalem. According to Paul's explanation, the word Melchizedek signifies righteousness, and the word Salem means peace. He says in Heb. 7: 2, "To whom Abraham also gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace."

It is thought by many that Melchizedek was not a man. It is as certain that he was a man, as it is certain that Aaron was a man. The account of him in Gen. 14 is a proof of it. He is there called king of Salem, which place is now called Jerusalem. He set forth bread and wine before Abraham. This proves him a man. He was priest of the Most High God on earth. Paul says of Christ (Heb. 8: 4), "For if he were on earth, he should not be a priest." There is no place in the Scriptures which mentions Christ as a priest on earth. He, as a priest, is passed into the heavens. Melchizedek being a priest on earth, proves him a man. Paul calls him a great man. "Now consider how great this man was."—Heb. 7: 4.

There are several things mentioned in Hebrews which lead many people to believe Melchizedek was not a man. It is said he was "without father, without mother, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually."—Heb. 7: 3. This is easily reconciled. Paul is not speaking of Melchizedek as a man, but as a priest. As a man, he had a father, mother, descent, beginning of days, and end of life. The priests under the law all descended from Aaron, who was a priest. If they could not prove that their father and mother were both of the tribe of Levi, they had no right to the priesthood. Melchizedek had no father who was priest before him. His being without descent means that he did not descend from priests, or from the tribe of Levi. Paul says, "But he, whose descent is not counted from them, received tithes from Abraham."—Heb. 7: 6. This is what is meant by his being without descent. It is said he was without "beginning of days, nor end of life." The meaning of this is, that there was no particular time in his life when he should enter into his priestly office, or go out of it. The priests under the law entered into their office at a certain age, and went out at a certain age. This was a limited priesthood. Melchizedek had an unlimited priesthood, which pointed to Christ, whose priesthood is unlimited and unchangeable. Christ is said to be after the order and after the similitude of Melchizedek; but if Melchizedek means Christ, then he is a priest after the order or similitude of himself. I will mention a few particulars in which Christ is a priest after the order of Melchizedek:

1. Melchizedek was a king of righteousness, and king of peace; so is Christ. See Jer. 23: 5, 6, and Zech. 9: 9.

2. Melchizedek was king and priest; so Christ is a great high priest, passed into the heavens, and is to be king, and sit on David's throne.

3. Melchizedek had no relation before him, nor any after him that were priests. He did not receive his priesthood from man, nor leave it to any man; it began and continued with him. So it is with Christ. "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning the priesthood."—Heb. 7: 14. God gave him his priestly office, and it remains with him; "but this man, because he continueth ever, hath an unchangeable priesthood."—Heb. 7: 24. Though the Bishop of Rome pretends that Christ gave his priesthood to Peter, yet he has not. He remains a priest forever, after the order of Melchizedek.

4. Melchizedek was a great man, and a great priest, greater than Abraham, whom he blest. Paul says, "Now consider how great this man was."—Heb. 7: 4. So Christ, the high priest, is great. He is greater than Moses, greater than Aaron, greater than Abraham, greater than Melchizedek, greater than the angels. The angel said he should be great. Paul calls him a great high priest.

5. Melchizedek set bread and wine before Abraham, when he was returning from the slaughter. So does Christ, the high priest. He set bread and wine before his disciples, with his own hands, the night in which he was betrayed, and now in that ordinance he does it by his ministers to all who eat the bread and drink the wine, discerning the Lord's body.

6. Melchizedek blest Abraham. So does Christ. God sent him to bless us. Blessed are all they that put their trust in him.

7. Melchizedek received tithes from Abraham. This showed that Abraham belonged to his kingdom. Christ receives a tribute of praise from all who submit to him; and their giving to him the glory due to his name, shows that they are entitled to his protection. Yours looking for redemption, Wier Davis.

Wadley's Falls, N. H.

Many Facts in a Small Space.—The number of languages spoken is 4,864. The number of men is about equal to the number of women. The average of human life is thirty three years. One quarter die before the age of seven, one half before the age of seventeen. To every thousand persons one only reaches one hundred years, and not more than one in five hundred will reach eighty years. There are on earth 1,000,000,000 inhabitants. Of these 333,333,333 die every year, 91, 824 die every day, 7,789 every hour, and sixty every minute, or one every second. These losses are balanced by an equal number of births. The married are longer lived than the single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life previous to the age of fifty years than men, but fewer after. The number of marriages are in the proportion of seventy-six to one hundred. Marriages are more frequent after the equinoxes, that is, during the months of June and December. Those born in spring are more robust than others. Births and deaths are more frequent by night than by day.—*Ex.*

Meekness.—Meekness is gentle, not easily provoked, not hasty in finding fault.

Meekness is humble; not proud, not self-conceited.

Meekness is peaceable; not eager to assert her own rights, or to justify her own pretensions, or to maintain her own opinions.

Meekness is tender; consulting the feelings of others, and willing to bear much pain rather than inflict any.

Meekness is patient, and can endure unavoidable inconveniences without murmuring or complaining.

Hygiene.

"*This is for your health.*"—Paul.

RULES FOR LENGTHENING LIFE.

1. Cultivate an equable temper; many a man has fallen dead in a fit of passion.

2. Eat regularly, not over thrice a day, and nothing between meals.

3. Go to bed at regular hours. Get up as soon as you wake of yourself, and do not sleep in the daytime, at least not longer than ten minutes before noon.

4. Work always by the day, and not by the job.

5. Stop working before you are very much tired,—before you are "fagged out."

5. Cultivate a generous and an accommodating temper.

7. Never cross a bridge before you come to it: this will save half the troubles of life.

8. Never eat when you are not hungry, nor drink when you are not thirsty.

9. Let your appetite always come uninvited.

10. Cool off in a place greatly warmer than the one in which you have been exercising; this simple rule would prevent incalculable sickness and save millions of lives every year.

11. Never resist a call of nature for a single moment.

12. Never allow yourself to be chilled "through and through"; it is this which destroys so many every year, in a few days' sickness, from pneumonia, called by some lung fever or inflammation of the lungs.

13. Whoever drinks no liquids at meals will add years of pleasurable existence to his life. Of cold or warm drinks, the former are most pernicious; drinking at meals induces persons to eat more than they otherwise would, as any one can verify by experiment, and it is excess in eating which devastates the land with sickness, suffering and death.

14. After fifty years of age, if not a day laborer, and sedentary persons after forty, should eat but twice a day, in the morning and about four in the afternoon; persons can soon accustom themselves to a seven hour interval between eating, thus giving the stomach rest; for every organ without adequate rest will "give out" prematurely.

15. Begin early to live under the benign influences of the Christian religion, for it "has the promise of the life that now is and of that which is to come."—*Hall's Journal of Health.*

EATING WHEN SICK.

It is the custom among a certain class of people, when a member of the family falls sick, to begin at once to ask, "Now what can you eat?" Every one has heard of the old story of the man who always ate eighteen apple dumplings when he was sick. On one occasion when engaged upon the eighteenth, his little son said, "Pa, give me a piece." "No, no, my son," replied the father, "go away, pa's sick." When a young man has surfeited, in season and out of season, until exhausted nature gives way, and a fever is coming on, the good mother is in trouble. She anxiously inquires, "Now, John, what can you eat? You must eat something! People can't live without food!" Then comes toast and tea, etc. The stomach is exhausted, and no more needs stimulating or food than a jaded horse needs the whip! What is needed is rest, complete rest. Nine-tenths of the acute diseases might be prevented by a few days starvation, when the first indications appear. I don't mean complete abstinence in every case, but perhaps a piece of coarse bread, with cold water for drink. If such a policy was generally adopted, what ruin would overtake the medical profession!

FASHIONABLE WOMEN.

Too much is not asserted when we say that it is highly probable the exigencies of fashion destroy more women than the pressure of toil or sorrow. The blind obedience to the behest of fashion which nowadays so largely obtains, works a great transgression of the laws of woman's nature, greater injury to her physical and mental, not to say moral constitution, than the hardships of comparative poverty. Experience has proved that the female slave will live to grow old at her task, while she sees two or three generations of her mistresses fade and pass away. The poor washerwoman, who has but a few rays of hope to cheer her in her daily labors, will live to see her fashionable sisters all die around her; and the kitchen maid is strong and healthy when her mistress has to be nursed like a sickly infant. For nearly all the good and valuable purposes of human life, it is sad truth, that fashion-pampered women are almost utterly worthless. Their force of character is small, while they possess still less moral power of will, and quite as little physical energy. Having apparently no great purpose in life to attain, necessarily they fail to accomplish any worthy ends.

Food of Infants and Children.—Every parent must be aware that a child sometimes shows a decided dislike to certain kinds of food. In such a case do not compel it to eat what nature may instinctively reject as being unfit. It is easy to distinguish between a rooted aversion and a mere whim, if you will only forego that which you wish the child to overcome—the petty tyranny of your own will. Even infants, after enjoying one kind of food for weeks, will suddenly reject it, and refuse to take the first spoonful. This is the voice of nature, calling for a change of diet; and you will be wise not to disregard it.—*Good Health.*

Coal Gas.—A physician attributes much of the sickness in winter to the bad effect of coal gas. He says in nine out of ten houses that he enters he notices coal gas in the air they breathe. Many times he finds the damper in the stove pipe closed to save coal, and the result is a room full of gas, not noticed by the inmates, perhaps, but by those who come in from the fresh air.

Sprains.—The best treatment for sprains is to immerse the limb immediately in hot water, repeating the operation several times a day. The cure is often rapid.

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 743. BOSTON, WEDNESDAY, JANUARY 12, 1870. VOL. XXX.—NO. 17.

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

AT THE DOOR.

Behold I stand at the door and knock."

My Savior stands waiting and knocks at the door,
Has knocked, and is knocking again;
I hear his kind voice, I'll reject him no more,
Nor let him stand pleading in vain.
In infinite mercy he came from above
To ransom, to cleanse me from sin;
I'll yield to the voice of his merciful love,
And let my dear Savior come in.
Savior, come in;
Cleanse me from sin;
Jesus, my Savior, come in, come in;
Enter the door,
Waiting no more,
Savior, dear Savior, come in.

O Savior, my ransom, redeemer, and friend,
The life, and the truth, and the way,
On thy precious merit alone I depend;
Dwell in me, and keep me, I pray.
Thy goodness hath opened the door of my heart—
'Tis open in welcome to thee;
Come in, blessed Savior, and never depart,
Come in, with thy mercy, to me.
Savior, come in, etc.

For the World's Crisis.

A HAPPY NEW YEAR!

A happy new year's greeting to all the dear "pilgrims and strangers." May this be the happiest year of all your lives; yea, the *crowning* year; even the year of the redeemed, when they "shall return, and come to Zion, with songs and everlasting joy upon their heads."

I am deeply impressed that it will be so. We have run out our reckoning. The sacred numbers are about complete. God has hung out his signs in the heavens, and the "generation" have seen them and have nearly all passed off the stage. The distress of nations with perplexity; the roaring sea and waves; the fearful, failing hearts of men; the shaking powers of the "aerial regions" are past or passing scenes. The "mystery" woman is plainly showing that she feels her terribly consuming weakness, and totters to her downfall, and soon "shall be utterly burned with fire; for strong is the Lord God that judgeth her." And we believe that when this takes place, the next event is the "going up" of the saints of God to meet the glory-crowned in the air.

O fellow-watcher, keep your head uplifted; in a little you shall see a face of ineffable beauty look through the clouds.

O fellow soldier, gird the armor a little closer; thrust back the powers of darkness once more, and make Satan tremble with all his hosts. Be valiant; you have but an hour to fight, and victory, eternal, glorious victory, is yours.

O weary, groaning, suffering saint, cheer up. "Faint not, droop not by the way." For the joy just before you, you can well endure a few more buffetings and pains and tears. The immortality so soon to thrill through every nerve, and vein, and sinew, will make amends for all.

O weeping, mourning child, dry up your tears. The Conqueror bears the keys of death and hades, and your loved ones shall come again from the enemy's land.

O backslider, come home. Come back, and do be quick.

O perishing sinner, run for your life; the door stands open wide, and mercy lingers, but soon will take her everlasting flight.

O church of the living God, awake from your slumbers. Arise, and let your light shine forth. Bring all you can to share the glory with you, and help to swell the countless throng around Immanuel's throne.

Hark! the trumpet's blast. He's coming! Farewell an hour. I'll meet you on the "other river shore," and help you

"Crown him Lord of all."

Your brother in tribulation and in the "patient waiting for Christ," H. D. LAW.

Worcester, Mass., Jan. 1st, 1870.

For the World's Crisis.

"I WILL COME AGAIN."

Many are the words of comfort which our blessed Lord and Master uttered and caused to be left on record for his waiting ones; and these words that he spake to his disciples just before his crucifixion and ascension to his Father—"I will come again"—are truly comforting to his weary, waiting children: and they form a promise which they can lay hold on with all confidence, knowing that it will surely be fulfilled.

Many are the weary ones watching the signs of the times, and which bespeak his coming near. They hail every token with joy. This hope of Jesus' soon coming buoys up the drooping spirits and cheers the hearts of those that are tried and tempted, knowing that trials will soon end. Our friends that sleep in Jesus will soon come from the land of the enemy, and we shall all meet to reign with Jesus forever.

Then let us labor and toil on a little longer; bear the cross a little longer; face the scoffs and frowns of a wicked world a little longer; then Jesus will come and take us home, to dwell with him forever. Press on.

Gilmanton, N. H. N. B. McMURPHY.

For the World's Crisis.

THE SIXTY-NINE WEEKS.

"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, *unto the Messiah the Prince*, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself."—Dan. 9: 25, 26.

The seven and sixty-two weeks, I view as a distinct period from the seventy weeks. Having shown in a former article that the seventy weeks bring us down to the time when Jerusalem was compassed about with armies, when the transgression of Daniel's people was to be restrained no longer, and the iniquity of that people filled up, and that the seventy weeks prophetic time constituted the first part of the vision (2300 days), which ended at the commencement of the siege of Jerusalem by the Roman armies, between A. D. 65 and 67, there remained 1810 years for the last part of the vision (of 2300 days of prophetic time), which carry us to between A. D. 1875 and 1877.

We will next notice the seven and sixty-two weeks. If our view of the seventy weeks be correct, it is clear the lesser period must be another period, and given for another purpose; namely, to give the time of the first advent of the Messiah. After Gabriel had given Daniel the seventy weeks upon the "holy city," etc., and referred to events that would come within that period; he next proceeds to give him another period for the coming of the Messiah. Gabriel, having first given the period allotted to the further trial of Daniel's people, and his holy city, next calls his attention to another measure of time, which was to an event that was to precede the final giving up of Jerusalem, which was to be desolated and trodden under foot of the Gentiles. He says: "Know, therefore," that is, in addition to what has been told you, "and understand" how long it will be to the Messiah.

Some students of prophecy translate the original word "also," instead of "therefore." Thus: "Also thou shalt know and understand, from the going forth of the word to cause to return and build Jerusalem, until Messiah the Prince, are seven weeks and sixty-two weeks." Our translators seemed to have been influenced in the rendering of the verse by what they supposed must be the connection and meaning. But Gabriel, having given the period allotted to the further trial of Daniel's people and his holy city, next calls attention to another measure of time.

There are, no doubt, two classes of events brought to view in the 24th and 25th verses, which are neither the same in themselves, nor in their beginnings and endings. It is quite clear that the sixty-nine weeks began with "the commandment to restore and to build Jerusalem," given by Cyrus, B. C. 488, and end at the birth of Christ, B. C. 5. My object is not so much to show when these periods began and ended, as to show what they mean and what they measure. I am fully satisfied it has been a source of error and confusion in supposing the seventy weeks of Daniel, and the sixty-nine weeks, with the one week, cover the same identical period. I believe there is light upon these prophetic periods, and that they give the *true time* of night. The one week I have not space here to notice, but will hereafter. J. E. CLARK.

Fair Haven, Ct.

For the World's Crisis.

GOSPEL ORDER.

There is much said about church organization in these days; some for and some against it. My motto has been, Let every one be fully persuaded in his own mind, and act accordingly; but be sure to keep a good spirit toward those who differ from you on these points. Think, and let think; walk as brethren, and love each other.

For one, I am satisfied that there is but one right way for us as a people, if ever we expect to do anything to amount to much, so far as building up the cause we love so much is concerned. We must get ourselves into gospel order, and no one can mistake what that is with the Bible in their hands.

I believe all Adventists think that the Old and New Testament Scriptures are a sufficient rule of faith and practice; also, that every one should be governed by them. If so, why is it there are so many unwilling to come up to the standard and organize into churches, and appoint all the necessary officers to take the oversight of such bodies? If there are but few, we are in a situation to increase our numbers.

It is but a short time since a brother wrote me that he thought he should join the Christian or the Baptist church; for, says he, I want a home somewhere, and the brethren say they won't do anything about organizing a church.

The argument is, If we go to getting up a church, we shall be just like all the rest in a little while. We shall have a "discipline," and "articles of faith," and we shall not be a whit better than the rest of the churches; and *I* shall not do anything about it. I am going to run in the road, and go where I am a mind to. I am going to be a free man. I like my freedom. I am not going to be accountable to any one but the Lord. I will run the risk of living a christian and not belong to a church.

Well, brother, perhaps you can, but that is not the point. Can you be as useful to do so as to come into gospel order? I am well satisfied no one can.

In the first place, we are to help each other other on in the good way; and if you have no system or regulation about these things, there are times when it is necessary that something should be done; and if you do anything there should be a head in the matter; and if there is no understanding, and no one to go ahead, and unless you have some one among you to take the responsibility of acting, you are in trouble; and it is not pleasant for any one to take the responsibility of acting for a body of christians without an appointment for that purpose. I have tried it some myself.

The argument used by many, that we should not be a whit behind the other churches, is without foundation. A man might just as well say he would never get religion because some or many have tried it and have backslidden. There is no fatal necessity attending it. We might just as well say, because one man gets drunk another must.

It is very evident from all Paul's epistles, that he planted or organized churches, and ordained elders and deacons, with all other officers necessary. I know before God that where there is good gospel order, there we find the most good religion. It is in such places we find union among brethren, if we find it anywhere.

I am glad that there is a conference organized in this State. I am also glad that there are some churches organized. Come, brethren, let us take hold with a will, to carry forward the great work of saving souls, and God will bless us and soon take us home.

J. A. CLEAVELAND.

For the World's Crisis.

PICTURES OF PROMISE.

Beautiful pictures, next to realities, are ever acceptable and attractive to every eye, not only to the little ones to whom alphabets and books are an enigma, but to the cultured man of meridian years and world-wide knowledge; and the aged look on even a child's primer with delight.

All illustrations, whether portrayed by pencil, paint, or "artist's pen," fail not to find a ready eye, even in the careless passer-by; while all not illustrated lie untouched and undisturbed.

As with books, so with all other treasures. It is for the minds of deeper research to bring out and beautify the "abstract," as great principles are often termed. O what a blessing it is that the "incorruptible word of truth" is not only precept, but example; not a truth great or small, but with it is its image, living and clothed with humanity.

O, the pictures of the past. Since in the Father's own image were the "sons of God" created until now, what a picture-gallery is the history of the past. And the present—what a delineation of the features described in the words, the unchanging words which are the same yesterday, to-day, and forever.

Bible pictures are pictures of the great Designer and Master-Painter; gloriously beautiful in conception, perfect in execution. How clearly they speak to all; even the wayfaring child of misfortune, in its saddest forms, its blankest intelligence, may read pictures. The past with its panorama of the mercies of God, which endure forever, we read most clearly. The present, with its fulness of the riches garnered from the past, is an age of riches and ingatherings for a brighter day yet to dawn.

"Pictures of promise" gleam from the yet unfulfilled Revelations, so glorious that we already hear the advancing of the hosts which, like the voice of many waters, sing the song, "Alleluia! blessing, and riches, and honor, and dominion, and thanksgiving, be unto Him who sitteth upon the throne, and unto the Lamb." "Let us be glad and rejoice, for the marriage of the Lamb is come"; 'his wife hath made herself ready." "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." "They shall hunger no more, neither thirst any more, neither shall there be any more pain; for the former things are passed away." "To him that overcometh shall be given of the tree of life, which is in the midst of the paradise of God."

How exceedingly glorious! Into that holy city shall they bring the glory and the honor of the nations. O! picture of the just made perfect,—earth's ripened glories, its homes, there perfected around the Father's throne.

Watch and pray, lest ye enter into temptation; lest ye forget the Spirit's call, and grieve Him whose we are. O, come, while it is called to-day, and enter into rest. Behold with undimmed joy the pictures of promise which our eyes shall with rapture see in the paradise of God. P. M. EATON.

Warner, N. H.

EVERLASTING PUNISHMENT.

"And these shall go away into everlasting punishment; but the righteous into life eternal."—MATT. 25: 46.

It seems to be generally assumed that the word "punishment" signifies the *process* of punishing; but this is an error. The words, "everlasting punishment," do not necessarily mean that the process of punishing will be continued to all eternity; but rather that the punishment—the effect of the sentence—is everlasting. These words cannot mean that the process of punishment is continuous, any more than the words "everlasting judgment" mean that the process of judging will be going on to all eternity; or that the simple expression, "eternal redemption," means that the redemption is being eternally wrought out.

In both these instances the *effect*, and not the *process*, is meant; and so in our text, it is the effect, and not the process, which is everlasting. . . . To suit the common doctrine the meaning would be, "These shall go away into everlasting life in misery, but the righteous into everlasting life in happiness!" But there is no ground in Scripture for such an interpretation. It is "life" and "death" which are set in opposition, "life" and "destruction," "life" and "punishment," or some equivalent term. It is never "everlasting happiness" and "everlasting pain," or any form of expression which, carefully weighed, will bear such an interpretation.—*Everlasting Punishment not Everlasting Pain.*

THE BIBLE TRIUMPHANT.

95. *Abraham begat a son when he was a hundred years old, by the interposition of Providence.*—"Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken unto him."—Gen. 21: 2. "And being not weak in the faith, he considered not his own body, now dead, when he was a hundred years old."—Rom. 4: 19. "Therefore sprang there even from one, and him as good as dead, so many as the stars of the sky."—Heb. 11: 12.

Abraham begat SIX *children more, after he was a hundred years old,* WITHOUT *any interposition of Providence.*—"Then again Abraham took a wife, and her name was Keturah; and she bare him Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah." Gen. 25: 1, 2.

The skeptic does not even claim a contradiction here. Hence we have nothing to do. It was evidently inserted in the series before us simply to make the number complete. His proposition, in itself, does not present even a semblance of discrepancy. He says, "Abraham begat a son, when he was a hundred years old, by the interposition of Providence"; in which statement he is well sustained by the inspired record. He also says that "Abraham begat six children more, after he was a hundred years old," etc., etc. Well, what of it? Where is the contradiction? It is not even surprising, as a physiological fact, that he should become the father of other children, after his youthful vigor had been miraculously restored.

We have found many propositions before this which were weak enough to excite either our pity or contempt; but this is surely the most insipid objection to the veracity of Bible writers that we have ever seen. What a system must infidelity be, when its votaries are driven to such foolish and contemptible objections to God's word, in order to maintain its very existence.

96. *Jacob bought a sepulchre from Hamor.* "And the bones of Joseph . . . buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem."—Josh. 24: 32.

ABRAHAM *bought it of Hamor.*—"In the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem."—Acts 7: 16.

We have the statement here quoted, that Jacob bought "a parcel of ground" of the sons of Hamor, the father of Shechem, and again that Abraham bought a sepulchre of the same party. And because the field which Jacob bought was used as a burial place, the infidel endeavors to make it appear that it was identical with the sepulchre purchased by Abraham. One man bought a field and the other a sepulchre, but they were purchased from the same party, therefore the skeptic eagerly exclaims, "The Bible contradicts itself."—This is evidently a very satisfactory conclusion for him to come to, but the mode of reasoning which he adopts is, to say the least, a little peculiar. The fact that two different parties make a purchase of land from the same individual, certainly does not indicate that they bought the same piece of property. It is probable that Jacob bought the field surrounding the sepulchre, purchased by Abraham, thereby enlarging the burial-place of his fathers. Still, the two pieces of property may have been many miles apart, without impeaching in the least the veracity of the sacred writer.

97. *God promised the land of Canaan to Abraham and his seed forever.*—"And the Lord said unto Abraham, after Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. . . For I will give it unto thee. . . Unto thee and thy seed after thee."—Gen. 13: 14, 15, 17; Gen. 17: 8.

Abraham and his seed never received the promised land.—"And he gave him (Abraham) none inheritance in it, no, not so much as to set his foot on."—Acts 7: 15. "By faith he sojourned in the land of promise as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. . . These all died in faith, not having received the promises."—Heb. 11: 9, 13.

It is clear from the covenant which God made with Abraham, that he was to inherit the land of Canaan forever. God assures him that he will give him all the land between the two great rivers Egypt and Euphrates, for an everlasting possession, and he not only promised this land to Abraham, but to Christ, as his seed. For Paul says, "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3: 16. Christ then was a party to the covenant, and must inherit the land with Abraham forever. The infidel, however, finds what he claims to be a mistake, from the fact that Abraham did not receive the promised inheritance before his death. But the promise standeth sure, it is still gleaming in the temple of truth, and eternity will vindicate the justice and veracity of Jehovah. The patriarch did not expect to receive the promised possessions in his natural life time; a mortal man could not receive an everlasting inheritance.

Paul says of Abraham, Isaac and Jacob, that they "died in the faith, not having received the promises, but having seen them afar off, were persuaded of them and embraced them, and confessed that they were pilgrims and strangers." They were looking on beyond the resurrection of God's sleeping children—beyond the second coming of Jesus, to the age of millennial glory, when Messiah shall reign from sea to sea, and from the rivers to the ends of the earth. Then shall the ancient worthies stand upon the glorified hill-tops of a purified earth, and walk beside the crystal streams of Eden restored. The crown of immortal youth shall rest upon their brows, and they shall receive the inheritance which was promised to Abraham and his seed for an everlasting possession. Where "the kingdom is the Lord's, and he is the governor among the nations." A skeptic's eye can never reach the glories of the promised land; his mind can never appreciate the loveliness of a new born earth, where every knee shall bow, and every tongue confess the glory of the Lord.

God never indicated to Abraham that he was to receive the inheritance during his natural life time, but the patriarch looked forward with joyful anticipation to the time when there should be given to the Son of man dominion and glory, and a kingdom, that all people, nations and languages should serve him; for his dominion shall be an everlasting dominion, and his kingdom that which shall not be destroyed. Then instead of the thorn, shall come up the fir-tree; instead of the brier, shall come up the myrtle-tree. Please see Dan. 7: 13, 14, 27; Ps. 22: 27, 28; Rev. 5: 10; Matt. 19: 28; Luke 1: 31, 32; Rev. 20: 4, 6; Ps. 2: 6, 10; Matt. 5: 5; Rev. 11: 15.

"Bible Triumphant," by Mrs. H. V. Reed.

THE MASTER'S TOUCH.

In the still air music lies unheard;
In the rough marble beauty hides unseen;
To wake the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master! touch us with thy skillful hand;
Let not the music that is in us die;
Great Sculptor! hew and polish us, nor let,
Hidden and lost, thy form within us lie.

Spare not the stroke; do with us as thou wilt;
Let there be naught unfurnished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, O our God and Lord!

For the World's Crisis.

FOR HIS SAKE.

I was deeply moved while reading an article in the Crisis with the heading—"Is it for His sake?" The writer felt that much of her sorrow, and also the frowns of the world, arose from other causes, and were not given "for His sake."

Doubtless very many persons have had an experience similar to that of sister "Rebecca," and may the Lord help me now to speak a word in due season to all such.

First, let us ask, do you belong to Christ? He has bought you, and has paid a great price for you. All that can be done on his part, has been done to make you his own. And you have fully and freely ratified and agreed to the purchase, and have done all that could be done on your part to constitute yourself one of his children. Is this correct? I do not say that you have always walked wisely in the perfect way. I only say that you have given yourself unreservedly to him, and have chosen him for your portion.

Then let us consider this question settled. You belong to Christ. He has chosen you out of the world. "*Therefore* the world hateth you." John 15: 19. Remember this, it is not on account of your sins, but it is for Jesus' sake that the world hates you. "If ye were of the world, the world would love its own," and that in spite of your sinfulness. Just look at the world a moment and see if it is not so. Do you not see many of the vilest men exalted and chosen by the world to occupy the most honorable and desirable positions?

The enemy may try to persuade you that you do not suffer for the sake of Jesus, but if you belong to him (and you certainly do,) then surely you do suffer for his sake. Do you bear the ills and trials of life patiently? you do it for his sake. And for his sake you deny yourself, and take up your cross daily and follow him.

We know that Jesus suffered for us, but we may say he could never have felt as we do because he never sinned. But he knows your feelings, and has so intimately joined you to himself, that he knows by sympathy all your sorrows. For "he hath borne our griefs and carried our sorrows." He was chastised for our sake, and by his stripes we are healed. Praise his name. F. H. CHAMBERLAIN.

Webster, Mass.

For the World's Crisis.

TEMPERANCE.

In the perilous times in which we have fallen, I would like to inquire what is the duty of christians in regard to this subject—temperance. One, if left to judge from observation alone, would be apt to conclude that it was of no importance to them whatever. But as judgment based on observation alone is not conclusive, we will inquire further:

Is it right for those professing godliness to indulge the appetite in those things that are manifestly hurtful and productive of disease, not only to themselves, but to their offspring; and by example hurtful to observers? There are many things that we can use intemperately. But the most alarming feature of intemperance at the present time is the use and abuse of alcoholic drinks. It is of this we wish to speak.

It would be a waste of time to enter upon an investigation of the proof that alcoholic drinks are hurtful, either physically or spiritually. The facts are too apparent to need confirmation, and it would be madness to deny it. It is the experience of every one who has arrived to the years of understanding, that example has been one of their greatest teachers.

This being so, it follows that we are teachers by example. How necessary it is, then, that our example be such as becometh godliness. And are we teaching in accordance with the apostle Paul, when we present the damning cup to the lips of our friend, our brother, sister, wife, or child? And if it is wrong for them to taste, lest they be led away; is it right for us to indulge, and thus give them occasion to stumble over us? I tell you nay.

Hear the apostle (Rom. 14: 21):—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is made weak." Let me show a few of the evils that attend this demon alcohol. I quote from a tract:—

"STATISTICS OF INTEMPERANCE.—Carefully compiled statistics show that sixty thousand lives are annually destroyed by intemperance in the United States; one hundred thousand men and women are yearly sent to prison in consequence of strong drink; two hundred thousand children are sent to the poor-house; three hundred murders are committed; four hundred suicides; two hundred thousand orphans are bequeathed to private and public charity; two hundred millions of dollars are spent to produce this shocking amount of crime and misery, and as much more is lost by the same cause."

Judge Patterson, of Norwich, Eng., addressing a grand jury, said, *If it were not for this drinking, you and I would have nothing to do.*" Mr. Wakeley, coroner of Liverpool, said, "Gin may be thought the best friend I have; it causes me to hold annually one thousand more inquests than I should otherwise hold. But besides these, I have reason to believe that from ten to fifteen thousand persons die in this metropolis annually from the effects of gin drinking, upon whom no inquests are held."

With results like these before us, what is our duty? Let your inmost sense of right decide, and I venture to say that total abstinence will be the result. In sight of the civil law, I blush to say that we have a right to drink if we damn our soul by the act; but in the sight of God's law, we have no such right. I can do no better than to close with an extract from the writings of Rev. T. L. Cuyler:—

"We lay down, then, the proposition, that no man has a moral right to do anything the influence of which is certainly and inevitably hurtful to his neighbor. I have a legal right to do many things which as a christian I cannot do. I have a legal right to take arsenic or swallow strychnine; but I have no moral right to commit this self-destruction. I have a legal right to attend the theatre. No policeman stands at the door to exclude me, or dares to eject me while my conduct is orderly and becoming. But I have no moral right to go there; not merely because I may see and hear much that may soil my memory for days and months, but because that whole garnished and glittering establishment, with its sensuous, attractions, is to many a young person the yawning maelstrom of perdition. The dollar which I give at the box office is my contribution toward sustaining an establishment whose dark foundations rest on the murdered souls of thousands of my fellow-men. Their blood stains its walls, and from that 'pit' they have gone down to another pit where no sounds of mirth ever come. Now I ask, what right have I to enter a place where the tragedies that are played off before me by painted women and dissolute men are as nothing to the tragedies of lost souls that are enacted in some parts of that house every night? What right have I to give my money and my presence to sustain that moral slaughter-house, and by walking into the theatre myself to aid in decoying others to follow me?

Now on the same principle (not of self-preservation merely, but of avoiding what is dangerous to others,) what right have I to sustain those fountain-heads of death from which the drink-poison is sold? What right have I to advocate their license, to patronize the traffic, or even in any way to abet the whole system of drinking alcoholic stimulants at home or abroad? If a glass of wine on my table will entrap some young man or some one who is inclined to stimulants into dissipation, then am I thoughtlessly setting a trap for his life. I am his tempter. I give the usage my sanction, and to him the direct inducement to partake of the bottled demon that sparkles so seductively before him. If the contents of that sparkling glass make my brother to stumble, he stumbles over me. If he goes away from my table and commits some outrage under the effects of that stimulant, I am to a certain degree guilty of that outrage. I have a partnership in every blow he strikes, or in every oath he may utter, or in every bitter wound he may inflict on the hearts of those he loves while under the spell of my glass of 'Cognac' or 'Burgundy.' I gave him the incentive to do what otherwise he might have left undone. The man who puts the bottle to his neighbor's lips is accountable for what comes from those lips under the influence of the dram, and is accountable, too, for every outrage that the maddened victim of the cup may perpetrate during his temporary insanity.

In this view of the question, is it too much to ask of every professed christian, and every lover of his kind, that they will wholly abstain from everything that can intoxicate? For the sake of your children do it. For the sake of a brother, a husband, a friend. For the sake of those who will plead your example; for the sake of frail tempted ones who cannot say, No! for your fellow traveler's sake to God's bar and to the eternal world, touch not the bottled devil, under whose shining scales damnation hides its adder-sting!" E. M. RIPLEY.

For the World's Crisis.

BE YE TRANSFORMED.

We read that "no man can serve two masters," and if we seek to please the Lord, we must not be conformed to the world. As one of our sisters said lately, "We must not try to hold on to the world with one hand, and serve the Lord with the other, but let go of the world, and serve the Lord with both hands."

We need more of the Spirit of our blessed Master, who did not seek to please himself, nor to gain the favor of the world, but sacrificed all for our welfare. So we must give up all for him, and "be not conformed to this world, but be transformed by the renewing of [our] mind that [we] may prove what is that good and acceptable and perfect will of God." Rom. 12: 2. Let us heed this injunction, and not be satisfied with doing a part of our duty, but let us be *wholly* the Lord's.

Unless we give up the world, and live for him only, we shall fail to enter the promised land, and enjoy the bliss of the home of the saints. O, let us strive to win a place in our Father's house. If we are lost, it will be our own fault, and we shall be without excuse. SUSAN S. CHAMBERLAIN.

Webster, Mass.

☞ Be always at leisure to do good.

For the World's Crisis.

PORTENTS.—NO. 1.

BY S. S. BREWER.

Lovers of Jesus, and his precious word; champions for truth; haters of sin, toiling to spread the last lingering tones of mercy to a fire-doomed and unsuspecting generation;—you are now surrounded by a two-fold opposition; a scoffing world, and a worse and more potent enemy; it is the professed worldly, easy-minded christianity of this Laodicean age. Faint not now, nor suffer your hands to hang down. The powers of darkness are surrounding us on every side. Light and darkness are evidently grappling in a manner sufficient to awake the latent energies of every member of the body of Christ.

The mental elements around are becoming permeated with a morbid taint. All around we see dark clouds of unbelief hanging in deadly sullenness o'er the religious horizon. Halls of mirth and frivolity all over the land are crowded with professed religionists. Dress, fashion, and music, are pandering to the sensuality of a voluptuous age; while breathing-holes of perdition are yawning with all their alluring fascinations to draw their victims where footsteps go down to death, and "steps take hold on hell."

This is a fast age. Children will have their own way. What matters it with them if parents sigh in agony of soul, and shed their burning tears over them. This, in matters pertaining to a religion that separates from the world, is an easy-minded age. The portals of pretended places of worship are thrown open, and for a stipend a promiscuous crowd assembles to banish dull care,—eat, drink, feast, laugh, and often mingle in games of chance. It is thus Satan strews with flowers the road to ruin, and walks openly hand in hand with religious dignitaries down where, in the language of Isaiah, the son of Amos, declares—"Hell from beneath is moved for thee, to meet thee at thy coming."

This is a bold, open age of infidelity and atheism. Boldly do they, in an impious manner, attack the Creator, ridicule his word and character, and sow broadcast the spawn of blasphemy and death amid this morally stagnant atmosphere of this fast age and generation. Truly the harvest is ripening at a rapid pace.

A gloom o'er earth is gathering fast,
Its palmy days are o'er and past;
The clouds are black, presaging wo,
And wickedness "the fats o'erflow."
In sin, the mass grow bold of late,
While crimes and violence are great;
Madly the mass reject their God,
Nor fear his sin-avenging rod.

The harvest's ripe, behold the tares
In countless multitudes appear;
As seen by Joel in his vision,
Thronging the valley of decision;
Boldly the Lord they now defy,
And scoff at judgment being nigh;
Alas! such is the state of earth,
While nearing fast God's day of wrath.

Proclaim this both far and near,
Awake your mighty men of war;
'Tis done, the demon spirit's rife
With horrid taint for blood and strife;
Like epidemic in the air,
It cries for war—prepare, prepare;
And soon the Judge from off his throne
Will bid his mighty ones come down.

Ashburnham Depot, Mass.

THE EARTH TO BE LAPPED UP BY FIRE.

The sun's atmosphere, say the scientific men, is in a highly excited condition. A column of magnetic light is shooting out further and further from the solar sphere, and it is now stretching out forty-five millions of miles. In other words, it has accomplished half the distance between us and the sun. The interesting question, and one on which, perhaps, we do not wish any more light of this character, is, How long will it be before it finishes the rest of the distance, and bridges the gigantic chasm between the earth and the sun? Is it a messenger sent out to snatch us up as food for the insatiate monster that keeps himself warm by devouring planets, and whose fire-eating propensities this whole earth would satisfy for a few days only? If so, how long will this emissary be in reaching us, and carrying the globe away as if we were a gigantic lump of coal for a roaring furnace! This column of light at intervals indicates its approach by flashing and corruscating with fresh brilliancy. So decided are its effects that two astronomers, one at London, the other at Oxford, and neither knowing the experience of the other, supposed that the dark glass of their telescopes had been broken or put out of range, so strong was the flash of golden light upon their vision.

It is predicted that before the end of next year this magnetic light will have got near enough to us to make its immediate and actual influence upon the earth distinctly felt; and that in consequence we may expect to see phenomena that have never before been seen or known by any human race. If any of our readers are, therefore, yet disposed to complain of the weather and earthquakes, let them remember that, by this time next year, they may have an entire new line of experiences to explain and endure, in comparison with which the fitful winter and rough rude autumn of today, may seem like a June morning in Paradise, and the earthquake's shock and lightning's storm, a placid rocking in the cradle with a pleasant lullaby of thunder.—*Ex.*

REASONS FOR DRESSING PLAIN ON THE LORD'S DAY.

1. It would lessen the burdens of many who find it hard to maintain their place in society.
2. It would lessen the force of the temptations which often lead men to barter honor and honesty for display.
3. If there was less strife in dress at church, people in moderate circumstances would be more inclined to attend.
4. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.
5. It would enable all classes of people to attend church better in unfavorable weather.
6. It would lessen, on the part of the rich, the temptation to vanity.
7. It would lessen, on the part of the poor, the temptation to be envious and malicious.
8. It would save valuable time on the Sabbath.
9. It would relieve our means from a serious pressure, and thus enable us to do more for good enterprises.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 12, 1870.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

MRS. C. D. SIMMONS—N. McCulloek's address is No. 4 Eagle Street, Rochester, N. Y.

W. S. STORMS—The Bibles are 3½ inches wide, 7¼ long, and 1¼ thick.

J. WENDELL—*Where* does Martin Dexter receive the Crisis?

NOAH W. SANBORN—All right.

MARY AUBELL—Your postmaster can give you information about foreign postage.

A. B. FABRICK—"Christ our Life" is out of print. What shall we do with the 50 cts.?

E. H. ALLEN—See Crisis of Jan. 5th, second page.

TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

SIGN YOUR NAMES.

We frequently receive articles signed only by the initials of the writer's name. Such must not expect to see their communications in the paper, unless they are well known by their initials. Some of these articles are good, and would be published, if we knew who wrote them. Please be particular, and not send us anonymous articles, if the writer wishes them published.

THE ECUMENICAL COUNCIL.

A correspondent of the London *Times*, writing from Rome, Dec. 14th, 1869, informs us that the first meeting of the Council, "with closed doors," Dec. 10th, "was a scene of the greatest confusion." It is said "the Pope's friends accuse France of dictating, and Frenchmen do not deny the imputation. The situation on both sides is said to be very critical, "and nobody sees the way out of it."

IS MAN A GOD?

The spirits do not hesitate to say that man is God, and there is no intelligent being who is God above man; and that all are Saviors, or may be, as truly as was Christ. This is the special mark of antichrist; who is to be known by denying Father and Son. This the Papacy never did, but always acknowledged and honored them.

In the *Banner of Light* for January 1st, 1870, we find some questions put to a spirit, and the answers, in which it is said there is "*no difference at all*" between us and Christ, so far as being the sons of God is concerned. When referring to Christ as our Savior, the spirit is reported to have said, "I have not a particle of faith in that kind of Savior—not a particle."

"What is your opinion with regard to preexistence?"

In answer to this question, the spirit said:

"I believe in a previous existence—that we have existed through all past eternity in form. I believe that some of us are very old in spirit, while others are very young; but the spirit, under some circumstances, I believe to have always existed. But to say that it always existed in some human form, would be saying more than I dare to. I believe that we, as spirits, as souls, as living entities, have always had an existence. But I believe after a certain period of experience we come into an intellectual machine—a human form—and are become impressed largely in the image of God, which is the image of intelligence. I believe as we go round and round the cycle we shall gather more and more experience to ourselves. I believe that we shall every one of us, at some future period, return to human bodies and live in human physical bodies again. Oh, you need not cry out against it, because this is fate, and you cannot escape it. I should hope that those who were unblest with bodies of disease, full of the misery of physical life, would not be called upon to inhabit such again. That would be my prayer for you, should I pray for you at all in that direction."

MORMON MORALS.

The Spiritualists claim that the Mormons are the nearest to the true social standard of any class, excepting themselves. The following is from the "Banner of Light:"

"The Mormons at Salt Lake are justly entitled to take precedence in rank among the numerous sects of the professed followers of Christ. And with this established result in their code of morals, if they would extend the same rights, socially, religiously and politically, to the female portion of their members that they do to the males, we should hail Mormonism as a moral evangelizer.... We declare that a woman has just as much right to a plurality of husbands as men have to a plurality of wives.... We do not expect professed christian churches or communities to accept, practically, such simple primitive truth; it is too early in the morning of the millennium for that. It is a brighter truth than many human souls can yet look at."

The foregoing gives us a hint at the kind of a millennium the demons and their followers would like to introduce.

THE TRUTH PLAINLY SPOKEN.

We have never seen an article that we thought expressed a sad, yet well-known truth, better than the following, from the editor of the *Earnest Christian*. It containts points worthy of the consideration of every good man. Does it not show a deplorable state of things. Where is the remedy? May we expect it will be applied? Please read the article, and give it a careful consideration.

REFORMATIONS.

It has become popular to have revivals. Nearly all denominations labor to promote them. Even the Roman Catholics hold protracted meetings, and send evangelists from city to city to propagate their doctrines.

The great drawback to these revivals, whether among Protestants or Catholics, is, that too often they are not accompanied with reformations. They bear a much greater resemblance to the system of proselytism carried on with so much zeal and success by the Pharisees than they do to the comparatively unsuccessful efforts of the Savior to promote the self-denying religion of the cross. The converts are as worldly-minded as ever. They do not even aim to overcome the world. They follow its fashions and are governed by its maxims. They are as much conformed to the world as if the Scriptures commanded it, instead of uttering against it a stern denunciation. The word of God as the standard of faith and practice, is practically set aside. The world insinuates itself into the church, obtains the mastery over it, and lays down the laws by which it is to be governed. Pride reigns where humility should prevail: God is dethroned by mammon. This is done—not by the open attacks of the world—for these would be resisted—but by bringing the world into the church. Had the Irish Catholics attempted to gain the control of the city of New York, by open assaults of fire and sword, they would doubtless have been successfully resisted. But by coming into the city in swarms, and taking upon them the obligations of citizens, and gaining control of the ballot boxes, they are enabled to levy contributions at pleasure upon the property of the inhabitants. The city government itself has become little better than a conspiracy against the property of the citizens. Similar tactics are employed by the overthrow of Christianity. Members of other and antagonistic societies, such as masonry, are freely admitted, until religion is made the handmaid of worldly policy, and the church becomes tributary to the lodge.

Now what is wanted is a real, radical, thorough reformation; such as they had on the day of Pentecost; such as they had in the days of the Wesleys. A reformation is demanded that vindicates the authority of God and the essential equality of man in the sight of God; that does away with the spirit of caste in the house of God; a reformation that makes men honest in all the relations of life; that will not allow them to amass wealth, either by themselves violating the commands of God, or hiring others to do it; that makes employers considerate of those under their control, and makes the employed careful of the interests of their employers as though they were their own; that makes men absolutely refuse to assist in elevating those to office who will use their influence for the spread of drunkenness and corruption. The Bible standard of Christianity must be reared. The people must be taught that the religion of the day is not true religion. As President Finney says, "Until we can put away from the minds of men the common error that the current Christianity of the church is true Christianity, we can make but little progress in converting the world." These are weighty words. Lay them up in your heart.

Do you want to see in your day and generation such a reformation as we have hinted at? We take it for granted that you do. There is a wide-spread dissatisfaction with the state of piety that so generally prevails.

If you would see such a reformation, then give yourself to God to promote it. An ordinary consecration will not answer. You must set yourself apart, to do the work which you see needs to be done. If you are a preacher—one whom God has called to the work, you may, by his blessing and co-operatson, which may be easily secured, promote such a reformation. It matters not what are your talents or your education; these have far less to do with the matter than is generally imagined. Weak things of the world confound the mighty when God chooses them for this purpose—not otherwise.

If God has called you to labor in his vineyard, then go to work; if not, then get out of the way, and make room for heaven-commissioned men. There is no calling on earth higher than that of the ambassador of God, who speaks his word faithfully... If your main object is to get a living, or to make money, then go into some honest business, but do not seek to make a gain of godliness. But if God has called you to the work of saving souls, then trust in him, and go at your work. Do it thoroughly, and confidently look for success. God will never fail you; he will give you the wisdom that will enable you to win souls.

If you are not a preacher in the ordinary sense of the term, still there are many ways in which you can preach. You can do it by bearing a faithful testimony against the superficial religion of the age. You can do it by circulating books, tracts, and publications that arouse the conscience and lead the soul to God. Perhaps in your own denomination there are ministers who cry aloud and spare not. You can avail yourself of their labors. Through their instrumentality you can pour the truth upon the hearts of the people.

Then do not lie down in discouragement. God has not given you light that you should put it under a bushel. Arise and shine! Stir up yourself, and stir up others to lay hold on God.

THE DEISTICAL COUNCIL IN NAPLES.

We clip the following from the N. Y. *Herald* of Jan. 5th:—

"The Council in Naples was called ostensibly in opposition or by way of a free-thinking contrast to the Ecumenical Council in Rome, but, as will be seen, the representatives hurried on with such rapidity of thought that they almost immediately lost sight of the very reverend and aged gentleman who claims to be the visible vicegerent of God on earth, and soared far away over his head to assail and defy the heavenly enthronement. There were Frenchmen, Italians, Germans and Englishmen; so that the war notes went forth in a chorus of almost Babelic utterances. It was young Italy and old and young France, with a decrepit assumption of mediæval Britain, in what appears to us a poor plagiarism of Voltaire and a miserable imitation of Robespierre, lacking the genius of the one and the personal courage of the other, and with the Goddess of Reason behind the scenes. 'War to the death with God,' 'war to religion and the princes,' were the short and sententious utterances with which the doctrine of woman's rights and the more subtle essentials of many of the modern isms, which have crept so silently into the midst of our own population in many places were proclaimed. The promulgation of a general proclamation of atheism was advocated, and finally, as we are told in conclusion, "many illustrious atheists gathered at the table, not to protest against the Ecumenical Council, but to combat God."

Unhappy Italy! In her pursuit of union and consolidation has she evolved only the elements of governmental disunion and social anarchy? Loosing herself voluntarily and by violence from a recognized centre of discipline and order, is she really incapable of walking alone in decency before the nations, or has she fallen from the path of rectitude merely in temporary *lapsus* in consequence of an unadvised adoption of a new code of morals—one which bears such fruit as was lately seen in the palace, near Florence during the moribund marriage of her death-sick King? In that instance it was free love and a marriage, to-day it is Deism and 'war on God.' We regret all this sincerely. It is to be lamented for the sake of Italy, her morals, her government and her finance, for the sake of France and for the sake of Germany. Our special writers in Paris have told and tell of Traupmann; from Germany we have news of the murderer of a clergyman, who, as he informed the judge, was convinced at nineteen years of age that 'there is no God, that it was all a fable,' and even worse. Among ourselves we have murders, family butcheries, assassinations, the knife, socialism, clerical sentimentalism, free love and deathed marriages. What is the reason? Is it from an unrestrained license of preaching and teaching? Shall we have a moral reaction and repentance, or a complete dissolution of the bonds of society?"

DIFFERENT SPIRITS.

We are often told that the spirit in man is immortal. We have not yet found the passage of Scripture that affirms any such thing. We find a great variety of spirits named in the Bible. The following list we quote from "The Herald of Life":—

1. We read of the spirit of Antichrist in 1 John 4: 3.
2. The spirit of bondage, Rom. 8: 15.
3. The spirit of counsel, Isa. 11: 2.
4. The spirit of divination, Acts 16: 16.
5. A dumb spirit, Mark 9: 17.
6. The spirit of error, 1 John 4: 9.
7. Evil spirit, Luke 7: 21.
8. A familiar spirit, 2 Chron. 33: 6.
9. The spirit of fear, 2 Tim. 1: 7.
10. A foul spirit, Mark 9: 25.
11. The spirit of jealousy, Num. 5: 14.
12. A lying spirit, 1 Kings 22: 22.
13. A perverse spirit, Isa. 19: 14.
14. The spirit of slumber, Rom. 11: 8.
15. A sorrowful spirit, 1 Sam. 1: 15.
16. The spirit of vexation, Eccl. 1: 14.
17. Unclean spirit, Mark 1: 23.
18. The spirit of understanding, Isa. 11: 2.
19. The spirit of whoredoms, Hos. 4: 12.
20. A wounded spirit, Prov. 18: 14.
21. The spirit of infirmity, Luke 13: 11.
22. The spirit of anguish, Exod. 6: 9.
23. A hasty spirit, Prov. 14: 29.
24. A haughty spirit, Prov. 16: 18.
25. The spirit of sleep, Isa. 29: 10.
26. A grieved spirit, Isa. 54: 6.
27. The spirit of heaviness, Isa. 61: 3.
28. A faint spirit, Ezk. 21: 7.
29. A troubled spirit, Dan. 2: 1.
30. The spirit of disobedience, Eph. 2: 2.
31. A proud spirit, Eccl. 7: 8.
32. The spirit of adoption, Rom. 8: 15.
33. A broken spirit, Ps. 51: 17.
34. A faithful spirit, Prov. 11: 13.
35. The spirit of grace, Heb. 10: 29.
36. Humble spirit, Isa. 57: 15.
37. A patient spirit, Eccl. 7: 8.
38. The spirit of truth, John 14: 17.
39. The spirit of wisdom, Eph. 1: 17.
40. An excellent spirit, Dan. 6: 3.
41. The spirit of sanctification, 2 Thess. 2: 13.
42. The spirit of judgment, Isa. 4: 4.

Here are over forty spirits. Which is the immortal one?

THE JESUS OF SPIRITUALISM.

In the *Rostrum*, as published by Mr. Hull, he finds fault with a minister for speaking of "the truth as it is in Jesus Christ;" and says:—

"Why give the truth as it is in him preeminence over that in any other man? We want the truth as it is in Confucius, Zoroaster, Pythagoras, Socrates, Plato, Xenophon, Publius, Cyrus, Bacon, Locke, Newton, Swedenborg, and A. J. Davis."

Indeed, we find the old heathen philosophers are counted of more value by the Spiritualists than the truthful words of Jesus.

"UNIVERSAL PERPLEXITY."

The following is from the New York *Herald*, Dec. 17th, 1869.

"Ours is a funny age. In religion, in morals, in politics, who knows where he is, or who knows what to do or believe? Everything is uncertain. Doubt is omnipresent. Faith is nowhere. All the world is troubled with the question. It is a universal perplexity. We have for some time past been doing our best to keep the world hanging on to the tails of belief; but even texts, Scripture texts and sermons, in the new and the old style, have not prevented the world from judging and concluding for itself."

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

We expect to have a supply of "Admonitions" by the 20th inst.

THE HEALTH REFORMER for January is at hand, filled with valuable reading matter that should be in every family. It is a superior health journal. Price only $1 a year. Address "Health Reformer," Battle Creek, Mich. A single number often contains articles worth more than the price of a year's subscription. It has the highest moral tone of any health periodical with which we are acquainted.

THE MONITOR.—We have just received the first number of *The Monitor*, edited and published by Brn. F. H. Chamberlain, Webster, Mass., and A. A. Angell, No. Scituate, R. I. "The Monitor" is full of good things, and we wish our Bro. much success. "The Monitor" is published monthly at $1 a year. Address either Bro. Chamberlain or Angell, as above.

NEW AND OLD.

BRO. GRANT:—Will you please explain the passage found in Eccl. 3: 15? L. BEDELL.

The passage is as follows: "That which hath been is now; and that which is to be hath already been; and God requireth that which is past;" or, as in the margin, "that which is driven away."

We understand the wise man to mean that society repeats itself from century to century. Things that are done now have been done before. Vices now predominating have been in other ages. Discoveries in the fine arts at the present day were known to the ancients, as is shown by samples of their work.

Again, the earth is to be without a "curse" (Rev. 22: 3) [illegible] in the days of [illegible] The time is coming when there will not be a sinner living; that "hath already been," in the early history of our race.

Solomon does not say that every thing "which hath been is now" nor that every thing "which is to be hath already been;" yet it is a general truth.

TRUTH IN ENGLAND.

We are rejoiced to learn that the truth is spreading in England, and other parts of Europe. The same is true in this country. Good men and women in all the evangelical churches are becoming more interested in the pure Bible doctrine, which many are pleased to call "infidelity." Certain we are that an earnest conflict is at hand between the powers of light and darkness, truth and error, Christ and Belial; but, thank the Lord, the victory is sure on the side of the christian's Captain. Let us be brave for the right. All heaven is interested in the result. Let us be willing to stand in the hottest of the fight. Let no coward's fear have a place one moment in the heart of any one engaged in this glorious warfare. The final contest is just at hand, and soon will begin the eternal, triumphant rejoicing:

In the October No. of the *Rainbow*, the worthy Editor says:—

But a few months ago, at the bidding of conscience and in the fear and love of God, we did a thing which greatly offended many of our old friends. They have deserted us because the great truth, after years of earnest study, has come like the light of a glorious sun upon our mind, that there is no immortality out of Christ, and that therefore the dogma of endless torment to the unsaved is not, and cannot be true. Hundreds—thousands of persons have thanked us for the existence of the *Rainbow*; shall its services be dispensed with now that its value as an exponent of Scripture is so greatly enhanced? Shall it disappear because certain christian men, hitherto its supporters, have not yet seen what they will as certainly see some day, as that to-morrow's sun will rise, that the punishment of the ungodly is "everlasting destruction?" Shall its testimony be silenced because its editor has with conscious loyalty and love to God, lifted up his voice against a dogma that fearfully dishonors him whose wondrous name is Love, and shocks and horrifies every man that tries to think what it really means?

I might make this case still stronger by mentioning the fact that, though a poor man, I have labored gratuitously these six years, having no editorial fee; that in teaching the doctrine of life in Christ only, I am at one with prophets, and apostles, and the Lord of both; that in declaring that the wicked shall be consumed, I am wresting out of the hands of infidelity its very strongest weapon; that I only ask co-operation from men who love the Lord in endeavoring to serve my generation according to the will of God; and that willing service for the truth's sake seems at least to deserve some appreciation on the part of those who love the truth.

The day may come when those who have turned against me will think better of it. I know they are estimable men, and I regard them as highly as before, although their opinion is no rule for my faith, and their defection from a magazine they once admired, no reason why I should abandon what I consider an imperative christian duty. The letters they sent me have all been destroyed to prevent the possibility of any of them seeing the light when this hand shall cease to write. Perhaps for this thoughtful service, too, some of them may yet feel grateful.

It may, however, encourage the reader if I give two or three specimens of letters from men who think the value of the *Rainbow* increased since the great question of immortality was introduced into its pages.

A gentleman in London writes:—"Thanks many, dear Dr. Leask, for the glorious light you have shed upon a perplexing mystery. I live in a new universe now, and I love God as I never did before."

A gentleman in Scotland says:—"I trust the Lord will sustain you in the arduous and glorious work in which you are engaged, clearing away the mystification with which traditional, and what is termed orthodox, theology have overlaid the prophetic parts of Scripture, and setting forth the truth in its pure simplicity to the edification and joy of humble believers."

Another says, among other things:—"Accept my warmest thanks that you have opened the *Rainbow* for the purpose of bringing to light the doctrine of immortality only in Christ. I must confess myself won over to the scriptural arguments brought forward."

A gentleman in Barnet writes:—"Dear Sir—I can scarcely express the thankfulness (and also that of many friends to whom your valuable magazine is a never-failing source of pleasure and profit) with which I read the article on 'Immortality,' and the many others which it has called forth, having long since felt that the doctrine of 'eternal torment,' is inconsistent with every attribute of God, particularly those of justice and love, and for the holding of which his word holds out no fair warrant. I sincerely regret that the number of subscribers to the *Rainbow* is so limited, but I am sure God will not forget your work and labor of love; and I pray God to stir up his people, that they may realize the vast importance of the truth it advocates, and that they may thus be led to put forth greater efforts to make it known. I can testify to the great benefit I have personally received from it, and lose no opportunity of bringing it under the notice of my friends, many of whom now take it regularly."

A clergyman of eminent ability writes:—"Increasingly precious to me and several of my friends are the contents of the *Rainbow*, and let me add, greatly enhanced is my affectionate esteem for its editor. There are not a few old-fashioned ideas from which we require to be disestablished and disendowed, that our preaching and thinking may be free and pure, because more scriptural and less conventional. I have always felt a repugnance to the eternity of penal torments, that it was unwarranted, even by the exceeding sinfulness of sin; but, especially, do I feel that the gift of immortality, which was never inherent in man, is the blessed prerogative of Jesus. This, I feel, honors the Son with his due honor."

A gentleman in Dundee writes:—"Permit a stranger to express his thanks to you for the noble and fearless manner in which you have of late opened your columns for the discussion of the great themes of immortality, and of the fate of the wicked. Though, for the moment, it may militate against you, yet I do not think it will do so long. If some cease their patronage in a fit of anger at seeing their monstrous dogma of endless torments assailed—the most detestable and God-insulting of all heresies that ever yet were vamped up—never mind it, but go courageously forward in the path of duty, as you have done hitherto, and, doubtless, many new friends will be raised up to take the place of those lost. For there are many whose minds are being stirred up to thoughtful inquiry on these solemn topics, and whose research will increase the tide of disgust that is rising against these corrupt sectarian theologies, and will one day sweep them away. Such periodicals as yours will prove a most beneficent end, in showing many inquirers after truth the right way, into which they should turn, and thus save them from infidelity, or from its half sister, indifferentism, as in the case of 'C. T., Liverpool,' on cover of July number. Do not be discouraged, then, dear sir, but fling your banner to the breeze, and fight manfully the battles of the Lord, and he will sustain you."

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$218.64
C. S. Sherman	40.00
J. Wilson	.50
J. D. Fletcher	.90

For the World's Crisis.

"MUCH SPEAKING."

Perhaps the brethren who take an active part in our meetings, by preaching or talking, are more excusable than other teachers for their long discourses. They are the result of patient, prophetic investigation, by which arguments were produced which require long articles in print, and long lectures in public, to state them in a clear and satisfactory manner.

We have listened to such discourses of more than an hour's length, and were often so deeply interested in the subject, and so pleased with the energy and style of the speakers, as to have been willing to listen an hour longer. We do not wish to see such brethren limited on such occasions, but even these need to be on their guard lest they fall into the habit of taking up too much time whenever they address their hearers. A hint, however, is sufficient for such men.

But there is another class in the church who seem to be, as Bro. M. expresses it, given over to hardness of heart in this practice. No hints, no entreaties avail with them. They talk and talk; sometimes the words almost freeze on their lips; and when they have got through, you are sure that the sum of all they said could have been condensed to a ten minutes' operation. They talk on; no matter if a dozen of disgusted ones arise and seek relief by leaving the place. O, what an injury to the cause of truth! Why will men, and some of them really good men, do so?

I believe many a society languishes from this cause; for people will not attend if constantly tortured with long, dry, monotonous speeches. A spiritually-minded hearer will judge such ministrations to be the fruits of formality and Phariseeism; and he cannot live in such a place any better than a fish can exist out of water.

We look back on past years and call to mind the men who, notwithstanding their good intentions, have paralyzed many a well-begun meeting by such a course (shall I write such a *curse?*). I do not think they ever edified the church. They have disappeared, one by one, to the great relief of those they punished. We think of their inflictions, and repeat—

"Daughter of Zion, awake from thy sadness;
Awake, for *thy friends* shall oppress thee no more."

I fear it is a waste of time to remonstrate with those who thus wound the Lord in the house of his friends. The examples of such effective men of God as Whitefield and Wesley are held up to them in vain.

Brethren, you who are the subjects of these remarks, let me direct your attention to the examples presented in the Scriptures. Did you ever reflect on the short, sharp, and decisive utterances of those who spake as they were moved by the Holy Spirit? Turn to the first of Luke and read the words of Elizabeth, of Mary, and of Zacharias. Look through the New Testament, and read the recorded speeches of Stephen and St. Paul before councils. How well chosen their words. How brief, considering the nature of their cases. Many now-a-days make longer so-called prayers.

Let no preacher weary his hearers by compelling them to sit an hour listening to him, except on rare occasions. Do not make yourself the signal to drive or keep people away when you are expected to preach. Open your eyes and see with what pleasure an audience listens to the half-hour's discourse of a brother who may be your inferior in learning. What is his secret? He is not *prosy*.

And you who are not ordained preachers, but talk so long in meeting—how unfair, to say the least, to monopolize the precious time and disregard the rights of your fellow worshipers! Suppose a meeting of two hours' long with twenty christians in it. Each one should have a right to five minutes for prayer, exhortation, or testimony. If you take up half an hour you wrong your brethren, especially if you do so repeatedly.

It may be urged as an excuse, that others will not fill up the time if you do not. Did you ever considerately make way for them to occupy their share of the time? Have they always refused? Then something is wrong with them, and be assured that no long speeches, merely to fill up the time, will do them or yourself any good. Rather let the meeting break up in silence. The Lord, who knows your motives, will bless you for adhering to a righteous principle.

I believe that if the general voice of our people could be heard on this subject, they would cry out against it as a great hindrance to our spiritual prosperity, and desire the various conferences to give a decided expression on the subject. The only other hope of a remedy is to enter a plain but friendly protest in behalf of our fellow sufferers, in the *Crisis*.

Newark, N. J. JOHN LYLE.

For the World's Crisis.

"BEREAN'S CASKET."

Buy one, and use it as a reference book, and you will not regret it. When you look at the book you will say—"great price;" but when you have carefully examined its contents, you will say I have got my money's worth. The collection of prophecies and their fulfillment, together with the numerous statistics which the book contains, makes it a very valuable one if there were nothing more.

W. H. MITCHELL.

For the World's Crisis.

TO BRO. BELLOWS' FRIENDS.—Some weeks since, before Bro. Bellows' death, Bro. Grant was in New York, and in the next week's *Crisis* appealed to friends for aid. The late notice of Bro. Bellows' death carried Bro. Grant's appeal home to the hearts of Bro. B.'s many friends, and caused them to respond after a godly sort; but Sister Bellows fears that some will give who are not able, and wishes me to express her heartfelt thanks to the friends who have written to her, but also state that they lack none of the necessaries of life; as one of her sons, who is yet single, and successful in business, nobly supplies all their wants. I might add that not only Henry, but his brothers and sisters, are all industrious, and those who have no families to provide for bring their wages home, and thus all are provided for in this life. O may Henry and all soon possess the enduring riches, so they with their father, who now sleeps in Jesus, may be an unbroken family in the everlasting kingdom which we all hope soon to enter. H. A. KING.

New York, Jan. 5th, 1870.

For the World's Crisis.

GOOD NEWS.—For several weeks past there has been quite a stir in religious matters at Upper Bartlett, N. H., occasioned by the promulgation of the truth as it is in Jesus to the people of that region by our Bro. and Sr. L. C. and M. McKinstry. The whole community has been deeply stirred, and some eighteen or twenty have been awakened to a newness of life, four of whom have been baptized. Eight subscribers have been obtained for the *Crisis*. It is truly heart-cheering to all lovers of our ever-blessed Redeemer to know that, amid all the abounding wickedness that exists throughout the entire world, in the last and fast closing-up days of this age, the precious truths of the Bible are spreading abroad, and some are gladly receiving the word of life.

CHAS. H. HURD.

For the World's Crisis.

TO ALL MY FRIENDS.—After a long and tedious delay, the first number of *The Monitor* is now out, and we should be very glad to supply all our friends with a copy. It is not as free from typographical errors as we hope future numbers will be; but we think you will find it worth the cost, and trust those who read it will be edified thereby.

The contents of "No. 1" are as follows:—The Field and the Work; The Ground of Confidence; The Sunday School; Religion and War; How to remove Mountains; Blindness of this World; The words of Jesus; Trust in the Lord; Truth; A fitful Religion; Facts for the Rich; Puff and Growth; Sectarianism; The Closing Hours of Time; Our Prayer-meeting; True Happiness: Dan. 12: 10; Blowing; Fashion; Wisdom; Our Intentions, and what we propose to do; Flattering Titles; The Day of Judgment; The Children's Department, and several pieces of poetry and minor articles. Single copy, ten cents.

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

FINANCIAL REPORT
Of the Alton Bay Advent Campmeeting for 1869.

EXPENDITURES.

Paid for groceries, provisions, and the various articles used and sold at the boarding house, at the refreshment stands, and for services rendered by persons in the above departments, about	$3,405.31
" For hay, grain, and labor at the stable	193.10
" For lumber	330.00
" For hay and straw to fill beds	125.00
" For police service	66.00
" For stove and tin ware	35.87
" For stove, house, lunch stands, repairing seats, floor over oyster room, back buildings, and labor	365.00
" For crockery, glass ware, spoons, knives and forks	148.26
Total	$4,668.54

I use the term *about* in the above, because there were some things purchased at the stand, and paid for, that are not in this report, and I have no way of knowing how much.

RECEIPTS.

For lumber	$300.00
" hay and straw to fill beds	125.00
Received at stables	233.98
Cash for board and at stands	3,806.08
By collections	206.70
Total	$4,671.76
Excess of receipts over expenditures	$3.22

D. CHURCHILL, for Committee.

INQUIRY ANSWERED.

DEAR SIR.—Clergymen and others ask why I have devoted myself to the anti-tobacco cause twenty years! This inquiry deserves an answer.

1. I was myself a user of tobacco. I gave it up; and, as it formed an *era* in my life, like a young convert, I joyfully proclaimed it to my fellow-men.

2. My preaching was blessed of God. Many clergymen and many laymen relinquished the habit; and young men and boys in large numbers signed the pledge against tobacco and strong drink.

3. In the course of investigation, I soon saw that tobacco was injuring the piety of church-members, rendering some irritable and others stupid, and tending to destroy all aspirations for santification and the "higher life."

4. I became convinced that tobacco is an *idol*, assuming the place of God—as really an idol as Baal or Juggernaut, and that our young men, whilst worshiping it, can no more be saved, than whilst worshiping God and Mammon.

5. In looking over churches, I saw that backsliders were tobacco users and I came to the conclusion that tobacco had much to do with their apostasy. This is confirmed by mournful facts.

6. On farther investigation, I found that many devotees of tobacco are in a narcotized or abnormal state. Their moral sensibilities are not only stupefied, but the glorious attribute of free will is paralyzed, and their power to choose God well nigh destroyed.

7. I found that when men relinquished tobacco, it payed the way to relinquish other destructive habits, and this to a resurrection of the whole moral man, and this to a determination to be right with God, and to "lay hold on eternal life."

8. Conferring with missionaries in this and other lands, I found the evil as broad as the world; that the Chinese and Turks are intoxicated and narcotized not only by opium, but by tobacco, and whilst in this state their conversion is about as hopeful as that of dead men in the catacombs of Rome.

These are my reasons for sacrificing myself to this despised cause. Other men may denounce the habit as filthy, expensive, and unhealthy. I take higher ground. I maintain that it mars the image of God in good men, hinders the conversion of sinners about us, and the conversion of the world.

Great obstacles obstruct the gospel. I am doing what I can to invoke attention to a mighty one, and to prepare the way of the Lord. My cause is unpopular—I am unpopular; but somebody must do unpopular work, or it will never be done.

Yours truly, GEORGE TRASK.

Let a man examine his thoughts but for one hour of the day, according to the standard of spiritual-mindedness, and then be proud of himself if he can.

Correspondence.

From Bro. H. D. Reed.

To the saints of like precious faith:—After laboring for two years on the great Mississippi, my last work was among the Chippewa tribe, at Crow Wing. On the fourth of Nov. we left for Cal., and on the eighth took dinner on the top of the Rocky Mountains, and on the twelfth found ourselves in this beautiful town, the best part of the world. Never any snow in this valley. Roses and other flowers bloom the year round. A great fruit and grape country.

But the curse is here, and the land groans for deliverance. We have had three groans or shocks of earthquake since we came. One shock whilst holding meeting in the evening. It made the house tremble. But none of these things move me, for I am looking for a shaking of heaven and earth soon, and perfect love will give boldness in that day. And I can say, "Come, Lord Jesus, come quickly." All is well, earthquake or no earthquake.

Our first work on our arrival here was to scatter tracts all over the town. I left "The Duration of Evil" at a Baptist minister's house. The next Sabbath he warned his congregation to have nothing to do with those "damnable tracts," for we "denied the resurrection." Another minister says he has no confidence at all in the Advent doctrines that we preach, as it is "a Northern speculation got up in Boston; for that is a great place for getting up new things."

O the blindness that has happened to this generation! So ignorant, they know not whether the doctrine is founded on God's word, or has its foundation in Boston. And this is a learned minister. "Ever learning, and never coming to a knowledge of the truth." The land is covered with darkness, and the people with gross darkness.

Another minister of the Christian order came to inquire about these things, and he, like the noble Bereans, "searched the Scriptures daily, to see if these things were so," and has decided for God and the truth, and come out clear on all the great truths of the Bible. He is going from house to house publishing the glad tidings of Christ's soon coming. He is a bright light in this dark land.

I preached the first Advent sermon that was ever heard in this place. Some are being waked up to the great subject of Christ's soon coming; but only a few will believe it. The way is too straight for them. "As it was in the days of Noah, so shall it be when the Son of man cometh."

We shall move as the Lord opens the way before us. I thank God that we ever came to this land. I feel the Lord sent us here. So we will try to blow the gospel trumpet as loud and as long as we can. In hope,

D. D. REED.

Santa Clara, Cal., Dec. 29th, 1869.

From Bro. L. E. Craw.

To the saints scattered abroad:—I wish you all a happy new year in the Lord. We have just been called to bid adieu to 1869, with its cares, trials, and conflicts with the enemy, its seasons of holy enjoyment, especially to as many of you as have been favored with conferences and other glorious seasons of refreshing from the presence of the Lord. Entombed with the old year lies many a watchman who has fallen at his post. But, thanks be to God, though they have passed from earth like the old year, they are not, like it, forever blotted out of existence. For who knows but 1870 may bring them forth to the judgment, where they shall receive white robes and be forever with the Lord?

Brn. and Srs., if there ever was cause to work in earnest, it is now. If ever necessary for us to go forth weeping, bearing precious seed, it is doubly so now. Let our joyous anticipations of the fulfillment of prophecy, bringing to us the consummation of our hope, even our dear Jesus from heaven, our entrance into life, be mingled with sorrow for a wicked and doomed world. Let us remember those in bonds as bound with them. For who has not been bound with them? Let us think how terrible would have been our condition if we had never left their ranks. Let us consider them our brethren and sisters, and equally as well worth saving. "In union there is strength"; and with God for our helper, and with his word for our armor, let us renew the conflict with the arch-deceiver, and set his prisoners free.

May God grant that our efforts be not in vain, but that 1870 shall be the year in which Satan's hosts were put to rout, and when the soldiers of the cross waxed valiant in fight.

Now you who are taking your ease, laying up "treasure upon earth, where moth and rust doth corrupt," remember you will want to be reckoned among those who have come through tribulation, on that great day; but God knows what you are doing. Let every sleeper on the verge of judgment wake up now. Let those who are awake cease to make contention in the ranks by hobby-riding, so that we may show the enemy a broad front this year, and much good be done in the name of Jesus.

L. E. CRAW.

Hedgerville, W. Va., Jan. 1st, 1870.

From Bro. P. Tandy.

DEAR BRO. GRANT:—We wish you a very happy new year in the name of the Lord. May the richest of heaven's blessings descend upon you. May your work and labor of love be signally owned and blessed of God to the good of many precious souls. And may all the Advent ministers of our Lord Jesus Christ, throughout our land and world, both male and female, be abundantly blessed of God. The word of the Lord declares that "he that converteth a sinner from the error of his ways shall save a soul from death, and hide a multitude of sins." May you go forth in the name and strength of the Lord, "weeping, bearing precious seed," that you may "come again rejoicing, bringing your sheaves with you."

And to the little flock generally, let me wish you a very happy new year! Time is short at the longest, and what we do we must do quickly. Christ left the cross and ascended to glory, that you and I might take it and bear it after him, and finally receive the crown. Follow after holiness, without which no man can see the Lord in peace. If you would please God and be owned and blessed of him, be much in his company. Jesus Christ is able and willing to help you in every emergency; prove him, trust in him; he has promised to never leave nor forsake us. Remember that God has his eyes always upon us; we cannot deceive him; let us be careful not to deceive ourselves.

Brethren and sisters in Christ, what are we doing for God against Satan? And what are

we doing for the cause of Christ in opposition to sin? Let conscience honestly answer these solemn questions. We are emphatically living in perilous times, which show us plainly that we are in the last days of probation. The Lord has been faithful in giving us the signs by which we may know when his second advent is near. He says, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and waves roaring; men's hearts failing them for fear, and for looking [or at] after those things which are coming [or have come] on the earth; for the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud, with power and great glory." "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "Seeing we look for such things, what manner of persons ought we to be, in all holy conversation and godliness."

I believe we have had all the signs mentioned in the twenty-first chapter of Luke, but the last two, namely, the shaking of the powers of heaven, and the sign of the Son of man coming in a cloud.

Let us "take heed, lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Yours in earnest, P. Tandy.

Jan. 1st, 1870.

Sr. R. Williams writes from No. Canton, Ct.:—"Eld. H. K. Flagg has been here over two weeks, and we have had a blessed good time. We have no doubt but the Lord sent him. Many have been blest. A number that were backslidden, and a good number of young people, have started for the kingdom. Some were baptized, and we are expecting some of us will be of the number who shall go into the kingdom. The Methodists, a few of them, came in and heard the truth on the signs of the times, baptism, and other Bible doctrines; and they would say, That is truth; but they do not seem to be of the number that take a stand for it. We have lived here three years. There have been Advent meetings here twice in the time, but we could not attend on account of sickness, and it has been a great feast to us. I thought of the prophet when the angel told him to eat enough to last him forty days."

For the World's Crisis.

Lowell St. Chapel.—We shall continue our meetings every evening this week, and over next Sunday, and onward as the Lord may direct. We hope all the brethren and sisters will come, and put their shoulders to the wheel, and pray earnestly that many souls may be added unto the Lord.

John G. Hook.

HOLDING OUT.

After having started in the divine life, there is nothing like holding out to the end. It is the latter part of a race that decides the contest. It was the last few hours of fighting that turned the scale at Waterloo in favor of Wellington; and that enabled Sheridan to snatch the victory from his opponents in the valley of the Shenandoah. "He that endureth to the end shall be saved."

If you were floating upon a wreck, and should see your comrades one after another relaxing their hold and sinking to a watery grave, it might awaken your fears, but you would only hold on the firmer while your strength remained. It is enough to strike terror to the stoutest heart to see what numbers, who for years lived near to God, compromise at last, and either openly go over to the world, or fall into a state of lukewarmness that renders their damnation none the less certain, though they reach it through a more respectable route. We can point you to scores of ministers, who were once a power for God in the land, who either do not preach at all, or, if they do open their mouths in the name of God, they do it in such honied tones as not to disturb the repose of those who are asleep in Zion. Some cater to the proud, and seek positions in fashionable churches; some had joined the lodge and proclaimed concord between Christ and Belial; some have become immersed in politics; and others have gone into the life-insurance business—a business which affords respectable employment to many backslidden preachers.

Beloved, shall we hold on to our integrity to the last? We may. It is God's will that we should. He is able to keep us from falling, and to present us faultless before the throne.

But if we would hold out, we must guard especially against a love of ease and self-indulgence. The battle is not so much to be dreaded as the victory that follows; prosperity destroys far more than persecution. After years of conflict, the energies of the body clamor for repose, and the appetites for indulgence.

The devil will try just as hard to induce those who have laid in a large stock of grace, as those who have laid up a large stock of gold, to say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Yield to this temptation, and you are lost. Past experience is valuable, as it gives us confidence to look for present blessings. But we cannot live upon it. "Give us this day our daily bread." Our motto must ever be, "Onward and upward." We must take the kingdom by force. Let the Master's words ever ring in our ears—"Be thou faithful unto death, and I will give thee a crown of life."—*Earnest Christian.*

True Woman's Movement.—The work accomplished by the Woman's Board of Missions, and reported at its recent meeting in Park Street church, must be highly satisfactory to its officers and members, as well as to all others who are interested in the spiritual regeneration of peoples yet excluded from the light of the gospel. The secretary, Mrs. Copp, in her able report, showed that the missionaries of the Board have penetrated the most distant and barbarous nations, and in several instances have worked complete reformation in the moral and social habits of the savage. In the Gilbert Islands, for example, woman was taught the elevation and delicacy of the position she occupied on the christian plane, and thus she is being speedily rescued from the degradation in which she had been long sunk. In various parts of the far East and South, similar success has attended the labors of the Board—and all this accomplished within a period not exceeding two years!

Although so lately in existence, the Woman's Board has auxiliaries in nearly every State of the Union, and there is no doubt that a wide field of usefulness is opened for its labors which it is destined successfully to cultivate. What a noble field for the activity of women! There certainly can be no objection to their enlarging their sphere in this and similar directions, and this done, other fields may open as freely and naturally.—*News.*

Obituaries.

Cross. Died, in West Ossipee, N. H., Nov. 25th, 1869, Sr. Lydia Sanborn, wife of Bro. Moses Cross, formerly wife of the late Eld. Thomas Sanborn, of Effingham, N. H., aged about seventy years.

In the death of Sr. Cross, the church has lost a faithful witness for the truth, and one who often administered to the wants of the saints, as many living witnesses could testify. She for a number of years had been awaiting the consummation of the christian's hope, but with an innumerable company of the meek she now sleeps in Jesus, resting for a little while, until earth's day of probation is ended, and the voice of the Life-giver is heard calling—"Come forth!" C. H. Hurd.

Clark. Fell asleep in Jesus, Dec. 29th, 1869, James P. Clark, of Corinna, Me., aged forty years, three months, and nine days.

After a continued illness, our brother closed his eyes in death, which released him from the pains of a diseased heart and lungs, no more to be disturbed by the ills of this life, but waiting the call of the Lion of Judah, when he shall awake to enjoy the blessedness of that world where sorrow will never come. He leaves a wife and five children, together with a large circle of friends, to mourn his loss. The gospel we realized to be glad tidings while we spoke from those heavenly words recorded in Phil. 3: 20, 21.

Allen Damon.

Leas. Died, in Concord, N. H., Dec. 5th, 1869, George A. Leas, aged thirty years.

Bro. George was a great sufferer the last six months of his stay here, but he bore all with patience, and died with the armor on. So we laid him away in his quiet sleep, expecting to meet him in a little while, where pain and death never come. Funeral services attended by Bro. J. Couch.

J. T. Kimball.

Hatch. In Wayne, Cass Co., Mich., Dec. 18th, 1869, Bro. A. Y. Hatch, aged seventy years, seven months, and twenty-nine days.

He left a wife and a large family to mourn his loss. His last illness was a stroke of the palsy. Although his sufferings were extreme, he bore them with resignation, He died as he lived, strong in the faith of a better resurrection. His mind was drawn seriously to the subject of religion about twelve years ago, when the Lord converted him. From that time his life has been marked by humble and holy living, commanding the respect of all who knew him. Being a man of much reading in early life, his mind was now directed to the reading of the Bible, which led him to embrace the faith of the speedy coming of Christ, and its kindred doctrines. After remaining in the Congregationalist church as deacon a few years, his mind settled on the Advent faith, and he felt it his duty to connect himself to the Advent body, where he also retained the office of deacon until his death. The church has lost a faithful brother; the family a kind father and dutiful husband.

The funeral services were held in the M. E. chapel, which was crowded, while the occasion was improved by the writer from Job 14: 14. It was a solemn time. We then laid him away in the cold grave, to be remembered by his Lord when he comes into his kingdom. A. M. Smith.

Benson. Died, in Warren, Mass., Dec. 29th, 1869, Luna L., son of Hezekiah A. and Mary J. Benson, aged four years and nine months.

Their first loss. The blessed hope of the resurrection sustains them. Funeral attended by the writer. W. N. Pile.

Leighton. Died in Lawrence, Dec. 26th, 1869, Mr. James H., son of V. H Leighton, formerly of Middleton, N. H, aged twenty-five years, seven months, and eleven days.

Words of comfort were spoken by the writer, from Job 14: 10. M. Stevens.

Married.

By Elder A. W. Sibley, Jan. 1st, 1870, at the residence of A. Kendall, Esq, West Thornton, N.H., Mr. Frank R. Sawyer, of Bristol, N. H., and Miss Olive M. Brown, of Ellsworth, N. H.

Also, at the same place and time, by Elder A. W. Sibley, Mr. Royal A. Fifield, of Woodstock, N. H., and Miss Sarah A. Smith, of Northfield, N. H.

By Eld. A. W. Sibley, Jan. 5th, 1870, at West Thornton, N. H., Mr. Charles H. Elkins, and Miss Rose E. Marden, both of Thornton.

In Richmond, Dec. 30th, 1869, by H. D. Reed, Mr. Corin Harlow and Miss Arexene Berry, both of Richmond, Me.

At Wilbraham, Jan. 1st, by Elder P. S. Butler, Mr. James N. Glover, of Wilbraham, and Miss Mary E. Brigham, of Northfield, Vt.

Also, at Monson, Jan. 1st, by the same, at the house of the bride's father, Mr. Charles H. Haskell, of Peabody, and Miss Ann Fannie Poole, of Monson.

In Cambridge, Nov. 16th, 1869, by Rev. W. H. Meeker, David W. Lincoln, and Fannie R. Burr, both of Hebron, N. Y.

In Cambridge, Nov. 16th, 1869, by Rev. W. H. Meeker, John H. Moore, and Mary A. Lincoln, both of Hebron.

In the church at Wilmot Settlement, Broome Co., N. Y., Dec. 29th, 1869, by Eld. J. W. Taylor, Mr. Isaac S. Bull, of Binghamton, N. Y., and Miss Eudora M. Ross, of Great Bend, Pa.

Summary of News.

FOREIGN.

Cable News.

Rome, Jan. 3. The *Civilta Cattolica*, published here, has a long article on the relations of the different nations of the world to the Ecumenical Council now in session in this city. It states that governments generally have neither favored nor hindered the Council, except the Russian schismatic, which prevented the only Bishop of Poland not killed or exiled to Siberia from being present to relate the misfortunes of that martyred country. Only one nation, France, has given proof of her solicitude in keeping a garrison here to protect the tranquility of the Council.

Rome, Jan. 4. A general congregation of the Council was held at the Quirinal yesterday. The Pope was not present, and the Cardinal presiding by right of age, announced the recent deaths of four Cardinals.

Madrid, Jan. 4. A decided negative has been received from Italy in the matter of the candidature of the Duke of Genoa. As a consequence, Gen. Prim and all the rest of the Ministers have resigned.

Rome, Jan. 6. The second public congregation of the Ecumenical Council commenced this morning. The first was on the occasion of the inauguration of the Council. The ceremonies to-day were not on so grand a scale as those of the opening day and the number of spectators was much smaller.

The Pope was present, but there was no procession to the hall of the Council, and no opening address was delivered. Mass was celebrated, after which each Father delivered to the Pope his profession of faith according to the formula of Pius IV. Though its organization is completed, the Council cannot yet promulgate decrees. The Holy Father continues in full health.

London, Jan. 6. The correspondent of the *Times*, writing from Rome, says the Pope will probably proclaim the dogma of infallibility, by a decree not admitting an appeal to the General Council.

London, Jan. 7. A correspondent of the *Morning Post*, writing from Ismailia, says that anything drawing over fifteen feet of water must be lightened in order to pass through the Suez canal. Dredges, etc., so obstruct it that the passage is hazardous. The Company decline to take any risk whatever. It requires a mint of money to keep the work in order.

Paris, Jan. 7. Count Daru, the Minister of Foreign Affairs, has addressed a circular to the diplomatic representatives of France at foreign courts, announcing that the policy of the French Government will be absolutely pacific.

Paris, Jan. 8. The *Memorial Diplomatique* asserts that a compromise has been arranged on the question of the infallibility of the Pope. Infallibility will be affirmed, but dissent from the article will be indulged.

Great Floods in England.—The London Times of Dec. 21st states that heavy rains which had prevailed for several days had caused great floods in many parts of England. In the midland counties they were very destructive, and in the Vale of Trent thousands of acres were submerged. At Nottingham the water in the river reached within a foot and a half of the highest point ever known. Many buildings were flooded. At Derby the Derwent overflowed its banks and did an immense amount of damage. The water was five feet deep in a large number of dwellings and warehouses, and St. Paul's church was blocked up with water so that no service could be held on Sunday. In Shropshire and North Wales the rains produced floods almost unprecedented in the present century. At Shrewsbury, where the rivers Severn and Res join, the water submerged a vast number of houses. Boats, cabs, wagons and rafts were in constant requisition to convey the people from the suburbs to the centre of the town. An immense amount of damage was done to stock and property. At Melverly, a low lying district, the cottagers were entirely driven from their homes, and the land for miles presented a frightful waste of waters, with only the tops of trees here and there interspersed. The injury caused by the floods is estimated at $2,000,000.

DOMESTIC.

New York, Jan. 7. An immigration company, of which Caleb Cushing is President, has purchased an immense body of land in Amherst, Bedford and adjoining counties, where they will establish a Polish colony.

Gov. Ord of Arizona states that some 20,000 Apache Indians are overrunning that territory, and he is en route to Washington to obtain either more troops or an authorization to raise volunteers from the miners and farmers to protect themselves from the redskins.

Improvement in the Telegrapher's Art.—The poles of a new system of telegraphing are now being erected between New York and Washington, by which means it is claimed two hundred words per minute can be sent over one wire. Twenty words is as much as the most rapid operator by the Morse system can transmit, so that one wire under the new system will be able to do as much work as ten of the wires now in use. The inventor, a Mr. Little, of Baltimore, anticipates to be able to at once reduce the rate of telegraphing to one-half of present prices, and ultimately to make a uniform tariff of one cent per word to all distances. This would draw all business correspondence from the mails and multiply the amount of telegraphing tenfold what it now is.

The New York "Bore."—New York papers say that the Broadway pneumatic tunnel has been carried from the corner of Warren street to the Astor House. It is nine feet four inches in diameter. The tunneling is done by a cutting machine, which is worked by hydraulic pressure. It is managed by two men, who are able to excavate more than fifty men could do under the old tunneling process. The machine cuts around the tunnel, causing the whole front to loosen and fall inwards. Masons are at work building the masonry, which is eight inches thick. Ten feet daily is the average progress made. The space is to be divided into four tunnels, two for parcels and freight, and two for letters. The inside of all the tubes will be cemented air tight, and within each a railway will be constructed. The route already arranged is thirteen miles long. The first objective point is South Ferry. Branches will run to Central Park and other points.—*Journal.*

How long the Council is likely to Last.—With regard to this question, which is frequently asked, the Paris *Monde*, one of the most influential papers of the Catholic world, remarks: "The Council of Trent lasted eighteen years; but it was the longest of any of the Councils, and its real labors only lasted for about five years." The *Monde* expects that, unless unforeseen events intervene, the deliberations can be finished by the end of the year 1870. Should new questions present themselves, the summer of 1870 would be employed for preparatory work, and the final session would take place in the winter of 1870 to 1871.

The Recent Auroral Display.—The northern sky, between the hours of four and five o'clock yesterday morning, was lighted with the grandest auroral blaze that has been witnessed in this latitude perhaps since September, 1859. The sky was clear, with the exception of a few thin vapory ribbons of clouds floating in bands above the horizon. The air was calm and cold.

Above the northern horizon a faint blush crept and retired, but came again. At first the rosy glow suggested fire on some of the hills north of the city. Its faintness indicated distance, but the delicacy, the tenderness and the depth of its tint proved it one of those grand conflagrations the solution of whose mystery baffled the wisdom of ages.

Half an hour after the first blush, the stars in half the northern heavens shone through a veil of deep, tremulous crimson. Then in the northwest broad bands of red light shot up in ranks half way to the zenith, brilliant and varying, now into the colors of solar spectrum, now fading through all the intermediate range, and withdrawing behind the hills. Farther toward the east up they came again, repeating the sublime display, but copying nothing. Like a rank of giants they swept along the horizon, and withdrew below the northeast hills.

This procession of splendor left behind it a plain of light, in which the stars looked pale. It was like the light of dawn in silver grayness, and it was unlike the dawn in quivering shifting brilliancy and color. Now, it resembled a broad, blazing milky way, and a moment later, red rose, like a vapor, covered the field with a delicate blush.

The final display was surpassingly grand. Twice bands of brilliancy had marched from west to east, along the line where earth and sky meet. A deeper red gathered at the starting place in the northwest, broke into tufted columns of colored fire, and set out upon the grand march, following the path of its predecessors.

Pen, pencil or tongue, it is no extravagance to confess, are feeble vehicles in the presence of such a miracle of beauty. Each particular bar of brightness had its peculiar color which, chameleon-like, it cast off every moment, to put on another no less beautiful. The transformations were of inconceivable variety. The band of burning crimson faded into a glow of pale azure, through which pencils of red shot till it was ablaze again. Then again the northern sky looked as if draped with a curtain that hung over it in graceful folds. The splendid spectacle, with its throbbing pulsations of glow, swept grandly to the east, went out, leaving, as if loth to go, an atmosphere of diffused, tender, gray light, to mark the path it took. The time of the display was about an hour.—*Cin. Gaz., Jan. 4.*

Passing Events.

☞ A German savant predicts an immense transformation scene to eventuate in a short while. He propounds the unique theory that the Zodiacal light is a gaseous, luminous ring surrounding our planet, and, becoming gradually cool, will presently concentrate and give us another Queen of Night.

☞ Owing to the unusually mild winter a heavier grape crop is anticipated for next season in California than has ever before been known. More vines will be planted this season than in any previous three years combined.

☞ Farmers are plowing near Albany.

☞ Political executions continue in Cuba to an alarming extent. Spaniards are butchered by scores and insurgents are shot as soon as captured.

☞ A large Newfoundland dog in Buffalo, after watching for some minutes a fight between two little curs, suddenly caught up one of them by the neck and trotted off with it, keeping a firm hold upon him until his angry passions had time to cool.

☞ A Viennese astronomer has just completed an atlas of the moon.

☞ An Omaha dispatch says that the Mormon schism is increasing rapidly. There are over 2000 apostates now in Utah, and they are about to have a daily newspaper.

☞ The Paris world is in great excitement because a lady of high rank has just named her last child Marie Antoinette. Everybody inquires if this signifies a return to legitimist tendencies, as the lady is a woman of great influence.

☞ The New York *World*, describing the gathering at a masquerade in that city Monday night, says: "There were present several of the most noted pickpockets, aldermen, officials and gamblers in the city; and there was probably not one virtuous woman in the house."

☞ The Prince Napoleon and one of the noted French generals are urging the necessity of army reforms, and wish to increase instead of diminish the army budget.

☞ The most interesting Continental struggle at present is that between France and Austria, each striving to get on the right side of Russia, and neither succeeding sufficiently so but that each is jealous of the other.

☞ The Japan correspondent of the *World* writes that Russia has seized some of the northern islands of the Japanese Empire, and that the belief prevails that it is the intention of the Czar to ultimately absorb the entire country.

☞ Mrs. Randolph E. Ladd of Springfield has taken her seat as a member of the City School Board, to which she is elected.

☞ Brigham Young is slowly and cautiously perfecting the plans by which he hopes to defeat the leaders of the present schism and "freeze them out," the method employed by him to free Salt Lake City from the presence of Gentiles and apostates.

☞ A Chinaman writes to a New York paper that the Celestials in that city are mostly "deserters from Cuba"—that is, they are brought to Cuba in coolie ships as slaves. They hide themselves in other ships, hoping to be carried again to the Middle Kingdom, and are landed at New York instead.

☞ The new French coinage is to bear the profiles of the Empress and the Prince Imperial alongside that of the Emperor.

☞ The greatest storm we record in England occurred on November 26 and 27, 1703, when 8000 people were drowned in the rivers and on the coasts. Twelve men-of-war were lost, beside an immense number of smaller vessels, and 1700 trees were torn up in Kent alone. It was during this gale that the Eddystone Lighthouse and its architect were swept away together.

☞ In Belmont violets are in bloom, rose bushes are shooting out leaves, crocuses and the little iris have made their appearance, and even seeds planted have sprung up.

☞ Strict orders have been given throughout the Russian Empire to prevent any manifestation on the anniversary of the emancipation of the serfs, which occurs on February 27th.

☞ The citizens of Corinne, Utah Territory, have built an adobe church, the first Christian edifice in Utah.

☞ The capture of Port au Prince by the Haytien insurgents is fully confirmed.

☞ Queen Victoria has sixteen grandchildren.

☞ Young girls are employed as lamplighters in Buffalo.

☞ Napoleon says he is master of the political situation.

Religious Items.

— The Rev. Justin Perkins died at Chicopee on Friday last. He was a native of West Springfield, and had been thirty six years a missionary among the Nestorians, during which time fourteen of his co-laborers had died. Among them were such men as Rev. Dr. Grant and the Rev. Mr. Stoddard, formerly of Northampton. For several years he was editor of a Christian monthly publication known as the "Rays of Light," and published in the Nestorian language. This is the only religious paper in Persia, and the only paper of any kind beside is a government paper printed in the Persian language. Mr. Perkins arrived home in August, out of health, and he has been gradually sinking since.

— In Paris, much good is being done by the daily prayer meeting, like that in Fulton Street, established by Lord Radstock in 1868, and attended by constantly increasing numbers. In the same rooms, a meeting has been held every Monday evening for the benefit of workingmen, chiefly coachmen, the expenses of which are borne by a Mr. Edwards, and Lady Henrietta Cowper, who is often present and leading in prayer. This meeting, which also serves to aid the distribution of books and tracts, has been imitated in several other quarters of Paris, and the work is earnestly urged by French pastors. In Charte and other provincial towns the example likewise has been followed; and the distribution of Bibles and religious reading, which has been uninterrupted since the Exposition in 1867, is going on with increased vigor.

— The cause of religious liberty is making progress in Austria. Besides the convent and other measures recently prepared at Vienna, the Hungarian Ministry have drawn up a bill removing all the old religious disabilities and declaring the State to be "supreme over all religions in temporal matters."

— It is only a few years since Sunday schools of the American pattern were introduced into Germany. A Lutheran journal says that the movement in their favor is becoming quite remarkable. At the late meeting for home missions in Rhenish Prussia, held at Bonn, several pastors who had at first opposed Sunday schools now spoke in their favor, having seen them tried in their own parishes. The system was approved without a dissenting voice. One of the most decided advocates of the American system, as it is called, was Professor Lange, the Bible commentator.

— It is reported in England that the rich young Marquis of Bute, who went to Rome with a magnificent silver cross for the Pope, has become disgusted at some of the goings on at the Ecumenical Council, and is meditating a return to the Protestant Church.

— Four years ago there was a solitary woman studying medicine at the University of Zurich; now there are sixteen who are earnestly pushing their studies there unmolested.

— The New York *Methodist*, the most influential organ of that body, is strongly advocating a re-union of the Northern and Southern branches of the church. Since the death of slavery there is no serious obstacle in the way of re-union, and the Presbyterians have set a conspicuous and noble example.

— Hartford, Conn. pays $100,000 annually for amusements, and about one tenth of that amount for preaching.

☞ In North Falmouth, Mass., there is but a single church in the village, and that is of the Congregational order, in which every family meets for religious worship.

☞ Rev. Arthur Mitchell, of Chicago declines an offered addition of $1,000 to his salary, and proposes that it be donated toward furnishing cheaper sittings for those who are kept away from the sanctuary on account of dear pew rents.

— New York has four hundred and twenty-nine churches.

Notices.

Read This!

To those who intend to build wood tents at Alton Bay, N. H., next season (of which there are some fifty or more who have spoken for lots), I would say that now is the time to send their schedule of the lumber they will want, to Bro. Jeremiah Woodman, Alton, N. H. Be particular to give the size of the tent and kind of lumber. And those who have not arranged for building their tents, and those who do not intend to build their tents themselves, should write to Bro. Joseph Langley, Pittsfield, N. H., or to me at New Durham, N. H., so that arrangements can be made in season. J. G. Smith.

Notice.

The Lord will, the first quarterly session of the New Hampshire State Conference of 1870 will be held at Dover, N. H., Ham's Hall, commencing Wednesday, Jan. 12th, at ten o'clock A. M., and holding over the following Sabbath. Bro. J. Couch and other faithful laborers are expected to be there to preach the word of life. Let all come to the feast. T. W. Piper.

Protracted Meeting.

There will be a protracted meeting at North Haverhill, N. H., at the Union meeting-house (D. V.), commencing Jan. 18th (evening), and continue each evening through the week and over Lord's day. Let all come to labor for the salvation of souls. Pray for us. Bro. N. Wheeler is expected to be with us to preach the word.

A. A. Hoyt.

Notice.

A series of meetings will be held at "Advent Hall," in Webster, Mass., commencing Sabbath, Jan. 9th, and will continue through the week and over next Sabbath. Brethren and sisters interested in this blessed cause are invited to come and help. Bro. H. Munger is expected to preach the word. H. L. Woodard.

Minnesota Conference.

The eighth annual conference of the Advent Christian Church of Minnesota will be held (D.V.) in Monticello, commencing Thursday evening, at seven o'clock, Jan. 13th, and will continue over the following Sunday. All the members are particularly invited to be present, or report by letter. Churches are also requested to send delegates, or report by letter. Thos. K. Allen, Sec.

Notice.

By invitation of the church at New Britain, the next quarterly session of the A. C. Conference will convene at New Britain, Conn. Services to commence Wednesday evening, Jan. 12th, 1870. Business session at ten o'clock A. M., Thursday. Let every church be represented, and all come with a hearty good will to work for the Lord. Letters and communications can be sent to the Secretary previous to the meeting, at 189 Orchard Street, New Haven, Conn.

George L. Teeple, Sec. of Conf.

Notice.

As the piece of music entitled "Sweet by-and-by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. George E. Lee, Brimfield, Mass.

Notice.

Any one having a copy of the "Crisis" published March 6th, 1867, would do me a favor by sending it to me at Springfield. I will return it, after perusal, if desired. W. N. Pile.

Notice.

The Advent Church in Rochester hold their meetings on the Sabbath at Washington Hall, Main Street, one of the largest and best halls in the city. H. Pratt.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. Reimer, 186 Chestnut Street, Philadelphia, Pa.

☞ A short poem, "The Blissful Vision," may be had for 30 cents per dozen, of the author, J. Albert Libby, West Poland, Maine.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

John G. Hook............every evening this week and over Sunday, January 16th.

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.)

Meetings at 10½ A. M., and 3 and 7½ P. M.

A. P. Moore............Sunday, Jan. 16th
Geo. A. Streeter............Sunday, Jan. 23d
T. M. Preble............Sabbath, Jan. 30th
J. S. White............Sunday, Feb. 6th

East Boston.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

Geo. A. Streeter............Sunday, Jan. 16th
J. S. White............Sunday, Jan. 23d

Chelsea, Mass., (Library Hall.)

D. M. Leavitt............Sunday, Jan. 16th
E. Burnham............Sunday, Jan. 23d
H. Munger............Sunday, Jan. 30th

Charlestown.

Preaching at Charlestown, (Evening Star Hall, No. 23 Main Street), every Lord's day.

J. W. Britton............Sunday, Jan. 16th
Rufus Wendell............Sunday, Jan. 23d
J. S. White............Sunday, Jan. 30th

Holden, Mass............Sunday, Feb. 13th
J. S. White.

Lynn, Mass............Sunday, Jan. 30th
M. Batchelor.

Plymouth, Vt., (Union Hall)......evenings, Jan. 13th and 14th.
Bridgewater, Vt.........Sundays, Jan. 16th and 23d
Dinsmore Hill.........evenings, Jan. 25th and 26th
South Vershire, Vt.........evenings, Jan. 27th and 28th
West Fairlee, Vt.........evening and Sabbath, Jan. 29th and 30th.
North Springfield, Vt.........Sabbath, Feb. 6th and 13th
H. F. Carpenter.

Savoy, Mass............Sabbath, Jan. 16th
Hartford, Conn............Sabbaths, Jan. 23d and 30th
E. McCulloch.

South Berwick, Me., Great Works, Sabbath, Jan. 9th
Seabrook, N. H............Sabbath, Jan. 16th
Biddeford, Me............Sabbath, Jan. 23d
A. Mussey Tripp.

Square Pond, Ct............Sunday, Jan. 16th
H. Munger.

Charlton, Mass............Sabbath, Jan. 16th
West Gloucester, R. I............Sabbath, Jan. 23d
Webster, Mass............evening, Jan. 26th
Brimfield, Mass............evening, Jan. 27th
North Somers, Ct............evening, Jan. 28th
South Windsor, Ct............Sabbath, Jan. 30th
Wallingford, Ct............evening, Feb. 1st
Yalesville, Ct............evening, Feb. 2nd
Cheshire Street, Ct............evening, Feb. 3d
Bristol, Ct............evening, Feb. 4th
Wrightville, Ct............Sabbath, Feb. 6th
New Britain, Ct............Sabbath, Feb. 20th
C. H. Sweet.

Putnam, Conn............Jan. 28th, 29th and 30th
Clarksville, R. I............Monday, Jan. 31st
Pascoag............Tuesday, Feb 1st
North Scituate............Wednesday, Feb. 2nd
Rockland............Thursday, Jan. 3d
A. Durfee.

Bristol, Ct............Sabbath, Jan. 16th
Woodstock Valley, Ct............Sunday, Jan. 23d
R. K. Stark.

North Somers, Ct............Sunday, Feb. 6th
A. Morse.

Danielsonville, Ct............Sunday, Jan. 16th
J. T. Dixon.

Corinna, Me., (at the Chapel)............Sunday, Jan. 16th
Holden, Me., (Clewley Chapel)............Sunday, Jan. 23d
Bradley, Me............Sunday, Jan. 30th
E. V. B. Edgerly.

East Haddam, Ct............Sunday, Jan. 30th
I. B. Potter.

West Meriden, Ct............Sunday, Jan. 16th
W. N. Pile.

Southington, Ct............Sabbath, Jan. 23d
B. Hitchcock.

Wrightville, Ct............Sunday, Jan. 16th
New Millford............Sunday, Jan. 23d
A. D. Flagg.

Dover, N. H............Sunday, Jan. 16th
Plymouth, Mass............Sunday, Jan. 30th
John Couch.

Bradford, N. H., (Bush meeting-house), Sunday, Jan. 16th.
D. W. Davis.

Chichester, N. H., (Pine Ground), evening, Jan. 22d, and Sunday, Jan. 23d, and so on once in two weeks until further notice. N. B. McMurphy.

Freedom, N. H., (at the Chapel)....Sabbath, Jan. 16th
Porter Village, Me., evening, Jan. 16th.
Chas. Coleman.

Cabot, Vt............Sunday, Jan. 16th
Porter, Me............Sunday, Jan. 23d
Parsonsfield, Me., (meeting-house), Tuesday evening, Jan. 25th.
T. E. Lang, Jr.

Lock's Corner, N. H............Sunday, Jan. 16th
W. C. Thurman.

Lynn, Mass............Tuesday evening, Jan. 11th
Charlestown, (as Bro. Stone may appoint), evening, Jan. 13th.
Orrington, Me., (Chapel)............Sunday, Jan. 23d
North Hermon............Sunday, Jan. 30th
Holden, (at Chapel)............Sunday, Feb. 6th
Geo. W. Brown.

West Romney, N. H., (Plain school-house), Sabbaths, Jan. 16th and 23d.
Will Bro. Wm. H. Shaw meet me there one of those days? C. W. Nelson.

Nottingham (baptism)............Sabbath, Jan. 23d
Wakefield, Mass............Sabbath, Feb. 6th
Manchester, N. H............Sabbath, Feb. 13th
S. S. Mooney.

Warehousepoint, Ct............Sunday, Jan. 16th
Vernon, Vt............Sunday, Jan. 23d
A. M. Higgins.

North Raymond............Saturday evening, Jan. 15th over Sunday, and longer if thought best.
J. T. Jordan.

East Rochester, N. H............Sabbath, Jan. 16th
Wakefield, (Spinney meeting-house), Sabbath, Jan. 23d
Porter, Me............Sabbath, Jan. 30th
East Canaan............Sabbath, Feb. 6th
If these conflict, please write me.
D. F. Leavitt.

Richmond, (Reed meeting-house)..Sabbath, Jan. 16th
Bowdoin............Sabbath, Jan. 23d
Brunswick, (yellow school-house), Sabbath, Jan. 30th
H. D. Reed.

Hungerford, (school-house, south of Byersville), Livingston Co., N. Y., Sunday evening, Jan. 16th.
D. Cogswell.

Springfield, Mass............Sunday, Jan. 23d
East Savoy, Mass., (at the new Chapel just built), Sunday, Jan. 30th, to commence a series of protracted meetings. H. K. Flagg.

Dover, N. H............Sunday, Jan. 16th
Melvin Village, N. H............Sunday, Jan. 30th
T. W. Piper.

Keene, N. H............Sundays, Jan. 23d and 30th
A. Simpson.

South Berwick, Me., (Great Works), Sunday, Jan. 16th
Strafford, N. H., (Robert's school-house), Sun., Jan. 23d
Seabrook, N. H............evening, Jan. 25th and over the following Sunday. J. Pinkham.

North Haverhill, N. H., (Sr. Glazier's), eve., Jan. 11th
Levi Allen.

Moultonborough, N. H., (Red Hill), Saturday evening, Jan. 22d, and over Sunday, the 23d. Ordination expected. T. W. Piper, J. G. Smith, L. Allen.

Rutland, Vt............evening, Jan. 12th
Montreal, P. Q............Sunday, Jan. 16th, and onward.
(Dansville and Quebec noticed hereafter.)
J. B. Cook.

Seymour, Ct., (Great Hill Church), Sunday, Jan. 16th
South Windsor, Ct............Sunday, Jan. 9th
Wm. A. & M. L. Durand.

East Haddam, Ct............Sabbath, Jan. 16th
G. L. White.

Jay, (Blaisdell school-house)............Sunday, Jan. 16th
H. B. Sevey.

Elliot, Me............Sunday, Jan. 23d
F. H. Burbank.

Prospect, Ct............Sunday, Jan. 23d
S. Woodruff.

Great Falls, N. H............Sunday, Jan. 16th
East Rochester, N. H............Sunday, Jan. 23d
Wm. C. Stewart.

Strafford, N.H., (Roberts' school-house) Sun., Jan. 30th
J. G. Smith.

Lake Village, N. H., (North Church), Sun., Jan. 16th
C. W. Sargent.

Webster, N. H., (old meeting-house), Sabbath, Jan. 16th.
Lake Village, N. H............Sabbath, Jan. 30th
Simeon Roby.

Newport Centre, Vt., (as Bro. Ladd may arrange), evening, Jan. 14th, and over the following Sunday, and from there to Canada. Will some Bro. meet me at Newport, on the arrival of the evening train?
Z. Ford.

Waterbury, Ct............Sunday, Jan. 16th
Newfield, Ct............Sunday, Jan. 23d
Lovely Street, Ct............Sunday, Jan. 30th
Wm. J. Ripley.

Meredith, N. H., (Dolloff Hall)............Sunday, Jan. 16th
Hampton, N. H............Sunday, Jan. 23d
L. E. Saviatson.

Coheston, N. Y............Jan. 22d and 23d
Blooming Valley, Pa., (as friends may arrange), Jan. 29th, and over Sunday.
Little Cooly............Monday evening, Jan. 31st
Edinboro............Feb. 4th and over two Sundays
Campton's Corners, (four miles from Edinboro, Pa.), Monday evening, Feb. 14th. Subject, (by request), "the Devil."
Sharps' Corners, Erie Co., Pa., (Methodist church), Feb. 15th and 16th.
Coheston............Feb. 19th and 20th
C. F. Sweet.

Dorchester, N. H., (North school-house), eve., Jan. 12th
Dorchester, N. H., (Town House), eve., Jan. 13th, over the Sabbath, Jan. 16th, and Sunday, the 23d.
John H. Evans.

West Abington, Mass............Sunday, Jan. 16th
F. H. Burbank.

Shrewsbury, Mass., (where Fordyce Maynard may appoint), Saturday evening, Jan. 15th, and over Sunday, Jan. 16th. Enoch Morrill.

Exeter Centre, Me............Sunday, Jan. 16th
Allen Damon.

Montpelier Centre, Vt., (where Bro. E. N. Morse may appoint), Jan. 13th, 14th, and 15th, and over the following Sabbath.

Commence a series of meetings at Braintree, Vt., (where Elder Sampson may appoint), Jan. 19th, and continue through the week and over the following Sabbath.

East Canaan, N. H., (at the Chapel), commencing Jan. 27th, and continue over the following Sabbath.
J. A. Cleaveland.

Springfield, Mass., (Bethel Church.)

James Hemenway............Sunday, Jan. 16th
H. K. Flagg............Sunday, Jan. 23d
Wm. N. Pile............Sundays, Jan. 30th and Feb. 6th

Westfield, Mass.

A. Simpson............Sunday, Jan. 16th
I. B. Potter............Sunday, Jan. 23d
Wm. A. & M. L. Durand............Sunday, Jan. 30th

Lawrence, Mass.

S. S. Brewer............Sunday, Jan. 16th
Miles Grant............Sunday, Jan. 23d
Miles Grant (in City Hall)............Sunday, Jan. 30th

Wilbraham, Mass.

P. S. Butler............Sabbaths, Jan. 16th, 23d and 30th

Stoneham, Mass.

J. S. White............Sunday, Jan. 16th
C. Goodrich............Sunday, Jan. 23d

Stowe, Mass.

Chas. H. Wyman............Sunday, Jan. 16th

Worcester, Mass.

T. M. Preble............Sabbath, Jan. 16th
J. Couch............Sunday, Jan. 23d

Portsmouth, N. H.

J. W. Thomas............Sabbaths, Jan. 16th and 23d

Exeter, N. H.

John Parsons............Sunday, Jan. 16th
Albion Ross............Sunday, Jan. 23d
A. M. Higgins............Sunday, Jan. 30th
Joseph Harvey............Sunday, Feb. 6th

Concord, N. H., (Centre Street.)

C. H. Fletcher............Sabbath, Jan. 16th
D. M. Leavitt............Sabbaths, Jan. 23d and 30th
J. Hemenway............Sabbath, Feb. 6th
A. Ross............Sabbaths, Feb. 13th and 20th

Concord, N. H., (at the Bethel.)

S. W. Thurber............Sunday, Jan. 16th and on as the Lord directs.
F. H. Burbank............Sunday, Feb. 27th

Portland, Me.

C. Goodrich............Sunday, Jan. 16th
A. Ross............Sundays, Jan. 30th and Feb. 6th

New Britain, Ct.

Wm. N. Pile............Sunday, Jan. 23d
Wm. Stuart............Sunday, Jan. 30th

Square Pond, Ct.

H. Munger............Sunday, Jan. 16th
B. Hitchcock............Sunday, Jan. 30th
P. S. Butler............Sabbath, Feb. 6th
A. Morse............Sunday, Feb. 23d

Abington, Ct.

A. Morse............Sabbath, Jan. 16th
M. R. Phetteplace............Sabbath, Jan. 23d
J. S. Eldredge............Sabbath, Feb. 13th

Wolcottville, Ct.

B. Hitchcock............Sunday, Jan. 16th

Windsor, Me. (Preble school-house), every second Sabbath of the month until further notice. Church Hill, Augusta, third Sabbath. Mud Mills, Augusta, fourth Sabbath. Thomas Rines.

Portland, Me.

Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

New York City.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Star of Hope Mission, 14 Laurens Street, New York City.

Sunday morning, prayer and conference, six o'clock
Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

Wyoming, R. I............1st Sabbath in each month
Westerly, R. I............2d Sabbath in each month
Riverpoint, R. I............3d Sabbath in each month
Bristol, R. I............4th Sabbath in each month
A. Durfee.

☞ To Preaching Brethren.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. Eggleston.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. Thomas J. Spinney.

☞ Bro. Joseph A. Philbrook has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor

☞ Brethren sending appointments for London Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. E. Wells, 22 Smith Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with Albert Burgess, Cor. Sec.

☞ Augustus E. Snow, 1715 N. Eleventh Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Powell, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Richard Hecock.

LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $5.00; postage 28 cts. Do. plain binding, $4.50; postage 28 cts.

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Soon we shall be shouting and singing,
On the beautiful evergreen shore,
Our voices in melody ringing,
With a sweetness unheard of before.

We will join our glad hands in reunion
With friends whom, long absent we meet;
And we'll, heart to heart, hold blest communion
When the host of immortals we greet.

We shall know then what means resurrection,
What means it to know we have died,
Yet live in immortal perfection,
Alive through the dear Crucified.

We shall wander 'mong beautiful life-trees,
That drop round our feet myrrh and balm;
While their odorous, starry, flower-clusters,
With their beauty and fragrance will charm.

We'll be happy the long sunny hours,
Our beings with ecstasy thrilled
By the Spirit whose wond'rous powers
Through us like the dew'll be distilled.

If we're happy while only we're mortal,
When that Spirit's "first fruits" are but given,
When we yet have not entered that portal,
How *blest* in the kingdom of heaven.

There the long endless ages evolving,
Shall "roll out" increasing delight;
Then let us while earth is dissolving,
Prepare for the rapturous sight.

L. C. McKinstry.

For the World's Crisis.

NEWS FROM ALL THE WORLD.

Whatever may be objected to a plain presentation of some of the darker aspects of the world's condition and affairs, we are abundantly justified in such a faithful exhibition thereof as shall keep us up to the measure of a right understanding of the correspondence of *facts* to the *prophetic photograph of Christ;* and especially in reference to phenomena betokening the return of the Lord to earth. Accordingly we give extracts which bear on the Divine foresight and prophecy of trouble, "anguish of nations in perplexity." I need not here perhaps specially point out the apocalyptic function and agony of America, as involved in pending events. Let readers think diligently, each for himself. Let us take a look at

THE FINANCIAL SITUATION.

From the late report of Hon. David R. Wells, Revenue Commissioner, we find that he estimates the cost of the late war, at no less than "*nine thousand millions of dollars,* a sum nominally in excess of the entire increase of wealth as returned by the census, for the whole country from 1850 to 1860." He adds, "whatever may be the condition of the rich, *the poorer part of the community have certainly grown poorer.*" From the N. Y. *Express* we clip the following:—

"PAUSE—THINK—STOP!

We hear of big failures in the city, in the country, abroad, at home, everywhere, and it is time for people to pause, think, and ask the cause of all this commotion in the land. If it is too late to remedy the past, it is not too late to be warned for the future. Some new horse may enter the stable, though the door was locked after the first one was stolen. Young men may be taught by the mistakes of their seniors, new corporations by the errors of old ones, and new co-partnerships by the examples of those which are having a forced dissolution. We have lived for some years now in a state of inflation. The rich have become richer, and the really poor poorer."

From the same paper again.

"DEPRESSED STATE OF CITY TRADE.

The scarcity of money, excess of importations, and the difficulty of disposing of the crops in the West at a profit to the farmers, are among the reasons given by mercantile men for the depressed condition of business. Rumors of failures, and of difficulties in meeting monetary engagements, are common, and there are an unprecedented number of downtown stores which are tenantless. There are not one half as many travelers employed by New York business houses in the West this year as last, which shows that people cannot, or are afraid to buy, and some of the leading merchants predict a grand commercial crash this winter.

Mr. Peter Cooper, thinks 'there is much cause for alarm in the present aspect of commercial affairs, and fears that we are in danger of another crash, similar to that of 1857; especially if there is too sudden a return to specie payments.' Another prominent merchant says 'the present condition of the dry-goods trade is very bad; and a general state of inactivity prevails, particularly among jobbing houses; people have not been making money to any extent in two years.'

Firms cannot stand the heavy expense of running their establishments, and a number of large houses will either willingly or from necessity, cease to exist on the 1st of January."

Of a similar tenor is this from "Pease's *Oil Circular.*"

"The business season is drawing to a close, and it has not, as a general thing, fulfilled the expectations indulged at its commencement. There has been an uncertainty and general distrust attending all business transactions, and clear heads have been at fault as to the future."

Says the New York *Times*, candid and impartial authority (and with this paragraph we dismiss the subject for the present.)

"Practically, however, taxation now becomes more oppressive than ever, while the ability of the taxpayers becomes rapidly less. The reduction of taxes has not kept pace with the general decline of prices; the burden is therefore relatively greater, because the capacity to carry it is diminished. The rapid fall of the gold premium has unsettled values; all prices tend downward, and the consequent depression is aggravated by uncertainty. The West suffers especially. War prices enabled the farmers of the wheat producing States to pay off incumbrances and acquire unwonted prosperity. The return of low prices is forcing them back to their old position. They are deeply in debt, and unable to discharge it. Present prices afford them inadequate compensation for their labor and outlays, and their requirements are being cut down by stern necessity. Everybody knows what this state of things involves. When country storekeepers cannot collect from their customers, the city merchant soon realizes the dilemma; and the bond of sympathy between the Atlantic cities and the trading communities of the West is too strong to allow of indifference on the part of either to the adverse fortune of the other. Never, therefore, has the combined taxation, national and local, seemed so formidable as it is at this moment. It was sufficiently heavy in the most prosperous times; it is terrible now that prosperity has disappeared from some sections and has been sadly dwarfed in all.

We turn for a moment to look now at the

MORAL ASPECTS OF THE TIMES.

From a leading New York paper, we take the following:—

"The exposures of fraud, like the legion of devils, are innumerable. They reach all along from the far off Pacific to the Atlantic, on the lakes, in the States, and in the territories; in public places, and by-places, in palatial stores, and log-cabins. The army and navy have their few delinquents, while fraudulent officers in the civil service seem to be numberless. The Custom House shows not only collusions with importers, but false weights and false balances, as well as false invoices. Honest American merchants fall outright by the side of those who are in collusion at home and abroad. Some years since, one of our leading merchants paid the Government nearly $100,000 on goods invoiced at Paris, for less than half their value, notwithstanding which he got rich and retired with a splendid fortune. He could undersell all honest importers and made his riches in that way. Many others have done the same thing, and gone aboard with their pockets lined with Government gold. Now comes a series of fresh revelations of colossal frauds committed, as we are told, by over two hundred respectable merchants, many of them occupying prominent and influential positions, all at least under suspicion of having participated in the frauds, which extended through several months during the last administration. According to the *Times*, these frauds, accomplished by means of false invoices and undervaluation of imported merchandise, involve a vast amount of money. Duplicate and triplicate copies of false invoices have been found in certain mercantile houses, the books belonging to which have been seized, and removed to the Custom House."

The same paper not altogether inaptly adds:

"There are now to be seen, through powerful glasses, six clusters of spots upon the sun. In view of the immoralities, corruptions, sins and wickedness generally prevailing in this region, we should not be surprised if the sun were to veil his face from us altogether."

From the New York *Examiner*, a leading and able Baptist paper, we quote relative to theatrical representations:—

"What is now seen at one or two theatres in New York is but the first view of a descending series, beginning with legitimate plays and ending with the absurd, meaningless 'spectacular dramas,' and the always foolish, generally indecent burlesques.

And there are indications of a lower depth yet, to which the theatre is tending. Already the French writers of burlesque have laid hands upon honored historical reputations, and covered them with the filth of their own reeking imaginations. Where will the process end? Is there not danger that subjects more sacred, even, than the reputations of honorable men, will be thus basely caricatured?

The theatre is sometimes said to be 'a school of morals and manners.' It never was, it never can be. Its tendency is downward, by whatever accident it may be temporarily elevated to apparent innocence and decency; and it drags down with it those who expose themselves to its baneful influence."

CHURCH EXCLUSIVENESS AND EXTRAVAGANCE.

We quote, not vouching for the absolute truth of the first paragraph:

"A correspondent who has just returned from his journey around the world, remarks, 'that the houses of worship were free all over the world, among all religions, except christianity; and that of the three great divisions of Christendom—Roman, Greek and Protestant—the latter alone adopted the exclusive system; a system whose practical working in our large cities is to shut out from the house of God a large part of the common people.'"

The New York correspondent of the *Episcopalian*, lashes the "Church Fair Nuisance" without mercy. Speaking of one now in progress in Brooklyn, he says:—

"Walking down Clinton street the other evening, we came to a magnificent church edifice, which was finished only a few weeks ago, at a cost of between three and four hundred thousand dollars. In a spacious hall, near by, we observed that there was a great clatter, as if some thing of more than usual importance was going on. We asked a bystander what it was all about. He seemed amazed at our ignorance, and replied that it was a fair to raise money enough to buy communion plate for the church, and furniture, carpets, books, etc., for the Sunday-school. 'Looker On' could not resist the reflection that it would have been a good thing for the congregation and vestry of that gorgeous church to have been content, at the start, with a less showy and expensive edifice, restricting the cost say to $250,000, as then they would have had something like an overplus of $100,000 to furnish the Sunday-school and buy the communion plate. In that case there would have been no occasion of resorting to the sham of the church fair to make good deficiencies."

The same writer is after Rev. Dr. Dix with a sharp stick, for his alleged "Romanizing tendencies" as recently exhibited in the Popish proclivities of the Christmas carols which have been prepared in Trinity parish, for the celebration of the approaching festival of the Nativity. Wherever there is the slightest pretext for invoking the Virgin, or paying her peculiar honor, it is turned to account, after the manner following:

'Twas Mary, daughter pure
Of holy Ann,
That brought into this world
Our God made man.
St. Joseph too was by,
To tend the child,
To guard him and protect
His mother mild.

"Here," says the *Episcopalian*, "the reader will perceive, precedence is given to the creature rather than to the Creator—to miserable sinners rather than to the Redeemer of sinners. Christ, clearly, is an after-thought. . . . St. Paul's chapel would seem to be among the foremost of the city parishes, in pushing this kind of literature, if literature it can be called. When it is borne in mind that the rector is the author of the 'Book of Hours,' the fact will occasion no surprise."

One can scarcely avoid a mingled feeling of astonishment and abhorrence at the immense wastefelness of outlay involved in the magnificent pomp of architecture and decoration evinced in the above account. Was it a thought of sarcasm that suggested a reduction of expense to a quarter of million for the building, and ten times ten thousand for the necessities of the Sunday school and communion service? And this reminds me of a projected enterprise mentioned in a neighboring city, in my hearing, the other day, enlisting the zeal of many helpers, which struck me as amounting to this in reality—an enterprise to feed the well-fed under the cognomen of an elaborate Sunday school festival. O, if we could only feed the poor, and please Christ!

We give once more an item relative to the

PROSPECTS OF THE JEWS.

Recall to mind the graphic and pregnant close of Daniel 11. Who is he that is to "enter into the glorious land"? Who is to "stretch forth his hand upon the countries," Egypt included? Who "shall have power over the precious things of Egypt"? At whose "steps shall the Ethiopians and Libyans be"? Let the thoughful ponder and *watch!*

THE SUEZ CANAL AND THE RESTORATION OF THE JEWS.—The *Jewish Messenger* of last week has a remarkable article on the completion of the Suez Canal, and the influence which may thereby be exerted in behalf of the Holy Land and its ancient people. Alluding to the commercial results certain to flow from the work of M. Lesseps, the *Messenger* maintains that Palestine will as surely 'sympathize with the regeneration of Egypt, and the seaports of the Holy Land be transformed again into busy marts.' The *Messenger* proceeds to cite the 'sure word of prophecy,' as uttered by Isaiah and Ezekiel, in regard to the ultimate restoration of the 'peculiar people' of God to their own land. It then says:

"The language of the prophecies is explicit—the confidence of Israel in their fulfillment is almost universal. Our uncertainty as to the time implies no doubt as to the ultimate realization of these hopes.

The rehabilitation of Palestine, the commencement of commercial relations with the world at large, will once more introduce as a momentous question 'the right to the Holy Sepulchre,' involving the right to the government of the Holy Land. But the decision will not depend on the arbitrament of helmeted knights, wild enthusiasts, or the indomitable Guard. The weapons of peace will be wielded and the reopening of commercial activity in and about Jerusalem will be the manifestation of this great change.

Will the Israelites consent to return to Palestine? That remains to be determined. It is not unreasonable, though, to anticipate that when this field for business activity actually presents itself, there will be thousands of Hebrew pioneers ready to avail themselves of the prospect.

There are hundreds of thousands whose love and attachment for the Holy Land time has not dimmed, who will embrace with avidity the opportunity of emigration. Their condition as individuals and as communities would be materially bettered."

We append a paragraph from the N. Y. *Times*:—

"The cruel treatment of the Jews in Western Russia has been a subject of comment for some time in Europe. One writer says, 'such heart-rending, brain-maddening misery as the three million Jews in these ill-fated regions are now enduring is without a parallel in modern history.' This comes from the Berlin correspondent of the London *Times*—one of the most careful and conscientious men who ever consented to act in a very thankless and disagreeable position, as a 'special correspondent's must always be. There can be no doubt that men, women and children have been reduced to the most horrible privations."

Last of all, in the present connection, we subjoin something pertinent to the chief of European schemers,

LOUIS NAPOLEON.

So numerous and assured have been the protestations of the Emperor's inevitable and speedy destination of removal (by death) from the perils or profundities of European politics, so positive the affirmation that his schemes of ambition would be irrevocably frustrated by the arch and dark imperialist, *death*, that I venture to append the significant item below, clipped from the Buffalo *Courier*

"The physicians," says the *Gaulois*, "and Dr. Ricord at their head, are unanimous in declaring that the late illness of the emperor, far from impairing his health, has, on the contrary, consolidated it. 'His majesty,' says that eminent practitioner, 'has found in the struggle with his malady a fresh and unexpected force. Pay no attention to fantastical and malevolent diagnostics; it is not the emperor who is most surprised at this issue of the crisis; it is I."

I admit that I am a little inclined to interrogate the prognosticators of that demise of Napoleon, which should forever settle and sink all ideas of any further function in the tremendous preparations of European political toil and fate,—which should dissipate the imagination of his being destined to any scene or figure of moment or terror, in the unfolding apocalyptic drama; tempted to inquire, I say—are you yet utterly incredulous? We forbear categorical or dogmatic assertions. Yet we expect such a developement as will speedily put an end to doubt. The Lord preserve our children.

We close all with a hint from the New York *Tribune*, which discloses an auxiliary to the deception and idolatry of the nations, in the crisis, when in view of the signs of the returning Lord from heaven, the ungodly throngs turn to fasten their hope and homage on the great imperial idol, antichrist. United with him in unbroken compact, they run the desperate and awful venture of joining battle with the Lamb, the august leader of the immortal battalion of saints. Amid all such beginnings of confederation, now, always, and with all prayer and devotion, cling to Jesus! Says the *Tribune*,

"Napoleon is the best of bad men. He is neither a sphinx nor a Mephistophiles, nor does he wrap himself up in the solitude of his own originality. "His sincerity and affability," says M. Emile Girardin, "disconcert all plain speaking. His sweet manners disarm the bluntest counsellors." By M. Ollivier's particular friend, M. Robert Mitchell, he is spoken of as a 'prince of a good, generous, grateful, and sympathetic nature, invested with absolute power.'"

To which we may add, see if this does not meet the prophetic pre-delineation of a man whom humanity cajoled, yet abandoned, enthusiastic but apostate, enamored, revolutionary and infidel, will confederate to deify. O, the dread calamity and infatuation of the last mad act of mankind, the worship of a man! Thus set in a frame of most plausible seeming, may we ken a mind of unmatched subtlety; while the wild democracy of Europe pays to its false god the tribute of its unrighteous and blasphemous admiration.

C. Colegrove.

For the World's Crisis.

ORDINATIONS.

Bro. Grant:—As it is often asked me and others to give advice about ordaining young preachers, I will offer a few thoughts to such.

Brother, if you are called upon to labor or improve your talent, it may be by way of exhortation, which is a separate calling or duty from preaching, and if that is your place, you should not be ordained as a preacher, as more will be expected of you than you can perform, and you will be in an awkward position. There are many good exhorters spoiled, to make a good preacher. Better be a good corporal than a poor captain.

It is a poor sign to see any one urging his ordination. If you are a proper subject, your brethren will know it, and propose it. We have suffered as a people by laying on of hands too suddenly, contrary to the apostles' advice. If a brother can labor successfully in getting men converted, let him keep at it. You can do that by exhorting and praying, when you cannot preach a sermon to save your life. Some think that if they can do something in the cause publicly, they must be ordained. If this idea originate first with you, it is a sign of a spiritual pride which has upset many, and injured the cause. Do not be in a hurry. Keep at work, if God blesses your labors; if not, quit it, and labor more retired.

Some are determined to be prominent, or not do anything. Such are not fit for the position they seek. Mark this! Each member of the body will come into his proper place easily, and without effort of his own. Some ask, What is the sign preachers have that they are called to preach? There is no sign. If God has called a man to preach, he can preach, and not without. He has not got to learn to do it. If he is called to exhort, he can exhort, but not preach. We see this fact demonstrated in many instances among us, from the loose way we have allowed things to go on.

I am glad the conferences have begun to look after this thing, for the benefit of the cause, and those who have been ordained preachers, who were only exhorters. This gift is dying out, from the fact that all must preach if they labor at all. The time has come for us to know those who labor among us, and not recognise or countenance such as preachers who cannot get ordained properly, or such as secretly ordain one another, as has been the case in some instances. The result of their course has been sorrowfully known.

I would not discourage our young brethren from laboring in the cause if they feel it duty, but use the armor you can wear, and do more good by keeping in your place, and not be too anxious to get into the desk. If that is your proper place, God and his people will know it, and put you there; and your brethren will not dread to see you in the desk when it is your proper position.

H. Munger.

For the World's Crisis.

PEACE.

"Great peace have they that love thy law, and nothing shall offend them."

Great peace have they that love thy law,
And naught shall them offend;
And o'er the heart, like holy awe,
This peace from God descends.

The peace of God that passeth thought,
O, may it fill my heart;
The peace of Christ I long have sought,
O, may it ne'er depart;

The peace that like a river runs,
To fertilize and bless,
From God the fountain-head it comes,
And gives sweet joy and rest.

Its righteousness, like waves of sea,
Rolls o'er the happy soul,
Till joy surpassing speech there be—
'Tis joy beyond control.

N. Woodstock, N. H. Sophia Jackman.

For the World's Crisis.

MISSION LETTERS FROM HUNGARY.

Dear Bro. Grant:—You may wonder at my negligence in writing to you of our European Mission, which may interest our good American friends, brethren and sisters in Christ; but, unfortunately, I have been so engaged in my work day and night, that really I have had no time to give you any account of my work in the Lord's holy vineyard.

I left Pest in October last for Siebenburgen, where I was strongly invited by my old Polish friends. I commenced my labors in Gerend, after visiting Thorda, Pata, Kolos, Klausenbourg, Volosxyt, Szamosujvar, Dees, Bethlehem, Scheinburgen, and now I preach to and visit the people from house to house, in Bistritz and vicinity, with good success. In every place where I passed I left a very good impression of the second coming of the Lord, and in special matter the danger of Spiritism, etc. Glory be to God, our mission prospers. But the suffering through which I must pass is very heavy also. I was dangerously sick for five weeks. I was not able to speak, neither to give answer to any question; but, by the grace of God, I can now again work with my hands for the support of my dear family, and preach the gospel of Jesus Christ, carrying on my poor old back a heavy pocket with the books.

Our seven stations in Pest, Buda, Dunakesz, Waez, Adelhaz, New Pest, and Rakosz, are in good spirit and progress daily; but from another part the wickedness is so great, the iniquity so abounds, that truly I never saw or heard of the like before. Near my lodgings in Waez, one night a poor old man and his wife were murdered with an axe, after being robbed. No track was found of the murderer; but at last the justice of heaven inspired a woman to come to Waez and declare that her husband, who was the son of the old man, killed his father and mother, trusting to find the money. Oh! what horror struck the heart in witnessing such an awful crime! Oh! what an unnatural child that could do such a thing. But how can the people be good there, when the priests on festival days play with cards, billiards, with the first vagabonds of the street in the taverns? Last week one priest was taken to prison in Pest for killing his own two little children; another the same week, who was pastor in Dunakesz, was convicted of the same crime, and cut his own throat in prison. A man can hardly pass safely in the streets at night. One Jewish lady asked one evening two policemen to show her the street and her house. The watchmen asked her if she had money. She responded, Yes. Then the two policemen took her life for eighty guilders.

Sunday, and all festival days here, is the greatest market, in the streets, and before the open churches; and after dinner music, dancing, playing and gambling until midnight. Drunkenness prevails everywhere. Truly, this is the time of the end.

But I will turn to another part of Europe, and say a little of my poor native city of Cracow, which is now covered with shame and disgrace everywhere; it is the thrilling story of a nun—Miss Barbara Ubryk.

[Bro. C. here encloses the account, which our readers are already somewhat acquainted with, and we will therefore not repeat it.—Ed.]

Permit me, my dear brethren, sisters and friends, to give you my opinion of this awful crime. I will say with our dear Savior Jesus Christ, that "it is necessary that offences should come"; and this: "but wo to them by whom they come." Indeed, my dear Polish countrymen in Cracow were very devoted Catholics, very pious, and trusting in the priests, nuns and monks; but now, glory to God, they are awakened; they await the judgment against this wicked mother—Maria V. Wenzyk. And if she is not punished, as the priests work very hard to deliver her and other nuns from just judgment, there will be a tremendous revolution against the priests, and the monastery will be ended. But here is another thing. Now is the door opened for me, my dearly beloved, to write and to preach to my people in Cracow, Lemberg, and vicinity; now is the precious time to work as never before, and for that reason, and in the name of Almighty God and our dear Savior Jesus Christ, I beg your assistance for some publications in the Polish language; and not only you, dear Advent Christian Association, but all, Adventists, Baptists, Methodists, Congregationalists, and every one that loves Jesus, to send ten or twenty cents to Bro. G. T. Adams, 167 Hanover Street, Boston, for the evangelization of the city of Cracow, and you will receive a great blessing from God in heaven.

I wait your help and prayer, hoping that I shall not be disappointed in my confidence in you. I am yours as ever in the "blessed hope,"

M. B. Czechowski.

My address for the winter will be *Thorda, Siebenburgen, Hungary.*

"THE CHRISTIAN UNION."

The following we quote from the "Salutatory" of the Editor of the *Christian Union,* (Henry Ward Beecher), of Jan. 1st, which number begins a new series:—

"The *Christian Union* will devote no time to inveighing against sects. But it will spare no pains to persuade christians of every sect to treat one another with christian charity, love, and sympathy. * * * We shall dismiss from our editorial columns, as far as possible, the discussion of external forms. We shall endeavor to promote christian cordiality and sympathy, by keeping before men's eyes the great ends which are common to all christians; by inclining men to co-operation in labors which shall not require any one to sacrifice his ecclesiastical preferences; by drawing forth from every sect the things which are lovely, and which will create toward it a kinder and more generous sympathy; and by hiding, as far as duty will permit, those evils which belong to all sects alike, and which it is more christian to cover than to expose.

Above all, and hardest of all, it will be our endeavor to breathe through the columns of the *Christian Union* such christian love, courage, equity, and gentleness as shall exemplify the doctrine which it unfolds, and shall bring it into sympathy with the mind and will of the Lord Jesus Christ. In which great labor we ask the charity of all who differ, the sympathy of all who agree, and the prayers of all devout men, whether they agree with or differ from us."

For the World's Crisis.

L. BRUCE WALKINS.

On the fourteenth of December, 1869, Bro. L. Bruce Walkins fell asleep in Christ, after an illness of five weeks, at South Manchester, Conn., aged thirty-nine years. Bro. Walkins was well known in Westford, Ct., and vicinity, where he formerly resided, and with his wife (a daughter of Dea. Converse), shared the love and friendship of the little flock; and since his removal to So. Manchester, he has won the love of neighbors and associates, and in his responsible position as foreman of an extensive sash and blind shop, has gained the respect and confidence of his fellows in a marked degree.

During a protracted illness caused by inflammation of the lungs, in which, though every attention was paid him, he grew weaker and weaker, till at last he "fell on sleep," he manifested a quiet trust in God, and a warm affection for those around him, in whose loving sympathy he so deeply shared.

One morning, a short time before his decease, his wife went to his bedside and said:

"Do you know me this morning?"

"O, yes," said he, "I know you, and love you."

"Do you love Jesus?" she inquired.

"Yes," said he, "I love Jesus and love everybody; have not a hard thought toward any one in this world; nor do I think that any one has anything against me."

He seemed at peace with God, and with all mankind; having a conscience void of offence toward God and man.

The writer was at his side the day before his death, and found him weak and helpless, but filled with an inward emotion which the tongue could not express, but which revealed itself as we prayed and sang—

"Jesus, refuge of my soul,
Let me to thy bosom fly,
While the raging waters roll,
While the tempest still is high;
Hide me, oh, my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O, receive my soul at last."

His end was peace; and his word of comfort to his afflicted partner was—"We shall meet again in the morning." Funeral services were conducted by H. L. Hastings, assisted by H. H. Dickenson of Hartford, and Rev. Mr. Kingsley, pastor of the Methodist church, which was tendered for the occasion; and the words of the disciples, "If he sleep he shall do well" (John 11: 12), were used to suggest thoughts of hope and comfort to the sorrowing ones that gathered there.

He has gone to his rest, leaving wife and children in the care of Him who is a Father of the fatherless and a Judge of widows, and who will never leave nor forsake his trusting ones. May we meet them all in the morning, when the day shall break and the shadows flee away.

H. L. H.

I CAN'T AFFORD TO QUARREL.

Just look at it. Say a man rises with the sun: nature in him, fresh from repose, is in harmony with nature without. A heavy and sad heart indeed that feels no light rippling of gladness in the morning, out under the open heaven, the clear, bright splendor overflooding the east, birds filling the air with glee. Burdens that seemed heavy, and problems that were all dark the night before, are light and clear now. Life is elastic and fresh. It is worth while to live in such a state. Every sound is music, and you are the friend of everybody. Who shall deprive you of this blessing? What shall throw all these notes of life, so sweetly accordant now, into jarring and discord? How certain you are that no fault of yours shall work such sadness.

But you got angry the other day, and, shall it be said, quarreled with a neighbor. No matter what the occasion was. It is not much we risk in leaving that out of the count; but let us see what it cost: In the first place, away went all this music of life, that made the morning so happy. Passion hung a vail between your eyes and all the sweet light of nature, and the pure splendor of the sun. Anger is a fierce flame, and his fumes are black. Even the faces of your own wife and little children are seen but dimly through it. Moreover, you lost self-respect. Your eyes sought the earth, and a flush overspread your cheek as you thought of it. How shame unmans one! Contrast the clear, open, honest front, with the shrinking, downcast look of conscious unworthiness. Remorse adds her sting. Time and repentance are the only cure for such wounds. Then, again, your reputation suffered. Henceforth, men cannot trust you quite as they did.

A passionate man is like one periodically insane, and when the fit is on trusts are forgotten. Some will pity, some will scorn, and all will regard you with abated confidence. What a rare gratification should it afford to lose one's temper at such a cost! Reputation, self-respect, and all the sweet rapture of rational life, struck down at a single blow! It is as if the grass and flowers which all the summer had been weaving of the sunshine and dew, had been suddenly swept away by a devouring fire. How truly might every man and woman say, "I cannot afford to quarrel with my neighbor."

Bee-Keeper's Journal.

A Praying Band in New York.—A band of apostles—twelve members of the Methodist church in New York—from October to June, devote their time to visiting the churches, spending a day with each, hold three services and conduct every part themselves. At the appointed hour they enter the altar, commence singing, and conduct the service in a genuine camp-meeting style. The service, increasing in interest, culminates with the evening session. The house is usually densely crowded; the leader, Mr. Halsey, is one of the most renowned Methodists in New York. The evening service opens at seven and closes at ten. It opens with a crisp song started by the leader of the Band. Ministers all give way. Revival hymns, earnest prayers, short, sharp exhortations, consume the first half of the meeting. Invitations are then given to come to the altar. The congregation unite in singing. While the hymn is sung the members of the Band scatter through the audience, exhorting individuals to seek the Lord. As the excitement begins to glow, and strong men and children come up and bow down, the scene is indescribable, clapping of hands, ringing out of "Amens!" singing, praying, shouting, talking, comforting mourners, calling on the congregation to come out all at the same time, making a scene of apparent confusion. But the whole thing is conducted on a regular system, and the excitement and enthusiasm continue to the close. When one is converted the whole audience rise to their feet and sing, "Praise God from whom all blessings flow." And this is repeated as often as any one expresses hope.

Fates of the Apostles.—Matthew is supposed to have suffered martyrdom, or was slain in the city of Ethiopia.

Mark was dragged through the streets in Alexandria, in Egypt, till he expired.

Luke was hanged to an olive tree in Greece.

John was put into a boiling cauldron at Rome, but escaped death. He died a natural death at Ephesus, Asia.

James the Great, was beheaded at Jerusalem.

James, the Less, was thrown from a pinnacle, and beaten to death.

Philip was beheaded.

Bartholomew was skinned alive.

Andrew was crucified and pounded while dying.

Thomas was run through with a lance.

Simon was crucified.

Matthias was stoned.

Barnabas was stoned to death.

Paul was beheaded by the tyrant Nero, at Rome.

For the World's Crisis.

BLESSED SAVIOR, GENTLY LEAD US.

Blessed Savior, gently lead us,
Let thy hand clasp tightly ours
Through this world of sin and sorrow,
Till we reach fair Eden's bowers.

Shade and sunshine here are mingled,
Joy and sorrow come and go;
Sad the heart that hath no treasure
Beyond earth's dark scenes of wo.

Life is fraught with cares and trials,
Snares along our pathway lie,
And our songs are often plaintive,
Grieved by sin; for home we sigh.

Well we know that we are erring,
Trust we in the Lamb of God,
Heeding not the world's derision
While we tread the path he trod.

Voyagers on life's stormy ocean
To the port of endless rest,
Bear us safely o'er its waters
To the haven of the blest.

Somers, Ct. Lillie J. Adams.

Gems.

— The secret of a happy heart is keeping near the Master. Christ in the heart, a constant guest, can it but help to rejoice? Christ holding the hand, Christ making the path, Christ leading the disciple, can there be room for melancholy? Can troubles press heavily that are day by day and night by night rolled into the open sepulchre beside the cross?

— Men often boast of progress when they are only moving in a circle; and are sure they are in the right path, because with every circuit the footprints multiply, when they are only following their own tracks.

— A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a christian whose light in some aspect does not shine.

— Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

— A good conscience is better than two witnesses—it will consume your grief as the sun dissolves ice. It is a spring when you are thirsty—a staff when you are weary—a screen when the sun burns—a pillow in death.

— To seek to be alone with the friend we love, is a large proof of our love to him. He who desires to know the depth of his affection for Jesus, does well to look at the pleasure he derives from, and the time he devotes to the enjoyment of intercourse with this friend alone.

— Christ never designed his church to be a bushel for hiding of the lights, but a candlestick from which each light is to send forth its rays.

— Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, without any observation of the heavenly bodies.

— It is usual with obstinate persons to regard neither truth in contradiction nor benefit in disputing. Positiveness is a certain evidence of a weak judgment.

— Invite Jesus, for he always says, "I will come." He may wait three days, as he did with Martha and Mary; but "I will come" is his intention. Expect him till he comes.

Beautiful feet are they that go
Swiftly, to lighten another's woe,
Through summer's heat and winter's snow.

— To reprove small faults with undue vehemence is as absurd as to seek to remove a fly from a friend's forehead with a sledge hammer.

— In matters of conscience first thoughts are best; in matters of prudence, last thoughts are best.

— Trials being sanctified, increase faith; and faith being increased is again put to the trial.

— The miser is the poorest man on earth; the most liberal man is the most wealthy.

— A christian should not plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

— The plainest and best instructions are of no avail, unless there be an understanding heart to receive them.

— The surest road to poverty is to hoard up treasure.

— Deeds for others' happiness show the true foundation of our own character.

— The surest road to wealth is to bestow liberally where it is most needed.

A Generous Answer.—The Oriental philosopher, Lokman, while a slave, being presented by his master with a bitter melon, immediately ate it all.

"How was it possible," said the master, "for you to eat so nauseous fruit?"

Lokman replied, "I have received so many favors from you, that it is no wonder I should once in my life eat a bitter melon from your hand."

The generous answer of the slave struck his master to such a degree, that he immediately gave him his liberty.

The Oldest Religion.—A certain Italian saw in his church in the time of mass the well-known face of an English gentleman. Glad to see him there, and wishing to convince him of the superiority of the Papal communion, he wrote on a slip of paper with his pencil, and sent to his friend, the following words:

"Where was your Protestant religion to be found before the days of Luther?"

The English gentleman wrote in like manner the following answer:

"Our religion was to be found then where yours is not to be found now—in the word of God."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

METEORS.

What are meteors? They are luminous bodies that flash through the air, or drop to the earth from above.

Different names have been applied to them, although our knowledge of their origin and nature is so limited as to make these distinctions very indefinite. Those starry or metallic bodies that fall to the earth, are called "aerolites," from two Greek words "*aer*" and "*lithos*" signifying air-stones.

Those brilliant points that suddenly flash through the higher regions of the atmosphere, are called "shooting stars." They leave a luminous train behind them. The terms, meteor, fireball, or globular lightning, have been variously applied to those larger luminous bodies which have spherical form and sensible diameter. These traverse a large extent of vision, and are seen for sometime. Some suddenly disappear, after passing over a large extent of country; others seem to fall to the ground, while others explode with loud reports.

Aerolites are composed of iron, tin, copper, nickle, cobalt, sulphur, phosphorus—in all nineteen elements. In 1807 a shower of aerolites fell at Weston, Conn., the largest of which weighed two hundred pounds. The Yale College cabinet has a specimen of meteoric iron that weighs 1,625 pounds. When they first fall, they are glowing hot. Houses have been burnt, and men have been killed in the fall of aerolites. There is an account of one that fell, about 600 B. C., that killed ten men.

In 1819 a brilliant meteor passed over a large extent of the United States. Its diameter was estimated to be a half a mile, and it was supposed to be about twenty-five miles high.

These fireballs are not as dangerous as aerolites, and are remarkable for their curious form and slowness of motion.

The origin of meteors is a matter of conjecture. Some ancient philosophers supposed they fell from the sun, others from the moon. Some later philosophers thought they were exhalations of the earth, condensed to solid masses, and charged with electricity to such an extent as to render them explosive. The modern theory is that they are produced by small bodies revolving, like the earth, around the sun. The orbits of these small planets intersect the orbit of the earth, and when they reach the point of crossing at the same time with the earth, we see a meteor. They are invisible until they enter our atmosphere, and are converted by the friction into heat and light. Herschel, the great astronomer, thought that meteors were pieces of comets, torn to shreds by the sun's attraction.

Did any of our little readers ever see a meteor? If so, did you not think it a beautiful specimen of nature's curiosities?—*Bee-Keeper's Journal.*

THE APPLE TREE.

A young apple tree was covered with blossoms. The children of the house before which it stood came to play beside it. They looked up among the delicate blossoms and said, "How beautiful!" A poor, lame child was brought in her mother's arms, and placed beneath the spreading boughs. She clapped her little hands and laughed with glee. The beauty made her very happy.

Two or three days passed. A strong wind arose, and when its strength was spent, the beauty of the tree was gone. Where the sweet blossoms had been, there were only a few green leaves to hide the unsightly boughs. The children who had played beside the tree looked sad when they saw it standing so bare. The little lame child shed tears when her mother brought her to it again. She thought it was dead.

In a few days, little green bunches began to swell where the pale tinted blossoms had been. They grew larger and larger, and so did the leaves. When autumn came, the tree was beautiful to behold. Ruddy fruit weighed down its branches, and showed among its thick green leaves. All who passed by admired it. They praised the beauty and abundance of its fruit.

The little lame child was brought again, and placed under the tree. Her mother plucked some of the fruit, and gave it to her, and the poor little thing sang for joy. She had wept when she saw the lovely blossoms lying on the ground. If they had not fallen, there would have been no fruit. The strong winds did not harm the tree.

The winds of adversity sweep over our souls, and scatter their fairest blossoms of hope. But the blossoms fall that we may bring forth much fruit—patience, faith and love.—*Bright Side.*

LITTLE CHILDREN LOVE JESUS? YES, THEY CAN.

Every child knows what it is to love his mother, but can he tell you anything more about it than that he feels it? Can any man say more?

Every child can take hold of his father's hand and go with him in the dark, and that is having faith in his father; but he cannot tell what faith is.

The child Samuel could say, "Speak, Lord, for thy servant heareth," though he could not know the voice of the Lord from the voice of Eli.

So the little child can believe in Christ, and love Christ, though he cannot know all the deep things in religion. He can live upon the sincere milk of the word, and grow thereby, and that is all that is necessary for his being gathered to Christ.

So the little one does not know how he believes in Christ, and how he lives by faith, but he does. And the tall trees of the forest, and the giant oak on the hill, can no more tell how they are nourished by the rain and the sunshine, than the little violets that grow in the crack of a rock; and the lofty tree in the garden and the frail lily are alike fed, they know not how. When the child has said that he feels love to Christ in his heart, could a Newton, with all his great mind, say more?

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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For the World's Crisis.

"A LITTLE WHILE."

"*What is this that he saith: A little while?*"—John 16 18.

Oh! for the peace which floweth as a river,
Making life's desert places bloom and smile;
Oh! for a faith to grasp heaven's bright "forever,"
Amid the shadows of earth's "little while."

"A little while" for patient vigil-keeping,
To face the storm, to wrestle with the strong;
"A little while" to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

"A little while" to wear the robe of sadness,
To toil with weary step through erring ways;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle of the robe of praise.

"A little while" 'mid shadow and illusion,
To strive by faith love's mysteries to spell;
Then read each dark enigma's clear solution,
Then hail light's verdict—"He doeth all things well."

"A little while" the earthen pitcher taking,
To wayside brooks from far off fountains fed;
Then the parched lip its thirst forever slaking
Beside the fulness of the Fountain Head.

"A little while" to keep the oil from failing;
"A little while" faith's flickering lamp to trim,
And then the Bridegroom's coming footstep hailing,
To haste to meet Him with the bridal hymn.

And He who is at once both Gift and Giver,
The future glory and the present smile,
With the bright promise of the glad "forever,"
Will light the shadows of the "little while."

—*Selected by A. G. Bartlette.*

For the World's Crisis.

"WATCHMAN! WHAT OF THE NIGHT?"

"And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Daniel declares that God hath made known to the king Nebuchadnezzar what shall come to pass hereafter. The question arises, Did this knowledge interest those only of his day, or has it also been handed down to the people of the present day for our benefit? If so, why so much indifference on the subject?

In the first place, what "kings" are referred to in the text? By reading the interpretation of the image that the king saw, we shall see that the head of gold represented the king or kingdom of Babylon, at that time in the height of its glory. And we are shown, also, that the breast and arms of silver indicate a second king inferior to him, fulfilled in Belshazzar's reign. The history of the reign of king Cyrus proves the fulfillment of the third kingdom. This mighty monarch did perform all that was predicted should be accomplished by the third power that should arise. He did subdue the most powerful kingdoms and people that existed on the earth, even Babylon, the great and mighty kingdom that had conquered many and mighty kings, and brought many nations to serve her, fell into his hands, even the strong and beautiful city, and all the cities and countries that belonged to her.

A short description of that strongly fortified city may not be out of place here. The circumference of the city was one hundred and twenty furlongs (or a little over fifteen miles square), the city being square, and encircled with a wall three hundred and fifty feet high and eighty feet thick. There was a very broad, deep ditch formed all around the outside of the city, where the earth was removed of which to make the brick. This ditch was filled with water from the river Euphrates, which passed directly through the city. And there was still another extensive wall erected on either side of the ditch. One can only have an idea of the depth and width of this ditch, by the extent of the walls of the same that were formed of the earth removed, of which the bricks were made by being cemented with bitumen.

There were one hundred gates of entrance, twenty-five on each of the four sides, and these massive gates, and also the posts, were made of brass. One can easily conjecture the magnificence of the courts, palaces, gardens, and streets, of this famous city, by this short description of the outside walls and fortifications.

Notwithstanding all the strength, pride and power of this far-famed city and extensive province, it fell an easy prey into the hands of this renowned prince. It was during the reign of king Cyrus, or the third kingdom spoken of, that the Jews were permitted to return to their own land and rebuild the Temple, which had been destroyed by Nebuchadnezzar, A. M. 3416.

We have now passed down in the history of the world sixty-five years from the time the image was introduced. We now notice the legs and feet of the image, which were of iron and clay. "Forasmuch as iron breaketh in pieces and subdueth all things; and as iron breaketh in pieces, shall it break in pieces and bruise." This is the Roman power; it being the next ruling power (or kingdom) that overcame all the strong and mighty kingdoms and nations of that time, and has ruled them with the most tyrannical oppression of any on the earth. It has not been enough for her to overcome nations, but she must crush them. Surely she has fulfilled her reign of terror, as predicted, and although she has been divided into separate kingdoms, as indicated by the toes of the feet of the image, yet she has maintained her supremacy; and as the iron and clay in the symbol represent the power to be partly strong and partly broken, so we learn in her history that by her divisions she has been broken; that is, her power has been diminished. Yet she has not been destroyed, but, as predicted, she has mingled with the seed of men, and is spreading herself all over the earth; even in our own boasting country of religious freedom, she has suppressed the reading of the Scriptures in our common schools in many places.

But as the wheels of time have rolled us down to the extremity, or toes, of the image, we may now expect to see the establishment of the fifth kingdom, which is to be set up in the days of "these kings."

We now come to notice the agent to be used by the God of heaven to break in pieces and destroy all these kingdoms, and set up a kingdom that shall have no end. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold." "The stone that the builders rejected, has become the head-stone of the corner."

By reading the following references, it will be readily seen that Christ is the stone referred to by Daniel. Matt. 21: 42–44; Mark 12: 10; Acts 4: 10, 11; 1 Pet. 2: 7. Many undertake to prove from Scripture that the kingdom referred to is a spiritual one, and that the work was accomplished by Christ at his first advent, and that the kingdom is within us, etc. As there is such a diversity of opinion as regards the application of the Scriptures on this point, I conclude to examine for myself. I find but one text in the whole Bible that would seem to imply any such meaning; and by examining that, I can not see how it can be taken to convey a spiritual meaning.

We will admit that our Savior tells the Pharisees that the kingdom of God is within them (or so it reads in our version). If the word had been translated "with" you, instead of "within" you, it appears to me it would then harmonize with all his teaching, and with the Bible, on this point. It does not appear that Christ intended to convey the idea to these proud and unbelieving Pharisees that the principles of the kingdom of God were in them; but, on the other hand, he did plainly teach them that the kingdom should be taken from them and given to a nation bringing forth the fruits thereof; and that it would at last be better for the Publicans and harlots than for them. He also pronounced a woe upon them. Matt. 23: 13–15. He said they were hypocrites, and shut the kingdom of heaven against men. This does not appear to teach that the kingdom was in them in a spiritual or in any other sense, as the inference in the text referred to is commonly taken.

I think it can be plainly shown from Scripture that the kingdoms referred to in the Bible are countries, rulers, and subjects. The nation called the Israelites (or Jews, as they were afterwards called) inherited the land of Canaan, by direct promise from God to their fathers. The original tract of land was embraced within the river of Egypt to the great river Euphrates; the whole length being about one hundred and seventy miles by eighty miles wide. They were first led to this promised land by Moses. It was divided to them by Joshua, and they were ruled by judges three hundred and ninety-nine years, and afterwards by kings, until they were subdued and carried into captivity by other nations; and finally, as predicted by the prophets and our Savior, the kingdom has been taken from them, and they driven out and scattered among all the nations of the earth.

We have already noticed something of the extent of the Babylonian kingdom, the Medo-Persian kingdom, and the Roman empire. We now come to inquire into the whereabouts, extent, and subjects of this long-looked-for kingdom spoken of by Daniel, which is to succeed the fourth, symbolized by the image.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." He is to set up a kingdom; so it appears the kingdom has not been set up yet. As we have shown that we live in the days of these kings, and the work to be accomplished is to break in pieces and consume all these kingdoms, it appears very evident, therefore, that the kingdom has not been set up yet. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 27. Notice, this kingdom will be *under* the whole heaven, not in heaven. "I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and the nations shall flow unto it."—Isa. 2: 2. "For the promise that he should be the heir of the world, was not to Abraham or his seed through the law, but through the righteousness of faith."—Rom. 4: 13.

It appears evident from the above passages that the kingdom of God and Christ is to be set up in the earth, in the place of these wicked and perverse kings and rulers that bear rule over us now.

Who are to be the subjects of this near-approaching kingdom? And as it is to endure for ever, we are all interested, or should be, in this great question.

Christ says the meek shall inherit the earth. Matt. 5: 5; 13: 41–43. They never have yet. He says his word will not fail, and I believe it. "Then shall the righteous shine forth as the sun in the kingdom of their Father." He also tells the disciples that unless their righteousness shall exceed the righteousness of the Scribes and Pharisees, "ye shall in no case enter into the kingdom of heaven." Matt. 25: 31–34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory"; and when the good and bad are gathered, then shall the King say to them on the right hand, "Come, ye blessed of my Father," etc. But we may know every day how the case stands with us. When the King comes to set up his kingdom, he ceases to intercede for us; then the day of grace is past; no repentance will avail after that; he that is holy will be holy still; and he that is filthy will be filthy still. "Blessed are the pure in heart; for they shall see God."

Hear what the apostle James says: God hath "chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him."—Jas. 2: 5. Jesus says, "How hardly shall they that have riches enter into the kingdom of God." He also says, "Blessed are ye poor, for yours is the kingdom of God." Hear also Paul's testimony (1 Cor. 6: 9, 10): "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

When all these characters are excluded, may we not well inquire, "Are there few that shall be saved?" Read what Paul says to the churches in Galatia (Gal. 5: 19–23); also to the Ephesians (5: 5). No person will be allowed to remain in that country who will displease, or do injustice to any one. Jesus says to the disciples, "The Son of man shall send forth his angels, and shall gather out of his kingdom all things that offend, and them which do iniquity."—Matt. 13: 41.

It appears evident from Solomon's writing, that God gave him a clear view of the earth in its renovated state, when the curse should be removed, and all them that do injustice are gathered, and destroyed from the face of the whole earth. In Prov. 11: 31, he says, "Behold, the righteous shall be compensed in the earth; much more the wicked and the sinner." 14: 32. "The righteous hath hope in his death." Isaiah saith, "Thy people also shall be all righteous; they shall inherit the land forever." Hear David, "Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance; . . . the wicked shall see it and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish."—Ps. 112: 6, 10. Surely David must have had strong faith in a future life on this earth, after the curse should be wiped out. Peter also declared he looked "for a new heaven and a new earth, wherein dwelleth righteousness." These prophecies are not being fulfilled in our day, neither have they been in the past; but God's word is sure, and will not fail.

In David's time the wicked were in great prosperity. In the seventy-third Psalm he says, "I was envious, when I saw their prosperity; they were not in trouble as other men, neither are they plagued like other men"; and that "the ungodly prosper in the world; they increase in riches." "Until I went into the sanctuary of God; then understood I their end." Again, "I have seen the wicked in great power, and spreading himself like a green bay tree." "For evil doers shall be cut off; but those that wait upon the Lord shall inherit the earth." "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." "A little that a righteous man hath is better than the riches of many wicked."—Prov. 10: 7. The name of the wicked shall rot." "The righteous shall never be removed; but the wicked shall not inhabit the earth." "When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth." Texts of this kind might be multiplied, but I forbear.

Dear brethren and sisters in Christ, let me exhort you to lift up your heads and rejoice, for the day of our redemption draweth nigh, and the time of his appearing and kingdom is at hand. "In the days of these kings" he will come, and will not tarry; and while the "midnight cry" is being sounded that "the Bridegroom cometh," and the moral darkness of the world prevails to such an extent, let us keep our lamps trimmed and burning; let us watch and be sober, lest that day come upon us unawares; let us remember what our Lord saith: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"; these have the promise of entering into "that rest."

The Lord sware in his wrath that those whom he brought up out of the land of Egypt should not enter into his rest. Paul declares that this judgment was not pronounced against all who came out by the hand of Moses, but on those who had sinned and grieved him by disobedience and unbelief; whose carcases fell in the wilderness. "Let us therefore fear, lest, a promise being left us of entering into that rest, any of you should seem to come short of it."

In Hebrews 4, Paul teaches that the rest here spoken of is not past, but future. "Seeing, therefore, it remaineth that some must enter therein; and they to whom it was first preached entered not in because of unbelief; again, he limiteth a certain day. . . . For if Jesus had given them rest, then would he not afterwards have spoken of another day. . . . There remaineth, therefore, a rest for the people of God." J. D. Sheridan.

—Live with a clear conscience. Endeavor to scatter sunshine and happiness to all in every place.

For the World's Crisis.

THE ONE WEEK.

"And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (or desolator.)—Daniel 9: 26, 27.

I believe this period of one week (or seven years prophetic time) measures the war upon the Jews, commencing at the time of the siege of Jerusalem, and ending with that war. I do not believe this period is in any way connected with the seven and sixty-two weeks, but that they form a distinct period of themselves, showing the duration of the war in which Jerusalem was destroyed, and the confirmation of the covenant. "And the people of the prince that shall come [the Romans] shall destroy the city and sanctuary." "And he [the prince of the people that shall come and destroy the city and sanctuary] shall confirm the covenant with many for *one week.*" How will the Roman prince do this? By fulfilling the words of prophecy spoken by our Lord in relation to the destruction of Jerusalem, and the distress of that people.

From the siege of Jerusalem, one week (or seven years) was allotted to show how exactly the words of Christ (and Daniel also) should be fulfilled, whereby the wavering christians would be confirmed in the covenant with Christ, and established in the truth. A very remarkable point in the prophecy of Gabriel was, that in the midst of the week he (the prince of the people that should come to destroy the city) shall cause the sacrifice and oblation to cease.

Up to the time that Titus took the city, the sacrifice and oblation had continued to be offered on the Jewish altar in the temple. And the Jews continued for some length of time, if not up to the very time Jerusalem was destroyed, to offer the offerings under the law. But God so ordered it that those sacrifices and oblations should cease, and this was done when the people of the prince that came took the city in July or August A. D. 70, at which time the temple was burned, and its worship ended, or was made to "cease." Thus the sacrifices and oblation were offered no more. And this was done just about three and a half years after the siege commenced, according to one eminent writer.

The daily sacrifice in the temple ceased July, A. D. 70; that is, the end of the first half week. Re-capture of Masada, A. D. 73, when the war ended, and the one week terminated.

I leave the subject, believing that within about seven years from this date, A. D. 1870, we shall behold the end of the Gentile times. Solemn events are just before us. It becomes all to "watch and pray always," lest the Master come suddenly and find us sleeping. The great day of the Lord is at hand, and who shall be able to abide the day of his coming?

Fair Haven, Ct. J. E. Clark.

For the World's Crisis.

COME TO JESUS!

Oh, dear sinner, will you come to Jesus? Come now; come to-day. Do not harden your hearts. You have not the promise of to-morrow. Procrastination is dangerous; you know not what the morrow may bring forth. You may die unprepared. If so, what an awful doom awaits you when the last trump shall sound, and you are numbered with those that must die the second death. Dreadful thought!

Why will you turn a deaf ear to the warnings and invitations given by those that love your soul? Why will you grieve the Spirit of God? Salvation is free—without money and without price. The sick can have it, the poor can have it if they will. Jesus requires you to give him your heart. You must come out and be separate from the world, for you cannot love God and the things of this sinful world too; for where your treasure is there your heart will be also. "Strive to enter in at the straight gate; for many shall seek to enter but shall not be able." Repent, believe and be baptized, and thou shalt be saved. Confess and forsake your sins.

Some persons seem to think (or act as though they thought so) if they are baptized they have nothing more to do. But it is a sad mistake. We must watch and pray, lest we fall into temptation. The tempter stands ready to lead the lambs of the flock astray, and unless we meet him with—"Get thee behind me, Satan!" and pray to God to help us in every time of need, we shall be led into forbidden paths. We know God is ever ready to hear and answer the prayers of his children when they come to him humbly. Being baptized will avail us nothing in the day of judgment, if we do not forsake our sins. God looks at the heart, and if we do not live up to our profession he knows it; we cannot deceive him, although we may deceive our friends.

You will say, perhaps, that you see many professing godliness doing things that are wrong. You say you do not see any difference in their dress, and they follow the foolish fashions of the day; they can jest, laugh, and seem to enjoy the things of this world as well as you do. You think you are just as good as they are. We cannot deny that we see some such cases; but, providing all this is true, dear sinners, you can be saved if you will. You must not look at poor mortal man for an example. Look at the true pattern—Christ Jesus, who died that you and I might be saved. O, how he loved us,—to die for us, to shed his precious blood that we, needy worms of the dust, might have everlasting life.

Then do come to the Savior. Bear the light trials and temptations, the scoffs and frowns of this world a little while, for the sake of a home in the kingdom. In the name of Jesus, I ask you to come and seek your soul's salvation. Now is the time. Do not delay. May God in infinite mercy grant that these few lines may be the means of leading some sinner to seek his soul's salvation, is my prayer, and his name shall have all the glory.

M. A. Miller.

LINES.

Jesus, may I trust in thee;
O, support and comfort me;
Lead me in thine own good way,
May I never go astray.
Teach me how to be thy child,
Make me penitent and mild;
May I do thy holy will;
Make me good and humble still.

May I ever ready be
To my precious Savior see,
For his coming is so near,
O, so soon he may appear.
Then I hope to have a home
Where temptations cannot come,
Where all trials will be o'er,
Safe with Jesus evermore.

May I ever watch and pray;
Help me, Jesus, day by day,
To be good and faithful too;
Teach me what I ought to do;
Then when thou shalt come to reign,
I may with thee then remain,
Free from sickness, pain, and care,
Evermore thy joys to share.

East Randolph, Mass. Mary J. Pratt.

ON DRESS.

1. Many years ago I observed several parts of christian practice among the people called Quakers. Two things I particularly remarked among them, plainness of speech and plainness of dress. I willingly adopted both, with some restrictions, and particularly plainness of dress; the same I recommended to you when God first called you out of the world; and after the addition of more than twenty years experience I recommend it to you still.

But before I go any farther, I must entreat you in the name of God, be open to conviction. Whatever prejudices you have contracted from education, custom, or example, divest yourself of them as far as possible. Be willing to receive light either from God or man; do not shut your eyes against it. Rather be glad to see more than you did before, to have the eyes of your understanding opened. Receive the truth in the love thereof, and you will have reason to bless God forever.

2. Not that I would advise you to imitate the people called Quakers in those little peculiarities of dress which can answer no possible end but to distinguish them from other people. To be singular, merely for singularity's sake, is not the part of a christian. I do not, therefore advise you to wear a hat of such dimensions, or a coat of a particular form. Rather, in things that are absolutely indifferent, that are of no consequence at all, humility and courtesy require you to conform to the customs of your country.

But I advise you to imitate them, first, in the neatness of their apparel. This is highly to be commended, and quite suitable to your christian calling. Let all your apparel, therefore, be as clean as your situation in life will allow.

I advise you to imitate them, secondly, in the plainness of their apparel. In this are implied two things: 1. That your apparel be cheap, not expensive; far cheaper than others in your circumstances wear, or than you would wear if you knew not God. 2. That it be grave, not gay, airy, or showy; not in the point of fashion. And these easy rules may be applied both to the materials whereof it is made, and to the manner wherein it is made or put on.

3. Would you have a farther rule with respect to both? Then take one which you may always carry in your bosom: "Do everything herein with a single eye;" and this will direct you in every circumstance. Let a single intention to please God prescribe both what clothing you shall buy, and the manner wherein it shall be made, and how you shall put on and wear it. To express the same thing in other words: let all you do, in this respect, be so done that you may offer it to God, a sacrifice acceptable through Christ Jesus. So that, consequently, it may increase your reward and brighten your crown in heaven. And so it will do if it be agreeable to christian humility, seriousness and charity.

Shall I be more particular still? Then I exhort you to wear no gold, nor pearls, or precious stones; use no curling of hair, or costly apparel, how grave soever. I advise those who are able to receive this saying, Buy no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, of a glaring color, or which is any way gay, glistening, or showy; nothing apt to attract the eyes of by-standers. I do not advise women to wear rings, ear-rings, necklaces, lace, (of whatever kind or color,) or ruffles, which, by little and little, may easily shoot out from one to twelve inches deep. Neither do I advise men to wear shining stockings, glittering or costly buckles or buttons. It is true these are little, very little things; therefore they are not worth defending; therefore give them up, let them drop, throw them away, without another word; else a little needle may cause much pain in the flesh, a little self-indulgence much hurt to your soul.

3. For the preceding exhortation I have the authority of God in clear and express terms; "I will that women [and, by parity of reason, men too] adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered [curled] hair, or gold, or pearls, [one kind of precious stones, which was then most in use, put for all] or costly apparel; but, which becometh women professing godliness, with good works," 1 Tim. 2: 9, 10. Again, "Whose adorning, let it not be that outward adorning of plaiting, [curling] the hair, and of gold, or of putting on of apparel. But let it be—the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." 1 Pet. 3: 3, 4. Nothing can be more express: the wearing of gold, of precious stones, and of costly apparel, together with curling of hair, is here forbidden by name; nor is there any restriction made, either here or in any other scripture. Whoever, therefore, says, "There is no harm in these things," may as well say, "There is no harm in stealing, or adultery."

There is something peculiarly observable in the manner wherein both St. Peter and St. Paul speak of these things. "Let not your adorning [says St Peter] be that outward adorning; but let it be the adorning of a meek and quiet spirit." The latter clause is not added barely to fill up the sentence, but with strong and weighty reasons. For there is a direct contrariety (as little as we may suspect it) between that outward and this inward adorning; and that both with regard to their source and with regard to their tendency. As to their source, all that adorning springs from nature: a meek and quiet spirit from grace; the former from conforming to our own will and the will of man; the latter from conforming to the will of God. And, as to their tendency, nothing more directly tends to destroy meekness and quietness of spirit than all that outward adorning whereby we seek to commend ourselves to men and not to God. For this cherishes all those passions and tempers which overthrow the quiet of every soul wherein they dwell.

"Let them adorn themselves," saith St. Paul, "not with curling of hair, or with gold, pearls, or costly apparel, but (which becometh women professing godliness) with good works." The latter clause is here likewise added, for plain and weighty reasons. 1. that kind of adorning cannot spring from godliness, from either the love or fear of God, from a desire of conforming to his will, or from the mind which was in Christ Jesus. 2. It no way tends to increase godliness; it is not conducive to a holy temper. 3. It manifestly tends to destroy several of the tempers most essential to godliness. It has no friendly influence on humility, whether we aim at pleasing others or ourselves hereby. Either in one case or the other it will rather increase pride or vanity than lowliness of heart. It does not at all minister to the seriousness which becomes a sinner born to die. It is utterly inconsistent with simplicity; no one uses it merely to please God. Whoever acts with a single eye does all things to be seen and approved of God; and can no more dress than he can pray, or give alms, to be seen of men.

"O! but one may be as humble in velvet and embroidery as another in sackcloth." True; for a person may wear sackcloth and have no humility at all. The heart may be filled with pride and vanity, whatever the raiment be.

But can you be adorned at the same time with costly apparel and with good works? That is, in the same degree as you might have been had you bestowed less cost on your apparel? You know this is impossible; the more you expend on the one, the less you have to expend on the other. Costliness of apparel, in every branch, is therefore immediately, directly, inevitably destructive of good works. You see a brother for whom Christ died ready to perish for want of needful clothing. You would give it him gladly; but, alas, it is corban, whereby he might have profited. It is given already, not indeed for the service of God, not to the treasury of the temple but either to please the folly of others, or to feed vanity, or lust of the eye in yourself. Now, (even suppose these were harmless tempers,) yet what an unspeakable loss is this, if it be really true, that "every man shall receive his own reward, according to his own labor," if there is indeed a reward in heaven for every work of faith, for every degree of the labor of love!

Secondly. 1. As to the advice subjoined, it is easy to observe that all these smaller things are, in their degree, liable to the same objections as the greater. If they are gay, showy, pleasing to the eye, the putting them on does not spring from a single view to please God. It neither flows from nor tends to advance a meek and quiet spirit. It does not arise from, nor any way promote, real, vital godliness.

And if they are in any wise costly, if they are purchased with any unnecessary expense, they cannot but, in proportion to that expense, be destructive of good works. Of consequence, they are destructive of that charity which is fed thereby; hardening our heart against the cry of the poor and needy, by inuring us to shut up our bowels of compassion towards them.

At least, all unnecessary expenses of this kind, whether small or great, are senseless and foolish. This we may defy any man living to get over, if he allows there is another world. For there is no reward in heaven for laying out your money in ornaments and costly apparel; whereas you may have an eternal reward for whatever you expend on earth.

Consider this more closely. Here are two ways proposed for laying out such a sum of money. I may lay it out in expensive apparel for myself, or in necessary clothing for my neighbor. The former will please my own eye, or that of others; the latter will please God. Now, suppose there were no more harm in one than in the other, in that which pleases man than that which pleases God, is there as much good in it? If they are equally innocent, are they equally wise? By the one I gratify the desire of the eye, and gain a pleasure that perisheth in the using; by the other I gain a larger share of those pleasures that are at God's right hand forevermore. By the former I obtain the applause of men; by the latter the praise of God. In this way I meet with the admiration of fools; in that I hear from the Judge of all, "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

Brethren, whatever ye are accounted by men, I would not have you fools in God's account. "Walk ye circumspectly, not as fools, but as wise;" not in those ways which God may possibly forgive, (to put things in the most favorable light,) but in those which he will certainly reward. In wickedness be ye children still; but in understanding be ye men. I want to see a visible body of people who are a standing example of this wisdom, a pattern of doing all things, great and small, with an eye to God and eternity.—*J. Wesley.*

CONFIRMATIONS OF SCRIPTURE.

After all the attention which has been given to Layard's discoveries among the ruins of Nineveh, we doubt whether the public mind is fully aware of the nature and extent of the confirmation which they bring to the truth of Scripture. It may be useful here to set out, in the briefest form, a specimen of some of the general results of these discoveries.

They show, in conformity with the tenor of the Scriptures, that the earliest ages were not, as many think, barbarous ages; but that the race of men, originally enlightened from a Divine source, had, at first, a high degree of knowledge, which they gradually lost through their defection to idolatry. It has long been demonstrated by these excavations, not only that a high state of arts existed in Nineveh a thousand years before Christ, but also, that in the earliest ages of that city, dating but a few centuries from the flood, their sculptures were the best. In this remarkable result, the Egyptian and Assyrian antiquities also agree.

It is also proved, contrary to the general impression, that idolatry was introduced when men had better knowledge of the true God than afterwards prevailed; that it did not grow up as a religion of nature, by the ineffectual attempts of men to find the true God. But it was introduced as an expedient of men in order to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact, that the earliest representations of God found in these sculptures, are the best, and immeasurably exceed anything of the kind existing in after ages; especially in their approach to the true idea of God. So that idolatry came in not for want of light, but by an abuse of God. Men, knowing God, became vain in their imaginations, and their foolish heart was darkened.

The Scripture accounts of the great antiquities of Nineveh and the Assyrian Empire, agree with these records dug out of the ruins of Nineveh. The Scriptures date the building of the city not long after the flood; and by the fact that the same marble materials have been used in successive structures, and that ancient buildings have been placed on the ruins of those still more ancient, and other unmistakable indications, the conclusion is made clear, that the city had all the antiquity which the Scriptures ascribe to it.

These monuments also bear upon them the records of the fulfilment of prophecy. Nahum prophesied that the city would be plundered before it was burnt. The prophet foretold that the invaders would obtain easy access to some portions of the city; and that whenever the inhabitants should resort to the strongholds, these should be burnt. Now the ruins show just this result; that some parts of the city were destroyed by fire, and others escaped.

But a more striking confirmation is found in the fact that inscriptions on the ruins of palaces give the records of the military career of Sennacherib, with just such a series of conquests, and just such a boasting of them, as the Scriptures ascribe to him. For instance, the Bible tells us that in Hezekiah's reign, Sennacherib came up against all the fenced cities of Judah, and took from Hezekiah three hundred talents of silver, and thirty of gold. Now compare this with the historical inscription on Sennacherib's palace: "Because Hezeziah, king of Judah, did not submit to my yoke, I took and plundered forty-six of his strong fenced cities, and innumerable smaller towns, but I left him Jerusalem his capital city; and because Hezekiah still refused to pay homage, I attacked and carried off the whole population which dwelt around Jerusalem, with thirty talents of gold and eight hundred of silver." This agrees with the Bible account, except in respect to the quantity of silver. As to this, the one account may describe what was delivered by Hezekiah, and the other the whole product of his plunder.

One chamber of Sennacherib's palace presents in sculpture and inscriptions, the siege of the Jewish city of Lachish. The king is sculptured in royal pomp on his throne, and over his head this inscription; "Sennacherib the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city Lachish; I give permission for slaughter." In the Scriptures the destruction of the city of Lachish is represented to have been his most difficult work; and, of course, it was a victory on which he would most plume himself, as these sculptures show that he did.

Another coincidence appears in this, that in the historical sculptures there are marks of a sudden and final interruption of the work, such as would naturally follow from a violent death of the king, as is described in the Bible.

In the ruins of Babylon there is no sculptured marble. The city was built of brick. Yet the bricks often have characters stamped upon them. In one instance a huge palace is formed of bricks thus stamped; and the same characters repeated, one upon another; and these characters exhibit the name of "Nebuchadnezzar." The prominent characteristic of Nebuchadnezzar was his pride—such as was revealed in that speech: "Is not this great Babylon that I have built, by the might of my power, and for the honor of my majesty?" Now these ruins of the palace, in every brick of them, give just the echo of that boasting speech. Thus, after so many centuries, God has brought forth, from the ruins of the cities, voices in response to what the inspired penman had recorded so many centuries ago.

—Value no man for his opinion, but esteem him according as his life corresponds with the rules of piety and justice. A man's actions, not his conceptions, render him valuable.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 19, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ M. G. S.—It was sent the 14th.

☞ B. KNEPPER—"Christ our Life" is out of print. We send you some tracts for the money.

☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

NEW SUBSCRIBERS.

Some of the preaching brethren are doing nobly in obtaining new subscribers. Will not all who sympathize with us, take special pains to secure new subscribers? We received sixty-seven new ones last week. We are trying to make our paper worthy of the confidence and support of all the friends of Jesus. Pray for us that we may be successful.

THE NEW BOOK.

We would call the attention of our readers to the proposed "new book," which is now in manuscript, and is designed to be just what is needed to put into the hands of those who are unaquainted with the reasons of our hope. Such a book is much needed at the present time. Many are inquiring for a work like the one now being prepared. We wish those who are willing to help in this enterprise would send in their pledges at once, in order that we may know how far the Bro. will sustain the work. Some who made liberal pledges at the National Convention, at Rochester, are willing to give a large part of what they pledged for the sake of having such a work issued. It will be seen at once, that unless some do make donations, we shall not have means to publish the first edition of the book. After the first edition is issued, it is hoped we shall have no difficulty. But if all take the amount of their pledges in books, and do not pay till they are sold, where shall we get the means to pay the printer and binder? Are there not some will who make *liberal* donations to have this important work issued at *once?*

The *winter* is the best time to get such a work before the public; and we are anxious to have the means to push it with *energy*. The book should be before the public as soon as possible. We trust there will be no delay for want of sufficient means for its execution. Please let us know immediately how much you will *give* besides, to assist in publishing the first edition. It is designed to make this a standard work, as an expositor of the doctrine of the Bible. The chief object is to scatter the light through the churches in all parts of the world, and, if possible arouse them to see the great truths that are so heart-cheering to thousands who love the appearing of Jesus. We have arranged for extensive advertising, and feel anxious to have the machinery in motion as soon as possible. How much will *you give?* How many copies will you take?

CANADA.

At the different places in Canada, where we held meetings, we found the people increasingly anxious to hear about the coming of our Savior, and the necessary preparation for the event. We met Bro. J. Porter, pastor of the Danville church, who informed us that the meetings there had been more interesting and better attended than usual. The people seem to be well convinced that some great event is at hand; and they are anxious to have an understanding of the matter.

We met Bro. and Sr. W. Cooper, from England, who are deeply interested in a pure christianity. He is a preacher of the gospel, and spoke fondly of the coming of Christ. In all places we find those who truly love Jesus, are interested in his coming, and expect him soon. The evidences keep increasing which show that the last days have truly come. Those who intend to be at the marriage supper of the Lamb, should now keep unspotted from the world.

STRIKES.

Strikes among mechanics are now becoming very common. At the present time the telegraph operators are having quite a general and serious strike throughout the country. They demand more wages than they have been receiving from the telegraph companies. Daily meetings are held in New York by the strikers, and they express very strong determination to maintain their position. It is quite an injury to the business of the country. These strikes indicate a bad condition of society, which threatens serious results.

NEW SUBSCRIBERS.—Bro. Hook has obtained over fifty new subscribers for the *Crisis* since campmeeting, towards the two hundred he proposed to get. Many others have sent one, two, or more. Now is the time for effort. A little *extra* effort would double our list of subscribers, and our paper would gladden the hearts and homes of thousands who are now strangers to the "blessed hope." Who will try and see what can be done?

THE RESUSCITATOR.

When we first heard of the Resuscitator we paid but little attention to what was said about it, believing it to be some quack contrivance; but, after seeing its operations, hearing and reading of those who have received great benefit from its use, we have come to the conclusion that it is worthy of the confidence of all, and is a valuable remedy for the diseases of the human system. It is simple in its application, and can be used by any intelligent person. We would recommend it to every family. It can be obtained of Bro. H. Munger and T. W. Weaver, Springfield, Mass. Price $10.

BRO. GEO. T. ADAMS, our Business Agent, has been *very sick* with pleurisy; but is a little better now. At one time it was thought he could not live. Pray for him.

CHELSEA.—We are having good meetings in Chelsea. Five were baptized yesterday (Jan. 16th), by Bro. Leavitt.

PARIS.—There is great excitement in Paris in relation to the murder of one Victor Noir, by Prince Pierre Buonaparte. It was estimated that one hundred thousand people were connected with the funeral, and as many soldiers on duty to preserve order. The prospect of trouble was quite alarming. It was with much difficulty that order was preserved. A brother of the deceased addressed the populace, and urged them not to make any disturbance; otherwise, it is thought there would have been serious trouble.

☞ The article in the Crisis for Dec. 29th, headed, "She hath done what she could," should have been signed C. E. Greenslit.

QUITE APPROPRIATE.

A distinguished Spiritualist lecturer is advertized in the "Religio-Philosophical Journal," to give a lecture. Mr. Benjamin Todd, formerly an able preacher, when referring to Mr. Finney's lecture says:—"I will (D. V.—*diabolus voluntas*) attend and report.

(Signed.) SATAN, JR."

We think all Spiritualist lecturers would be quite consistent should they say like Mr. Todd, *diabolus voluntas*—the devil willing, when they propose to do any of his work.

INQUIRIES.

BRO. GRANT:—Will you please answer the following questions, and confer a favor?—1st. Please place in order the three sons of Noah, according to birth—Shem, Ham, and Japheth. 2nd. Is there any place in the Bible where Abraham, Isaac and Jacob, or one of them, are called the children of Israel? 3d. What was the age of Terah at the birth of Abram? J. DURGIN.

According to the Book of Jasher [the Upright Book], Noah married Naamah, the daughter of Enoch, and his first born was Japheth. There is no mention of the birth of Ham; but from a subsequent arrangement of the names, we are led to think that Shem was the youngest. Noah was four hundred and ninety-eight years of age when he married Naamah, and his wife was five hundred and eighty years old. He had been married four years when Shem was born.

The book of Jasher says: "In his five hundred and ninety-fifth year Noah commenced to make the ark, and he made the ark in five years, as the Lord had commanded." Jasher 5: 34.

2. We do not know of any place where Abraham, Isaac and Jacob are called the children of Israel. There were no children of *Israel* [Jacob] till after the birth of Jacob's first born. Jacob was the *first* one called Israel, hence he could not be one of the *children* of Israel. He was the *father*, not one of the children of Israel.

3. The book of Jasher says, "Terah was seventy years old when he begat . . . Abram." Jasher 7: 51. Haran, Abram's oldest brother, was born when Terah was thirty-eight years of age.

FRIENDSHIP OF THE WORLD.

BRO. GRANT:—Please give your idea of the meaning of the following passage of Scripture: "Whosoever therefore will be a friend of the world, is the enemy of God." James 4: 4. READER.

The first part of the verse reads:—"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" When we become a friend to any one, we seek to please him. The worldly man is opposed to God, hence his enemy; therefore, if any one becomes the friend of the enemy of God, how can he be God's friend? If I unite with the enemy of my special friend, I cease to be his friend. We cannot please the world and God at the same time; because there is no harmony between the two. The world is unreconciled to God. If I am in harmony with that which is opposed to God, then I cannot be in harmony with the right; consequently must be wrong myself. This is the condition of those who are in harmony and sympathy with the world. If the people of the world were *naturally* right, then they would need no Savior to pardon their sins. When we truly love the Lord, we shall not love the world; because "if any man love the world, the love of the Father is not in him." The spirit of the world and the Holy Spirit are opposite in their influence. "Now if any man have not the Spirit of Christ, he is none of his."

QUESTIONS.

BRO. GRANT:—1. Are the *souls* (as persons) spoken of in Rev. 6: 9, and 20: 4, the same class? 2. Do they not live and reign with Christ when the fifth seal is opened? 3. If they do not, please explain the last clause of Rev. 20: 4. A. D. FLAGG.

1. In answer to the first inquiry, we think there is no doubt but that the word "souls" in Rev. 6: 9 and 20: 4, mean the same as the word persons. Prof. N. N. Whiting, one of the best Hebrew and Greek scholars in the country, renders the word *persons* in both cases; so does the Emphatic Diaglott.

2. We do not see how it can be made to appear that they reign *with* Christ under the fifth seal. These martyrs, whom John saw in vision, were unborn at that time. He beheld what would take place some centuries in the future. He did not see them reigning with Christ under the fifth seal, but he saw them "under the *altar*." The whole scene of martyrdom, during the continuance of the fifth seal, is represented as a place of slaughter, and John saw them lying under the altar.

3. We believe all who now sleep in Jesus will live, and reign "*with* Christ a thousand years," which will constitute the true millennium. The last clause of Rev. 20: 4, reads as follows: "And they lived and reigned *with* Christ a thousand years." If the reign is in the past, they reigned *without* Christ; for he has not yet returned to set up his kingdom and begin his reign.

TRACTS.

Thanks to those who have responded to the call for donations on the tract fund. Will not many more lend a helping hand? The case is urgent. Many poor persons stand ready to assist in the circulation of tracts among the poor, who hear no preaching on the blessed hope. Shall they be supplied? Who will lend to the Lord? There is no risk in this work. Come, Brn., let us do something worthy of an earnest christianity.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

MAGAZINES.

THE ADVENT CHRISTIAN QUARTERLY for January is at hand, filled with interesting reading, under the following headings:—The gospel preached to Abraham—The blissful vision—The duration and nature of Future Punishment—The saints' joy and sorrow—The use and value of the term '*aion*'—The return of the Lord Jesus Christ—"Ascension Robes"—Editorial.

THE RAINBOW for January is received, and contains some very interesting articles. Bro. Leask is doing a noble work, and deserves the hearty support of the lovers of truth. A strong effort is being made to crush him, because he believes and advocates that the wicked will be destroyed. We are glad that some in this country are taking "The Rainbow." It is a quarto monthly, containing 48 pp. Price $3.50 in greenbacks. Any who wish to take it can send us the money and their P. O. address, and we will forward them to Dr. Leask, the editor. We hope many will send for it, and thus help on a good work.

THE HEALTH REFORMER, HERALD OF HEALTH, and GOOD HEALTH, for January, are at hand, filled with valuable reading matter for those who wish to observe the laws of health, and keep off from the sick bed. We think every family should be provided with a health journal. The subject of physiology has been most sadly neglected. It is a christian duty to preserve our health as far as we can. We are most fully satisfied that seven-eighths of the sickness might be avoided if people would only observe the laws of health as taught in the health journals to which we have referred. "The Health Reformer" is published at Battle Creek, Mich. Price $1.00 a year.

"The Herald of Health" is published by Wood and Holbrook, 15 Laight St., New York, at $2.00 a year. "Good Health" is published by Alexander Moore, 21 Franklin St., Boston, at $2.00 a year.

THE BEE-KEEPER'S JOURNAL AND NATIONAL AGRICULTURALIST for January, contains many interesting and valuable articles illustrated with appropriate engravings, in its five departments of "Bee-Keeping," "Agriculture," "Home and Fireside," "Ladies' and Youth's Departments." The articles "The New Honey Extractor," "The New York Poultry Show," "The Australian Bee-Hunter," each illustrated by a beautiful engraving, and the method of fertilizing Italian Queens in confinement by any drone desired, are especially interesting. On the front page is a fine portrait of Mrs. Ellen S. Tupper, America's most distinguished lady writer on bee-culture, and one of the editors of this Journal. The February number will contain the portrait of Francis Huber, the celebrated pioneer bee-keeper of Europe, to be followed by the portraits of Dzirzon, Berlepsch, and all the leading apiarians of Europe and America. This is a new feature following other improvements made since the removal and consolidation, and yet the publishers furnish the Journal at $1 a year. One sample copy sent free. Address H. A. KING, & Co., 37 Park Row, New York.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. H. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$209.94
C. S. Sherman	60.00
Orman Stone	2.00
"Reader"	.50
P. Martin, M. D.	4.75
Nellie Bedell	.25
Llewellyn Bedell	.25
Geo. W. Whiting	.40
H. W. Bardick	2.50
Mrs. Jane C. Wheeler	.25
L. M. Richardson	2.50
Abram Libby	2.50
R. T. Price	1.00
John Dick	.13

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$463.15
M. E. Stone	4.00
C. S. Sherman	60.00
L. D. Allen	2.50
W. E. Hathaway, (from church at North Carver, to send barrel to Memphis.)	6.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$37.56
Mrs. C. D. Simmons	2.50

THE GLORIOUS BURDEN OF PROPHECY.

"Behold! the Lord cometh." This is the cry that should arouse the world; this is the music swept from the harp of prophecy to gladden the heart of the church; this is the great truth around which other truths cluster, and from which they derive their life-force and far-reaching significance. It takes many forms, and occurs in many connections; now diffusing joy unspeakable, and then shaking the heavens and the earth; now calling the dead to spring from their graves and enter on a glorious immortality, and then causing the panic-smitten rebels to implore rocks and mountains to crush them into "abhorred annihilation" from the awful eye of the Judge; now encircling the sainthood of all generations with a divine halo, brighter than noonday, and then hurling the devil and his legions to the earth on their way to the dismal darkness of the pit.

But whatever the form, connection, or result, the great master-thought which the Omniscient Spirit would impress upon the minds of men is the advent in glory of the Father's Anointed as Judge and King of all. This central thought is never departed from, never brought into the presence of any other thought that can equal it in importance or splendor. There are no twin glories before the eyes of the Seer. There are glories manifested on the earth, and on the sea, and in the heavens—physical, moral, mental, domestic, social, worldwide; but they all radiate from the presence of the Great King, and are the consequences of that presence. If the nations are at peace, and learn war no more, it is because the Prince of Peace has come and put down, by the power of his strong right hand, the despotic tyrannies and the wild democratic revolutions that have for so many weary centuries agonized the world. If Edenic fertility beautifies and gladdens the earth, and if the desert shall rejoice and blossom as the rose, it is because the second Adam, the Lord from heaven, has returned to his inheritance, and lifted the curse from its soil. If the pestilence that walketh in darkness, and the destruction that wasteth at noonday, no longer fill cities with consternation and mourning, it is because he at whose word diseases fled in the days of his humiliation, has come in his glory as the great healer of suffering humanity. In a word, not one of the manifold priceless things that cluster in beauty on the page of outstanding prophecy can ever gladden the eye of man until the Son of man return in power and great glory to take possession of the kingdom and dominion "under the whole heaven."

For this is God's revealed order—the declared outline of that purpose which he works according to the counsel of his own will. No scheme of man's devising, no church system, no theological theory can alter it, or set it aside. All events will take place exactly as God has determined; the evil foreseen in churches and States will assuredly take place; the good by which that evil is to be overruled and overthrown will most certainly appear at the proper time. And, it is beyond doubt, that the early christians cherished as a blessed hope the coming of the Lord in their day. There was no revelation of the time, but there was of the fact, and on that fact they gazed with fond desire. Let us do the same; for though we know neither the day nor the hour wherein the Son of Man cometh, it is certain that the coming is the glorious burden of prophecy.—*The Rainbow.*

For the World's Crisis.

A STATEMENT.

BRO. GRANT:—Please permit me, through the columns of the Crisis, to correct an error which I committed through misunderstanding, and which has given a wrong impression to the readers of your paper, and led them to consider me occupying a position that I am not yet prepared to assume.

Last Oct., during a season of tent-meetings under the auspices of the Advent brethren of this city,—through the foolishness of preaching, by Brn. John G. Hook, D. M. Leavitt, and A. Simpson,—myself and wife were brought to see the truth as it is in Christ, which blessed truth found a hearty welcome in our hearts; and I can truly and with gratitude to God say, the Bible has become to us a new book since we have accepted its plain teachings, free from traditional and figurative interpretations, and we are rejoicing and walking in the new-found light.

Previous to the assembling of the Advent State Conference at Concord, N. H., last month, I had frequent and urgent invitations to attend. On my arrival there the second day's session, I went directly from the depot to the hall, where the conference was convened, and had been there but a few minutes when I was importuned to join conference. It was the first time a word had been said to me on the subject by any one, and I hesitated, because I did not understand the nature of the step I was asked to take. My understanding of the explanation then given was that it was only a complimentary and temporary connection, to last only during that session of conference; therefore, with that understanding, I consented to join. When the minutes of the conference, in the Crisis, came to hand, I was more surprised than I can express to find my name among the preaching brethren, and then for the first time came to a realizing sense of the step I had so blindly taken.

Had I understood its full import, as I now do, and in any way contemplated such a step then, I should at least have taken time for prayer and preparation on the subject, and a more mature forethought; and also especially I should have taken a more plain and honorable course, in first withdrawing myself from my peculiar relations to the M. E. church, not only as a member, but as local preacher, before joining myself to any other body of christians.

The only object of my heart in the above statements is to place myself in a right position, and to be rightly understood. Whatever I can do, as a humble disciple of the Lord, I do not feel to shrink from in the least, wherever I am, or in whatsoever circumstances; and my earnest, constant prayer shall be, Dear Lord, help me to follow thee, and vouchsafe to me the influences of thy unerring Spirit's guidance. Very truly yours in Christ,

JOSEPH I. HATLINGER.

Dover, N. H., Jan. 10th, 1870.

For the World's Crisis.

WHO WILL HELP?

To the Editor of the Young Pilgrim:—In a dark and cheerless portion of New York, where the sunlight scarcely enters, Sisters Mellen and Dow, with little means and few comforts, are laboring for the salvation of the poor and neglected, old and young. Their "twilight" home is greatly cheered and benefitted by the visits of the *World's Crisis* and the *Advent Christian Times*, whose comings are without money and without price. But they feel that they need one favor more of that kind, to help them in their work, and for which they would feel grateful. For their interesting little Sabbath school they desire very much to have our dear little juvenile paper—the *Young Pilgrim*. If it would not be asking too much, will you please forward about twenty-five copies regularly to the address of M. E. Dow, rear 169 Allen Street, New York. And may the blessing of the Lord attend your labors of love, and accompany your blessed little paper in its varied pilgrimages, is the prayer of your Sister in Christ, A. E. BENNETT.

Worcester, Mass.

The following is from the Superintendent of a very flourishing Sabbath school in Pennsylvania, started some years ago, and now numbering one hundred and forty children, and eight teachers, who, with much self-denying sacrifice, go out into the highways and hedges and bring in the poor, the ragged and barefooted, and, Sabbath after Sabbath, through rain, hail, snow or sunshine, wend their way to the upper end of the city to break to the poor and lowly the bread of life:—

My Dear Bro.:—I herewith enclose to you a brief history of our Sabbath school work, taken from the *Daily Telegraph*. The portion of the city in which our work is has no church of any kind, and they are all poor (some now without shoes). . . . I wish very much to supply our school with the *Young Pilgrim*, but I cannot ask these poor children to pay a cent. I would like one hundred and twenty-five copies, but I am too poor myself to venture more than $12, which will have to be out of my own earnings, as I am alone here in the "blessed hope," which I have been looking for since 1842. . . If you can, in some way, send me a hundred copies, I will forward you the $12 next week.

"We'll work till Jesus comes,
And then be gathered home."

Yours in hope of immortality, W. F. F.

Who will help towards supplying these Sunday schools with the *Young Pilgrim?* The Society is willing to do what it can, but it has no funds on hand for this purpose; and as the receipts from subscription do not meet the expenses of publication, and will not until the circulation is larger, we see no other way than to let these appeals go out to the liberal stewards of the Lord's money, who have the means and the heart to help the needy and the poor. Believing that the Lord will make it all right, we have sent papers to both the above schools, and the account stands thus:

YOUNG PILGRIM FUND.

PAPERS GRANTED.

100 copies, 1 year, Pa.	$35.00
25 " " New York	10.00
Total Granted	$45.00

DONATIONS.

"Uncle John," Weymouth, Mass., (pledged)	$12.00
W. F. F., Pa.	12.00
Cora, West Winsted, Ct.	.50

"Uncle John" pledges $12 for thirty copies to distribute himself, provided a hundred others will pledge the same. Who else will be one of the hundred? W. B. H.

For the World's Crisis.

R. I. AND EAST CT. CONFERENCE REPORT.

This conference convened at Bristol, R. I., Jan. 5th, according to appointment. The afternoon was spent in prayer and conference. It was a refreshing season. All felt that we had made a good beginning. In the evening listened to a discourse from J. S. Eldredge. Text, Matt. 5: 48.

Jan. 6th, 9–30 A. M. Met for business. Bro. Durfee in the chair. The clerk being absent, C. H. Sweet was chosen clerk *pro tem*. Listened to reports of churches.

Rocky Brook.—One added to the church. Two have died. Have a flourishing Sabbath school. Want more preaching. Lafayette.—A revival interest. A goodly number converted and reclaimed. Charlestown.—Seven added to the church. Prospect encouraging. River Point.—Interest very low. Wyoming.—Not very prosperous. Hope for better days soon. Westerly.—Gaining ground slowly. Foster.—Two baptized since the last Conference. North Scituate—Still holding aloft the ensign.

The following preachers reported their labors: A. Durfee, E. R. Wood, Rufus Pierce, J. S. Eldredge, J. S. Collins, C. H. Sweet, M. R. Phetteplace, and Sister Crumb. All these reports were cheering. I would like to give them in full, but have not space. Some forty had found Christ under Bro. Wood's labors, in connection with others. Bro. Phetteplace had baptized twenty-five at Blackstone, Mass., and ten had arisen for prayers at West Gloucester, R. I., during the past few weeks.

An interesting letter was read from Bro. H. F. Carpenter. He had seen much apparent fruit from his labors in Vermont. The Charlestown church presented a request to become connected with this conference, and was received. Brn. Geo. Tilley and Gideon Gray were appointed a committee to act with the Chair in supplying the pulpit during the conference. On motion, Brn. Sweet, Wood, and Durfee, were appointed a committee on nominations. Business meeting adjourned until 9.30 A. M. to-morrow. In the afternoon, preaching by J. S. Collins, from Heb. 12: 1. In the evening M. R. Phetteplace, from Isa. 63: 3.

Jan. 7th, 9.30 A. M. Bro. Durfee being absent, M. R. Phetteplace was chosen chairman *pro tem*. Moved, That a committee be appointed to visit our weak and defunct churches. Carried. Brn. Phetteplace, Bellows, and Wood, were chosen that committee. The following was presented and adopted unanimously:

Resolved, That it be a standing request of this conference, that no church within its membership shall disorganize without giving at least three months notice of such intention of disorganization to this body.

The committee on nominations reported the following: President, A. Durfee; Secretary and Treasurer, H. F. Carpenter. Report accepted. Adjourned to meet with the church at West Gloucester, R. I., the first Wednesday in April. In the afternoon preaching by C. H. Sweet, from 2 Thess. 2: 9, 10. In the evening by Bro. M. R. Phetteplace, from Isa. 26: 1.

Much might be said concerning this meeting; but suffice it to say, that it was no exception to our former sessions.

Delegates present: N. Lewis, Teft, J. Eldredge, and R. Pierce.

C. H. SWEET, Clerk *pro tem.*

FREEDMEN'S MISSION.

Moved, That we rescind the vote of a previous meeting appointing Brn. Bellows and Carpenter a standing committee to disburse the funds of the Mission. Carried.

Moved, That we amend the constitution by choosing M. R. Phetteplace Treasurer, instead of the Treasurer of the conference. Carried.

Moved, That we appoint Brn. Bellows and Wood a committee to act with the Treasurer in disbursing the funds of the Mission. Carried. C. H. SWEET, Clerk *pro tem.*

THE HOLY LAND.

LECTURE BY RABBI SNEERSOHN.

A large and highly intelligent audience, gathered in Library Hall, Chicago, Monday evening, January 3d, on the occasion of a lecture on the "Holy Land," by the Rabbi Sneersohn, for twenty years a resident of Palestine. The lecturer was dressed in the Oriental costume of his order, and presented to the Americans quite a fantastic appearance. The Rabbi speaks with a strong German accent, although he is a Russian by birth.

He said that the only English he knew was acquired in Australia, where he delivered a course of lectures in Hebrew. Considering his disadvantages, his English was remarkably good in accent and grammatically correct. It was that of a scholar. He said that the prospects of Palestine were excellent. The Lord had not yet forgotten his people. For centuries it appeared as if it were always to be neglected, but now it was gradually returning to its former grandeur, and would soon stand erect among the countries of the earth. During the past eighteen hundred years it had been governed by eighty-three different kings, and had been under twenty-seven different governments. He then entered into details of the different conquest. How it changed from Grecian rule to Persian, to Arabic, to Tartar, to Ottoman, etc. It had been visited by pestilence and famine, and through all it had come purified, and would soon be entirely regenerated. In the course of its existence, Jerusalem had been five times totally destroyed. In these wars Jew and christian blood had flowed in the same cause. It had been, no doubt, a righteous judgment, for the hearts of kings were in the hands of God. No other people but those of Judea could have outlived such struggles; no other city could have been so often destroyed, and again rebuilt. Not Rome, but Jerusalem should be called the Eternal City. It was God's city, and would never be blotted out.

The Holy Land might at present be compared to a rough stone containing the pure diamond. Although it had long been confined in the bowels of the earth, it was yet the most brilliant of all the jewels in nature. All testimony substantiated the claim that it was God's chosen land. Its soil was the most fertile; its hills the most beautiful, and its relics the most sanctified. Even the stones of King Solomon's Temple yet remained.

He spoke of the city as being at present a strange mixture of grandeur and squalidness. Many buildings were grand and lofty, while the streets are long and extremely narrow. The average temperature was 50°, and the thermometer seldom ranged above 92°, while cool breezes from the mountains always played about its towers. For three hundred years Palestine had been under the reign of the Turk, and the children of Israel were strangers in their own land. But he was compelled to say that the Ottoman rulers had been very kind and considerate to Jew and Christian alike. The greatest enemies to the Holy Land to-day were the Arabs, who hung about the outskirts, fleet of horse, and ready to plunder any poor wayfarer who might fall into their clutches. But with all their faults, who ever came to them for food and shelter that was not hospitably and kindly treated? So long as he was a guest, not a hair would fall from the stranger's head. But in war they were relentless, and, so far, always successful. They were stately, and intelligent, very stiff-necked, full of proverbs, but not very learned. Few could speak any other than the Arabic language. They were highly superstitious, treacherous, but very clean in their person.

He then gave an interesting account of the Turks, the present rulers of Palestine. He spoke of their manners, customs, and mode of government, and gave rather a doleful picture of the prospect of mental and moral advancement under their rule. The one hope of Palestine was America. It was their great shield for the future. From it they received the inspiration of freedom. He was grieved to say that the American consul who had lived there under the last administration, had not been favorably inclined to the Jews; but he hoped that his successor would be better. There were, at present, fourteen congregations of Jews in Jerusalem, gathered from nearly all the countries in the world. Among these the Portuguese were the most conspicuous, and stood in highest favor with the government. Their learning was, however, less thorough and more pedantic than that of the German, and they were not as strong in religious controversy.

Among the Jews there were about seven hundred who made a living by trade. These were principally Portuguese, and the Germans were generally mechanics and very useful citizens. His picture of Jewish social life was not very flattering. Too many of them were poor, and two or three families were often crowded into very small tenements; consequently, there was much disease among them. The Jews of the Holy Land walked with bowed heads, and the poor fairly groaned under their many afflictions. Where there was once peace there was now internal strife, and where there were once untold riches there was now little more than abject and squalid poverty. But with all these hindrances the Jewish faith in the Holy Land was gaining strength, and the Arab and the Turk were disappearing. A single united effort of the children of Israel in the civilized world could redeem the chosen soil of God. He hoped that the day was not far distant when it would be made, and the land of Zion be redeemed.—*Chicago Tribune.*

☞ If you would be pungent, be brief; for it is with words as with sunbeams, the more they are condensed the deeper they burn.

Correspondence.

From Bro. H. Pratt.

BRO. GRANT:—I visited a place a few miles from the city last week, and found the people anxious to hear. I had a good time in speaking, and the truth took deep hold of the hearers. After the fourth evening, we were invited to the Baptist house that had been closed against us, and the deacon, who had the church in charge, after listening one evening, desired me to continue the meetings. Two, that had known nothing of religion, confessed their faith in the gospel of Christ, and purposed to set up the family altar. Another intelligent lady gave her heart to Christ. Another said, "I have received more light from the Scriptures for the past four evenings than for forty years before." Several are desirous of being baptized, and so the Lord is working.

"*The ten pieces of silver.*" Our Savior introduces one woman who had ten pieces of silver, and having lost one, she lighted a candle and searched diligently till she had found it; and then called in her neighbors to rejoice with her, for she had found the piece that was lost. I found in Rush (the place above mentioned) another woman, one that had laid by "ten pieces of silver"—more than dimes or half-dimes, and had not lost any of them; but when I came away she put them in my hand, with tears running down her cheeks, saying, "Take these; I have kept them to look at long enough." I declined, but said she, "The Lord wants me to give them to you." And think you that her joy was less than that other woman's who boarded up the lost piece again with the nine? I tell you nay; there was joy in heaven over such a self-sacrifice.

Once on a time, I baptized the wife of a man that became very angry, but afterward gave his wife a fifty-cent piece to give to me. I said, This is the price of wrath; it must bring praise unto the Lord. At length I saw beside the road our good old blind brother Moore, in Litchfield, Ct., sawing wood. I stopped the horse, and as he raised his head, I said, How do you do, Bro. Moore? He replied, "Is that you, Bro. Pratt?" Yes. Have you got any money? I could hardly wait for him to speak, for I felt that the money was for him. He said, "If I haven't, I don't want any from you." But I am in earnest. Have you any money? "Well, to tell the truth, Bro. Pratt, I have no money. My daughter boards me, and my son from the West has usually sent me a few dollars every quarter to buy such things as are convenient for me; but for the last quarter I have received none, and I am all out." I placed the shining coin in his hand, and his mouth was filled with praise. I had gone but a little way, when I found that God had given me an interpretation of that scripture which says, "He shall cause the wrath of man to praise him, and the remainder will he restrain." I wrote back to the wife, saying, You will have no more trouble from your husband; and so it was.

"*The gold rings.*" Again, there were two young ladies in R. that gave themselves to God, and with hearts all contrite, and eyes all glossy with tears, each placed in my hand a heavy gold ring. Those were heart treasures. I hardly knew what to do with them. They were precious tokens of hearts made more pure by the love of God. At length I changed them for Bibles, giving one to each of those lovely girls, and disposed of the rest as I thought the Lord directed. One of those dear children sleeps in Christ. May they both share in the rewards of the just.

But those "*ten pieces of silver*"—what shall I do with them? I look upon them, and that meek, hard-working young wife comes up before me with tearful eyes, and I hear the husband's voice saying (as we are ascending the long hill, in the cold, wintry morning, when looking back), "Wife still stands there looking after us, and weeping." Then in a subdued voice said, "I don't know but I am selfish, but I do think I have got one of the best women in the world. She is all the time doing something. She can make all kinds of clothing, and she is so kind-hearted; and now she loves the Lord so much, and she feels so bad to think you can't stay and preach longer,"—and here the words got choked up, and we drove a long way in that dreary, grey morn in silence.

I ask again, What shall I do with these "*ten pieces of silver?*" and the answer comes from the heart, They must preach. They must preach to me of the thousands that would be equally glad of the precious truth of Christ's soon coming; they shall preach to me of the preciousness of time, and of the importance of carrying the truth with a *sympathetic heart*, and to *work* while the day lasts; and they shall preach to others of the little value that gold or silver possesses in that heart all consecrated to God. H. PRATT.

Rochester, N. Y., Jan. 10th, 1870.

From Bro. J. A. Cleaveland.

BRO. GRANT:—By request of the brethren of this place, we organized a church, so that all might act in unison. We believe it necessary, for the well being of every church, that they have a head, with whom to consult in relation to business matters. If there is nothing of this kind, everything goes to loose ends, and confusion is the result in almost every case. There are some among the Baptists, also among the Methodists, that are with us to some extent, and treat us kindly. They have an ear to hear. We do not wish to be treated better than they treat us at their homes.

As a people, we are inclined to say much about bigotry and sectarianism; but I think we need not go away from home to find it, for it stands out very prominent among us in many cases; and I am of the opinion, brethren, if we would preach what we believe openly, with sincerity, and let others alone entirely, so far as their peculiar tenets are concerned, it would result in more good than it does to browbeat in a harsh manner, or get a spirit of contention into meetings. It is not to be supposed that any one is to see everything as I do; neither do I believe that every one that does not believe as I do will be lost.

I have been astonished to hear from the desk, that a man must believe and keep the seventh day, or be lost; or believe in the non-immortality of the soul and destruction of the wicked, also the unconsciousness of the dead, or be lost. When preachers get to that, they are beyond me. I cannot go with them, and that is not all; I cannot think that God ever called them to preach any such thing; and I am sure there is no good arising from it. I

am a full believer in the non-immortality of the soul. I believe Christ is the only medium through which we get eternal life, and that will be given at the coming of Jesus. I cannot see it in any other light at the present time, with the Bible in hand. All the testimony I can get from it goes to prove to me our only hope is in the coming of Christ. If this is so, there can be no consciousness between death and the resurrection. "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. 15: 19-20. We are satisfied that our position is right; yet we do not wish to send others to hell, if they do not see in all points as we do; for I think there are good christians who take the opposite view. Let us be honest in all things. I can catch more bees with honey than I can with vinegar.

I am still looking for Jesus soon to come. We need much of the good Spirit, in order that we may be ready to meet the Lord when he comes. We are glad to find the brethren trying to live here in Warren. May God bless the little church here. My dear brethren, "keep the unity of the Spirit, in the bond of peace."

A word to my preaching brethren. Come to Vermont and help us. If you do not know where to come, write to me, and I will make appointments for you. There are many warm hearts here, and a large field. Come, filled with the Spirit of love, and God will bless you. Much love to the saints. Your Bro. in Christ, J. A. CLEAVELAND.

Warren, Vt., Jan. 7th, 1870.

From Bro. A. D. Flagg.

BRO. GRANT:—Many have been the invitations given for all preaching brethren to write for "our paper," the Crisis; and it has been asserted that if a man can preach, he can write. We think this is not always the case. A person may write a very good article for a paper, without any grace in his heart; but he cannot preach a good sermon without the aid of the Holy Spirit. I presume that many refrain from writing because they do not understand grammar; others because they are not good spellers; but I think the greatest reason is, they are afraid they cannot write as good an article as some others.

When I was first converted, I often thought if I could talk in meeting as well as such a one, I would willingly bear my cross. Says the old enemy, If you arise in this meeting, you will only make a fool of yourself. You had better keep still, and not expose your ignorance. In this way he manages to cheat us out of that blessing which God designs to bestow upon all that fear him, and obey him in all things. Now, dear brethren and sisters in the Lord, I made up my mind at the commencement of this year to obey the Master in all things, and leave the results with him. Would it not be well for us all to come to this conclusion. Let us lay aside the fear of man, get rid of this tormenting spirit which says, What will such-a-one think? Let us buckle on the whole armor of God, lay hold of eternal life with a firm grasp, act, talk and speak in earnest. Let the world know that we believe what we preach. Come, let us rally around the standard of truth, take the sword of the Spirit, fight like men who expect nothing but a free and full salvation, and in the kingdom of God an immortal life. O how blessed to think of eternal life, where all tears will be ended, all sorrows gone; where the ransomed of the Lord shall come with songs and everlasting joy upon their heads. Lord, help us to be faithful. A. D. FLAGG.

Millville, Mass., Jan. 5th, 1870.

From Bro. H. K. Flagg.

BRO. GRANT:—I have just closed a series of meetings in No. Canton, Ct., which continued sixteen days, including two Sundays. I trust a good number of new converts were converted from sin; beside a good number of backsliders, who were induced to start anew in the service of God, making in all perhaps sixteen to twenty who were blest during the meetings, some of whom were baptized the last day of the meeting. It was the best meeting I think I have seen since coming from St. Louis. The meetings were well attended. I received very kind attention, not only from those of our faith, but from the Methodists and others professing godliness.

I have now commenced meetings at 24th St. church, New York, with a view of holding protracted meetings in concert with resident preaching brethren, for a revival of the work here. I believe with all my heart, that our efforts in this trying hour of peril should be to persuade men and women to heed the last calls of mercy which are being made.

I expect soon to hold a series of meetings in the new Advent Christian chapel, just built in the eastern part of Savoy, Mass. There are two churches in Savoy; one worshiping in the northwestern part of the town, in a neat and commodious chapel, refitted up some three or four years since; and the other has recently built a chapel in the eastern part, making the places of worship some five or seven miles apart. I never enjoyed so much faith of a speedy deliverance in the coming of our King and Savior, as now.

H. K. FLAGG.

New York, Jan. 11th, 1870.

From Sr. L. B. Weaver.

Dear ones in Jesus, greeting. Grace, mercy and peace be multiplied unto you, and blessings from God rest upon you. May we soon meet in that better world, where the wicked cease from troubling, and the weary are at rest. Jesus, come quickly, and gather the weary pilgrims. We are truly nearing home. I feel it. The city almost heaves in sight. The pearly gates I almost behold. The pure, gushing fount I can almost see. The sweet fields of living green, the glory-gilt mountains, the heavenly harpings, I can almost realize. O listen! catch each strain as it is wafted far o'er the land. O hear that sweet, sweet music! how transporting! how cheering! How it bears our sinking spirits up. Hear the angel bands, while they chant sweet strains of redeeming love,—"Worthy is the Lamb that was slain." He's coming, coming soon, I know; coming to gather all his dear ones home. O to be with them. I long to be there. Glory, glory be to Jesus. "O hail, happy day!"

Dear ones, let us take fresh courage, and soon we will sing, "Glory to God, all our trials are o'er." May this be the happy lot of both reader and writer. Pray for me, that I fail not of an abundant entrance into the kingdom at last.

To Sister Emily Sanderson I would say, as you requested me, that I received the dollar sent by you as a Christmas present, and God only knows how much I thank you for it. God bless you eternally. I also received a dollar from some one, saying, "If you get this safely, please say so through the Crisis." God bless the dear one. It has been a great help to me. May you all be abundantly rewarded for all you have done for me. The Lord has promised to be with me to the end. Though the furnace fires may be very warm, yet he will never suffer them to burn up anything but the dross; and all the dross I want burnt up, and his blessed image to be reflected in me. The Lord has done great things for me; therefore in the shadow of his wings will I hide until his indignation be overpast. He will not suffer me to bear only what is for my best good. I am in the hands of an all-wise God, and he doeth all things well. Dear ones, write often; for your letters are like cold water to a thirsty soul. Pray for me. Yours in the hope of soon seeing Jesus, and being made like him, THERA B. WEAVER.

No. Dana, Mass., Jan. 1st, 1870.

From Bro. M. Batchelor, to the Conference in Chelsea.

Dear brethren, assembled in holy convocation at Chelsea, grace be with you. Through mercy, I am able to write these few lines to you. I have been near the gates of death. On the 23d and 30th of Dec., I had each time so much pain that my life hung in great doubt. But all was well. In the last named poor turn, I felt one more turn of the wheel would crush me. I said, Wilt thou pursue thy worm to death? Then a flood of heavenly joy filled my whole being with tears of joy. I shouted, Glory, alleluia, to the surprise of all around me. I felt I got the victory that moment. I have had no return of the pain since to any amount, but it left me very weak. I feel I shall yet testify for Jesus. My work is not done. I can not be with you. It is not prudent for me.

Dear brethren, strike for purity in the ministry and purity in the church. Make the Lord's soon coming appear a fact. I have a host I want to say, but I feel I am too weak to say it. The sensation goes all over me. Dear Brn., pray for me. God bless, direct, and make you a blessing to Chelsea, is the prayer of your brother waiting for the Lord.

M. BATCHELOR.

New Bedford, Mass., Jan. 6th, 1870.

BRO. M. D. JOHNSON, Glenmore, N. Y., writes, Dec. 28th, 1870:—"Your paper has been a great benefit to me by way of instruction. It has learned me how to live to enjoy good health, and with this great blessing I can more earnestly seek for the blessings of eternal life. Your two-meal system I have tried for about one year, and derived a great benefit in the improvement of my health. I can more clearly comprehend the truth, and I am determined to walk in its glorious light, until I find that rest that is for the weary, and eternal life in the coming kingdom."

LEARNING IN THE PULPIT.—Some of the Rev. Mr. Romaine's congregation, thinking his style of preaching too common and plain, requested him to exhibit a little more learning in the pulpit; accordingly, the next opportunity, he read his text in Hebrew. "Now," said he, "I suppose scarcely one in this congregation understands that." He then read it in Greek, and added, "There may be one or two that understand me now. I will next read it in Latin." He did so, and said, "Possibly a few more may comprehend me, but the number is still very limited." He last of all repeated the text in English. "There," he continued, "now you all understand it; which do you think is best? I hope always so to preach as that the most ignorant person in the congregation may understand me."

PRAY AND WAIT.—While Father Hyacinthe was in this country, a friend, alluding to the peculiarity of his present status, asked him,—"Under these circumstances, what are you going to do?" His reply was, "I am going to pray and to wait." It would be difficult to conceive a more beautiful or a more evangelical answer, or a state of mind more fitting, under peculiar exigencies. These two things,—to pray and to wait,—seem to embrace our whole duty as intelligent and dependent beings, whose wisdom and help come only from God. And we thank Father Hyacinthe for so valuable an apothegem, so concisely expressed and so full of truth.—*News*.

WHEN I see a young convert with his cigar, the image of the dear old mother in Israel comes to mind—"Religion which begins in smoke commonly ends in smoke;" and my imagination anticipates a year or two, and I see this smoking convert on the mournful catalogue of apostates cast out as rubbish in the gloomy lumber-room of the church.

Obituaries.

DUDLEY. Fell asleep in Jesus, in Springfield, Iowa, Feb. 19th, 1869, of consumption, Sr. Sophona Dudley, wife of Wm. G. Dudley, and daughter of Bro. John and Lucretia Sturdevant, aged thirty years.

She embraced the blessed hope, and was baptized by the writer at Floyd, Iowa, March 22nd, 1868. She remained faithful until death. Sermon by Elder King (Disciple), from 1 Cor. 15: 22, 23. Her hope in the resurrection was faithfully presented on the occasion. PETER S. W. DEYO.

STURDEVANT. Died, at Strawberry Point, Iowa, Dec. 16th, 1869, Alva Fletcher, only child of Fletcher F. and Laura Jane Sturdevant, aged three months and twenty-six days.

Also, fell asleep in Jesus, at Strawberry Point, Iowa, Jan. 4th, 1870, of consumption, Sister Laura Jane, wife of Fletcher F. Sturdevant, aged twenty-two years and nine months.

Jennie Clark, which was her maiden name, embraced the blessed hope two years ago this month, and received baptism at my hands. She was a delegate to our first State campmeeting, where she gave her testimony for the Lord. The children in the Pilgrim tent will well remember her. From the first, she was decided for the Lord, and faithful to her calling. Funeral sermon by the writer, founded on Job 19: 25, 26. P. S. W. DEYO.

MARIGOLD. Died, in the blessed hope of immortality, in Fernandina, Fla., Bro. William Marigold, formerly of Waterbury, Ct., aged forty-six years.

This heavy affliction came unexpectedly to a happy family. Bro. Marigold was an old pioneer. His life was spent in the support of the cause, and his house (in Waterbury, Ct.), was ever the pilgrim's home; and his kind-hearted and pious wife and dear children are left among strangers in a strange land, to mourn his loss. Our brother sleeps in Jesus. He was conscious to the last, and sung, "Oh, to grace how great a debtor."

J. E. CLARK.

BURCH. Died, in Providence, R. I., Wednesday, Jan. 5th, of scarlet fever, Byron Burch, aged twelve years.

May the grace of God sustain the parents in their hour of deep affliction. Services conducted by F. H. Barbank.

BEBBLER. Died, in Philadelphia, Dec. 16th, Winfield S. Bebbler, aged two years.

Bro. and Sr. Bebbler are sustained by the promises of the Lord, and hence do not mourn the loss of their little one despairingly. Services by F. H. Burbank.

RICE. Died, at Northfield, Minn., Dec. 24, 1869, Lawrence Herbert, youngest child of Sylvester and Elizabeth Rice, aged three months and eight days.

O how we loved him! Sadly we laid him away in the village churchyard, beside the snow-covered mounds of his two little sisters. Soon, he who blessed the little ones will come to awaken him from his peaceful sleep.

ELIZABETH J. S. RICE.

HOPKINS. Died, of scarlet fever and throat ail, Nov. 1st, 1869, at Foster, R. I., Eddie, youngest son of Elder H. C. and Amy Hopkins, in the tenth year of his age.

Sermon by Elder Jonathan Eldridge.

M. E. HOPKINS.

Married.

In Boston, Mass., Jan. 1st, 1870, by Elder H. L. Hastings, JOHN TAYLOR and Miss LAURA A. SMITH.

In Lockport, N. Y., Dec. 23d, by Elder E. Owen, Mr. JOHN BABCOCK, of Olcott, N. Y., and Miss MARTHA PENCILLE, of L.

DROWNED, in Lockport, N. Y., Dec. 26th, Willie Pencille, aged six years. Such is life. A wedding and a funeral.

Summary of News.

FOREIGN.

Cable News.

ROME, Jan. 8. At the session of the Council to-day, notice was given of the nomination of Cardinal Bizarr, as President of the Committee on Religious Orders. The Committee on Dogmas has commenced its sittings.

Several ultra Roman Fathers have signed their names to a petition to the Pope, praying His Holiness to present the Council a reason for declaring the dogma of infallibility. It is evidently their design to force the Holy Father into this precipitate policy, as they are doubtful of obtaining a sufficient number of adhesions to their party unless he publicly commits himself in favor of the dogma. The reports that the Pope will allow no discussion of the question in the Council unless he is sure of the result, is confirmed. He receives such petitions as the above, but simply as expressions of homage to the Holy See.

The *Memorial Diplomatique* asserts that a compromise has been arranged on the question of the infallibility of the Pope. Infallibility will be affirmed, but dissent from the article will be indulged.

A quarrel has arisen between Prince Pierre Bonaparte and the writers of the *Marseillaise* in consequence of a bitter and slanderous attack made in that paper on the Prince. The latter has sent a note to Henri Rochefort, editor of the *Marseillaise*, closing with these words: "I reside at 59 Rue Danteuil, and I promise you that if you present yourself you will not be told that I am out." The affair is extensively commented on by the press.

PARIS, Jan. 10. This afternoon, M. M. Fonvielle and Victor Noir, of the editorial staff of the *Marseillaise* (Rochefort's journal,) proceeded to the residence of Pierre Bonaparte, as seconds in the contemplated duel between the Prince and Pascal Grousset, an editor of that journal. They had an interview with the Prince, during which an altercation took place. The Prince became enraged and seizing a revolver, fired twice upon his visitors. One of the shots took effect in the body of Noir, killing him instantly. The tragedy causes great excitement in the city. Prince Bonaparte has delivered himself up to the authorities.

PARIS, Jan. 11. The city is greatly excited over the tragedy which occurred yesterday. Prince Bonaparte's version of the affair is furnished to the journals to-day by Paul Cassagnac. He says the Prince made the following statement to him on his honor: "M. Fonvielle and M. Victor Noir came to my residence with a menacing air, with their hands in their pockets, and presented a letter from M. Pascal Grousset. I said, 'It is Rochefort, and not his creatures I seek.' 'Read the letter,' replied Noir. I had my hand on a pistol in my pocket. 'Are you responsible for it?' I asked. At this I received a slap in the face from Noir, when I drew my revolver and fired at him. Fonville crouched behind a chair, and, from the protection it afforded, aimed his revolver at me, but he could not get it to go off. I fired at him while he was in that position, when he ran out of the room. He stopped in the next room and again turned his pistol toward me. I fired at him again and he fled."

The *Journal Official* of this morning contains a decree convoking the Chambers, for the purpose of bringing an action before the High Court of Justice to decide upon the charge of homicide against Prince Bonaparte. The Prince belonging to the Emperor's family, the examination must be held before this Court.

PARIS, Jan. 11. The office of the *Marseillaise*, Henri Rochefort's new paper, has just been seized by order of the Government.

At the sitting of the Corps Legislatif to-day, M. Guyot Montpayroux proposed that members of the Imperial family be rendered amenable to law. He said he had no intention of creating trouble; he wished simply to do away with unlawful exceptions.

M. Henri Rochefort referred in bitter terms to the murder of Victor Noir. He said Noir was one of the people, and the people should judge his murderer, who, though cousin to the Emperor, must not be allowed to escape.

M. Ollivier, in his reply, promised that they should have justice. In the course of his speech he used these words: "We are justice, law and moderation; if you force us, we will be power."

A communication from the Procureur Imperial was laid before the Chamber, demanding the arraignment of Deputy Henri Rochefort for outrage against the Emperor and for exciting disorder and violence. The demand was referred to a committee.

It is reported that M. Ollivier, with the approval of the Emperor, has issued orders permitting the free return to France of Ledru Rollin and others in the same position.

PARIS, Jan. 17. The *Marseillaise* to-day publishes the following despatch from Madrid: "A public meeting of twenty thousand Republicans, held in Madrid, by a unanimous vote send congratulations to the Republicans of Paris, and to Deputy Rochefort, the devoted champion of the Democracy."

In the Corps Legislatif to-day, a debate on the arraignment of Deputy Henri Rochefort was opened. From the beginning of the sitting, the Chamber was crowded with spectators, and all the Deputies were present. M. Rochefort occupied his usual seat, and all the members of the Cabinet were present on the Ministerial bench. M. Estancelin opened the discussion with a proposition made on the part of the Left Centre. He said that they felt confident of the strength of the Ministry, and would advise that the prosecution against the offending Deputy be abandoned.

M. Ollivier replied that the Government could not accept this proposal. He demanded a vote of the Chambers on the question at issue; otherwise Ministers would not continue in office. This declaration was received with applause from all parts of the hall.

M. Rochefort made a violent speech. He declared that the Ministry were determined to get rid of him as a Deputy—not being able otherwise to destroy him.

M. Rochefort was frequently interrupted by protestations from members.

A crowd is collecting in the hall of the Corps Legislatif. A large police force is on hand. The debate is still going on. (3 P. M.)

5.30 P. M. The police prevent the people from crowding around the Legislatif Chambers. The public are not permitted to cross *Pont de la Concorde*, which leads directly to that point.

6 o'clock P. M. The debate in the Chamber is closed, and the vote has just been taken. The Chamber has decided to grant the demand of the Government for the arraignment of Rochefort by an overwhelming majority. The vote stood 226 for, and 34 against prosecution.

As soon as the vote was announced, Deputy Gambetta rose and protested against this sudden termination of the debate, which he charged was brought about to prevent the proper consideration of so grave a question.

The Chamber then adjourned.

When the news of the result was received by the crowds waiting outside, a great demonstration was made in favor of Rochefort in the Place de la Concorde.

6.30 P. M. Another popular manifestation of sympathy for Rochefort is reported on the Boulevard Montmartre.

8. P. M. Crowds are still collected in the streets, shouting for Rochefort.

HALF A MILLION DEATHS FROM FAMINE.—The Bombay (India) *Gazette*, a well-informed journal, estimates the deaths from want of food in all Rajpootana at not fewer than half a million; and besides, pestilence has, as usual, followed famine. For the last two months the people have been cut down by a most persistent fever and murrain, or swelling of the limbs and face, caused by living on grass seed. The people have lost heart, and the mortality is saddening. In some villages, from ten to twelve per cent. of the inhabitants died during the month of October alone.—*Boston Journal*.

☞ $9,000,000,000 (nine thousand million) is Mr. Wells's estimate of the cost of the war.

DOMESTIC.

New York, Jan. 17. The telegraphic strike is at last ended. More than half of the men have returned and the office is fully manned.

Columbus, Ohio, Jan. 17. The water in the Scioto River is higher than it has been before in twenty years. Great damage has been done. No trains have reached this city from Cincinnati to-day on account of bridges having been swept away.

Louisville, Ky., Jan. 17. A terrible tornado visited Cave City Station, on the Louisville and Nashville Railroad, early this morning, which caused great destruction of life and property. Seven or eight persons were instantly killed, including Mr. Tankman and his family, consisting of his wife and two children, and about eighteen persons were more or less injured. Quite a large number of buildings were blown down and timber scattered in all directions.

Religious Items.

☞ A correspondent of the Boston *Transcript* asks a serious question." It is this: Can any one tell why the soul, which certainly is the individual, that *me* or *I*, is called *it* or *she* by every one?

☞ It is now settled that there shall be a conference of all the branches of the Evangelical Alliance in Christendom, at New York, in the autumn of 1870. Large delegations of eminent divines and distinguished christian philanthropists, from Great Britain, France, Holland, Germany, and Switzerland are expected to be present to take part in the deliberations and devotional services of this grand international christian conference. The object of this conference will be two-fold; to manifest and increase christian unity among believers, and to devise measures for extending a common christianity, without regard to denominational distinctions, throughout the whole world.

☞ A permanent Evangelical Council has been formed in New York, for the purpose of securing the unity of churches, and the spread of the gospel.

☞ The protracted meeting which recently took place in London, was the first of the kind in the Church of England since the early part of the seventeenth century. The nightly attendance average forty thousand, and in some instances sixty thousand, made up chiefly of those who were never before inside of a church.

☞ The meetings in Cincinnati under the direction of Rev. Mr. Hammond are going forward day and night, without any abatement of interest. It is estimated that six or seven hundred have been awakened and converted, and many of the churches have been greatly revived and strengthened.

☞ The Queen of Madagascar having renounced paganism and embraced christianity, had the royal idols brought out and committed to the flames in the presence of her subjects. The principal deity, which consisted of two pieces of silk with a small splinter of wood in the middle, was taken from his temple and thrust into a fire, much to the consternation of the people, who, not accepting at once their sovereign's new faith, declared that, being a god, he would not burn—yet the image did burn, and in a short space of time was reduced to ashes; whereupon the foundation of their faith was greatly shaken, and they sent to the Queen to know what they were to worship in the future. The Queen is said to be a zealous convert and anxious that her subjects should become christians. —*Journal*.

☞ At a recent religious meeting in Plymouth church, Brooklyn, one of the speakers said it was estimated that there were sixty thousand sewing girls in the two cities of New York and Brooklyn, and that a gentleman connected with the trade expressed the opinion that the average earnings of these girls did not exceed three and a half dollars per week, with which they were expected to find bread, lodging, dress and other necessaries of life.

Passing Events.

☞ One of the prominent Mormon Elders recently said, in a Brooklyn meeting of the Saints, that Brigham Young's people were ready to take up arms and shed blood, if necessary, rather than submit to the harsh rule of the Gentiles, or to lose their right to have as many wives as they please.

☞ Earthquakes in 1869 have been respectable in their number, in the vast extent of their range, and in the amount of damage and fright they have caused. They have operated in South America, in Mexico, in the West Indies, in California, in Nevada, in New England, in the Canadian Dominion, in the Sandwich Islands, in Germany, in the Caucasian country, in the Crimea, and in the Philippines.

☞ During an excavation made in Pompeii, a fortnight ago, the objects turned up were a human skeleton almost perfect, a pair of gold ear-rings with pearls, gold bracelet, and five gold coins, 782 silver coins, three silver rings, and 67 pieces of bronze money.

☞ At a late meeting of the San Francisco Academy of Sciences, Professor Bolander called attention to the fact, recently reported to him on reliable authority, of a marked rise in the waters of Lake Mono since the earthquake period of 1868, and added that the rise had been followed by a freshening of the water, and the total disappearance of the dense clouds of flies which formerly deposited their larvæ on the shores of the lake. Professor Whitney stated that there is evidence that Lake Mono was once six hundred feet higher than now. He added that Great Salt Lake and Pyramid Lake have also risen greatly within a year or two.

Notices.

Read This!

To those who intend to build wood tents at Alton Bay, N. H., next season (of which there are some fifty or more who have spoken for lots), I would say that now is the time to send their schedule of the lumber they will want, to Bro. Jeremiah Woodman, Alton, N. H. Be particular to give the size of the tent and kind of lumber. And those who have not arranged for building their tents, and those who do not intend to build their tents themselves, should write to Bro. Joseph Langley, Pittsfield, N. H., or to me at New Durham, N. H., so that arrangements can be made in season. J. G. SMITH.

Protracted Meeting at Springfield, Mass.

I shall commence a protracted meeting Jan. 17th, (Monday evening), to continue every evening through the week, over the Sabbath, and longer if desired, where Bro. Bliss may appoint. I would say to the brethren in that vicinity, Come to the meeting with your hearts all warmed up with the love of God, and labor for the conversion of sinners, the reclaiming of backsliders, and the perfecting of the saints. E. COTTON.

Protracted Meeting.

There will be a protracted meeting at North Haverhill, N. H., at the Union meeting-house (D. V.), commencing Jan. 18th (evening), and continue each evening through the week and over Lord's day. Let all come to labor for the salvation of souls. Pray for us. Bro. N. Wheeler is expected to be with us to preach the word.

A. A. HOYT.

Notice.

The Lord willing, I will commence a series of meetings, Sunday, Jan. 30th, 1870, and continue as long as the Lord may direct, at the Advent house, Chichester, N. H. Come and hear the word. E. COTTON.

Notice.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict. L. A. LANG.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Broom Co., N. Y., will commence Friday evening, Feb. 11th, and continue over the Sabbath following. A general invitation is extended to all. By order of the church.

J. W. TAYLOR.

Notice.

Advent meetings in Meriden, Ct., will be held in Circle Hall, on Colony Street, instead of Central Hall, as heretofore. All communications concerning church matters should be directed to E. J. WHITEHEAD, West Meriden, Conn., Box 4.

Will Bro. D. B. Rogers, of Pitts, Penn., please say through the Crisis, or by private letter, if he formerly lived in Stafford, N. Y? I have written one letter, and it was returned. My address is Flint, Genesee Co., Mich. DANIEL SKINNER.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. GEORGE E. LEE, Brimfield, Mass.

☞ A short poem, "The Blissful Vision," may be had for 30 cents per dozen, of the author, J. ALBERT LIBBY, West Poland, Maine.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

John G. Hook............every evening this week, and over Sunday, January 23d.

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)

Meetings at 10½ A. M., and 3 and 7½ P. M.

Geo. A. Streeter..............................Sunday, Jan. 23d
T. M. Preble..................................Sabbath, Jan. 30th
J. S. White....................................Sunday, Feb. 6th

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

J. S. White....................................Sunday, Jan. 23d
B. Finney.......................................Sunday, Jan. 30th
A. Simpson.....................................Sunday, Feb. 13th

CHELSEA, MASS., (LIBRARY HALL.)

E. Burnham.....................................Sunday, Jan. 23d
H. Munger.......................................Sunday, Jan. 30th
A. Simpson.....................................Sunday, Feb. 6th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 33 Main Street), every Lord's day.

Rufus Wendell..................................Sunday, Jan. 23d
J. S. White.....................................Sunday, Jan. 30th
S. W. Thurber....Sundays, Feb. 6th, 13th, 20th and 27th

Holden, Mass....................................Sunday, Feb. 13th
J. S. WHITE.

Lynn, Mass......................................Sunday, Jan. 30th
M. BATCHELOR.

Bridgewater, Vt................................Sunday, Jan. 23d
Dinsmore Hill..................evenings, Jan. 24th and 26th
South Vershire, Vt..............evenings, Jan. 27th and 28th
West Fairlee, Vt...............evening and Sabbath, Jan. 29th and 30th.
North Springfield, Vt........Sabbath, Feb. 6th and 13th
H. F. CARPENTER.

West Abington, Mass.........................Sunday, Jan. 23d
ENOCH MORRILL.

New Bedford, Mass...........................Sunday, Jan. 23d
L. BOUTELL.

Abington, Mass.................................Sunday, Jan. 30th
CHARLES E. BARNES.

Lowell, Mass....................................Sunday, Jan. 23d
JOSEPH W. WHITE.

East Rochester, N. H.........................Sunday, Jan. 23d
Haverhill, Mass.................................Sunday, Jan. 30th
Manchester, N. H.............................evening, Feb. 3d
Concord, N. H., (at the Bethel)..........evening, Feb. 4th
Lake Village, N. H...........................Sunday, Feb. 6th
Meredith, N. H., (Dolloff Hall)............evening, Feb. 9th
and over the following Sabbath.
WM. C. STEWART.

Seabrook, N. H................................Sunday, Jan. 23d
N. M. DAVIS.

Lee, N. H., (Union House)...................Sunday, Jan. 23d
A. J. GLOVER.

West Rumney, N. H., (Plain school-house), Sabbath, Jan. 23d.
Piermont Village, N. H., (Town House) Sab., Feb. 6th
C. W. NELSON.

Newfield, Ct.....................................Sunday, Jan. 23d
Lovely Street, Ct..............................Sunday, Jan. 30th
Westfield..Sunday, Feb. 6th
WM. J. RIPLEY.

Bradford, N. H., (Bush meeting-house), Sun., Jan. 23d
D. W. DAVIS.

Nashua, N. H., (55 Vine Street)...........Sunday, Jan. 23d
JOHN H. DADMUN.

Boscawen, N. H., (Gulf school-house), Sabbaths, Jan. 23d and Feb. 6th.
Lake Village, N. H............................Sabbath, Jan. 30th
Manchester, N. H.................Tuesday evening, Feb. 8th
SIMEON ROBY.

Lock's Corner, N. H..........................Sunday, Jan. 23d
W. C. THURMAN.

South Sutton, N. H............................Sunday, Jan. 23d
C. H. FLETCHER.

South Casco, Me...............................evening, Jan. 28th
Stowe, Mass., (as Bro. Geo. Howard may arrange), Jan. 29th and 30th.
East Stoneham, Mass........................evening, Feb. 1st
North Northway, Me...........................Feb. 2d and 3d
South Livermore, Me..........................Feb. 4th to 6th
Lewiston, Me.....................................Feb. 7th and 8th
Belgrade Depot, Me............................Feb. 9th
South Sangerville..............................Feb. 11th to 13th
South Atkinson..................................Feb. 14th to 15th
Emerson's Mills.................................Feb. 16th
Machiasport.........Feb. 20th, and onward indefinitely.
I. K. LOMBARD.

West Poland, (Free Chapel).................Sunday, Jan. 23d
Mechanic Falls..................................Sunday, Jan. 30th
J. ALBERT LIBBY.

Bowdoin, Me., (Adams' school-house), Sun., Jan. 23d
Bowdoin, Me......................................Sunday, Jan. 30th
Brunswick, Me., (Ham's school-house), eve., Feb. 5th
Bath, Me...Sunday, Feb. 6th
Reed meeting-house...........................Sunday, Feb. 13th
Sabbattusville...................................Sunday, Feb. 20th
H. S. MITCHELL.

Plymouth, Vt.....................................Sunday, Jan. 23d
Rawsonville, Vt..................................Sunday, Feb. 6th
Z. T. WOOD.

Bristol, Ct...Sabbath, Jan. 30th
H. H. DICKINSON.

Guildford, Ct.....................................Sabbath, Jan. 23d
New Haven, Ct...................................Sabbath, Feb. 6th
Bridgeport, Ct....................................Sabbath, Feb. 13th
G. L. TEEPLE.

On account of sickness in my family, my appointments are changed as follows:—

West Glocester, R. I..........................Sabbath, Jan. 23d
Webster, Mass....................................Sabbath, Jan. 30th
Abington, Ct......................................Sabbath, Feb. 6th
South Windsor, Ct..............................Sabbath, Feb. 13th
C. H. SWEET.

Hartford, Conn...................Sabbaths, Jan. 23d and 30th
E. McCULLOCK.

Biddeford, Me....................................Sabbath, Jan. 23d
Lewiston, Me.....................................Sabbath, Jan. 30th
A. MUSSEY TRIPP.

Putnam, Conn.......................Jan. 28th, 29th and 30th
Clarksville, R. I.................................Monday, Jan. 31st
Pascoag..Tuesday, Feb. 1st
North Scituate...................................Wednesday, Feb. 2nd
Rockland...Thursday, Jan. 3d
A. DURFEE.

Woodstock Valley, Ct.........................Sunday, Jan. 23d
R. K. STARK.

North Somers, Ct...............................Sunday, Feb. 6th
A. MORSE.

Holden, Me., (Clewley Chapel)..............Sunday, Jan. 23d
Bradley, Me.......................................Sunday, Jan. 30th
E. V. B. EDGERLY.

East Haddam, Ct................................Sunday, Jan. 30th
L. B. POTTER.

Southington, Ct..................................Sabbath, Jan. 23d
B. HITCHCOCK.

New Millford......................................Sunday, Jan. 23d
A. D. FLAGG.

Plymouth, Mass..................................Monday, Jan. 24th
and through the week.
Plymouth, Mass..................................Sunday, Jan. 30th
JOHN COUCH.

Chichester, N. H., (Pine Ground), evening, Jan. 22d, and Sunday, Jan. 23d, and so on once in two weeks until further notice. N. B. McMURPHY.

Porter, Me..Sunday, Jan. 23d
Parsonsfield, Me., (meeting-house), Tuesday evening, Jan. 25th.
T. E. LANG, JR.

Orrington, Me., (Chapel).....................Sunday, Jan. 23d
North Hermon...................................Sunday, Jan. 30th
Holden, (at Chapel)............................Sunday, Feb. 6th
GEO. W. BROWN.

Nottingham (baptism).........................Sabbath, Jan. 23d
Wakefield, Mass.................................Sabbath, Feb. 6th
Manchester, N. H...............................Sabbath, Feb. 13th
S. S. MOONEY.

Vernon, Vt..Sunday, Jan. 23d
A. M. HIGGINS.

Wakefield, (Spinney meeting-house), Sabbath, Jan. 23d
Porter, Me...Sabbath, Jan. 30th
East Canaan......................................Sabbath, Feb. 6th
If these conflict, please write me.
D. F. LEAVITT.

Bowdoin..Sabbath, Jan. 23d
Brunswick, (yellow school-house), Sabbath, Jan. 30th
H. D. REED.

Springfield, Mass................................Sunday, Jan. 23d
East Savoy, Mass., (at the new Chapel just built), Sunday, Jan. 30th, to commence a series of protracted meetings.
H. K. FLAGG.

Melvin Village, N. H...........................Sunday, Jan. 30th
T. W. PIPER.

Keene, N. H.....................Sundays, Jan. 23d and 30th
Stowe, Mass......................................Sunday, March 6th
A. SIMPSON.

Stafford, N. H., (Robert's school-house), Sun., Jan. 23d
Seabrook, N. H.................................evening, Jan. 26th
and over the following Sunday. J. PINKHAM.

Moultonborough, N. H., (Red Hill), Saturday evening, Jan. 22d, and over Sunday, the 23d. Ordination expected. T. W. PIPER, J. G. SMITH, L. ALLEN.

Elliot, Me..Sunday, Jan. 30th
F. H. BURBANK.

Prospect, Ct......................................Sunday, Jan. 23d
S. WOODBURY.

Strafford, N. H., (Roberts' school-house) Sun., Jan. 30th
J. G. SMITH.

Hampton, N. H..................................Sunday, Jan. 23d
L. E. SAVILRAGE.

Collinston, N. Y......................Jan. 22nd and 23d
Blossing Valley, Pa., (as friends may arrange), Jan. 26th, and over Sunday.
Little Cooly..........................Monday evening, Jan. 31st
Edinboro.................................Feb. 4th and over two Sundays
Crampton's Corners, (four miles from Edinboro, Pa.), Monday evening, Feb. 14th. Subject, (by request), "the Devil."
Sharps' Corners, Erie Co., Pa., (Methodist church), Feb. 16th and 18th.
Cabasta....................................Feb. 19th and 20th
O. P. SWEET.

Dorchester, N. H., (Town House).....Sunday, the 23d
JOHN H. EVANS.

Commence a series of meetings at Braintree, Vt., (where Elder Sampson may appoint), Jan. 19th, and continue through the week and over the following Sabbath.

East Canaan, N. H., (at the Chapel), commencing Jan. 27th, and continue over the following Sabbath.
J. A. CLEAVELAND.

Collinsville, Ct..................................Sabbath, Jan. 23d
Scitico, Ct..Sabbath, Jan. 30th
Morris, Ct..Sabbath, Feb. 6th
G. L. WHITE.

North Canton, Ct.........evenings, Jan. 19th, 20th and 21st
Pleasant Valley, Ct.............................Sunday, Jan. 23d
West Winsted....................................Sunday evening, Jan. 23d
Wolcottville.......................................evening, Jan. 25th
Campville..evening, Jan. 26th
Morris...evening, Jan. 27th
New Preston......................................evening, Jan. 28th
New York City, (Cooper Institute), Sunday, Jan. 30th
W. S. CAMPBELL.

Webster, Mass., Wednesday and Thursday evenings, Jan. 26th and 27th.
Worcester, Mass..........................Friday evening, Jan. 28th
Stoneham, Mass..........................Monday evening, Jan. 31st
Lynn, Mass.................................Tuesday evening, Feb. 1st
Vernon, Vt.................................Thursday, Feb. 3d
and over the following Sabbath. H. MUNGER.

Lafayette, R. I....................Monday evening, Jan. 31st
JOSEPH D. BROWN.

Fremont Center, N. Y., Jan. 20th, and over the Sabbath.
Daneville, N. Y.................................Jan. 24th to 26th
Rogersville, N. Y..........Jan. 27th and over the Sabbath
Cohocton, N. Y...............Feb. 4th, and over the Sabbath
Great Bend, Pa., (Dulk hill)..................Feb. 3th to 10th
J. W. TAYLOR.

Fort Edward, N. Y.............................Sunday, Jan. 23d
and onward. E. S. JENNINGS.

SALEM, MASS.

A. P. Moore......................................Sunday, Jan. 23d
C. Goodrich......................................Sunday, Jan. 30th
C. E. Barnes...........................Sundays, Feb. 13th and 20th

SPRINGFIELD, MASS., (Bethel Church.)

H. K. Flagg.......................................Sunday, Jan. 23d
Wm. N. Pile.....................Sundays, Jan. 30th and Feb. 6th

WESTFIELD, MASS.

I. B. Potter.......................................Sunday, Jan. 23d
Wm. A. & M. L. Durand.......................Sunday, Jan. 30th

LAWRENCE, MASS.

Miles Grant.......................................Sunday, Jan. 23d
Miles Grant (in City Hall).....................Sunday, Jan. 30th
F. H. Burbank.....................................Sunday, Feb. 6th

WILBRAHAM, MASS.

P. S. Butler.......................Sabbaths, Jan. 23d and 30th

STONEHAM, MASS.

C. Goodrich.......................................Sunday, Jan. 23d
A. P. Moore.......................................Sunday, Jan. 30th
A. Simpson..Sunday, Feb. 27th

WORCESTER, MASS.

J. Couch..Sunday, Jan. 23d

PORTSMOUTH, N. H.

J. W. Thomas......................................Sabbaths, Jan. 23d

EXETER, N. H.

Albion Ross.......................................Sunday, Jan. 23d
A. M. Higgins.....................................Sunday, Jan. 30th
Joseph Harvey.....................................Sunday, Feb. 6th

CONCORD, N. H., (CENTRE STREET.)

D. M. Leavitt..................Sabbaths, Jan. 23d and 30th
J. Hemenway......................................Sabbath, Feb. 6th
A. Ross...........................Sabbaths, Feb. 13th and 20th

CONCORD, N. H., (AT THE BETHEL.)

S. W. Thurber..................Sunday, Jan. 23d, and onward
F. H. Burbank.....................................Sunday, Feb. 27th

PORTLAND, ME.

F. H. Burbank.....................................Sunday, Jan. 23d
A. Ross.........................Sundays, Jan. 30th and Feb. 6th

SQUARE POND, CT.

A. Morse...Sunday, Jan. 23d
B. Hitchcock......................................Sunday, Jan. 30th
P. S. Butler..Sabbath, Feb. 6th
Hiram Munger.....................................Sabbath, Feb. 13th

NEW BRITAIN, CT.

Wm. N. Pile.......................................Sunday, Jan. 23d
Wm. Stuart..Sunday, Jan. 30th
S. C. Hancock.....................................Sunday, Feb. 6th
H. H. Dickinson...................................Sunday, Feb. 13th
C. H. Sweet...Sunday, Feb. 20th

WOLCOTTVILLE, CT.

G. L. Teeple..Sunday, Jan. 30th
B. Hitchcock.......................................Sunday, Feb. 13th
G. L. Teeple..Sunday, Feb. 27th

ABINGTON, CT.

J. S. Eldredge.....................................Sabbath, Feb. 13th

RICHMOND, R. I., (Clark's Hall.)

J. J. Northup.......................................Sunday, Jan. 23d
Joseph D. Brown..................................Sunday, Jan. 30th

PORTLAND, ME.

Meetings are held in Advent Hall, Cushman's Block 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

☞ To Preaching Brethren.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. Eggleston.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. THOMAS J. SPINNEY.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for London Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with N. McCULLOCK, 4 Eagle Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ AUGUSTUS E. SNOW, 1715 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Those wishing to correspond with the Beers Street Church, New Haven, Ct., will address W. F. CARPENTER, 73 State Street, New Haven.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Richard Hecock.

LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding. $6.00; postage 28 cts. Do. plain binding, $4.50; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $4.00; postage 20 cts. (Best size for preachers.)

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Letters Received.

D B Rogers, D Skinner, E S Jennings, D T Pratt, E McCulloch, M E Chute, A L Adams, E P Manning, S T Wheelock, C E Greenwood, L W Bragg, M E Dow, N P Stearns, L Reimer, E O Allen, F Belcher, H K Flagg, B Knepper, H Pratt, M E Orr.

Cash received for Books and Tracts.

I. C. Wellcome $108.31, M F Kimball $2.80, D E Bridge $1.00, J Jay $1.00, L O Mattoon $2.00, W E Brown $9.72, T J Tuttle 50c, J Hare 50c, N B Ager 50c, H Rude $1.00, W Shapeley 50c, C W Conolly $1.30, B F Snook $20.00, J Andrews 75c, W S Storms $6.80, W J Ketchum 75c, E Willard 50c, S Roby $7.50, A C Reed $1.00, T G Smart 35c, N C Finton $1.00, G Thompson 95c, A E DeWitt 50c, O Stone 50c, P Martin, M. D., $1.50, J C Shaw $1.00, J A Greenfield $1.35, A M S Bement $1.00, J H Lord 50c, C Wilder $1.30, T Taylor $2.50, E G Staley $1.15, P B Prescott $1.55, G Marsh 35c, E Shuls 50c, D H Brown $1.00, W F Carpenter $3.20, C DeLong $1.00, R Price 80c, J W Church 50c, J Hill $2.00, A C Taylor $1.00, J W Bentley $4.00, C W Corson 40c, J Dick 87c, R Bertenshaw 60c, H Tucker $4.15, L A Wheeler $1.00, J M Baker $1.60, C Place 70c.

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By Express—I C Wellcome, S Roby, Smith & Carpenter.

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IN MEMORIAM.

Beloved Gilbert! sweetly rest,
No more by pain or woe distrest,
Though short thy course, thy work is done,
Fulfilled his will—the Eternal One.
Then shall we murmur or complain
As others, who no hope maintain?
Shall we, whose tears so freely flow,
Unyielding ask, why was it so?
The loss to parents, brothers dear,
Can not be told; nor doth appear
To all. Who knew his daily life,
With deeds of love and kindness rife,
Who felt the sunshine of his smile
On old and young alike the while;
Who marked his "conversation chaste,
Coupled with fear," enriched by grace;
His godly mien, his watchful care,
Self to deny, the cross to bear,—
Can best condole with kindred near,
At loss of one they held so dear.
Relentless death! Thy cruel might
Shall cease to be, when He, whose right
It is to reign, shall take the throne,
Claiming the kingdom for his own.
But soon the clarion's note shall sound,
And, echoing the whole earth around,
Shall wake the just from land and sea
To glorious immortality.
Nor we "prevent." By angels led,
"Together with" the risen dead,
We'll soar to meet our coming Lord,
And shout his praise with glad accord.
Thy voice, attuned to praises here,
Shall join with more than mortal cheer;
And for *thyself*, with ravished sight,
Thine eyes behold him in the light
Of heavenly day, nor night e'er come
To dim the sunlight of that home.

Black Walnut, Va. M. S.

"PRAYERS FOR THE DEAD."

"What shall we Protestants say to these things?" Will the *Union and Advertiser* give place in its columns for the following reply to Mr. Beecher's inquiry and article upon "prayers for the dead," found in your issue of Oct. 9th? As no one has answered, to my knowledge, and thinking it to be too valuable to pass off in silence, I forward the same with reply:

THE REV. THOS. K. BEECHER, ON PRAYERS FOR THE DEAD.

From his last Friday's Miscellany.

Bernard Colgan, of happy memory, left a son, who, being a priest, will not leave a son. Rev. P. Colgan, of Corning, is this priest-son of Bernard above named; and being on good terms with his bishop, and with Father Brady of this city, and with other clergy from Rochester, Albany and Scranton, he and they held a stately prayer meeting in the Roman Catholic meeting-house at Corning. Being a dutiful son, he and his holy brethren were mindful of Bernard Colgan, the father; they praised his good works of charity, and united in "offering their prayers to the throne of the Most High, that in his mercy he would look favorably on the soul of the departed." "At one o'clock a sumptuous repast was served at the pastoral residence." On the whole it was a pious and pleasant day's work.

What shall we Protestants say of these things? *Say?* It is never so done in our meeting-houses, and so it seems to us very queer. Any religious rite seems queer to them who are not used to it.

"What shall we Protestants say of these things? Say?" We say that if they had been mindful of Bernard Colgan, the father that was dead, and come a long way to pray for him, and then only offered prayers for the repose of his soul, which they supposed was still alive, they missed their mark. What shall we say of their sumptuous feast? Say? Why, if their prayers had added any comfort to the soul of Bernard Colgan, whether in "limbo" or at the right hand of God, where there is fulness of joy and pleasures forevermore, it was *meat* for them to have a "sumptuous repast," which ever way you spell it.

Mr. Beecher says:

It seems queer to pray in Latin. It seems queer to select one happy soul out of millions, and observe 'a month's mind' for him in particular.

It does seem queer to pray in Latin when people do not understand it; and as St. Paul says—"How shall he that occupieth the room of the unlearned say Amen at thy giving thanks, seeing he understandeth not what thou sayest?" Further, he considers that five words in a voice that can be understood are better than ten thousand words in an unknown tongue. (1 Cor. 14, 15, 19.) It does seem queer to select one happy soul out of millions, and observe "a month's mind" for him in particular, when the unhappy ones (if such there be) might need our prayers most. Queer, that while they praised the good works of Bernard Colgan, the father, that was dead, that they should unite in offering prayers to the throne of the Most High for "a happy soul" that had never died and needed no prayers.

Again says Mr. Beecher:

In Paul's time they used to baptize the living for the dead, and had great comfort in this proxy baptism. If salvation requires that some BODY be buried with Christ in baptism, and it is certain that no body of flesh and blood, however baptized, can inherit the kingdom of heaven, it may be well, therefore, to keep baptizing a body of somebody, hoping that each baptism will count one on the tally of salvation. It can do no harm, at any rate.

"What shall we Protestants say to these things? Say?" It is still comforting to baptize the living to show our faith in the resurrection of the dead, just as Abel showed his faith in the suffering of Christ by his proxy lamb. Does salvation require that some BODY be buried with Christ in baptism? Just as much as the former dispensation required the shedding of blood. Both are typical.

"Yet it is certain that nobody of flesh and blood, however baptized, shall inherit the kingdom of heaven." Is it so? Is not this vile body to be changed and fashioned like Christ's glorious body? How can Christ say, "I was hungry and ye fed me; I was athirst and ye gave me drink," to any who had not ministered to the saints? The expression, "flesh and blood cannot enter" it, the kingdom of heaven, can mean no more than the expression just before concerning the natural in contrast with the spiritual. That was not first which was spiritual, but that which was natural, afterward that which is spiritual. This spiritual, referring to Christ, was just as much flesh and bones as was the natural Adam; and just as much the one that John baptized, as the one that had lain in Joseph's tomb; and though the natural man may fail of the kingdom of heaven, the spiritual man—the body quickened by the spirit—those that have been planted in the likeness of his death, shall also be in the likeness of his resurrection. They shall inherit the kingdom. His resurrection brought him up that was dead. Hear him—"It is I myself; handle me and see; a phantom has not flesh and bones as ye see me have." Paul says, "If Christ be not risen, your faith is vain; . . . then they also that have fallen asleep in Christ have perished." But now is Christ risen and has become the first fruits of them that slept. The harvest must be as literal and tangible as the first fruits. This was the faith of Job. "I shall see God yet in my flesh." So says Isaiah: "Thy dead men shall live; together with my dead body shall they rise, awake and sing, ye that dwell in dust." But, Mr. Beecher, if those individuals that are baptized cannot inherit the kingdom of God, why baptize at all? "It may be well therefore to keep baptizing a body of somebody, hoping that each baptism will count one on the tally of salvation." What shall we Protestants say? What if Mr. Beecher should keep "baptizing the body of somebody" day after day, summer and winter, and the inquiry should be made: Mr. Beecher, what are you doing? I am baptizing. Do you think that any of those individuals you are baptizing will inherit the kingdom? No; I am baptizing for the dead. But, says Paul, why baptize for the resurrection of the dead, if the dead rise not at all? "It may count one somehow." "It can do no harm at any rate." What saith the Scripture? "He that believeth and is baptized, shall be saved." But do you not understand why they baptize for the dead? Says Mr. Beecher:

But that baptism for the dead is a hard nut. Paul did not crack it, and we cannot. Yet mark! Paul did not rebuke it, neither will we rebuke "prayers for the dead," even though they be Latin prayers, and offered by priests and a bishop in a Roman Catholic church, for the repose and safety of Bernard Colgan. Perhaps they may have done some good. Who knows? They were well meant. Priest Colgan is a dutiful son. His father gave him an education and a good setting out in the world. What harm in the son's trying to get his father well along the road of mystery and life?

Baptism for the dead a "hard nut." So was that proxy lamb of Abel's to Cain. He could not crack it, so he cracked Abel's head. His offering was typical. So is baptism. One pointed to the death of Christ: the other to the resurrection of the dead.

"Paul did not crack it." If they were baptizing, as the Jews were offering their sacrifices, without understanding its significance, I think he did crack it about their ears when he exclaims, "Why are they then baptized for the [resurrection of the dead] if the dead rise not at all?" "We cannot crack it." I think it needs only the faith of Abel to make it a beautiful figure of the burial and resurrection of the dead. Col. 2: 12. "Buried with him by baptism wherein ye are also risen with him, through the faith of the operation of God that raised him from the dead." It simply figures forth our faith in the operation or power of God in a literal resurrection of the dead. Paul did not rebuke it. No; he gave a significance to it which we would do well to follow. Else what shall they do who are baptized for the dead if the dead rise not at all? "Neither will we rebuke prayers for the dead." If, as we Protestants believe, there is no probation after death, and as Bernard Colgan, the father, is dead, and, as Solomon says, "the dead know not anything," I see but little encouragement to pray for the dead, though it were "a dutiful son trying to set his father along the road of mystery and life." It savors of heathenism, not of christianity. The Egyptians embalmed their dead that the soul might have a house to return to, or like a bird box upon the house to invite its return. Wives being burnt upon the funeral pile of their dead husbands, infants thrown into the Ganges, killing servants to attend their dead masters, and seeking unto the dead for knowledge as the Spiritualists do, and praying to, or for the dead, belong to other than people enlightened by the Scriptures. It has no precedence or countenance in the Scriptures save in such cases as that of the woman of Endor. Mr. Beecher gives his reasons why we should not rebuke prayers for the dead. Hear him:

Reader, of whatever faith or church, hear our word. We are all of us equally ignorant as to the "after death."

Have the Scriptures given us no light concerning "the after death"? Is it not a sleep? Jesus says, "Our friend Lazasus sleepeth." Is is not a sleep in the dust? "Dust thou art, and unto dust shalt thou return." Or as Job says, "when our rest together is in the dust." Does not the wise man say, "There is no knowledge, nor wisdom, nor device in the grave whither thou goest"? David exclaims, "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. But this is not all of "the after death." "After death the judgment." They must be waked. (Dan. 12: 2.) "Many that sleep in the dust shall awake, some to life, and some to shame and everlasting contempt." Christ says, "All that are in the graves shall hear his voice and come forth." Isa. 5: 28. This is to be a special comfort to the righteous. Says David, "I shall be satisfied when I awake with thy likeness." "Thy dead men shall live; together with my dead body shall they arise; awake and sing, ye that dwell in dust." Isa. 26: 19. "All are equally ignorant concerning the after death." Has the Bible no light for us beyond this life? Says Paul, "I would not have you to be ignorant concerning them that sleep" (the after death.) "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first, and we who are alive and remain unto his coming shall together with them be caught up to meet the Lord in the air, and so ever be with the Lord: wherefore comfort one another with these words." Is it true that all of whatever faith are equally ignorant concerning "the after death"? Are not such declarations calculated to weaken our faith, or do they not evince a weakness of faith in the word of God? Let Mr. Beecher's own reasoning answer:

"Like vines that have outgrown their trellises, we reach up our tendrils and sweep the empty air, but find no support."

How sad the picture. Is this the language of the "branches" of God's vine—the bride of the Lamb? Has my father, the husbandman, furnished no trellises for Christ and his branches beyond this life? Are christians to sweep (like vines that have outgrown their trellises) the empty air and find no support? Comes this language from one whose hope is like an anchor to the soul, sure and steadfast, or from "soul drifting"?

Is there no lifting up of this dark cloud—is there no silver lining? Listen again. "Here and there many weedy vines twist together, and by their union lift up themselves a foot or two, as christians join in churches and by twining agreements seem to gain proofs as to the unseen world."

Needy vines—twining together—join in churches, lift themselves up, and by twining agreements seem to gain proofs as to the unseen world. Is not this darkness that can be felt?

Has God's vine indeed outgrown its trellises, and must christians join in churches and by twining agreements only seem to gain proofs as to the unseen world? The trellis that God gave Jacob reached quite up to heaven, and so strong that the angels of God could ascend and descend upon it. The trellis that He gave Job in his afflictions reached far beyond "the after death" and he would have its thrilling history bedded in a rock that it might stand forever. Hear him. "I know that my Redeemer liveth and that in the latter day he shall stand upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and not another. Isaiah climbed upon these promises until in rapturous strains he could say, "Thy dead men shall live; together with my dead body shall they rise." And upon these sacred testimonies which they climbed, we too can reach out our tendrils of affection, and entwine around the sleeping dust of departed innocents and praying mothers, and with them in our arms we can climb up the shadowy vale, till "a little while" when the trump of God shall sound to wake them to beauteous life to die no more. Our vile body will then be changed, and together with them live in that sweet "by-and-by" forever. Mothers live again, children come from the land of the enemy, and still the trellises of God are inviting us onward.

Earth may shake, floods lift up their hands, the sun pale into night, men's hearts fail them for fear, and for looking after those things that are coming on the earth, yet the branches of God's vine find support. Their tendrils have laid hold on eternal life, and sweep no "empty air." Onward still and the new earth appears, the rosy wilderness blossoms, the fir, the box and the pine appear to beautify our pathway. The young lion and the fatling are grazing in peace, and infant hands fierce tigers lead, and nothing to hurt or molest in all God's holy mountains.—Isaiah 11 and 60. God's kingdom has come; we stop not here. Says John: "I saw a new heaven and a new earth, and I saw that holy city, the New Jerusalem, coming down from God out of heaven, adorned as a bride adorned for her husband; and I heard a voice from heaven saying: Behold! the tabernacle of God is with men." We may climb its jasper walls, we may enter its pearly gates, we may run along its crystal river, entwine around the tree of life, climb up the throne, behold the wounded side, and sing "worthy is the Lamb," and God's trellises are onward still.

There, down beside life's fruitful tree,
Amid life's gushing rills,
My ever peaceful home shalt be
Beside fair Zion's hills;
'Mid brightest splendor there to dwell,
'Mid sweets that never cloy,
Redemption's story there to tell,
Oh! what unbounded joy.

"All equally ignorant of 'the after death?'" May we rather say with David, "My hands will I lift up unto thy testimonies, in which I have great delight." The mystery solved. Hear him again:

Trinity vines! who shall rebuke you? Who shall rebuke the pensive, pious and peaceful usages of Christian people as to their departed ones? But we can prove nothing. Priest Colgan cannot prove that his prayers did his father any good, neither can we prove the contrary. Two guessing mortals ought not to strive about their guesses!

Trinity vines? Of course, on trinity trellises. "What kind of trellises are these?" They were unknown until the middle of the second century, and though they were talked up loudly as being superior to God's trellises, they never were brought into use until the Council of Nice, A. D. 325, and then not completed till the Council of Chalcedon, A. D. 451. The vines, however, refused to run or entwine upon them, so the inventors issued a decree in A. D. 533, and made arrangements to cut off or destroy every vine that would not run on this trellis. So some fifty million were destroyed, as we are told.

Now to make these trellises they found what Paul would have called an unknown God, that is, a god without "body or parts," a God everywhere in general and nowhere in particular. They then got a son of this unknown God of "two natures," human and divine, and had those natures united "without change, division, or mixture." This was an article of faith made sacred at the Council of Chalcedon. This was adopted by Protestants, as Gibbon truthfully says, "The doctrine of the two natures still triumphs in the Protestant churches." We find it in the Methodist Episcopal Church on this wise: "Article 1st—There is but one living and true God, everlasting, *without body or parts*, * * and in unity with this God head there are three persons of one substance, power and eternity, the Father, Son and Holy Ghost. Article 2d—The Son, who is the word of the Father, the very and eternal God, * * took man's nature in the womb of the blessed Virgin, so that two whole and perfect natures were united never to be separated or divided; whereof is one Christ, perfect God and perfect man, or 'very God and very man,' who truly suffered, was crucified, dead and buried, to reconcile his Father unto us." These are the trellises for trinity vines. All were considered heretics that would not adopt them by the Catholics, and none are considered evangelical who do not embrace them by Protestants.

"Trinity vines. We reach up our needy tendrils toward God, the Father, and find no "body or parts," and of course we "sweep the empty air." We strive to lay hold of the Son, but learn that he is the same substance of the Father, and we find no support; we reach out to the "God-man," the two natures; we come like the shepherds to the manger, and here we are told that we clasp divinity and humanity, though without "change, division, or mixture," yet they are united, never to be separated. We need support, we entwine around the babe of Bethlehem, we lift up ourselves upon the man of sorrows, we come to the cross, and here we are gravely told that "As the divinity withdrew, the unsupported humanity sunk!" Alas! alas! The only tangible trellis left us (around which we entwined with the assurance that these two natures never would be separated) split in two, tendrils and leaves all stripped off. "Trinity vines!" "Who shall rebuke you?" With a trellis invisible, intangible, without "body or parts," what could the vines do but outgrow them, and then what, except to "sweep the empty air" and find no support. "Who shall rebuke the pensive, pious and peaceful usages of Christians as to their dear departed ones?" No one!

"Show pity, Lord! oh, Lord, forgive!"

"But," says Mr. Beecher, "we can prove nothing." Certainly not upon trinity trellises, but upon God's trellises we are required to "prove all things," and hold fast that which is good. "Guessing mortals." How can it be otherwise? No trellises at all, and they all outgrown, and split in two besides, what can we do but "sweep the empty air" and only "guess" which way the wind may carry us, or where we shall fall? No wonder men pray for the dead—no wonder they don't know whether it does any good or not—no wonder it is called all guess-work. What could we do better, upon such trellises?

But Mr. Beecher is not the man to despair. Listen again:

"We, too, have a father in the promised land—and not him alone. Names graven on our heart are always read by the Spirit when in every prayer we say—Remember those whom we love, and teach us to deserve their love and to love them better. *We are praying for the dead.* Our "month's mind" lasts through the years round. We are very rich in that land of the future."

A father in the promised land? And yet all equally ignorant of "the after death." "We are praying for the dead." Why not, if we don't know but it may do them some good? "We are very rich in that land of the future." Rich! And yet like needy vines twine around each other, and lift ourselves up a little, and then *only seem* to gain proofs of the unseen world! Rich! Yet like vines that have outgrown their trellises, sweep the empty air and find *no support?* Rich! Yet all *ignorant* of "the after death?" Rich! Yet all guessing mortals! "A father in the promised land," and yet can prove nothing? And are still praying for the dead? "What shall we Protestants say to these things?" Say? The picture is well drawn—more, it is photographed. It *is* a life-likeness of Christianity of the nineteenth century. There are exceptions in all churches, but the experience of thousands are told in these brief musings. Mr. Beecher's confession:

"We do not open a meeting-house, nor invite priests and bishops. But were we a lonely and loving priest like father Colgan, we would do just as he has done. Invite in the holy brethren; tell over the virtues of our dear departed; have prayers in Latin; and having relieved our rich and burdened spirit, then from the dead that rests in peace we would turn cheerfully to the living, and make them welcome to the rites of hospitality in the parsonage."

What hinders Mr. Beecher from praying for the dead? Simply because he is not a lonely and loving priest like father Colgan. But, Mr. Beecher, do you not pray for the dead? Yes! "We are praying for the dead," and, but for my family, I would do just as father Colgan has done. "What shall we Protestants say to these things?" Say? "It seems queer." What apology will Mr. Beecher make for such a confession? Hear him:

"Prayers for the dead and good dinners for living, are at least amiable and well intended." H. PRATT.—*Rochester Union.*

For the World's Crisis.

A SAD SIGHT.

On New Year's day (Jan. 1st, 1870), I saw something that was very painful to see, the like of which I have very seldom seen, and never wish to see again. I was walking on the sidewalk in a crowd, with my little daughter near me, when I noticed quite near us a poor old man, emaciated, feeble, haggard, and whose uncertain step as he staggered along indicated a state of intoxication.

Some two hours later in the day, as we were on our way home, when about a mile from the place where we first met the poor old man, as we drew near to a large stone mansion, we saw him again. He had staggered against the iron fence which surrounded the front yard, and it was with great difficulty that he regained a posture sufficiently erect to enable him to walk. It seemed strange that he had made out to get so far; for one would hardly suppose from his appearance that he could walk a quarter of a mile.

I cannot tell you how pitiful and wretched the poor old man appeared, as he tried to go on, and the last we saw of him he was leaning against a stone post, a picture of hopeless despair.

Old, feeble, poor, friendless, drunk. Truly it was such a sight as one might wish to never see again. But why do I describe it thus to you? It is to warn you one and all to avoid taking the *first steps* in a career which may end in a condition as miserable as that I have described.

Unless you "pledge perpetual hate, to all that can intoxicate," in the form of alcoholic drinks, and sacredly *keep your pledge*, you are liable to be drawn into the maelstrom of intemperance, and at last go down into that terrible abyss, the drunkard's grave, where hope and mercy never come.

O, pray that we may all be kept from such a doom. F. H. CHAMBERLAIN.

For the World's Crisis.

SELF-DENIAL.

To deny self is a tender point in human organization. Self is the pet, the darling, of the affections, naturally. Self sits as umpire in the unregenerate heart.

Query: Is it so in the christian's? When we espoused the cause of Christ and the work of salvation, did we deny self entirely, or did we only check selfish desires? Did we crucify the flesh, and hate the things we once loved, and love the things we once hated? Did the carnal mind become spiritual? Did the soarings of imagination give place to sober, patient meditation? Did we step from the ideal world of fancy, and take upon us the burden of christian warfare in actual life? Did we try to curb every wild thought, longing and desire, and feel that our heart was open to the inspection of God? Was the door of your heart barred to every evil? and open to every good influence? Did we seek and pray for entire chastity of heart, and that God should be "all in all" in our affections? Did we break off our sins by righteousness, and our iniquities by turning to God?

If we did this in the commencement of our christian experience, do we now find that God is first in our thoughts, first in every act in life, and first in our affections? When alone with our thoughts and our heart desires, can we honestly say that God is first in each? When for a moment some coveted desire knocks at the door of our heart, does our reason and our affection bid it depart, and confess we will have no joy or pleasure but that born of God? Can we deny self enough to bring each of the natural senses into perfect harmony with, and obedience to, the will of God?—each sight, hearing, taste, touch, smell? Are our eyes sanctified, in that we will not look upon any thing that God would not look upon with allowance? O, how many feet are led into sin and disobedience by this one great desire to see! We like to see fine things, pleasant sights, gay assemblies, fun and amusements of every character, and so deny selfish propensities. Seeing and hearing conjointly lead our feet to the theatre, to the opera, to the ball-room, to the concert-room, and the various scenes of amusement. The heart naturally craves these indulgences; but can we deny self and turn squarely about, forsake the mass, and, perhaps, alone pursue the way to the house of prayer, for the sake of receiving the blessing of obedience? There is a blessing for those who deny self and bear the cross of Christ.

Taste is another of the senses that leads our willing feet into paths of sin. Taste is not wholly a gift of nature, nor wholly the effect of art; it may be more or less cultivated. But we speak of the physical organ of taste, or appetite. How many are there who do not sin through this cause? The sense of tasting, the keenness of appetite, is marked and powerful in human organization; but how sensitive we are if told of it.

I will not enumerate the different ways we sin through this organ, for we have only to look to ourselves to discover some of them, and we cannot be blind to others. The question is, will we deny self in this department? Will we try each day to deny self of some pet sin, that our advancement in divine life may be steadily onward? Will we not try here to prepare—aye, get ready for the appearing and kingdom of Christ? Who will try to deny self most, that God may have the praise? I thank God for the desire in my heart to please him in all things.

Who will commence this new year by practicing self-denial fully, heartily, and determinedly? As you weigh this in your mind, and perhaps hesitate, may God by his Spirit influence you to make a wise and final decision. Christians, you do not wish to become estranged from God and the communion of saints, I know; then practice self-denial. If you would have the peace of God in your heart, it must come through self-denial rather than through self-indulgence. Ask our God to permit you to see yourself as he sees you, and then you will see the need of reform. My daily prayer is that he may carry on the work of reform in my heart and life.

SOPHIA JACKMAN.

For the World's Crisis.

JESUS OUR HOPE AND SONG.

Joyful we'll sing while journeying home,
Waiting for the kingdom to come;
Bearing the cross, united and strong,
Jesus our hope and song.

CHORUS.—Soon he's coming back to earth again,
Crowned as King, with all his saints to reign,
Then life's unending joys ever more
Fill all this wide earth o'er.

Joyful we'll bear our trials severe,
Knowing that deliverance is near;
Pilgrims and strangers journeying along,
Jesus our hope and song.

Joyful we'll toil in the strength of the Lord,
Waiting for the promised reward;
Trusting his word while journeying along,
Jesus our hope and song.

Come, sinner, come, forgiveness obtain
Through our Savior's glorious name,
Join in our band, while journeying along,
Jesus our hope and song.

B. C. SIMONDS.

Gems.

— How pure and white the beautiful snow! Let your thoughts and actions be the same.

— Exercise prayer, thought and action, then life will be found wholesome.

— Take your standard of a man from his mind, and not the dress.

— A forgiving heart is one of the noblest qualities which a man can possess.

— Happiness consists in being perfectly satisfied with what we have got and with what we haven't got.

— Troubles are like babies; they grow bigger by nursing.

— One reason that the world is not reformed is, because every body would have others make a beginning, and thinks not of himself.

— Always endeavor to learn something from the information of those thou conversest with; and to put thy company upon those subjects they are best able to speak of.

— No person ever got stung by hornets, who kept away from where they were. It is so with habits.

— The greatest thoughts, it has been said, spring from the heart; but the maxim is far more true with respect to the noblest actions.

— Truth feareth nothing so much as concealment, and desireth nothing so much as concealment, and desireth nothing so much as clearly to be laid open to all.

— Kind words are as refreshing to the burdened heart as rain to the parched ground.

— Do noble deeds, and pity the minds that would ridicule what they dare not perform.

— Men are generally like wagons; they rattle prodigiously when there is nothing in them.

— The merit of our actions consists not in doing extraordinary actions, but in doing ordinary actions well.

— A Christian's experience is like a rainbow, made up of drops of the grief of earth, and beams of the bliss of heaven.

— A reckless mind—a sacred conscience—a hardened heart—one step more, and—a lost soul!

— The world is a sea of glass; affliction scatters our path with sand and ashes, in order to keep our feet from slipping.

— Learn to control your temper now, children, or by and by it will control you.

— It is not required that a man shall always be perfect, in order to be a true christian. But it is required that he should be a sincere seeker after perfection. It is required that he should be moving forward, and advancing up the straight and narrow way of life.

— Where God loves he affords love tokens, and such are only his soul-enriching graces. If our heart moves toward him, certainly his goeth out toward us. The shadow on the dial moves according to the sun in the heavens.

"BEFORE I SUFFER."—How suggestive to the thoughtful christian are these words spoken by our Lord, before the institution of the Last Supper. What an aggravation of his sufferings it must have been that he saw them all in prospect. In mercy to us he withholds the knowledge of coming trouble; but he never allowed himself to taste an unmingled joy. Truly he was a man of sorrows and acquainted with grief. How ill fitted should we be for the duties of life, if we knew the sorrows that were in store for us; but Jesus performed his work in full view of the cross and the shame. How great his love. He spares us, but he never spared himself. Shall we spare ourselves in his service?—*Christian at Work.*

HOW TO BE NOBODY.—Young man, it is easy to be nobody. Go to the drinking-saloon to spend your leisure. You need not drink much now—just a little beer, or some other drink. In the meantime, play chequers, dominoes, or something else to consume time, that you will be sure not to read any useful book; or if you do read, let it be the "dime novels" of the day. Thus go on keeping your stomach full, head empty and yourself playing time-killing games, and in a few years you will be nobody, unless you should turn out to be a drunkard or a professional gambler, either of which is worse than to be nobody.

Hygiene.

"This is for your health."—PAUL.

For the Hygiene Column.

JUST A WORD.

BRO. GRANT:—I wish to say just a word, through the *Crisis*, to the sufferers from diseases that afflict so large a portion of our brethren and sisters. Do not submit yourselves to the drug medication that is destroying so many of the human family, but try the "Resuscitator." An account of it was published some time since in the *Crisis* by Bro. Munger. I obtained one from him some time in February last, the 18th I think, and have used it in my practice ever since, and find its effects truly astonishing. Have cured a number of cases considered hopeless. One sufferer said that no money would or could tempt him to do without its use. J. S. ST JOHN.

Vineland, N. J., Box 283.

MENTAL EXCITEMENT.

Mental excitement is a prolific source of bodily disease. Undue anxiety causes many premature deaths. If we carefully examine, we shall find these to be the cause of ill-health much more frequently than we generally imagine. It is not possible for it to be otherwise, if we consider the influence which the mind has upon the body. How often do we see fear or grief blanch the countenance, and anger redden it as though the blood of the whole body were in the face? Many cases are on record, where mere mental excitement has changed the hair in a very short time from jet black to grey, or white, as was the case in Mary Queen of Scots. Can it, then, be matter of surprise that mental excitement diseases the body?

It is true, a very large proportion of mental excitement and anxiety is imaginary, or in anticipation, rather than real and present. But this fact changes not its influence upon the body. If really believed to be present, it is enough. If a man thinks he is poor, to all intents and purposes he is so, as far as he is concerned. We see many cases of this kind. He thinks he shall come to poverty, and die in the poor-house! The consequence is, he lives, eats, drinks, talks; yea, acts, in all respects, just as he would if it were real, though he may be a millionaire.

A quiet, contented mind is one of the best safeguards of good health. In our experience, we have often known anxiety and depression to lay the foundation for a fever and other diseases. "A cheerful heart doeth good like a medicine," was a proverb of old, and experience proves its truth. If a man feels that he can do nothing; if he is troubled about his worldly affairs; if he has a family dependent upon him, and little means with which to maintain it; if his way seems hedged up in all that he attempts, and his spirit becomes broken, good health will not long be his companion." . . .

Some years ago, the "Great and General Court" of Massachusetts appointed "a commission" to examine into, and ascertain the causes of imbecility of mind and disease of body, entailed by parents upon their children, or the influence of progenitors upon their descendants. This Commission says, "Out of four hundred and twenty cases of congenital idiocy, they found, in three hundred and fifty-six of them, that one or the other, or both, of the immediate progenitors of the unfortunate sufferers had, in some way, widely departed from the normal condition of health, and violated the laws of nature. In some families which are degraded by drunkenness and vice, there is a degree of combined ignorance and depravity which disgraces humanity." . . . .

An English physician, Dr. Elam, in discussing medical subjects pertaining to the physical and mental condition of the race, has the following upon the transmission of mental diseases: "There is no form of heritage more remarkable than that of tendency to suicide, without any other marks of aberation of intellect." Dr. Winslow speaks of a family where all the members, when they arrived at a certain age, manifested a desire to commit suicide. Dr. Gall relates a case where seven children of one father were possessed with a rage for suicide; and, though they enjoyed a competency, so bent were they upon their purpose, that they all accomplished it before they reached the age of forty years! Dr. Elam adds the following case: "Sitting one day with an acquaintance, I noticed some depression in his spirits. After a prolonged silence, he broke out into the following dreary attempt at conversation: 'My grandfather hung himself, my uncle took poison, my father shot himself, I shall cut my throat. The facts were correct; but constant surveillance prevented the sequel in his own history.'"

But as our mental excitement and impressions seem to be leading to the subject of longevity, which subject we purpose to discuss at a future time, we will leave the effects of the mind upon the body for the present; advising our readers to be calm, contented with their lot, and improve their condition as best they can.—*Good Health.*

HEALTH OF FARMERS.—There are seven reasons why farmers are healthier than professional men, viz:

1. They work more, and develop all the leading muscles of the body.
2. They take their exercise in the open air, and breathe a greater amount of oxygen.
3. Their food and drinks are commonly less adulterated, and far more simple.
4. They do not overwork their brain as much as industrious professional men do.
5. They take their sleep, commonly during the hours of darkness, and do not try to turn night into day.
6. They are not so ambitious, and do not wear themselves out so rapidly in the fierce contest of rivalry.
7. Their pleasures are simple and less exhausting.

MEDICINAL PROPERTIES OF EGGS.—The white of an egg has proved of late the most efficacious remedy for burns. Seven or eight successful applications of this substance soothes pain and effectually excludes the burned parts from the air. This simple remedy seems preferable to collodion or even cotton. Extraordinary stories are told of the healing properties of a new oil which is easily made from the yolk of hens' eggs. The eggs are first boiled hard, and the yolks are then removed, crushed and placed over a fire, where they are carefully stirred until the whole substance is just on the point of catching fire, when the oil separates and may be poured off. One yolk will yield nearly two teaspoonfuls of oil. It is in general use among the colonists of South Russia as a means of curing cuts, bruises and scratches.

HOW TO CURE A COLD.—Do three things:—First, eat nothing; second, go to bed, cover up in a warm room; third, drink as much cold water as you can, or as you want, or as much herb tea as you can; and in three cases out of four you will be well in thirty-six hours. To neglect a cold for forty-eight hours after the cough commences, is to place yourself beyond cure, until the cold has run its course, of about a fortnight. Warmth and abstinence are safe and certain cures, when applied early. Warmth keeps the pores of the skin open, and relieves it of the surplus which oppresses it, while abstinence cuts off the supply of material for phlegm which would otherwise be coughed up. This is a simple but effectual remedy. Drink no intoxicating liquor.

☞ All business should be suspended and forgotten, as far as possible, at least half an hour before bedtime, and in some cases a much longer time than this.

☞ Temperance is the best physic.

P. O. Address of Preaching Brethren.

Massachusetts.

C. Goodrich—No. 167 Hanover Street, Boston.
Enoch Merrill—Crisis Office, Boston.
J. S. White—66 Decatur Street, East Boston.
L. Boutell—Chelsea.
S. W. Thurber—Chelsea.
T. M. Preble—Lynn.
H. Munger—Chicopee Falls.
Geo. A. Brown—Plymouth.
Geo. A. Cole—Plymouth.
D. Churchill—Lowell.
Matthew Batchelor—New Bedford.
S. S. Brewer—Ashburnham Depot.
H. Pratt—Springfield, 57 Cedar Street.
E. Ford—Box 302, Springfield.
W. N. Pile—Springfield.
P. S. Butler—Collins Depot.
Geo. A. Streeter—North Dana.
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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE SECOND ADVENT.

It comes, it comes! the advent's near,
That glorious day will soon be here
When Christ our Lord will come;
The signs are thick'ning fast and strong,
The waning night gives place to morn,
Earth hails the rising sun.

It comes, it comes! the advent cry
Has gone o'er earth; and from the sky
A voice proclaims "'tis done!"
And myriad voices raise the sound,
"Worthy is he who now is crowned—
Redemption now has come."

It comes, it comes! let all who hear,
Make ready, for the Judge is near—
He will not tarry long;
Ye slumbering virgins wake and sing,
Welcome your absent Lord and King,
In coronation song.

It comes, it comes! ye mourners, dry
Your tears; let hearts no longer sigh
O'er buried loved ones here;
The trump of God shall call them forth,
From east and west, and south and north—
Immortal they 'll appear.

It comes, it comes! aloud proclaim,
The Savior comes on earth to reign;
This is the jubilee.
Ye saints be glad, the desert blooms,
The wilderness has lost its gloom,
Joy reigns from sea to sea.

North Woodstock, N. H. Sophia Jackman.

For the World's Crisis.

DEATH.

Death is a stern reality. Long centuries ago it visited our globe, and has been on its march in every land, conquering its countless millions. But is it the messenger of God, or the "king of terrors"? "Sin entered into the world, and death by sin"; hence, had it not been for the introduction of sin, death would never have been here, but man would have eaten of the tree of life, and "lived forever" in a deathless and sinless world. But Satan brought sin, and sin brought death, and death brought mourning. But notwithstanding this, death is pronounced a blessing by modern theologians. If it is a blessing, it can be traced back to Satan, and honestly demands that we should render to Satan the things that are Satan's; and if he is the author of one of the greatest blessings ever received by mankind, let us render honor to whom honor is due, and cease to sing—

"Praise God from whom *all* blessings flow,"

and give Satan his share of praise for bringing this great blessing to the saints of God. The position is taken that death does not kill men, but merely lets them out of a mortal prison, and sets them free. If this is so, Satan was certainly very kind in introducing it, and he must be a very clever devil after all. But it may be well to inquire whether death is not a *curse*, and whether it does not really kill folks. We firstly inquire:

Is death an enemy?

1. Human experience gives a strong affirmative answer to this question. For nearly six thousand years, it has extorted tears from human eyes, and saddened hearts with bitter grief. It has dotted earth with grave-yards and funeral processions, and filled the world with mourners. These facts jointly proclaim death an "enemy." We warmly greet our friends, but we unanimously *repel* death, and are never resigned to fall into his hands till all resistance proves unavailing. We could not feel such reluctance in falling into the hand of a friend. All our eternal surroundings, together with our internal aversion to death, pronounce it an enemy. Even theologians, who eulogize death, and picture it out as a friend in robes of disguise, love it best at the greatest distance from them; and array themselves in hostile attitude at his approach, and make every available effort within the range of their intellect to blockade every road by which he might visit them. This is human experience, not in some remote corner, but through the wide world. This alone may not be regarded as a satisfactory reply to the question. But—

2. A divine aversion to the harbingers of death is equivalent to a sacred repudiation of death as a friend. Upon one occasion Jesus "*rebuked*" the fever that was paving the way for death. A *rebuke* is expressive of disapprobation. Jesus never rebuked anything in harmony with the divine plan, but simply that which is averse to it. When Epaphroditus "was sick nigh unto death," it is said, "God had *mercy* on him" in restoring him to health again; from which we learn that death could not have been regarded as a friend, for no one could regard it an act of mercy to be kept away from a true friend. Hezekiah resorted to weeping when told he must soon become a guest of death, and earnestly prayed to have the decree rescinded. Death had no charms for him, though he possessed a "perfect heart." Christ did not treat death like a friend in healing the sick and raising the dead, for the one act prevented men from going to God, and the other recalled them from him, according to modern theology, all of which is averse to fraternity.

3. Inspiration has infallibly inscribed the title "enemy" on the brow of death, so plainly that it cannot be concealed from the anxious interrogator: "The last *enemy* that shall be destroyed is *death*."—1 Cor. 15: 26. If death is really an enemy, instead of being a friend, it cannot reasonably be expected that he will help all the saints to emigrate to a realm of glory; but he holds them as victims somewhere, for at the coming judgment he is to *deliver them up* (Rev. 20: 13); and of the innocent children slain under Herod it is said, "They shall come again from the land of the enemy." Jer. 31: 16. If death confines the innocent children in the land of the enemy—his own dark dominion—he will not give the saints a better place. Indeed, the "enemy," death, has but one land, "a land of darkness," and there he holds saints and sinners alike till they are called to judgment. Death never takes us to the judgment, for the judgment is after death's reign is over. "And *death* and *hades* delivered up the dead which were in them; and they were *judged*, every man according to their works."—Rev. 20: 13. Hence all remain *unjudged*, and consequently *unrewarded*, up to this epoch.

Does death reduce men to a state of unconsciousness?

1. Our senses take no cognizance of a continued conscious existence of men subsequent to the fatal stroke of death. We see them breathe the last breath, and all is still. We *see* nothing, *hear* nothing, *feel* nothing, to indicate the perpetuity of a conscious existence in some other form. If left to our senses, we could never have imbibed the thought of the emigration of an invisible personality from the material man at death. In other matters we are bold to repudiate that which our senses cannot recognize, unless taught by revelation. It avails nothing to speak of the repeated manifestation of personal spirits long subsequent to the dying hour, supposed to be the spirits of our deceased friends. (1) Because Inspiration reveals the existence of two orders of spirits—angelic-spirits and satanic-spirits; both of which existed before man's creation, as man was made "a little lower than the angels"; and some of these "angels kept not their first estate." These satanic spirits are styled "seducing spirits," often deceiving men by claiming to be what they are not. (2) If a *personal* spirit leaves the dying man, it could as really be seen then, as at any subsequent time; and (3) if it really enters into heaven or hell at death, as we are taught, it certainly could not be seen on earth.—Observation furnishes no proof of man's conscious existence after death, but much to conflict with the sentiment.

2. Revelation speaks plainly and repeatedly on this theme. "Return, O Lord, deliver *my soul*; oh, save me for thy mercies' sake. For in *death* there is no remembrance of thee; in the grave [*sheol*—the state of the dead] who shall give thee thanks?"—Ps. 6: 4–5. Thus when men go to *sheol*, whether they go in a disembodied state, or corporeally, they go where there is "*no remembrance*" of God, and where they cannot give him thanks; which strongly negates the theory of a conscious existence in the state of the dead. The wise man says: "The living know that they shall die; but *the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their *love*, and their *hatred*, and their *envy*, are now *perished*."—Eccl. 9: 5–6. From this testimony we learn (1) That man, while alive, knows something, let the knowing part be soul or body. (2) That which possesses knowledge, while alive, is destitute of it in death. If the body only possessed knowledge while alive, nothing is left to know anything after the body dies; if the soul only possessed knowledge while the body was alive, that knowing part must be destitute of knowledge after death; for to say of something that never possessed knowledge, while alive, that it shall be destitute of knowledge after its death, would be random talk. (3) While dead, "neither *have* they any more a reward," but Christ says, "Thou *shalt* be recompensed at the resurrection of the just"; so "reward" in death is prohibited. (4) Their *memory*, their *love*, their *hatred*, their *envy*, are "perished." That part of man that loves, or hates, ceases to exercise these passions after death. If they are passions of the soul, the soul cannot survive death as a personality; else its love would not "perish"; or if wicked, its envy would not perish. But at the tenth verse, the affirmation is made—"There is no *work*, nor *device*, nor *knowledge*, nor *wisdom*, in the grave [*sheol*—the state of the dead] whither thou goest."

From this statement we learn (1) that the part of man which engages in "work," possesses "knowledge" and "wisdom," and goes into *sheol*. (2) If only the body goes to *sheol*, the body only possesses knowledge and wisdom, and the soul is destitute of knowledge even in this life. (3) If the soul is the part that possesses knowledge and wisdom in this world, instead of the body, then the soul goes into *sheol*, where there is no knowledge, nor wisdom. If the soul enters *sheol* as a living personality, it must possess an unconscious life, and *sheol* become a realm of *ghostly know-nothings*, possessing "no" knowledge. Better be dead than alive under such circumstances. If, to dodge future unconsciousness of the soul, we make the text refer only to the body, we thereby rob the soul of *present* consciousness, and make it unconscious before death; for whatever goes to *sheol* is deprived of knowledge; for to say of something that never possessed knowledge, that it shall have no knowledge after death, would be to talk nonsense. So in trying to prevent this text from teaching the unconsciousness of the soul after death, it is made to teach even its present unconsciousness; and that which knows nothing before death, can know nothing after death. All in *sheol* are unconscious, whether they are souls or bodies.

David tells us, "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. The sentiment contained in this text is this: (1) That which can praise the Lord in this life cannot praise him after death, but goes into "silence." (2) If the body only goes into silence at death, it only could praise God while alive; whereas David elsewhere exclaims, "Praise the Lord, O *my soul*." That which praises God while alive, ceases to praise him when "dead," being enveloped in silence. If an internal man now praises God through the body, and after death praises him more perfectly than ever, then the part that praises God never ceases to praise him. (3) Death prevents that part from praising God which once praised him. Is it the soul alone, or the body alone, or both jointly? If the latter, death stops both, and hushes them into silence till the resurrection.

The Psalmist thus speaks of man in death: "His breath goeth forth, he returneth to his earth; in that very day his *thoughts perish*." Ps. 146: 4. Death stops the thoughts of men. While the mind lives and acts, thoughts will continue to exist. But when the powerful hand of death kills the *thinker*, his thoughts perish with him. Mind is so connected with the body as to keep pace with its changes from feeble infancy to the summit of ripest manhood; and then retrogrades to second childhood. When a child, he thinks childish thoughts; when a mature man, he puts away childish thoughts; when the basis of a strong mind is impaired, his thoughts become weaker; and when that basis is utterly paralyzed by death, his "thoughts perish." It is not a personal soul within man that thinks for him, but man himself is a thinking being. If thoughts come only from a personality within man, which deserts man at death, and thinks on more clearly than ever, the thoughts of the real thinker could not perish; but inspiration affirms they "*perish*" under the stroke of death. Agreeable to this, Job testifies concerning man in death, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. So utterly unconscious is man in death, that he is unmoved by either the prosperity or adversity of his offspring; "He knoweth it not," and why? The state of dreamless slumber alluded to in the twelfth verse is a sufficient cause. "Man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." They sleep the sleep of death, and their slumbers will be undisturbed till the heavens pass away with a great noise, at the coming of a mighty One, who is "the resurrection and the life."

Wm. Sheldon.

THE YEAR-DAY SYSTEM.

Much as I desire to avoid controversy, it is necessary for me now to observe that, for a long time, it was taken for granted as an axiom not to be disputed, that a *day* in prophetic language stands for a *year*. But, when, even superficially examined, there appears not so much as a shadow of foundation for this extraordinary assumption; and it is a most serious offence for any man, without express warrant, thus to alter the plain words of holy Scripture, and in effect, to assert that the Lord God does not mean what he says. He says, "days;" and who will venture to change it into "years" without either warrant or necessity?

Numbers 16: 24, and Ezekiel 4: 6, are usually appealed to by the advocates of the the "year-day" system, as triumphant proof of the principle for which they contend. "The Israelites were to wander forty years in the wilderness in reference to the forty days that the spies searched the land. And Ezekiel was to lie upon his side a certain number of days, to signify the years that Israel was to be punished." But the fact is that these examples tell entirely against, instead of in their favor. For they show clearly that wherever it was intended that a day should represent a year, the Lord God did expressly make it known to his servants, and did positively enjoin it. "Lo, I have appointed thee each day for a year;" showing clearly that this was a special appointment.

But is this "special appointment" for a special occasion any reason that a day must always stand for a year? Surely to make any such assertion is a violation, not only of Scripture, but of common sense. Besides, its advocates do not apply this principle to all cases, but only to some of the promises; that is, in fact, where it suits their own favorite theories to do so. But if a principle be good in one cause, it is good in all. If a day stands for a year in prophecy, then it must so stand also in history, especially as one, at least, of the above examples is taken from the historical books; then see what confusion would ensue! Grammarians say, "The exception proves the rule." Now, common sense would decide that "a day for a day" is the rule; and "a day for a year" the exception. But no; these interpreters assert that "a day for a year" is the rule; and yet, strange to say, they mak the "exceptions" infinitely to exceed the rule in number; for they only apply their rule in a very few—some half-dozen cases.

The seventy weeks of Daniel (chap. 9) have also been pressed into the controversy. "These weeks," they say, "are proved by the event to have been weeks of years, therefore a day stands for a year." But in this instance it is impossible to acquit those advocates of what logicians call the "*suppressio veri*"—suppression of the truth; for they themselves know perfectly, and unfairly conceal the knowledge from their readers—that the "weeks" of Daniel are not ordinary weeks, but simply "Hebdomads," i. e., periods of seven, and might be hours, or days, or months, or years, or centuries, or any other division of time. The event only could decide which; and the event has shown them to be "Hebdomads" of years.

The first to question the "year-day" system was the Rev. Mr. Maitland, whose pamphlet fell like a bombshell amongst the interpreters of his day, scattering and demolishing all their theories. His pamphlet was published many years ago, and has never been answered, simply because it is unanswerable. Such replies as were attempted consisted merely of personal abuse, and declamatory appeals to popular prejudices. Mr. Maitland's arguments from Scripture, reason, and common sense, are perfectly irresistible, and as impossible to overturn as the position that two and two make four. Since then, many other writers have likewise demonstrated the unsoundness, indeed, palpable absurdity of the "year-day" system; and, amongst others, the Rev. W. De Burgh, whose most valuable works on prophecy the student may consult with equal pleasure and advantage."

[The above is transcribed from pp. 253–4 of the Rev. W. Ker's very valuable book on the "Prophecies of the Last Days." We inserted a short paragraph last month from the same source on the same subject, since which, Mr. Ker has suggested to us the propriety of laying before our readers some of the proofs which guided him to a conclusion on the matter. We do so with pleasure, and we take this opportunity of saying that a careful perusal of the entire volume will amply repay the time it requires.—*Ed. R.*]—*Rainbow.*

For the World's Crisis.

FAITH MANIFESTED BY WORKS.

"But wilt thou know, O vain man, that faith without works is dead."—James 2: 20.

In the language of all the inspired writers, faith is urged upon us as a necessity and power; without which it is impossible to please God. But the apostle James, who admonishes us to a most practical course of conduct, declares that "faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works; shew me thy faith without thy works, and I will show thee my faith by my works." The truth of which statement the consistent reasoner will readily affirm. An objection however may arise. That by the law of faith alone, boasting only will be excluded; that Paul says, "Not of works, lest any man should boast." "That a man is justified by faith without the deeds of the law." Eph. 2; Rom. 3: 28. But the objector will here see, as also in many other places, that the apostle is arguing grace, rather than law; the grace freely given us under the new covenant; and that he by no means desires to render the law without effect; for he says, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31.

The question may be asked, How do we establish the law through faith? Answer. "Faith will have its perfect work." It is a work of love; brings forth fruit meet for repentance; turns the heart of man to God; and trusts on him as a rewarder of them that diligently seek him. Paul exclaims, "Faith works by love." And Jesus says, "If ye love me, keep my commandments." Here is the beautiful consistency of faith. Working love in the soul, and love toward God induces us to keep his commandments.

In the christian character, faith, love, and keeping the commandments, must be established and exercising graces. We cannot begin to build upon works. Faith must be the foundation; works the crowning excellence, that they may testify visibly the effect that produces them. "By their fruits [works] ye shall know them." "A good tree cannot bring forth evil fruit." And faith in its pure and elevating influence is the only seed, rooted and grounded in the truth, that yields the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Let us strive for an increase of faith like this, that we may dwell in the Spirit. Says the apostle, "If we live in the Spirit, let us also walk in the Spirit." Enter into that rest that dispels all doubt, banishes fear, and is finally rewarded with eternal life.

S. T. Wheelock.

For the World's Crisis.

BEHOLD HE COMETH.

"Behold I come quickly; and my reward is with me to give every man according as his work shall be."

What a beautiful sound to a christian; how it refreshes a follower of Christ; but what an unpleasant sound to one who is not a follower of that blessed Shepherd. Yes, what a beautiful thought to know that he is soon to be here. Then the lambs of his flock will have their rewards. How important that our work should be worthy of that reward. That blessed day will soon arrive when he will appear with his holy angels; when the heaven and the earth shall pass away, but his word shall not pass away. When the chief Shepherd shall appear, then shall the righteous shine forth as the sun in the kingdom of their Father.

Dear reader, are you one of those who are going to shine forth as the sun in that glorious kingdom? If you are not, O how miserable will be your case in that great and glorious day. Perhaps you are a person whose hair is whitened with age; if so, thanks to God that your life has been spared. Whether old or young, if you have never yet known what it is to become a follower of that blessed Savior, I beg of you to come at once to Jesus, and seek for pardon. He will receive you just as you are. Perhaps you are one that is well off in regard to wordly goods, and have a good time, and think you do not need any thing more; if so, you are greatly mistaken. I ask you, my dear friend, where will you stand if you neglect so great an offer? "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. Are you intending to be one of those who shall be destroyed by fire? I beg you, dear friend, to flee from the wrath to come; place yourself so you will be able to stand in that great day. "Now is the accepted time." Will you come to this blessed Savior? Fidelia Belcher.

Fayville, Mass.

For the World's Crisis.

"PEACE! PEACE!"

The apostle spoke not in vain when he uttered those mysterious words attending the approaching judgment: "For when they shall say peace and safety, then sudden destruction cometh, and they shall not escape." The nations have caught the sound, and from the halls of legislation throughout the world the cry goes up, "Let us have peace"; and the anticipated response of the numerical world-wonder "beast" comes, "The empire is peace." The barefooted Carmelite catches the sound, but with bated breath says the "Lord may have said war." Hear him:

"As those days draw nigh, as in the days of Israel's calamity, men cry peace! peace! But the Lord has perhaps said war! The monarchs go about one to another calling each other brother; and then, as if they doubted it, saying it over again. The people do but make echo to their kings. From the coasts of the Atlantic to the shores of the Mediterranean, interests in coalition protest against war, now by the dull silence of business, now by the noisy complaints of working-men. The talking men and the writing men come to the support of business interests in the name of ideas, and once more (as in the days of ancient Israel) the whole world is crying Peace! And yet, as under some overhanging storm, we seem to feel the thunder in the air, so the people vaguely perceive in their atmosphere that terrible gathering of electricity which Christ has spoken of as 'rumors of wars.'

"Son of Bethlehem! Father of the age to come! Prince of peace! O grant us that peace which is peace indeed! Scatter these 'rumors of wars,' save each nation by itself, regenerate France by her own children! So grand she is even yet, so peaceful and so prosperous she might be, if only left to her own instincts. But if it is too late—great God, if in thy wisdom thou hast otherwise ordered, then bring back to us on the battle-field that faith which on the battle-field we first received; that faith which made us great, but which it is sought to ravish from us. Pour out in war the blood of our young men, too precious to dry up in sterility, or be corrupted in the pleasures of an unworthy peace. Leap from the scabbard, thou sword of the Lord and France, and do thy work. Do it speedily, and do it to the end."

What hath inspired so vast a policy in the mind of Fr. Hyacinthe? The answer is at hand. The "Apollyon" or "Napoleon policy." How cheering to the weary pilgrim to look upon these prophetical guide-boards amid the perils of the shore. Bride of the Lamb, arise, put on thy beautiful garments, for He cometh.

H. Pratt.

For the World's Crisis.

WHO IS ON THE LORD'S SIDE?

Exodus 32: 26.

Are those who make long prayers, and all their prayers in public, on the Lord's side? Are church fairs and church festivals on the Lord's side? Was popular opinion ever on the Lord's side? Is modern theology, as proclaimed from the lips of D. D.'s, on the Lord's side? Are the so-called orthodox churches, and do they exert an influence on the Lord's side? Is the doctrine of eternal torment on the Lord's side? Are moderate wine drinkers on the Lord's side? Are those who roll tobacco as a sweet morsel under their tongue, or inhale its smoke as if it contained more oxygen than pure air, or snuff it up their nostrils as if it were some fragrant perfume, on the Lord's side? Are they who take more pains to promise than to perform, on the Lord's side? Are they who lay up more treasures on earth than in heaven, on the Lord's side? Are those who use the property of God for selfish purposes, instead of using it for the support of the gospel, and the advancement of the Redeemer's kingdom, on the Lord's side? Are those who put on religion for a Sunday garment only, on the Lord's side? Are those who profess much and love little, do little, on the Lord's side? Are those who are more careful to entertain themselves than strangers, on the Lord's side? Are those who talk more Christ in a day than they get in a year, on the Lord's side? Are those who pretend to believe in the soon coming of Jesus, but put their money so deep in their pockets that charity never can find it, on the Lord's side? *Am I on the Lord's side?* A. L. Adams.

Adamsville, W. Va.

For the World's Crisis.

"THE NEW EARTH."

Translated from "Young Stilling," a German Commentator, in 1796.

"When the harlot woman, the beast out of the bottomless pit, with the false prophet, the dragon himself, and last of all, Gog and Magog, shall have been overthrown, and forever received their doom, then also sin and death must be forever utterly destroyed. But this last is not possible so long as the present condition of our earth, with its atmosphere, if our own corruptible body and the whole physical nature continue. Therefore will God, after the termination of the great week of six thousand years, and a Sabbath of one thousand years, inaugurate a new reformation of the physical nature, or a new creation. The whole earth with its atmosphere will be purified, and cleansed by fire, and receive a heavenly form and surface; and in consequence hereof, the atmosphere will also become pure and etheric. And as the body of man, after his resurrection, will be immortal, incorruptible, and glorious, so will our present earth be, and all her products will be of a refined nature. Then there will also be no more seas and oceans, but the also refined water will moisten the then paradistic fields in the form of springs, brooks and rivers, clear as crystal.

"All this proves, without the possibility of a doubt, that redeemed mankind will for all eternity dwell upon this our globe, and that then heaven will in the fullest sense of the term be on our earth. So John saw a new heaven and a new earth, without sea, all new, without any sin, every thing perfect and in paradistic beauty. At the same time he saw also the new Jerusalem, the eternal capital of the people of God, coming down from heaven, whose description we read in chapter twenty-one, from verses ten to twenty-seventh.

"Now, after our whole earth and all the inhabitants of this new earth have become immortal and incorruptible, there is also need of a new and incorruptible city; and this is the heavenly Jerusalem, the mother of all, that has ever, in a literal as well as in a figurative sense, been called Jerusalem. John sees this city in all her splendor coming down from heaven; for so long as corruption, sin and death yet reign upon the earth, this heavenly residence of the King of all kings could find no place thereon; but now the time has come, when the glorious city, prepared as a bride for her bridegroom, comes down upon the new earth, where she forever will remain as the universal capital of redeemed mankind, and the glorious residence of our King Jesus Christ."

L. Reimer.

THE USE AND VALUE OF THE TERM "AION."

The reason which gives to this word *aionian* what I do not scruple to call a *dreadful* importance, is the same reason, and no other, which prompted the dishonesty concerned in the ordinary interpretation of this word. The word happened to connect itself with the ancient dispute about the duration of future punishments. What was meant by the *aionian* punishments in the next world? Was the proper sense of the word eternal, or was it not? The popular argument may be stated thus: The ordinary construction of the term *aionian*, as equivalent to everlasting, cannot possibly be given up when associated with penal misery, because in that case, and by the very same act, the idea of eternity must be abandoned as applicable to the counter-bliss of Paradise. Torment and blessedness, it is argued, punishment and beatification stand upon the same level; the same word it was, the word *aionian*, which qualified the duration of either; and if eternity in the most rigorous acceptation fell away from the one idea it must equally fall away from the other. Well, be it so. But that would not settle the question. It might be very painful to renounce a long-cherished anticipation, but the necessity of doing so could not be received as a sufficient reason for adhering to the old unconditional use of the word. The argument is, that we must retain the old sense of eternal, because else we lose on one scale what we had gained upon the other.

Meantime all this speculation, first and last, is pure nonsense. *Aionian* does not mean eternal; neither does it mean of limited duration; nor would the unsettling of *aionian* in its old use, as applied to punishment, to torment, to misery, etc., carry with it any necessary unsettling of the idea in its application to the beatitudes of Paradise.

What then is an *aion*? In the use and acceptation of the Apocalypse, it is evidently this, viz: the duration or cycle of existence which belongs to any existence, not individually for itself, but universally in sight of its genus. Man, also, has a certain *aionian* life, possibly ranging somewhere about the period of seventy years assigned in Psalms. This period in such a case merely represents the *aion* of an individual; but the *aion* of the race would probably amount to many millions of our earthly years; and it would remain an unfathomable mystery, deriving no light at all from the Septuagenarian *aion* of the individual; though between the two *aions* I have no doubt that some secret link of connection does and must subsist, however undiscoverable by human sagacity.

The crow, the deer, the eagle, etc., are all supposed to be long-lived. Some people have fancied that in their normal state they tended to a period of two centuries. I myself know nothing certain for or against this belief; but, supposing the case to be as represented, then this would be the *aionian* period of these animals, considered as individuals. Among trees, in like manner, the oak, the cedar, the yew, are notoriously of slow growth, and their *aionian* period is unusually long as regards the individual. What may be the *aion* of the whole species is entirely unknown. Amongst birds, one species at least has become extinct in our own generation; its *aion* was accomplished. So of all the fossil species in Zoology which Paleontology has revealed. Nothing, in short, throughout universal nature can for a moment be conceived to have been resigned to accident for its normal *aion*. All periods and dates of this order belong to the certainties of nature, but also at the same time to the mysteries of Providence. Throughout the Prophets, we are uniformly taught that nothing is more below the grandeur of heaven than to assign earthly dates in fixing either the revolutions or the duration of great events such as prophecy would condescend to notice. A day has a prophetic meaning; but what sort of day? A mysterious expression for a time which has no resemblance to a natural day—sometimes comprehending long successions of centuries, and altering its meaning according to the object concerned. 'A time,' and 'times' or 'half a time,' 'an *aion*,' '*aions* of *aions*,' and other variations of this prophetic language are all significant.

Under the old and ordinary view of the Apocalyptic *aion*, which supposed it always to mean the same period of time—mysterious, indeed, and uncertain, as regards our knowledge, but fixed and rigorously certain in the secret counsels of God—it was presumed that this period, if it lost its character of infinity when applied to evil, to criminality, or to punishment, must lose it by a corresponding necessity equally when applied to happiness and the golden aspects of hope. But, on the contrary, every object whatsoever, every mode of existence, has its own separate and independent *aion*. The most thoughtless person must be satisfied, on reflection, even apart from the express commentary furnished by the Apocalypse, that every life and mode of being must have hidden within itself the secret why of its duration. It is impossible to believe of any duration whatever, that it is determined capriciously. Always it rests upon some ground, ancient as light and darkness, though undiscoverable by man. This only is discoverable, as a general tendency, that the *aion*, or generic period of evil, is constantly toward a fugitive duration.

The *aion*, it is alleged, must always express the same idea, whatever that may be; if it is less than eternity for the evil cases, then it must be less for the good ones. Doubtless the idea of an *aion* is in one sense always uniform, always the same. Arithmetic could not exist if any caprice or variation affected these ideas—a tenth is always more than an eleventh, always less than a ninth. But this uniformity of ratio and proportion does not hinder but that a tenth may now represent a guinea, and the next moment represent a thousand guineas. The exact amount of the duration expressed by an *aion* depends altogether upon the particular subject which yields the *aion*. It is, as I have said, a radix; and like an algebraic square-root or cube-root, though governed by the most rigorous laws of limitation, it must vary in obedience to the nature of the particular subject whose radix it forms. Meantime, as the summary of what I have written on this topic, accept these three propositions:

1. That man who allows himself to infer the eternity of evil from the counter-eternity of good builds upon the mistake of assigning a stationary and mechanic value to the idea of an *aion*; whereas the very purpose of Scripture in using this word was to evade such a value. The word is always varying for the very purpose of keeping it faithful to a spiritual identity. The period or duration of every object would be an essentially variable quantity were it not mysteriously commensurate to the inner nature of that object as laid open to the eyes of God. And thus it happens that everything in this world, possibly without a solitary exception, has its own separate *aion*: how many entities, so many *aions*.

2. But if it be an excess of blindness which can overlook the *aionian* amongst even neutral entities, much deeper is that blindness which overlooks the separate tendencies of things evil and things good. Naturally, all evil is fugitive and allied to death.

3. I separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole Being, viz: to God; and derivatively to all others according to the interest which they can plead in God's favor. Having anchorage in God, innumerable entities may possibly be admitted to a participation in the divine *aion*.

But what interest in the favor of God can belong to falsehood, to malignity, to impurity? To invest them with *aionian* privileges is in effect, and by its results, to distrust and to insult the Deity. Evil would not be evil, if it had the power of self-subsistence, which is imputed to it in supposing its *aionian* life to be co-eternal with that which crowns and glorifies the good.—*Abridged by James H. Whitmore.—Advent Christian Quarterly.*

For the World's Crisis.

IS DEATH A FRIEND?

O death, death, art thou a friend, come to tear from my arms this precious babe, so dear to us all? Only an angel, sent from the high courts of heaven for the little lamb, to bear him so tenderly to the waiting arms of the blessed Jesus? Shall a jeweled crown encircle the pure, young brow? Shall the chubby hands hold a golden harp, whilst my angel baby's spirit shall hover near me? Is it the voice that Jesus sends to call my Edward to his arms?

Preposterous! Away with your heathen dogmas. Good old Abraham said, "If I be bereaved of my children, I am bereaved." This was the language of my heart, as I looked upon our dying infant. "If a man die, shall he live again?" "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Ever since I was nine years and six months old, I have loved the blessed Son of God; although during some of the intervening years, I have followed him afar off; and again have found him the chiefest among ten thousand, my rock, refuge, and shield. Yet he never looked so precious, so unspeakably lovely, as in that lonely night-watch when my little one was fading; the rosy cheek becoming livid, the beautiful blue eyes sunken and deathly, and the chubby hands folded over the guileless young heart. Could I have it so? Was he "going to be an angel"? No, no; but the sure promise, "He shall rise again," comforted me. Such a view of my Savior, and the gift of God—eternal life, through his death, burial, and resurrection, I never had before. Would I could find words to describe it. I was comforted somewhat, and enabled to carry the darling sleeper in white garments, and silently lay him in his coffin, to await the resurrection morning. S. V. Whitaker.

Marlboro, Vt.

— Aim to do some permanent good, that your existence may be crowned with [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 26, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ J. M. SNOOK—The Crisis has gone regularly to you and Sr. Bedell. Have sent again.

☞ ELMER P. SHEPPARD—Please let us know where your paper now goes.

☞ M. G. S.—It will be sent the 28th.

☞ We have now a good supply of "*Admonitions*," by I. K. Lombard. Price by mail, postpaid, 15 cents per dozen; 75 cents per hundred.

☞ TO OUR SUBSCRIBERS.

Since the adoption of our present system of mailing the *Crisis*, we do not, as formerly, send out bills of indebtedness to those of our subscribers in arrears; as with our present arrangement, every subscriber has his or her name, with the date of the month and year to which they have paid, printed on a *yellow slip* of paper, which is attached to each *Crisis*—either on the margin of the same, or on the outside wrapper.

Now there are a large number of subscribers who have failed, or neglected, to keep their subscriptions paid up as they should. We earnestly request *all* to examine the *yellow slips*, and see just how their account stands, and then remit to the office accordingly as soon as they can. AG'T.

ALL INVITED.—The sacrament of the Lord's Supper will be administered at Library Hall, Chelsea, Ms., Wednesday evening, Feb. 2nd, at 7 o'clock. All christians are invited to be present.

L. BOUTELL.
M. GRANT.

LAWRENCE.

We spent Sabbath, Jan. 23d, with the church in Lawrence, and had a good time. There is life in that church, and many of its members are seeking earnestly to be real christians. Large audiences attend their meetings, and listen with marked attention. Seven rose for prayers, and several gave stirring testimonies.

TRACTS.

We have some liberal donations for the tract fund, which have gladdened our hearts. We are made glad because it makes others glad. Donations to the tract fund are no benefit to any one connected with the Crisis office, but they are a benefit to those who receive the tracts. The more tracts we are able to give away, the more free work is done; but it is done *cheerfully* for the Lord. We have true men in the office—Brn. A. P. Moore, and C. Goodrich—who love their business, and will not grumble if their labors are increased by sending out more free tracts to those who are thirsting after light on the blessed hope.

Let all who can, send something to help in the free distribution of tracts.

WHO WILL HELP?

Bro. S. Wyttenbach, Evansville, Ind., writes Jan. 5th, 1870:—"After searching many years for 'light, more light,' I at last found it in Adventism—the last place where I expected to find it. I was brought up in the Methodist Episcopal church, and led to believe the less one meddles with prophecy the better; but, after searching long for more light concerning our times, I at last found it in an expository treatise, which demonstrated to my mind clearly and convincingly the truth of the pre-millenial advent of Christ. Ever since, I have had an unquenchable desire and conviction of *duty*, to become a missionary to disseminate the doctrine of the speedy coming of Christ. I have none to sympathize with me. My relatives, friends, and the members of most of the Protestant churches, turn a deaf ear to this solemn and all-important truth, that Christ is coming speedily.

I am poor. I have spent much time in studying the prophecies lately, and my means are all exhausted. As a final resort, I have concluded to write you, in order to see whether you could and would render me any assistance, by sending me papers, tracts, pamphlets and books. I think a great and good work could be done here in a short time. If I only had tracts to distribute, I think I could soon organize a self-sustaining society. I have been living mostly on bread and black coffee, in order that I might have time and means for studying the prophecies. I have studied much and prayed much lately about this subject."

A GOOD WORK.

Bro. Wm. Mellen, 11 Blossom Court, Boston, spends his time in visiting hospitals, houses of correction, alms-houses, homes of the poor, jails, and other places where kind words and prayers are needed. We learn that he spent Sabbath, Jan. 16th, at the House of Correction in Ipswich, and visited fifty-one cells. He afterwards preached to them, when fifty-five rose for prayers, and subscribed to the following:—

"Mr. Mellen: Please remember us in your prayers, that we may become followers of Jesus, for we are sick of sin."

Let others pray for them. Would that there were more like Bro. Mellen. For about eleven years he has been engaged in this noble work. Pray for him.

STRIKE IN FRANCE.—The French working men are having an important strike at La Creusot, which is one of the greatest iron manufacturing towns in Europe. The strike is occasioning heavy losses to their employers, and is becoming more and more severe. A military force of two thousand infantry and [illegible] have been [illegible] among the strikers, and other troops are on the way.

TWO QUESTIONS.

BRO. GRANT:—I have two questions to ask. First, I see by the Crisis that *soul* is breath. And you say in your works that *spirit* is breath; then what is the difference between soul and spirit?

The next is, that every man must give an account for the deeds done in the body, whether they be good or bad. A man of few sins and a man of many are to be burnt up. I know that this text sets aside the hell torments, but how can you reconcile this text with a God of love and a God of justice? I ask for information. J. DALEY.

Baltimore, Md.

The Hebrew word *nephesh*, rendered soul in the Old Testament, occurs seven hundred and fifty-two times, but it is not rendered spirit once. The Greek word *psukee*, rendered soul in the New Testament, occurs one hundred and five times, but is not rendered spirit once; therefore soul and spirit are not synonymous terms. The word *nephesh* is once rendered *breath* in the Old Testament, in Job 41: 21, where we have a description of the leviathan, as follows: "His *breath* [*nephesh*] kindleth coals, and a flame goeth out his mouth." It would be as proper to render the passage his *soul* kindleth coals, as to render it his breath. The verb from which *nephesh* is derived signifies to breathe, or to blow. It expresses the act of breathing.

Again "his soul" is equivalent to himself, he or him; and the same word *nephesh* is rendered in all these ways. Hence it would be correct to say *he* "kindleth coals," instead of saying his *nephesh* kindleth them. We do not think this one example in Job 41: 21, where *nephesh* is rendered *breath*, proves that *nephesh* means the same as *ruah*, the word commonly rendered breath and spirit in the Old Testament.

Suppose that, instead of destroying the finally impenitent, God should torment them eternally; how could such a view be reconciled with God's love and justice? The least sinner would then be tormented eternally, and the greatest no longer. Does this look like justice? How could the eternal torment be reconciled with the love of God?

When God destroyed the Sodomites, he gave an example of the manner in which he will finally destroy the wicked. Peter says, God turned "the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an *ensample* unto those that after should live ungodly." In the "example," we do not find that the different sinners were *tormented* according to "the deeds done in the body;" but all were destroyed, or burnt up alike, and together.

If the punishment was *death*, would it be *unjust* to kill a very wicked man as quick as possible? All civilized nations do this when they execute a man for murder. He is either shot dead at once, dropped from a platform so as to break his neck, or the head is severed from the body by a single stroke of the guillotine. If long torment was introduced by a mangling process of killing, it would become cruelty, as is sometimes practiced by heathen nations. When *death* is the penalty, justice, love, and mercy require a hasty execution.

Inasmuch as it would be in harmony with the principles of justice to kill quickly a very wicked man, when his punishment was death, would it be any less an act of justice to kill quickly one who had not committed as many crimes? When we turn to the "ensample" at Sodom, we find all classes of sinners destroyed *quickly* by fire and brimstone. They could not breathe more than once or twice in those elements, before death would take place. The destruction of Sodom was an act of love and justice, as truly as will be the final destruction of all the wicked in a similar manner. The Lord was as merciful in the days of Sodom's overthrow as he is now. And, according to the "ensample," love and justice require the *speedy* execution of all classes of sinners.

SAUL AND SAMUEL.

BRO. GRANT:—Will you give me, through the Crisis, a comment upon 1 Sam. 28: 14? "And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived it was Samuel, and he stooped with his face to the ground and bowed himself."

WM. PELTON.

In the account of Saul's interview with the women at Endor, we have a record of a spiritual manifestation such as are common at the present day. In the third verse of the chapter we read: "Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city."

After the death of Samuel Saul got into trouble with the Philistines; but he had so far departed from the Lord, that he could get no answers to his petitions. In this condition he sought a woman who had a familiar spirit. The record reads as follows:—

"And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."—1 Sam. 28: 4-14.

Why did Saul go to a woman that had a familiar spirit? Because that spirit, or demon, had a part to perform in the manifestation. His work was to present to his medium—the woman—a mental picture of the person with whom Saul wished to communicate; let her describe what she saw, so as to convince Saul that she saw Samuel, and then the familiar spirit would talk through his medium—the woman—what he thought Samuel would be likely to say, if he was really present. In this way the demons sought to get control over those who consulted their mediums, just as they do at the present day.

After the demon had presented to the woman mental pictures of "gods ascending out of the earth," Saul feels anxious to know if she has seen Samuel. The demon then changes the sight, and she sees "an old man, . . . covered with a mantle." Yet, all this time the real "Samuel was dead," and buried at Ramah, some sixty miles from where the woman was operating with her "familiar spirit," who knew how Samuel looked, and was dressed when alive, and had only to form a mental picture of him, and present it to the woman, just as a mesmerizer presents mental pictures to his subjects. Had Saul inquired of the woman where she saw the gods, and Samuel with his mantle, and ventured to have stepped to the spot and given it a careful examination, he would have found no gods, Samuel, nor mantle present, any more than we find the substance in the place of the shadow. After the woman had described what she saw, "Saul perceived [from her description] that it was Samuel." Saul did not see Samuel. Why not, if he was really present?

After the familiar spirit had presented a mental picture of Samuel to the woman, and had gained Saul's confidence, he proceeds to speak through his medium—the woman—what he thought would be most likely to make Saul think that Samuel was actually present.

THE CHRISTIAN UNION.—Is the name of an independent weekly journal, claiming to be unsectarian, published by J. B. Ford & Co., 39 Park Row, New York, at $2.50 a year. It is for *christians* of all denominations. Henry Ward Beecher is Editor-in-chief. It contains sixteen pages, large quarto size, and is neatly executed.

THE MANUFACTURER AND BUILDER is a valuable monthly for mechanics, well illustrated, and ably conducted. It has thirty-two large quarto pp. It is published by Western & Co., 37 Park Row, N. Y. Price $1.50 a year.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

For the World's Crisis.

CHICAGO.

Dear Crisis:—Your friends here still live. Yes, and more alive than ever before, for they are continually drawing water from the wells of salvation. This being so, it is inevitable that good results should be witnessed. For some months there has been little of what is ordinarily understood as "special interest," but there has been an appreciable deepening of the religious current; a gradual growth in grace and power; so that to-day we believe nearly every one interested in and acquainted with the progress of the cause in Chicago will say there is very much to encourage. The spirit of unity prevails, and a desire for the salvation of souls is becoming, at least with some, the absorbing thought.

The correspondence of our papers very often misleads readers by its high coloring of common-place events, and results in disappointment to those readers when they get a personal acquaintance with the facts. The intention of the writer may be good, but he is misled into an exaggerated idea of that of which he writes. We will try to avoid that mistake. It is true, though, that some of God's people here have been brought through trials to enjoy a higher walk, and, from the grave of loved ones, the sick bed, or the disappointment of earthly hopes, have come nearer the throne.

Why should n't we live near God? 'T is his hand that feeds and protects us; 't was his love which moved to the salvation of our souls from death; and at the end he has promised to give us the victory. Yet, some deny him; some follow a great way off; and others the Lord has somewhat against because they have left their first love. Jesus is wounded in the house of his friends; his name is forgotten, and his cause is dishonored. Religion's covering is seen on the devil's back, and where all belongs to Christ, the world is master, and holds a mortgage on precious souls, for which the "price of blood" has been paid by Jesus.

Why should n't we stand up for the *truth* in theory, and the *true* in practice, when the mass of those who have a name to live are dead? O, if Jesus and his word ever needed firm friends, they do now. How it touches our sympathy to see the already grief-burdened Savior pierced anew so heartlessly by those who say they are his followers; and how it stirs the mind and hand to activity in the cause of the Lord, when we see it waning for want of faithful supporters. We must, dear ones, be *all* on one side or the other. If we make the choice ourselves, and elect to stand among the tried and pure ones, then the coming day will not have any terror for us; but, oh! how sad it will be to see those who have hoped to reach the kingdom, but have still all along been undecided, standing with one foot in the narrow way, and the other in the death road, at last forced to take the position they hoped to avoid, and the decision *they* failed to make, made for them.

"Wise as serpents and harmless as doves." Don't forget the instruction; and while we defend the truth, and do our duty, let us be *gentle*, full of love and faith, and so by our example hold up Jesus. J.

Chicago, Jan. 14th, 1870.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$287.07
R. R. Holbrook	5.00
E. W. Latham	.70
Sarah Taylor	1.00
Mary S. Barker	1.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$40.06
Lydia Shipman	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$555.65
J. B. Morgan (payment of pledge)	10.00
S. L. Hubbard " " "	2.00
Mrs. A. A. Munger	1.00

S. N. A. CAMPMEETING FUND.

(*To help make up the deficiency in the receipts.*)

Previous acknowledgments	$102.00
C. S. Sherman	50.00
G. H. Bundy (payment of pledge)	5.00

For the World's Crisis.

CHELSEA CONFERENCE.

The late session of the State Conference at Chelsea was an exceeding good meeting. It commenced well, and grew better every day till its close. The peculiar characteristics of the meeting were love and good fellowship, and quite an interest for more effort for the salvation of men by the preaching of the gospel, where the door could be opened.

Those who attended were made as comfortable as possible by providing for them in the lower hall, so they could readily attend all the prayer-meetings, which were spiritual and lively, and added to the interest of our meeting. The preaching was excellent, and adapted to the times. All said it was good to be there. And I am happy to say it has left us in a better condition than before the meeting. These conferences of days, if we had more of them, would be better for the cause of Christ.

But there is a culpable neglect on the part of the brethren, in making an effort to attend them. They might be made an agency of great good in the State. I hope when one is called in the future, all will attend and help forward the good work. L. BOUTELL.

For the World's Crisis.

GOOD TIDINGS FROM HOME.

Letter after letter has reached us, of late, from Concord, N. H., bearing such good news, that we cannot help feeling to exclaim, Oh that we, too, could have enjoyed the conference meetings, and met the dear children of the Most High, as they blended their voices in songs of praise to his blessed name. A little while since, and many harps were hung on the willow, because of the coldness and division among the flock. We saw it, and were sad. But while at Alton Bay camp, what a good work was commenced, and it did our heart good to behold the spirit of love and union that characterized the social meetings, held in the Concord tent; and bless the Lord, we still hear the good work goes on.

It was then our privilege to go home and spend a few weeks, and how different the church atmosphere seemed from what we had sometimes felt it. We labored pleasantly in both meetings, and among the children, with Sr. Mellen, and the Lord still poured out his Spirit, and from night to night we enjoyed a feast, first at one house, then the other. For all this we sincerely thanked the Lord; and though it so soon came time to bid adieu to loved ones, and return to the mission field, where toil, privation, and danger awaited us in this great city, to be isolated and alone, though surrounded by thousands of people, our heart still lingered with the loved ones, with whom we had taken such sweet counsel, and we have been continually hearing just what we expected to, that the blessed work "still goes on." Love and harmony prevails, and sinners are being converted. To all who have sent us such word, we have long desired to respond, and now do so by saying, Glory be to God in the highest. Let us be ever faithful to him, and let our light shine as those who are looking and waiting for our Lord.

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13: 12.

"And when that bright morning in splendor shall dawn,
Our tears will be ended, our sorrows all gone;
The saints then immortal in glory shall reign,
The Bride and the Bridegroom forever remain."

Pray for those whom the Master has bidden to go out at the eleventh hour, and compel them to come in, that his house may be filled; for the time is fast approaching when the guests will all be chosen, and the Master will rise up and shut the door. We grow weary and worn now; but we are calmly looking forward to that time for rest, when Father's family will all be gathered, to part no more.

Yours in the Lord, M. E. DOW.

New York, Jan. 14th, 1870.

For the World's Crisis.

AN EXPLANATION AND APOLOGY.

While I was in the east last fall, I was solicited by authorized members in various churches, to come and spend some time in preaching to them. I then purposed to visit the east again during the winter, at which time I would favor as many as possible, intending to arrange my appointments long enough beforehand to secure an open door. Circumstances unavoidable seemed to forbid my coming at all, and when at last I decided to come, it was at a late hour, only giving me time to reach the quarterly meeting in our association, with no arrangement for further appointments.

On my return to Boston, I hastened to the office of the "Crisis," and carefully looked over the list of appointments, and found that the churches in Maine, New Hampshire, and Mass., where I had been solicited to come, were supplied for two and three weeks to come. I felt that the Lord would have me return to my field in the State of New York, where the cry comes constantly, "Come over and help us."

I trust this will serve as an apology, and release me from the obligation I am under to those to whom I made a conditional promise, that I would remember them should the Lord guide my steps eastward. I am still in the work, and at the work, which claims my highest ambition and noblest affection. I left the State of New York after a series of meetings in four different places, not having visited the spot which I call home for more than eight weeks. God's ways are not our ways. May it be mine ever to be found walking in his way, and doing his work. One of olden time said, "And being in the way the Lord led me;" and truly if we are "in the way," we shall be led aright, though it may be in a way that we know not. Let us still trust the hand that doeth all things well.

Boston, Mass. ELVIRA S. JENNINGS.

For the World's Crisis.

WARNING.

Brethren and Sisters:—Please remember that hypocrites are not that class of unfortunate persons on whom we are required by Christ to bestow our money and care. Remember that there are those traveling for a living, who claim to be our brethren, and Christ's ministers, who give false names and get money and shelter from our brethren. Last summer one claiming to be Elder Geo. Thomson, of Wis., appeared in various parts as a sick brother, borrowing money to get home; claiming acquaintance with me, and giving me credit for giving him money, which is false, unless he is the impostor who has been prowling about some five years, as an invalid soldier, under the name of Bigelow; who claimed that his mother was an Adventist, and had the pictures of Miller, Himes, and others; lived in New Hampshire; was acquainted with Bro. Grant, Bro. Wellcome, and others, who had aided him.

This same Bigelow is the one who now tells of the same acquaintances and friends, and who calls his name Eld. Wm. Sweet, of Minnesota; and tried a game in Bath lately, telling the brethren he knew me, and would like to see me. The Lord seemed to direct me there the same day, and he sought to avoid me; but being obliged to come to the scratch, he left town suddenly, to deceive others perhaps, under another name. Look out for deceivers. I. C. WELLCOME.

MORE RASCALITY.

Although the *pretended* George Thomson has been exposed in the *Times*, and also in the *Crisis*, we learn he still continues his swindling tricks upon our brethren east. His last operations were at Springfield, Mass. George Thomson, the *real* George Thomson, is in Wisconsin; has not been out of the State for months.

We hear, also, of another swindler traveling among our brethren in Maine. His trick is revealed in the following letter:—

"INFORMATION WANTED.—Bro. Himes:—When at Bath, Maine, Sunday, Dec. 26th, I found a man amongst our brethren who called himself Eld. W. Sweet, of Backsville, Brown Co., Minn., whose name is in the list of preachers of Minnesota in the *Times*. He claims to have been in Maine several months, preaching; to have been robbed of his money in the cars, and to be much out of health, and a subject of charity and sympathy. He is some forty years old, light complexion, lame in a leg and arm, wears a moustache, high cheek bones, medium size, weighs one hundred and sixty pounds. His manner, general appearance, and various statements, caused misgivings whether he is Elder W. Sweet. Who can tell us whether Eld. W. Sweet is absent from home? I. C. WELLCOME.

Elder Wm. Sweet is an elderly man—over sixty years of age, and is *not* lame, and was, the last we heard of him, at work in the Lord's vineyard in Western Minnesota.

Will our brethren please remember this one thing: that all western ministers have a certificate, renewed annually, and signed by the proper Conference officers of the State to which they belong. If a man comes along asking for money, ask him for his letters from his conference. If he does not have a certificate of membership in good standing, less than one year old, set him down as an impostor. Be very careful how you give or lend money to strangers anyway; but be sure and ask begging ministers for their letters, and if your suspicions are aroused in any way, write at once to those who are likely to know about the matter. We cannot afford to spend money on impostors.—*Christian Times.*

For the World's Crisis.

WHAT IS THE MATTER?

BRO. GRANT:—I send an extract of a letter from a sister, with some remarks of my own. She says:—

"I am in great perplexity. The Christian church in this place has been holding a protracted meeting for more than five weeks, and there has not been a convert yet. Now the perplexity is this: What is the reason that so little good is done? I never had such feelings about meetings in all my life. When they first talked of having them, I felt to rejoice, and hoped much good might be done, and went to meeting with a great anxiety for the salvation of sinners, and felt like taking right hold in the work, if it should seem to be duty. Well, when I got there all of my anxiety was gone. I felt perfectly indifferent. I thought it was the work of the adversary to keep me from doing anything, and prayed the Lord to help me feel right about it; but it made no difference. When the hour for the meeting came round, it would seem as though I could not stay at home; and as soon as I got to the church, the same feeling would come again. I did not know but what it was prejudice, though God knows I desire to be free from that."

The writer, in speaking of a sermon which she heard, quotes from it as follows:—

"If an angel were commissioned to go to the most distant planet in the universe, and bring from it a grain of sand, and it should take a million of years to go and return, and he was to work until he had gathered every grain of sand in the whole universe of God together, the torments of the damned in hell would be only just begun."

How can any church expect to prosper under such preaching, so opposed to God and his truth? Does God love the poor sinner? if so, will he keep him forever burning, and never burn up? Is this love? Nay, rather let the word stand: "I will early destroy all the wicked of the land."—Ps. 101: 8. "The Lord preserveth all them that love him; but all the wicked will he destroy."—Ps. 145: 20. How important that those who have the truth should hold it up in the love of it. I trust that sister has by this time, with all others, found out that it is not prejudice, and that she must let her light shine. O God, bless all the standard-bearers. Thine for the truth.

GEO. A. STREETER.

NEWS FROM ALL THE WORLD.

ISTHMUS OF SUEZ CANAL—ROME AND THE ECUMENICAL COUNCIL.

The papers are teeming with eloquent descriptions of the opening of the Suez Canal. Supposing that you will not find room for a hundredth part of what has been written, I send the best short quotation that I have seen, clipped from the correspondence of the N. Y. *Times*. It is well worth reading.

POLITICAL ASPECTS OF THE CANAL QUESTION.

Yet a few paragraphs upon the national and political aspects of the canal question, and this series of articles will be ended, unless a few bits of incident and gossip shall remain to be gathered up. A certain silent retributive justice lives, and its hand is sure to deal a return to nations, as well as individuals, for their acts; not always, perhaps, in what we should call an exact proportion, but sufficiently so to indicate the existence of unavoidable laws and principles. Therefore the general sentiment I feel about me may be expressed as: "England and Turkey combined to oppose the inception and completion of the canal; England and Turkey shall suffer through the canal." There can be no doubt that it was largely owing to English influence at first, and to the Sultan's jealousy of the Viceroy afterward, that the sublime Porte so long refused to sanction the firmans of concession. England saw in this enterprise of French capital and French labor more than a commercial undertaking, and England feared the sudden development in Egypt of Napoleon the First's great ideas of empire, and she feared for her supremacy in the East. Between England and the English there is often a great gulf fixed; and thus it was that while many Englishmen greeted heartily the project, and while M. de Lesseps was begging in his famous letter the good offices of the English Ambassador in Turkey, Viscount Stratford de Redcliffe, the influence of the Palmerston Government succeeded, through that very Ambassador, in deciding the Sultan in his obstinacy, which was only broken down at last by the general sense of Europe, as implied in the determined attitude of Napoleon III. And it was engineering England that scouted the plan, and threw every moral obstacle in the way of the projector.

Now, with the opening of the canal, the scoffers are stultified, and the scale seems ready to turn. Not that England is to be less welcome and less privileged in the transit than any other nation, but that a part of her rich trade and carriage is likely to pass from her hands. Italy and Greece are arousing themselves, and the Venetian steamers calling at Brindisi are already anticipating even the swift vessels that ply between Alexandria and Marseilles, although the laborious surmounting of Mount Cenis is still a cause of great delay and cost. The way is now clear for all these keen, quick traders into the East, where their ancestors found fame and fortune, and they mean to avail themselves of the opportunity. Their vessels are new, of light draft, and of great speed, and they themselves have the greatest sympathy with real Orientalism, and the readiest capacity for assimilation with it. The Peninsular and Oriental Company will no longer be sure of a virtual monopoly of the Indian travel, for the Brindisi line only needs a little encouragement to push its boats down through the canal to the Red Sea and the Indian waters; it is already making its mark by a rapid passenger and mail service between Paris and Egypt, and when the municipality of Brindisi shall have ready its new hotel, and the railway shall have laid its track to the pier, nobody who does not love the chopping, churning Mediterranean will hesitate a moment before deciding in favor of this route. To a certain extent France will assume the same position relative to England, distributing from Marseilles as England does from London and Liverpool; but France will not be benefited so greatly as Italy and Greece and Austria. She has a great connection already, while theirs is small; her growth will be slow and theirs rapid. Venice with her boats and her merchants: Milan and Turin with their splendid shops;—Vienna reaching far down the Danubian country, and Athens with her adventurers—these are the cities to profit most perceptibly from the freedom of trade through the Isthmus of Suez, and while commerce must extend its limits and its activity, a portion of their enrichment must still come from a diversion of the privileges enjoyed for so many modern decades by the merchants and shipmen of Great Britain.

The only political event which at present seems possible to connect with this maritime highway, is a conflict between Egypt and the Porte, and the subsequent conquest of Turkey by Russia. It needs no intimate or exhaustive comparison to show that Ismail Pacha, with all his vanities and littlenesses, has yet in him the spirit of an enlightened age, and that he covets for Egypt all the advantages that the railway, the telegraph, the post office, uniform laws, and an immigration of intelligent foreigners can confer; while the Sultan, with his ostentatious splendor, and his precepts of obedience and good governance, has the spirit only of a barbarous boor, and despises the civilized stranger, disguisedly perhaps, but with the rancor of a true Turk. The Khedive's ambition and the fame he has justly won for himself by the marvelously increased production and trade of Egypt, the sting of his professedly docile reply to the letter of the Porte, and the position in which he now stands among progressive men, have evidently aroused the jealousy of the Sultan against a vassal who is likely to become a rival. The rumors from Constantinople begin to take on a warlike tone, and it is not improbable that the Sultan may seek to coerce his viceroy into a becoming submission and stolidity. If this be so the fate of Turkey is sealed, unless her salvation comes from a unlooked-for hand. Russia, chagrined and checked, but unconquered and unchanged by the campaign in the Crimea, will need no better escape than the aid of Egypt, struggling for civilization against Turkey the uncivilized, and her long lines of railways would almost in a day be able to throw into action the armies which she could not move in her last effort to win the domination of the Bosphorus. She will never be contented till Constantinople is here, and, although her rule is a despotism, yet it is a despotism so much more intelligent and moderate than the arbitrary brutality of Turkey, that I, for one, am not ready to believe that any European Power would risk its own peace and material prosperity by another interference in behalf of the Sultan, especially if his effort were tending to the deposition of a Governor who is in harmony with the general sentiment of the age, and a support to the institutions of civilization. Strange enough would it be if, after all, this noble work, whose prospective interests were all in behalf of peace, as M. de Lesseps pleaded in his *Egypte et Turquie*, should be the means of making Egypt a Kingdom and Turkey a Province!

Next may naturally follow some account of

THE ECUMENICAL COUNCIL.

The following is condensed mainly from the Rome correspondence of the London *Times*:—

In the year 50, after the birth of our Lord, some differences having arisen between the apostles Peter and Paul concerning the admission of heathens (Gentiles) in the Christian community, the worldly unknown, poor, and persecuted first Presbyters of narrowly limited christendom met in Jerusalem. Besides Petrus, and Paulus, several apostles belonged to this assembly. Golgotha's bloody hill overlooked them, and many a citizen was yet alive who had been a witness of the gloomy sacrifice achieved on its summit. In what poor wearing, under what simple roof, have these fervent believers met, who, professing self-denying, brotherly love, equality and poverty, were ready to undergo martyrdom for these principles of their divine Master. Now let the scenery change and lead us to the left wing of St. Peter's Church in Rome, where, under the gigantic roof of the grandest masonry of the world, which, laid out in velvet, silk and gold, is converted into a splendid hall, assemble the Catholic bishops of our modern times, dressed up in garments of gaudy glittering gold, surrounded by life guards in splendid uniforms, and attended by innumerable many-colored footmen, in richly gallooned liveries. What apostolic problem does this assembly inspire? Have they not met to seize the fading rule over kings and nations again in a last and desperate effort? Will you find the christian virtues in these proud and worldly minds, who are claiming empire lost and forfeited? Will they aspire to martyrdom who aim at sovereign rule.

Public opinion finding in religious matters no reason whatever for the convocation of this Council, is compelled to suppose it taken in with political ends, and several dispositions lately adopted by the Roman curia seem to fortify such a surmise. None of the Catholic Powers have been invited to send a representative to this assembly, and although such a measure has been taken merely to exclude the revolutionary and unacknowledged Italy, with the rest, still it seems to conceal a yet deeper meaning. Secondly, the strictest secrecy had been imposed on all the congregations, a species of boards, who prepare matters on which the Council will have to decide. What in the world has the Council to do in political matters, if not to condemn, in a solemn and general way, the very foundation of our modern laws, which endeavor to introduce in Europe the principles of liberty? You happy citizens of a free country will scarcely be able to understand that an assembly of priests manifests the presumption to combat, in the nineteenth century, such principles as confessional liberty, civil matrimony, lay instruction, the freedom for scientific researches, the liberty of the press, publicity in all acts of Government, and the representative system. Imagine the difficulties which throng on such an assembly from all sides, in our days, where the positive sciences have attained such marvelous results in natural history, physiology and chemistry; and where the studies of compared philology lead us through the former labyrinths of our history and origin in such an ingenious manner. Will it not be very difficult for this quintessence of clerical learning to satisfy the claim which contemporaneous curiosity is entitled to lay on such an extraordinary meeting of eight hundred bishops? And if now, as it seems more than probable to impartial reasoning, expectation should not be satisfied, the authority of the Roman curia should be lost in general contempt, and the Popedom drowned in universal hilarity.

On due consideration of all the mentioned difficulties which await the future Council, it appears with striking evidence that Pius IX. has placed Popedom in a great dilemma by his vanity, and that the very fact of its convocation hides a vital question.

I have not the time just now to unfold the web of the great party contest that has been silently brewing and the rival forces which at this moment face each other for the first time in the lists. It is indeed a great contest, with far vaster issues at stake than can be taken in a glance. It is not merely points of speculative substance, brave and immediate questions of practical politics, that will be materially affected by what comes forth as the decision of the Fathers now in Council.

The more tremendous an engine is, and the more completely under command, the greater is the responsibility of using it. Thus if Pius IX. could, by a word, overthrow every heretical or schismatical throne in Europe to-morrow, he would certainly hesitate to plunge the world into anarchy, and hand it over probably to a reign of democracy. Small weapons, with small results and a little uncertainty of action, may be used lightly; not so with weapons of precision and deadly force. Even our own statesmen, trained in the school of faction, and well prepared for all the emergencies likely to occur to common politicians, have sometimes found themselves suddenly armed with too large and too willing a majority. What if the Pope should find himself driving a runaway team, one only too anxious to brave the wrath of Emperors, kings and nations, without thinking much of the certain consequences to the charioteer. However, by means of the presidents, secretaries, and under secretaries, of his own appointment; the Pope will always be able to apply the brake as well as to put on the steam; and it may turn out that he has to do the former rather than the latter."

The voting by nations, according to the above programme, is fixed for to-morrow (Tuesday,) and the streets are positively dangerous with Bishops driving about in every direction canvassing for votes. I have been out a good deal to-day, as it happened, in that vast labyrinth between the Tiber and the Corso, and could not think what was the matter. I said to myself I certainly shall be run over by a Bishop at last. I was now told the reason, but I can assure you no county town could be more lively at a contested election.

On the above occasion, the tenth the reports of the preparatory Commissions were delivered to the Council—to the assembled fathers I believe I ought to call them. There is a cry of indignation, strong and wide, I hear, at the contents of these reports, and the Bishops declare that they are treated like children, in what way or ways I shall soon know more. But they are called on to receive in their integrity, and without doubt or qualification, all sorts of propositions, on which it is needless they should be committed. There is a rumor I cannot believe, that one Bishop has been positively frightened away by the sight of the work cut out for him, or something else in the proceedings. Of course, flight in such a case would be leaping down a precipice to escape a bear, for the victims of terror or of conscience would certainly lose his See.

C. COLEGROVE.

For the World's Crisis.

NORTH BENTON.

God has been moving by his Spirit on the people of No. Benton, N. H. We commenced a meeting in the above named place with Bro. T. E. Lang, Jr., Dec. 29th, and held it nearly two weeks. Numbers of the most hardened sinners were converted, many reclaimed, and some baptized. The prejudice of outsiders gave way, and the way of truth seems to be open there. All praise to him who "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

A. A. HOYT.

For the World's Crisis.

REPORT OF THE CONN. A. C. CONFERENCE.

The conference convened according to notice. But few of the preachers and delegates were present; yet from the reports made by them, we found that the cause was by no means without its advocates. The delegates reported union among its membership, and some additions; while the ministry reported good interest where they had labored, with some conversions. Sabbath Schools were found in some places to be in a flourishing condition. The following resolution was offered:

Whereas, it is desirable that the ministry belonging to this conference may so labor together as not to neutralize each other's efforts in the gospel; therefore,

Resolved, That a meeting of the ministry be called at this conference for the purpose of conferring together in relation to the best means of promoting the above object. Passed.

It was voted that the conference issue cer-

tificates of recognition to preachers belonging to the conference in good standing, and a committee was appointed to draft blanks for the purpose. The following resolution was offered and passed:

Whereas, it has been published in the papers throughout the State that Lewis Andrews, of Winsted, is an Elder in the Second Advent church; therefore,

Resolved, That we, the Conn. A. C. Conference, do not, neither have we ever recognized Lewis Andrews as a member of this body, or an Elder in the church. Also the following:

Resolved, That it is the sense of this conference that no church should be entitled to representation in this conference, either by its ministry or by delegation, that is not called an Advent Christian, or a Second Advent church. Passed.

It was voted that we withhold a certificate of recognition from Elder A. D. Flagg until the sitting of the next conference. Adjourned.

G. L. Teeple, Sec. of Conf.

Correspondence.

From Bro. E. O. Allen.

Bro. Grant:—I would like to say something to my brethren and sisters in the love-feast department.

Dear brethren and sisters, I always love to read the out-gushing experience from your pens in the *Crisis*. What little experience is printed is precious, and I hope the testimony on experience will increase. For the first time, I will give you a little of my experience in the *Crisis*, if Bro. Grant will allow it a place.

I entered the school of Christ Jan. 25th, 1835. When I entered, my sins were pardoned, and I was free and happy. My evidence was so clear that I have never doubted but that my sins were forgiven and I then was saved by grace; but I soon learned it was only the first letter in the alphabet of experience. After a very bright and clear season of rejoicing, my next lesson was in tribulation, both in temporal and spiritual things. In my first start, I would not pray about temporal things, for fear of worldly-mindedness; but I soon found my wisdom insufficient to steer my own boat in temporal things, and run her aground, and would have been shipwrecked if I had not turned to the Lord for wisdom and deliverance. In order to get a helping hand, I confessed my wisdom was not fit to do a common business. I prayed the Lord to pardon and deliver me, by letting me sell and pay my debts, or I must be crushed by officers. I submitted my business unto the Lord, with a promise that if the Lord would open my way to sell, I would consecrate my business unto him. To my surprise my way was opened, my place was sold, my debts were paid without reproaching the cause of Christ by not paying my debts. This was such an opening, I truly saw it was of the Lord, and I felt to praise him for the blessed hand of providence stretched out to me. I had tried to sell to the same person, and every other person I could think of, and could not open my own way; but when submitted to the Lord, my way was opened with ease.

From that time, I have trusted myself and all I possessed in the hands of the Lord, and have found him to be everything I need against enemies without and within, Satan not excepted. As to my property, he has been my wisdom to manage. He has been my insurance on every hand. Glory be to his name.

What I wish to say to you is, consecrate yourselves and all you possess, and pray about yourself and business, and do no business without prayer; and all you can give, in the name of the Lord, will help make your insurance the stronger; and all you can consecrate to the Lord's hands, to be guided by him, is perfectly safe. The devil cannot take it out of the hands of the Lord.

This is only one point in my experience. I may take up some other point, if it would be in order. Come, brethren, give some one point at a time of your experience. Let us have a little exchange of trade in experience. I wish you all a *happy new year*.

Springfield, Jan. 3d. E. O. Allen.

From Bro. B. P. Manning.

Bro. Grant:—I would like to drop a few lines to the children of the Lord.

Dear brethren and sisters in the Lord, we have entered on the first month of 1870. It may be the last year that we all shall have to labor in the vineyard of the Lord, to save souls. Are we all ready ourselves for the judgment? if not, may the Lord help us to get ready and keep ready till Jesus comes. O God, help us to do all we can to save some. O that I had my health as I had it once. But I cannot do but a little. I mean to do what I can. Blessed be the name of the Lord, for what he has done for me.

Dear brethren and sisters, do you try to follow Jesus fully, and to do all you can in the name of the Lord to save men and women, so that you may have it said to you all—"Come"? O my God, have mercy on the people, and save all that mercy can save.

Well, brethren and sisters, as to my health, it is about the same as it has been for two or three months. I do not know as it ever will be any better till I see Jesus, and be made like him. I am striving to live a holy life every day and hour. O how blessed good the Lord is to me. My dear brethren and sisters, do be faithful to God. Do try to serve him with all your hearts, till deliverance comes. I ask your prayers for me, that I may be holy till I see Jesus and be made like him. Farewell. Thy brother in Christ,

B. P. Manning.

Goffstown, N. H., Jan. 13th, 1870.

Extracts from Letters.

Bro. J. W. Morrow writes from Greensburg, Ind., Dec. 6th:—"I was born and raised by Methodist parents, my father being a local preacher from the time I can remember until his death; consequently I had imbibed all the dogmas of that sect, for at least fifty-four years, being now in my sixty-fifth year. In the year 1859, being postmaster in Laurel, Ind., and having access to the periodicals coming to that office, there was one came which attracted my attention more than all the rest,—the *Bible Expositor*. I picked it out, being a Bible believer, and examined it, and laid it aside, saying to my old friends—J. L., and T. H., should they ever make me believe the doctrine the *Expositor* advocated, I would burn the Bible as soon as I could put it in the fire; but as David said, this 'I said in my haste'; for the more I read it and compared it with the word of God, the more I found I had been led by the blind, and I was leading the blind into a deep and dark ditch. I stopped suddenly, after having served the M. E. church in the capacity of a class-leader for twenty-five years. It was a trial, but my eyes were opened, and I thank my God for it. I have been reading the 'World's Crisis' occasionally, as I could get it, and I find more substantial Bible reading matter in it than all the religious periodicals I have had access to for forty years past. Many of my old Methodist friends are looking this matter over, and are coming to the conclusion that they too have been mistaken, and are ready to embrace the truth, as opportunity may serve them.

O how I would love to write as my heart feels toward you. I would gladly talk with you a day, a week, a month; yes, brother, at all opportunities, if you were near. I am trying to contend for the old apostolic faith, and this, of course, brings upon me the scorn of the members and ministers of the so-called orthodox church; but I have hitherto withstood them, because the truth has nothing to fear from investigation."

Bro. P. A. Smith, Jacksonville, Fla., writes, Jan. 17th, 1870:—"My health is better. I am now among the pine woods of Florida, in the by-ways, sounding the last message to the sons and daughters of Adam, to prepare for the great day, which hasteth greatly."

Bro. E. McCulloch, Brimfield, Ms., Jan. 14th, writes:—"We have just closed a series of meetings in Brimfield, in connection with Bro. Preble. The Lord has blest us abundantly. The church has been comforted and strengthened, sinners have been converted, and three young men and one young lady have been buried with Christ in baptism, and others have made up their minds to go forward when an opportunity shall present itself to them. This has been one of the best meetings we ever attended. To God be all the glory."

Bro. E. Owen writes from Honeoye, N. Y., Jan. 14th:—"The Lord is graciously reviving his work in this place. Union meetings have been held some two weeks. The Advent and Presbyterian churches unite and hold meetings alternately at our hall and their church. Such a feeling was never known to exist here before; so say those who are best qualified to judge. Quite a number have professed conversion. To God be all the glory. Meetings are to continue for the present."

A Service in Rome.—Dr. Samuel Osgood writes in his latest letter from Rome:

"I attended a festival at the Church of Maria in Via the first Sunday, and the services were a flood of beauty. It was in commemoration of Jesus of Nazareth, and was, I think, an effort to revive and represent his early home life by appropriate pictures and music. The altar was a little paradise of lights and flowers; and the music was of the most exquisite character, with a union of a grand organ and orchestra, and a choir of men, among whom the tenor voices showed a marvelous sweetness and power, such as I never heard before. A bishop presided with great dignity, and his voice was full of tenderness, of reverence. There was nothing of the sham so often seen in our Catholic churches, but there were real flowers, marble, silver, and gold. My companion, a thorough Puritan, allowed that he was charmed, and that he had seen this Catholic worship in its beauty for the first time in his life."

A Non Sequitur.—An English clergyman in Lancashire was lately endeavoring to prove that doers of good were always in the minority, and by parity of reasoning, that the Conservative party, being in the minority, were right. To illustrate, he said: "Paul was in a minority, but who was right? Peter was in a minority, but who was right? Christ was in a minority, but who was right?" But the reverend orator was literally "sat upon" when some one in the gallery shouted—"Judas Iscariot was in a minority, but who was right?" The effect was laughable. The lecturer was struck dumb, and for some minutes could not utter a word; and the audience roared.

Obituaries.

Paul. Died in Stoneham, Me., Nov. 1st, 1869, Bro. Joseph Paul, aged sixty-six years and eight months.

I have been acquainted with Bro. Paul ever since I was a mere child, and believe he is now resting in hope of the first resurrection. Bro. Paul was loved most by those who knew him best. He leaves a large circle of children and friends to mourn. Among them is the writer,

Elisha Johnson.

Umberhind. Died in Richmond, Me., Dec. 28th, 1869, Deacon John Umberhind.

He lived and died a good man. He died firm in the faith of soon living again. Words of comfort were spoken to the mourning circle, from Rev. 14: 13. L. L. Howard.

Hunton. Died at Mt. Vernon, Me., Oct. 27th, 1869, Horace W., son of David and Susannah Hunton, aged thirteen years, nine months and twenty-three days. L. L. Howard.

Pray. Died in Providence, R. I., Nov. 1st, 1869, Thomas Pray, aged sixty-five years.

S. A. A. P.

Cheney. Died of consumption, in Rutland, Vt., Jan. 15th, 1870, my wife, Salome F., aged fifty-three years.

Sermon by S. G. Mathewson, founded on Ps. 88: 10. Thos. A. Cheney.

Fisk. Died in Epsom, N. H., Jan. 18th, 1870, Sister Jerusha A. Fisk, in the thirty-fourth of her age.

She sleeps in Jesus. J. Parsons.

Fogg. Died in Epsom, Jan. 8th, 1870, in the 19th year of his age, Clarence A. Fogg, son of James M. and Sr. Lucy Fogg. J. Parsons.

Married.

PICKROY—McCULLOCK. At the house of the bride's father, Rochester, N. Y., Jan. 11th, 1870, John Pickroy, of La Moille, Bureau Co., Ill., and Ella M. McCullock, of Rochester, N. Y.

TILDEN—CRANDELL. In Dearborn, Mich., at the house of the bride's father, Wednesday P. M., Jan. 5th, 1870, by Eld. J. M. Snook, Mr. Clifton H. Tilden and Miss Sarah A. Crandell.

FRAZIER—BAKER. In Casco, St. Clair Co., Mich., at the house of the bridegroom's father, Sunday A. M., Oct. 10th, 1869, by Eld. J. M. Snook, Mr. Franklin Frazier and Miss Anna Baker.

Summary of News.

FOREIGN.

Cable News.

Paris, Jan. 18, 1870. There was a great demonstration last night on the boulevard Montemartre by the friends of M. Rochefort.

The crowd was dispersed by the military without a conflict, and the Boulevard occupied by the troops till after three o'clock this morning.

The police was also very active all night.

There was considerable disorder and many arrests were made.

Paris, Jan. 19. Copies of Belgian journals intended for circulation in France have been intercepted and seized by the French authorities.

This act, coming after the declaration that foreign journals were to be freed from censorship, excites much surprise, and the radical journals charge the Government with inconsistency and bad faith.

The preliminary examination in the case of Prince Pierre Bonaparte, charged with the murder of Victor Noir, has commenced before the Police Court, and will probably be completed this week. M. Rochefort has been summoned to appear before the court on Saturday as a witness in the case. The High Court of Justice will be convened in a few days to try the accused.

Ten thousand men have struck work at Creusot. They have made no further demonstrations as yet. President Schneider, who is proprietor of the works at Creusot, goes there to-night. The strike is considered a grave affair.

Paris, Jan. 19. All symptoms of agitation have disappeared, and the city is perfectly tranquil to-night.

Paris, Jan. 20. The Ministry has declared its intention of proposing that all offences of the Press be tried before a Jury. But as this proposition cannot for some time become a law, M. Rochefort, whose trial soon takes place, will not have the privilege of a Jury trial. The Radical journals charge the Government with pressing the arraignment of the Deputy for the purpose of avoiding the operation [illegible] in his case of the proposed law.

Florence, Jan. 20. The National Parliament is summoned by royal decree to meet on the 7th of March.

Rome, Jan. 20. The organization of the Committee on Easter rites and Apostolic Missions is now complete. The committee is largely composed of Eastern prelates, but includes among its members the Bishops of Angouleme, Toronto and Burlington. Cardinal Antonelli has assured the French Ambassador that the Pope will never hesitate to maintain the rights of the Church as equal to those of the State.

Rochefort's Sentence.—Paris, Jan. 22. Henri Rochefort's trial was brought to an end to-day. He was sentenced to six months' imprisonment and to pay a fine of 3000 francs. This sentence does not disturb his position as a Deputy in the Corps Legislatif.

Paris, Jan. 20. A new cable, in the interest of the French Company, to connect England and Brest, has been successfully laid. The shore end, at Salcombe, England, was completed last night.

Berlin, Jan. 21. The Prussian Chamber of Deputies have adopted a bill abolishing the restriction on the liberty of the press.

Florence, Jan. 21. Garibaldi is lying very ill at Caprera, and is confined to his bed-room. Only his family are permitted to see him.

London, Jan. 21. The *Lancet* has an article respecting the health of the Queen, which occasions much comment and anxiety. It says she has suffered serious attacks of neuralgia, which are attributed to a derangement of her nervous system. This nervousness is due either to exposure, worriment, or excitement.

Rome, Jan. 21. The German Bishops in attendance at the Ecumenical Council had a meeting to-day, and resolved that unless the number of members in dioceses be taken into consideration in the votes held in the Council they will return home in a body. Their action has caused much excitement. Archbishop Dechamps, of Mecklin, who is at the head of the infallibility party in the Ecumenical Council, has been appointed Primate of Belgium.

DOMESTIC.

The St. Louis, *Republican* of Monday contains full and graphic details of the storm which swept over that city the previous night, brief mention of which we have had by telegraph. Between seven and eight o'clock Sunday evening a full moon shed its radiance over the city, and there was hardly a breath of wind. We copy from the *Republican*:

"A little past eight o'clock the symptoms of a change began to be evident. Now and then a fitful illumination of lightning exhibited a tumultuous conflict of awful shapes. The gloom deepened and the moon disappeared. The churches were filled with evening congregations, and other places of public gathering different in character had their usual number of spectators and amusement seekers. In fact, everything was as it usually is on a quiet Sunday evening, and consequently in an excellent position to be suddenly thrown into confusion by any startling event. Now the hoarse bellowing in the heavens grew more frequent. Great round heavy drops of water fell like pellets of lead, and little eyrie-like gusts flitted here and there, and vanished—sound and stillness alternated. A general wierdness pervaded the city and people began to feel decidedly uncomfortable. Things being thus made ready, the magnificent drama of the tempest opened, with thunder, lightning, and with rain. An incessant illumination showed the grand chaos of clouds, laced with fluttering ribbons of lightning; while the thunder, the rush of the rain-torrent and the wind formed the diapason of the uproar. Having once commenced, the storm reached its full fury in a marvelously short time, and probably in ten or fifteen minutes had passed its climax. At first a deluge of rain accompanied the wind, and, blown into spray, filled the air and swept in billows through the streets. Then, for a few minutes, hail ensued, but fortunately did not last long, and was not very heavy—sufficient, however, to cause some damage. So sudden were the wind gusts that hats parted company with heads in a manner that utterly outdid the Davenport spirits. Like a whip of cords the rain smote the face and blinded the eyes. All was confusion. Men ran against each other, and fell over curbstones and rolled in the mud. Women were blown out of mortal shape, or into that of a wrecked umbrella. Children were bowled along the streets until deposited against some immovable substance. Horses ran away. Signs blew down. Chimneys tumbled into ruin; boards and shingles and tin roofing and other things, really 'too numerous to mention,' were sucked into the invisible vortices of the whirlwind, and danced and dashed about as if possessed by an animate principle, or swept along the streets like a charge of cavalry. Lamps were blown out, while here and there the dreadful fingers of the wind wrenched massive beams in pieces and burst in the front of buildings, particularly where there were large windows. A thousand fantastic tricks were played by the imps of Euroclydon. In many instances men were caught up bodily and carried some distance, to fall on the slippery and muddy street, or to be banged breathless against a wall or railing."

As usual in St. Louis, notwithstanding it was Sabbath evening, the theatres were in full blast. At the Varieties, which was crowded with people, a terrible panic was occasioned by the fall of a neighboring chimney, which came crashing down upon the roof of the theatre with a noise "louder than the bolts of heaven." A frantic rush was at once made for the doors, and a terrible scene of confusion followed. The approaches to the doors became choked by a confused, screaming mass of scared humanity, while those who were fortunate enough to be nearest the doors, tumbled down stairs headlong, or any other way they could, and communicated the alarm outside. Many leaped from the windows to the ground, a distance of seventeen feet, with perfect recklessness of limb or life. Women fainted and were trodden under the feet of the excited mass, but strange to say, no lives are known to have been lost.

At the Olympic theatre religious exercises were in progress. Here also there was a panic, and the scene at the Varieties was re-enacted, only to a less extent. Many persons suffered from contusions, bruises and broken limbs, but no one was fatally hurt.

A New European Mail Arrangement.—Washington, Jan. 19. The Postmaster General has completed arrangements for an additional weekly mail from New York to Great Britain by the Hamburg American Packet Company's steamers, making a tri-weekly steamship mail trip from New York on Tuesdays, Thursdays and Saturdays. The mails for Great Britain will hereafter be regularly despatched from New York by the Hamburg line on Tuesdays, by Williams and Guion's line on Thursdays, and by the North German Lloyd's line on Saturdays of each week.

The mails for France direct will be dispatched from New York on Tuesday of each week by Hamburg, and on each alternate Saturday by the French mail line. The mails for North Germany direct will be dispatched from New York by the steamers of the Hamburg line on Tuesdays, and by the steamers of the North German Lloyd's line on Saturday of each week. In addition, the Canadian line will convey a weekly mail to Great Britain, the boats sailing from Portland in winter and Quebec in summer. The Baltimore line of North German Lloyd steamers will convey a semi-monthly mail direct to Germany.

Passing Events.

☞ A curious phenomenon has lately been observed in Germany. Some weeks ago an opening was observed in the earth on a chain of hills near Mergenthiem, close to the road leading from Ingelsingen to Eberstahl. It has gradually increased in extent, assuming the form of a long fissure, about five feet in breadth with perpendicular sides, and of a great depth, estimated at four hundred feet.

☞ Steamboat navigation was resumed with Albany last week, a thing unknown in January for thirty-two years.

☞ The Conn. State prison has never been so crowded as at the present time.

☞ There are great numbers of people out of employment at Montreal. The houses of industry and refuge are full, and there are numerous applicants for charity.

☞ Portland has not a single ship afloat. The last one was sold a few days since.

☞ Rev. Henry Ward Beecher announced to his congregation that he declined to receive the offer recently made to him of an advance of his salary from $12,500 to $20,000 a year. The first intimation he said he had had of such advance having been resolved upon was from the newspapers.

☞ The season is not an exceptional one, in this country alone. At Prince Edward's Island sap-gathering from the maple trees has begun.

☞ Kossuth is in Turin and in abject poverty.

☞ Russian Jews in large numbers are about to emigrate to this country to escape religious persecution.

☞ A. T. Stewart's establishments in New York employ more than eighteen hundred persons, male and female.

☞ Great freshets have occurred in the Province of Chiapa, Mexico. It is reported that over 200 lives have been lost by drowning, and that many valuable farms have been destroyed. Fears of a general revolution in Mexico are daily increasing.

☞ At a meeting of the Washington branch of the Evangelical Alliance, it was stated that there would be a large attendance at the Evangelical Conference, in New York, from Europe, in September.

☞ A Russian paper contains a long article purporting to show that Russia is now in a position to call out a force much more considerable than that of any of the European Powers, in consequence of the completion of the railways, and the new organization of the army, which has rendered it more numerous and better drilled than it has ever been.

☞ All but one of the members of the French Cabinet are bald.

☞ During the present year the first Sunday School ever known in Spain assembled in a building in Seville, over the very spot where lie the ashes of the martyrs of many centuries. And so it comes to pass again that the blood of the martyrs is the seed of the church.

☞ The Suez hospitalities cost the Khedeve $6,000,000.

☞ English steamers are reported to be going through the Suez canal without let or hindrance. The steamer Stirling, from Glasgow, recently passed through in twelve hours, on her way to Bombay, and other steamers were following. On the Tyne they are building East India steamers constructed specially for the purpose of passing through the canal.

☞ There was one of the biggest snow storms on record in Minnesota, a week ago Sunday. The snow fell to the depth of twenty inches, and was followed by a severe blow, which piled it into drifts and pretty thoroughly blocked up all the railroads; while, to crown all, the mercury went to twenty degrees below zero, Monday night. That is something like the weather we used to have in New England.

☞ An enterprising journalist got into the secret session of the Ecumenical Council as an Eastern Bishop. His Latin betrayed him, and the Papal police escorted him to prison. The tailor that made his Bishop's robe was sent to keep him company.

☞ Certain subterranean noises, says a Spanish paper, similar to those made by a train just starting, have recently been heard at Cadiz. These sounds are produced at intervals in different points of the city, and what is very strange is, that the Governor is almost always informed by anonymous warnings of the hours when the noise will be heard. Several families have quitted Cadiz, not believing themselves in safety.

☞ A fresh and large immigration of Jews from Russia, on account of recent persecutions, is promised by Jewish papers. Funds are about being raised in Europe to aid the movement.

☞ The Pope has a bad cough.

☞ Peas are blossoming in California.

Agricultural Items.

— St. Albans, during the year 1869, shipped 2,395,884 pounds of butter, and 614,267 pounds of cheese. The average price of butter during the year was 40½ cents, and of cheese, 14 cents.

— Dried Eggs. Beat the eggs to a uniform consistency and pour in thin layers upon polished iron plates which are placed in a current of hot air; the paste rapidly dries, and must be packed in hermetically sealed cases. When required for use the dried egg can be dissolved in cold water and beaten to a foam like fresh eggs. It is said that eggs can be preserved for years in this way, and that they retain their agreeable flavor to the last.—*Jour. of Applied Chemistry.*

— The olive has been cultivated in Florida and on the coast islands of Georgia for nearly a half century. The oil produced from it is represented is fully equal to the best quality of French oil.

— Mr. Charles Arnold, a well-known Canadian horticulturist, says he has tried, with good success, the plan of whitewashing the soil under fruit trees as a protection from the curculio. He pours the whitewash on the ground, and spreads it with a brush so as to completely cover the surface, and says the larva of the curculio will not enter the ground—remaining and dying in the fallen fruit.

—The latest information upon the crops show that in New England the corn crop is less than that of last year by about 16 per cent. The corn growing sections of the West will average a reduction of 20 per cent. Taking everything into consideration, less corn has been grown this year than last. The cotton crop is little more than 10 per cent. above the yield of 1868, or about 27,000,000 commercial bales, or 3,000,000 bales of 400 pounds each. The potato crop is very large.

Notices.

Bro. Hook's Tent.

Bro. Wilfong, of Philadelphia, was brought to Christ through the instrumentality of Bro. J. G. Hook, about two years ago. Before his conversion, he was "a servant of sin" indeed; but for two years has been "a servant of Christ" indeed. He wishes to procure for Bro. H. a tent, as a thank-offering for what the Lord has done for him, and is doing what he can himself for that object; but he needs assistance, and I am authorized to receive contributions from any one I meet in my travels, who may wish to lend a helping hand in the matter. The tent is to be owned by Bro. H., and used as a traveling Bethel, in which perishing sinners may be won to Christ.

Yours in Christ, F. H. Burbank.

Read This!

To those who intend to build wood tents at Alton Bay, N. H., next season (of which there are some fifty or more who have spoken for lots), I would say that now is the time to send their schedule of the lumber they will want, to Bro. Jeremiah Woodman, Alton, N. H. Be particular to give the size of the tent and kind of lumber. And those who have not arranged for building their tents, and those who do not intend to build their tents themselves, should write to Bro. Joseph Langley, Pittsfield, N. H., or to me at New Durham, N. H., so that arrangements can be made in season. J. G. Smith.

Notice.

I will commence a series of meetings in the red school-house, Columbus, St. Clair Co., Mich., beginning Monday evening, Jan. 31st, 1870, and continuing till Feb. 9th. John Snook.

Michigan Conference.

The third quarterly meeting of the eastern district of Michigan will be held at the school-house, at Baker's Corner's, Berlin, St. Clair Co., commencing Thursday evening, Feb. 10th, and continuing over Lord's day. Those coming by R. R. will connect at Ridgeway, on the Grand Trunk R. R. with the Mich. Air Line R. R. for Armada Station, where teams will be in attendance to convey friends to Baker's Corners.

John M. Snook.

That Prussian Instrument, the Resuscitator, seems to gain favor by acquaintance. I have become satisfied that it is a valuable instrument, therefore I keep a stock on hand to supply any friends in Maine who wish them; also the oil to replenish when used up.

I. C. Wellcome, Yarmouth, Me.

Notice.

The Lord willing, I will commence a series of meetings, Sunday, Jan. 30th, 1870, and continue as long as the Lord may direct, at the Advent house, Chichester, N. H. Come and hear the word. E. Cotton.

Notice.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict. L. A. Lang.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Broom Co., N. Y., will commence Friday evening, Feb. 11th, and continue over the Sabbath following. A general invitation is extended to all. By order of the church.

J. W. Taylor.

Notice.

Advent meetings in Meriden, Ct., will be held in Circle Hall, on Colony Street, instead of Central Hall, as heretofore. All communications concerning church matters should be directed to E. J. Whitehead, West Meriden, Conn., Box 4.

Notice.

As the piece of music entitled "Sweet by-and-by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. George E. Lee, Brimfield, Mass.

☞ A short poem, "The Blissful Vision," may be had for 30 cents per dozen, of the author, J. Albert Libby, West Poland, Maine.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. Reimer, 106 Chestnut Street, Philadelphia, Pa.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

John G. Hook .... every evening this week, and over Sunday, January 30th.
Henry Pratt .... Sunday, Feb. 6th and evenings, Feb. 8th, 9th, 10th and 11th.
A. Simpson .... Sunday, Feb. 20th

Boston, South End, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
T. M. Preble .... Sabbath, Jan. 30th
J. S. White .... Sunday, Feb. 6th
Geo. A. Streeter .... Sunday, Feb. 20th

East Boston.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
B. Finney .... Sunday, Jan. 30th
B. Woodside .... Sunday, Feb. 6th
A. Simpson .... Sunday, Feb. 13th

Chelsea, Mass., (Library Hall.)
H. Munger .... Sunday, Jan. 30th
A. Simpson .... Sunday, Feb. 6th
S. S. Brewer .... Sunday, Feb. 27th
J. Couch .... Sunday, March 6th
L. Boutell .... Sunday, March 13th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 23 Main Street), every Lord's day.
J. S. White .... Sunday, Jan. 30th
S. W. Thurber .. Sundays, Feb. 6th, 13th, 20th and 27th

West Winsted, Ct., (Camp's Hall) ... Sabbath, Feb. 6th and onward. Miles Grant.

Fairhaven, Mass. .... Sunday, Jan. 30th
Exeter, N. H .... Sunday, Feb. 13th
C. Goodrich.

Portsmouth, N. H. .... Sunday, Jan. 30th
Lynn, Mass. .... Sunday, Feb. 6th
Athol, Mass .... Sunday, Feb. 20th
L. Boutell.

East Weymouth, Mass., (where Bro. Tuttle may appoint), Saturday evening, Jan. 29th, and over Sunday, Jan. 30th. Enoch Morrill.

Lowell, Mass .... Sunday, Feb. 6th
Joseph W. White.

Plymouth, Mass. .... Sunday, Jan. 30th
Lake Village, N. H .... Friday evening, Feb. 4th
Meredith, N. H., (Dolloff Hall) .... Sunday, Feb. 6th
Lowell, Mass .... Sunday, Feb. 20th
London Ridge, N. H .... Sunday, Jan. 27th
John Couch.

Wakefield, Mass .... Sunday, Jan. 30th
C. Richardson.

Lynn, Mass .... Sunday, Jan. 30th
M. Batchelor.

Dinsmore Hill .... evenings, Jan. 25th and 26th
South Vershire, Vt. .... evenings, Jan. 27th and 28th
West Fairlee, Vt. .... evening and Sabbath, Jan. 29th and 30th.
North Springfield, Vt. .... Sabbath, Feb. 6th and 13th
H. P. Carpenter.

Abington, Mass .... Sunday, Jan. 30th
Charles E. Barnes.

Haverhill, Mass .... Sunday, Jan. 30th
Manchester, N. H .... evening, Feb. 3d
Concord, N. H., (at the Bethel) .... evening, Feb. 4th
Lake Village, N. H .... Sunday, Feb. 6th
Meredith, N. H., (Dolloff Hall) .... evening, Feb. 9th and over the following Sabbath.
Wm. C. Stewart.

Nashua, N. H., (55 Vine Street) .... Sunday, Jan. 30th
John H. Dadmun.

Boscawen, N. H., (Gulf school-house), Sun., Jan. 30th
Hopkinton, (Town Hall Building) .... Sunday, Feb. 6th
Seabrook, N. H. .... Sunday, Feb. 13th
Lake Village, N. H .... Sunday, Feb. 27th
C. W. Sargent.

Dorchester, N. H., (Town House) .. Sabbath, Jan. 30th and over Feb. 6th. Baptism the 30th.
John H. Evans.
Daniel Eastman.

East Landaff, N. H .... Sunday, Feb. 6th
E. S. Moulton.

Swift Water, N. H .... evenings, Jan. 28th and 29th and over the following Sabbath.
Warren Summit, N. H .... evening, Feb. 4th
Lake Village, N. H .... Sabbath, Feb. 13th
A. A. Hoyt.

Warren Summit, N. H ... Saturday evening, Feb. 29th and over Sunday, the 30th. Daniel D. Page.

Barnstead, N. H., (Tuttle school-house), Sun., Jan. 30th
John Parsons.

Piermont Village, N. H., (Town House) Sab., Feb. 6th
C. W. Nelson.

Lovely Street, Ct .... Sunday, Jan. 30th
Westfield .... Sunday, Feb. 6th
Wm. J. Ripley.

Boscawen, N. H., (Gulf school-house), Sab., Feb. 6th
Lake Village, N. H .... Sabbath, Jan. 30th
Manchester, N. H .... Tuesday evening, Feb. 8th
Webster, N. H., (Methodist meeting-house), Sabbath, Feb. 13th. Simeon Roby.

South Casco, Me .... evening, Jan. 28th
Stowe, Me., (as Bro. Geo. Howard may arrange), Jan. 29th and 30th.
East Stoneham, Me .... evening, Feb. 1st
North Northway, Me .... Feb. 2d and 3d
South Livermore, Me .... Feb. 4th to 6th
Lewiston, Me .... Feb. 7th and 8th
Belgrade Depot, Me .... Feb. 9th
South Sangerville .... Feb. 11th to 13th
South Atkinson .... Feb. 14th to 15th
Emerson's Mills .... Feb. 16th
Machiasport .... Feb. 20th, and onward indefinitely.
I. K. Lombard.

As I cannot sell my team, I have given up the idea of going west. I. K. L.

Mechanic Falls .... Sunday, Jan. 30th
J. Albert Libby.

North Somers, Ct .... Sunday, Feb. 6th
A. Morse.

Bowdoin, Me .... Sunday, Jan. 30th
Brunswick, Me., (Ham's school-house), eve., Feb. 5th
Bath, Me .... Sunday, Feb. 6th
Reed meeting-house .... Sunday, Feb. 13th
Sabbattusville .... Sunday, Feb. 20th
H. S. Mitchell.

Rawsonville, Vt .... Sunday, Feb. 6th
Z. T. Wood.

Bristol, Ct .... Sabbath, Jan. 30th
H. H. Dickinson.

New Haven, Ct .... Sabbath, Feb. 6th
Bridgeport, Ct .... Sabbath, Feb. 13th
G. L. Teeple.

Webster, Mass .... Sabbath, Jan. 30th
Abington, Ct .... Sabbath, Feb. 6th
South Windsor, Ct .... Sabbath, Feb. 13th
C. H. Sweet.

Hartford, Conn .... Sabbath, Jan. 30th
Nevada, Ohio .... Sabbath, Feb. 13th
E. McCulloch.

Putnam, Conn .... Jan. 28th, 29th and 30th
Clarksville, R. I .... Monday, Jan. 31st
Pascoag .... Tuesday, Feb. 1st
North Scituate .... Wednesday, Feb. 2nd
Rockland .... Thursday, Jan. 3d
A. Durfee.

Bradley, Me .... Sunday, Jan. 30th
E. V. B. Edgerly.

East Haddam, Ct .... Sunday, Jan. 30th
I. B. Potter.

North Hermon .... Sunday, Jan. 30th
Holden, (at Chapel) .... Sunday, Feb. 6th
Geo. W. Brown.

Wakefield, Mass .... Sabbath, Feb. 6th
Manchester, N. H .... Sabbath, Feb. 13th
S. S. Mooney.

Porter, Me .... Sabbath, Jan. 30th
East Canaan .... Sabbath, Feb. 6th
If these conflict, please write me.
D. F. Leavitt.

Brunswick, (yellow school-house), Sabbath, Jan. 30th
H. D. Reed.

East Savoy, Mass., (at the new Chapel just built), Sunday, Jan. 30th, to commence a series of protracted meetings. H. K. Flagg.

Melvin Village, N. H .... Sunday, Jan. 30th
T. W. Piper.

Keene, N. H .... Sundays, Jan. 23d and 30th
Stowe, Mass .... Sunday, March 6th
A. Simpson.

Seabrook, N. H .... evening, Jan. 25th and over the following Sunday.
Alton, N. H., (Stockbridge Corner), Sunday, Feb. 6th
J. Pinkham.

Elliot, Me .... Sunday, Jan. 30th
F. H. Burbank.

Strafford, N. H., (Roberts' school-house) Sun., Jan. 30th
Keene, N. H .... Sunday, Feb. 6th
J. G. Smith.

Suncook, N. H .... Sunday, Jan. 30th
Farmington Village, N. H .... Sunday, Feb. 13th
Alton Corner .... Sunday, Feb. 20th
H. M. Bryant.

South Wolfborough, N. H., Thursday evening, Jan. 27th and over the following Sabbath. S. S. Mooney.

Northville, Newport, N. H., Saturday evening, Jan. 29th and Sabbath, Jan. 30th. C. H. Fletcher.
F. Nelson.

North Sutton, N. H., (at Bro. L. Andrews'), Sunday, Jan. 30th. Sr. Julia Buswell.

West Salisbury, N. H., (Union meeting-house), Saturday evening, Jan. 29th, and Sunday, Jan. 30th.
D. W. Davis.

Pleasant Valley, Pa., (as friends may arrange), Jan. 29th, and over Sunday.
Little Cooly .... Monday evening, Jan. 31st
Edinboro .... Feb. 4th and over two Sundays
Compton's Corners, (four miles from Edinboro, Pa.), Monday evening, Feb. 14th. Subject, (by request), "the Devil."
Sturgis Corners, Erie Co., Pa., (Methodist church), Feb. 15th and 16th.
Cohocton .... Feb. 19th and 20th
C. F. Sweet.

East Canaan, N. H., (at the Chapel), commencing Jan. 27th, and continue over the following Sabbath.
J. A. Cleaveland.

Scitico, Ct .... Sabbath, Jan. 30th
Morris, Ct .... Sabbath, Feb. 6th
G. L. White.

Morris .... evening, Jan. 27th
New Preston .... evening, Jan. 28th
New York City, (Cooper Institute), Sunday, Jan. 30th
West Abington, Mass .... Sunday, Feb. 6th
W. S. Campbell.

Webster, Mass., Wednesday and Thursday evenings, Jan. 26th and 27th.
Worcester, Mass .... Friday evening, Jan. 28th
Stoneham, Mass .... Monday evening, Jan. 31st
Lynn, Mass .... Tuesday evening, Feb. 1st
Vernon, Vt .... Thursday, Feb. 3d and over the following Sabbath. H. Munger.

Lafayette, R. I .... Monday evening, Jan. 31st
Joseph D. Brown.

Bristol, R. I .... Sunday, Feb. 6th
Millville, Mass .... Monday, Feb. 7th
Geo. A. Streeter.

Bonny Eagle, Me .... Sabbath, Jan. 30th
Kennebunkport, Me .... Sabbath, Feb. 6th
Kennebunk Depot .... Sabbath, Feb. 13th
Blue Point Scarborough, Me .... Sabbath, Feb. 20th
Hollis Centre, Me .... Sunday, Feb 27th
T. P. S. Hampson.

South Casco, Me .... Sunday, Feb. 6th
East Pownal, Me .... Friday evening, Feb. 11th and continue one week, if thought best.
J. T. Jordan.

Bath, Me .... evening, Jan. 27th
Great Isle .... Sunday, Jan. 30th
Israel Damon.

North Scituate, R. I .... Sunday, Jan. 30th
John T. Dixon.

Camden, N. J., (corner of Federal and Second Streets), Jan. 30th, at 3 and 7 o'clock P. M.
S. P. Babcock.

Alton Corner, N. .... Sunday, Jan. 30th
Strafford, N. H., (Roberts' school-house), Sun., Feb. 6th
Farmington Village, N. H .... Sunday, Feb. 13th
East Rochester, N. H .... Sunday, Feb. 20th
Wm. Bodge.

Belgrade Depot, Me., Saturday evening, Jan. 29th, and over the Sabbath. Will Bro. Fifield meet me at the depot, Saturday, P. M., from Portland?
Mrs. A. M. Tripp.

Woodstock Valley, Ct .... Sunday, Jan. 30th
J. W. Bentley.

Canaan Corner, Vt .... Feb. 2nd and 3d
Colebrook Corner, N. H., (where Brn. J. Little and Moon may appoint), evening, Feb. 5th, and over Sunday. Z. Ford.
Uriah G. Ladd.

Wrightville, Ct .... Lord's day, Jan. 30th
New Milford, Ct .... Lord's day, Feb. 6th
Wrightville, Ct .... Lord's day, Feb. 13th
North Somers, Feb. 20th, through the week, and over Lord's day, the 27th.
If any of the churches between Somers and Boston wish my labors in a protracted effort, write me immediately. A. D. Flagg.

East Otis .... Sunday, Feb. 6th
Waterbury .... Sunday, Feb. 12th
☞ No Name.

Great Falls, N. H .... evening, Jan. 29th and over Sunday.
Gonic Chapel .... evenings, Feb. 1st and 2nd
East Rochester .... evenings, Feb. 3d and 4th
Strafford, (Robert's school house) ... evening, Feb. 5th and over Sunday. J. L. Chute.

Rogersville, N. Y ..... Jan. 27th, and over the Sabbath
Cohocton, N. Y ..... Feb. 4th, and over the Sabbath
Great Bend, Pa., (Dulk hill) .... Feb. 8th to 10th
J. W. Taylor.

I have regular appointments at East Shelby and West Barre, in Orleans Co., N. Y., as follows:
East Shelby, N. Y., Sunday, Jan. 30th, morning and evening, and once in two weeks thereafter, until further notice.
West Barre, N. Y., Sunday, Feb. 6th, and once in two weeks thereafter. J. H. Whitmore.

Salem, Mass.
B. Woodside .... Sunday, Jan. 30th
C. E. Barnes .... Sundays, Feb. 13th and 20th

Springfield, Mass., (Bethel Church.)
Wm. N. Pile .... Sundays, Jan. 30th and Feb. 6th

Westfield, Mass.
Wm. A. & M. L. Durand .... Sunday, Jan. 30th

Lawrence, Mass.
Miles Grant (in City Hall) .... Sunday, Jan. 30th
F. H. Burbank .... Sunday, Feb. 6th
J. S. White .... Sundays, Feb. 20th and 27th

Wilbraham, Mass.
P. S. Butler .... Sabbath, Jan. 30th

Stoneham, Mass.
A. P. Moore .... Sunday, Jan. 30th
B. Woodside .... Sunday, Feb. 13th
A. Simpson .... Sunday, Feb. 27th

Exeter, N. H.
A. M. Higgins .... Sunday, Jan. 30th
Joseph Harvey .... Sunday, Feb. 6th

Concord, N. H., (Centre Street.)
D. M. Leavitt .... Sabbath, Jan. 30th
J. Hemenway .... Sabbath, Feb. 6th
A. Ross .... Sabbaths, Feb. 13th and 20th
C. H. Fletcher ... Sabbaths, Feb. 27th and March 6th
J. Couch .... Sabbath, March 13th

Concord, N. H., (at the Bethel.)
F. H. Burbank .... Sunday, Feb. 27th

Portland, Me.
A. Ross .... Sundays, Jan. 30th and Feb. 6th
Henry Pratt .... Sundays, Feb. 13th and 20th

Biddeford, Me.
W. H. Mitchell .. Sundays, Feb. 6th, 13th, 20th, and 27th

Square Pond, Ct.
B. Hitchcock .... Sunday, Jan. 30th
P. S. Butler .... Sabbath, Feb. 6th
Hiram Munger .... Sabbath, Feb. 13th

New Britain, Ct.
Wm. Stuart .... Sunday, Jan. 30th
S. C. Hancock .... Sunday, Feb. 6th
H. H. Dickinson .... Sunday, Feb. 13th
C. H. Sweet .... Sunday, Feb. 20th

Wolcottville, Ct.
G. L. Teeple .... Sunday, Jan. 30th
B. Hitchcock .... Sunday, Feb. 13th
G. L. Teeple .... Sunday, Feb. 27th

Richmond, R. I., (Clark's Hall.)
Joseph D. Brown .... Sunday, Jan. 30th

Portland, Me.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Star of Hope Mission, 14 Laurens Street, New York City.
Sunday morning, prayer and conference, six o'clock
Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

☞ To Preaching Brethren.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. Eggleston.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. Thomas J. Spinney.

☞ Bro. Joseph A. Philbrook has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor

☞ Brethren sending appointments for London Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with N. McCulloch, 4 Eagle Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with Albert Burgess, Cor. Sec.

☞ Augustus E. Snow, 1715 M..kham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

☞ Those wishing to correspond with the Beers Street Church, New Haven, Ct., will address W. F. Carpenter, 73 State Street, New Haven.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Pownell, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Richard Hoagh [illegible]

Business.

Letters Received.

W A Sheffield, J R Cook, I C Wellcome, C H Hard, F H Chamberlain, D. G. M., J A Cleaveland, G A Streeter, A L Forrester, Orlean, H J Baldwin, L B Weaver, C Colegrove, J. P., S S Brewer, S Jackman, E Little, Geo. Thomson, E Miller, W K Emerson, G W Howard, S Bush.

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Prayer is the christian's vital breath,
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His watchword at the gates of death,
 He enters heaven by prayer."

Prayer is the christian's morning star,
 The saint's prophetic chart;
'Tis hope's assurance from afar,
 An index of the heart.

Not many words, though aptly said,
 Produce the greatest prayer;
The struggling spirit, seeking aid,
 Knows not the waste of air.

Prayer is appointed to convey
 Blessings ordained by heaven;
The presage of approaching day,
 A sign of mercy given.

Parent of hope, thine own fulfill;
 Let our desires accord;
Not only with thy gracious will,
 But wisely with thy word.

In vain to heaven we lift our voice,
 And leave our heart behind;
Deceitful souls may thus rejoice,
 But shall no blessing find.

The hypocrite cannot deceive
 The One to whom he prays;
Show mercy, and thou shalt receive;
 'Tis thus that God repays.

For the World's Crisis.

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WHAT IS LIFE?

The circulation of the blood, both in the fœtus and after birth, is powerfully corroborative of the Scripture doctrine, that "blood . . is the life of all flesh," and that in the blood resides "the life thereof." Moses, who makes this declaration, seems to have been acquainted with a fact in philosophy and physiology, that has only been discovered by the scientific world in the seventeenth century, when Harvey discovered the circulation of the blood. The prevalent philosophy of the heathen was, and is, that life is the result of an inherent immortality, a supposed entity, they call the spirit; and an apostatized christianity imbibed this theory, prompted, no doubt, by a desire to compromise for advantage, partly through worldly lusts and to avoid persecution; for the doctrine of mortality, and the consequent necessity of a resurrection, in order to the enjoyment of eternal life, as taught by all the apostles and the immediate disciples of Christ, was the great cause of persecution, from both Jew and Gentile, to the early Christians. In conformity with these, and the teachings of their master, Jesus Christ, Moses tells us that the life of man, and even "all flesh," is a something that exists *in the* blood, causing it to impart vitality to the body, or flesh; or rather making it—the blood—"the life of all flesh."

In his description of the creation of man, he tells us how this principle of life got into the blood. He says, after man was made of the dust of the earth, the Elohim "breathed into his nostrils the breath of life," and the *man*—thus made—"became a living soul." The word in the Hebrew, here rendered "living soul," is applied to all animals, so that "man," in this matter of life, "hath no preeminence above a beast"; and so says Paul, too: if there be no resurrection of the dead, then are we like the beasts that perish. Thus Moses, Solomon and Paul agree; and why cannot Christians, since the Pagans can no longer persecute, now subscribe to what these say, and place themselves right with the scientific world? If this Hebrew word, rendered "living soul," has any allusion to an immortal soul, it not only affirms it of the whole man, but also of all beasts in their entirety, so that all created beings, including their bones, flesh, breath, and all that go to make them, is the immortal soul. Moses did not understand it after the fashion of the heathen philosophers; nor did he hold according to the logical conclusion just adduced; but he did teach that man was mortal, as God said: "Dust thou art, and unto dust shalt thou return." Thus it appears that inspiration taught four thousand years ago, what science, in its tardy march, has only begun to learn, that by breathing, the blood of man and all animals acquires an element of vitality, essential to the life of all flesh. For corroboration and proof let us look at the

CIRCULATION OF THE BLOOD,

as now understood, and clearly demonstrated. Yes, look at these things, and see how beautifully harmonious are the works of the Deity. His word and work agree. And why should they not? But when men turn away from the word of God to spirits that mutter and peep, and to fables, fearing to speak the truth lest they offend; forgetting that the word of God is the sword of the Spirit, and that it alone can sanctify or save, they must expect to walk in darkness.

In the independent living organism, we find the food is digested in the stomach; the nutritious part thereof is called chyle, and in its onward passage from the stomach is absorbed by the lacteal ducts, or canals, and is conveyed to the large vein (*vena cava*) near its junction with the heart, where it pours its contents into the heart. The heart has four chambers, communicating by valves, for ingress and egress of the blood. Now if you will make the shape of a heart, and draw a perpendicular line through the centre of it, then draw another line horizontally through the centre, making a cross, you will have the relative position of the four chambers. The two upper ones are called the right and left auricles; the two lower ones the right and left ventricles. The communication is by valves, and only through one at a time. As one opens, another closes. The blood all passes out of the heart through the arteries, by the force of the contraction of this organ, and is carried to all parts of the system, imparting life and nourishment to every part. The capillaries are the parts in the circumference and extremities, where the arteries and the veins begin. The arteries carry the red, florid blood, that has been oxygenated in the lungs, by contact with the air we breathe. The oxygen in the blood is the flame, and the chyle from the intestines is the fuel, in part, that produces the caloric, or heat we possess, and without which we could not live. Whenever this fire is extinguished we die. If we cease to breathe, we have no flame to eat up the fuel; and if we cease to eat, we have no fuel to feed the flame, and it will consume us, also, while having become fuel for the oxygen. The result of this combination of oxygen through the lungs, in consuming our food, is charcoal or carbon; hence, as the blood is returned through the veins, it has lost its florid, red color, and being charged with carbon it is dark brown or black. In this condition it passes through all the lesser veins, and is emptied into the large trunk vein, or ascending vena cava, that runs up near the spine, and which, as we have shown, receives the chyle. These two liquids are now mingled and flow together into the right auricle; from thence through a valve into the chamber below, or right ventricle; here it leaves the heart, passing through the pulmonic artery into the lungs, charged with chyle and carbon. At every inhalation, we breathe in the atmosphere containing oxygen. As soon as this touches the blood, as it is presented in the delicate air cells that are like a honey-comb and compose the lungs, it disengages the carbon in the blood and sets it free in the shape of carbonic acid gas; this we exhale at every outbreathing. If we did not, its retention would produce death, it being incompatible with life. The blood, by this process, is changed again, and enriched and vitalized. It has acquired more of the life principle, and instantly passes from the lungs through the pulmonic vein into the heart again. It now enters the left auricle, from thence into the left ventricle, thence into the great aorta, or main artery, from whence again it is distributed, freighted with life to all parts of the system. Thus, while we continue to breathe, it keeps up its ceaseless round, telling us with its "still small voice," if we would only listen, that the breath we breathe is "the breath of life"; that the life is in the blood, and that consequently the blood is "the life of all flesh."

THE FŒTAL CIRCULATION

affords another very striking proof of this proposition. Before birth the child, or fœtus, has no independent existence, but is sustained by a continued circulation from the mother. It must have arterial blood, or it could not live. It cannot have arterial blood of its own, for it cannot breathe to produce it. Its lungs have no function to perform before birth, and the circulation is changed accordingly to suit the case. To assist the mother in the force essential to a more extended circulation, the heart of the fœtus is made to act in a different manner from what it does after birth. The vessels from the placenta pass through the umbilicus, and find their way (which it is unnecessary for our purpose to describe) to the right auricle of the heart. In breathing animals there is a complete partition between the two auricles, which prevents the passage of the blood from one into the other; but in the *fœtus in utero* there is a communication between the auricles which is called the *foramen ovale*, through which the blood passes from the right into the left auricle; thus the two auricles are filled with blood at the same time, and contracting at the same time, propel their contents into the two ventricles. From the left ventricle the blood escapes into the aorta, as it does after birth; and from the right ventricle into the pulmonary artery; which latter, instead of conveying all its blood to the lungs, as it does in the circulation after birth, in order to get breath upon it for decarbonization, disposes of three-fourths of it through a vessel called the *ductus arteriosus*, which, proceeding from the pulmonary artery, enters the descending aorta, thus avoiding the lungs of the fœtus, and goes on its way giving life.

By this arrangement, nearly the whole of the blood brought to the heart by the vena cava is sent from both ventricles into the aorta. Part of this blood is returned to the placenta through the funis, or cord, by the hypogastric arteries, and the remainder is distributed through the vessels of the fœtus. Thus the blood in the aorta is compelled synchronously by the force of both vessels, which is probably no more than is absolutely necessary for the accomplishment also of the more distant circulation of the placenta. Immediately on the birth of the child and respiration taking place, the circulation is admitted through the lungs. The *foramen ovale* becomes closed by means of a valve, and the permanent obliteration is soon affected. Those vessels also which were alone subservient to the circulation of the *fœtus in utero* soon become obliterated, and exist only as ligaments of trivial or no use.

Thus you perceive the child lives by the breath of its mother. The functions of its own lungs are suspended until they can be used, although its little heart is caused to act doubly in order to assist its mother's circulation. If the child has an independent existence, an immortal soul, why all this adaptation to the circumstance of breathing? Why should not the physician separate the funis before, as well as wait for the child to breathe first? The word and the work agree. The God of the Bible and the God of nature are one and the same. DR. W. K. EVERSON.

For the World's Crisis.

TRUST IN GOD.

God is to be trusted at all times; even in the hour of deepest trials, when all around seems dark; when we feel like one alone in the world, and every door seems shut against us, and we know not which way to turn. Then turn to God, and trust in him, believing that to him it is all light; he knows what way he is going to bring us out of the trial, although *we* cannot see through the thick darkness. And he is able to throw all the doors open wide, that are shut so closely against us. He often sends trials upon us to learn us to trust in him, in the hour of darkness as well as in the hour of light, in the hour of sorrow as in the hour of joy. For he is alike at all times, the same yesterday, to-day, and forever God changes not. His mercies are ever the same. Then why not trust him? All our moaning and fretting avails us nothing. O let us trust in him, who alone can help us bear our trials, and lead us safely through the thick darkness out of them.

It is good for us to have trials and dark days; for if everything in our lives was all bright and fair, we would have no crosses to bear for Jesus, who bore the cross of shame and suffering for us. He died for us, and ought we not to bear our little crosses and trials cheerfully for his dear sake? knowing that he will help us, for he has said, I will not suffer you to be tempted above that ye are able to bear. And, then, again, our troubles and trials here are light compared to the joy we shall have beyond this, if faithful. Our trials bring us nearer to him, and make us more consecrated to his service.

Sometimes the Lord chooses certain ones of his disciples to work wholly for him, to give up everything else, and go at his bidding, and labor for him in his vineyard; and he often brings such through scenes of deepest trial to purify them, and prepare them for the work that he has for them to do. So let us trust entirely in him, believing that he tries us for our good, and to work out his own designs concerning us; and let us give ourselves up into his hands, feeling willing to take whatever comes, joy or sorrow; willing with all our hearts for the Lord's will, not ours, to be done. And when we get into that place, we feel that it is sweet to suffer for Jesus, who suffered so much for us.

O can we not trust this blessed Savior at all times, who traveled this same path before us, and who knows all about us? For Jesus was tempted in every point like as we are, and he is therefore able to succor us in every temptation; and soon, at the longest, our trials, temptations and sorrows will all be over and we will be gathered safe into the kingdom of Christ, there to praise him forevermore. There will we shout our sufferings o'er on Canaan's happy shore. Our trials and our troubles here will only make us richer there, when we arrive at home; so let us trust in God at all times, and be faithful until he calls us to that heavenly home.

M. E. CHUTE.

For the World's Crisis.

SELF-EXAMINATION.

Dear readers of the Crisis, a happy new year to you all. Another year has passed, and while I look back over the lapse of the short twelve months, the ups and downs, sunshine and shadow of every day life is brought up before me in varied distinctness, and these words come forcibly to mind:

"What have I done that's worth the doing?
What duty have I left undone?
Or into what new folly run?"

Truly, what have I done that's worth the doing! All that is worth doing is worth doing well, is a familiar adage; but has it all been well done? Ah! here is a question that will lead us all to self-examination. Would it not be well for us to look over the events of the past year, and determine, if possible, what path we are pursuing. How many good deeds have we done that we feel meet the approbation of our divine Master? Was there the least bit of the Pharisee's feeling in our hearts, when we extended a helping hand to raise that downcast and half discouraged brother, sister or friend? If so, God help us to get rid of it. If not, he loveth the cheerful giver, and even the cup of cold water he has promised to reward, if given in his name. And now, if we can in all good conscience answer this satisfactorily, shall we not try to think what duty we have left undone?

Where, and in what respect have we turned a deaf ear to the whispering of the Spirit? Where have we neglected to help the sick, bind up the broken-hearted, relieve the afflicted; and, above all, have we ever been ashamed of our profession, and shrank at the cross of Christ? Let us see to this, for if we are ashamed of him, he will be of us, and we shall lose eternal life. Now comes the last—"And into what new folly run?" Where have we left the straight and narrow path, forgetful that we have been purged from our old sins, and run off into the beggarly elements of the world? Have we shown our folly by being too anxious to lay up for ourselves treasures on earth, where moth and rust corrupt, and where thieves break through and steal? Jesus was born in a stable, and he said on a certain time, he had "not where to lay his head." "For even hereunto were we called; because Christ also suffered for us, leaving us an example, that we should follow his steps." And now if in the past year, we have got out of the way into any alleys or by-lanes, that lead to the broad road, let us take the Bible that teaches us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Warren, Vt. CARRIE E. GREENSLIT.

For the World's Crisis.

PURITY.

"Wherewithal shall a young man cleanse his way?"
—Ps. 119. 9.

The word of truth is very pure. And the reply to the above question is found in the same verse, and reads thus: "By taking heed thereto according to thy word." While the blood of Christ atones for sin, the Spirit and the word have a share in the work of cleansing and fitting believers for a place in that land, of which it is written, "there shall in no wise enter into it anything that defileth, or whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

One of the ways by which Paul approved himself was by "pureness." And one of the most frequent and earnest prayers of all who desire to be holy, is like that of David—"Create in me a CLEAN HEART, O God, and renew a right spirit within me." Ps. 51: 10. "Cleanse thou me from secret faults." Ps. 19: 12. And upon the pure a blessing is pronounced in these words, "Blessed are the pure in heart, for they shall see God." Matt. 5: 8. When the heart is pure, the language will also be pure. For "out of the abundance of the heart the mouth speaketh." The believer should strive to be pure in thought, word and deed. The things that defile a man proceed from the heart. Now that the fountain is open, whereby all sin and uncleanness may be purged away, let all make haste to "plunge beneath that flood," and wash their stains away! Remember that the time is short. Soon it will be too late, for he that is filthy when Jesus comes will doubtless remain filthy, and be cast into the devouring fire. There may be some who read this, who feel that a good work is begun in them, yet they find that they are not yet perfect, not yet pure. Let all such obey the exhortation to "take heed" according to the word. What does the "word" enjoin?

Do not say that we are imposing a burden upon you which no man is able to bear. You are not required to follow all the forms of the ancient Jewish law, yet our righteousness or purity must exceed all that. That law was in a great measure intended to regulate the outward conduct, and "stood in meats and drinks, and divers washings," externally; while Jesus taught that the "inside" should first be cleansed, and outward purity would then be only an indication of the clean heart within; whereas all outward cleansing, without the inner work, only makes men like "whited sepulchres," appearing well outwardly, but full of defilement within.

Although we do not ask any to come under the yoke of the law, yet you will find great help toward a life of purity, by "eating and drinking" only to the "glory of God." "Be temperate in all things." "Be not among riotous eaters of flesh." "Take heed . . . lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so THAT DAY come upon you unawares." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Experience and observation, as well as the Bible, teach that the food we eat has a great effect upon our feelings and conduct. And although merely abstaining from certain things cannot save us, yet by so doing we shall be "workers together with Christ," and progress more rapidly toward perfection. Lord, help us to have clean hands, and a pure heart.

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

"A FRIEND TO EVERYBODY."

While talking with Bro. S. on Alton Bay camp-ground last fall, a lady came along and said, "I want to find Elder S——." He replied, "Here I am, *a friend to everybody*." I have thought of it much since. How it breathes the true spirit of Jesus! "A friend to everybody." He showed himself a friend to all; those that hated him, as well as those that loved him. A friend of sinners. A friend of publicans. Because he was a friend of sinners, it was no proof that he sanctioned their wickedness, but showed himself their friend, so that he could get them to fall in love with him. When a person does love Jesus, he will forsake his sins.

In this day *partyism* is so strong, that if a person attempts to carry out this same principle, and be a friend to *everybody*, and an enemy to none, he will be looked upon with suspicion, and be a mark to be shot at in every direction. Sectarianism, or partyism, is the order of the day. It seems to be the lever that moves almost everything at the present time. Masons are sworn to befriend masons, and persecute their enemies. Odd Fellows are sworn to love and befriend their order. This same party spirit is carried into the different sects. Is it right? Think of christians getting together in squads in the kingdom of God, and having their elbows out against all others. But I suppose when this party spirit gets into people, they really think none will ever get into the kingdom but those whom *they* think are fit subjects; and their ideas are always very limited. O where are the men imbued with the spirit of the Master, who prayed that his followers might *all be* ONE, who dare to lift up their voices like a trumpet against these things? Where are the men of God of by-gone days? Men of God, stand up. Show yourselves such now. Do not bow and bend to this narrow party spirit of the day. The judgment is at hand. Who will stand then acquitted? "The pure in heart." May the Lord help us to realize what this means.

"A friend to everybody." One sect at variance with another sect, and if a person tries to show himself a friend to both, so that he may do them both good, and will not side with either party, one side is inclined to think if he is a friend to them, he cannot be to us. Individuals get at variance. If a man is a friend to both, and tries to be a "peacemaker," another feels, "if he is a friend to him, he cannot be to me," and wishes to force him to take sides in the matter. Quarrels arise in a church, and if a minister will not take sides and try to put down one side and hold up the other, some think he cannot be a christian. No true minister of Jesus Christ ought to "take sides" in any quarrel, for I never knew a quarrel yet where the blame was all on one side. It always takes two or more to have a quarrel.

When this party spirit rules, the spirit of Christ is crowded out. Both cannot dwell together. When this party feeling gets strong enough for a majority, and this majority decide to put down A, B, or C, simply because he will not fall in with their party spirit, if one wants to see fair play, and will not sanction their party measures, it is unchristian to say, "You are not a friend to us." This us, I apprehend, is the whole trouble. When persons are governed by this spirit, they will want to persecute those that oppose them. If they cannot do it in one way, they will in another. Jesus says, "If ye love them that love you, what thank have ye? Do not even the publicans the same." It is an easy thing to be a friend to those that are friends to us; but when we come to love and befriend an enemy, one that has wronged us, it takes "the love of God" to do it. The apostle says, "Let nothing be done through strife or vain glory." If none were allowed to go on who would not adopt this rule, many churches would be closed, and many ministers that now live in ease and pleasure through the week, and preach Sundays, would have to go to work and earn their living. Many institutions, and societies, and companies, would come to a speedy terminus, because they were organized on this spirit of strife to try and outdo some other society, or party, or company.

O that the Spirit of God might rule, if it throws many man-made institutions into chaos. O that men would get the *love of God* deep down in their hearts, which moved Him to give "his only begotten Son, that *whosoever* believeth in him might not perish, but have everlasting life." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." When a person gets this love shed abroad in his heart, by the Holy Spirit, how soon his heart enlarges. O that we might see more of the enlargement of the heart. A. P. MOORE.

Boston.

For the World's Crisis.

QUERY.

Is it right for christians, and especially *ministers* of the gospel, to engage in light, trifling conversation, jesting, etc., at any time, and especially at the close of religious exercises? We have often been pained to see the good effect of a religious meeting almost entirely destroyed by this pernicious habit, which some persons have. No sooner is the benediction pronounced, and the congregation out of doors, than church members, as well as the world's people, are chatting and laughing about the most trivial matters, seemingly forgetful of everything of a sacred or religious nature. Ah, says one, I can't see where's the harm? and then I have such a propensity for fun and mirth, that really, I can't overcome it, and a good brother remarked in his sermon a few Sabbaths since, that he thought christians ought to be the most cheerful persons in the world. Well, we have no objections to that; but to our mind there is a wide difference between cheerfulness and levity, and it is well to distinguish between the two.

But, says one, Why do you emphasize ministers of the gospel? Haven't they just as good a right to enjoy these trifling pleasantries as any one? Most assuredly they have, if it is right. But I think the word of God speaks explicitly of their being examples to the flock; and now while we believe that the word of God has much to cheer, comfort, and encourage him in the precious promises of the gospel, we also believe that the word of God strictly forbids christians from indulging in vain and foolish jesting, and trifling conversation. The Savior in discoursing to the Pharisees uses these words: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out the evil treasure, bringeth forth evil things. But I say unto you, That every *idle word* that men shall speak, they shall give account thereof in the day of judgment. For by thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned." The apostle Peter, in addressing his brethren, exhorts them in this wise; "As he which hath called you is holy; so be ye holy in all manner of conversation; . . . forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your *vain conversation*, . . . but with the precious blood of Christ." Again, the same inspired writer, in alluding to the day of the Lord, and the incidents connected therewith, says, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be, in all *holy conversation* and godliness?" We might enumerate many other passages of Scripture referring directly to this matter, but we forbear. A word to the wise, etc.

Reading, Mich. M. E. ORR.

A WORD TO THE SOWER.

Sow in the morn thy seed,
 At eve hold not thy hand;
To doubt and fear give thou no heed,
 Broad cast it o'er the land.

Beside all waters sow,
 The highway furrows stock;
Drop it where thorns and thistles grow,
 Scatter it on the rock.

The good, the fruitful ground,
 Expect not here nor there;
O'er hill and dale, by plots 'tis found;
 Go forth then everywhere.

Thou know'st not which may thrive,
 The late or early sown;
Grace keeps the precious germs alive
 When and wherever strown.

And daily shall appear
 In verdure, beauty, strength,
The tender blade, the stalk, the ear,
 And the full corn at length.

—*Selected by* S. L. B.

For the World's Crisis.

PICTURES OF TRUTH.

Ever since the Roman governor's interrogatory, "What is truth?" the mind of man has been attempting to discover it; preferring often to ignore the rightful means of accomplishing this most desirable object. Little did Pilate imagine that he himself was but the agent, or engine of Omnipotence, when he wrote that all the world might read, "This is the King of the Jews." Beneath the rule of men entirely great, the pen is mightier than the sword. So wrote the ancient bard; but chance and human will had naught to do with that of which it was said, "What I have written, I have written." How priceless all fundamental knowledge.

Truth is the rarest of all earthly pearls; the dearest treasure man can win. Its price cannot be told, or paid in gold and silver. How many praters like to quote: "Truth crushed to earth shall rise again;" but meanwhile manifest the spirit of those who crucified their God, and drew a veil over the sun that had enlightened them. It is natural for many to scorn every ray of celestial light reflected by unpretending instruments. In every age, great truths have been reviled, mocked, scourged, spit upon, smitten, condemned, and "crushed to earth;" but, rising again, truth, too good for earth, to heaven ascends unscathed, unsullied; and shall remain unhurt amid the wreck of matter and the crush of worlds. A. L. FORRESTER.

Gems.

— When Drexelius was asked by his friend Faustinus how he could do so much as he had done, he answered: "The year has three hundred and sixty-five days, or eight thousand seven hundred and sixty hours. In so many hours great things may be done. The slow tortoise made a long journey by losing no time."

— The sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden flood. The spring that sparkles at the foot of the hill is full; and asking leave of no one, is forever welling forth its sweet waters. So the christian, if only full of love of God and man, and shedding around him benign influences, as a natural result, cannot help doing good.

— Sinners are like sheep grazing on a common; the butcher comes continually and fetches away one, and another, and another; while the rest feed on unconcerned, until he comes for the last.

— Just in proportion as christians come nearer to their common centre, the cross of their adorable Redeemer, the nearer they will come to each other.

— Were we as eloquent as angels, we should please some men, some women, and some children, much more by listening than by talking.

— That woman has blessed me a great many times. "What woman?" She that would get so near to Jesus, even to touch the hem of his garment. Every one who gets near to him blesses others.

— Pride is incompatible with piety towards God, as it is with the repose of own hearts.

— The rays of the sun shine upon the dust and the mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself.

— He that is truly polite knows how to contradict with respect, and to please without adulation, and is equally removed from insipid complaisance and low familiarity.

— One of the consequences of good breeding is a positive disinclination to pry into the private affairs of others.

— The living 'righteously, soberly and godly,' are the effects of divine and gracious teaching.

— Modesty is to merit, what shades are in a picture; it gives strength and relief.

— We suffer more from anger and grief than from the very things for which we anger and grieve.

— God hath two dwelling places—the highest heavens, and lowest hearts; that is the habitation of his glory; this, of his grace.

— Every real christian is an advancing christian. Like Paul he will be able to say, 'This one thing I do, I press toward the mark.'

— I want to feel myself an accountable creature to God for every moment of my time, and desire not to have a word or a thought, which does not more or less prove that I am spending it to his praise.

— I have nothing to do with to-morrow. Let to-morrow's temptations come, and I will fly to Christ for strength to overcome them. Let me fight my battles to-day.

— If any man desires to see the benefit of religion, let him observe how those spend their time who have no religion.

A SMOKING MINISTER.

Smoke? Yes, he does— in his study—in his family, in the streets. I see him day after day in a bookstore, in Park Row, N. Y., with a cigar or dingy pipe in his mouth. Awful! shameful! Need we marvel that young men in the church and out of it—little urchins, and rag-a-muffins—are seen in the streets, chewing and smoking the vile "Indian weed," when ministers of the gospel, elders, deacons and class-leaders set the example? Example kills, example cures.

Need we marvel that there are in New York city, as Dr. W. Parker says, 235,000 smokers; and that allowing each of these smokers only two cigars per day, at the low price of ten cents, $47,000 is puffed away daily, making an expenditure annually of $17,155,000—aside from drinks which are almost sure to accompany, for tobacco and rum are twins, and go hand in hand. . . .

But to return to this smoking minister: his breath is repulsive, intolerably offensive. The whole atmosphere around him is a stench, even the sacred emblems of bleeding love at the communion table seem more or less impregnated! "The cup of blessing!" And when reproved for this sensual gratification—this unnatural and worse than beastly appetite, what is his apology? "What the harm?" says he, "Tobacco like strong drink, is one of God's 'good creatures?' to be used in moderation, with thanksgiving. Smoking and chewing tobacco make a man neither better nor worse in the sight of God. 'Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth this defileth a man.'—Matt. 11. 15:"

Thus this man in sacerdotal garb goes smoking on, searing his conscience, gratifying his fleshly appetite, a slave to habit! When the leaders of our worshiping assemblies hold these views, what hope of reform! The evil goes on increasingly.

"Dearly beloved, I beseech you," says the apostle, "as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. —1 Pet. 2: 11. If one member in our churches is allowed in this filthy, degrading habit, why not another and another—till we have a whole assembly of smokers, chewers and snuffers? "One sinner destroyeth much good. "Behold, how great a matter a little fire kindleth." . . . .

The excuses for using the dirty tyrant are numerous and frequent. One uses it for his teeth; another, for his general health; a third, for his corpulency; a fourth, for his leanness; a fifth, for a watery stomach; a sixth, to help digestion; another because some ignorant sottish, wine bibbing, tobacco chewing or smoking doctor recommended it:—thus and thus, till the catalogue of excuses and subterfuges is filled out.

It is a matter of devout and hearty thanksgiving to God, that the most respectable, learned and eminently successful of the medical faculty, with united voice, veto "the accursed thing," and warn their patients to lay it aside forever.

As Paul said to Timothy, so say we to you, reader, "Keep thyself pure." Be clean in your person, and be clean in your heart. But depend upon it you can be neither if you use tobacco. No tobacco user is fit for a bed companion. He is giving forth pestilential vapors from all the pores of the skin. He is an embodiment of perpetual miasm. The immediate atmosphere surrounding him is inevitably impregnated and polluted with the constant effluvia which emanates from his whole surface. He becomes a perfect walking distillery of the deadly essence, sending forth its fumes and vapors into the surrounding atmosphere. His mouth is the mill which grinds out the weed, and his whole body the distillery for the essence. But a chewer or smoker into a vapor bath with no tobacco in the room, and in a short time the whole room will be strongly scented with tobacco effluvia that emanated from his body. Put him into a warm bath and get up a perspiration; then put that water upon flies, or vermin, or plants, and it will destroy them.—*D. F. Newton, in Adv. Herald.*

LOST TIME.

More time is lost by ministers in listening to the foolish, unimportant matters with which visitors absorb their attention, than by the actual work which they perform. We therefore heartily commend the following plan for avoiding such useless and trivial customers:

An aged American minister states that in the early part of his ministry, being in London, he called upon the late Rev. Matthew Wilks. Mr. Wilks received him with courtesy, and entered into conversation, which was kept up till the most important religious intelligence in possession of each had been imparted. Suddenly there was a pause—it was broken by Mr. Wilks:

"Have you anything more to communicate?"

"No, nothing of special interest."

"Any further inquiries to make?"

"None."

"Then you must leave me; I have my Master's business to attend to. Good morning."

"Here," says the minister, "I received a lesson on the impropriety of intrusion, and on the manly method of preventing it."

STOP, FRIEND, AND THINK.

Think about what? About the questions which I have now to put to you in the name both of Christianity and humanity.

1. Is your family the better for you? It must be either the better or the worse for you; which is it?

2. Is your town the better or the worse for you? Are you part of the salt that is keeping it from corruption, or are you part of the corruption?

3. Is your land the better for you, and would you be missed were you taken away? Would it lose a loving, praying, believing man?

4. Is the world the better for you? Are you, however feeble, one of its lights? Would the church miss your help were you away? Would the heathen miss your faith and prayers? Would the world be poorer at your death?

PUNCTUALITY.—A committee of eight gentlemen had been appointed to meet at twelve o'clock. Seven of them were punctual; but the eighth came bustling in with apologies for being a quarter of an hour behind the time. "The time," said he, "passed away without my being aware of it. I had no idea of it being so late." A Quaker present said, "Friend, I am not sure that we should admit thy apology. It were a matter of regret that thou should'st have wasted thine own quarter of an hour, but there are seven besides thyself whose time thou hast also consumed, amounting in the whole to two hours, and one-eighth of it only was thine own property."

TERSE SAYINGS.—When a cover can be made large enough to cover itself, then may a lie be covered.

Religion is the best armor in the world, but the poorest cloak.

Be afraid of nothing; those who trust in the Lord have no occasion to fear.

The last words of Horace Mann were,—"Man, God, Duty."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

TELL YOUR MOTHER.

I wonder how many girls tell their mother everything. Not these "young ladies" who, going to and from school, smile, bow and exchange notes and *cartes de visite* with young men who make fun of them and their pictures, speaking in a way that would make their cheeks burn with shame if they knew it. All this, most credulous and romantic young ladies, they will do, although they gaze at your fresh young faces admiringly, and send or give you charming verses and boquets. No matter what "other girls" do, don't you do it.

School girl flirtation may end disastrously, as many a foolish, wretched young girl could tell you. Your yearning for some one to love is a great need of every woman's heart. But there is a time for everything. Don't let the bloom and freshness of your heart be brushed off in silly flirtations. Render yourself truly intelligent. And, above all, tell your mother everything. Never be ashamed to tell her, who should be your best friend and confident, all you think and feel. It is so very strange that so many young girls will tell every person before mother that which is most important that she should know.

CONFESSION OF WRONG.—A little girl once gave her mother the following note:—

"Dear Mother:—It was I who lost your thimble; I was afraid to own it. I have felt unhappy since I told you I didn't know. Mother, will you forgive me? I told it all to God; I prayed to him. From your sorry daughter. HANNAH."

This note, you see, made a confession of sin. For days and nights, perhaps, this child suffered under a sense of guilt—it took away her comfort—until at last, no longer able to bear the burden, she came and acknowledged it.

This teaches an important lesson, which you should early understand and act upon—that, when you have done wrong you will never have real peace of mind till you have confessed it. And confession, to be worth anything, must spring from real sorrow for the fault, and a desire to do better in time to come. "Whoso confesseth and forsaketh his sins shall find mercy."

FAITH.—"Willie," said a little orphan boy to his brother, "now we are all alone in the world; father, and mother, and auntie are gone, and there is nobody to take care of us; what shall we do?" "O, I am not afraid," said Willie; "don't you remember the verse that dear mamma taught us? 'When my father and my mother forsake me, then the Lord will take me up.'"

A little girl five years of age on being asked what is faith, artlessly replied: "It is doing just what God wants us to do, and ask no questions about it." This covers the whole field; perfect trust, combined with implicit obedience.

A GOOD RULE.—A certain man, who is very rich now, was very poor when he was a boy. When asked how he got his riches, he said, "My father taught me never to play till my work was finished, and never spend my money until I had earned it. If I had but an hour's work in a day, I must do that the first thing, and in an hour. And after this I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became easy to do so. It is to this I owe my prosperity."

CHRISTIAN RETALIATION.—"I strike 'oo," cried a little boy in a sharp tone to his sister.

"I kiss 'oo," said his sister, stretching out her arms, and putting up her rosy lips in a sweet kiss.

Tommy looked a look of wonder. Did his little ears hear right? They did, for there was a kiss on Susy's lips. A smile broke over his angry face, like sunshine on a black cloud.

"I kiss too," he then said; and the little brother and sister hugged and kissed each other right heartily. A kiss for a blow is better than tit for tat, isn't it?

CHOCK FULL OF BIBLE.—A little boy was on a ship with a company of wicked men. He was a pious, praying boy. The sailors wanted to teach him to drink rum, and chew tobacco, and to swear, but he would not. They tried and tried, but in vain. At last one of the sailors said to the rest: "We might as well give up. We cannot spoil that boy, for he is chock full of Bible."

Yes, the way to be safe is to be "chock full of the Bible."

PRAYING FOR HER ENEMIES.—A little girl in an Italian Sunday School complained that some of the children had hissed at her.

"Why did you not do your best to defend yourself, or complain to the master?" inquired her mother. The child hung down her head and was silent. "What did you do," added the mother, "when they were seeking their pleasure in tormenting you?"

"I remembered what Jesus did for his enemies," replied the child: "I prayed for them."

DON'T TATTLE.—Children, don't talk about each other. Don't call one of your schoolmates ugly, another stingy, another cross, behind their backs. It is mean. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults—it makes you uncharitable—your souls grow smaller—your heart loses its generous blood when you tattle about your friends.

— Bad books are the public fountains of vice.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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D. MATHEWSON, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKENSON.

GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ADVENT.

The church has waited long
Her absent Lord to see;
And still in loneliness she waits—
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood
She weeps, a mourner yet.
Come, then, Lord Jesus, come!

Saint after saint on earth
Has lived, and loved, and died;
And as they left us, one by one,
We laid them side by side;
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there,
Till the last glorious morn.
Come, then, Lord Jesus, come!

The serpent's brood increase;
The powers of hell grow bold;
The conflict thickens, faith is low,
And love is waxing cold.
How long, O Lord our God!
Holy, and true, and good,
Wilt thou not judge thy suffering church,
Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!

We long to hear thy voice,
To see thee face to face,
To share thy crown and glory there,
As now we share thy grace.
Should not the loving bride
The absent bridegroom mourn?
Should she not wear the weeds of grief
Until her Lord return?
Come, then, Lord Jesus, come!

The whole creation groans,
And waits to hear that voice
That shall restore her comeliness,
And make her wastes rejoice!
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come!

—*Selected by B. W. Davis.*

For the World's Crisis.

CHRISTIAN UNION.

"Wherefore, receive ye one another, as Christ also received us, to the glory of God."—Rom. 15: 7.

The church of Christ is a unit, from the fact that they are baptized by one Spirit, into one body, and that body is the church, or Christ's body. "We are all the children of God by faith." So says Paul; and, as there is but one true and living faith, so the children of faith are one. In his last pathetic prayer, Jesus prayed that his children might be "*one*," even as he and the Father were one. Why then all these divisions and subdivisions; the mangling of the body of Christ? Because the words of this text are not heeded. The disciples are not ready to receive one another, as Christ hath received them; hence differences have arisen, and they have substituted tests of fellowship, unauthorized by the great head of the church. Thus the wicked work of dividing the living body has been going on, till they are almost numberless.

The question now arises, What can and shall be done? In the first place, stop making or help making any more divisions. How can it be done! I answer, by receiving one another as Christ hath received us. If this rule had been followed out, the church would have presented itself an unbroken body. But there have been innovations upon this golden rule, by bringing our opinions of Bible into a formula, then taking that as the standard for church building, so that those, and only those that can subscribe to it are, or can be, members of "one body." Now what is the test of fellowship?—Can you subscribe to our articles of faith? So you see a variety of foundations for church building, by putting the peculiarities of good men's opinions of Bible into their creeds, substituting as many tests as there are creeds, all contrary to the doctrine of Christ and his apostles; for Paul says, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." But did the gospel contemplate this oneness of the church, that they should be one? Yes. Says Jesus, "That the world may know that thou hast sent me." This was to be the most convincing argument that our religion was of heavenly origin.

But can christians, with opinions varying from each other, stand on the same foundation? They can most surely, because they take the Bible to be an infallible rule of faith and practice. Standing on that, they are to receive one another, even with all their differences, and to love one another, and to have good will and fellowship; and by doing it, they will fellowship Christ their Savior; but by withholding, they withhold fellowship for the dear Savior. How blessed it would be to see the directions of the gospel lived out in this wicked and adulterous generation.

Our prosperity depends upon our carrying out this scriptural programme. All in whose hearts the love of God has been shed abroad, by the Holy Ghost given them, are brethren; they are *our* brethren. And while we are led by the Spirit of God, we shall love as brethren, and treat them as members of the same family. There must be, there will be, no saying, Stand off, "I am holier than thou."

This I understand to be the true position, and this our true direction for future operations, if we would prosper. Not let down the standard, but lift it up, and be filled with the Spirit, and have your faith grow exceedingly; taking all along with you possible. Be as liberal and kind as the grace of God will make you, contending "for the faith which was once delivered unto the saints," and all will harmonize with the oneness of saints, and will unite all in the bond of gospel fellowship and love.

L. BOUTELL.

For the World's Crisis.

IS THE SOUL OF MAN A PERSONALITY?

BY WILLIAM SHELDON.

To assume a point in the absence of proof, and contrary to proof, is not w[illegible]. Faith must stand on evidence, not on [illegible]. The doctrine of the *personality* [illegible] in man rests only on arbitrary assumption. To *pronounce* it a personality is one thing, but to *prove* it such is quite another thing. This is the first point to settle. If it is not a personality, but the *life* or *mind* of a personality, all the talk about its immortality is worthless, till the immortality of the personality is proved to which it belongs, for the stream cannot rise higher than the fountain. The term soul is not a *specific*, but a *generic* term; that is, it does not have invariably one signification to the exclusion of all others; but is a term applied to more than one thing. A specific term can apply to but one thing, while a generic term may apply to several.

To illustrate: *travel* is a *generic* term; it may mean a journey on a steamer, or on foot, or on the cars, or in a wagon, or on horseback. But *walk* is a *specific* term; it has but one meaning; it cannot mean a boat ride, a car ride, or a wagon ride. Soul, being a generic term, is sometimes applied to man as a personality, sometimes to the mind of man, and sometimes to the life of man, and also to the life of the beasts, as we shall show; but it is never used to indicate a personality within man. These three meanings are found all through the Bible. As samples, notice the following passages: "And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of *life*, and man *became* a living *soul*" [or person].—Gen. 2: 7. This dust-made man "became" a living soul, or person; not *received* one, but "*became*" one. "The soul of Jonathan was knit with the soul of David."—1 Sam. 18: 1. "The *soul* of my son Shechem *longeth* for your daughter."—Gen. 34: 8. Here soul is used as a synonym of *mind*, for it is the mind that "longeth." "In whose hand is the *soul* of every living thing."—Job 12: 10. Here soul is used as a synonym of life, and the life of beasts too.

With only two exceptions, in the Old Testament, the term *soul* is translated from *nephesh*, a word that occurs seven hundred and fifty-two times in the original, being translated *soul* four hundred and seventy-five times; *person*, or *creature*, and other words of the same meaning, one hundred and three times, being applied to man and beast; *life*, or words of like import, one hundred and twenty-four times, applied indiscriminately to the life of man and beast; *mind*, or some of its passions, fifty times. And when *nephesh* is translated soul, it has no other meaning than (1) a physical being; or (2) *life* of a being; or (3) *mind* of a being; hence, the soul of man is sometimes expressive of man himself, sometimes of his *life*, and sometimes of his *mind*. Soul does not always mean *man*, does not always mean *life*, nor does it always mean *mind*; but it always has one of these three significations when applied to man. It never signifies a personality in man.*

Mind, being the result of organization, dies with man. Life, in man or beast, can be obliterated; but the christian possesses by faith a future life which man "cannot kill," rendered *soul* in Matt. 10: 28,—"not able to kill the soul,"—the term soul here being *psuche*, elsewhere forty times rendered *life*, and *lives* in the New Testament. "Our life is hid with Christ in God; and when Christ WHO IS OUR LIFE shall appear," we will come in actual possession of it; but we now have it only by faith; for "God hath given to us eternal *life*, and this *life* IS IN HIS SON."—1 John 5: 11. Our future *life* cannot be extinguished by those who kill the body, for it is deposited in Christ, and is eternal; but the sinner's future life will be destroyed in hell with his body, it not being eternal life.

Psuche is the only term rendered soul in the New Testament, and occurs in the Greek one hundred and five times, being rendered soul fifty-eight times; *life*, forty times; *mind*, or equivalently, five times; "*you*" and "*us*," referring to personal beings, twice. As in the Old Testament, the meaning of soul is (1) a physical being; (2) the *life* of a being; and (3) the *mind* of a being, but never a being within a being. Man, as a personality, is often styled a soul; but the soul of man is never brought to view as a personality. The only two instances in which soul comes from other terms than those already referred to, do not signify an invisible personality distinct from the body, as all will admit by reading the texts: "Neither will I be always wroth, for the spirit should *fail* before me, and the *souls* which I have made."—Isa. 56: 16. Here the soul is spoken of as liable to "*fail*," or cease to be. Job says, "They pursue my *soul* as the wind."—Job 30: 15. Job's enemies would have made poor headway in pursuing an *invisible personality*, if such an entity had left him. But Job was still alive; his soul had not left.

IS THE SPIRIT OF MAN A PERSONALITY?

That there are spirit-personalities, as God, angels, and demons, we fully believe; and the term spirit is sometimes used as a synonym of man as a physical personality, as in 1 John 4: 1;—"Believe not every *spirit* . . . because many *false prophets* have gone out into the world"; and again, "That the *spirit* might be saved in the day of the Lord Jesus"; also, "The *spirits* in prison." But a being, *as a spirit*, whether Divine, satanic, or human, is different from the spirit *of* a being. Who would be wild enough to regard the spirit of God a personality distinct from God; or the "seven spirits *of* God" as seven personalities distinct from God; or the spirit *of* the devil as a personality distinct from the devil? Then why imbibe the erroneous impression that the "spirit of man" is an entity distinct from man? The spirit *of* a being may signify an influence proceeding from a being, an offshoot of power from the *mind*; or an element within a being. This principle is illustrated in magnetism. Satan operates on the human mind on the same principle; and this influence is called the spirit of the devil. When the spirit of man is spoken of, reference is made either to the *life principle* in man, called the "breath of life," or, critically, "the spirit of life," an element that causes man to live, instead of being a personality; or to the *mental spirit*—the *mind*, resulting from our organization. Trace the word spirit through the entire Bible, where applied to man, as the "*spirit of man*," and it will be found always to signify either (1) the "*spirit of life*" which God "gave" at man's creation, which is the only spirit to "return to God"; or (2) the *mind*, or some of its numerous passions, as feeling, courage, anger, etc.

No one would ever have imbibed the impression that the spirit of man is a personality within man, if they had kept up the simple distinction between spirit as a being, and the spirit OF a being. But if any will be rash enough to insist, in the absence of proof, that the "spirit *of* man" is an invisible man, within man, let them not shrink from the revolting conclusion, which is inevitable from their assumed premises, that the "spirit of the beast" is an invisible beast within the beast. "Who knoweth the spirit of man that goeth upward, or the spirit of the beast?"—Eccl. 3: 21. In this same verse we read of the "*ruah* of man" and of the "*ruah* of the beast"; and in the 19th verse we read, "They all have ONE *ruah*"—one in kind; so if an invisible organization in man is meant, the same is meant in the case of the beast. But if this is not true of the beast, but indicates the spirit of life, the same is true of man, for they have ONE *ruah*.

* The phrase "*my soul*," so often used in the Bible, does not signify an inward entity, for it is as really applied to God as to man: "Your new moons and your appointed feasts *my soul* hateth" (Isa. 1: 14.) "If any man draw back, *my soul* shall have no pleasure in him" (Heb. 10: 38.) Here we learn that God possesses a "*soul*" as really as man, and speaks of it as "*my soul*"; so if this phrase, when applied to man, signifies a personality within a personality, independent of the outer personality, it must signify the same when applied to God, thus proving the awful absurdity, that aside from Father, Son, and Holy Ghost, there is *another person* in the Godhead, called "*soul*." The phrase "*my soul*" simply signifies "*my mind*," or *myself*, but never indicates a distinct personality.

* Man possesses the "*spirit of life*," or breath of life," or lives,—not the breath of *air*, but the breath of LIFE; " an element that produces life alike in man and beast, and is manifested long prior to birth or before inhaling the breath of air—not an *entity* but an *element*. This spirit will return to God who gave it; and "the body without [*this*] spirit is dead;" with it we live, without it we die. The spirit that returns to God is simply the one he "*gave*; and the record says that was the "breath of LIFE," or "spirit of life" (Gen. 2: 7.) We inhale and exhale the breath of *air* several hundred times each hour; but never does the "breath of LIFE," or *spirit* of life," leave us till death; and after death a large amount of *air* still remains in the lungs; but life is extinct when the "spirit of life" leaves—an element of life, perhaps akin to electricity, different from mere air, though it may be one of its ingredients.

Man possesses a *mental spirit*;—*the mind*, or some of its passions, often being referred to under the term spirit; but mind, instead of being an organized personality, or entity, is simply the result of a well-arranged organism. The character and nature of the mind clearly proves this, for (1) the mind is feeble in infancy; not a feeble spirit-entity. (2) Mind matures with the body; not a spirit-entity thus maturing. (3) Mind is often affected by disease; and a spirit-entity could not be thus affected. (4) Mind frequently becomes insane; and a spirit-entity could not get deranged. (5) Mind becomes childish in old age; a spirit-entity would not thus reach maturity and then decline. (6) Mind, on a smaller scale, is developed in the beasts, for the *ox* KNOWETH his owner, and the *ass* his master's crib" (Isa. 1: 3); but this is not regarded as proof of a spirit-entity in the beast. (7) Mind dies; "In that very day his *thoughts perish*." (Ps. 146: 4.)

So while the mental spirit, or mind of man, may die; the spirit of life cannot properly be said to die, because it never lived, but simply *produced* life, or *caused* man and beast to live. An *element* cannot die or live. So while it is true that man has a spirit, it is never spoken of as *masculine*, or *feminine*; but always in the *neuter* gender; for it always signifies either the *mind*, which dies with the body, or "the spirit of life," an element that leaves man at death.

If man possesses an immortal spirit-entity, what is its origin? How and when is it connected with the body? (1) Is it *transmitted?* Mortality cannot transmit immortality, as the stream cannot rise higher than the fountain; hence it cannot be transmitted *unless the spirit propagates its species independent of the body*; and if it does, why not continue to do so after leaving its prison-house of clay, and thus eternally augment the number of spirit-entities in the spirit land? If we say this spirit-entity is *transmitted*, since mortality cannot transmit immortality, it must be transmitted by spirit entities, involving the idea of *male* and *female* spirits; and furthermore; if spirits propagate their species either in or out of the body, it involves them in *mortality*, for that which is transmitted is *divisible*, and that which is divisible is *destructible*, and hence not immortal. This is plain to all.

(2) If not transmitted, is it created at birth? If so, it makes God sanction all the whoredom in the land, by imparting a spirit-entity to every illegitimate child. Is God thus compelled to obey the mandate of every vile prostitute? Is he continually laboring to help men transgress his own commandments?

(3) If this spirit-entity is neither transmitted, nor directly created at birth, is it a pre-existent entity? If so, why do we not remember our former existence? Could a spirit-entity forget its former existence by coming into a tabernacle of clay? If so, why do not those spirits who enter spirit mediums forget the scenes in the spirit land, and even forget their former existence, and remain in the medium till the death of the body, instead of giving their history of the spirit land, and departing again? But if memory is *not* destroyed by coming into the body, why do we not remember our former existence, if we ever had such an existence?

We can easily find the origin of man's *spirit of life* (an element that causes man to live), and also the origin of his *mental spirit*, resulting from his organization; but if man has a spirit-entity within, give us its origin.

The Bible asserts that man has a spirit, but theologians *assume* in the absence of proof that that spirit is an *entity*, and that it is also immortal. The Bible also asserts that the beast has a spirit; then why do they not claim that that spirit is also an entity, and likewise immortal? If one is an immortal entity, why not the other?

To prove that the spirit is an *entity* distinct from the body, we are often referred to 1 Thess. 5: 23: "I pray God your whole *spirit* and *soul* and body be preserved blameless." This simply proves that man has a *spirit* and *soul* as well as a body; but if it proves the spirit an *entity* distinct from the body, it as clearly proves the soul an entity distinct from the spirit; hence, soul and spirit *are not the same*; and the same kind of proof that is used to show that the *spirit* is a *personality* within man, would as clearly prove that the soul is a *personality* also; and that would prove *two entities* in one man, as really as one. Soul and spirit are separable; see Heb. 4: 12: "Piercing even to the dividing asunder of *soul* and *spirit*"—showing that they are *not one*.

THE CHURCH AND THE WORLD.

In nothing more than in the discipline of our religious organizations has the spirit of change, so characteristic of recent days, been so apparent. If old Richard Baxter could be reanimated for a month, and he were to take a stroll through the streets of our cities, towns and villages, where he would see the walls placarded with strange announcements made professedly in the interest of the church of Christ, we fancy the stern old Puritan would break his big heart with sorrow; for the change from the primitive practice and unpretending self-denying simplicity of his times to the new Jerusalemism of the 19th century has been greatly for the worse. This spirit of the world seems to be largely pervading the churches of these last days, and consequently frivolity and worldliness are making a steady advance in town and society. While we write, church fairs, of a most gorgeous nature, bazaars and feasts, are being held in all directions, and are crowded by the gay, the fashionable, the vile, the idler and the blasphemer, the gambler, card-players, theatre-goers, pimps and their victims, christian and infidel, deacons, church members and ministers, are all together on a common footing at these fancy fairs, and thus help swell the crowd that throng "the broad road that leadeth to destruction;" while the prayer room is nearly vacant, and revivals of pure religion are almost unknown.

If such questionable contrivances for "raising the wind" were confined to the big Sodoms,—if our rural villages retained the "old fashioned prejudices" against these modern abominations, the simple christian might then find one drop of comfort. But it is not so: city, town and parish are all baptized in the one overwhelming benumbing intoxication in favor of those financial make-shifts;—the young get a "good time," the middle-aged recreation, the old an hour of excitement, and the parson gets a handsome subscription towards "the church." All this is very sad—if not very wicked; but how is it to be helped? Well, we cannot say. We know how shocked we feel under the conviction that these things are deemed, by both good and God-fearing men, essential features of church machinery. Pulpit, press, and people, good bad and indifferent people, all seem affected with the leprosy of this religious sensationalism, which, we are satisfied, is slowly destroying our veneration for religious things, turning our churches into trading halls, and our ministers to traders and diplomats. Let us do with fewer churches and plainer ones, rather than pursue the policy of increase by means so worldly.

BRO. GRANT:—When articles like the accompanying, which, under the above heading, I clipped from the editorial of one of our local papers—the "Richmond Guardian," of last Saturday, appear in print from the pen of a man of the world, one who makes no claim to christianity, is it not high time that the professed followers of Jesus should open their eyes to these glaring sins of the day, and repudiate them *in toto?* Shall the torn and bleeding cause of the dear Redeemer be left to the mercy of the worldling, to be defended by unrenewed men; and the Lord's children keep silent, lest by rebuking the open, unblushing conformity to the world in these "last days" by professed christians, who should be a "separate" people, some lukewarm or backslidden members of the churches—not "the *church*" of Christ—should be offended by thus having their consciences pricked? No, no! Let all lovers of Jesus say *no* with a loud voice, and *en masse* rally in defense of the truths we love, the teachings of the meek and lowly Jesus, who has exhorted us by his apostles to "be not conformed to this world," and who has said, "the lord of that servant" who eateth and drinketh with the drunken, and saith "in his heart, My lord delayeth his coming, shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

O, if christians did but know how their influence, either for good or ill, tells on the society around them, and how their every act is watched and treasured up in the memory of the ungodly, it seems to me we should be more careful to have our daily walk and conversation correspond with the profession we make. We say we love Jesus and are looking for his soon coming. "Actions speak louder than words." Let us live as if we believed the King of all the earth is about to come to judge the world in righteousness; then, instead of being thus cuttingly rebuked by men of the world, whose active minds are intently watching the movements of the times in which we live; whose veneration for the doctrines of the Bible, and whose confidence in the integrity of the professed religionists of the day, are fast being swept away by what everywhere meets the eye—the inconsistencies of christians, our friends and neighbors will take knowledge of us that we have "been with Jesus," and may by our good example "be constrained to enter through Christ the Living Way"; prepare to "live for ever in realms of endless day."

SARAH R. GILMAN.

Melbourne, Q., Jan. 18th, 1870.

For the World's Crisis.

SERVING THE LORD.

"Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably."—Heb. 12: 28.

An article in the "Crisis" of Jan. 12th, arrested my attention, by a remark like this: "We must not try to hold on to the world with one hand, and serve the Lord with the other; but let go of the world and serve the Lord with both hands." Does not every one, who has tried this way, find that it is a great deal easier to serve the Lord with both hands, than to serve him with one hand, while the other keeps fast hold of the world? For while we hold on to "the world," we also have "the flesh" and "the devil" to contend against; a threefold adversary; but putting far from us the world, and the things of the world, and being transformed by the renewing of our mind, we receive "grace upon grace," enabling us to crucify the flesh with its affections and lusts, and so to resist the devil that he will flee from us. Thus "proving what is acceptable unto the Lord," "in whom we have boldness and access with confidence by the faith [illegible]. We are "strengthened with might [illegible] Spirit in the inner man;" and do the w[illegible] God from the heart. *Then* does he m[illegible] himself unto us as he doth not unto the [illegible] even according to his promise. "If a [illegible] love me he will keep my words; and my Father will love him, and we will come unto him [illegible] our *abode* with him." Then do we love *one another* with pure hearts fervently, and do good unto all men as we have opportunity. Then, too, we can endure hardness as good soldiers of Jesus Christ, counting it all joy when we "fall into divers temptations," because of the grace that is made manifest in us, so that we may see the "way of escape" which is prepared.

Oh, lovers of Jesus, all who look for the Lord from heaven, let us gird up the loins of our minds; be sober; be watchful; preach the word; be instant in season and out of season; "redeeming the time because the days are evil;" and let us "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ. The day is *not far distant*. Soon, oh *how* soon, we know not, but our almost overburdened hearts unceasingly cry, "Come, Lord Jesus," and "he which testifieth . . . . saith, Surely, I come quickly." *Amen.*

CARRIE W. BIXBY.

Francestown, N. H.

For the World's Crisis.

JESUS DIED FOR ALL.

When the world was dark and drear,
When no helping hand was near,
When the chains of sin were strong,
Binding men as with a thong;
When upon a ruined earth
Error reigned, and sin had birth,
When hope died through [illegible] fall,
Jesus [illegible]
When abro[illegible]
"Cain ha[illegible]
Whe[illegible]
Abel['s] [illegible]
[illegible]
[illegible]
Stood [illegible]
[illegible]
When b[illegible]
And man's [illegible] lost;
When through ages dark as night,
Men in vain then sought for light;
When in hope of gaining life,
Men fell into bitter strife,
Jesus felt sin's pressing call—
Jesus died for all.

SOPHIA JACKMAN.

REVELATION AND SCIENCE.

Much that claims to be scientific and revealed truth is human error. True science and true revelation, being both from God, cannot contradict each other, for God cannot contradict himself. True science is a revelation from God, worthy our intense interest and study, not to be neglected without serious loss. Paul, the great and learned apostle to us Gentiles, declared that "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." The day is coming when the wondrous harmony between revelation and science will give new faith and joy to the christian. Permit one harmony to be traced in your columns.

THE HEAVENS AND EARTH RESERVED UNTO FIRE!

Revelation declares, "Whereby the world that then was, being overflowed with water perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto *fire*." The *water* was *literal*. The *fire* must be so, too.

"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." This quotation from Peter, being in direct connection with the first passage, must also be literal. Many passages in the Bible declare the agency of fire in purging the world. Isaiah says, "For Tophet is ordained of old; yea, for the King it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone doth kindle it." The prophet seems to say, "as Jerusalem is purified from its carcasses and filth by the fire of Tophet (valley of Hinnom), so shall the earth be purified for the new Jerusalem, by the fires of the great day." "Death and hell were cast into the lake of fire." This appears to me to teach that the subject of death and *hades* (or the grave) are to be burned to "ashes," "root and branch," in "the lake that burneth with fire and brimstone." As your readers are generally familiar with the Scriptures, further quotations are unnecessary.

GEOLOGY ALSO REVEALS THE LAKE OF FIRE.

Geology is comparatively a new science. It numbers among its votaries noble intellects and truly christian hearts. It does not profess to know all the history and facts regarding the earth, but holds some things as well established. It teaches that the interior of the earth is a lake, an ocean of fire, and it gives strong reasons for this teaching. Some of these will now be given.

FIRST REASON. In boring deep artesian wells, the temperature of the earth is found to increase with the depth. The water of the deepest wells is warm enough for tepid baths.

SECOND REASON. Immense quantities of intensely hot and fused rock are vomited from volcanoes in many parts of the earth. In a single eruption, Mount Hecla threw out enough lava to cover the State of Connecticut twenty-five feet deep, by the computation of observers. So intense was the heat of this lava, that a hill on which an observer stood, and from which he retreated, was speedily melted down and washed away by a stream of lava. The hill flowed like wax in a flame. After these eruptions the surrounding district does not cave in, as it would naturally do if [illegible] are solid, and local causes should [illegible] blow out and undermine one district. [illegible] interior is fluid, the vacant space would [illegible] again from the interior [illegible]. During earthquakes which [illegible] volcanoes, hot water, steam, and even flames issue from fissures in the soil, indicating internal heat.

FOURTH REASON. During earthquakes a rolling motion like the progress of waves is sometimes felt, and these waves are very visible as they roll across level tracts. This phenomenon could not occur were the globe a solid mass. When an imprisoned body of water, lying deep in the caverns of the earth, is reached by the heat and converted into steam or gas, the imprisoning crust above is heaved upward by the great force, while the melted matter beneath is forced downward and sidewise, creating waves in the ocean of fire.

FIFTH REASON. Earthquake waves traverse immense distances. One is said to have crossed from South America, beneath the Atlantic Ocean, to the western shore of Europe. Persons at sea, walking the decks of vessels, were thrown on their knees by the sudden upheaval of the ocean.

SIXTH REASON. Liquids [illegible] assume a spheric form. Water drops and melted metal when falling from a great height become round. Shots are manufactured by the aid of this property. Now the earth and all the planets and satellites of our system have this round form. Moreover they are slightly shortened in their polar diameter, and assume the oblate spheroidal form, in consequence of revolving on their axles. And this is precisely the form a revolving fluid mass assumes. The earth has this form. A solid mass could not assume this form.

SEVENTH REASON. Rocks in every quarter of the globe are found penetrated by veins or seams of other kinds of rock not soluble in water. These veins are sometimes as thin as a knife blade. The material then injected, must have been in a liquid state. Where veins pass through layers of bituminous coal, the heat converts the coal to coke or anthracite. The evidences of heat are undeniable. Therefore melted rock must exist extensively beneath the solid rocks.

But the inquiry is made, "What sustains the heat of this vast lake of fire?" "What fuel feeds its furnaces?" The answer is easy and simple. When a flat iron is heated and withdrawn to a cool place, it soon parts with its heat. If it be wrapped in several folds of flannel or other poor conductor of heat, it remains hot for hours. The larger the heated mass, and the thicker the badly conducting wrapper, the slower the cooling process. A heavy iron casting, even in winter, requires days to cool sufficiently to be removed from the mold. Could the wrapper be absolutely a non-conductor of heat, the mass would never cool and solidify. Apply this simple and obvious fact. The crust of the earth is a very poor conductor. It is many miles thick. It wraps a mighty mass of melted rock at white heat, thousand of miles through. Were the crust infusible by the heat within, it must require almost an eternity for the melted mass to cool. No new fuel were needed to sustain the heat through a million periods as long as a man's history covers.

The sun is a thousand times larger than all our moons and planets united. It is the only body of our system whose surface has not been cooled and crusted over. Its surface is still intensely hot and in violent commotion.

The moon is the nearest of the heavenly bodies. It also bears strong marks of internal fires. Several times, and even quite lately, volcanic eruption has been seen with the telescope. Its craters are of vast size, almost visible to the naked eye. A good spy-glass shows them distinctly.

Our earth has been the theatre of awful convulsions. Ocean shell fish are found imbedded in mountain summits. Vast layers of rocks have been displaced, heaved up, torn and ground into soil. Mighty ranges of mountains, thousands of miles long, have had their summits lifted above the clouds. Long the ocean of water seems to have baffled with the ocean of fire. Again and again the former must have retreated from the conflict as an ocean of steam, then being cooled and condensed on its outer surface, must have descended to renew the struggle until it conquered from its great enemy a solid crust for its bed.

Ages of repose have followed. The crust separates the combatants. But steadily and stealthily the ocean of fire is dissolving the barrier, occasionally reaching a cavern filled with water, expanding it into steam and gas, and disturbing the truce of the enemies by an earthquake or a volcanic eruption. As the inner fires melt their way outward, these commotions multiply rapidly, there will be "earthquakes in divers places, forewarning man of the time when the war will be once more fully renewed, when the ocean of fire shall reach the ocean of water, the crust of the earth be shattered, the ocean flash into steam ("there shall be no more sea"); then "shall the heavens (atmosphere) pass away with a great noise, and the elements melt with fervent heat; the earth also, and the works that are within shall be burned up."

Then will the saints, raised above the conflict, safe forever with their Lord, look upon a scene of grandeur and sublimity such as it hath not entered into the mind of man to conceive.

Such convulsions may precede the formation of the new heavens and new earth (the third in the series), in which dwelleth righteousness.—*Ex.*

— Charity is never lost; it may be of no service to those it is bestowed on; yet it ever does a work of beauty and grace upon the heart of the giver.

FALSE INTERPRETATION.

The cause of truth is always promoted by a clear, logical, and honest interpretation of Scripture, in perfect harmony with the primary and intended sense. It is always injured, on the contrary, by forced and unnatural constructions of the sacred word, founded either upon ignorance or sophistry. This remark is forcibly illustrated by the unfortunate blunder which is sometimes made, in putting the words—"Lord Jesus, receive my spirit"—into the mouth of Stephen's enemies. Though this interpretation of Scripture might seem to remove a difficulty, and thus favor the Bible doctrine of man's unconsciousness in death, we must still protest against it, as being utterly unwarranted by the original Scriptures. No scholar in the land would accept such a rendering for a single moment. The passage reads thus: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." (Acts 7: 59.)

It is very doubtful whether even the English version would allow us to refer the prayer of the text to Stephen's persecutors; but when we consult the Greek, the question is settled at once, beyond the possibility of dispute. The Greek words rendered—"Stephen, calling upon [God] and saying"—are the following: *Stephanon, ewikaloumenon kai legonta*. The two participles are thus seen to be in the accusative case, singular number, and masculine gender, agreeing with the noun Stephen. It was Stephen that called upon God. It cannot possibly be otherwise. If the doctrine of the unity of man, or the unconscious state of the dead, depends upon our success in taking this petition out of Stephen's mouth, and putting it into the mouths of his murderers, then the doctrine is false; but thank God, there is an abundance of Scripture testimony in the case, without wresting any passage from its legitimate meaning.

A. A. PHELPS.—*Christian Times.*

For the World's Crisis.

"PEACE! PEACE!"

I had already said something about peace, as presented by Father Hyacinth, but not of that armed peace, which is emphatically Napoleonic. In a speech before "*the peace league*," Father Hyacinth says:—"I put the question, What is it that the nations demand to-day? Is it war or peace? From the shores of America to those of Europe, and from all lands of the earth, there comes up a great *cry* that answers, Peace! . . . . What is it but peace that stands with Christianity at the beginning and the end of all things? *Peace* as origin and result. *Peace* always and everywhere! Woe, woe, if the war trumpet sounds. . . . . Away with these hateful images! Let us pause a moment before two great spectacles of the passing hour." Yes! The man cry of peace and the God proclamation of war. My brethren, they are before us. They (the two spectacles) are presented; more, they are stereotyped. Do we sufficiently recognize them? Shall we permit others, who see — — trees walking" to be more zealous for the cause of peace, than we are to show that it is a signpost for the 'alarm bell?' or, more accurately, a signal for Zion's trumpeters? 'Tis but the voice of despair, the harbinger of their 'sudden destruction.'"

Hear again this monk of Napoleon;—"And now, as all countries are calling, and stretching out their hands to one another, the hour is at hand for the government of mankind by itself." What would this preacher of Notre Dame propose? "I scarcely see any effectual institution other than that of a soverign international court of justice, commissioned to adjudicate the disagreements arising among nations, and by *authoritative* judgments to prevent bloody collisions. The future will perhaps enjoy such an institution." What about the army? "I believe that properly restricted, and properly organized, the army is one of the most potent instruments of peace. The pure type of the soldier seems to me, in the epoch which we live, to be almost as necessary to consideration as that of the priest. . . . The nations of Europe must maintain among themselves dispositions like those of provinces of the same country." Provinces of what? Now comes the Napoleonic "idea." He says:—

"Does the prosperity of one of our provinces produce invidious feelings in the rest? No; because in their individuality—too important in my opinion, but real, nevertheless,—they form the grand unit, France." What is his opinion of France? "I turn," says he, "toward the East, whence morning by morning comes the sun, whence comes the gospel, and at the point which divides Europe and Asia, I see no longer division, but the sign of glorious union. It is the admiration and advantage of the world, but it is the work of France. My France hath wrought it. I turn to the West, I see that gigantic cable plunging with the noise of thunder, and with the swiftness of lightning! It stretches from Europe to America to carry messages not of war, but of peace. It is France still!" Will Father Hyacinth have no associates in this wonderful government? This French cable, that is not to carry messages of war but of peace, "is to fix as a reality the union of three nations, which form the aristocracy of the world, and which, whenever they shall choose, have power to establish throughout our planet the reign of *peace*—America, England, and France!" Shall these nations constitute themselves? "Instead of nations constituting themselves, I behold mighty *predestinated individuals*, who create nations, giving birth to them, so to speak, from their own great souls. Make way, then, for the hero! Let him step into the unoccupied place, be the instrument of righteousness and peace, and, dying, leave the sovereignty to children and children's children, an inalienable and uncontested inheritance!" The secret is out! The mystery solved! "*The Empire is peace.*" "Blessed is he that watcheth."

H. PRATT.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 2, 1870.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

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TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

Who wrote to have their Crisis changed from Lewiston to Strong, Me.? No name signed.

W. N. PILE, *and all others interested.*—"Christ our Life" is out of print.

E. V.—Money received.

THE COMMUNION appointed for Wednesday evening, Feb. 2nd, at Library Hall, in Chelsea, is deferred for the present.

CHRISTIAN UNION.

Do not fail to read with care the article on "Christian Union," by Bro. Boutell. The subject is a *very important one*, and demands the hearty co-operation of every follower of Christ. Brn. and Srs., let us come up to the true standard of "christian union." Points of doctrine should never separate those who truly love Jesus. Let us cultivate christian sympathy and union with all who follow Christ. If we have more light and truth than others, let us manifest the better spirit, and win others by our extra kindness into the same happy position we profess to enjoy. Let elbows be down, hands extended, hearts open, and full of love to God and man.

PERSONAL.—We are rejoiced to inform our readers that Bro. M. Batchelor is able to go out again and preach. He is not *well*, but is anxious to do all he can. The Lord blest him greatly during his sickness, with love, joy and peace.

BRO. ADAMS is improving, but is not yet able to be about. Pray for him.

VENTILATION.

Do not fail to read the article in the hygienic column, headed, "An economical way of ventilating living rooms." But few seem to be aware of the importance of having *fresh* air to breathe, if they wish to feel well. We constantly need the pure "breath of life," if we would have the blood in a good condition, and feel a cheerful animation, and a relish for the duties of life. It is no wonder that so many are feeling "poorly" when they have so little fresh air in their rooms. With air-tight stoves, double windows, tight doors, it is impossible for one to feel well, and have mental and physical energy. It cannot be expected that women thus shut up can be healthy; [illegible] in addition to all this they compress their lungs and other vital organs, so as to receive even but a small amount of the corrupted air in their close rooms. The blood cannot be pure very long in such a situation.

The air we breathe becomes heavier, and falls to the floor; hence all rooms should have some place for this heavy air to escape below our heads; the nearer the floor the better. This subject derives special attention by those who are building meeting-houses, or public halls; or have the care of them. One of the most unpleasant parts of a minister's labors is in being obliged to speak in houses not properly ventilated. One can preach three sermons in pure air as easy as he can one in most of the meeting-houses, halls and school-houses where meetings are held. This want of *fresh* air not only breaks down the minister, but it is a great injury to the meeting. A lack of pure air produces dullness, stupidity, and a disinterested state of feeling, so that the same sermons preached in the impure air, if given in that which is pure, would accomplish a much greater amount of good. It is an actual loss to the church when the place of meeting is not properly ventilated.

The *temperature* of the air should have attention as well as its purity; hence there should be a thermometer in every meeting-house, and in all rooms where people live; and the temperature should not be allowed to go above sixty-eight Fahrenheit. We would urge our Brn. to attend to these things in their meeting-houses, halls and school-houses, where meetings are held. It often happens that a prayer or class-meeting is almost spoiled in consequence of too much heat, and for want of fresh air. It is very unhealthy to sit in such rooms, and it is a common cause of colds and fevers.

We know of intelligent men who are acquainted with the evil effects of the confined air in crowded rooms, who will not run the risk of attending meetings in such places. They think the *moral* effect is not good. When the whole evil can be remedied for a few dollars, and frequently without a dollar's expense, it is a great grief to preachers to find the matter so sadly neglected. Last Monday (Jan. 24th,) a faithful minister of the gospel came into our office, complaining of the prostration of his system, caused by preaching in impure air the day before. He remarked that the want of pure air exhausted and wore upon him more than the labor of preaching. Shall not the subject of ventilation receive the attention it deserves? We would again urge those whose duty it is to see to these things to attend to them at once. Have some [illegible] near the floor, [illegible] feet long and eight inches wide, or six several smaller ones, where the bad air can run out; and another as large where the pure, fresh air can come in, and not blow on the [illegible] when a window is lowered [illegible] to have the wind blowing in [illegible] window upon one's head; and [illegible] unwilling to endure it. Beside[illegible] the windows does not remedy the evil [illegible] partially; because the heavy air, that [illegible] been breathed over falls to the floor, and cannot go out at the top of the window without mixing with the whole atmosphere [illegible] room; hen[illegible] its impure [illegible] than cold air, [illegible] rise [illegible] room, and escape at a venti[illegible] but this is not the case with the [illegible] been breathed, and which it is so i[illegible] should not come back into our lungs [illegible]. Diseased persons may be [illegible] ing out [illegible] such exhalation [illegible] less impregnated with their di[illegible] this way contagious diseases are spread. There would be no danger of taking diseases from others if we did not inhale the air that came from their persons. Hence sick rooms should be well ventilated, not only for the good of the patient, but for the safety of others. Many sick people would be able to take up their beds and walk, if they and their attendants could be persuaded to have their rooms properly ventilated; but as it is, their chance of recovery is very small. It would make a well person sick to live in such air as we find in many sick rooms. Give every body plenty of *fresh air*. Let them have "the breath of life." When God has provided it in great and free abundance, do not scrimp any one. Especially let the man have it who comes to preach the word of life. His other burdens are sufficient, without oppressing him with impure air, while he is proclaiming the gospel of the kingdom.

Now please read the article to which we have referred.

THE ECUMENICAL COUNCIL.

The outside world knows but very little about what is said and done in the Ecumenical Council at Rome. Secrecy is enjoined upon all who are connected with it. There are some unmistakeable tokens, however, which show that the august body there assembled is not having a very sunshiny time.

NAPOLEON'S POWER.

The power of Napoleon is truly "wonderful." It is astonishing to see how skillfully and successfully he handles the French people, and also other nations. We do not know his superior in the history of the past. He seems to know just what to say, when to say it, how to say it; what to do, how to do it, and when; so as to accomplish his object, and keep master of his position. He has just passed through a critical period; and yet managed everything with such "consummate ability" as to confound and astonish his enemies. He is a man adapted to the control of great events.

The following from the foreign correspondent of the Boston *Journal* will pay for a careful reading: PARIS, Jan. 14, 1870.

To the Editor of the Boston Journal:

As I have had for a few days past some rather extraordinary chances for knowing the Second Empire's method of protecting itself against the people, when the political horizon is full of storms, I am going to give you a few details which have not appeared in other American papers, and certainly not in those of France. You may rely on their perfect accuracy; and they possibly partake of that general interest with which Americans seem to find everything Parisian invested.

In a previous letter I have given you an account of the murder of Victor Noir, and the protest which his funeral was transformed into. The excitements of the day were followed by a very quiet evening, and the few who remained about the wet and muddy streets to sing an occasional Marseillaise, or wave an arrant red flag, were fitter subjects for ridicule than enthusiasm. I could not comprehend the sudden change from storm to calms, and it was not until midnight, after I had dropped Revolutions for Montaigne, (which Thackeray says is the best bedside book,) that I was finally shown the mysteries of the Empire's system of defence.

Just as the tower of the old church of St. Vincent Paul, which stands on a hill not far from my Lares, was clanging twelve, there came a furious knock at my door. Owing to the fact that I expected no one, and did expect to hear the outburst of a riot in the streets, I was somewhat startled; and by the time I had let in this ghastly visitor from the nights Plutonian shore, I was still more surprised. In habit of soiree, yet with marks of fatigue on every feature, and in headlong haste, rushed in one of those chance acquaintances which one makes so easily in Paris, and are often so advantageous. In Government employ he had more than once astonished me by queer revelations, but his story of the day of the 12th was the queerest of all. It was through his influence, too, the next day, that I was admitted to the Conciergerie and into the presence of the redoubtable Bonaparte himself, whose portrait and conversation I will shortly give you.

It seems that the chiefs of the army began making preparations for a vigorous defence at least two hours only after the news of Noir's murder reached Paris. For a long time it had been expected that the growing quarrel between Bonaparte and Rochefort would result in trouble for the Empire; and for that reason the columns of the *Marseillaise* were watched with tigerlike ferocity; and the paper was seized the moment anything unusually offensive to Bonapartists was observed. How much credence is to be given to the story that Rochefort was intending to have had Noir for his second in a duel which he proposed to fight with Bonaparte, and only failed through Noir's previous engagement by Grousset, I know not. Every one on the imperial side seems anxious to prove that Noir was a bully and assassin, and went to Prince Napoleon's house at Anteuil with the express intention of killing him. This is hardly probable, but the high court, before which the imperial prisoner expects to go, will doubtless prove by the mouths of many witnesses, that Noir intended murder, and that he had a very bad character. Pietre, the Chief of Paris Police, and the Emperor's almost inseparable companion, prepared a fine ambuscade for the people on the twelfth; and had any one attempted to form a funeral procession to bring Noir into Paris, he would have inaugurated such a massacre as has not been seen for many a year. The news had been widely spread that the workmen who were to assist at the demonstration were armed with revolvers; that, in fact, 15,000 had succeeded in putting themselves into good condition of defence. [illegible] to have created [illegible] Prefecture of Police [illegible] more [illegible] had [illegible] be a riot. [illegible] was certain [illegible] toward [illegible] "Ah! [illegible] thousand men [illegible] was, in fact, quite a [illegible] republican enthusiasm. But the [illegible] trust to Providence. He put [illegible] very strong battalions. All [illegible] the *qui vive* driving in a private [illegible] from Casette to Caserne, and [illegible] to the Tuileries, chatting [illegible] demonstration very much as he [illegible] Prussians arrived outside the [illegible] Neuilly, and been attempting [illegible] down to the Arc de Triomphe. [illegible] himself very freely at several [illegible] the day in favor of a severe lesson [illegible] it is said to have been by his advice [illegible] of the generals announced that he [illegible] kill 40,000 men if a single soldier was [illegible] by a citizen. The arrangement of troops [illegible] magnificent. Twenty thousand men in different barracks in the city remained under arms all day; the operators were at the telegraphic machines which are in all the buildings, and the cavalry was kept ostentatiously promenading. The secret police, of whom there are several hundred always employed on such occasions, went and came incessantly from Neuilly, and it is said that fully two-thirds of the people around the grave of the young journalist were police disguised in plain clothes, but amply prepared against any riot. Rochefort was the object of the greatest watchfulness. Orders were issued for his instant arrest if he attempted to bring his funeral procession into Paris, and in case there was any attempt made to rescue him, or to riot on his account, he was to be court martialed and shot within twenty-four hours.

There was great agitation on the governmental side towards five o'clock on the 12th, when the procession of fully 100,000 people began to come down the Champs Elysees, returning from the funeral. The spies and sergeants de ville, who had been watching, became thoroughly frightened, and word was sent to the Corps Legislatif, to the Tuileries, and to the Great Barracks on the left bank of the Seine, that the ball was open. But there seemed to be no stir, no confusion. No cavalry appeared in front or rear, and the motley crowd marched on, singing "Mourir la patrie." All at once, as the head of the procession approached the palace of Industry, a loud, sonorous drum beat broke on the air—R-R-R-Ran, ran, ran. The workmen pricked up their ears. The sidewalks, which had two minutes before been vacant, were swarming with black frocked, queer looking policemen, each with a hand on his sword hilt. Behind the palace the measured tread of soldiery was heard, and up into line gradually came at least 5000 of the Chasseurs, [illegible] crying to get into a fight. [illegible] would have been a fight, and not merely a massacre, for the workmen and civilians would have been so [illegible] had they been fired upon that they could have [illegible] one wonders [illegible] But no one had anticipated [illegible] soldiers rise, as it were, out of the ground, in this astonishing manner, and the avant garde of the [illegible] began to [illegible]. Whereupon an estafette [illegible] tell the Emperor that there was nothing more to fear. A judge of the peace advanced, read in rattling tones the *sommation* to retire, and the second drum beat came in loud and vivid. Then up marched a regiment away at the rear, and, as at the third, the word "fire!" is generally given in this decisive country of imperialism, the procession decided to go no further that day.

OUR EXCHANGES.

A CAPITAL NUMBER is the issue of the *American Agriculturist* for Feb. 1st., an advance copy of which has come to hand. The tinted cover contains a beautiful engraving of animals, while through the body of the work are scattered thirty-four fine illustrations, some of exquisite beauty, and all pleasing or instructive. About an equal number of articles on various topics, for the farm, garden, and household (the little ones not forgotten), include the practical experience of leading farmers in different localities, which furnish much real instruction; an important illustrated chapter on Maple Sugar Making, etc. These, with the Calendar, a list of work to be done during the month, and with the "Basket" containing exposures of humbugs, and some eighty shorter articles on various topics, together furnish an amount of useful, practical, reliable information, probably nowhere else to be found—at least nowhere for the same cost: $1.50 per annum, or four copies for $5. Single numbers 15cts., post paid. Orange Judd & Co., Publishers, 250 Broadway, New York.

"GOOD HEALTH" for Feb. is at hand, and contains some very valuable articles, that every one should read. This number is worth all that is paid for a year's subscription. The articles on "The Brain and Nerves," and the "Mental Treatment of the Sick," are the best we have seen on those subjects. If it were not for their length, we would publish them entire in the Crisis.

THE EARNEST CHRISTIAN and *Golden Rule* is a valuable christian monthly. It stands up boldly for a pure religion; is opposed to pride and fashion, war, intemperance, and secret societies. It is published by the Free Methodists, edited by Bro. B. T. Roberts. It breathes the spirit of primitive Methodism more than any other modern publication that we have seen. It is published at Rochester, N. Y., at $1.25 per annum, in advance.

THE ADVENT HERALD is still published at 46 Kneeland St., edited by Bro, J. M. Orrock, and contains good reading matter relating to the coming kingdom.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

For the World's Crisis.

MATTAPOISETT.

BRO. GRANT:—Do any of the servants of God know that there is such a place as Mattapoisett? do they know that there is a little flock who are looking and waiting to behold the King in his beauty? who have covenanted together to walk in harmony with the word of God; to live soberly, righteously, and godly in this present evil world, looking for that blessed hope? We want some one to come and set things in order. Where is Bro. Burbank? can he not come? It is good missionary ground. Who will come and help us? In behalf of the brethren,

Mattapoisett, Mass. C. H. BOOK.

$3000 TRACT FUND.

At a meeting of the [illegible] Society, September 2nd, [illegible] it was

Resolved, That we raise THREE THOUSAND Dollars for the Tract Fund the ensuing year.

[illegible] the year [illegible] of tracts. The value [illegible] in the work of enlightening and strengthening [illegible] darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in the good work. Send on your names and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. H. HUSSEY, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$[illegible]
H. D. Sharp	10.00
John H. Dadman	.25
"Pilgrim"	1.00
A. D. Peaslee	.25
"W. W."	1.00
Rufus Pike	20.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$41.06
S. G. Hancock	2.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$568.65
H. D. Sharp	10.00
P. W. Higgins	5.00

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

PAPERS GRANTED.

100 copies to Sunday School in Pa.	$35.00
25 " " " N. York	10.00
Total granted	$45.00

DONATIONS RECEIVED.

W. F. F., Pa.	$12.00
Cora, West Winsted, Ct.	50
Total Donations	$12.50

PLEDGES.

"Uncle John," Weymouth, Mass.	$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

MEMPHIS.

I write [illegible] to the brethren and sisters, that we [illegible] here in Memphis. The city [illegible] the old hue and cry of "Mormonism," "free-loveism," and, as the worst charge of all, "Millerism"; and with this nominal reason, they refuse to longer recognize the school as a public school; and if [illegible] here is one: A colored [illegible] yesterday, and said that Mr. [illegible] of the School Board, for whom [illegible] ordered the boy to [illegible] to do so, as he was [illegible] and, by the way, one of our best scholars. He appealed to his mother, [illegible] told him to continue his schooling [illegible] even if he lost his place. The "School Board" man was some stirred by this, and remarked that in one year from this time there will not be a Yankee in Memphis. This threat, however, amounts to nothing; but their recent course shows that if it could be, it certainly would be carried into execution. This much has been done: they have withdrawn support from several colored schools for merely nominal reasons, but they have been especially hard on us *despised Adventists*.

Now we must look to the Lord to send us means, by the hands of his servants in other parts of the country, if the work is to go on. If the poor and needy are to be cared for; if the young are to be taught, and the gospel of the kingdom to be preached to these poor ones, that have been in darkness all their lives; if the sick are to be visited, and the dead put in decent graves; in fine, if we are to remain as missionaries here, our support must come from some other place; for it is impossible for us to attend to *this* work, and at the same time be engaged in anything else, by which we can provide for ourselves. Our time is all employed, and we actually need at least one more in this house, for the work there is to do here, to say nothing of the urgent need of laborers all about us.

O, ye that are God's children, and have the cause of Christ at heart, awake, and of your abundance cast into the treasury, that the work may not flag.

Any thing to help the poor and the sick; any thing to sustain the cause here, now so well begun; prayers for our health, strength, and success in the work, and once in a while a word of sympathy, will certainly redound to the glory of God, and help prepare a people for his coming, which is so near at hand.

We wish to acknowledge the receipt of a barrel of clothing, etc., from the friends of Jesus in Brewer, Me. That Bible, with Sr. H.'s name in it, told us where they came from; else we should not have known even now. Many, many thanks from the hearts of those who have received of your bounty; and may the Lord stir up more to the same pitch of generosity. There is need enough of it. I have received a barrel of clothing from Brn. G. T. Adams and L. Boutell, Boston, with $3.00 to pay freight on same; also $6.00 to pay freight on a barrel now on the way, from No. Carver, Mass. May the Lord bless the donors, and grant them the riches of his glory when he comes. Yours laboring for Christ, L. F. COLE.

Memphis Mission, Jan. 22nd, 1870.

For the World's Crisis.

ACKNOWLEDGMENTS.

BRO. GRANT:—I am still teaching a Freedman's school, and have a large attendance. I expect to teach until the first of April; then, if the Lord will, I intend to go to New Jersey and stay through the spring and summer, and return to my labors again in the fall. I have received through the mail, from Eliza A. B. Benton, Vergennes, Vt., a package of papers, tracts, etc., together with fifty cents "to buy a Testament for some needy one." God bless you, dear sister, for your words of kindness. Also a package of "The Christian," and a Testament with the name J. Whitman on the yellow slip of paper; also a package of "The Young Pilgrim," with the name Carrie P. Williams.

Dear friends, God will reward you for your gifts to this poor and despised people. If you could see how eager they are to get reading matter, and with what interest they read, and see those who cannot read gather around me at noon time to hear me read to them, you would feel already rewarded. Pray for me. Yours in Christ, MRS. ROBERTA LANNING,

Cookwell, Amherst Co., Va.

For the World's Crisis.

[illegible]

People [illegible] easier to go to extremes than to take a medium course. A well balanced mind is one of the rarities of humanity. To what extremes will not the mind of people attain in this age of reckless daring. Extremes among the learned and unlearned are seen. Scientific men are not content to investigate what is spread out before them, but they seem to have gone crazy to peer into the mysteries of the past, and seek to analyse the elements that hang around the earth in the mists of creation. They are not content to study into the scientific structure and nature of earth's surface; but must needs dig deeper, and learn if possible what is in the very heart of the earth. They go to earth's extreme limits and there make scientific investigations until their mind penetrates the wonders of the inner world and brings its hidden mysteries to light. They tell us we walk earth's surface with molten rocks rolling just under us, and with the lightnings blaze above us; and there are gases enough in our bodies, and phosphorous enough in our [illegible] to [illegible] our flesh, or turn all our [illegible] taking in every breath that [illegible] slight change of form, would [illegible] destruction; and under [illegible] strong sunbeams which themselves have strength to kill. We walk amid these tremendous physical forces in safety, because they are in balance one against another; because a greater than they—one whom science calls law and whom *faith* calls God—holds them under perfect control, and they do his bidding.

What a wonderful change have a few years seen! How many questions which have been regarded by scientific men as forever beyond the scope of knowledge, are now their cherished subjects of investigation. Men and earth are [illegible] toward a final climax. [illegible] no longer satisfied to know what forces are at work on earth's crust, but he demands the knowledge of the beginning of earth itself. The physicist cannot accept the living frame and its laws of vital action for his study, but he asks how life begun, and why. Politicians are not satisfied short of extreme radicalism; and they carry a point so far that each opponent becomes disgusted with the other in proportion as the one is an exact counterpart of the other's folly. Everything mystical, unnatural, and of obscure meaning, is received with unwonted zest; and everything profound is acknowledged as truth. *Simplicity* does not seem compatible with truth.

Scarcely any are exempt from going into extreme, either in thinking or acting. Some of us talk too much; some too little. Some lack caution and run into foolish errors; some are so cautious that they run into the other extreme. Misers go to one extreme, and prodigals to the other. Some have a religious zeal that borders on fanaticism; while some have only the name to live, and in reality are more dead than alive in the work of salvation. Some run into the extreme of eating and drinking to excess, and kindred indulgences; while others are radically the reverse; and these two extremes are in open combat, and many are wounded by the means.

Let us, as christians, try to draw a medium line and walk by it. Let us keep in view the Latin maxim—"*In medio tutissimus ibis*,"—Safety lies in a medium. Let us hold every element of our being in check that tends to lead us to extreme results. Let the image of Christ so shine in us, and be reflected in our lives, that others may see that we are pursuing a straight and well-balanced course toward the kingdom of God.

SOPHIA JACKMAN.

For the World's Crisis.

AN APOLOGY.

Probably all who read this are familiar with the proverb, "a drowning man will catch at a straw," and I think a majority of those who have watched the progress of affairs in regard to the "Monitor" will make the application, if they have not already done so. But I not only find that the "straw" fails to support me, but there is a more serious view of the case, which I must now meet, and plead my own cause as best I may. As the case now stands, if I do not at once notify all who are interested to stop sending money to me on account of the *Monitor*, I shall lay myself liable to the charge of attempting to obtain money by false pretences. It is but a day or two previous to this writing, that I have had any definite knowledge of the state of affairs at the *Monitor* office, though I have repeatedly and urgently requested Bro. Angell to tell me how many subscribers he had, and what the prospect was, in his view, of the *Monitor* being sustained. I now learn that after some four months of effort, he has "obtained only twelve names, and but *few of them have paid*," yet he writes that "things look encouraging." Perhaps they do to him, but I cannot see the ground of encouragement. I did not see any very flattering prospects of success at the beginning; and in all my communications in regard to this subject, I have presented the case, as not yet well established, as it seemed to me but an uncertain ray of light, glimmering in the darkness.

In regard to the amount which I have received for the *Monitor*, it is only about one tenth as much as I was receiving from the readers of the *Crisis* in the same length of time, one year ago, as a free gift. And I have not one word of fault to find with the course pursued by the brethren in this case. I now wish to have all understand, that I cannot consent to receive any more money on account of the *Monitor*. I never wished to be considered as a "proprietor," or even as an "editor" of the *Monitor*, or to be in any way involved in the business transactions therewith connected. If Bro. A. could establish and sustain the periodical, I was willing to write for the same, but did not desire to be anything more than corresponding editor; yet he had it his own way in regard to that; though I do not feel justified in allowing him to make it appear that I was an equal partner in the concern. But certainly I do feel justified in now declaring the partnership dissolved, by this act, and I must henceforth be free from all responsibility as editor or publisher of the *Monitor*.

I hope and trust that "enlargement and deliverance" will yet arise for me; but I pray that I may be saved from the folly of catching at "straws" again; for I do not find myself sustained by them; and I prefer to settle down till I find my feet well established upon the Rock of ages. I know that underneath are the "everlasting arms," and whether I abound or suffer need, all will at least be well. In conclusion, I ask all my friends to pray for me, often and earnestly, that I may be delivered [illegible] good and [illegible] body, and spirit, [illegible] blameless at the coming of the Lord.

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

HOW MANY SOULS?

Philosophers of the 19th century tell us the soul is located in the "Pineal gland," between the right and left hemisphere of the brain. They also tell us that after the soul leaves the body, the body will never be resuscitated, but the soul can pick up floating particles of matter, and make itself a body at pleasure. Now, there is on exhibition, going through the United States, a young lady, eighteen years of age, with *two heads,—perfectly natural*—and only *one body*. Who knows but what two of these souls got to quarrelling over some "*floating particles of matter*"—*not enough to make two bodies*, and finally compromised the contest, as both could not occupy one *head*, making the wonderful creature called "the two-headed girl."

[illegible] the case, then we ask "Orthodoxy," if the "immortal soul" is the "mind," and the [illegible] is the seat of the mind, how many immortal souls has she? Or, if the soul corresponds with the outlines of the body, has she a *two-headed immortal soul?* Respectfully submitted. J. W. TAYLOR.

For the World's Crisis.

REPORT OF THE SEVENTH MAINE MINISTERIAL CONFERENCE.

The conference convened at Bangor, Jan. 11th, 1870, at seven o'clock, evening. Sermon by Eld. F. A. Baker, from Matt. 13:3. As there was not snow enough to travel with sleighs, many of our ministers and lay brethren of the western part of the State could not attend this conference.

Wednesday, 12th, 9.30 A. M., met for prayer and conference, and enjoyed a precious season in the Lord. At seven o'clock, the President called the meeting to attend to business. The constitution was called for and read, after which the following brethren were chosen as officers for the coming year: Eld. C. Goud, President; Eld. F. A. Baker, Vice President; Eld. I. C. Wellcome, Secretary and Treasurer; Elders E. M. Haggett, Wm. H. Mitchell, R. R. York, Executive and Disbursing Committee; Eld. Thos. Smith, Tract Agent. The Chair appointed a committee of three, to prepare and present business for the conference; viz., R. R. York, F. A. Baker, I. C. Wellcome. *Voted*, to invite all lay brethren who attend this conference to participate with us. Adjourned to meet at the close of the P. M. sermon. At 3.30 P. M., resumed business.

The subject of quarterly conferences was freely talked of, and their great importance shown by accounts of past results. *Voted*, to advise all our preachers and brethren to re-organize their quarterly conferences, and seek to convene in each section of the State as often as once in three months. Adjourned.

Thursday, 13th, nine o'clock A. M. After prayer, listened to the reports of the Tract agent and others.

REPORT.

Tracts passed over from agent for 1868, to R. R. York, agent for 1869, valued	$20.00
Cash from Solomon Wagg	5.00
Cash from H. B. Eaton	1.00
	$26.00
Distributed in various ways	5.00
	$21.00

Accepted. I. C. Wellcome has furnished and distributed tracts amounting to $5.20, which was allowed him. F. A. Baker had received and passed over to the cause $100 worth, from the A. C. P. Society, in consequence of a legacy of $1000 willed them by the late Joseph Turner. Of these had been distributed in the Mission Tent and otherwise, $75 worth, leaving in the hands of all concerned, $40.80 worth of tracts, to be passed to new account. Approved.

Voted, that we try in the future to do all our tract business through our tract agent. *Voted*, to instruct the executive board to give certificates of membership to all ministers who belong to this conference. *Voted*, that the mission and tract cause be considered and called one. Heard the Treasurer's report; being satisfactory, it was agreed that it be merged into the Tent-mission report of finances. *Voted*, to hear the Tent-committe report.

REPORT OF TENT COMMITTEE.

Dear Brethren:—It becomes our duty at this time to report to you our labors and success in performing the work assigned us by your conference at its last session. We found it difficult to engage any one of our ministers to take charge of the tent, with its responsibilities, for a summer campaign. After all had declined, Bro. I. C. Wellcome, though overtasked with other work, consented to assume the position, calling such other ministerial aid as he could from time to time obtain.

The tent has been pitched in seven different towns and cities; viz., Brewer, Bangor, Winterport, Rockland, Bethel, Bryant's Pond, and Bridgton. Bro. D. W. Griffin, who during two previous seasons has proved a capable, faithful and judicious tent-master, was engaged to fill that position and to convey the tent with his team. Our gatherings have generally been large and orderly, the people manifesting a deep interest to listen to the gospel of the kingdom of God, and signs of the immediate coming of Christ. It is probable that fifteen thousand persons have been in attendance at the various meetings, the most of whom were strangers to our views and hope. Many have been deeply impressed by the word preached, and in the social meetings. One hundred and forty sermons were preached, and eighty-seven social meetings held. Many christians of other churches united in our social worship, who were interested and much edified by our teachings. Some sinners have been converted in nearly every town, and wanderers reclaimed, while many christians have been quickened, and led to see the Bible hope, and the signs of the immediate coming of Christ to judge the world and establish his kingdom. We are happy to be assured that very much good has been accomplished in these communities, while much good seed has been sown which the Lord will yet bless and cause to bring forth fruit. New doors have also been opened in these and surrounding towns for the Advent message to be proclaimed in the future.

Brn. F. A. Baker, A. Damon, L. F. Cole, S. Hall, Wm. H. Mitchell, J. A. Libby, and E. M. Haggett, have been engaged to aid in preaching the word. Others have visited us and preached some, and many of our brethren and sisters have rendered effective service in our meetings, and obtained great blessings also. We have also scattered about eighty dollars worth of tracts, and a good number of books, which are preaching to the people.

We believe we cannot too highly recommend to our brethren this mode of mission labor. Several well conducted tents would find abundant room in Maine, and accomplish a great amount of Mission work; but this work must be sustained by those who love their fellow men enough to sacrifice of their own substance for their salvation; and we would here remind our brethren that such an important instrumentality in the Lord's vineyard should be sustained by the more liberal donations of those who have the Lord's money.

Our expenses (as per schedule) in travel, repairs, food, lanterns, oil, tent-master, and preachers' allowance, amount to $435.55. Our receipts from all sources, including cash in treasury, $329.77. Leaving us in debt to our servants, $105.78. All of which is respectfully submitted.

The report was accepted and adopted.

Resolved, That we, the members of this conference, believe it a matter of great importance that all the friends of the Second Advent cause in Maine combine their efforts to sustain and increase its mission work. We therefore ask all our brethren, sisters, children and friends, to become members of the Maine Second Advent Mission Society, by the payment annually of one dollar, more or less, as they feel able, into its treasury; and all who are able and believe they can glorify God in this work, we ask to give larger sums. We purpose to raise ONE THOUSAND DOLLARS; and to further this object, we advise each of our ministers to solicit, or to appoint one or more persons in each church, society, and locality throughout the State, to solicit and collect such membership and sums as may be collected, and forward the same, as often as convenient, to the Secretary and Treasurer.

Friday, 14th, nine o'clock A. M. Opened by prayer. *Voted*, to try the fellowship of the ministry. On examination, all were found in good fellowship as far as known. On motion, Elds. F. A. Baker, E. M. Haggett, and I. C. Wellcome, were chosen a committee on ordination. The Secretary read letters from Elders H. D. Reed, Austin W. Taylor, and Brn. Jeremiah Hill and Edwin B. Wells. On motion, Brn. A. W. Taylor of Byron, Edwin B. Wells of Kennebunk Depot, Jeremiah Hill and J. P. S. Hampson of Biddeford, and John Morrill of Newburg, were received as members of conference.

Resolved, That inasmuch as there are impostors traveling from state to state, and place to place, claiming to be gospel ministers of our society, and getting sympathy as such; we therefore advise all our societies and brethren to request all strangers who come among them with such claims, to show a certificate of membership with some conference; or, of good standing in society, and thereby prevent imposition.

Voted, That Elds. T. Smith, E. M. Haggett, and D. W. Griffin, be a committee, in absence of the tent-committee, to audit the financial report of the tent, and make the appropriations of the same.

Voted, That Thomas Smith, J. M. Jewett, and D. W. Griffin, be a committee to nominate seven brethren to constitute a Board, to be called "The Maine Tent and Mission Board." Elds. Wm. H. Mitchell, F. A. Baker, I. C. Wellcome, R. R. York, H. D. Reed, and Brn. J. M. Jewett and Dr. H. B. Eaton, were nominated. I. C. Wellcome declined in favor of E. M. Haggett, which was accepted, when the above were chosen said Board.

Voted, To hear reports from churches and societies.

REPORTS FROM CHURCHES.

Bangor church.—In good condition; prospering, with an increasing interest in the work of Christ, and signs of the conversion of sinners. They have an excellent Sunday-school. Preaching by Brn. Baker and Smith.

Brewer Village.—A good interest to hear the word. Several have come to Christ the last year through the labors of Bro. F. A. Baker. There is a faithful working company of believers there.

Bath church.—This is an active, working body. Is prospering in the Lord. Some lately converted. Good congregations, and good Sunday-school in summer. Good field of labor. Various preachers labor there.

Biddeford church.—Prosperous. A working church, and having frequent accessions by conversions, and from other churches. Large congregations, and an excellent Sunday School.

Bonny Eagle.—The Lord has blessed his truth there. A good work has been done; light and truth are spreading, and a house of worship has been built.

Bristol.—An increased interest at New Harbor. A church has been organized by Elder M. B. Patterson, who has preached there some. Light is spreading in that and other places in the vicinity.

Bearing.—Bro. John R. Hall, from the Provinces, reported (being present) that he and others had held four tent-meetings in Bearing, Princeton, Milltown, and Calais City, with good success. A good interest was awakened which opened new doors for labor around them. A deep interest is manifested to hear the word of life in the eastern part of the state, and ministerial labor is much needed. In New Brunswick and Nova Scotia the truth is making progress, and the Advent message listened to with much interest. Sinners have been converted, and believers multiplied. A Provincial Conference is organized.

Brunswick.—An increased interest; good hearing; a revival; three or four lately converted. Brn. H. D. Reed, York, and Goud, preached there. Adjourned.

Afternoon, 3.30. Resumed church reports. *Byron.*—A good working interest there; light is shining, and there are some who love the Lord. *China-Branch.*—Prosperous. Some lately converted, baptized, and joined the church; others will soon. *Weeks Mills* church steadfast and working. *Carthage* church.—Yet alive and at work. Some interest; several have lately found the Lord. *Dixfield.*—Some there who love the word of the Lord, and are looking for his return. Bro. and Sr. A. W. Taylor had preached there some. *Greene.*—Some interest to hear the truth. Some believers there. Bro. Haggett preaches there occasionally. *Holden.*—Good interest. Several have been converted, and others reclaimed. Bro. Israel Damman has labored with them, and organized two churches the past year; one in North and one in South Holden. *Hartford.*—Increased interest; some opposition. The Lord is at work there. Bro. Haggett preaches to them some. Twelve lately baptized. *Jay.*—A good work of the Lord the last year. Several were converted and baptized. Bro. H. B. Sevey has labored there. Has organized a church of eighteen members, and others are to join soon. *Livermore.*—Some are holding fast and [illegible]

joy some good meetings. *Levant.*—A peculiar state of society. A goodly number love the Lord, and look for his return. One lately converted, and one reclaimed. Have a Sunday-school. Are building a meeting-house. *Hermon.*—A free place to preach. Some who love to praise God. The truth is spreading. *Peru.*—Some interest. Several reclaimed. Getting light on the gospel hope and signs of the times. *Portland.*—Passing through trials, but having excellent meetings, with large congregations. A faithful, working membership. Good Sunday-school. *Stark.*—Some progress. Feel encouraged to go on. Light is spreading. Bro. Haggett preaches there some. TOPSHAM CHURCH. Have had some trials. There is much opposition to the truth. Have lately been obliged to give up their hall. Are hoping to obtain another place of worship soon. WELD. The people are interested to learn the truth. Some there who look for the Lord. A good field of labor.

There were many other items of interest reported, and many other societies not reported. The Lord has given us much prosperity in his work the past year, for which we feel to give him praise.

SATURDAY, 15th, 9 A. M. Opened by prayer. The subject of Sunday schools was taken up, and earnestly discussed, after which the following resolution was passed:

Resolved, That this conference feels a deep interest in the subject of Sunday schools, and hereby calls upon our brethren and sisters throughout the State to put forth special efforts to organize and sustain Sunday schools.

Resolved, That we urge upon the writers and publishers of our works to write and publish more books suited to the use of our children and Sunday schools.

Resolved That we hereby instruct the executive committee to seek to immediately raise means by subscriptions or loan, to pay our kept for mission labors expended.

Resolved, That we hereby invite Bro. Austin W. Taylor and wife to labor in Maine, in the gospel, with their mission tent, the coming season as the Lord may open the way.

P. M., 3–30. Resumed business. Conference expressed their heart-felt thanks to the brethren and friends of Bangor and Brewer, for their invitation and hearty welcome of this session among them, and their kindness and hospitality to us who attended.

Resolved, That we hold an extra session in June next, at such place as may be appointed, at which time to so arrange the name of conference, and otherwise amend the constitution as to signify its work, also to transact other business.

Resolved, That the Secretary be instructed to prepare the records of this session for publication in the "World's Crisis," "Advent Herald," and "Advent Christian Times." Adjourned without day. C. GOUD, *Pres.*

I. C. WELLCOME, *Sec.*

Yarmouth, Me., Jan. 19th, 1870.

We also had preaching afternoons and evenings, and several social meetings, which were precious seasons. The preaching was good and listened to eagerly. The social meetings were characterized by earnest and true faith, with deep devotion to the work of the Lord, and anxious waiting, for his coming.

SUNDAY, A. M., 9 o'clock. Sunday School session under the superintendence of Bro. J. M. Jewett. This was the most interesting and impressive exercise to us of any we enjoyed during conference. It is an excellent school, well managed. The little ones did great credit to their teachers and to themselves. P. M. and evening, the audiences were large and very attentive to the word. At the closing service three rose for prayers. Thus closed another of our yearly gatherings. It was one of the most harmonious and united conferences we ever held.

I. C. WELLCOME.

For the World's Crisis.

"BEREAN'S CASKET AND REPOSITORY."

I have received the above book, issued by Bro. I. C. Wellcome, and given it a cursory examination, and find it contains a variety of Biblical subjects, and the most important passages of Scripture referring to those subjects, systematically arranged into sections; and also, a valuable amount of historical and statistical information; making it a work of great worth to the Bible student. We can say we are pleased with the work. It will be a valuable accession to the Bible student's library. We hope it will be extensively circulated. Buy it, read it, lend it to your neighbor, and thus do good. A. W. SIBLEY.

Correspondence.

From Sr. M. E. Glover.

BRO. GRANT:—Eld. N. Glidden came here last spring, and has been here more or less ever since. Before he came, I never went to meeting any where. I went to the first meeting he had in our neighborhood, and after that I could not stay away. The more I went, the more I wished to go. I am truly thankful that the good Lord put it into his heart to come here and preach the truth. His meetings have been attended with the Spirit of God. Some have been converted, backsliders reclaimed, and God's children blessed. Two have been buried with Christ in baptism. I have been led to see the truth, and I thank the Lord for what I feel in my heart to-day.

New Hampton, N. H. M. E. GLOVER.

BRO. W. K. EVERSON, M. D., writes from Chicago, Jan. 17th, 1870:—"The brethren in Chicago, like the Bereans, are searching the Scriptures, to see if these things are so. Some of the word of the kingdom, sown by yourself and others here, has fallen on good ground. It was not only heard, but understood, and is bringing forth fruit. The interest is growing, and the disposition on the part of brethren to drink deep of the truth is manifest. I have been preaching once each Lord's day for several weeks past, on the south side, near the Stock Yards. Last Lord's day, Bro. Ramsay being absent in Iowa, I preached in the chapel on Green St., morning and evening. By the help of the Lord, I shall continue to bear witness as he opens the way."

BRO. GEORGE HESS writes from Dansville, N. Y.:—"Please give place in your columns for a few words of our heartfelt thankfulness to our God, and those christian hearts who, last spring, saw in the Crisis a notice of my misfortune, when my house and nearly all that was in it was burned. Although strangers to us, yet from the east and west, north and south, came tokens of relief to us. The donors perhaps have never since known or heard of us. We wish to say, we thank our God that there are christians to be found with willing hearts and ready hands to help in time of trouble. The liberal hands of charity have given us means to erect another house over the ashes of the other; one where we are again comfortably situated. [illegible]

I am hoping and looking for a better home than this, where I shall see loved ones, that could not return with me to this new home. There I hope to meet my dear brothers and sisters, who have been so kind to me, and the loved ones now sleeping in Jesus."

SR. M. J. BRIGGS writes from Fair Haven, Vt., Jan. 11th, 1870:—"Although a communicant in another church, I am a full believer in the comparatively soon coming and kingdom of our Lord Jesus Christ. At the early age of fourteen years (I am now in my thirty-fifth year) I began to pray, "Thy kingdom come." In the month of Oct., 1860, I had a glorious and indescribable experience, or vision, as one might call it, of the personal coming of Jesus to claim me personally as his own. Again in the month of Dec., 1864, I had a more powerful and glorious experience still, of the personal second coming and advent of our Lord Jesus Christ. I do not believe it is the will of God that I should keep all he has done for me to myself.

Five years ago this past December, a Second Advent lady, living then in Northern Illinois, but who has since fallen asleep in Jesus, had the kindness to send me a 'World's Crisis.' It was the first one I ever read, and I perused it faithfully, reading every word of it, right through of course, from the 'Behold I come quickly,' at the head of the paper, to the last page. Since then I have begged, or borrowed one occasionally, I should be glad to take the Crisis constantly, if I could. It would be a great blessing to me; but I am utterly and entirely unable to pay for it. It is good for me to read it."

We will send it.—*Ed.*

BRO. A. S. WILLIAMS writes from Philadelphia, Jan. 25:—"I praise the Lord for what he has done for me, since I came to Philadelphia. Love is increasing among those that love the truth. Though others may differ with us on points of doctrine, we are to endeavor 'to keep the unity of the Spirit in the bond of peace.' My heart is in the work. Jesus is coming; he is even at the door. May we all be ready, cut loose from everything that hinders us from running the race set before us with patience; looking unto Jesus, the author and finisher of our faith; for we have an High Priest that can be touched with the feeling of our infirmities. Blessed be his name. May God help us to carry every thing to him in prayer.

"We can smile at Satan's rage,
And face a frowning world."

Dear Bro. Grant: May God help you to be faithful. May he give you richly of his wisdom to direct you in all things; and may your face be set as a flint Zion-ward."

Obituaries.

EDGECOMB. Died in Parsonsfield, Me., Jan. 11th, 1870, Sister Betsey Lougee, wife of the late James Edgecomb, aged seventy-seven years, ten months, and sixteen days.

The subject of this notice experienced religion at an early period in life, as we humbly trust, and at the age of thirteen was baptized by Elder John Buzzell, and united with the church in Parsonsfield, in which she remained a faithful member ever after. She quietly rests in hope of glory, honor, immortality, eternal life, when the Prince of life comes again on earth to reign.

SWASEY. Died in Ossipee, N. H., Jan. 17th, 1870, Sister Sarah E., wife of Allen Swasey, aged twenty-eight years and five months.

She left a bright evidence that she would have a part in the first resurrection. M. STEVENS.

Summary of News.

FOREIGN.

Cable News.

ROME, Jan. 28. The Archbishop of Algiers has left Rome for Paris, to ascertain the views of the Emperor on the dogma of the personal infallibility of the Pope. The uncertainty as to the Emperor's position on this question causes the Holy Father serious uneasiness.

LONDON, Jan. 29. It is reported to-day that the Pope has yielded to France and withdrawn the project of infallibility.

ROME, Jan. 26. It is said that the Council will suspend its proceedings, and possibly dissolve the assemblage, about Easter, on account of the insalubrity of the climate of Rome at that season.

Easter Sunday will fall on the 17th day of April, at which season the weather is particularly warm and unwholesome in and around the Holy City.

ROME, Jan. 30. The Pope yesterday visited the American College, where he assisted at mass and delivered a sermon. He afterward took breakfast with the students and a number of American visitors, including several ladies. The Holy Father expressed his gratification at the progress of the Church in America. He declared that the Republic of the United States was the Republic of intelligence and virtue. He added that the condemnation of the Church applied only to licentious infidel revolutionists, who were as dangerous in the United States as to Europe.

PARIS, Jan. 30. The organization of the new company for the canalization of the Isthmus of Darien was completed last evening, and the capital all subscribed. Four French bankers and a dozen American capitalists are at the head of it. Such are the powerful combinations existing, that concessions from the Isthmus Government will be secured. The company wait the report of the United States exploring expedition to go to work.

DOMESTIC.

Richmond, Va., Jan. 25. A salute of one hundred guns was fired in the Park at noon to-day in honor of the admission of the State. About five thousand persons were present, two-thirds of whom were colored. National flags were raised on the Custom House and Capitol. Gov. Walker spoke a few minutes, congratulating the people on the admission of Virginia and predicting a glorious future for the State. A colored Conservative and a number of colored Republicans made political speeches, the burden of the latter being that if the State did not follow in the spirit of the reconstruction acts she would be put back as a Territory.

After the proceedings in the Park this morning relative to the admission of the State, the colored people organized a political meeting and kept it up until night, when they adjourned with cheers for the admission of Virginia. The guns used to-day were the same that were used in the salute of the United States flag when the troops occupied the city in 1865.

Hartford, Ct., Jan. 28. The *Courant* has news from Robert P. Kemp, Consul at Athens, of the total destruction by an earthquake, on the morning of December 29, of the town of Santa Maura, on one of the Ionian islands of that name. At the date of advices, January 1st, ten dead and fifty wounded men had been taken from the ruins. Not a house was left standing. The survivors slept in the open air under tents.

THE GREAT TORNADO IN KENTUCKY.—A correspondent of the Cincinnati *Gazette*, writing from Cave City, Ky., under date of January 18, has this to say of the fearful tornado which swept over that region, accounts of which we have heretofore given:

"The particulars of the doings of the tornado which cut off and demolished nearly one-third of this little town yesterday morning will never be known. The storm had a beginning and an end, and the end was not more than two minutes later than the beginning; but a description of the scene during those two minutes, or of the sad havoc which was the result of the storm, can have no beginning, and can never be made complete. The storm began about 5 o'clock in the morning, with a heavy fall of hail, which continued but for a moment, and was immediately followed by a long, continuous sheet of flame, lasting another moment. The wind storm then commenced its terrible work. No words can portray an idea of the scene. Those who had witnessed the most terrifying battle scenes say they never saw or heard, or felt or conceived of anything so perfectly hideous and terrifying as the howling of the winds, the vivid flashes of lightning, the crashing of houses, the drenching rain, the heart-rending shrieks and piteous wailings of the terrified and the wounded, the whole of which occurred in two minutes, or probably less time. The wind shrieked, screamed, howled and roared. By the occasional flashes of lightning it could be seen that the air was filled with flying trees, timber, houses, fragments of houses, stables and buildings of all kinds, furniture, stoves and cooking utensils, clothing, bedding, animals, fowls, and every conceivable thing, visible and invisible, that were within the range of the storm. If the flood had form, it was that of a heavy, angry cloud, which swept the earth and tore everything it touched from its fixed place. The crash was quick and terrific, but the noise of the breaking houses was mute, compared with the bellowing winds that preceded it. The destruction was complete. About fifty houses were demolished, and there is not to be found a portion of a building, a piece of furniture, an article of jewelry, an article of clothing or bedding, a book or a piece of ware of any kind that is worth the sum of fifty cents. The remains of the houses may serve for firewood, the fragments of furniture for kindling, the clothing and bedding for old rags, but there is nothing left within that track of a half a mile in width, and extending at least twelve or fifteen miles in length, except in two or three singular instances, that is worth a farthing, or ever will be, in the way it was originally designed. The total loss can never be estimated. It is enough to know that several hundred persons are homeless, without clothing or food, except such as they have received from kind-hearted citizens. Most of the destitute are poor and unable to purchase clothing or furniture, or even food, even if they could find houses to live in. Eleven will be taken to their narrow homes to-day. It is indeed wonderful that this number is so small. How any creature could exist in that storm and survive is a mystery beyond the comprehension of even those who were in the thickest of it. Many of the survivors were terribly lacerated and bruised by the flying splinters and timbers, and some of the dead were shockingly crushed and mangled."

Passing Events.

☞ On the day of the funeral in Paris of Victor Noir, Marshal Canrobert, the commander-in-chief of the forces about the city, was asked what he would do in case of a riot. He replied: "I shall shoot down 40,000 men if necessary, and I only ask five minutes to quiet Paris."

☞ It is said that Victor Noir was to be married on the 13th, and the young lady who was to be his wife has gone mad. His old father was lying ill. It is now feared the news will kill him. The brother of Noir is in a state of exasperation bordering upon madness, so that out of this murder much trouble can but arise.

☞ The Pope has sent a Cardinal on a mission to the French Emperor,—probably to get the imperial aid in putting down infidelity to which he has ordered the bishops to give their attention. The Emperor at heart believes as much in the sacredness of Roman Cardinals as Pontifex Maximus Cæsar believed in the sacredness of the Roman chickens.

☞ According to Professor Gould, the velocity of the electric wave in the Atlantic cable is between 7000 and 8000 miles a second. Telegraph wires placed in the air on poles conduct the electric wave about double the above velocity, and the curious fact has been discovered that the rapidity of transmission increases with the distance of the wire from the earth.

☞ An apparatus has been contrived in England, by which new-mown grass is placed in a strong current of hot air, set in motion by a fan, so that moist grass may be converted into the best quality of hay in ten minutes, sweeter and greener than can be made by sun-drying. It works in all weathers, and dries grain, corn, and roots, so that farmers will not have to watch the weather as anxiously as now.

☞ The meeting of the World's Evangelical Alliance is to take place in the city of New York on the 22nd of September, and continue to the 3d of October. Delegates will be present from Great Britain, the Netherlands, Germany, France, Switzerland, Turkey, and other countries. The subjects to be considered: Christian union, Christianity and its antagonists, religion and civil government, Christian life, foreign and home missions, Christianity and social evils, the theology of the reformation. The meeting will be one of the great events of the age.

☞ The Russian Government talks of building a railroad through Siberia to China. Its length in Asia will be a thousand miles.

☞ Less than one-third of the policemen of Chicago are Americans.

☞ The construction of iron buildings is said to be largely on the increase in all our principal cities, employing millions of capital and the use of thousands of tons of iron annually. The first iron structure ever seen in America was erected in Boston in 1842.

☞ Thousands of tons of apples and pears will be wasted in the San Jose Valley, California, this season, for want of a market.

☞ The walls of Constantinople, completed fifteen centuries ago by the Emperor Theodosius, are to be pulled down, and their stones employed in various municipal improvements.

☞ Rochefort is said to be an infidel.

☞ Postage cannot be prepaid on letters from Boston to, or through, France.

Religious Items.

— There are about fifteen thousand ministers of the gospel in this country.

— The Episcopalians support twenty-five newspapers and periodicals, having an aggregate circulation of 128,000.

— Religious services have been held in the Olympic Theatre, St. Louis, on Sunday evenings, for the last nine months, with most favorable results. The congregations are overflowing, composed of fashionable and plain people, Catholics, Israelites, Christians, Infidels, clerks, laborers, seamstresses, hackmen, saloon keepers, newsboys, bootblacks, and some of nameless vocations. Every week reclamations and conversions are reported.

— British Methodism has contributed $25,000,000 for foreign evangelization, and the Wesleyan Society has more communicants in its mission churches than all other British missionary societies combined.

— A revival is in progress in Oberlin College, resulting in the conversion of a great many of the students.

— A great religious revival is in progress in Fort Wayne, Ind., under the labors of Dr. and Mrs. Palmer of New York. One hundred and twenty have professed conversion, including about thirty of the students of Fort Wayne College.

— The English Unitarians are all Universalists. Twenty clergymen are said to be ready to unite in organizing a distinct Universalist Church in England.

— The New York Methodists have bought a camp meeting site at New Rochelle for $30,000, and will abandon the old ground at Sing Sing.

— A butcher in London, and a christian only seven years, began telling others what God had done for him, and the result was their salvation. He now has a chapel that holds fifteen hundred, and has six hundred members. He has a large business, but preaches five nights in a week in the streets, in halls, and other places in the city.

THE DOME OF THE CAPITOL.—The dome of the Capitol at Washington is the most ambitious structure in America. It is 180 feet higher than the Washington Monument at Baltimore, sixty-eight feet higher than Bunker-Hill, and twenty-two feet higher than the Trinity Church spire of New York. It is the only considerable dome of iron in the world. It is a vast hollow sphere of iron, weighing 8,000,200 pounds. How much is that? More than 4,000 tons, or about the weight of 70,000 full-grown people, or about equal to a thousand laden coal-cars, which, holding four tons apiece, would reach two miles and a half. Directly over your head is a male figure in bronze, "America," weighing 13,985 pounds. The pressure of the iron dome upon its piers and pillars is 14,477 pounds to the square foot. St. Peter's presses nearly 20,000 pounds more to the square foot, and St. Genevieve, at Paris, 65,000 pounds more. It would require to crush the supports of our dome, a pressure of 755,280 pounds to the square foot. The cost was about $1,000,000. The new wings cost $6,500,000. The architect has a plan of remodeling the old central part of the Capitol, and enlarging the Park, which will cost $3,200,000.

MEAN MEN.—Henry Ward Beecher says of mean men; "I have great hope of the wicked man—slender hope of a mean one. A wicked man may be converted and become a prominent saint. A mean man ought to be converted six or seven times, and right after the other, to give him a fair start, and put him on an equality with the bold, wicked men. I have known men who thought the object of conversion was to cleanse them as a garment is cleansed, and that when they are converted they were to be hung up in the Lord's wardrobe, the door of which was to be shut, so that no dust could get at them. A coat that is not used, the moths eat; and a christian who is hung up so that he is not tempted, the moths eat him. And they have poor food at that!"

☞ Bickersteth states, upon careful examination, that at least one verse in thirty of the New Testament points onward to the resurrection life.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
Henry Pratt..........Sunday, Feb. 6th and evenings, Feb. 8th, 9th, 10th and 11th.
L. Boutell..........Sunday, Feb. 13th
A. Simpson..........Sunday, Feb. 20th
H. Munger..........Sunday, Feb. 27th

BOSTON, SOUTH END, (Minot Hall), corner of Washington and Springfield Streets.)
Meetings at 10½ A. M., and 3 and 7½ P. M.
J. S. White..........Sunday, Feb. 6th
Geo. A. Streeter..........Sunday, Feb. 20th

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
B. Woodside..........Sunday, Feb. 6th
A. Simpson..........Sunday, Feb. 13th

CHELSEA, MASS., (LIBRARY HALL.)
A. Simpson..........Sunday, Feb. 6th
M. Batchelor..........Sunday, Feb. 13th
S. S. Brewer..........Sunday, Feb. 27th
J. Couch..........Sunday, March 6th
L. Boutell..........Sunday, March 13th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 33 Main Street), every Lord's day.
S. W. Thurber...Sundays, Feb. 6th, 13th, 20th and 27th

West Winsted, Ct., (Camp's Hall)...Sabbath, Feb. 6th and onward. MILES GRANT.

East Boston..........Thursday evening, Feb. 3d
Boston, (Minot's Hall)..........Friday evening, Feb. 4th
Dover, N H., Sunday, Feb. 6th, and through the week following.
New Dover, (school-house, at the junction of Concord, Loudon, and Chichester), Sunday, Feb. 13th.
Dear brethren, New Dover is half a mile from the place where I first preached, more than twenty-seven years ago, and Sunday, Feb. 13th, will be my fiftieth birthday. Come and help me praise the Lord.
JOHN G. HOOK.

Exeter, N. H..........Sunday, Feb. 13th
Fayville, Mass..........Sunday, Feb. 20th
C. GOODRICH.

Lynn, Mass..........Sunday, Feb. 6th
Athol, Mass..........Sunday, Feb. 20th
L. BOUTELL.

Lowell, Mass..........Sunday, Feb. 6th
JOSEPH W. WHITE.

Lake Village, N. H..........Friday evening, Feb. 4th
Meredith, N. H., (Dolloff Hall)..........Sunday, Feb. 6th
Lowell, Mass..........Sunday, Feb. 20th
Loudon Ridge, N. H..........Sunday, Feb. 27th
JOHN COUCH.

Lynn, Mass..........Tuesday evening, Feb. 1st
Vernon, Vt..........Thursday, Feb. 3d and over the following Sabbath. H. MUNGER.

North Springfield, Vt.....Sabbath, Feb. 6th and 13th
H. F. CARPENTER.

Southington, Ct..........Sabbath, Feb. 6th
New York City, (24th Street)..........Sabbath, Feb. 13th
Cheshire Street, Ct..........Sabbath, Feb. 20th
WM. A. & M. L. DURAND.

Woodstock Valley, Ct..........Sabbath, Feb. 20th
P. S. BUTLER.

New Haven, Ct..........Friday evening, Feb. 4th
Hartford, Ct..........Sabbath, Feb. 6th
Nevada, Ohio..........Sabbath, Feb. 13th
E. McCULLOCK.

Bethel, Vt., (Camp Brook), Friday and Saturday evenings, Feb. 4th and 5th, and over the Sabbath.
Braintree, Vt..........evening, Feb. 7th
East Roxbury, Vt..........Tuesday evening, Feb. 8th
East Montpelier, Vt., (where Bro. E. M. Morse may appoint), evening, Feb. 12th, and over the Sabbath.
J. A. CLEAVELAND.

Pownal Centre, Vt..........Sabbath evening, Feb. 6th
Pownal, Vt..........Monday evening, Feb. 7th
Williamstown, Mass..........Tuesday evening, Feb. 8th
North Adams Mass..........Wed. evening Feb. 9th
Savoy, Mass..........Thurs. eve., Feb. 10th
North Adams..........Friday evening, Feb. 11th
If these appointments should conflict with others will the Brn. please inform me immediately?
Z. DUBOIS BAIRD.

Seabrook, N. H..........Sunday, Feb. 6th
ENOCH MORRILL.

Limerick, (Tuft's neighborhood)...Sunday, Feb. 20th
B. S. EMERY.

Warren, N. H., (as Brn. may arrange), Feb. 15th and 16th.
Haverhill, N. H., (where arrangements may be made), Feb. 17th.
Lake Village, N. H..........Feb. 18th
A. ROSS.

Manchester, N. H..........evening, Feb. 3d
Concord, N. H., (at the Bethel)..........evening, Feb. 4th
Lake Village, N. H..........Sunday, Feb. 6th
Meredith, N. H., (Dolloff Hall)..........evening, Feb. 9th and over the following Sabbath.
WM. C. STEWART.

Hopkinton, (Town Hall Building)...Sunday, Feb. 6th
Seabrook, N. H..........Sunday, Feb. 13th
Lake Village, N. H..........Sunday, Feb. 27th
C. W. SARGENT.

Dorchester, N. H., (Town House)...Sabbath, Feb. 6th
JOHN H. EVANS.
DANIEL EASTMAN.

East Landaff, N. H..........Sunday, Feb. 6th
E. S. MOULTON.

Warren Summit, N. H..........evening, Feb. 4th
Lake Village, N. H..........Sabbath, Feb. 13th
A. A. HOYT.

Piermont Village, N. H., (Town House) Sab., Feb. 6th
C. W. NELSON.

Westfield..........Sunday, Feb. 6th
WM. J. RIPLEY.

Rawsonville, Vt..........Sunday, Feb. 6th
Goshen, N. H., (where Brn. may appoint), Sunday, Feb. 13th, and through the week.
Bradford, N. H., (Bush meeting-house)..........Feb. 20th
Z. T. WOOD.

Boscawen, N. H., (Gulf school-house), Sab., Feb. 6th
Lake Village, N. H..........Sabbath, Jan. 30th
Manchester, N. H..........Tuesday evening, Feb. 8th
Webster, N. H., (Methodist meeting-house), Sabbath, Feb. 13th.
SIMEON ROBY.

South Livermore, Me..........Feb. 4th to 6th
Lewiston, Me..........Feb. 7th and 8th
Belgrade Depot, Me..........Feb. 9th
South Sangerville..........Feb. 11th to 13th
South Atkinson..........Feb. 14th to 15th
Emerson's Mills..........Feb. 16th
Machiasport.....Feb. 20th, and onward indefinitely.
I. K. LOMBARD.
As I cannot sell my team, I have given up the idea of going west. I. K. L.

North Somers, Ct..........Sunday, Feb. 6th
A. MORSE.

Brunswick, Me., (Ham's school-house), eve., Feb. 5th
Bath, Me..........Sunday, Feb. 6th
Reed meeting-house..........Sunday, Feb. 13th
Sabbattusville..........Sunday, Feb. 20th
H. S. MITCHELL.

New Haven, Ct..........Sabbath, Feb. 6th
Bridgeport, Ct..........Sabbath, Feb. 13th
G. L. TEEPLE.

Holden, (at Chapel)..........Sunday, Feb. 6th
GEO. W. BROWN.

Wakefield, Mass..........Sabbath, Feb. 6th
Manchester, N. H..........Sabbath, Feb. 13th
S. S. MOONEY.

East Canaan..........Sabbath, Feb. 6th
If these conflict, please write me.
D. F. LEAVITT.

Stowe, Mass..........Sunday, March 6th
A. SIMPSON.

East Rochester..........evenings, Feb. 3d and 4th
Strafford, (Robert's school house)..........evening, Feb. 5th and over Sunday.
Alton Corner..........evening, Feb. 8th
W. Alton, (where Bro. Flanders may appoint,) Feb. 9th
Guilford, (Pond school-house, near Davis' Bridge), Feb. 10th and 11th.
Center Harbor, (where Bro. Emery may appoint) evening, Feb. 12th, and over Sunday.
Holderness, (Brick school-house..........Feb. 15th and 16th
Lake Village, N. H., (North Church)..........Feb. 17th
Meredith Village, where Bro. Lang may appoint, Feb. 18th.
Meredith Centre, Dolliff school-house..........Feb. 19th and Sunday.
J. L. CHUTE.

Suncook, N. H..........Sunday, Feb. 13th
C. RICHARDSON.

Farmington Village, N. H..........Sunday, Feb. 13th
Alton Corner..........Sunday, Feb. 20th
H. M. BRYANT.

Sandwich, N. H., (Vittum school-house)..........Feb. 6th
Watter Village, Ossipee..........Sunday, Feb. 13th
Porter Village, Me..........Sunday, Feb. 20th
Melvin Village..........Feb. 27th
T. W. PIPER.

Bristol, Ct..........Wednesday evening, Feb. 16th
Plainville..........Friday evening, Feb. 18th
Southington, Ct..........Sunday, Feb. 20th
New Britain..........Tuesday evening, Feb. 22d
Westfield, Mass..........Wednesday evening, Feb. 23d
Danielsonville..........Friday evening, Feb. 25th and the following Sunday, the 27th.
Bridgeport..........Tuesday evening, March 1st
ANNA E. SMITH.

NEW HAVEN, Ct., (Beers Street Christian Chapel.)
G. L. Teeple..........Sunday, Feb. 6th
Anna E. Smith, of New York..........Sunday, Feb. 13th
G. L. Teeple..........Sunday, Feb. 20th
H. Hitchcock..........Sunday, Feb. 27th

Lynn, Mass..........Sunday, March 6th
Preach and break bread. M. BATCHELOR.

Warner, N. H., (Wm. G. Flanders'), Sabbath, Feb. 13th
D. W. DAVIS.

Edinboro..........Feb. 6th, and [illegible]
Campton's Corners, (four miles from Edinboro, Pa.), Monday evening, Feb. 14th. Subject, (by request), "the Devil."
Sharps Corners, Erie Co., Pa., (Methodist church), Feb. 15th and 16th.
Cohocton..........Feb. 19th and 20th.
C. F. SWEET.

Morris, Ct..........Sabbath, Feb. 6th
G. L. WHITE.

West Abington, Mass..........Sunday, Feb. 6th
W. C. [illegible]

West Barre, N. Y., Sunday, Feb. 6th, and onward for two weeks thereafter.
J. H. [illegible]

Bristol, R. I..........Sunday, Feb. 6th
Millville, Mass..........Sunday, Feb. 13th
Southbridge, Mass..........Feb. 9th and 10th
At Bro. Hall's..........evening, Feb. 11th
Charlton, Mass..........Sunday, Feb. 13th
Brimfield, Mass..........evening, Feb. 14th
Holden, Mass..........Sunday, Feb. 27th
River Point, R. I..........Sunday, March 13th
GEO. A. STREETER.

Abington, Ct..........Sabbath, Feb. 6th
Webster, Mass..........evening, Feb. 9th
Charlton, Mass..........evening, Feb. 10th
North Somers, Ct..........evening, Feb. 11th
South Windsor, Ct..........Sabbath, Feb. 13th
Wallingford, Ct..........evening, Feb. 15th
Yalesville, Ct..........evening, Feb. 16th
Cheshire Street, Ct..........evening, Feb. 17th
Bristol, Ct..........evening, Feb. 23d
Collinsville, Ct..........evenings, Feb. 23d and 24th
Pleasant Valley, Ct..........Sabbath, Feb. 27th
Wrightville, Ct..........Sabbath, March 6th
C. H. SWEET.

Bangor, Me..........Sabbath, Feb. 6th
Will some one meet me at the depot Friday evening? MRS. A. M. TRIPP.

Lewiston, Me..........Sunday, Feb. 6th
ALLEN DAMON.

South Windsor, Ct..........Sunday, Feb. 6th
East Haddam, Ct..........Sunday, Feb. 13th
Prospect, Ct..........Sunday, Feb. 20th
S. WOODRUFF.

Collinsville, Ct..........Sunday, Feb. 6th
B. HITCHCOCK.

Keene, N. H..........Sundays, Feb. 6th, 13th, and 20th
Lynn, Mass..........Sunday, Feb. 27th
J. G. SMITH.

Frankfort Mills, Me..........evening, Feb. 4th
North Searsport, Me..........Sunday, Feb. 6th
Searsportville, evening, Feb. 8th, and in that vicinity a few days.
Canaan (Chase school-house), Sunday, Feb. 13th, to commence a series of meetings. Those who love to labor for souls, are invited to come and help.
South Holden (days)..........Feb. 26th and 27th
Emerson's Mill, Levant..........evening, Feb. 24th
Levantville..........evening, Feb. 25th
ISRAEL DAMAN.

Hungerford school-house, south of Byersville, Sunday evening, Feb. 13th. D. COGSWELL.

Worcester, Mass..........Sunday, Feb. 13th
Westfield, Mass..........Sunday, Feb. 20th
Woodstock Valley, Ct..........Sunday, Feb. 27th
I. B. POTTER.

Meredith Centre, N. H..........Sabbath, Feb. 6th
Meredith Neck, N. H..........Sabbath, Feb. 13th
Meredith, N. H., (Dolloff school-house)..........Feb. 20th
N. GLIDDEN.

East Rochester, N. H..........Sunday, Feb. 6th
Discourse on the death of Sr. Julina C. Shorey, at half past one P. M. D. M. LEAVITT.

Brimfield, Mass..........Sabbath, Feb. 16th and continue till Thursday evening.
Bristol, Vt..........Sabbath, Feb. 20th and onward until Friday evening.
Addison, Vt., Sabbath, Feb. 27th, and continue through the week, and over the following Sabbath.
T. M. PREBLE.

Alton, N. H., (Stockbridge Corner), Sunday, Feb. 6th
Hampton Falls, N. H., (where Bro. Johnson may appoint), Thursday evening, Feb. 10th, and over Sunday, the 13th. J. PINKHAM.

Middlebury, Pa..........Feb. 20th
Lyon's District, Steuben Co., N. Y., Wednesday evening, Feb. 23d.
Merchantville, N. Y., Feb. 24th, and over the following Sabbath. J. W. TAYLOR.

Pittsburgh, Pa..........Sunday, Feb. 13th and remain there as long as it shall seem to be duty. J. WENDELL.

Providence, R. I..........Sunday, Feb. 13th
Hartford, (Talcott and Post's Hall), Sunday, Feb. 20th
W. N. PILE.

North Canton, Conn..........Sunday, Feb. 13th
S. C. HANCOCK.

Warehouse Point, Ct..........Sunday, Feb. 13th
A. M. HIGGINS.

WILBRAHAM, MASS.
A. M. Higgins..........Sabbath, Feb. 6th
P. S. Butler..........Sabbaths, Feb. 13th and 27th
M. E. Otis..........Sabbath, Feb. 20th

SALEM, MASS.
C. E. Barnes..........Sundays, Feb. 13th and 20th

SPRINGFIELD, MASS., (Bethel Church.)
W. N. Pile..........Sundays, Feb. 27th and March 6th

LAWRENCE, MASS.
F. H. Burbank..........Sunday, Feb. 6th
J. S. White..........Sundays, Feb. 20th and 27th

STONEHAM, MASS.
B. Woodside..........Sunday, Feb. 13th
A. Simpson..........Sunday, Feb. 27th

EXETER, N. H.
Joseph Harvey..........Sunday, Feb. 6th

CONCORD, N. H., (CENTRE STREET.)
J. Hemenway..........Sabbath, Feb. 6th
A. Ross..........Sabbaths, Feb. 13th and 20th
C. H. Fletcher....Sabbaths, Feb. 27th and March 6th
J. Couch..........Sabbath, March 13th

CONCORD, N. H., (AT THE BETHEL.)
J. Couch..........Sunday, Feb. 13th
Communion at the close of the afternoon service.
P. H. Burbank..........Sunday, Feb. 27th

BONNY EAGLE, N. H.
B. S. Emery..........Sunday, Feb. 6th
William Joy..........Sunday, Feb. 13th
Jeremiah Hill..........Sunday, Feb. 20th

PORTSMOUTH, N. H.
A. M. Higgins..........Sunday, Feb. 6th
L. Boutell..........Sunday, Feb. 13th
D. M. Leavett..........Sunday, Feb. 20th
C. Goodrich..........Sunday, Feb. 27th
E. S. Moulton..........Sundays, March 6th and 13th

RICHMOND, R. I., (Clark's Hall.)
J. T. Dixon..........Sunday, Feb. 6th

PORTLAND, ME.
A. Ross..........Sunday, Feb. 6th
Henry Pratt..........Sundays, Feb. 13th and 20th

BIDDEFORD, ME.
W. H. Mitchell...Sundays, Feb. 6th, 13th, 20th, and 27th

SQUARE POND, CT.
P. S. Butler..........Sabbath, Feb. 6th
Hiram Munger..........Sabbath, Feb. 13th

WEST MERIDEN, CONN.
S. W. Bishop..........Sunday, Feb. 13th
Rufus Wendell..........Sunday, Feb. 20th
Wm. Stewart..........Sunday, March 6th
W. N. Pile..........Sunday, March 13th

NEW BRITAIN, CT.
S. C. Hancock..........Sunday, Feb. 6th
H. H. Dickinson..........Sunday, Feb. 13th
C. H. Sweet..........Sunday, Feb. 20th

WOLCOTTVILLE, CT.
B. Hitchcock..........Sunday, Feb. 13th
G. L. Teeple..........Sunday, Feb. 27th

Kennebunkport, Me..........Sabbath, Feb. 6th
Kennebunk Depot..........Sabbath, Feb. 13th
Blue Point Scarborough, Me..........Sabbath, Feb. 20th
Hollis Centre, Me..........Sabbath, Feb. 27th
T. P. S. HAMPSON.

South Casco, Me..........Sunday, Feb. 6th
East Pownal, Me..........Friday evening, Feb. 11th and continue one week, if thought best.
J. T. JORDAN.

Strafford, N. H., (Roberts' school-house), Sun., Feb. 6th
Farmington Village, N. H..........Sunday, Feb. 13th
East Rochester, N. H..........Sunday, Feb. 20th
WM. BODGE.

Colebrook Corner, N. H., (where Brn. J. Little and Moon may appoint), evening, Feb. 5th, and over Sunday.
Z. FORD.
URIAH G. LADD.

New Milford, Ct..........Lord's day, Feb. 6th
Wrightville, Ct..........Lord's day, Feb. 13th
North Somers, Feb. 20th, through the week, and over Lord's day, the 27th.
If any of the churches between Somers and Boston wish my labors in a protracted effort, write me immediately. A. D. FLAGG.

East Otis..........Sunday, Feb. 6th
Waterbury..........Sunday, Feb. 13th
☞ NO NAME.

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

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Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 40 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Dellows, 19 Orchard Street.

Wyoming, R. I..........1st Sabbath in each month
Westerly, R. I..........2d Sabbath in each month
Riverpoint, R. I..........3d Sabbath in each month
Bristol, R. I..........4th Sabbath in each month
[illegible]

Notices.

Bro. Hook's Tent.

Bro. Willing, of Philadelphia, was brought to Christ through the instrumentality of Bro. J. G. Hook, about two years ago. Before his conversion, he was "a servant of sin" indeed; but for two years has been "a servant of Christ" indeed. He wishes to procure for Bro. H. a tent, as a thank-offering for what the Lord has done for him, and is doing what he can himself for that object; but he needs assistance, and I am authorized to receive contributions from any one I meet in my travels, who may wish to lend a helping hand in the matter. The tent is to be owned by Bro. H., and used as a traveling Bethel, in which perishing sinners may be won to Christ.

Yours in Christ, F. H. BURBANK.

Read This!

To those who intend to build wood tents at Alton Bay, N. H., next season (of which there are some fifty or more who have spoken for lots), I would say that now is the time to send their schedule of the lumber they will want, to Bro. Jeremiah Woodman, Alton, N. H. Be particular to give the size of the tent and kind of lumber. And those who have not arranged for building their tents, and those who do not intend to build their tents, themselves, should write to Bro. Joseph Langley, Pittsfield, N. H., or to me at New Durham, N. H., so that arrangements can be made in season. J. G. SMITH.

Michigan Conference.

The third quarterly meeting of the eastern district of Michigan will be held at the school-house, at Baker's Corner's, Berlin, St. Clair Co., commencing Thursday evening, Feb. 10th, and continuing over Lord's day. Those coming by R. R. will connect at Ridgeway, on the Grand Trunk R. R. with the Mich. Air Line R. R. for Armada Station, where teams will be in attendance to convey friends to Baker's Corners.

JOHN M. SNOOK.

Notice.

A protracted meeting at Manchester, N. H., is appointed to commence Sunday, Feb. 6th, and probably to continue every evening through the week. We cordially and heartily invite all of God's children, of whatever name or order, to come and labor for the conversion of sinners, the reclaiming of backsliders, the comforting and perfecting of the saints. Come with the love of God burning in your hearts, and work in this glorious cause. E. COTTON.

Notice.

The second quarterly session of the New Hampshire State Conference will be held, the Lord willing, at Loudon Ridge, to commence Thursday, Feb. 24th, at ten o'clock A. M., and hold over the following Sabbath. Bro. J. Couch and other faithful laborers are expected to attend. May the Lord greatly bless. T. W. PIPER.

Notice

For the benefit of those who desire information concerning the Resuscitator. All letters should be directed to Munger & Weaver, Springfield, Mass., Drawer 81. Also those who got the books printed in German, can change them by sending them to Springfield, as above. H. MUNGER.

Notice.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict. L. A. LANG.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Broom Co., N. Y., will commence Friday evening, Feb. 11th, and continue over the Sabbath following. A general invitation is extended to all. By order of the church.

J. W. TAYLOR.

Notice.

Advent meetings in Meriden, Ct., will be held in Circle Hall, on Colony Street, instead of Central Hall, as heretofore. All communications concerning church matters should be directed to E. J. WHITEHEAD, West Meriden, Conn., Box. 4.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. GEORGE E. LEE, Brimfield, Mass.

☞ A short poem, "The Blissful Vision," may be had for 30 cents per dozen, of the author, J. ALBERT LIBBY, West Poland, Maine.

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Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

☞ To Preaching Brethren.

☞ The Committee for procuring preachers for Worcester, Mass., for the year 1870, are as follows:—H. M. Blackmer, Willard M. Hall, Willard G. Ruggles, to whom all communications must be addressed.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. ECCLESTON.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. THOMAS J. SPINNEY.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor

☞ Brethren sending appointments for London Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with N. MCCULLOCK, 4 Eagle Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ AUGUSTUS E. SNOW, 1715 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Those wishing to correspond with the Beers Street Church, New Haven, Ct., will address W. F. CARPENTER, 73 State Street, New Haven.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Richard Hocock.

☞ Brethren wishing to send appointments to Morris, Ct., will please correspond with JOSEPH CURTISS.

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Letters Received.

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HYMN.

"Father, merciful in prayer,
Take, oh! take me to thy care;
Far away, in times untold,
I have wandered from thy fold.

Like a sheep astray, from birth,
I have clung to things of earth;
Wickedness is still my lot—
What is good, *that* do I not.

Gracious Father, hear and bless,
Oh! forgive my wickedness;
Make me clean and pure within,
Free from every secret sin."

Evening Hours.

BY

E. P. WOODWARD.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccles. 11:6.

GREETING.

Each passing hour brings labors of its own. The preparation of the morning, the steady toil at mid-day, and the finishing strokes as the sun goes down, all have their place. To the quiet evening hours belong the words of counsel, warning, reproof, encouragement and hope; impartial review and criticism of the day gone by; calm and careful planning for the labors of the day to come; friendly greetings of fellow-workers; mental culture and intellectual growth; and, at last, that gradual yielding of both soul and body to the gentle influences by which Nature fits us for the heat and burdens of another day.

Let not the sturdy laborer of the morning despise the evening's growth and rest. If he bear life's heaviest burdens, the laborer of the eventide may do much to guide, instruct, and inspire. And so the work will move steadily on, and the heart be cheered with hope from day to day.

So may the words spoken in these EVENING HOURS make many new friends, and warm the hearts of old ones, thus adding another to the influences by which our Father is fitting us to learn from his own lips the mighty lessons of eternity. E. P. W.

"THE MASTER CALLETH THEE."

Darkness broods over the earth; the camp-fires burn brightly; and from the groups of grim-visaged men, the sounds of mirth and revelry ascend. The dangers of the past, and the stern possibilities of the future, are alike forgotten. What unseen dangers threaten, what dark eyes of hate glare on them from the rocky cliffs, they know not. The cares that cloud their commander's brow, the plans which task his fevered brain, are naught to them. The merry song, and the careless jest, betoken neither watchfulness nor fear. The charms of beauty, and the soft blandishments of love, are binding valiant hearts with bands of steel. But suddenly, above all this, comes the word of command—"Forward!" Ah! now we shall know the true soldier. Now we shall know him whose *heart* is enlisted in the contest, and him who wars for selfish ends. Little power have words of love, or winning smiles, to hold the heart, when the loved leader's voice is heard. Sternly he dashes aside the hand that would keep him from the path of duty. Begone, all selfish, effeminating pleasures; the stern realities of the coming conflict must be met with a heart calm and brave.

Christ's soldiers often linger by the way. Worldly allurements may for a time charm the soul, and earthly splendor dazzle the anointed eye; but when the voice of our King breaks in on the scenes of mirth, the spell is broken. Cast aside the weights, forsake the besetting sin, and speed to the conflict. And let him look well to his heart; who trembles at the danger, or shrinks from the sacrifice, when he knows that the next hour he must meet the foe. Only he who with *joy* answers his Master's call, and casts aside his idols with energy and without regret, is fit for the kingdom of God. E. P. W.

"MEAN ENOUGH TO OWN IT."

A faithful teacher once caught one of her pupils in a lie. By a wise union of gentleness and authority, she drew from him a full confession of his fault, and a promise to sin no more. She forgave the offence, and at night accompanied him home. To the mother's inquiry if Johnny had been a good boy, she said, "Johnny has not done quite right today. He was sorely tempted this afternoon, and told a lie. But that is all settled now: he has confessed his wrong, and will try never to do so again."

"Told a lie!" said the agonized mother; "told a lie! Oh, Johnny! how could you be so wicked? And then"—with a husky whisper, as the greater shame loomed up before her—"*mean enough to own it!*"

Ah, Johnny, you are not the only one whose greater shame lay in being "mean enough to own it." Many there are who spend their best energies in disproving charges which are founded on their own actual imprudence and indiscretion, while the real stumbling-blocks remain untouched from the want of earnest effort for one single hour. The stones come crashing through their glass houses, and out they go in hot haste to discover the offender,—and the winds whistle through the broken panes, and the storm drifts in,—but the damage is not repaired, nor a better dwelling sought. The weight of human displeasure, and the bitterness of human scorn, have to most men more of terror than the holy indignation of Him who never slumbers nor sleeps; before whom the darkness is as the light; who, in the infinite calmness of Omniscience, looked down through the flimsy covering with which those sins sought to conceal their hideousness, and beheld, as He alone can behold, the overt act, and the secret motive, which told of the terrible pollution that enchained the soul.

O, if men could but get one glimpse, such as God alone can give, of the terrible guilt of him who, by willful, deliberate sin, defiles the temple of the Eternal Spirit;—if they could stand, as David stood, and, looking beyond the fearful wickedness against his fellows—the base ingratitude, the dark and damning treachery—see the inexpressibly greater crime against the High and Holy One of Israel, so that from his soul was wrung the bitter cry, "Against *thee*, THEE ONLY, have I sinned, and done this evil in thy sight!"—if they could feel this, as every one must, who knows the joy of a full and free forgiveness, little would they heed what others say. The holy calm of the pardoned one cannot be broken by sneers or words of scorn; the agony of remorse for sins unpardoned, is only made deeper and more terrible by the knowledge that within the soul is hidden a mortal foe, whose presence is the harbinger of eternal death; a foe unseen by those who love, and those who praise; while without all is fair and pure.

O, the hollowness of earthly praise, the poverty of worldly esteem, when corruption destroys the life within! O, the light and glory of a Father's smile, though all men despise and hate! If Christ has cleansed us with his blood, we shall never tremble lest the book of our life be read by the eye of mortal man. "If God be for us, who shall be against us?" E. P. W.

"IF SHE HAVE WASHED THE SAINTS' FEET."—1 Tim. 5:10.

The following extract from "Buckingham's Travels among the Arab Tribes," p. 24, may give some light on the Eastern usage in regard to feet-washing, and perhaps suggest the true force of Christ's words in John 13.

"We broke up, dispersing before nine o'clock, when we were taken to another house to sleep. The mistress of it, who was a *widow*, and related to my guide, received us kindly, and insisted on going through the ceremony of washing my feet,—observed, as I understood, among the Christians of Assalt, to all *strangers* who come among them as *guests* or *visitors*." E. P. W.

GEOLOGY AND THE BIBLE.

The credibility of the Bible does not rest on its apparent or real harmony with the facts and deductions of science. Men may scoff at this assertion, but it is nevertheless true. And when the real foundations are once discovered, and their beautiful simplicity and marvelous strength fully comprehended, questions of science will have little power to shake the Christian's confidence.

Of course, if the Bible is of God, we may justly expect this harmony; and we shall surely find it when *all* the facts of science are *known*, and their full import *understood*. But he who has studied God's demonstration of the truth of his word, will be in no haste to draw rash conclusions from real or supposed facts, nor will he fear the final result.

Could it be shown that the Bible is in *perfect* harmony with all true science, that would be no *proof* that it is divine; the God of truth is not dependent on the researches of the Geologist or the Astronomer to prove that the Bible is his book. That, he has proved long ago. That haven of rest has long been the refuge of the weary wanderer. And if, beneath the sheltering shadows of the Rock of Ages, we drag our anchors, and drift toward the lee-shore of Despair, our hopes will be wrecked, *but the Refuge is there still*. Our doubts will not destroy the *foundations* of faith; our fears will not put out the "light" which God has set to be "the light of the world."

Yet, all Christians will rejoice to see the confirmations of Bible truth which are daily being discovered, nor sorrow to see the assumptions of men set at naught in the light of truth. The following, from the *Cincinnati Gazette*, has an important bearing on some supposed facts which have seemed to clash with the statements of the Bible:

The geologists have laid down a principle that the chalk, sandstone, and other formations, belonged to *distinct periods*. It was on this supposed fact that it was assumed that the earth had been forming during *immense periods of time*, and that, therefore, the conception we have of the creation from the Mosaic account is not correct. Fair-minded persons have always been willing to admit that the term *day* did not necessarily mean our day, and that it might be a long period. But, admitting that this *might* be, we never believed the geologists had proved it. There is no way of proving it, but by establishing what may be called a creative or *formative unit*. That has not been done, and there is no approach to it. Consequently we neither know or can know whether it took a long or short period to create or form different parts or strata of the earth. The geological theories in regard to time have always been imaginary; and both geologists and astronomers have created worlds in fancy, which never existed in fact. In the advancing science and discoveries of the world, we shall, after a while, get at some solid truth on these subjects, like what we have already got in the departments of mathematics and chemistry.

But to the discoveries. A recent article in the London *Spectator* furnishes us with the main discoveries made by deep-sea dredgings, and from that we take the following striking paragraph:

"If there is one theory which geologists have thought more justly founded than all others, it is the view that the various strata of the earth were formed at different times. A chalk district, for example, lying side by side with a sandstone district, has been referred to a totally different era. Whether the chalk was formed first, or whether the sandstone existed before the minute races came into being which formed the cretaceous stratum, might be a question. But no doubt existed in the minds of geologists that each formation belonged to a distinct period. Now, however, Dr. Carpenter and Professor Thompson may fairly say, 'We have changed all this.' It has been found that at points of the sea bottom, only eight or ten miles apart, there may be in progress the formation of a cretaceous deposit and of a sandstone region, each with its own proper fauna. 'Whatever similar conditions are found upon the dry land of the present day,' remarks Dr. Carpenter, 'it has been supposed that the formation of chalk and the formation of sandstone must have been separated from each other by long periods, and the discovery that they may actually co-exist upon adjacent surfaces has done no less than strike at the very root of the customary assumptions with regard to geological time.'"

Dr. Carpenter very properly calls the geological theories of times *assumptions*. They have never been anything else than creations of the imagination. When the granite, or primary rocks, were formed we have no evidence; but we have evidence that the secondary formations, such as limestone and sandstone, may be formed in comparatively short periods. Close observers in the Ohio Valley may find limestone in process of formation; and what we call petrifactions, which are vegetable or animal substances, filled with limestone till the original substance has decayed and left the form in stone, are made in a short time. They must be, or the vegetable would have been decayed before the stone was formed around it. The whole of the delta of the Mississippi has been formed within a comparatively short period. Any inference that the secondary formations required an extraordinary period of time, or that there were any long periods between them, has never had any evidence to support it, and is now completely disproved by the deep-sea dredgings. The Mosaic account of creation remains unimpaired by anything which real science has yet discovered.

Let every Christian wait with patience, and every doubting heart be still. The God of Nature will in his own good time vindicate his ways before men, and bring confusion on all who know him not. E. P. W.

KEY-NOTE IN ROME.

OPENING OF THE COUNCIL.

And now I see Rome for the first time. One writes a huge point of ejaculation after writing that, and draws a long breath after saying that. There is no doubt of it—there is no exaggerating it—one feels a restful sense of satisfaction, to begin with, upon finding himself at last in Rome. One of the objects of living is attained—one of the harbors of the voyage of life is reached. Coming to Rome is an achievement—a graduation. When you have seen Rome, you may take your diploma. I will not write now more about Rome, than to say out this feeling upon getting to it. Indeed, I have not seen Rome yet. I must write this time wholly about what is going on in Rome. So, down memory, down! A truce to thy clamor of thick-coming recollections. Let the past be patient. It shall have its turn. The present must come first, for it is first.

Yesterday the Sixth Œcumenical Council was opened. I was there. We arrived, the Doctor and I, the day before, very weary, after sixty hours of smashing-ahead traveling. We were determined to be present. The grand High Mass, with all its amplifications and ramifications, was to begin at about 9 A. M., everybody said. But we must be inside St. Peter's by six, everybody said, or we would not get inside St. Peter's. So we ordered breakfast to be ready at six. We went to bed. It was just as it always is—we were so anxious to wake up early enough, that we did not get to sleep until it was time to be awake. The door was rapped, however, at a little past six. We jumped out of bed and into our clothes, ran down the five stories of staircase, gobbled down our breakfast, and jumped into a vetturino, and were on our way to St. Peter's. It was raining. It rained and rained and rained, poured and poured and poured. We splashed through streams and puddles and pools. The street was miserably narrow and cramped. Tall houses, hundreds of years old, rose up gloomy and gray on either side. And on either side there was a hurrying stream of people—monks in their dirty brown gowns and shaven crowns—priests in broad-rimmed hats and long black robes—peasants in every variety of costume, and in no costume to speak of—tourists by the hundreds, of all climes; men and women and children; the gray and old and bent; the gay and young and elastic. Memories will flood and lift the soul, but we have no time for them; no time have we for them, even when the church of all churches bursts upon us from out the clouds of rain of the memorable morning of the eighth. We can take but one glance of the illustrious pile, and bound up its massive sweep of steps along with the impatient thousands and thousands. On they come—in they pour. Some must have been there at five in the morning—if indeed it be not true, as the report is, that some hundreds of poor devotees from the country round crouched close to the feet of, because they could not get into the bosom of, the Great Mother Church, all the livelong rainy night.

But now we are in, and thousands upon thousands are in with us. And still they come. It is now eight o'clock, and still they come. In they pour, choking the huge entrances, and the great heavy sort of carpet which hangs over them is continually up. How can the edifice, seemingly illimitable as it is, hold any more? But in they come. Look now—up and down the knave, into all the arches and chapels. People, people, people! And such people! They are people indeed. They, of every kindred and tongue are chattering around you. I can distinguish immediately around me Spanish, French, English, Italian, German, Turkish, Hungarian. Since wandering afterward and comparing notes with others, I add to these, Coptic, Chinese, Japanese, Syriac, and the dwellers in Judea and Asia and Africa, and in the parts of Libya about Cyrene, and strangers at Rome, Jews and Proselytes, Cretes and Arabians—alas, that I cannot add what follows in our fascinating old book of the Acts, whose light so simple and sweet they have been so long and so successfully trying to refract and distract! But the thought came to me over and over. Suppose, O, suppose, there should come down upon this assembly of every nation under heaven the cloven tongues of fire, and we should all be filled with the Holy Ghost, and every one of us should hear them speak in our own tongue wherein we were born! And suppose, O suppose, instead of that black bronze Peter (alias the heathen statue of Jupiter), sitting there with his toes worn off by centuries of kissing, the apostle should come down from heaven, and stand up in our midst and lift up his voice, what would he say unto us? And would he or would he not say unto his successor—whom we know by the chanting of the choir over the main entrance is now coming, attended by his council and borne on the shoulders of his spiritual serfs—what his Master said unto him (Peter)? And suppose I should be called upon to preach the opening sermon of the council, how could I better touch the keynote of the august occasion, than by taking these words herein alluded to for my text. Say I should set out in this wise:

Santo Padre, Servus Servorum Dei!—(Here my "ecclesiastical latin" would probably break down under the torrent of my irate Protestantism, and I should continue) I humbly beg to address your Holiness on this august occasion in the same language with which your first predecessor was addressed by his and your Master—that is to say, you will find the words of my text in the gospel according to Matthew, XVI. chapter, 23d verse: "He turned and said unto Peter, Get the behind me Satan, thou art an offence unto Me; for thou savorest not the things that be of God, but those that be of men."

Then I would add, with a transfixing gaze straight into the Supreme Pontiff's countenance—Thou art Satan, and an offence unto me, and savorest not the things that be of God, and upon thee I will build my church, aye, old gentleman! What do you think of that logic! Then the "infallible" Felix would tremble, and the Holy Father would get down out of his throne rapidly, and would rapidly skedaddle, with all his council, in their white and gold robes and white mitres, *à la Hamlet's* unholy step-father and all his council, and that other play within a play—conceited conceit, is it not? Well, it is a place and time for conceits and thickening fancies—for sublime thoughts, as you look out into the sublime dome, "the mind expanded by the genius of the spot;" for historic thoughts, as you look into the council-chamber, where the approaching hierarchy will presently assemble; for odorous thoughts, as you look into the frowsy head and filthy shawl of the little fat perspiring peasant woman who has squeezed in under your elbows, and stands right under the sublime dome and under your sensitive nose. And just before the little fat and perspiring peasant woman stand two Sisters of Mercy, or of Charity, or of something, in their white bonnets, with their broad leaves of starched muslin (if that's what it is), which the peasant woman holds up and peeps under, in search of the procession, turning to grin over her cuteness into my face. Others join in the conspiracy to remove the muslin expanse of obstruction. The attempt to pin up the two leaves is unsuccessful; the pin won't go through the muslin. The peasant rams her frowsy head in between the two prim, clean heads of the Sisters, and the spirit of Raphael descends, with easel and brush, to catch the gem of pathetic humor. He will find lots of such gems.

I people the sublime dome and the grand nave with these spirits of the artists of olden Rome, picking up their gems from the depths of this "sea of upturned faces." A fathomless, boundless sea, indeed it is. I shall never, never forget it,—or any part or feature of the marvelous occasion, which now rises to its culmination, for the hundreds of thousands of eyes are turned to the main entrance, and there is a great getting on tiptoe. The peasant woman almost mounts upon the shoulders of the Sisters. A beautiful young German mother holds up her equally beautiful little girl, and both seem strangely to rise above us all. The vast crowd becomes alarmingly compressed. A priest faints, and a woman, and a young thing who looks bewitching in her paleness. How they will ever get out I cannot imagine. A glance over the heaving multitude fills one with terror. The announcement.

"They are coming," is furiously whispered in every language under heaven. And they do come. The choir over the entrance chant. Heads, and heads, and heads in procession up the aisle—that's all we see. One, two, three, four, five, yes! six hundred and fifty heads of Bishops and Archbishops, besides about fifty Cardinals, all in white robes ornamented with gold, with attendants who carry the mitres. They come slowly, six abreast. The chanting of the superb choir (and it is a superb choir) has dead pauses which heighten the impressiveness of the effect. We are near enough to scan the faces. We see the thoughtful, spiritual face of Manning, the hard and wily face of Antonelli, the dissatisfied face of Dupanloup, the indecipherable face of Bonaparte. We recognize some "American" Prelates, Spalding, of Baltimore, Wood, of Philadelphia, and Lynch, of Charleston. There are some splendid heads in that procession. The spirits of the old sculptors will find tempting subjects in that procession. I tell you the truth—these Catholics have reason to be proud of that procession. If it hasn't brains, and learning, and dignity, and imposing physique, its looks do belie it mightily.

The Pope comes, carried in a sort of, I don't know what. He is too low to be seen well by the eager crowd. The little fat perspiring peasant woman almost sits on the top of the white expanse of bonnet. The beautiful German lady elongates more and more strangely than before. I receive a torrent of profane Anglais by reason of an unconscious use of a fellow countryman as a step-ladder. But by that means I get a hurried view of the Holy Father. He has a benign, patient face, with soft skin, and gentleness in his gesture of benediction. His sheep are quite right, I think, in claiming him as an ideal chief shepherd, considered personally. His life is pure, and his spirit tender. He is paternal in his disposition. His paternal bearing is not an affectation. He is personally very popular in Rome, and I think very likely his Swiss guards, who attend him to-day in all their antique splendor, would defend him from downright love of him. If he were liberal instead of ultramontane, he would have been a great hit for the old church. Perhaps he is, as it is. We shall see. He has made an audacious venture. He will certainly fail—or succeed. There is no middle ground. He is in his 78th year—an old man carrying a great burthen and passing a great crisis. The Council may be too much for him physically, as well as for his church politically. And then—well, nobody knows anything about anything. It may all be headed, like one of Carlyle's rapsonousenses—"Shooting Niagara and after?"

The Council takes its seat, the Pope is carried to his throne. Now tell me (if thy Protestantism be not a very malady and a blindness) whether that is not an impressive spectacle! I say it is. There are seven tiers of benches covered with Bishops (650) to the right and left of the broad aisle, at the end of which is the throne of the Pontiff. Surrounding the throne sit the sixty Cardinals. In boxes on either side of it are the Empress of Austria and the Queen of Wurtemburg. This is all His Holiness has to show in the way of backing, to his temporal power. Where is Napoleon the "eldest son," and Prim the youngest, and Victor the nearest at hand? Where is the King of Catholic Belgium, and where is the Emperor of Austria? and where is the poor old Queen Isabella? Those royal boxes are the most eloquent part of the spectacle.

So far, then, Pio Nino's move is a failure. So far so good. From all the thrones of Europe there comes to the Pope's ear the word "Check." And there is a sneer in the word, and a snap of the fingers with the word. So the boxes are a gorgeous irony. The handwriting is on them. It reads that the world has moved since the Council of Trent, and that the temporal power is doomed, and that it dies of a diet of imperial cold shoulder.

I will get off the track, you see. It is hard keeping on the track of description, when there are so many tempting stations of thought to get off and walk round in.

Above the Bishops sit a gallery full of theologians, and above them a gallery full of Ministers Plenipotentiary. There are seats for twenty-three reporters—sworn to secresy!

The decorations and furniture of the hall are exquisite. Brussels carpet covers the floor, costly tapestry hangs here and there. It is a magnificent chamber.

Over the Pope's throne is a powerful painting, executed for the occasion, of the gift of tongues and descent of the Holy Ghost. On the left of the Pope is a painting of the Council of Trent, on the right one of the Council of Ephesus, above the Diplomatic gallery is the Council of Nicea, and near it the Council of Jerusalem. Then there are pictures of Augustine, Chrysostom, Jerome and Ambrose.

Then the music of the mass, executed by the best windpipes of Italy, and the responses taken up by the Council and borne out over the five acres of people—a mighty wave of harmony. Sweetness and awfulness, gentleness and majesty—O, as my soul liveth, it is all too much for adjectives. Writing about it is trifling with it.

O, so I shall remember them, and feel them, and revel in them, and rise by them, and go to school to them, and keep forever learning something from them—those ten hours under the dome of St. Peter's, at the opening of the Sixth (and last) Ecumenical Council. It was worth being born to see and feel. KEYNOTE.

Rome, Dec. 9th, '69.

It seems hardly necessary to suppose that any of your readers will be misled by all this picture of dignity, intellect and imposing parade. It is precisely what the apocalypse of God has tersely portrayed. We see the grandeur and magnificence of "Mother Church," as she is called, in her utmost painstaking of decoration. (*Mother Rome more strictly.*) But we perfectly well understand that Mother Church is the mother of harlots and abominations, the woman drunk with the blood of the saints. There may be a momentary exaltation, and a momentary exultation, and then she is given over to judgment, while for another moment, upon her downfall rises the last terrible power of blasphemy, the ten-horned therionic enemy of God and man, inspired with demoniac energy to combat even the host of God. Meanwhile, christian, are you ready to join the cavalry of Christ?

C. COLEGROVE.

ASTRONOMICAL DISCOVERIES.

Astronomy, in conjunction with optics, has been making some extraordinary discoveries in the last few months. The spectroscope is a wonderful aid to the telescope, and as the latter brings to view distant worlds, the former indicates the materials of which they are made. The late eclipse of the sun demonstrated that immense volumes of hydrogen gas stretch upwards hundreds of miles above its surface, making in reality the oceans of flame which have often figured in hyperbole.

A thought has occurred to us in this connection, which we venture to commend to the attention of our astronomical and geological friends. It is a well-known fact in geology that in past periods a vastly greater heat has pervaded the earth than at the present time. The flora and fauna of a tropical climate flourished at the poles. Scientific men have been ingenious in speculations about the causes of the change. Some have ascribed it to the internal heat of the earth, which has been gradually evolved in successive ages. Others have attributed it to a different relation of the axis of the earth to the plane of the ecliptic. Possibly others may have suggested a change in the internal constitution of the sun, though we do not remember to have seen it in our limited reading.

But the phenomena finds an easy solution on this hypothesis. During the last year a small star in the constellation of the Northern Crown suddenly became bright as a star of the first magnitude. Astronomers at once resorted to the telescope to explain the mystery, but could find only a confirmation of the fact, with no hint of its cause. Opticians applied the spectroscope, and at once the mystery was revealed. A vast ocean of hydrogen was in flame, and its combustion melted the small star, one of the most brilliant in the firmament. The mathematicians took up the data given them in the increase of light, and proved that for any worlds of which this star may be the central sun, there must have been an increase of heat to seven hundred and eighty times the normal standard. If these worlds are made of similar materials with our earth, they must have dissolved under this intense heat, as in the final catastrophe of our globe predicted by Peter.

Our thought, then, is simply this: If by internal changes, or combustions in the central sun, the condition of all the planets must be sensibly affected; and, if our sun is liable to such changes as this star in the Northern Crown, (we know it has untold volumes of hydrogen above its surface,) why may not the former extreme heat of the earth have been due simply to atmospheric changes in the sun? And why may they not occur on a larger scale in the future, heralding the final judgment?—*Providence Bulletin.*

HATRED A COSTLY LUXURY.

Joseph's brethren hated him; and, prompted by hatred, they sold him into slavery. But it was to them a costly hatred. It cost them some sharp twinges of conscience when they saw their father's distress, as he looked upon Joseph's bloody coat. It cost them years of disquiet, ere they met him in Egypt; for thoughts of their enslaved brother would come, though unbidden to the mind. It cost them shame, remorse, and agony of soul, when Joseph made himself known to them, and showered his tears of forgiveness upon them. And after their father's death and burial, how miserable they were under the fear that now, as Jacob no longer stood between them and Joseph, he might after all take vengeance upon them for the wrong they had done him so many years before. Conscience, with her scorpion sting, would not let them rest. Theirs was a costly hatred.

And what was the cause of their quarrel against Joseph? A little many-colored coat, and two dreams! How great a matter a little fire kindleth! Quarrels that have drenched battle-fields in blood, and rent empires in twain, have originated from causes as small. And churches have been torn and divided, and the cause of God kept back for years, to the loss of many souls, by trifles even less than a little coat.

The writer knows of one church that was almost ruined—has not even yet recovered, though the event took place several years ago—by a dispute about a cushion on a seat! Trustees had solemn meetings—the entire membership excited and agitated—men and women of average intelligence leaving the church in holy horror (!)—and all the real interests of the church forgotten; and all because some one had laid a cushion on a seat to sit upon! Poor human nature! What an awful straining over a gnat, while the camel slips down like oil?

If you think you ought to quarrel a little for the loving Jesus' sake, don't quarrel about little things. But Jesus never said, "Go ye into all the world and quarrel for me."

Remember, too, that a little wrong done unto your brother, may produce a large harvest of sorrow for you. Neither is there any excuse for wrong-doing—even though some one may have grievously wronged you.

"Why do ye not rather suffer wrong one of another?"—*Earnest Christian.*

Gems.

— Heaven sends us ten thousand truths, but because our doors and windows are shut to them, they sit and sing awhile upon the roof and then fly away.

— Watch! The unseen enemy is after you. He is lurking unseen along your path. Keep your armor on, for he will strike unawares. Have your shield with you, for you know not when his blows will fall.

— There may be preachers who consider themselves complimented by being called deep; but when was there a preacher more profound than Jesus Christ; and yet "the common people heard him gladly," because he was so intelligible and simple.

— A person of the greatest abilities is liable to error, but he who blazons it without delicacy or politeness, affords a much stronger proof of his vanity than of his knowledge.

— There are many christians who heap coals of fire on their enemy's head in order to love him, but are very much disappointed if the coals do not scorch.

— Could we read the motives of the emotions of hearts around us, we should judge very differently of their words and conduct. We should often praise where we now condemn.

— Our lack of confidence in our own abilities does us great harm. We hesitate and waver on the threshold of duty, not thinking that the longer a reformation is deferred the harder at last it is to accomplish our purpose.

— Every parent is like a looking-glass for his children to dress themselves by. Parents, therefore, should take care to keep the glass bright and clear.

— Appearances are often deceptive. Hence it is written, "Judge not according to the appearance, but judge righteous judgment."

— Better, by far, not start an object if its pursuit is to be abandoned at the first difficulty.

— A distinguished divine has eloquently said, "The Bible is the prophet of hope, and its loftiest strains are of glory to come."

— Sin is bad in the eye, worse in the tongue, worse still in the heart, but worse still of all in the life.

— Things should not be done by halves. If it be right, do it boldly; if it be wrong, leave it undone.

— Be deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.

— A cheerful wife is a rainbow set in the sky, when her husband's mind is tossed with storms.

— A man proves himself fit to go higher who shows that he is faithful where he is.

— We look most effectually to the Lord, when we feel ourselves helpless and empty.

— The door of mercy is closed to none but those who shut it against themselves.

— Harsh or rash judging is one of the greatest hindrances to the spread of religion.

— Kindness, like the gentle breath of spring, melts the icy heart.

— Love is not a judge, but a benefactor.

— Think twice before you speak once.

— Holy poverty is heavenly riches.

THINGS I WONDER ABOUT.

I wonder if all christians think about what they are doing.

I wonder if christians think they have something to do.

I wonder if christians who find fault with others ever do anything themselves.

I wonder, if the world is ever converted, whether it will be by those who receive, but never give.

I wonder if those who profess to love Christ would go to work, if their love would not increase.

I wonder why christians, so called, get angry when you talk about using tobacco.

I wonder when I see men calling themselves ministers, with pipes and cigars in their mouths, whether they think they are keeping their bodies fit temples for the Holy Ghost to dwell in. I wonder when such men say it costs them more for tobacco than for their bread, that they do not quit it. I wonder such men are not ashamed of themselves on account of their wives, whose clothes are so smoked that strangers can smell tobacco smoke without trying, when they meet them.

I wonder how ministers, who claim they are called to preach the gospel, can pass the door where persons are assembled to worship God, without going in and taking part, when they are invited to take part.

I wonder if Jesus, when he called them, told them who they should preach to, and who they should not. I wonder if they ever read where Jesus said, Go preach my gospel to every creature. I wonder what kind of an account they will give to their Master when he comes and finds them idle.—*The Church.*

Hygiene.

"*This is for your health.*"—PAUL.

AN ECONOMICAL WAY OF VENTILATING LIVING-ROOMS.

The first thing to be considered in ventilating any apartment is the introduction of fresh air. But while a room is already filled with air, an additional volume cannot be brought into it, unless it is forced in by machinery. Motion is essential to perfect ventilation. All the air in a room must be removed every few hours, and an equal quantity of fresh air introduced. So long as there is no draught to draw out the foul air, and to introduce fresh air, a room may remain filled with an atmosphere that is poisonous to animal life.

The large room in Cooper Institute, where the Polytechnic Society and the Farmers' Club are accustomed to hold their weekly sessions, was formerly so badly ventilated that people who always want pure air recoiled from attending the meetings of those societies. But that room may now be filled with an audience to its utmost capacity for a day, and no one will be able to perceive any impurity in the atmosphere; neither will a person sitting in any part of the room perceive a draught of either cold or warm air. The ventilation is as complete as could be desired. About every hour the entire volume of air in the room is changed by the following arrangement: The rostrum, or platform, was raised bodily about three inches above the main floor, and a large aperture was made in the chimney, through which the foul air could pass out. Then one outside window was raised a few inches, and a box tube, about one foot square, made of boards, was extended from the window to the "nest" of steam heating-pipes employed to warm the room. The tube allowed a stream of pure air to flow directly to the nest of steam-pipes, where every particle was warmed. Of course the warm air would rise to the wall overhead, and flow to the further side of the room. By this means a movement in the air is obtained, and the equilibrium of the atmosphere is disturbed. Consequently a current of foul air must be started immediately out of the flue beneath the rostrum.

A similar system of ventilation has been adopted in one of the editorial rooms of the New York *Times*, which could not formerly be ventilated without great inconvenience. The proprietors permitted an aperture about eight inches by twenty to be made in the large chimney, close to the floor, in an adjoining water-closet. Then one outside window of the large room was opened about four inches at the bottom, so that a box tube could convey fresh air from outside, directly to the nest of steam-heaters in the room. By this means the equilibrium of the atmosphere was disturbed, so that the impure air flowed out through the water-closet into the chimney in a perpetual stream, while the fresh air from without was constantly rushing in to the nest of steam-heaters, from whence it spread all through the room so gently that no one could perceive any draught. The full corps of editors and reporters may now close the door and every window, and remain at their desks for an entire day, without perceiving the least unpleasantness in the atmosphere.

Carbonic acid gas, which is destructive to animal life, is generated in every apartment where men or animals live and breathe. Of course this gas is not free, but mingled with the atmosphere. As it is heavier than atmospheric air, the apertures through which this foul air is to escape should be made near the floor.

One of the cheapest and most effectual ways to ventilate a school-room would be to have perforated base-boards, so that the foul air could enter the large spaces between the joists, and thence pass away through a large chimney flue. Then a current of fresh air could be conducted in a pipe to the stove, or heater, so as to produce a current. By this simple and cheap arrangement every pupil in a large room could always be supplied with pure air of an agreeable temperature. In case there is no flue or ventilating shaft, a wooden flue, about eighteen inches square, could be erected at one end of the building, having an aperture in the side for the foul air to escape. But it is always more satisfactory to open a passage into a large chimney, as the heat and smoke will promote a draught from the room to be ventilated. If fresh air can be forced into a room by any means, when there is no flue, the lower sash of every window may be lifted an inch or more, to provide passages for the impure air to escape. By this means any living room can always be supplied with pure air at small expense.—*Manufacturer and Builder.*

SALT FOR THE THROAT.—An exchange says: "In these days when diseases of the throat prevail, and particularly a dry, hacking cough, which is not only distressing to ourselves but to those with whom we are brought into business contact, those thus afflicted may be benefited by trying the following remedy: Last fall we were induced to try what virtue there was in common salt. We commenced by using it three times a day—morning, noon and night. We dissolved a large table spoonful of common salt in about half a tumblerful of cold water, and with this we gargled the throat most effectually just before meal time. The result has been that during the winter we were not only free from the usual coughs and colds to which, as far as our memory extends, we have always been subject, but the dry, hacking cough has entirely disappeared. We attribute it entirely to the salt gargle, and do most cordially recommend it to those of our readers who are subject to diseases of the throat.—*Ex. Paper.*

WHOOPING COUGH.—As a remedy for whooping-cough breathing the air of gas works an hour or two a day has been highly recommended. But to the majority of people gas-works are not accessible. Lately we have seen the tea of chestnut leaves claimed as a certain cure. But still more available than either is a prescription which a prominent Boston physician has tested with success for several years. It is simply a tea made from red clover blossoms. He gets a cure in ten days. The blossoms are steeped four hours, and a wine-glass full of the tea taken often during the day.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ISAIAH 32: 2.

Thou art our "hiding place," oh, Lord!
When we are sore distress'd,
In thee we shelter find from fear,
In thee is perfect rest.

"A covert from the tempest," wild,
A shield in danger's hour,
Thou art to all who serve thee here,
A King of mighty power.

A "river" in a sultry spot,
Where all is parched and dry,
Thou art to all who live beneath
Thine own Almighty eye.

"A shadow in a weary land,"
To those with heat oppressed,
And who to thee for refuge come,
Shall be forever blessed.

—*Selected by* J. N. B.

For the World's Crisis.

DAMNATION.

BY WILLIAM SHELDON.

"Damnation," from the Greek term *kima*, signifying condemnation, or the pronouncing of judgment, implies a condemnation to some fate, a fate to be really experienced; in other words, damnation, in the fullest sense, involves the execution of that to which the sinner is condemned. Men may be "condemned already" by their own enlightened judgment, but this is not a finality. They may repent and get rid of the fate that otherwise would be inevitable; but when the Divine Judge shall pronounce damnation, or condemnation, as our position, our fate will be irreversibly fixed. "He that believeth not shall be damned." "How can ye escape the damnation of hell?" Thus spake the Savior concerning the future doom of the incorrigible sinner.

Damnation awaits the finally impenitent in some form, at some time, in some place. But how, when, and where will this damnation be experienced? Will it be the damnation of the physical man, or of the soul only, or of both? If of both, will the soul enter upon its damnation before the body does? Will this damnation be experienced at death, or not till the arrival of the great judgment day? Will it be experienced in some remote planet called hell, or on earth when the Judge of quick and dead shall come? Will it consist in an eternal life of misery, or will it ultimate in the second death? These questions claim attention. In this examination we firstly raise the question—

IS THERE A HELL OF PUNISHMENT FOR DEAD MEN?

The doctrine of going to hell at death, to writhe in fire, is a prominent ingredient of modern theology, but conflicts with reason and inspiration. Both reason and revelation agree that the ungodly are entitled to punishment; but when?

1. Reason repudiates the idea of a hell of punishment at death, because (1) it would admit of inequality of punishment for sinners of the same character, whether the punishment is endless in its infliction, or destined to end after the judgment, as one sinner must enter torment hundreds of years before another equally as wicked; thus, for the same degree of sin, giving one man more punishment than another. (2) It would admit of *more* punishment for a *few* sins in one case, than for *many* sins in another case; as for instance, Cain, who is supposed to have gone to hell nearly six thousand years ago, for committing *one* murder, will suffer almost six thousand years longer than the man who dies to-day, after having committed forty murders; thereby rendering himself deserving of forty times more punishment than Cain; but poor Cain, owing to dying early, suffers thousands of years longer than the man who is forty times deeper in sin than he was, who chanced to live later in the world's history. (3) It sends men to hell before devils* go there, which is a shocking conclusion, they being the instigators of man's rebellion, and the greatest class of sinners, and being still among men, having often been cast out of men, once crying out, "Art thou come to torment us *before the time?*" knowing the time for destruction had not then come. (4) It torments men longer than the devils are to be tormented, thus giving fallen men a severer punishment than fallen angels are to experience. (5) It gives man his punishment before the result of his evil doings has been realized. For instance, if Mohammed went to hell about twelve hundred years ago, the evil workings of his wicked system for twelve hundred years cannot be charged upon him, as his case has been disposed of; and as it is not to be supposed that he sent himself to hell, God must have sent him, if he has gone there, and when God does his work, it never needs to be done over after him; so Mohammed's case must be a finality, and he gets clear of the twelve hundred years of sin which he has caused. (6) It gives the sinner his reward before the judgment day comes. (7) It supersedes the necessity of a judgment to come, when death must deliver up the dead to be judged, by rewarding the sinner independent of the judgment. (8) It assumes the existence of a hell without giving us its geographical or chronological location; leaving us in the dark as to *where it is*, or *when* it commenced. (9) It makes it the receptacle of immaterial, deathless souls, that literal fire can no more inflict pain on, than on Deity himself; for that which is *deathless* is just as really *painless*. (10) It leaves the *body* unpunished, whereas "both soul and body" are to enter hell; and no intimation can be found in the Bible that the soul will go to hell *first*, and that afterward the old body, without a soul, will go to hell to hunt up its soul, to burn with it, or to burn without a soul; nor that the soul will leave hell and hunt up the old body, and take it down to hell.

A hell for disembodied souls is not taught in the Bible. And if "soul and body" are to be cast into hell together, when sinners go to hell, they cannot go to the hell of punishment at death, nor before the resurrection; for the body simply goes to the grave at death, and not into hell-fire; and it must sleep in the grave till the slumbering dead "come forth."

2. Revelation negates the doctrine of a hell of punishment at death, by specifying another epoch as the time of their judgment and reward. Peter tells us, "The Lord knoweth how to deliver the godly out of temptation, and to *reserve the unjust unto the day of judgment* TO BE PUNISHED" (2 Pet. 2: 9); from which we learn they are not "to be punished" previous to the day of judgment. Now when will men be judged? at death, or at some other time? Christ affirms, "Every idle word that men shall speak, they shall give account thereof *in the day of judgment*."—Matt. 12: 36. This does not tell when the judgment is due—at death, or at some future time, but teaches that retribution is deferred till men are judged, and leads us to repeat the question in the plainest language, "The word that I have spoken, the same *shall judge him in the last day*."—John 12: 48.

What point of time is meant by "the last day"? Not the dying hour, for Jesus elsewhere makes it synchronize with the epoch of the resurrection. In referring to the sleeping saint, he says, "I will *raise him up* at the *last day*."—John 6: 40. So "the last day" is not at the dying hour, but at the time of the resurrection; and as the sinner's retribution is not due till the last day, he cannot go to a hell of punishment before his resurrection. This agrees with the statement of Christ—"They that have done evil [shall come forth] unto the *resurrection* of damnation."—John 5: 29. Christ elsewhere threatens the sinner with the "damnation of hell," and here locates that damnation chronologically subsequent to their resurrection. What testimony could be plainer? (1) Sinners are to be "reserved unto the day of judgment to be punished"; (2) that judgment is "in the last day"; (3) then sinners who have long been reserved in the silence of death, experience the "resurrection of damnation," even "*the damnation of hell*"; showing clearly that there is no hell of punishment for the wicked at the hour of death, or before the resurrection. The Revelator also teaches us that the judgment day, instead of being at death, is at the time when sinners meet their doom: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were *judged* out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and *hades* delivered up the dead which were in them; and they were judged every man according to their works. And death and *hades* were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20: 11–15.

Here the time comes when death DELIVERS UP its dead, and they are JUDGED; *then*, and not till then, sinners are cast into the lake of fire, to experience the "second death." Up to the time when the great white throne appears, with its heavenly occupant, the dead remain *unjudged*, and consequently unrewarded; and this agrees with Paul's statement that Christ "shall *judge* the quick and the *dead* AT HIS APPEARING."—2 Tim. 4: 1.

The sinner's punishment will be the result of judgment, or the judgment-sentence executed; hence, it *cannot precede the judgment*. Peter's testimony is in harmony with this sentiment: "But the heavens and the earth, which are now, by the same word are kept in store, RESERVED UNTO FIRE *against the day of judgment and* PERDITION OF UNGODLY MEN." 2 Pet. 3: 7. Here the "perdition of ungodly men" is located not at death, but at the judgment day, in connection with earth's fiery deluge. This agrees with the Savior's statement: "As therefore the tares are gathered and burned in the fire, so shall it be *in the end of the world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and *shall cast them into a furnace of fire*; there shall be wailing and gnashing of teeth."—Matt. 13: 40–42.

Here Jesus points not to death, but to the "end of the world" as the time when sinners are to enter the "furnace of fire," or "hell-fire," to experience damnation, or the fate to which they are condemned as criminals. In another discourse Christ again specifies the same time for punishment. "When the Son of man shall come in his glory, . . . before him shall be gathered all nations; and he shall *separate* them one from another. . . . . *Then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom. . . . THEN shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire. . . . And these shall go away into everlasting punishment." Matt 25: 31–46. The strong language here employed will convince all that the hell of punishment for the ungodly is brought to view; but the time when sinners enter it is not at death, but "when the Son of man shall come in his glory." We remark: (1) Reference is here made to "everlasting fire," in the same sense that "eternal fire" is mentioned in Jude 7, indicating a fire not to be stayed in its work of destruction. The words "everlasting" and "eternal" in the two texts, coming from the same Greek term, *aionion*, the phrases "everlasting fire" and "eternal fire" must signify the same; so if we can learn the import of "eternal fire" in Jude, we shall know its meaning in this case, and especially so as the case in Jude is pronounced "*an ensample*" of the sinner's doom: "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an ensample, suffering the vengeance of *eternal fire*." Jude 7.

Before inquiring into the nature and duration of "eternal fire," it may be well to notice that some have set up the claim that the fire here referred to is now burning; insisting that the term "*suffering*" indicates present, and not past suffering; but the fallacy of this claim will be apparent, when we pause to notice that the same tense is used several times in this text as "*giving* themselves over to fornication." Are they doing this *now?* Again: "*going* after strange flesh." Are they engaged in this now? If the "suffering" mentioned in this text is now being experienced, because the word suffering indicates something now transpiring, then "giving," and "going," being in the same tense, indicate present action just as strongly as suffering indicates present endurance; and this would involve the absurd idea that *ghosts* are fornicators in hell, "going after strange *flesh*," where flesh has no existence; and all this going on in the fire! Who will accept the conclusion? Not one; yet it is inevitable from the premises; and the only way to avoid the conclusion is to abandon the premises. The sentiment of the text is this: they were *then* "giving themselves over to fornication," *then* "going after strange flesh," and *then* "suffering the vengeance of eternal fire."

Dr. Macknight's Translation reads: "As Sodom and Gomorrha, and the cities about them, which, in a manner like to these, *had* habitually committed whoredom, and *gone* after other flesh, are set forth an example, having *undergone* the punishment of an eternal fire." Peter speaks thus on this point: "And turning the cities of Sodom and Gomorrha *into ashes*, condemned them with an overthrow, making them *an ensample* unto those that *after* should live ungodly."—2 Pet. 2: 6. This fire, instead of burning for ages, turned the cities "into ashes," including the people, "making them an ensample." This is what eternal fire has done in the *past*, and what it will do in the *future*. It did not preserve them, but, as Christ says, "The same day that Lot went out of Sodom it rained *fire* and brimstone from heaven, and *destroyed them all*. Even thus shall it be in the day when the Son of man is revealed."—Luke 17: 29, 30. This "eternal fire" was rained from heaven, and "*destroyed*" both the people and the cities, reducing them to *ashes*. And this destruction by eternal fire is made "*an ensample*" to the sinner; so we know from the past what eternal fire will do in the future. It "*destroyed them*" then, and so it will do at the judgment, or the "*ensample*" given will fail to illustrate the sinner's future fate.

After looking upon one display of the effects of eternal fire, and after receiving an inspired assurance that this display is set forth as "an ensample," can we dishonor God by insisting that a future display of the same fire will produce an *opposite* result? that instead of again *destroying* wicked men it will *preserve* them? Whether this fire is called eternal, in consideration of its being an agent to inflict punishment direct from God, or because of the total destruction effected by it, matters not. We have had one exhibition of it as a sample, which is a guarantee that the future exhibition will be on the same principle.

(2). "Everlasting punishment" does not imply on everlasting process of infliction, any more that "eternal judgment," or "eternal redemption," or "eternal salvation," signifies an eternal session of the judgment, or an eternal process of redeeming man, or an eternal continuance of the work of saving men, which would be tantamount to saying, Nobody will ever get judged fully; nobody will ever get redeemed fully; and nobody will ever get saved fully. All can see plainly that the import is, the *result* of the judgment, of the redemption, of the salvation, is eternal; but not the process. Why not see the *same thing* with reference to *punishment*—everlasting in its result? None make eternal judgment equivalent to eternal *judging*, or eternal redemption equivalent to eternal *redeeming*, or eternal salvation equivalent to eternal *saving*; then why insist that "everlasting punishment" must signify everlasting *punishing?* The nature of this punishment is intimated in the text itself, by being held up in contrast with the "*life eternal*" promised to the righteous—"these shall go away into everlasting punishment, but the righteous into life eternal." God will reward the righteous with life, and the sinner with death; "For the wages of sin is *death*; but the gift of God is eternal *life*." Rom. 6: 23. The life of the righteous will be unending, and so with the death of the sinner; eternal life awaiting the one class, and eternal death the other class.

* Devils are no where in the Bible represented as being now in a hell of punishment; but "the prince of the power of the air," with his angels, was simply cast down to tartarus, which is never rendered hell except in 2 Peter 2: 4; "If God spared not the angels that sinned, but cast them down to hell (*tartarus*), and delivered them into chains of darkness, to be reserved unto judgment." They were not cast down to *tartarus* to be punished, but to await the judgment; and while thus being confined in tartarus, the atmosphere encircling our globe, they once inquired of Jesus, "Art thou come to torment us before the time?" Their reward is yet future.

The apostle Paul not only gives us the duration of the sinner's punishment, but also clearly states its nature; "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints."—2 Thess. 1: 9, 10. This "destruction" is inflicted upon the sinner as a *punishment*, and it is everlasting. Destruction is not preservation. Thus "everlasting punishment" is everlasting destruction; not an everlasting process of inflicting punishment, but a punishment that is, in its result, final, irrevocable, endless; the "second death" from which there is no escape, or reprieve; the light of life put out to all eternity; shut away from the glories of endless life; reduced to irrevocable oblivion.

For the World's Crisis.

PORTENTS.—NO. 2.

BY S. S. BREWER.

"Fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake."—LUKE 21: 11–12.

It is very evident, from the above prediction of our Lord and Master, that the tribulation of his disciples was to be accomplished "before all these" visible evidences of his near approach should be witnessed. The relentless-hearted and persecuting hands of Pagan and Papal-Roman tyrants have been laid upon the Man of Sorrows, through the long, cruel ages of dragonic and Papal-Roman domination. The dark, dismal confines of the horrid Inquisition, kept in diabolical secrecy pent up from public gaze, seems of worse than savage barbarity. I have often, in tracing the blood-reeking footprints of this out-grown masterpiece of Satan, been led to think that the prophet must have had some, if not a direct reference to the Inquisition in this instance: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Hab. 2: 11. At any rate, Christ's disciples have drank the bitter, bitter cup, as predicted in Luke 21: 12. Dens of wild beasts, deep and lonesome caves and mountain fastnesses, the valleys of Piedmont, the plains of Languedoc, have echoed back the groans of dying innocence, to the fire-doomed victims expiring at the stake, on the great days of Pontifical "*Auto de Fe.*"

That intensely intensified period of unparalleled suffering under papal rule, so long and cruel, can be none other than that predicted in these words: "For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be."—Matt. 24: 21. After the termination of the period during which the saints were to remain in the hands of kings, rulers, and mitred tyrants, as the Almighty predicted by the prophet Daniel, the lucid season that inspiration designates "the time of the end" arrived. This, doubtless, was intended by infinite wisdom, goodness and mercy, to be a season extending from "the time of the end" to the time when "many shall run to and fro," without let or hindrance of Papal bulls, anathemas, inquisitions, or faggot fires.

The time of the end came, and with it the doom of Papal intolerance. Ever since the drying up of the symbolic Euphrates, that had with an uninterrupted current flown into "the great city"—"BABYLON THE GREAT"—knowledge has been increasing in all its multifarious departments, until over three hundred tongues have been added to the Holy Scriptures, in addition to the few in which they were limited previous to that time. But while popular theologians either neglect, or refuse to investigate the condition of the elements at this late hour, so portentously alarming, and refuse to warn their flocks of earth's approaching doom, the Almighty is causing tongues of fire to utter it in flaming signals from heaven, that is soon to "pass away with a great noise."

Clerical indifference only tends to augment the unbelief that mantles the mental elements in darkness, that now takes fast hold upon near and swift approaching death. O mortals! beware of the fetters that bind, and the vail that obscures both your mental and natural vision, before it is too late. Since the dark day of 1780, multitudinous and varied have been the prognostics of a celestial nature. Some are more alarming than others. One of the most noted was described in a London paper of Sept. 13th, 1839. Says the writer:—"It had a most *alarming appearance*, and was like that occasioned by a *terrific fire*." See "Last Day Tokens," No. 3. Men have become, in a great measure, so hardened on account of a repetition of these evangels, that they scoff with an impunity really afflicting to a humble believer in the Holy Scriptures.

"Nor less,
These prodigies occurring night and day,
Perplexed philosophy. The Magi tried—
Magi, a name, not seldom given to fools
In the vocabulary of earthly speech,—
They tried to trace them still to second cause;
But scarcely satisfied themselves; though round
Their deep deliberations, crowding came,
And wondering at their wisdom went away,
Much quieted and very much deceived;
THE PEOPLE ALWAYS GLAD TO BE DECEIVED.
These warnings passed, they unregarded passed,
And all in wonted order calmly moved;
The pulse of nature regularly beat,
And on her cheek the bloom of perfect health
Again appeared. Deceitful pulse! and bloom
Deceitful!—and deceitful calm! The earth
Was old and worn within; but like the man
Who noticed not his midday strength decline,
Sliding so gently round the curvature
Of life, from youth to age. She knew it not,
The calm was like the calm which oft the man,
Dying, experienced before his death;
The bloom was but a hectic flush, before
The eternal paleness. *But all these were taken*
By this last race of men for tokens of good;
And blustering public news already proclaimed—
News always gabbling ere they well had thought—
Prosperity, and joy, and peace; and MOCKED
The man, who kneeling prayed, and trembled still;
And all in earnest to their sins returned.
—*Pollock.*

Scientific minds in England have very lately given an account of an astonishing electrical phenomenon that has recently transpired there; and do not hesitate to predict events of surpassing magnitude, before this year shall have terminated its appointed limit. But as this is in the category of mere human assertion, we let it pass, and await the unfoldings of the brief and narrow point of time allotted us.

Not the least of celestial phenomena, for interest, are those chromatic twilights seen every evening on the summit of the Rocky Mountains, "seeming as though a tremendous bonfire was ablaze below." The writer pronounces it "gorgeous and *fearfully* beautiful." Old Sharshay, called "the learned Ute chief, stands in silence each night, gazing at this wonderful phenomenon"; and when questioned, replies in his aboriginal simplicity, slowly and sadly, "Ugh! the Great Spirit is mad! He blows fire! His wigwam is in trouble! White man and red man better be afraid, for the Great Spirit is mad; he is heap angry."

"If it be true," as one of the Professors of the Cincinnati Observatory says, "that immense volumes of hydrogen gas were thrown out from the centre of the sun to the earth's surface, during the recent solar eclipse, how long will it be before the oxygen will be thrown out, and the carbon become the ruling and destroying element?"

We are not able to present a definite answer to the above question, but feel safe in saying that there is becoming a necessity in view of the exhausted condition of prophecy, that the Lord must very soon reveal the last act in the prophetic chain, by arising "to shake terribly the earth." But unbelief will mantle the minds of this last generation up to the above inaugurating event of earth's doom. Before I close, allow me to introduce two testimonies.

"METEOROLOGICAL PHENOMENA.—Two days have produced a remarkable series of astronomic scenes. Last evening, at eight o'clock, there was a very brilliant display of northern lights, extending from the northwest, where the broadest and most luminous exhibition took place to the southeast. The evening fog, however, which presently turned to rain, dispelled the lights, and all was darkness. On the previous evening, there was the occultation process, which we noted yesterday. And before that, was the notable thunder-storm, and the dark hour. Thunder, lightning, hail, darkness, occultations, auroras, and all, indicate that these are very remarkable times. The Millerites, were there any of them left, would have it the world is coming to an end. *Not so.*"

By comparing this last opinion with the following, the reader will not fail to perceive the antagonism there is. An English prognosticator, in closing an article, says:—

"If any of our readers are therefore yet disposed to complain of the weather and the earthquakes, let them remember that, by this time next year, they may have an entire new line of experiences to explain and endure; in comparison with which the fitful winter, and rough, rude autumn of to-day, may seem like a June morning in paradise, and the earthquake's shock and lightning's storm a placid rocking in the cradle with a pleasant lullaby of thunder."

The face of heaven is strangely flushed,
The silver moon in blood hath blushed,
Meteors flit with luminous trail,
The stars have fall'n to earth like hail,
Aerolites in glowing red
Have whizzed and roared above our head;
"Pillars of smoke" and fire on high,
And fearful sights gleam in the sky;
Redemption's hour is drawing nigh.
"The tribulation" hath passed by,
When mitre'd tyrants, drunk with blood,
Martyr'd the helpless church of God.
Rome's "mene, tekel," flames on high,
God has written it on the sky;
The harlot stands upon the brink,
When, as a "millstone," quick she'll sink;
Then every saint with joy exclaims,
Rejoice, the Lord our God now reigns.

OUR POSITION.

Rolling years bring their changes. Several years ago thousands of people lifted up their eyes to heaven in expectation of the speedy appearing of the sign of the "Son of man." The vision tarried. Many have turned away from the promised joy of the event to seek vanities. We cannot go away. To whom, to what shall we go? We have opened our mouth unto God, and our solemn vows must be fulfilled. The world affords us no substitute for our blessed hope. We believe, and therefore we must speak and act in the preparation for the kingdom of God. We are dreaming no idle dream. The great day of the Almighty is almost upon us. It is our work to proclaim this fearful truth to an apostate church, and unbelieving world. This work must be done. We must do it or perish! The echoes of our Master's voice are in our souls. No apology will be taken if our duty is not done. Jehovah shakes the bright sword of slaughter over the nations. He calls on us to proclaim this among the Gentiles. Shall we turn away to minor questions? Shall we be harping about tests, individual notions, personal policy or other trifles? God help us! "Blessed is that servant" who gives "meat in due season."

Now is our time of effort. It is the last hour. O ye hosts of God, now for the charge. Forward! Let us not stop to talk with the vain talkers. Let us not stop to mend the breech in our reputation made by some ungainly croaker. We are embattled for God. Two kinds of blood are concerned—"the blood of the covenant," and the blood of souls." Eternity opens before us with all of its glories or dire reflections. Shall we cease all strife and contention on unimportant questions, and attend to our high calling? Shall we act brotherly? Shall we put away all evil speaking, selfishness, and prepare to meet our God? It is time for general reformation.

The great matter in which we are now interested is more than theory—more than talk. O the judgment, the judgment! God of mercy, pity us and fit us for it. Who of us shall stand? It is almost here. I am not writing fiction. Jesus is coming. Let us put on the wedding garments. Let us haste to be ready.

O backbiter, slanderer, false-accuser, evil-speaker, man or woman of strife, backslider, cold professor, sinner, the Judge is upon you! Your race of iniquity is almost run. Your evil thoughts will be revealed. Your bitter words will pierce your own soul. Your vile acts will shame your shrinking spirit. What will you say? How will you turn when the Mighty One shall drive his flaming chariot in the heavens to redeem his elect and thunder damnation on his foes?

Now is the purity and patience of the saints. Now is the hour of triple strife—strife of heaven, earth and hell. Now is the fourth and last watch. Spirit of the everlasting God, come upon us. Mighty One, Eternal, hold us in thine hand. The perils come thicker and faster. On the right and on the left our numbers fall. Some, too, are gathered with us. "When the son of man cometh, shall he find faith on the earth?"—*Edwin Burnham.—Adv. Herald.*

LIFE AND DEATH.

The Scriptures do not, I think, afford us any ground for expecting that those who shall be condemned at the last day as having wilfully rejected or rebelled against their Lord, will be finally delivered; that their doom, and that of the evil angels, will ever be reversed.

What that doom will be, whether the terms in which it is commonly spoken of in Scripture—"death," "destruction," "perishing," etc., are to be understood figuratively, as denoting immortal life in a state of misery, or more literally, as denoting a final extinction of existence—this is quite a different question. It is certain that the "life," "eternal life," immortality," etc., are always applied to the condition of those, and of those only, who shall at the last day be approved as "good and faithful servants," who are to "enter into the joy of their Lord."

"Life," as applied to their condition, is usually understood to mean "happy life." And that theirs will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word "life" does of itself necessarily imply happiness. If so indeed, it would be mere tautology to speak of a "happy life; and a contradiction to speak of a "miserable life;" which we know is not the case, according to the usage of any language. In all ages and countries, "life," and the words answering to it in other languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one. Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and of the condemned, supposing these last to be destined to continue forever, living in a state of misery. And yet, to their condition the words life and immortality never are applied in Scripture.

If, therefore, we suppose the hearers of Jesus and his apostles to have understood, as nearly as possible in the ordinary sense, the words employed, they must naturally have conceived them to mean, (if they were taught nothing to the contrary) that the condemned were really and literally to be "destroyed," and cease to exist; not that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as forfeiting life; as, for instance, "Ye will not come unto me that ye might have life;" "He that hath the Son hath life; and he that hath not the Son of God hath not life." And again, "perdition," "death," "destruction," are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary.

That these expressions, however, are to be understood, not in their ordinary sense, but figuratively, to signify an immortality of suffering, is inferred by a large proportion of christians, from some other passages: as where our Lord speaks of "everlasting punishment," "everlasting fire," and of being "cast into hell, where their worm dieth not, and the fire is not quenched."

This last expression of his is taken from the book of the prophet Isaiah (chap. lxvi. 24), who speaks of "the carcasses of the men that have transgressed, whose worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh:" describing evidently the kind of doom inflicted by the eastern nations on the vilest offenders, who were not only slain, but their bodies deprived of the rites of burial, and either burned to ashes (which among them is considered a great indignity), or left to moulder above ground, and be devoured by worms.

From such passages as these it has been inferred that the sufferings, and, consequently, the life of the condemned, is never to have an end. And the expressions will certainly bear that sense; which would, perhaps, be their most obvious and natural meaning, if these expressions were the only ones on the subject that are to be found in Scripture. But they will also bear another sense; which, if not more probable in itself, is certainly more reconcilable with the ordinary meaning of the words "destruction," etc., which so often occur. The expressions of "eternal punishment," "unquenchable fire," etc., may mean merely that there is to be no deliverance, no revival, no restoration of the condemned. "Death," simply, does not shut out the hope of being brought to life again; "eternal death" does. "Fire" may be quenched before it has entirely consumed what is burning; "unquenchable fire" would seem most naturally to mean that which destroys it utterly.

It may be said, indeed, that supposing man's soul to be an immaterial being, it cannot be consumed and destroyed by literal material fire or worms. That is true; but no more can it suffer from them. We all know that no fire, literally so called, can give us any pain unless it reaches our bodies. The "fire," therefore, and the "worm" that are spoken of, must, at any rate, it would seem, be something figuratively so called; something that is to the soul what worms and fire are to the body. And as the effect of worms or fire is not to preserve the body they prey upon, but to consume, destroy, and put an end to it, it would follow, if correspondence hold good, that the fire, figuratively so called, which is prepared for the condemned, is something that is really to destroy and put an end to them; and is called "everlasting" or "unquenchable" fire, to denote that they are not to be saved from it, but that their destruction is to be final. So in the parable of the tares, our Lord describes himself as saying, "gather ye first the tares, and bind them in bundles to burn them; but gather the wheat into my garner;" as if to denote that the wheat is to be (as we know is the practice of the husbandman) carefully preserved, and the other, completely put an end to.

We must not indeed venture to conclude at once, from our conviction of the divine goodness and power, that evil will ever cease to exist; since we know not how to explain the existence of any evil at all. We can only say there is some unknown cause for it; and that it is a foolish presumption to think of assigning a limit to the effects of an unknown cause, except where revelation guides us. But when we are told that Christ is to "reign till he shall have put all things under his feet," and that "the last enemy that shall be destroyed is death;" this does afford some ground for expecting the ultimate extinction of evil and of suffering, by a total destruction of such as are incapable of good and of happiness. (1 Cor. 15: 25, 28; Heb. 1: 13; Rev. 20: 14; 21: 4, 5.) If "eternal death" means final death, death without any revival, we can understand what is meant by "death being the last enemy destroyed," viz: that none henceforth are to be subjected to it. But if "death" be understood to mean everlasting life in misery, then it would appear that death is never to be destroyed at all; since, although no one should be henceforth sentenced to it, it would still be going on as a continual infliction forever.

On the whole, therefore, I think we are not warranted in concluding, (as some do) so positively concerning this question as to make it a point of christian faith to interpret figuratively and not literally the "death" and "destruction" spoken of in Scripture as the doom of the condemned; and to insist on the belief that they are to be kept alive forever.—*Whately's Revelations of a Future State.*

For the World's Crisis.

THOUGHTFUL SKETCHES.—No. 9.

GOD'S BENEVOLENCE.

When God created the human species, either he wished their happiness, or he wished their misery, or he was indifferent and unconcerned about both. If he had wished our misery, he might have made sure of his purpose by forming our senses to be so many sores and pains to us, as they are now instruments of gratification and enjoyment; or by placing us amidst objects so ill suited to our perceptions, as to have continually offended us. Instead of administering to our refreshment and delight, he might have made, for example, every thing we tasted bitter, every thing we saw burthensome, every thing we touched a sting, every smell a stench, and every sound a discord.

If he had been indifferent about our happiness or misery, we must impute to our good fortune (as all design by this supposition is excluded) both the capacity, or our own senses to receive pleasure, and the supply of external objects fitted to produce it. But either of these (and still more both of them) being too much to be attributed to accident, nothing remains but the first supposition, that God, when he created the human species, wished their happiness, and made provisions for them with that view, and for that purpose. The same argument may be proposed in different terms, thus: Contrivance proves design, and the predominant tendency of the contrivance indicates the disposition of the designer. The world abounds with contrivances, and all the contrivances with which we are acquainted are directed to beneficent purposes. Teeth are contrived to eat, not ache. Their aching now and then is incidental to the contrivance; perhaps inseparable from it; or, even if you will let it be called a defect in the contrivance, it is not the object of it. This is a distinction which well deserves to be noticed. In describing implements of husbandry, we would hardly say of the sickle that it was made to cut the reaper's fingers; though from the construction of the instrument, and the manner of using it, this mischief often happens. But if we had occasion to describe instruments of torture or execution, this engine we would say is to extend the sinews, this to dislocate the joints, this to break the bones, this to scorch the soles of the feet. Here pain and misery are the very *objects* of the contrivance. Nothing of this sort is to be found in the works of nature.

We here discern a train of contrivances to bring about an evil purpose. No anatomist ever discovered a system of organization calculated to produce pain or disease; or, in explaining the parts of the human system, ever said this is to irritate, this to inflame; this duct is to convey the gravel to the kidneys, this gland to secrete the humor that forms the gout. If, by chance, he come at a part of which he knows not the use, the most he can say is, that it is useless. No one ever suspects that it is put there to incommode, to annoy, or to torment. Since then God hath called forth his consummate wisdom to contrive and provide for our happiness, and the world appears to have been constituted for this design at first, so long as this constitution is upholden by him, we must, in reason, suppose the same design continued.

Tyftonborough, N. H. J. L. HENRY.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Feb. 9, 1870.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

MRS. P. F. LYMAN—The money was all credited.

ALBERT GORDON—Money received.

SOME ONE writes to have their paper changed from Norwalk, Ohio, to Rowe, Mass., but forgot to sign their name. WHO WAS IT?

BRO. J. M. TOZIER—It will soon appear. It is good.

We have now a good supply of "*Admonitions*," by I. K. Lombard. Price by mail, postpaid, 15 cents per dozen; 75 cts. per hundred.

"THE NEW AGE."

The expectations of worldly men are so aroused at the signs of the times, that they think a "new age" is about to dawn. Satan is busy to cause them to believe that science and philosophy will introduce the good time for which they have been looking. They mix up a little Bible, falsely applied, with their philosophy, and the common people think it may be so, because some distinguished man declares it. Many professed ministers seem to be anxious to find out what will please the people, and preach accordingly. Unpopular truths are left in silence; even though they are just what the people most need to fit them for the coming kingdom. Men are dreaming of "a good time coming," not the one promised by the Lord, as the result of the personal advent of Christ, but the fabled one, the counterfeit, prophesied by the deceiver, as the result of mere human institutions introduced by antichristian Spiritualism.

Truly, things are coming to a strange pass. "Perplexity" is the word that best expresses the state of feeling in the minds of thinking, unchristian men. Some keep flattering themselves that the bright days will soon dawn through some happy hit of some noted leader; but, alas! things grow "worse and worse," just as the Bible declares. Many try not to believe it and call evil good, in order to make out their case.

The following is from the N. Y. Sunday *Herald*, Jan. 30th, 1870:—

"The history of mankind as far as we know it, up to the present age, has been but the introductory chapter of the great volume of the nineteenth century and to the wonderful future that is just opening. . . .

In truth, this is a new age, so new and surprising, and so far in advance of any preceding one, that those who believe in a millennium have no difficulty in fixing this as the period for the regeneration of the world and for the coming of that new heaven and earth foretold in the Apocalypse."

INFIDELITY.

That infidelity is rapidly spreading in christendom there is no room to doubt. Its progress is truly alarming. We are fast approaching a period when the believers in the divine revelation will be the exceptions, and the great mass of the people will be open and avowed infidels. The following is taken from the January number of the London *Quarterly Journal of Prophecy*:—

The whole world is at this moment leavened with infidelity. Hindooism has become semi-infidel. Mohammedanism has become semi-infidel. Popery has become semi-infidel. Protestantism has become semi-infidel. Three-fourths of the professors of religion in the world (all creeds alike) are infidels, or nearly so. For one conversion to Popery in these ten years there have been a hundred to infidelity. Nobody seems able to stand before this strong delusion. Popery itself is thoroughly leavened with the infidelity of the age; and there is hardly an *ultra-montane* who is not an infidel. Ultra-montanism is the great modern nursery for skepticism. A few years (perhaps less) will show this."

THE POPE AND NAPOLEON.

The Pope is in a "peck of troubles." He does not know what to do. His plans do not work. He is anxious to be declared infallible; but dare not do it against the consent of Napoleon; thus acknowledging the Emperor his superior, which is a great fall from the former positions occupied by the popes; when crowned heads bowed reverently to their commands.

The following is from the N. Y. *Herald*, of Jan. 30th:—

"Of all the reports which we have had from Rome regarding infallibility the most important by far are the latest, which state that the Archbishop of Algiers has left Rome for Paris for the purpose of ascertaining the views of the Emperor on the dogma of the personal infallibility of the Pope, and that 'the Pope has yielded to France and withdrawn the project of infallibility.' It is impossible to exaggerate the importance of these announcements. The Pope is trembling. He has no royal or imperial pillar on which to lean. He is painfully alone. If the eldest son of the church would help him he would help the eldest son. The church is in trouble. Napoleon could do much to relieve it of all its difficulties. Will he sanction infallibility? If he does the Holy Father may yet be in Paris, and Napoleon the Third may before he dies become the Lord's anointed. The Council began by despising the temporal princes. It began in the spirit that of old brought emperors, barefoot and on naked knees, for forgiveness and a blessing. This mission of the Archbishop of Algiers shows to all the world that the times have sadly, perhaps badly, changed. The tables are completely turned. The Emperor is now greater than the Pope. Is Napoleon up to the high role of [illegible]? Now is his chance. [illegible]"

WHAT IS SECTARIANISM?

The best definition of sectarianism we have ever seen, is the following from *The Church*, a paper that makes prominent the important principle, that all christians should be *one* as Jesus prayed. The writer says:—

"Sectarianism consists in demanding more for *church* fellowship than for *christian* fellowship. Right at this point believers divide and build sects with a creed that embodies their opinions, to which all good men cannot subscribe. God's children are necessitated to differ in understanding and in practice, but not to divide or separate. There is to exist the rights of personality. Fellowship should be predicated alone upon piety; and where this is admitted, no action is to separate on the account of ignorance, or mistaken action."

THE SLEEVE PATTERN.

Important results often arise from trifling circumstances. It is true that "tall oaks from little acorns grow." Some little event may turn the whole current of life. One careless word may lead to eternal ruin; so a kind word may lead one to Christ. But what about the "sleeve pattern"? A new subscriber writes:—

"I have been reading my sleeve pattern, cut from one of your papers. I am so pleased with the pieces, I want the whole paper. One corner of the pattern says, 'Direct to Miles Grant, Boston, Mass.'; and that is all I know about it."

BRO. P. S. W. DETO writes from Strawberry Point, Iowa, Jan. 31st, 1870, giving the good news that in the meetings held at New Hartford, Iowa, in connection with the dedication of their new chapel, fifteen have been baptized, and twenty-eight have united with the church. Some fifty have been reclaimed and converted. The work is still onward. He has been assisted by Bro. C. C. Ramsey, from Chicago.

HELP THE NEEDY.—We learn that Sr. Champlin, wife of the late Bro. Geo. Champlin, is blind, and in poor health. She has been known as an industrious woman. Shall this widow of a preacher be allowed to suffer for the necessaries of life? Direct to Mrs. Geo. Champlin, 89 Dexter St., Providence, R. I.

THE NEW BOOK.—We would say to those who may wish to inquire concerning the book, to be prepared by several editors, that it will be some months before it will be published. We expect to have it ready for the printer the last of next month.

OUR NEWS.—We endeaver to give our readers the latest and most important news. It is gathered from the New York, Boston, and Chicago dailies.

"HOLD UP HIS HANDS."—Bro. J. A. Cleaveland has said some things on this subject that demand attention. See his article.

THE RESUSCITATOR.—Bro. B. H. Couch, Concord, N. H., wishes us to say that he has the Resuscitator for sale. Address box 902.

DOCTRINES OF DEMONS.

No fact is better established in morals than that the doctrines of Spiritualism are the doctrines of demons. They are just as far removed from Christ as possible. while at the same time it is affirmed that they are the doctrines of genuine christianity. At the *Banner of Light* office in Boston, a room is set apart for spirit manifestations; where persons are permitted to ask questions of a noted medium, and then questions and answers are published in the *Banner*. The following are samples:—

"Q. Do you hold that Jesus Christ was superior to any other man that ever lived?

A. No, I certainly do not.—*Banner*, Feb. 5th, 1870.

"Q. Why is it that some can see spirits while in their mortal bodies, and others cannot?

A. Some are so chemically organized that under certain chemical conditions they can see spirits, or the clothing that covers the spirit—not the spirit. It is simply a chemical difference that exists between human bodies.

Q. Is that clothing made up of chemical particles of matter?

A. Yes, it is.

Q. Is the spirit itself matter?

A. So etherealized as not to be, under any circumstances, apparent to human senses.

Q. Can this spirit-body be seen with our natural eyes, or in a different way?

A. No man, woman, or child hath ever seen a spirit at any time, or under any circumstances. They have only seen the outer covering of the spirit.

Q. Is that seen with the natural eyes?

A. Sometimes with the natural eye, sometimes with the clairvoyant eye, or second (inner) sight.

Q. Some assume that they converse with spirits. Is that done orally?

A. Sometimes; but oftener mentally.

Q. Sacred history records the communion of Saul with the woman of Endor. Was she like the mediums of the present day?

A. Yes, precisely the same. The woman of Endor, who called up the spirit of Samuel, was a medium, such as you have amongst you at the present day."—*Banner*, *Jan. 29th*.

"ERA OF CRIME."

While careless watchmen are crying, "Peace and safety," the tide of wickedness and infidelity is rising rapidly, and alarmingly. The fact cannot be disguised any longer. Men are becoming perfectly reckless, caring for neither God nor man. Laws are trampled under foot in sight of the magistrate, and the offender passes on with the utmost liberty. The days of Sodom are returning. Says the *Cedar Falls* (Iowa) *Gazette*, Jan. 21st, '70:

"From the numerous tragedies occurring throughout the country, we are led to conclude, that the era of crime is upon us. Our exchanges teem with murders, suicides and shocking tragedies by every mail. The startling head-lines in the columns of our daily papers, announcing the elopement of some man with another's wife, or the shocking murders of men, women, and children in different parts of the country, have come to be regarded as amusements for the special gratification of the sensational reader; they are fearfully suggestive of the growth of immorality, drunkenness, passion and crime. From a careful investigation it has been found that idleness in most of these cases, is truly the mother of crime. Parents too frequently neglect to give their children an honorable occupation. It is to be hoped those daily lessons, startling and alarming as they are, and taught in so rude a manner, may not be lost sight of by those who, in the first instance, have the power to control and shape the moral natures of their children."

HALF TRIBE OF MANASSEH.

BRO. GRANT:—There is a Baptist lady here, who says she has asked several ministers why the tribe of Manasseh is called a "half tribe," or is divided, as it is found in Joshua 13: 7. Please send an answer through the Crisis. Your Bro. in Christ,

OTIS L. THAYER.

The half tribe of Manasseh, with the two tribes of Gad and Reuben, had received their portion on the east side of Jordan. The other nine tribes, and the other half of the tribe of Manasseh received their inheritance on the west side of Jordan.

"And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh, the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about." Num. 32: 33. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe. For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance. The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sun-rising. Num. 34: 13-15.

PERIODICALS.

"GOOD WORDS" for Feb. is before us, containing valuable reading matter. We are pleased to find that some have become disgusted with the trashy literature of the day, as sent out in most of the monthlies, and that periodicals containing sensible reading, like "Good Words" and the "Sunday Magazine," find a welcome in many families. They are published by J. B. Lippincott & Co., 715 Market St., Philadelphia. "Good Words" is $2.75 a year, and the "Sunday Magazine" $3.50. They deserve the support of a christian people.

THE EXCELSIOR MONTHLY MAGAZINE for February is on our table. We find it far above most of the monthlies. Its moral tone appears to be good, and is designed to furnish wholesome family reading, in the place of the light, trashy nonsense with which the world is now flooded. It is published by C. L. Van Allen, 171 Broadway, New York, at $1 a year.

THE HEALTH REFORMER and THE LAWS OF LIFE for February are at hand, filled with valuable reading.

PHYSICAL DEGENERACY.—But few are aware of one of the leading causes of the early physical decline of American youth. We have just received a supply of Dr. Andrew Stone's valuable pamphlet on this subject, entitled, "A Treatise on the causes of the early Physical Degeneracy of American People, and the early melancholy decline of childhood, and the youth of both sexes." One of these pamphlets should be in every family. Price 8 cts. postpaid; four for 25 cts.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

For the World's Crisis.

REPORT OF THE QUARTERLY Session of the MASS. ADV. CHRIS. CONFERENCE.

The conference met according to appointment. The President in the chair. The clerk being absent, C. Goodrich was chosen to act as Clerk of the meeting. Preachers present during the meeting: G. A. Streeter, G. A. Brown, J. Boyington, J. S. White, B. Finny, L. Boutell, T. M. Preble, W. A. Hathaway, S. S. Brewer, E. Burnham, B. Woodside, J. Couch, H. Munger, S. W. Thurber, C. H. Barnes, A. P. Moore, and C. Goodrich; who severally reported their labors, and their testimony was, that in their several fields of labor there was more harmony and a greater spirit of union prevalent than they had seen for some years past.

The time of the conference was mostly spent in prayer, conference, and preaching, which was all good. The Lord was with us, and all felt that it was one of the best conferences we had ever had. It left a healthy influence on the church. All was harmony, and it was good to be there.

Bro. S. Ayers gave a good report of the church in Worcester. The church at Brimfield reported by letter. It is in a prosperous condition.

The following resolutions were passed:—

Whereas, There have from time to time persons come among us that have imposed upon us, and in some cases caused division in the church; and *Whereas*, The Lord by his apostle has commanded us to mark such and avoid them; and that we may better carry out the injunction; therefore,

Resolved, That this conference give to each minister in full fellowship, belonging thereto, a certificate of membership, signed by the President and Secretary; and we request the conferences of other states to do the same, that we may know those who come among us.

Voted, That C. Goodrich be a committee to furnish the conference with blank certificates, to be ready at the next conference, so that the above resolutions be carried out.

Voted, That any brother who makes application for ordination to the Ministerial Committee, must bring letters of commendation from the church or brethren where he is known; and we will not recognise any, who shall be hereafter ordained, without the recommendation of the Ministerial Committee.

Voted, That the acting Secretary furnish the *Crisis* and *A. C. Times* with a copy of the minutes for publication. The conference passed a vote of thanks to the church in Chelsea for their hospitality, and then adjourned to the call of the President and Secretary.

C. GOODRICH, *Acting Secretary*.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. R. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$377.37
J. F. B., Philadelphia	40.00
Right Hand	1.50
S. Scammon	2.50
Geo. Knell	1.00
John Myers	1.00
Thomas Smith	.25

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$43.56
J. F. B., Philadelphia	18.00
Mrs. D. Hatch	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments		$583.65
J. F. B., Philadelphia		30.00
John Couch (pledge paid)		10.00
M. Sunderland		10.00
"A poor Widow" (payment of pledge made at Springfield)		5.00
— Nichols	Collected by Bro. L. Boutell.	1.00
Sr. Ladd		.50
Sr. J. Knights		1.00
— Ingalls		.50
Sr. Vickery		.50

EUROPEAN MISSION.

Previous acknowledgments	$28.00
H. Loud	1.00
Anna E. DeWitt	.50
J. Stockwell	.10

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

DONATIONS RECEIVED.

J. F. B., Philadelphia $12.00

PLEDGES.

"Uncle John," Weymouth, Mass $12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

BRO. MANNING.

BRO. GRANT:—I think that some of our good brethren, who may have some of the Lord's money, have overlooked the notice in relation to Bro. Manning, as presented at the last New Hampshire conference, that it would be duty to assist him in this his time of need; as nothing has been sent in since. I would say to the friends of the poor and needy, that Bro. Benjamin Saulpaugh, of Goffstownville, N. H., has been chosen as a steward of the church, to whom they can send what they may feel the Lord would have them; and he will see that it is judiciously used for Bro. Manning's support and comfort. Brethren, shall we turn him upon the town, or county, in his last moments of suffering?

J. G. SMITH.

For the World's Crisis.

PAOLI, WIS.

BRO. GRANT:—Our quarterly meeting for Wisconsin, held at Paoli, from the 14th to the 16th of January, was a glorious success. A goodly number of the dear saints from different sections convened together for purposes of holy communion, and they were not disappointed. Our heavenly Father, in accordance with his promise, met with us, and blessed us. O how good it is to sit together in heavenly places in Christ Jesus, and to have our hearts thrilled in unison with the electricity of Jesus' love. We had blessed sermons of truth, warm, glowing exhortations, exhilarating songs of praise, earnest, devout pleadings at the throne of grace. O, what an atmosphere to live in. Sweet earnest of the good time coming, when Jesus shall come. But the communion season, on the evening of Lord's day, was a time which will long be remembered by those who participated. It looks good to see Father's children gather round Father's table, as they did on that occasion. People call some of those children Adventists, some Methodists, and some Baptists, and others United Brethren; but I guess Father calls them sons and daughters.

It was not much of a wonder, after all, that when that old gray-haired sinner rose to request the prayers of God's people, he should make the following statement: "I have often been led to doubt the reality of the Christian religion, from the fact that its professors *would not* come together to the Lord's table; but now my doubts are removed. I want Christianity." It is best, at all times, to cultivate a spirit of Christian union. Some ten arose for prayers. We are continuing the meetings, and the Lord is still working, up to the present time (21st). Some twenty-one in all have made a start for the kingdom.

Here is an incident illustrating the power of prayer and faith. An aged sister stated that she had been praying for her unconverted husband for thirty years, or more. It seemed almost like hoping against hope, it was so long coming; but she held on to the throne of God with an unyielding grasp. But last spring she concluded that God was about to grant her request, and when preparing to attend the campmeeting at Sauk, her faith became so strong that her husband should be converted at that meeting, that she (unknown to him) took with her a change of clothes for him to be baptized in. And God honored her faith. He was the first to come out in that meeting, and was baptized before he went home. Pray for us. GEO. THOMSON.

For the World's Crisis.

THE ANNIHILATION OF THE WICKED.—This doctrine, according to the Methodist "Home Journal," is taking root and spreading among thinking men, both in and out of that church, and both in and out of its ministry, with a growth that is obvious and threatening. It is asserted that the question whether the Scriptures promise perpetual existence to any but the good, must soon have a thorough rehearsing in that denomination.

The above scrap from the Boston Daily *Herald* (copied from the Phila. *Ledger*) speaks volumes for the truth, its "growth," and threatening aspect to the tradition of future eternal misery of the unbelieving. It is a doctrine not philosophical, neither Biblical, and the teaching of it is detrimental to pure christianity; and that a great change is going on in the religious public is most evident.

The question whether the Scriptures promise any but the righteous a perpetual existence, is an important matter, and must have a hearing, as it seems to be almost the foundation of all the so claimed evangelical denominations. "Straws show which way the wind blows." So this admission coming from this source is heart-cheering to those who find the Bible teaching the destruction of the wicked. L. BOUTELL.

M. OLLIVIER'S PROGRAMME OF POLICY.

From a report of the first extended speech which M. Ollivier has made to the Corps Legislatif in his new character of Premier we make extract. After a glance at the past he proceeded to say:

"A further argument was derived from that admirable Napoleonic legend which contains, beside the most moving dramas, the most pregnant examples and the most useful lessons. What was the politic counsel given by the incomparable Captain who, after overrunning Europe at the head of his armies; after having wearied victory by forcing her to follow his giant strides; after having had kings for courtiers; after possessing an amount of power which more than realized the most wildly-ambitious dream; when tarrying at Fontainebleau after his defeat, in one of those sad and fatal moments which follow defeat, when the mind of a great genius attains a peculiar lucidity, what was the counsel given by Napoleon? What did he reply to those who prated about traitors and treachery? He replied these words, which have ever been present to my mind: 'No; there has been no treachery—it is not the armies of Europe that have defeated me, but liberal ideas!' And later, when he returned to resume the crown which had fallen from his brow, what was his first step? What was the first ally whose support he courted? Liberty! That is what we have said for twelve years running. We have ever in the discharge of our duty as advisers of the Crown laid down that it both should and could grant the most extensive and complete extension of public liberties (*tres bien, tres bien,bravo.*) Our advice was favorably received, and the Sovereign, showing the rare example of a man who after having made authority the chief prop of his rule, knows how and when to adopt generously liberal ideas, instituted a Constitutional Government. That is the reason and the meaning of our presence here. We are the representatives of that idea. We have not courted, or been desirous of office, We have been asked to carry out, at a time which I will not call dangerous, but which may yet be considered as difficult, this idea of the union of the principle of authority with the most extensive liberty. We are honest men—we are personally pledges for what we have undertaken, and we shall carry out successfully into practice the new state of things in which we have faith. That task is not without its difficulties, and those difficulties we do not conceal from ourselves. The struggle continues, but its character has changed. The question is no longer whether liberty shall be granted or not. Beyond all doubt liberty exists; it is a practical fact. Yet a second battle has commenced. Seeing that we, all the adversaries of the former state of things, are now united, a new party, consisting of bold men, entertaining deep convictions, some of them thoroughly respectable, have risen against the Empire founded on liberty. 'We will not accept it,' they proclaim; 'it is constitutional parliamentary *bourgeois* liberty. We are the revolution, radical, indefatigable, and inflexible, and we commence the struggle.'

Well, gentlemen, the Ministers in the name of the government, reply to that party: 'You want to fight, do you? Very well, we are ready to meet you.' And our mission—I will not say our honor—will be not only to fight staunchly, but to triumph. And triumph we shall, by continuing to represent the legitimate wishes of public opinion. We shall triumph, and become, if need be, the party of resistance; the party of reaction we shall never be. Therefore, I may tell M. de Maupas, when he urges to-day what is our *dernier mot*, we can't tell you, for in politics such a thing as finality does not exist. The last word to-day may be but an inarticulate sound to-morrow. Our attitude is clear, resolute, and well-defined. We have signed two programmes. We accept them in their integrity. We will carry them out honestly, without being precipitate, without any undue haste, as men who, conscious of their strength, will not swerve from the course they have laid out for themselves. Let M. de Maupas allow me to tell him that protracted negotiations were very necessary to bring about an understanding between the several members of the Cabinet. The difference between the two programmes which I have adverted to was but slight. The programme very inappropriately described as that of the Right Center confined itself to stating in a general way that it was necessary to devise means to bring about municipal decentralization. That of the Left Center was more precise; it thought it necessary to detach from this broad measure a little special law extending the share of the suffrage in the appointment of mayors, to be passed without delay. It was well understood that in no case could the mayors be elected by the municipal councils (*tres bien.*) That was the first point of difference between the two programmes; the second was on a question which interests the Senate peculiarly. It referred to the transfer to the Corps Legislatif exclusively of the constituent power now vested exclusively in the Senate. On this point and on all other grave subjects the Government will not act without consulting the Legislature. A bill relative to the municipal question will be introduced. Now, gentlemen, you have heard what I have to say. I am sure you will not be a stumbling-block in our path, and I confidently appeal to your support."—*N. Y. Tribune, Jan. 31st*, 1890.

THE POPE AND THE COUNCIL.

It seems that the Ecumenical Council is likely to have an easy death. A cable despatch from Rome has it that the proceedings of the Council will be suspended about Easter and that the presumption is that the assemblage will then be dissolved. At the same time we hear of all manner of trouble in the Council. The Pope is finding on all hands the reverse of encouragement to the infallibility dogma. So bad have matters become that the latest effusion of the most popular bishop in France, M. Dupanloup, has been condemned by the Papal authorities. It is also said that the popular Father Geratry, superior of the Order of Oratoriens in Paris, is likely to be superseded because of a letter he has published on the Ecumenical Council. What adds to the gravity of the general situation is that the Holy Father is really sick—so sick that his death has been reported, although later reports have it that the end is not yet. The Council does indeed promise to be a grand failure. It will not be wonderful if it fails in its three-fold purpose—the Bodily Assumption, the Syllabus and Infallibility. Already the world is pretty fully convinced that an Ecumenical Council is an anachronism. If the Pope should die during the sitting of the Council what a flutter it would create!—*N. Y. Herald*.

FREQUENT PRAYER.—Bishop Taylor beautifully remarks:—"Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew, and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great shower, at certain seasons, did supply the rest; so that customary devotion of prayer, twice a day, is the falling of the early and latter dew; but if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer; choose out the seasons when prayer shall overflow, like Jordan in time of harvest."

Correspondence.

From Bro. G. A. Streeter.

BRO. GRANT:—I have this day visited the old burying-ground in Dorchester, and read from the tombstones of those who died in 1767. One little babe three years and seven months old had lain there sixty-five years. In looking over the several graves, I felt like crying out, as did the Savior at the tomb of Lazarus. I never felt the Spirit of the resurrection as then. The thought arose, "Can these bones live?" The answer came back with much force, "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."—Hosea 13: 14. Yes, glory to God, the loved ones will come forth soon. "O hail, happy day."

I then turned away to the top of the hill, and there, fifty feet from the ground, I looked out from the top of the house, and viewed all "the landscape o'er." It was not the one the poet spoke of, but it was this old sinful earth. Those splendid mansions built by man are pleasing to the eye; but happiness comes not there. I cried to God. My whole being was stirred. I never wanted to see the Lord so much in my life. My mind instantly ran and leaped over the hills, and stopped in a humble cottage where dwelleth peace amid suffering. It was the place where the writer's loved ones are. Coming to my pilgrim home. Bro. E. Dennett's, I took up the Crisis, and my eyes rested on the lines from dear Bro. M. Batchelor. He says:

"Dear Brethren, strike for purity in the ministry, and purity in the church. Make the Lord's soon coming appear a *fact*." Amen, Bro. B. It is a fact, and shall be held up by me as a fact that is soon to be realized. How near we are. How signs do speak in the heavens and in the earth. Dear brethren, let us all be strong. I never felt the Spirit's power as now. O, to be all ready. How often I have said "good bye" to the dear ones at home, given and received the parting kiss, and said, Will Jesus come ere we meet again? "I hope so," would be the reply. The path is narrow, the road is straight; but, glory to God, I mean to enter into heaven's gate. Pray for me, dear Brn., that I may be faithful unto the end. May it come quickly. Thy Bro. in Christ, GEO. A. STREETER.

Boston Highlands, Jan. 22nd, 1870.

From Bro. W. A. Sheffield.

BRO. GRANT:—Eld. Smith preached on the 9th instant at our new church, at Suwannee Shoals; but owing to the inclemency of the weather, there were not more than thirty persons out to preaching. On the 15th inst. met the children at Oak Grove, at 11 o'clock A. M., and instructed them in the Bible truths, impressing on their minds forcibly the fifth commandment, and much other important instruction. In the afternoon, we intended to have a covenant meeting, and partake of the Lord's Supper; but owing to the absence of some of the officers, the covenant meeting was postponed two weeks. The Supper was then administered by Eld. Smith, and all appeared to discern in the elements the broken body and shed blood of Him whom we look for to come soon, clothed with power and glory, bringing our reward. All were melted to tears, and seemed to feel it was good to be there.

On the 16th, Bro. S. preached at 11 A. M. to an attentive congregation; and expects to preach on the 23d near Blount's Ferry, and on the first Sabbath in February at Jacksonville, and then return here and preach in new places, as his health and opportunity may offer. His health becoming improved, and being disappointed with regard to going up on Indian river, he has decided to preach in Jacksonville the first Sabbath in each month, and the balance of the time in this section of country, as his health and circumstances may permit. Bro. Smith is a live christian, a working christian, and a doer of the word, notwithstanding his physical infirmities. Few, very few, North or South, ever stop to enumerate one half that he has to contend with in a new field, where wickedness is increasing in high places and low places; far away from home and loved ones, yet surrounded by many to whom he has become endeared by preaching the glad tidings of good things to come. Yours in hope, W. A. SHEFFIELD.

Suwannee Shoals, Fla., Jan. 18th, '70.

From Bro. J. D. Sheridan.

BRO. GRANT:—My object in writing this time mostly, is to say *Amen*, just as loud as I can, to the article written by Bro. J. A. Cleaveland, on the subject of harsh and kind treatment of those of different creeds from ourselves. I believe the principle to be correct—"A person may catch more bees with honey than with vinegar." When I first embraced the blessed hope, I started out among my neighbors in full assurance that I could easily persuade others to embrace the same truths that seemed of such vital importance to me; not feeling myself competent to proclaim the good news that I had received in a public manner, that is, before a congregation of people.

I first tried to convince a young man, who was holding revival meetings in the place, who, I thought, was trying to do good; but I could make no impression on his mind. I afterwards tried to convince the clergy, by giving them tracts to read, and all the persuasive arguments that I could use, to cause them to renounce their errors, and preach the whole truth; but I have been met with nothing but sneers and scoffs. I must confess I felt somewhat disheartened with my lack of success, and I did have some hard thoughts towards them, and I have no doubt expressed some of them in words; but I have come to the conclusion that I was too unskilled to go into the vineyard with a knife, and I had better leave the work of trimming to older hands, and I would try and sow what seed I could in a careful way.

I am in a good and populous part of the country, but there is not a church or a preacher of our faith within fifty miles of this place. So you may judge I feel pretty much alone in this part of the country; yet I am not alone while I have my Bible and the Crisis to read. I have scattered a good many tracts, and tried to persuade men to get ready for the terrible and fast approaching events that await this generation; but, as yet, am not able to see any fruit of my labor. I have tried hard to get subscribers for the Crisis, but without success. I am confined to the house the most of the time this winter; have not been able to do any work for nearly a year. The Lord has seen fit to afflict me with sickness for a good many years, and I feel thankful to him for it. If he had not, I have no reason to believe that I should have been brought to the light of the glorious gospel of the kingdom.

I will say, by way of encouragement, to those who are trying to live to the honor and glory of God, by leaving off foolish, useless, and evil habits, that through your influence, Bro. Grant, I have not drank any tea or coffee since the first of last July, except one cup. I was an inveterate tea-drinker; a great lover of good food, and a good deal of it; and was in the habit of eating often. For the last three months, I have eaten but two meals a day; and although my health is not restored, neither is there much prospect that it ever will be, yet I do not suffer any in consequence from my two-meal diet of Graham and milk, without tea or coffee. I spent forty dollars last summer at St. Paul, Minn., with an eminent physician, who thought he could cure me; but without any benefit. I afterwards went to see Dr. C. Rice, of Ill., but he said he could not cure me. I have applied to the great Physician.

Brethren and sisters, pray for me, that I may endure to the end, and meet you in the celestial city, that is prepared for all those that believe in Jesus and love his appearing.

J. D. SHERIDAN.

Three Rivers, Mich., Jan. 28th, 1870.

From Sr. L. B. Weaver.

Dear ones in Jesus:—My heart is sad today, and my eyes dim from weeping. The Lord has not forsaken me, but the perils of the last days are upon us; and I, for one, feel like striving to be ready to meet the Lord when he shall appear; and try, if possible, to persuade some one to go with me to the kingdom. O how sad this poor old world looks to me, as I cast my eyes over it, and but a small portion of it can I see either. God hasten the time when sorrows shall end, and Jesus come and reign. It fills my heart with joy and rejoicing to know we are almost in sight of land. He is coming; coming to gather his saints all home. O, shall I be there? Shall I hear the sweet sound, Child of sorrow, tears, and suffering, thy warfare is accomplished, and thy sufferings o'er; come and reign with me forevermore? Can I expect it? Can I hope for a crown of eternal beauty and glory? Can I even hope to be made immortal, to suffer no more, to weep no more? Can I hope for these things, and expect them? Yes, through the merits of Jesus, I'll enter the pearly gates of the New Jerusalem, and be safe forevermore. Let us cheer up, for the day breaks o'er us. Pray for me. Thine for Jesus,

No. Dana, Mass. THERA B. WEAVER.

From Bro. I. Damman.

BRO. GRANT:—A few words for encouragement. The good work of God is going on in Holden, Me. A few weeks ago four started for the kingdom of God, and gave good evidence of their change. It was good to hear their sweet and heavenly testimonies. The most that started one year ago are holding on. It is blessed to hear them tell the story of the cross. We are hoping for more.

All those servants of Christ that wish to come to Corinna, and other portions of Maine, are requested to hold correspondence with the great Head of the church.

ISRAEL DAMMAN.

Extracts from Letters.

BRO. J. RIDLEY writes from Prospect, Me., Jan. 26th, 1870:—"I love to read the letters of the dear brethren and sisters in 'our paper,' the Crisis, concerning their pilgrimage to the 'celestial city.' Truly they are cheering to their fellow travelers; and, as our Captain has left us orders that as 'ye would that men should do to you, do ye even so to them,' I will let them know how I am faring on the journey. I believe I am on the right road, for I feel the Holy Spirit is guiding me, and the word of the Lord is 'a lamp unto my feet, and a light unto my path.' I have been scattering tracts and preaching the gospel in Penobscot, Me., this fall and winter, and the Lord has blessed my labors. The Methodist meeting-house was opened by the society, when I went there, as they did not have preaching only part of the time; but soon their preachers began to stir up their minds against the truths proclaimed, calling them 'absurdities,' and the house was locked up by one of the preachers. But thanks be to God, the truth is mighty and will prevail. There is a good school-house, and plenty of private houses open for the Lord's children. More than half of those belonging to the Methodists have come out on the side of truth, and many of them have confessed that they have learned more about the Bible in a few months past than ever before, and backsliders are being reclaimed. One man who had not been to meeting for five years, came out to hear, and has now started anew for the kingdom, and others have resolved to be the Lord's. O praise the Lord, for the praise belongeth unto him. If any of our preaching brethren should feel disposed to go down there, they would be gladly received. They feel that they need help.

My health is quite poor now. I had a bad cold upon my lungs, and preaching and singing strained them so that they have been bleeding, but I hope to be out again soon. Will the brethren and sisters pray for me? The prayer of faith shall save the sick! O what precious promises the Lord has given us. Cheer up, faint-hearted one; in a little while we shall all be gathered home."

SR. E. LEWIS writes from Chicago, Jan. 15th:—"Thinking that you would be glad to hear how we are getting along here in Chicago, I thought I would write a few lines to tell you that we are getting along well. The Lord is blessing us continually. Bro. Ramsey baptized four happy souls last Sabbath, and the prayer and conference meetings are well attended, and full of the Spirit of the Lord. There is a great interest awakened on the north and south sides of the city. There are a great many in the churches getting their eyes opened to see the truth there is in God's word, and turning their ears away from the fables that are being preached in these last days. There are some earnest workers here, and would to God there were more; for I feel we are not half awake to the great responsibility that rests upon us, who believe in the soon coming of the Lord to reward the righteous and punish the wicked."

DR. WM. LEASK, Editor of the *Rainbow*, London, writes, Jan. 6th, 1870:—"It is well for us that we have such a Master,—so patient, gracious, and tender. Especially do we prize his dealings with us when we are exposed to reproach for his sake. I speak emphatically on this subject. The bitter and unjust things that are said of me in some of our 'religious' papers, by men whose christianity I cannot doubt, are very painful; but I make it a point of duty to reply to none of them; knowing that when the Lord was reviled, he reviled not again. It is enough for the servant that he be as his Lord. My premillennial teachings have exposed me to coldness for many years; but since I began to teach the non-immortality of the creature, fierce anger has broken out, and efforts are being made to extinguish the *Rainbow*, which some men of the world brand as disgraceful.

All this time, however, what is my personal experience? Calmness, peace, and a consciousness of the love of Christ, surpassing anything that I enjoyed before. This is the *fact*. The LORD shall have the glory."

BRO. C. C. RAMSAY writes from New Hartford, Iowa, Jan. 25th, 1870:—"I am at present engaged in holding a protracted meeting with Bro. Deyo, in the town of Fairfield, Grundy Co., Iowa. Arrived here one week ago last Friday, and we at once commenced work. The Lord has blessed our labors, and many are turning to the Savior. Backsliders are being reclaimed, sinners converted, and the church revived. On Sunday, Jan. 16th, we dedicated the new church."

BRO. I. K. LOMBARD writes:—"As I am not yet located, and shall not decide where I shall stop permanently for a couple of months or so, I hereby would inform those who would write to me concerning my hymn books, or Admonitions, or on any other matter, that they can address me at Machiasport, Maine, until March 20th. I shall have a supply of hymn books and Admonitions with me there."

BRO. C. O. CHAMBERLAIN writes from Portland, Me., Jan. 28th, 1870:—"I have felt many times to thank God for the dear Crisis, coming, as it does, full of encouragement, and shedding light on divine truth; and that, through the providence of God, I was permitted to read it, and my eyes were opened to read, understand, and believe God's word as it is written."

RICHES.

A SERMON BY HENRY WARD BEECHER.

Mr. Beecher preached to an unusually large congregation from the text, "But when the young man heard that, he went away sorrowful, for he had great possessions." It is impossible to understand this passage without solving a profound question in mental philosophy. The young man was amiable, but he stood on his riches, and when he was to decide between spiritual attainments and earthly possessions, he chose the latter. He meant to have more than riches, but they had greater importance in his eyes than anything of a spiritual nature. He doubtless had a longing for the higher virtues; still, it was not his controling feeling. He wanted to have religion in addition to his wealth. This is what men are striving for to-day. Christ said that this was impossible when He declared that no man can serve God and Mammon. The divine nature must rule supreme or not at all. All men have dominant points, and everything else in their nature has to come into subjection to it. A benevolent center is quite consistent with some shades of pride. A man may be very benevolent, and yet live below the line of selfishness. The tyranny is there yet, though the sceptre is wreathed with flowers. Selfishness may weave a beautiful web around the affections, but it is still there, like a spider in a flower. On the other hand, spirituality may be spotted and still predominate. The nature of things is not altered by external causes. Morality is good as far as it goes. So is a grape-vine two feet high; but it was made to blossom and bear fruit, and nothing short of this will answer the purpose for which it was designed. It is better for a person to be refinedly selfish than grossly selfish; not for himself, but for society. Too often, however, it makes him satisfied with his wrong-doing. Nothing can make a man really better until the dominant part of his nature is changed. Even heaven has no room for selfishness. Mere polish and exterior refinement is not true religion; there must be a fundamental change. A man can soon tell what is the controling element in his character. True benevolence must be the law of all action. The Greek nature never ascends higher than the pleasures of the flesh. This is the sensuous life in the most respectable form, and the whole center of the soul's purpose is self-seeking. Christ says that this shall never lift a man to heaven.

The speaker believed that a rich man might enter the higher life, by the help of God; for with God all things are possible. Wealth should become a mighty factor of righteousness. God demands that the center of a man's life shall be spiritual. Mr. Beecher, speaking of the selfish disposition often manifested in men of talent, said that selfishness in persons of genius is hurtful and wrong. Selfishness can build a nest in the intellect as well as in the passions. One may have many virtues and reside in a realm of beauty, and still be governed by selfish motives. It is by the Holy Ghost that we are to be enfranchised. Then we shall be no longer strangers in a foreign land. May God by the power of the Holy Spirit so bring this love to us that the secret of life will be what we give—not what we receive.—*New York Tribune, Jan. 31th, 1870.*

Obituaries.

ROBINSON. After a long and severe sickness, which he endured with great patience, Bro. David Robinson, of Richmond, Me., fell asleep in Jesus, Jan. 11th, 1870, aged seventy years, eight months.

Bro. Robinson was truly a kind and affectionate husband and father, a faithful servant of the Lord, and an honored and true friend to all. Peacefully he sleepeth beside other dear ones, awaiting the dawn of that blessed day when "mortality shall be swallowed up of life."

"Farewell, brother, soon we'll meet thee
"In our happy Eden home."

R. R. YORK.

PARKER. Died, in Bartlett, N. H., Jan. 16th, 1870, Bro. Samuel Parker, aged forty-seven.

Bro. Parker is the first of the little company in Bartlett, as the fruits of the reformation, to yield to the enemy—death. He had formerly professed to be a christian, but had wandered from Christ. When the interest commenced here, he made a new start, and became deeply interested in the truth. Words of comfort were spoken by the writer, from 1 Thess. 4: 18,—"Wherefore comfort one another with these words." We tried to preach Jesus and the resurrection. L. C. MCKINSTRY.

STEELE. Died, in the town of Sodas, Wayne Co., N. Y., Jan. 25th, 1870, Bro. Steele, aged forty-seven years.

He embraced the faith under the preaching of Bro. H. L. Hastings, five years ago. He has stood like the lofty oak in the open field. All the winds and storms of persecution could not move him. He had taken deep root in the promises of God. He chose his own text,—Job 14: 13, 14, 15. He died in the full triumphs of faith, praising God with the last breath. He sleeps in Jesus. The funeral was held in the Baptist house. A large audience assembled, and gave the best attention to the word spoken. The Baptist minister assisted in the service. M. R. MILES.

WHEELER. Died, at Cabot, Vt., Jan. 19th, of that distressing disease, bronchitis, Gardner Wheeler, aged sixty-three years, eight months, and two days.

My brother is dead. His "life is hid with Christ in God." Bro. G. embraced the Advent faith in 1842, and has ever since been a zealous advocate of literal Bible truth. He selected Rev. 21: 4, as a funeral text, from which Bro. Jerome Bailey, of Woodbury, preached a very comforting discourse.

[*A. C. Times*, please copy. N. WHEELER.

EGGLESTON. Died, at Rocky Brook, R. I., Jan. 18th, 1870, Bro. George W. Eggleston, aged fifty-seven years, four months, and twelve days.

The piety of our brother was not of a noisy, officious type, but partook more of the reticent, yet powerful and convincing evidences of good works, with a humble reliance on the grace of God for salvation. His house has been for many years the home of the toil-worn and weary messengers of the gospel. Funeral services in the Rocky Brook chapel, by the writer. A. DURFEE.

DIXON. Died, in South Eliot, Me., Jan. 12th, Bro. Charles W. Dixon, aged forty-seven years.

Bro. Dixon lived an earnest, faithful christian, and died in the Lord. With the praise of God on his lips he fell asleep in Jesus, to be satisfied when he shall awake with his likeness. We have met with a loss, but we sorrow not as those who have no hope. The writer spoke at the funeral, from Rev. 14: 13. GEO. W. BROWN.

SMITH. Died, of quick consumption, at North Port, Long Island, Aug. 15th, 1869, Sarah E., wife of John C. Smith, aged thirty-two years, nine months, twenty-six days.

She sleeps in Jesus. She has been a lover of Christ some twelve years. She died with the blessed hope of soon living again. J. C. SMITH.

STOWELL. Died, in Granby, Jan. 27th, 1870, of typhoid fever, Carrie Estella, daughter of Bro. Lewis and Sr. Elizabeth D. Stowell, aged twenty-one years and six months.

Her young friends half filled her grave with flowers and evergreens, and we left her sweetly sleeping, to await the morn of the resurrection. She could sweetly sing—

"We shall sleep, but not forever;
There will be a glorious dawn."

E. D. STOWELL.

JOHNSON. Died, in Warner, N. H., Jan. 16th, 1870, Charles H., son of Henry and Mary G. Johnson, aged twenty-one years and eight days.

Pray for our afflicted brother and sister. Words of comfort were spoken by the writer.

D. W. DAVIS.

CLARK. Died, in Strafford, N. H., Jan. 20th, 1870, Sister Polly Clark, aged seventy-eight.

Sister Clark sleeps in Jesus, to awake and meet with the redeemed at the coming of the Lord. Sermon by the writer, from 1 Thess. 4: 13.

J. PINKHAM.

BROWN. Died, in South Eliot, Me., Jan. 29th, 1870, my brother, John S. Brown, aged forty-three years.

F. H. Burbank preached the funeral discourse, from Mark 13: 27. May God sanctify the event to us all. GEO. W. BROWN.

Married.

SWETT—STAPLES. In Carthage, Me., Jan. 23d, 1870, by Elder E. M. Haggett, JOHN S. SWETT and Miss M. ADELE STAPLES, both of Carthage, Me.

HEATH—CHASE. In Lynn, Feb. 1st, 1870, by Elder T. M. Preble, Mr. EZRA HEATH and Mrs. JESSIE CHASE, both of Lynn.

Summary of News.

FOREIGN.

Cable News.

LONDON, Jan. 31. Letters from Rome say that Dr. Dollinger's protest against the declaration of the dogma of Papal infallibility provokes much excitement and indignation at the Vatican.

A telegram from Rome to-day states that the Pope refuses to receive an address signed by one hundred and thirty-seven bishops, also protesting against the declaration of that dogma.

BERLIN, Feb. 2. The Faculty of the University of Breslau have congratulated Dr. Dollinger on his opposition to the declaration of Papal infallibility.

ROME, Feb. 2. Since the assembling of the Council seven of its members have died and four have left the city.

The Pope has forced the Chaldean Patriarch to sign a recantation of his speech against centralization, under threat of the withdrawal of the special privilege of independence from Roman jurisdiction now enjoyed by the Chaldean Church. Eminent Bishops of the Church have taken the matter up.

Feb. 4. Another public congregation of the Ecumenical Council was held to day. The Archbishop of Smyrna celebrated mass. The death of the Bishop of Levida was announced.

An official statement, just published, shows that the Ecumenical Council now consists exactly of seven hundred and sixty members.

LONDON, Feb. 4. Dispatches received to-day from India, by the overland line, confirm the previous announcement of the arrival of the steamship Great Eastern at Bombay. She will soon commence the work of laying a cable to the mouth of the Red Sea.

The Suez canal is already in use by merchantmen, and is used with admiration as well as satisfaction by all. Englishmen have been the first to take advantage of it. Vessels have been built on models especially adapted to the navigation of the new route to the East.

ROME, Feb. 5. The *Civita Cattolica* has a remarkable article entitled "Des mauvais politiques et le concile." After referring to the menaces against the Ecumenical Council for establishing decrees contrary to modern ideas, it says: "The Bishops despise menaces. If governments make laws at variance with the decrees of the Council, the subject will not be held to observe them, and to exact obedience to such laws would be odious tyranny. If governments separate the Church from the State, they must expect terrible revolutions to overthrow them. France alone has been true to the *concordat*, and the Council will bear this in mind."

DOMESTIC.

THE POPE IN HIS DOTAGE.—A correspondent, writing under a recent date from the "Eternal City," says that Pio Nono has become possessed of the idea that all the world is coming back to Rome. Whenever English converts appear and do obeisance to him he regards it as the forerunner of the return of all England to the ancient faith. So the few Americans who regard him as the legitimate successor of St. Peter are representatives in his feeble mind of the American people. Of what is actually going on in the world he knows little, and his chief advisers take care that he shall not be disturbed in his self-delusion.

THE ANGLO-FRENCH COMMERCIAL TREATY—FREE TRADE OR PROTECTION.—The announcement by cable telegram that Lord Clarendon has personally visited Paris relative to the renewal or obliteration of the Anglo-French treaty of commerce after its expiration on the 4th of February, conveys matter of great import to the trade of the world as well as to the future relations of the two great countries of the Old World. In it we have the secret of the dangerous industrial agitation and trade "strikes" which have just alarmed France as also the ground of the charge made by President Scheider in the French Legislative body to the effect "that Englishmen had fomented the strike troubles" at his works at La Creusot.

Ninety-two Deputies of the French Legislature are pledged against its renewal, and have already prepared an act of "denunciation."

THE TREATY.

Looking at the treaty signed by Queen Victoria and the Emperor Napoleon III., at Paris, January 23, 1860, we find the article which provided for the non-renewal of the contract. It runs thus:—

ARTICLE 21. The present treaty shall remain in force for the space of ten years, to date from the day of the exchange of ratifications; and in case neither of the high contracting Powers shall have notified to the other twelve months before the expiration of the said period of ten years the intention to put an end to its operation, the treaty shall continue in force for another year, and so on from year to year, until the expiration of a year, counting from the day on which one or the other of the high contracting Powers shall have announced its intention to put an end to it. The high contracting Powers shall reserve to themselves the right to introduce by common consent into this treaty any modification which is not opposed to its spirit and principles, and the utility of which shall have been shown by experience.

The exchange of ratification of the treaty took place on the 4th of February, 1860.

THE POLYGAMY QUESTION.—Mr. Cullom's bill to abolish polygamy in Utah has been completed by his committee, and will be reported to the House when the committee is regularly called for reports.

It provides that the President shall enforce its terms by the use of troops, if necessary, and the calling out of twenty-five thousand volunteers among the citizens of Utah. The bill will probably pass the House, and then the question becomes one of most serious interest.

THROUGH TICKETS ROUND THE WORLD.—The general passenger agent of the Erie railroad Company has sent us a neat string of coupon "Through tickets, from Boston round the world," as suggestive of what may soon become a real and general arrangement. The Pacific Road, with the railroad system of East Indea and the Suez Canal, form an unbroken line of travel by first class coaches and steamers around the entire circumference of the globe; and we may soon hear the cry at all our depots, "Baggage checked to Hong Kong, Calcutta, Bombay and only two changes to Shanghai." This fore-runner ticket reads, Boston to New York, nine hours. New York to Buffalo or Cleveland, 625 miles, twenty-four hours. Cleveland to Chicago, 355 miles, fourteen hours. Chicago to Omaha, 490 miles, twenty-three hours. Omaha to San Francisco, 1960 miles, ninety-three hours. San Francisco to Yokohama, 4714 miles, twenty-one days. Yokohama to Hong Kong, 1670 miles, six days. Hong Kong to Calcutta, 3500 miles, fourteen days. Calcutta to Bombay, 1230 miles, two days. Bombay to Cairo, 3600 miles, twelve days. Cairo to Alexandria, 100 miles, five hours. Alexandria to Marseilles, 1800 miles, six days. Marseilles to Havre, 575 miles, thirty hours. Havre to Boston, 3150 miles, nine days.

Here is a picture showing a little of the wonders of the period to which we have come.—*Boston Daily News.*

CELESTIAL PHENOMENA.—A wonderful spectacle was observed in Germany on the night of the 1st of January. At Meritz, from midnight to one o'clock, the entire northern sky presented the appearance of a sea of fire, from which fell a constant and dense shower of many colored sparks. The immense sheet of surging flame finally took the form of a fiery arch, from which the brilliant rain continued to descend till the whole waxed gradually fainter and disappeared.—*Boston Journal.*

REVOLUTION PREDICTED IN RUSSIA.—The St. Petersburg correspondent of the *Posen Gazette* tells a curious story, which, he says, is now current in the Russian Court, *apropos* of the newly discovered Socialist conspiracy. Last Autumn, during the stay of the Imperial family at Livadia, an aide-de-camp of the Emperor's suite one day found in his coat pocket an anonymous pamphlet, in which a striking parallel is drawn between the present state of Russia and that of France before the Revolution. The Government of Nicholas is compared with that of Louis XIV., and the rule of Alexander II. with that of Louis XV., the fate of Louis XVI. and Marie Antoinette being foretold for the present Czarewitch and the Princess Dagmar, who is accused of frivolity, arrogance, and love of dress. The anonymous writer concludes as follows: The Russian Revolution will be far more bloody and terrible than that of France in 1789, for the despotism of the Czars is harder than that of the French Kings, and Russian society far exceeds that of France in immorality, brutality, and ignorance." This pamphlet was given by the aide-de-camp to a lady of the Court, who showed it to the Emperor and Empress. The latter, on reading it, was thrown into a paroxysm of fear; she went immediately to the Princess Dagmar, and after reproaching her with her love of finery and want of devotion, implored her to alter her mode of life; as otherwise she was sure the words of the pamphlet would come true, and both the Princess and her husband would perish on the scaffold. On hearing these reproaches the Princess Dagmar burst into tears, and complained to the Czarewitch. The consequence was that both of them left Livadia a few hours after. Since this family scene, adds the correspondent, the Empress has often had long fits of depression, and passes most of her time in the society of the well-known *devote*, Countess Bludoff.

WORKING WOMEN IN AUSTRIA.—Women in Austria perform the duties of bricklayers' laborers, and may be seen carrying hods of mortar and baskets of bricks up high ladders. More than this, they actually supply the place of navvies, and dig and wheel barrows of "ballast" almost as nimbly as their lords. They chop wood, they carry water, they offer to black your boots in the street, and perform many other little offices which, according to our notions, hardly come under the denomination of "woman's work." Perhaps this state of things is unavoidable in a country where it is considered necessary so keep a standing army of 80,000 men! The women work inordinately hard, while hundreds of idle men are constantly sauntering about in various uniforms, doing nothing at all, except, perhaps, blowing a cloud of bad tobacco smoke.

Religious Items.

☞ A site has at last been given to Americans in Jerusalem for a Protestant church.

☞ Rev. Dr. Anderson, a Catholic priest, in a lecture recently delivered in St. Louis, stated that that city was the Rome of the West, Catholicism being the prevailing religion.

☞ Revivalists are discouraged at the situation in Massachusetts, and declare that everything is going to the bad there—no warm religious spirit being manifested.

☞ Second Adventists believe that Christ is coming in person again, and very soon. A Michigan exchange says that a newly organized society of this denomination, in Meridian, Ingham County, has refused the donation of a site for their meeting house, because the donator restricted the limits of the deed to ninety-nine years.

☞ The last New York *Advocate* makes mention of over 640 recent conversions in New York, New Jersey, and Pennsylvania.

☞ Rev. Dr. Cuyler says many of the New York city churches are "dying of dignity."

☞ In a Methodist meeting in Boston a preacher said that if he must preach endless punishment, he would "lay it on softly."

☞ The interest in Mt. Bellingham Church, Chelsea, is on the increase. More than three hundred have professed conversion. Mrs. Van Coit is still laboring there.

Passing Events.

☞ There are twenty-three short-hand writers in attendance on the Ecumenical Council, eight Italians, four Frenchmen, as many Germans, five Englishmen, and two Americans. They are all priests, and have taken an oath to keep the debates and proceedings secret.

☞ A disease something like the hay cholera is affecting swine in the surburban towns. A business man of this city has lost animals of the value of $800, on his place in the town of Burlington, within a few days.

☞ Kossuth is so poor that he has to live principally on bread and coffee.

☞ The Pope, during a visit to the American College, spoke in high terms of the United States.

☞ Ex-Head Centre Stephens is reported to be dangerously ill in Paris, and in very destitute circumstances.

☞ Victor Noir was buried without religious ceremony, but some of his friends clubbed together to pay masses for the repose of his soul.

☞ The confusion of tongues is so great in the council at Rome that the fathers have been divided into groups according to their nationalities, to discuss important matters separately in their native languages. They then each choose two men to discuss the affirmative and negative before the council.

☞ The Mormon schism is rapidly on the increase. There are over two thousand apostates now in Utah. They intend publishing a daily paper, and promise to make rich and startling developments.

☞ Thirty-eight thousand men have been discharged from the various navy yards of the United States.

☞ The Roman Catholic Bishop of Pittsburgh has threatened to excommunicate all parents who allow their children to attend the public schools.

☞ New York detectives have discovered a stupendous scheme of fraud involving prominent individuals, and extending to the principal cities of the country. The plan was to alter bonds to the apparent value of several millions, and deposit them as collaterals for heavy loans to be obtained simultaneously in New York, Boston, Chicago, Cincinnati and other cities. One or two brokerage houses in each city were to negotiate the loans for thirty days, and then close the business and leave the country before the fraud could be discovered.

☞ The fruit trees around Raleigh, N. C., are in bloom.

☞ The sales of two dry goods houses in Chicago for the year 1869 are reported at $12,000,000 and $10,000,000 respectively.

☞ New York spends three times as much money for liquor as for bread.

☞ California doctors say that the sea breeze on the Pacific coast precludes that frightful infantile mortality from enteric diseases, which always come with the heat of summer in the Atlantic cities.

☞ Boston has spent twelve millions in building during the past year, or at the rate of a million a month.

☞ The rumor that Marshal Canrobert said that if the Paris rioters killed one of his soldiers he knew how to destroy 40,000 men in five minutes, has been proved untrue. But great numbers think that Napoleon would blow up the city in an emergency.

☞ The Tiber has left its bed twice to inundate Rome since the Ecumenical Council has been in session, and a third overflow is anticipated.

☞ Disarmament of Europe is once more rumored as certain for the opening spring. The Emperor of Russia is said to be favorable to it.

☞ It is said that probably the oldest house in the United States is in Brooklyn, N. Y., near Greenwood Cemetery, with the date 1666 in wrought iron figures, forming the anchor heads on the outside. It is a brick building, built of bricks brought from Holland, and laid up with mortar probably made of shell lime. The gables are without coping, yet the mortar joints, exposed to the weather two hundred years, are still intact.

☞ Fashionable dressmakers now-a-days require thirty yards of black silk to make what they call "a full short dress." The charge for making varies from fifty to one hundred dollars.

— Small steps lead men often best to the top of high hills.

Notices.

Bro. Hook's Tent.

Bro. Wilfong, of Philadelphia, was brought to Christ through the instrumentality of Bro. J. G. Hook, about two years ago. Before his conversion, he was "a servant of sin" indeed; but for two years has been "a servant of Christ" indeed. He wishes to procure for Bro. H. a tent, as a thank-offering for what the Lord has done for him, and is doing what he can himself for that object; but he needs assistance, and I am authorized to receive contributions from any one I meet in my travels, who may wish to lend a helping hand in the matter. The tent is to be owned by Bro. H., and used as a traveling Bethel, in which perishing sinners may be won to Christ.

Yours in Christ, F. H. BURBANK.

Read This!

To those who intend to build wood tents at Alton Bay, N. H., next season (of which there are some fifty or more who have spoken for lots), I would say that now is the time to send their schedule of the lumber they will want, to Bro. Jeremiah Woodman, Alton, N. H. Be particular to give the size of the tent and kind of lumber. And those who have not arranged for building their tents, and those who do not intend to build their tents themselves, should write to Bro. Joseph Langley, Pittsfield, N. H., or to me at New Durham, N. H., so that arrangements can be made in season. J. G. SMITH.

Protracted Meeting.

We shall commence a protracted meeting at Northville, in the town of Newport, N. H., Sunday, Feb. 20th, and probably hold it every evening through the week, and as much longer as duty calls. We heartily and cordially invite all who love God, of every name or order, to come and labor with us for the conversion of sinners, the reclaiming of backsliders, and the comforting and perfecting of the saints. E. COTTON.

Michigan Conference.

The third quarterly meeting of the eastern district of Michigan will be held at the school-house, at Baker's Corner's, Berlin, St. Clair Co., commencing Thursday evening, Feb. 10th, and continuing over Lord's day. Those coming by R. R. will connect at Ridgeway, on the Grand Trunk R. R. with the Mich. Air Line R. R. for Armada Station, where teams will be in attendance to convey friends to Baker's Corners.

JOHN M. SNOOK.

Notice.

A protracted meeting at Manchester, N. H., is appointed to commence Sunday, Feb. 6th, and probably to continue every evening through the week. We cordially and heartily invite all of God's children, of whatever name or order, to come and labor for the conversion of sinners, the reclaiming of backsliders, the comforting and perfecting of the saints. Come with the love of God burning in your hearts, and work in this glorious cause. E. COTTON.

Notice.

The second quarterly session of the New Hampshire State Conference will be held, the Lord willing, at Loudon Ridge, to commence Thursday, Feb. 24th, at ten o'clock A. M., and hold over the following Sabbath. Bro. J. Couch and other faithful laborers are expected to attend. May the Lord greatly bless. T. W. PIPER.

Notice.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict. L. A. LANG.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Broom Co., N. Y., will commence Friday evening, Feb. 11th, and continue over the Sabbath following. A general invitation is extended to all. By order of the church.

J. W. TAYLOR.

Acknowledgements.

I gratefully acknowledge the receipt of the following timely aid: Sr. Eliza Ide, Ramway, N. J., $10.00. Eld. B. P. Stevens, South Butler, N. Y., $5.00. $2.00 from friends, by the hand of Bro. William Morrell, New London, N. Y. Four barrels of vegetables, from friends of South Butler, N. Y. Also, one barrel of apples from Bro. D. Otis, North Wolcott, N. Y. MRS. C. B. TURNER.

Syracuse, Feb. 2d, 1870.

Notice

For the benefit of those who desire information concerning the Resuscitator. All letters should be directed to Munger & Weaver, Springfield, Mass., Drawer 81. Also those who got the books printed in German, can change them by sending them to Springfield, as above. H. MUNGER.

Notice.

Advent meetings in Meriden, Ct., will be held in Circle Hall, on Colony Street, instead of Central Hall, as heretofore. All communications concerning church matters should be directed to E. J. WHITEHEAD, West Meriden, Conn., Box. 4.

☞ To Preaching Brethren.

☞ The Committee for procuring preachers for Worcester, Mass., for the year 1870, are as follows:—H. M. Blackmer, Willard M. Hall, Willard G. Ruggles, to whom all communications must be addressed.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. EGGLESTON.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. THOMAS J. SPINNEY.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with N. MCCULLOCK, 4 Eagle Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ Brethren wishing to preach in South Berwick (Great Works), Me., will please correspond with Bro. Harrison Dow, Cor. Sec.

☞ Brethren wishing to preach in Vernon, Vt., will please correspond with J. C. Allen.

☞ AUGUSTUS E. SHOW, 1215 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Those wishing to correspond with the Beers Street Church, New Haven, Ct., will address W. F. CARPENTER, 73 State Street, New Haven.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with Richard Hecock.

☞ Brethren wishing to send appointments to Morris, Ct., will please correspond with JOSEPH CURTISS.

WORKS BY I. C. WELLCOME.

A Treatise on Matt. xxiv. and xxv.
Expository and Historical, showing the accurate fulfilment of Christ's predictions to the present time, and what we should expect next. Fifth edition. 150 pages. 25 cts. by mail.

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I. C. WELLCOME, Yarmouth, Me.
FOR SALE AT THIS OFFICE.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, corner of CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.
L. Boutell........Sunday, Feb. 13th
A. Simpson........Sunday, Feb. 20th
H. Munger........Sunday, Feb. 27th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
Geo. A. Streeter........Sunday, Feb. 20th
J. S. White........Sunday, March 6th

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
A. Simpson........Sunday, Feb. 13th

CHELSEA, MASS., (LIBRARY HALL.)
M. Batchelor........Sunday, Feb. 13th
H. Munger........Sabbath, Feb. 20th
S. S. Brewer........Sunday, Feb. 27th
J. Couch........Sunday, March 6th
L. Boutell........Sunday, March 13th
J. S. White........Sunday, March 20th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
S. W. Thurber......Sundays, Feb. 13th, 20th and 27th

Exeter, N. H........Sunday, Feb. 13th
Fayville, Mass........Sunday, Feb. 20th
C. GOODRICH.

Athol, Mass........Sunday, Feb. 20th
L. BOUTELL.

Lowell, Mass........Sunday, Feb. 20th
Loudon Ridge, N. H........Sunday, Feb. 27th
JOHN COUCH.

Lawrence, Mass........Sundays, Feb. 13th and 20th
S. S. BREWER.

Webster, Mass........Thursday evening, Feb. 17th
Worcester, Mass........Friday evening, Feb. 18th
Chelsea........Sabbath, Feb. 20th
Boston, (Lowell Street)........Sabbath, Feb. 27th
Between the two Sabbaths at liberty.
H. MUNGER.

Brimfield, Mass........Sabbath, March 6th
RUFUS BAKER.

Worcester, Mass........Friday, Feb. 12th
New Bedford, Mass........Feb. 13th to 26th
Providence, R. I........March 6th to 10th
Anthony, R. I........March 11th to 14th
New Britain, Conn........March 15th to 25th
F. H. BURBANK.

New Bedford, Mass......Tuesday evening, Feb. 15th
Acushnet........evening, Feb. 17th
Fairhaven, Mass........Sunday, Feb. 20th
W. S. CAMPBELL.

North Adams, Mass........Wed. evening Feb. 9th
Savoy, Mass........Thurs. eve., Feb. 10th
North Adams........Friday evening, Feb. 11th
If these appointments should conflict with others, will the Brn. please inform me immediately?
Z. DUBOIS BAIRD.

Great Falls, N. H........evening, Feb. 15th
Dover, N. H........evening, Feb. 16th
Great Works, South Berwick, Me....evening, Feb. 17th
Hampton, N. H........evening, Feb. 18th
D. M. LEAVITT.
JOHN C. SHOREY.

East Rochester, N. H........Sunday, Feb. 13th
Raccoonborough, N. H........Sunday, Feb. 20th
Rochester Village, N. H........Sunday, Feb. 27th
JOHN & JANE DAVIS.

Bradford, N. H., (Bush meeting-house), Sun., Feb. 13th
C. H. FLETCHER.

Great Falls, N. H........Sunday, Feb. 20th
Manchester, N. H........evenings, Feb. 25th and 26th and Sunday, the 27th.
East Rochester, N. H........Sunday, March 6th
WM. C. STEWART.

Dorchester, N. H., (Town House), Sabbaths, Feb. 13th and 20th.
JOHN H. EVANS.

Dorchester, N. H., (Town House), evening, Feb. 24th and over the Sabbath.
D. M. LEAVITT.
JOHN H. EVANS.

New Durham, N. H., (second division)......Feb. 13th
C. H. WILLEY.
J. T. LIBBY.

Limerick, (Tuft's neighborhood)...Sunday, Feb. 20th
B. S. EMERY.

Warren, N. H., (as Brn. may arrange), Feb. 15th and 16th.
North Haverhill, N. H., (Brick Church) Sun., Feb. 17th
Lake Village, N. H........Feb. 18th
A. ROSS.

Meredith, N. H., (Dolloff Hall)......evening, Feb. 9th and over the following Sabbath.
WM. C. STEWART.

Seabrook, N. H........Sunday, Feb. 13th
Lake Village, N. H........Sunday, Feb. 27th
C. W. SARGENT.

Lake Village, N. H........Sabbath, Feb. 13th
A. A. HOYT.

Goshen, N. H., (where Brn. may appoint), Sunday, Feb. 13th, and through the week.
Bradford, N. H., (Bush meeting-house)......Feb. 20th
Z. T. WOOD.

Lake Village, N. H........Sabbath, Jan. 30th
Manchester, N. H........Tuesday evening, Feb. 8th
Webster, N. H., (Methodist meeting-house), Sabbath, Feb. 13th.
Boscawen, N. H., (Gulf school-house), Sab., Feb. 20th
SIMEON ROBY.

South Sangerville........Feb. 11th to 13th
South Atkinson........Feb. 14th to 16th
Emerson's Mills........Feb. 16th
Machiasport......Feb. 20th, and onward indefinitely.
I. K. LOMBARD.
As I cannot sell my team, I have given up the idea of going west. I. K. L.

Reed meeting-house........Sunday, Feb. 13th
Sabbattusville........Sunday, Feb. 20th
H. S. MITCHELL.

Bridgeport, Ct........Sabbath, Feb. 13th
G. L. TEEPLE.

Manchester, N. H........Sabbath, Feb. 13th
S. S. MOONEY.

Guilford, (Pond school-house, near Davis' Bridge), Feb. 10th and 11th.
Center Harbor, (where Bro. Emery may appoint) evening, Feb. 12th, and over Sunday.
Holderness, (Brick school-house....Feb. 15th and 16th
Lake Village, N. H., (North Church)........Feb. 17th
Meredith Village, where Bro. Lang may appoint, Feb. 18th.
Meredith Centre, Dolliff school-house........Feb. 19th and Sunday.
J. L. CHUTE.

Suncook, N. H........Sunday, Feb. 13th
C. RICHARDSON.

Farmington Village, N. H........Sunday, Feb. 13th
Alton Corner........Sunday, Feb. 20th
H. M. BRYANT.

Watter Village, Ossipee........Sunday, Feb. 13th
Porter Village, Me........Sunday, Feb. 20th
Melvin Village........Sunday, Feb. 27th
T. W. PIPER.

Bristol, Ct......Wednesday evening, Feb. 16th
Plainville........Friday evening, Feb. 18th
Southington, Ct........Sunday, Feb. 20th
New Britain........Tuesday evening, Feb. 22d
Westfield, Mass......Wednesday evening, Feb. 23d
Danielsonville........Friday evening, Feb. 25th and the following Sunday, the 27th.
Bridgeport........Tuesday evening, March 1st
ANNA E. SMITH.

North Springfield, Vt........Sunday, Feb. 13th
Bridgewater, Vt........Sundays, Feb. 20th and 27th
Plymouth, (Union Hall)......evenings, Feb. 22d and 23d
North Springfield, Vt......Sundays, March 6th and 13th
H. F. CARPENTER.

Vernon, Vt........Sunday, Feb. 20th
Scitico, Ct........Sunday, Feb. 27th
A. M. HIGGINS.

North Hyde Park, Vt., (where Bro. Lathrop may appoint), Friday evening, Feb. 18th, and over the following Sabbath.
Whitefield, N. H., Feb. 26th, and during the week following, and will preach, if the brethren wish to have me, evenings and on Sabbath, if they are not supplied.
J. A. CLEAVELAND.

South Vernon, Vt........Sundays, Feb. 20th and 27th
Will Bro. Marrill meet me at the depot, Feb. 18th?
GEO. W. BROWN.

Warren Village, (as Bro. Kyes may arrange), evening, Feb. 17th.
Cabot, Vt........Sundays, Feb. 20th and 27th
Groton, Vt........evening, March 3d through the week, and over the following Sabbath.
North Haverhill, N. H., (as the Brn. arrange), evening, March 9th.
Piermont, N. H., (Town House), evening, March 12th and over the Sabbath, March 13th.
Porter Village, Me......Sabbaths, March 20th and 27th
T. E. LANG, JR.

Richmond, R. I., (Clark's Hall)......Sunday, Feb. 13th
J. T. DIXON.

New York City, (24th Street)........Sabbath, Feb. 13th
Cheshire Street, Ct........Sabbath, Feb. 20th
WM. A. & M. L. DURAND.

Woodstock Valley, Ct........Sabbath, Feb. 20th
P. S. BUTLER.

Nevada, Ohio........Sabbath, Feb. 13th
E. MCCULLOCH.

East Montpelier, Vt., (where Bro. E. E. Morse may appoint), evening, Feb. 15th, and over the Sabbath.
J. A. CLEAVELAND.

New Dover, N. H., (school-house, at the junction of Concord, Loudon and Chichester), Sunday, Feb. 13th. Communion at the close of the afternoon meeting.
JOHN G. HOOK.

☞ I hope to see many of God's dear children at this meeting, as the 13th is my 58th birthday; was born near this place, and twenty-seven years ago commenced preaching just opposite. J. G. H.

Brimfield, Mass........Sabbath, Feb. 13th and continue till Thursday evening.
Bristol, Vt........Sabbath, Feb. 20th and onward until Friday evening.
Addison, Vt., Sabbath, Feb. 27th, and continue through the week, and over the following Sabbath.
T. M. PREBLE.

Waterbury, Ct........Sabbath, Feb. 20th
Tylerville........evening, Feb. 25th
Chester........evening, Feb. 26th
East Haddam........Sabbath, Feb. 27th
G. L. WHITE.

Scitico, Ct........Sunday, Feb. 20th
Warehousepoint........Sunday, Feb. 27th
H. H. DICKINSON.

Kennebunk Depot, Me...evenings, Feb. 10th and 11th
Dover, N. H........Sabbath, Feb. 13th
Wadley's Falls, N. H...evenings, Feb. 15th, 16th, 17th and 18th.
Exeter, N. H........Sabbath, Feb. 20th
ALLEN DAMON.
Those wishing to correspond with me, please write to the place of first appointment. A. D.

South Berwick, Great Works......evening, Feb. 12th and over the Sabbath.
S. HAWKINS.

Starks, Me........Sabbath, Feb. 13th
E. M. HAGGETT.

Mechanic Falls, Me........Sunday, Feb. 13th
Lewiston........Sunday, Feb. 20th
JARED WHITMAN.

Bolton, P. Q. (Page neighborhood), evening, Feb. 12th and over the following Sabbath.
Wayville, Barnston, P. Q., evenings, Feb. 16th, 17th, and 18th.
A full attendance is solicited. CHAS. P. DOW.

point), Thursday evening, Feb. 10th, and over Sunday, the 13th.
J. PINKHAM.

Middlebury, Pa........Feb. 20th
Lyon's District, Steuben Co., N. Y., Wednesday evening, Feb. 23d.
Merchantville, N. Y., Feb. 24th, and over the following Sabbath.
J. W. TAYLOR.

Pittsburgh, Pa........Sunday, Feb. 13th and remain there as long as it shall seem to be duty.
J. WENDELL.

Providence, R. I........Sunday, Feb. 13th
Hartford, (Talcott and Post's Hall), Sunday, Feb. 20th
W. N. PILE.

North Canton, Conn........Sunday, Feb. 13th
S. C. HANCOCK.

Warehouse Point, Ct........Sunday, Feb. 13th
A. M. HIGGINS.

Campton's Corners, (four miles from Edenboro, Pa.), Monday evening, Feb. 14th. Subject, (by request), "*the Devil.*"
Sharps' Corners, Erie Co., Pa., (Methodist church), Feb. 15th and 16th.
Cohocton........Feb. 19th and 20th
C. F. SWEET.

Charlton, Mass........Sunday, Feb. 13th
Brimfield, Mass........evening, Feb. 14th
Holden, Mass........Sunday, Feb. 27th
River Point, R. I........Sunday, March 13th
GEO. A. STREETER.

North Somers, Ct........evening, Feb. 11th
South Windsor, Ct........Sabbath, Feb. 13th
Wallingford, Ct........evening, Feb. 15th
Yalesville, Ct........evening, Feb. 16th
Cheshire Street, Ct........evening, Feb. 17th
Bristol, Ct........evening, Feb. 22d
Collinsville, Ct........evenings, Feb. 23d and 24th
Pleasant Valley, Ct........Sabbath, Feb. 27th
Wrightville, Ct........Sabbath, March 6th
C. H. SWEET.

Lynn, Mass........Sunday, March 6th
Preach and break bread. M. BATCHELOR.

Warner, N. H., (Wm. G. Flanders'), Sabbath, Feb. 13th
D. W. DAVIS.

Collinsville, Ct........Sunday, Feb. 20th to commence a series of protracted meetings.
H. K. FLAGG.

Warehousepoint, Ct........Sunday, Feb. 20th
S. W. BISHOP.

East Haddam, Ct........Sunday, Feb. 13th
Prospect, Ct........Sunday, Feb. 20th
S. WOODRUFF.

Keene, N. H........Sundays, Feb. 13th and 20th
Lynn, Mass........Sunday, Feb. 27th
J. G. SMITH.

Canaan (Chase school-house), Sunday, Feb. 13th, to commence a series of meetings. Those who love to labor for souls, are invited to come and help.
South Holden (days)........Feb. 26th and 27th
Emerson's Mill, Levant........evening, Feb. 24th
Levantville........evening, Feb. 25th
ISRAEL DAMAN.

Hungerford school-house, south of Byersville, Sunday evening, Feb. 13th. D. COGSWELL.

Worcester, Mass........Sunday, Feb. 13th
Westfield, Mass........Sunday, Feb. 20th
Woodstock Valley, Ct........Sunday, Feb. 27th
L. B. POTTER.

Meredith Neck, N. H........Sabbath, Feb. 13th
Meredith, N. H., (Dolloff school-house)......Feb. 20th
N. GLIDDEN.

Kennebunk Depot........Sabbath, Feb. 13th
Blue Point Scarborough, Me........Sabbath, Feb. 20th
Hollis Centre, Me........Sabbath, Feb. 27th
T. P. S. HAMPSON.

East Pownal, Me........Friday evening, Feb. 11th and continue one week, if thought best.
J. T. JORDAN.

Farmington Village, N. H........Sunday, Feb. 13th
East Rochester, N. H........Sunday, Feb. 20th
WM. BODGE.

Wrightville, Ct........Lord's day, Feb. 13th
North Somers, Feb. 20th, through the week, and over Lord's day, the 27th.
If any of the churches between Somers and Boston wish my labors in a protracted effort, write me immediately. A. D. FLAGG.

Waterbury........Sunday, Feb. 12th
☞ No NAME.

WILBRAHAM, MASS.
P. S. Butler........Sabbaths, Feb. 13th and 27th
M. E. Otis........Sabbath, Feb. 20th

SALEM, MASS.
C. E. Barnes........Sundays, Feb. 13th and 20th

SPRINGFIELD, MASS., (Bethel Church.)
W. N. Pile........Sundays, Feb. 27th and March 6th

LAWRENCE, MASS.
J. S. White........Sundays, Feb. 20th and 27th

STONEHAM, MASS.
B. Woodside........Sunday, Feb. 13th
A. Simpson........Sunday, Feb. 27th
S. S. Brewer........Sunday, March 6th

CONCORD, N. H., (CENTRE STREET.)
A. Ross........Sabbaths, Feb. 13th and 20th
C. H. Fletcher......Sabbaths, Feb. 27th and March 6th
J. Couch........Sabbath, March 13th

CONCORD, N. H., (AT THE BETHEL.)
J. Couch........Sunday, Feb. 13th
Communion at the close of the afternoon service.
F. H. Burbank........Sunday, Feb. 27th
Allen Damon........Sabbath, March 6th

HAMPTON, N. H.
Geo. A. Brown........evening, Feb. 9th and onward over the Sabbath, Feb. 13th.
J. G. Smith........Sabbath, March 6th

SEABROOK, N. H.
J. R. Boynton........Sunday, Feb. 20th
A. P. Moore........Sunday, Feb. 27th

PORTSMOUTH, N. H.
Joseph W. White........Sunday, Feb. 13th
D. M. Leavett........Sunday, Feb. 20th
C. Goodrich........Sunday, Feb. 27th
E. S. Moulton........Sundays, March 6th and 13th

BONNY EAGLE, ME.
William Joy........Sunday, Feb. 13th
Jeremiah Hill........Sunday, Feb. 20th

PORTLAND, ME.
Henry Pratt........Sundays, Feb. 13th and 20th

BIDDEFORD, ME.
W. H. Mitchell......Sundays, Feb. 13th, 20th, and 27th

NEW HAVEN, CT., (Beers Street Christian Chapel.)
G. L. Teeple........Sunday, Feb. 6th
Anna E. Smith, of New York........Sunday, Feb. 13th
G. L. Teeple........Sunday, Feb. 20th
B. Hitchcock........Sunday, Feb. 27th

BRISTOL, CT.
G. L. White........Sabbath, Feb. 13th
B. Hitchcock........Sabbath, Feb. 27th

SQUARE POND, CT.
Hiram Munger........Sabbath, Feb. 13th

WEST MERIDEN, CONN.
S. W. Bishop........Sunday, Feb. 13th
Rufus Wendell........Sunday, Feb. 20th
Wm. Stewart........Sunday, March 6th
W. N. Pile........Sunday, March 13th

NEW-BRITAIN, CT.
H. H. Dickinson........Sunday, Feb. 13th
C. H. Sweet........Sunday, Feb. 20th

WOLCOTTVILLE, CT.
B. Hitchcock........Sunday, Feb. 13th
G. L. Teeple........Sunday, Feb. 27th

MINNESOTA.
Winona........Sabbath, March 6th
Utica........March 10th and over the 13th
St. Charles........March 14th and 15th
Castle Rock........March 17th and 20th
Rockford........[illegible]
Forest City........April 1st and over the 3d
Prescott, Wis........April 10th
O. R. FASSETT.

Business.

Letters Received.

L E Hatch, F H Burbank, M A Miller, M McKinstry, E W Huson, F L Knowles, I K Lombard, G Downing, L Reimer, L C McKinstry, J M Norman, M D Avery, A Newcome, E S Mellen, L Boutell, S D Sinclair, S M Bosley, W Dowell, E W Warner, H A King, L R Weaver, J A Cleaveland, C O Chamberlain, A L Adams, I Damman, S Taylor, Wm Sheperd, J D Sheriden, J E Clark, M Otis, J Lyle, Mary, B P Manning, R Johnson, G G Berry, P B W Doyo, J. Blain, C H Fletcher, S S Brewer, W S Campbell, W C Clark, S Tenney, A B Shorey, O R Fassett, F H Bolles, W K Everson.

Cash received for Books and Tracts.

M Grant, $6.61; H L Hastings, $12.34; H Holden, $4.50; C C Dow, 75c; H L Woodard, $1.00; B Knapper, 50c; A M Bancroft, $1.50; H Rude, $1.50; J E Clough, $1.20; J E Gage, $1.00; M A Sparks, 70c; J W Warrman, 75c; A A Stiles, 35c; J E Hastings, 40c; M E Steele, 50c; A Barber, $4.25; G W Burnham, $1.00; J E Wilber, 75c; E Lewis, 50c; T Quinton, 50c; T Smith, $1.50; G A Brenner, $5.00; W Ellis, $1.00; L F Field, 50c; G A A Hoyt, $1.45; B F Beck, 50c; C C Child, 50c; C Patnode, 50c; S Roby, $1.75; J M M Gernerd, 50c; S Leonard, $2.25; M Piery, $1.00; W H Doughty, $1.00; J H Dedman, $1.25; A H Perry, $1.20; J Greene, $1.35; R B Currier, $1.00; L Willey, $1.00; C Patterson, 50c; W N Pile, 50c; P C Child, 44c; G W Ashdown, 35c; R S Johnson, 35c; J W Elliot, $1.00; B Lovell, 50c.

Books and Tracts Sent.

BY MAIL.—M A Spark, Mrs. H Smith, J E Phelps, E A Gardner, J W Warrman, M E Steele, A Barker, U Hertzler, A A Stiles, E E Tranis, J E Wilber, Prof. Shaw, C Corsey, G W Burnham, J S Buringer, E Theophelus, Rev. R A Chester, T Quinter, J Barnes, M C Arbet, H Ziegenfuss, E Lewis, S H Bush, B Burgess, P C Childs, B Martin, S T Nichols, Rev. B F Beck, A A Hoyt, C Patnode, R S Johnson, L F Field, J B S Pillsbury, Wm Ellis, G A Brenner, C Wardy, J M M Gernerd, J Thompson, J Frances, T Angelle, F H Sheldon, R. S. Currier, L Willey, J Green, H E Soule, A H Perry, E H Williams, S Leonard, W H Doughty, G W Ashdown, P C Childs, W F Fahnestock, W N Pile, M W Shoecroft, F A Norris, A W Sibley, H P Wade, J W Elliot, R S Johnson, C Roberts, C Brown, C Dennen, F Corker, A L Beard, J D Sheridan.

BY EXPRESS.—H. Rude, A H Wyman, Geo. Tilley, S Roby, E Phelps, Jr., C W Baker, A Stelling.

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"NO NIGHT THERE."

No night of weariness,
No sleepless eye,
No unknown shadow
Hovering nigh.

No night of sorrow,
With bitter moan,
No mournful lament
Of "left alone."

No night of death,
No farewell tear,
No loved ones parted,
No anxious fear;
But harp, and crown, and song alway,
And bright, eternal, joyous day.

Evening Hours.

BY

E. P. WOODWARD.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccles. 11:6.

"WHAT HAPPENS THEN?"

"There were some curious spiritual experiences connected with his last evenings' adventure, which were working very strongly in his mind. It was borne upon him irresistibly that he had been *dead* since he had seen Helen,—as dead as the son of the widow of Nain before the bier was touched, and he sat up and began to speak. There was an interval between two conscious moments, which appeared to him like a temporary annihilation; and the thoughts it suggested were worrying him with strange perplexities.

He remembered seeing the dark figure on horseback rise in the saddle, and something leap from his hand. He remembered the thrill as he felt the coil settle on his shoulders, and the sudden impulse which led him to fire as he did. With the report of the pistol, all became blank, until he found himself in a strange, bewildered state, groping about for the weapon, which he had a vague consciousness of having dropped. But, according to Abel's account, there must have been an interval of some minutes between these recollections; and he could not help saying, 'Where was the mind, the soul, the thinking principle, all this time?'

A man is stunned by a blow with a stick on the head. He becomes unconscious. Another man gets a harder blow on the head from a bigger stick, and it kills him. Does he become unconscious, too? If so, *when does he come to his consciousness?*

The man who has had a slight, or moderate blow, comes to himself when the immediate shock passes off, and the organs begin to work again, or when a bit of the skull is pried up, if that happens to be broken. Suppose the blow is hard enough to *spoil* the brain, and *stop* the play of the organs, WHAT HAPPENS THEN?

A British captain was struck by a cannonball on the head, just as he was giving an order, at the battle of the Nile. Fifteen months afterwards he was trepanned at Greenwich Hospital, having been insensible all that time. Immediately after the operation, his consciousness returned, and he at once began carrying out the order he was giving when the shot struck him. Suppose he had never been trepanned, when would his intelligence have returned? *When his breath ceased, and his heart stopped beating?*"

—From "the Professor's Story," Atlantic Monthly, Feb. 1861.

The hand of death could scarcely have struck a deeper chill through my heart, than did these words from Prof. Holmes. I was, at the time of reading them, a disbeliever in the Bible. The first feeling of certainty, which always followed any radical change in the theories of life, had passed away, and the cold flood-tide of scepticism was slowly but surely overtaking me. The Refuge was gone, and I knew, unless within myself there was power to overcome death, that my last hope had fled. I had appealed from God to Nature, but Nature was dumb. And while I staggered beneath this weight of doubt and fear, these words entered my soul like the arrow of the avenger, and for the time I sank down as one dead. And so my burden grew heavier each day, till He came and gave me rest and peace.

But they were terrible words. It is very easy to attempt an answer to these momentous questions, but is it the right answer? It is very easy to say, as Helen says further along in the story:

"If I was born out of unconsciousness into infancy with many *family* traits of mind and body, I can believe, from my own reason, even without help from revelation, that I shall be born again out of the unconsciousness of death with my *individual* traits of mind and body;" and a man may be satisfied to build his hopes on this foundation. But, after all, what does it amount to? Suppose you do *believe* this from your own reason, and without help from revelation, what do you *know* about it? Is there any *ground* for your belief? Are the *foundations* all right?

No, they are all wrong. There can be but one conclusion to him who allows his doubts to have their full weight. The same blow that blots out the consciousness for an hour, if applied with sufficient force, would have made that hour *forever*. The quiet forgetfulness of slumber, and the dark vacuity of delirium or fainting, point with shadowy fingers to the silence and unconsciousness of the sleep of death.

This is called a gloomy view of death; a dark and repulsive doctrine. Very likely. The curse of God cannot well be a cause of joy. The penalty of sin is not a pleasant subject. Christians, at least, ought to know that the light and glory of this world departed when sin entered. They ought to know that all the joy there is in life which can abide the storms of time, hangs on the promise of Jesus to come again and raise the dead. And they ought to know that the proof of his power to lift the race from the silence of the grave was only faintly given previous to his own victory over the foe. Then, the "gloomy terrors" of death were for the first time eclipsed—not destroyed—by the radiance of the "King of glory."

Let the gloom of death remain, and fill the sinner with fear. Let him understand that the *only* light that reaches beyond the tomb shines from the cross and sepulchre of our risen Lord. Let him know if he puts aside the historic certainties of Christianity, and accepts the conflicting theories, and vague possibilities of human reason, *that he is adrift*, without rudder or compass, on that dark ocean of doubt, on whose shadowy, silent shores, lie the wrecked and ruined hopes of millions. Let him know that he is *lost*—lost *now*, not hereafter; that he is *now* in the relentless grasp of that foe who will finally close the eyes and stop the pulses forever. Let these terrible facts fill his soul, and then he will have abundant reason to cry, "What shall I do to be saved?" And if the glorious simplicity of God's truth breaks through that night of darkness, and brings joy to the weary heart, there is little danger of his forsaking the Lord that bought him, and turning again to fables. O, watchmen of Zion, cry aloud, and spare not: "Eternal life *through Christ alone*, without money, and without price."

CLEANSED BY BLOOD.

There are many things in the Bible which have a deeper significance than men have ever dreamed. He who formed the earth, has not spoken idle words; and if we fail to understand the whole, we may safely wait for further light, before we charge God with folly. And much that we think is fully understood, has, locked within itself, a world of beauty and grandeur. And when we see all things in the light of the eternal day, then, and then only, shall we begin to comprehend the unsearchable riches hidden in the Word of God.

The men of science have labored long and hard to show the foolishness of God's living words. But the wrath of man has only worked the praise of God. In ways unlooked for, and unsought, Jehovah has vindicated his name, and honored his word.

Perhaps no figure of the Bible has caused more scoffing and reproach than that expressed in the words,—"The blood of Jesus Christ, his Son, cleanseth us from all sin." "What! *blood* a purifier? A monstrous sentiment at best, and none the less absurd!" And even Christians, who knew the cleansing power of that blood, have doubtless failed to see the reason why this figure is used.

Modern science has shown the *cleansing* power of *blood*. Things which *water* would only destroy can be made by *blood*, as white as snow. Look at that mass of dark, dirty sugar. Wash it with water, and you wash it all away, *and all the dirt is left*. But in *blood* there is power to pick up every particle of filth and corruption, and leave only the clear, beautiful sugar.

So with the human heart. The stain of sin has penetrated every fibre and particle. Water will not purify it. All the tears that have fallen since the first cry of anguish rent the air, could never wash out one sin. And the life itself would go out in a vain endeavor to blot out the past by tears of repentance,—*but the sins would be there still.* Blood alone—the blood of Christ—has power to go through the whole mass, and, taking out every sin, leave the heart as pure and spotless as the falling snow.

"THE FEMININE SOUL."

The Feminine Soul, its nature and attributes, with thoughts upon marriage, and friendly hints upon feminine duties, by Elizabeth Strutt. Boston, 1870. H. H. & T. W. Carter, 11 Beacon Street.

If there is within the human body an immortal soul, distinct from, as well as co-operating with, the material organism,—a soul which is the *real man*, and by which, as an internal power, the body was developed, there can be no good reason why we should not admit the claim of a radical difference between souls themselves;—a difference so great as to be best expressed by the words now used to distinguish sex. Those who hold the first opinion, should not shrink from any legitimate conclusion which may result therefrom. The writer of this book has accepted the conclusions, and from them has deduced many practical, common sense views of woman's position and duties, and gives valuable hints in reference to those duties. She takes a view of the matter which is certainly far more in harmony with the Bible, than are the majority of those who have written and spoken on the subject. St. Paul hardly gets his due, however, for inspiration or wisdom, when he gave the reason why woman should not teach. On the whole, laying aside the mysticism of "internal meaning" which abounds, the book will aid in showing men and women their true place with respect to each other and society at large, and thus help maintain the perpetuity of God's order, as opposed to the disorder of modern reform.

E. P. W.

For the World's Crisis.

STAY UP HIS HANDS.

Aaron and Hur stayed up the hands of Moses. Ex. 17: 12. The act of holding up Moses' hands does not look to us as though it would make any difference with the battle; but it seems it did, for when Moses' hands hung down Amalek prevailed. "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed."

There is nothing that gives more life in meetings, than to see the preacher with his hands up, and his heart full of the good word of the Lord pouring it forth with energy and power, full of the Holy Ghost. If the servant of the Lord occupies this position, his congregation will not get to sleep. Such preaching carries conviction to all, when the Spirit gives utterance.

Brethren in the ministry, let us wake up to this more fully; and as we have entered upon a new year, let us see if we cannot do more for the cause of Christ. Says one, I should be glad to do it, but I have to work so hard, I feel but little energy in the cause. I know this is so with many; I also understand something of the feelings of such, for thus it has been with me many times in the past. I have worked with my hands until my strength was well nigh gone, and then harness my horse, and drive from five to fifty miles and preach Saturday evening and over the Sabbath, and back home again, and do a hard week's work, ready to start the next Saturday. No matter what the weather was, you must not disappoint the people. Often you will get a good round "God bless you"; sometimes not so much as that, but always get "Come again." Well, that kind of pay is good, but it don't pay for oats or hay. The blacksmith won't take that kind of scrip. I cannot make change with the merchant with that kind of money.

These things ought not so to be. This is not staying up the hands of God's servants. There is something for the church to do. You want the servants of God to come and preach to you. You say you are praying for God to send some one along. O I am so hungry for the word, I wish some one would happen along and preach to us. Well, we would be glad to do so, but we cannot. Why? you ask. We have no money to pay expenses there and back, and we cannot do it. Now is this right? No, before God it is not. The Lord bless your dear souls, brethren.

I know some brethren, who profess to be looking for the soon coming of Jesus, who are worth from five to fifteen thousand dollars, and they don't give the interest of over one hundred dollars a year for preaching. Now these things ought not so to be. This is not staying up the hands of God's servants. O that there were more Aarons and Hurs in the Lord. I think if there was more closet prayer, and more family altars erected and kept up, there would be more staying up of God's servants, and a greater good accomplished in the land.

May God wake us all up to the great work of saving souls. Many are perishing for the want of the word. It ought to be preached in every school-district. O may the good Lord wake up the people. Jesus is soon coming. Poor sinner, get ready, for the great day of his coming is just at hand. Soon the loud thunders will roar, the fierce lightnings will flash, and oh, how can you stand? God is calling you. Backslider, get ready, or you will be lost. God help us all to stand at our post. I long to see Jesus, and be like him. I shall be satisfied when I awake with his likeness.

J. A. CLEAVELAND.

Marshfield, N. H.

For the World's Crisis.

THE ETERNAL DAY.

"The long, *long* day that is coming so soon."
"And there shall be no night there."—REV. 22: 5.

Night is to our minds a symbol of sorrow, pain, grief, care and unrest. But we are assured that none of those shall find a place in the city that is to come, the final and everlasting abode of all the saints; those who have come out of great tribulation, and have "washed their robes, and made them white in the blood of the Lamb." "And they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

O day of joy! O day of peace! Day in which all who now hunger and thirst after righteousness shall be "filled." O long-expected day, draw near. O glorious "holy city;" our hearts swell with rapture, while by faith we view thy crystal towers, thy jasper walls, thy pearly gates and streets of gold. A city that has no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof. There glide the pellucid waters of life's pure river, overarched by the branches of the tree of life, yielding her fruit every month; and the leaves of the tree are for the healing of the nations.

And shall we indeed be among those who shall "walk in the light of it"? Shall we dwell in the "city that hath foundation"s? Shall we come to Zion with songs, and everlasting joy upon our heads? Shall we there join in the song of the ransomed, in praise of Him who by his own precious blood hath purchased for us a home in those blessed mansions? "Yea, verily," if we "do his commandments," we shall "have right to the tree of life, and may enter in through the gates into the city." Blessed hope; thrice blessed fruition. May we all be partakers of it, and thenceforth know

"No midnight shade, no clouded sun,
But sacred, high, eternal noon."

Francestown, N. H. CARRIE W. BIXBY.

For the World's Crisis.

OUR FATHERS IN THE GOSPEL.

BRO. GRANT:—While reading the experience and work of Lorenzo Dow, one of the acknowledged ministerial fathers of this generation, I was more convinced than ever, that we, as a people, must go back to the old way of conducting our meetings, while we push forward the prophetic light of these days. But few of our brethren lived in Dow's day, and cannot appreciate his labors as I do. In 1817, the work of God began to wane, and Dow and others began to ascertain the cause, at a campmeeting. Hear what he says in his fourth edition, page 446:

"Long preaching was one of the evils. The curse at our campmeetings was preach, preach, throughout the day; in consequence of which, the preachers got a habit of drawing out their sermons to such a length, as almost to weary out all patience. By so doing, all the pious, praying laborers and exhorters were necessarily lying idle. This was a sore evil, that was deeply felt, and produced a multitude of other evils, that would have been hindered, if they had had a privilege to have worked in their own sphere, instead of doing nothing, by being thrown into the background. Thus the prayer-meetings ceased, which is the thermometer of a campmeeting. Long and often preaching killed out the work at campmeeting, as well as on the circuit, which resulted in worn out congregations, and the throats and health of the preachers failing by dozens; the strength of the ministry was strangely wasted by long preaching; unbelief and a disregard for preachers crept in, in consequence of the other working part of the church getting discouraged, and prayer-meetings useless; for preachers cannot do the work of the church, and when they try, the converting power is gone."

At this time, Dow says, "Our mode of meetings underwent a thorough change. Long and tedious exercises were swept away, and new resolutions printed and circulated among the people, which were adopted, as follows: Let the preachers be short and earnest, and a conference meeting follow preaching. Prayers three to five minutes; exhortations the same; two or three appropriate verses sung between other exercises; the whole meeting lasting one and one fourth hours, to one and a half, at the outside. This rule was adopted by the church, and the meetings rose in interest and spirituality, and God began to revive his work in power; thus saving the church from falling into a stupid, lifeless form of godliness, that the opposite course always produces. The old rule holds good, 'Long and often preaching produce long and often sitting in the churches.' The most successful ministers have been those that got the church to work, while the other class do all the work, and the church get the nightmare, or numb palsy."

We, as a people, begin to fall into the same snare that others have, and we must take the same method to get out. Brethren, you all know the hardest place to preach in is where the people you are preaching to know the whole doctrine, and if you don't reach others, your labor is lost, and all you have got is the five dollars, which don't pay, unless some one is blest and strengthened. Don't find fault with me for speaking plainly on a subject so important and true, as I know this to be. The little time left me to work, I shall work on this plan of stimulating the body. We have truth enough and tools a-plenty, but only a few to use them. Poor tools well used will produce more and better work than a whole chest full lying idle. See the reformation going on in different places, under the use of old tools, or errors. This fact is revealed. The church go to work with what tools or light they have. In less than two years you will see the need of a change in managing our meetings, or a death-like state of things will appear, or fanaticism take the lead. Remember this. If I did not feel and see these things, I would not speak and give the warning; but I do see them, and have spoken of them, and quoted our godly ministers' experiences.

Now I will close by giving a little of Dow's poetry, which shows he was a worker in God's vineyard, having grace and experience.

LORENZO'S EARLY EXERCISES.

"O that poor sinners did but know
What I for them do undergo;
From God I'm called to bear the news
To heathen, Gentiles, and the Jews.
Permit me one thing you to tell,
What my poor heart doth often feel;
I've left behind my friends, my all,
Upon poor sinners for to call.
O shall I stop now with my theme?
Can people think it but a dream?
How often times my heart is broke
Because my parents are forsook.
Its now and then I do them see,
Which is a comfort small to me.
But with them soon must part again,
Which gives to my poor heart fresh pain;
But this is not all I undergo;
I have to face cold winds and snow,
And often through the desert ride
To seek my Master's Son a bride.
In sultry globes I often pant,
Riding a distance almost spent.
My money's out, I cannot buy,
Were I to suffer now and die.
In dreary lands, I often thirst,
While passing o'er the parching dust;
The scorching sun beats down so fair,
I long for one sweet breath of air.
Through creeks and rivers, swift and wide,
Both high and low, I have to ride.
* * * * * * * *
The worth of souls lies near my heart,
Which causes me with all to part;
Both parent, brother, sister, all,
Upon poor sinners for to call.
Through savage haunts my courses lay,
When I have traveled all the day,
And sleeping in the woods at night,
To take my rest before the light.
The birds of night begin to prowl,
About my camp the woe doth howl,
But down to rest I take my sleep,
Jehovah me doth safely help."

HIRAM MUNGER.

For the World's Crisis.

"A CROWN LIFE."

There is no Bible truth more plain, encouraging, and comforting to the Christian than this: "that we are the children of God; and if children then heirs; heirs of God, and joint-heirs with Christ." Rom. 8: 16–17. If we are children and heirs, we shall surely inherit something, and that something can be nothing less than a crown of life. James says: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him." Ja. 1: 12. If this be so, some of the other apostles can tell something about it, I think. Well, Paul, what say you on the subject? Paul,—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at *that day;* and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 8.

Now, Peter, will you confirm the testimony of James and Paul? Peter,—Yes, I can assure you, that "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. We need not call for any more testimony on this subject, for "in the mouth of two or three witnesses shall every word be established." Yet St. John gives testimony so beautifully agreeing with the above, I shall be pardoned perhaps for introducing it. Hear the testimony: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

I wish the reader would carefully notice the conditions on which, and when, the crown of life will be given. If we suffer with Christ, we shall be glorified with him. I believe that God tries his children in the furnace of affliction, that he may refine their nature from every principle of sin and corruption, so that when the chief Shepherd shall appear *he* may share with them ["joint-heirs"] his own immortality, and crown them with his eternity.

A. L. ADAMS.

Adamsville, W. Va.

AN IMPORTANT PRINCIPLE.

The church of Christ is of divine origin—founded by Christ in the days of the Cæsars.

I will here lay down one single proposition, sustained by the plainest and most unmistakable declarations of Christ, upon which I rest the whole discussion.

Proposition: If Christ gave no commandment how his churches were to be governed, and his followers disciplined—if he gave no form of church polity for our observance as churches, then it would be heaven daring impiety in man to presume to devise a form of polity, and teach and enjoin it upon christians to observe.

The proof of the above is in the last charge of Christ to his disciples (Matt. 28: 20), "Teaching them to observe all things whatsoever I have commanded you." Here is a specific law; it enjoins the specific class of commands; that class is, all things that Christ himself had commanded, and of course nothing else. This forbade their teaching the commands of Moses or Elias, of Abraham or David, unless Christ had taught them also. It is a fundamental principle of our common law, that where one thing is specified, every other thing is forbidden. The specification of one thing is the exclusion of everything else. This principle is an important one in the civil code; it is well established and admitted throughout the civilized world; nothing could be determined in law without it.—*The Church.*

For the World's Crisis.

WOMAN'S RIGHTS.

MR. EDITOR:—A lady correspondent of the Boston *Cultivator* asks, "What are woman's rights?" As to civil equality, their rights are identical with those of men. My idea of the equality of the sexes is not that they are alike equal in every special particular, but that there is not real equality in difference. Women should have just the same rights before the law, just the same right to security and protection, in all particulars, from the law, that man has. The children of the "bondwoman," says Paul, shall not be heirs of the promise, which is life eternal. Yea, more, woman needs greater security, protection, and freedom, than man; for man's benefit and happiness, she needs much more than he does. For on her freedom, comfort, education, wisdom, and virtue, hang the welfare and prosperity of society.

But if, or because she lives under the same laws that man does; if she is taxed no more, nor other than man, but at *precisely* the same rate on her labor as man, it does not follow that it is necessarily best for her, or for humanity, that she should share with him in political equality. Woman's true, primary function is that of the home, and all the sacred duties that pertain thereto. For these she is specially fitted and organized, mentally and physically. This is peculiarly her sphere. Man's primary function is to do the heavy, hard, out-door and preparatory labor of life. For this he is stronger physically, possesses more war element, and usually a greater amassing and generalizing power of reason; whether inborn or acquired; so indispensable to prevent laws from being mere special legislation.

But exceptional cases often occur. Men may be little adapted to the usual or average work of their sex; and if so, we must charitably tolerate them as dry-goods clerks, ladies' hair-dressers, and pet-dog tenders. On the other hand, women may be unfitted for wives or mothers; or they may be reluctant to accept such offers of matrimony as may happen to be made to them, or circumstances may so determine their destiny that no marriage offer may chance to be made to them, for their acceptance or refusal. And yet, at the same time, whether married or single, they may possess some talents that might illuminate man's generally recognized sphere of action, a sphere which has usually been tabooed to all women." If so, let them be doctors, or lawyers, or painters, or sculptors, or writers, or speakers, or what not; if the fire of genius, burning brightly within their souls, impels them into any line, however unusual to their garb, or to the customs of society.

But I would not overturn all the institutions of society in the country, and reconstruct society from top to bottom on the theory that all women and all men are like the exceptional women and men. Sex is a truly fundamental distinction, equally mental as physical, and, as a general rule, it entails different tastes, duties, lines of conduct, and courses of action. I believe it to be a very pernicious error, which overlooks the true sphere of woman's power, in the precincts of home, in the cradles of her little ones, and attempts through political action the regeneration of the race. That is the mother's peculiar prerogative; a prerogative which she cannot resign or depute; a power which she must exercise either for weal or for woe. And for this cause, do I exceedingly regret that so many of our truly good women, who for their virtues and heroism I love and honor, should have devoted themselves to the advocacy of woman suffrage, mistakingly, as I think; supposing the ballot to be the foundation of all true republican society. With their splendid talents and spotless nobility of soul, what glorious results for womanhood might not their labors secure, if employed in the one only direction, whereby society can be in any degree permanently renovated; that is, by restoring to woman her true sphere—the home sphere. But it is an old adage, that the duties and truths which lie nearest to us, we most often by their very familiarity and closeness overlook and entirely neglect. And doubtless this is the reason why the primary importance of a better education, and a permanent self-sustainable home for every woman, because she is a woman, has been overlooked in the useless attempt to secure the glittering speciousness of political power and equality.

Woman must return to the inheritance and the sphere in which her Maker placed her; she must take up anew the employment which God first allotted to her; and that is to till the garden, take care of and rule her own home. In the beginning her Creator gave her a *garden home*. The home sphere, the care, nurture, and admonition of her children, and her own household, is woman's true sphere.

AURORA C. PHELPS.

Gems.

— All sin is hateful to God; any sin, unless forsaken and forgiven, will destroy the soul; but no sin should render one miserable or despised after it is manifestly repented of and forsaken.

— To be forever watching and thinking of self, even for the purpose of improvement, is hurtful to character. The more we can forget ourselves in efforts for the good and happiness of others, the better it is for us.

— No one loves to tell a tale of scandal but to him who loves to hear it. Learn, then, to rebuke and silence the detracting tongue, by refusing to hear. Never make your ear the grave of another's good name.

— He that will often put this world and the next before him, and look steadfastly at both, will find the latter growing greater and the former less.

— We cannot build too confidently on the merits of Christ as our hope, or think too much of the life of Christ as our example.

— The invitation of the gospel is universal. We ought to make it so, when God has made it so—"whosoever will, let him come."

— When on the cross, the more quietly we lie, the less we feel the nails.

— There is more solid satisfaction in enduring than in enjoying.

— The only rule of life to the christian, and the only safety to the sinner, is in looking unto Jesus.

— There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.

— Gratitude is the music of the heart when its chords are swept by the breezes of kindness.

— The Lord knows all his creatures; but he knows none of them in a way of approbation, but those in whom he sees the reflection of his own image.

— Never was there a saved sinner, who was not a willing saint.

— Put off repentance till to-morrow, and you have a day more to repent of, and a day less to repent in.

— Light is the great source of blessing in the natural world, love in the moral. The excellencies of both are united in the divine nature: God is light, and God is love.

— Each day, though it brings its trouble, brings its help.

— "Drops of rain are small, yet they swell rivers," which will overthrow that house which is "not founded upon the rock; and great is the fall thereof."

— The soldier wastes his strength who fights his shadow.

— Politeness is real kindness kindly expressed.

— Good temper is like a sunny day; it sheds its brightness on everything.

A CRAZY WORLD.—We know not the author of this paragraph, but is it not true? "The world is crazy for show. There is not one perhaps in a thousand who dares fall back on a real, simple self, for power to get through the world, an exact enjoyment as he goes along. There is no end to the aping, to the mimicry, the false airs, and the superficial airs. It requires rare courage, we admit, to live up to one's enlightened convictions in these days. Unless you consent to join in the general cheat, there is no room for you among the great mob of pretenders. If a man dares to live within his means, and is resolute in his purpose not to appear more than he really is, let him be applauded. There is something fresh and invigorating in such an example, and we should honor and uphold such a plan with all the energy in our power."—*Ex.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

OUR BEAUTIFUL HOME.

We are going to our beautiful home,
Where the flowers ever bloom,
And the children ever roam
In their beautiful happy home.

We are going to our beautiful home,
Where the wicked never come,
And the idlers never roam
In our beautiful happy home.

We are going to our beautiful home,
Where the leaves are ever green,
And the flowers are ever seen
In our beautiful happy home.

We are going to our beautiful home,
Where the children all are blest,
And the weary are at rest
In their beautiful happy home.

We are going to our beautiful home,
Where the streets are made of gold,
And new beauties e'er unfold
In our beautiful happy home.

We are going to our beautiful home,
Where all tears are wiped away;
And forever we shall stay
In our beautiful happy home.

We are going to our beautiful home;
O, then come and go along
With our young and happy throng,
To our beautiful happy home.

We are going to our beautiful home,
Where with Jesus we shall reign,
And shall never part again,
In our beautiful happy home.

We are going to that beautiful home—
Promised home of love and flowers,
Lovely home in Eden's bowers—
O, that beautiful happy home!

Peru, Ind. H. H. HALL.

THE LOST LAMBKIN.

Was there ever a sweeter creature than dear little golden-haired Flora Campbell, with her light, fairy footsteps and rosy cheeks, and violet eyes? How lovely she looked, as she bounded over the green braes in the morning, or lingered by the lochside at the quiet gloaming? Her heart was all sunshine, and her thoughts pure and fresh as the flowers she twined in her shining tresses.

It is a beautiful story they tell in Scottish valleys, of a poor idiot, ("innocent," as they call him,) who, when a sunbeam fell athwart his sight, as he sat in church, threw his cloak across it, and the mantle hung upon the shining motes. They tell us that Faith worked the miracle—for Heaven would not disappoint the idiot's trust.

Sweet Flora Campbell! she might have thrown her mantle over the sunbeam; ay, and walked the glittering path with her delicate feet, till she reached the bright heavens above—for her young heart was all faith and hope and charity. She prattled with the flowers, and the streamlets, and the birds: and her clear, ringing voice was heard at day-break, amid the heather, when the shepherds led forth their flocks. Oh, sunny and joyful, and happy as the day is long, was dear little Flora Campbell.

All loved the gentle child—and why should they not? Did not her tender hands bring fresh flowers to the sick wife of Robert, the ploughman? And did not her low voice tremble softly in prayer at the bedside of old Elspie, the blind beggar woman? Oh, who would not love the angel-hearted little maiden?

But where is Flora? Twilight is falling over the mountains, and shutting in the vales, like a grey curtain. One by one, the bright stars steal up into the summer sky, and twinkle amid the fleecy evening clouds. The tinkling sheep-bell sounds nearer and nearer, as the flocks return from their mountain pastures, and the lowing of the kine in the farmyard tells that the labors of the day are over. But where is golden-haired Flora Campbell?

She was not used to linger so long from her grandfather's dwelling—for now the evening meal was spread, and the cottage lamps lighted. The aged man clasped his hands together, and murmured a short prayer, while his daughter, the mother of Flora, looked anxiously out of the window, yearning for her child's return.

But Flora came not.

The shadows crept faster and faster around the valley. The old peasants sat at their cottage doors, and the young men and maidens gathered upon the village green, some to walk, and some to talk of love under the broad chest nut-tree—some to play the pipe, or dance to its merry music, and some to hurl the quoit, or wrestle in the ring.

But all was hushed when Gaffer Campbell came hurriedly from his cottage, inquiring of the villagers if they had seen his grand-child. Yes, indeed, had they.

One had beheld her far up in the mountains, plucking wild flowers, and weaving them into a garland of heather; another had met her in the path to the Moss Glen, sitting by the wayside, and plaiting a willow basket for her grandsire, and a third had received some forest fruit from her hand, as she saw her seated with her basket of flowers, near the head of the loch.

"Ah, we must seek Flora!" cried the youths, "immediately. The dear child—no harm can surely come to her."

"Ah, me! Gaffer Campbell," said a white-haired old shepherd, shaking his head, "I feared something—for the youngest lambkin of my flock was lost to-day, and it is a bad sign, they say."

"Heaven grant that my poor lambkin be safe," said Gaffer Campbell, solemnly.

"Amen!" murmured the white-haired peasant.

The villagers now dispersed in various paths, leading to the mountain, the forest, and the loch; and soon torches gleamed upon the heights, and glimmered among the trees, and flashed brightly over the water. Up and down, along the stream, and through the woods, went the young men, calling upon the name of "Flora, Flora!"

But no Flora answered.

Gaffer Campbell leaned upon his staff, and spoke no word. He could not weep, for a heavy weight was on his heart. But the mother of Flora was loud in her grief. She wept, and beat her breast, and called aloud the name of her child.

The aged pastor now approached. He had heard, at the manse, of Flora's disappearance; for every house had been searched within the hour; and he now came to comfort the bereaved ones. "Fear not, daughter," he said—"Flora will return."

"Ah, she is lost—she is lost to me!" cried the mother.

"He who tempereth the wind to the shorn lamb, will protect our sweet child," answered the old pastor. "Fear not!"

And as the reverend man spoke, the loud barking of a dog was heard from the depths of Moss Glen, and the lights appeared passing quickly down the valley.

"Trust in Heaven!" said the minister—"Let us seek, and we shall find, the child."

With trembling, yet hurried steps, the pastor and Gaffer Campbell took their way to the deep glen. But the mother of Flora passed them, and ran wildly down the narrow path. Louder and louder sounded the bay of the dog from the thick gloom, in which the vale was shrouded.

They reached the brink of a wide ravine or chasm, commonly known as the "Deer's Mouth," and passed near a group of villagers, who, with torches in their hands, were listening eagerly to catch the baying of the hound. Again it came, low and deep, seemingly from the gulf beneath them. They bent their torches over the edge of the precipice, and strove to look down; but all was dark and silent, save the barking of the dog, now quick and sharp.

"We must descend!" cried a young man, pressing forward. "That's Luath's bark, and Luath knows Flora as well as I do. Run, Donald, for ropes!"

A half dozen lads started together, at his bidding, and soon stout ropes were brought and held by strong men, while the youth prepared to descend.

"Take heed, Christie," said the white-haired old shepherd—"Remember the omen, my lad—the youngest lambkin of my flock was lost to-day, and I fear me evil."

"Fear nothing for me, father!" cried the young peasant, swinging himself into the dark gulf from the edge of the rock; while again the loud bark of the dog sounded from the chasm.

Down, down, went the youth was lowered, startling the wild birds from their nests under the cliffs, and brushing the twining ivy leaves from the sides of the rock. At last he reached the bottom, and the noble dog Luath sprang upon him, barking loud and joyfully.

The glare of the torch, which the young man held, flashed around, and lit up every object. There, upon a thick bed of wild heather, lay sweet Flora Campbell, holding in her white arms, and close to her bosom, a young lamb. Christie stooped and gazed at her. She breathed calmly, and he knew that she was sleeping. He glanced at the little lamb, and saw that one of its legs was bandaged with ribbons from the child's hat. Then he looked up, and shouted aloud—"She is safe!"

The shout was echoed so loudly and gladly, that it woke the young maiden from her slumber. She glanced around with a bewildered gaze, and recognized the youth. "Dear Christie," she said, in her sweet simplicity, "I am so glad you have come! Now we will save your father's lamb."

Christie and the villagers soon learned all. How Flora had beheld the young lambkin, where it had fallen, at the bottom of the "Deer's Mouth," and saw that one of its delicate limbs was broken; how she had descended from ledge to ledge, of the rocky side, clinging to the ivy, and thinking not of danger; how she had bound up the lambkin's broken limb with her bonnet ribbons, and held the mute sufferer in her arms; and how, at last, weary with her exertion, she had fallen asleep upon the bed of heather, and slumbered on till Christie's shout awoke her.

Joyful and happy the villagers were, when assured of Flora's safety; and the white-haired peasant, Christie's father, blessed the fair child, and gave to her the little lambkin, which she had rescued. And often afterwards might Flora be seen, bounding over the braes, with her pet frisking beside her. And whenever she appeared, the old villagers would smile, and say—"God bless the bonnie child!"

Oh, there is many and many a "lost lambkin" in the great world, wandered from the path of safety, and sunk in the pitfalls of danger. And are there not, likewise, many dear little "Floras" among the happy ones of society, who will aid in rescuing the stray ones, and binding up their bruised bodies and souls? Shall we not hear, in this or, as our *Ragged School Reporter*, that the happy children of other schools sympathize with our efforts, to better the condition of the poor little "Lost Lambkins" of Society?—*Ragged School Reporter.*

ADVICE TO BOYS AND GIRLS.

1. Respect and obey your parents.
2. Love your brothers and sisters sincerely.
3. Never speak evil of one another.
4. Never strike, lie, nor cheat, nor steal.
5. Be strictly honest, even in the smallest matters.
6. Save everything you can, to give to the objects of benevolence.
7. Do not mock the deaf, the lame, or the blind.
8. Always be respectful to the aged.
9. Keep your clothes neat and clean.
10. Return articles borrowed or found.
11. Avoid the company of bad children.
12. Never wantonly kill a fly or any animal.
13. Do not covet what is not your own.
14. Improve your opportunities for gaining instruction.
15. Avoid low, vulgar, profane, obscene words.
16. Do not find fault with your food.
17. Let your conduct at table be becoming.
18. Be exact in all your dealings and accounts.
19. Have a place for everything, and put everything in its proper place.

NOTHING WINS LIKE LOVE.

The fear of man which birds and most animals feel, is in a great measure caused by our ill treatment of them. We all know that "every kind of beasts, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind." If we always treated them gently—never inflicting upon them needless suffering, or exciting their fears by harsh ways toward them—much of their shyness would disappear. We often see boys creep along carefully, with stones in their hands to throw at harmless birds that are picking up a few crumbs upon the path. What pleasure it can give them to frighten or maim such creatures we cannot imagine. How much pleasanter would be the reflection that by gentle words and actions we have won the love and confidence even of a timid bird.

A BAD MARK.

"I've got a boy for you, sir."

"Glad of it; who is he?" asked the master-workman of a large establishment.

The man told the boy's name and where he lived.

"Don't want him," said the master-workman, "he has got a bad mark."

"A bad mark, sir! What?"

"I meet him every day with a cigar in his mouth. I don't want smokers."

GOOD MANNERS are not learned from arbitrary teachings so much as acquired from habit. They grow upon us by use.

The World's Crisis

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 748. BOSTON, WEDNESDAY, FEBRUARY 16, 1870. VOL. XXX.—NO. 22.

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

PUBLISHING COMMITTEE:
D. MATHEWSON, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKENSON.

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TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SEED-TIME AND HARVEST.

Fret not thyself so sorely, heart of mine,
For that the pain hath roughly broke thy rest,—
That thy wild flowers lie dead upon thy breast,
Whereon the cloud-veiled sun hath ceased to shine.

Fret not that thou art seamed, and scarred, and torn;
That clods are piled where tinted vetches were;
That long worms crawl to light, and brown rifts, bare
Of green and tender grasses, widely yawn.

God's hand is on the plough. So be thou still.
Thou canst not see him, for thine eyes are dim;
But wait in patience, put thy trust in him,—
Give thanks for love, and leave thee to his will.

Ah! in due time the lowering clouds shall rain
Soft drops on my parched furrows; I shall sow
In tears and prayers, and green corn-blades will grow;—
I shall not wish the wild flowers back again.

I shall be glad that I did work and weep—
Be glad, O God, my slumbering soul did wake—
Be glad my stubborn heart did heave and break
Beneath the plough—when angels come to reap.

Be glad, O Father, that my land was tilled,
And sown and watered, in the harvest day—
When thou wilt cast the weeds and tares away,
And when with ripened fruit thy barns are filled.

Keep me my faith, I pray! I cannot see,
And fear to intermeddle with thy work.
Oh, though I wince and fret, I would not shirk
The discipline that is so good for me!

I know that thou wilt make my grief to cease—
Wilt send the cool, soft drops of healing rain,
And make my scarred heart green with springing grain;
That after patient waiting cometh peace.

That after faithful labor I shall rest,
And after weeping have my fill of joy.
Thou breakest down, to build up—not destroy;
Thou doest right, O Lord!—Thou knowest best.

—*Sunday Magazine.*

For the World's Crisis.

EVERLASTING PUNISHMENT.

BY WILLIAM SHELDON.

"These shall go away into everlasting punishment; but the righteous into life eternal."—MATT. 25:46.

The term *kolasis*, rendered punishment, is used in a secondary sense in 1 John 4:18, where it is rendered torment: "*Fear* hath torment"; or as Greenfield's Greek Lexicon defines its secondary meaning: "*apprehension of punishment, torment.*" Fear is not punishment, but a *foreboding* of punishment; so the murderer may have torment, or "apprehension of punishment," while his real punishment is death on the gallows. But the term cannot be used in this secondary sense in the text that speaks of "everlasting punishment," for if it were, it would entirely blot out the sinner's punishment, and substitute in its stead an "everlasting" "apprehension of punishment," which apprehension would not allow the sinner to reach the punishment, the apprehension to precede the punishment being itself "everlasting," making it impossible ever to reach the punishment. It would sound strange to hear the statement, "These shall go away into everlasting apprehension of punishment," or "everlasting fear of punishment." After this examination, all will be willing to let the text read, "Everlasting punishment," and simply inquire, What is the nature of the punishment? which we have already found to be "everlasting destruction," or the "second death"; not punishing, as an everlasting process, but *punishment*, as an everlasting *result.*

Punishment does not always mean one thing. Sometimes whipping is called punishment, sometimes imprisonment, sometimes banishment, and often death is recognized as punishment. So when punishment is threatened, there is nothing in the mere threat of punishment to indicate its nature. We are left to inquire, *How* is he to be punished? When the sinner is threatened with "everlasting punishment," we should inquire, How is he to be punished? And if we find the word of God unanimously deciding that "destruction" and "death,"—the "second death," is their doom, let that settle the question with all.

"The soul that sinneth, it shall *die.*"—Ezek. 18:4. This cannot refer to temporal death, for the sinless saint just as really experiences that as the sinner; besides, it is a death incurred by personal sin here threatened, which is not true of temporal death, which comes if we never sin. The prophet says to sinners, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die?"—Ezek. 18:31. A purification from sin and the obtaining of a new heart, does not ward off the Adamic death; so the death here referred to is not the first death, but a death that will be the sinner's punishment,—the "second death." "Why will ye *die*," when by repenting you may escape such a retribution? "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye *die?*"—Ezek. 33:11.

Here is a death brought to view, to which the sinner is exposed, as a retribution for his sins, which may be warded off by repentance; but repentance cannot keep us from dying the first death; hence, the death that is threatened must be the "second death"; and this agrees with the statement of the Revelator: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21:9. "And death and *hades* were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."—Rev. 20:14, 15. "He that overcometh shall not be hurt of the second death." Rev. 2:11. "On such the second death had no power."—Rev. 20:6.

Here is a death from which the saint will be exempt, but which the sinner must experience as a penalty for his sins. It is not the first death, (1) because the saint shares in that as really as the sinner, and (2) it is called the "second death." Often the cause is used to express the effect, as when Christ said, "I am the resurrection and the life," that is, the cause of it; and, "his commandment is life everlasting," that is, the cause of it; so here the lake of fire is said to be the "second death," that is, the cause of it. Who shall say that God means life when he says death, the very reverse of what he says? If so, may he not mean death when he promises life to the saints? If we reverse his threatenings, why not his promises?

The "second death" must not only be a second infliction of a death of some kind, but the second of its own order; otherwise we have brought to view only the first death of one kind, and the first death of another kind—no "second" about it. The Scriptures specify two kinds of death; literal death, which kills the physical man, and spiritual death, by which men are made "dead in trespasses and sins"; and modern theologians have manufactured a third kind of death, which they style a "death that never dies," which they regard equivalent to eternal life in misery, or endless torment. As no other kinds of death are supposed to exist, it is evident that the "second death" must be a second infliction of one of these three kinds of death. Let us carefully look at each kind.

1. If the death due the sinner for his sins is a "death that never dies," then as that death is denominated the "second death," it must be the second "death that never dies," for a second presupposes a first of the same order. But where shall we find the first "death that never dies"? And as the second is subsequent to the first, the first must end before the second can begin; hence there never could be a second of this kind, as the first would be endless; and it is impossible for a man to die a second time till he escapes from the first death. There cannot be a second "death that never dies," till there has been a first "death that never dies"; and yet a first death of this order has never been found; and if it could be found, it would last so long that the second could never begin. Hence this cannot be the kind of death with which the sinner shall be punished.

2. If the death due the sinner as a penalty for his sins is spiritual death, a death "in trespasses and sins," it follows, inasmuch as the sinner must be punished with the "second death," that there must be a release from the first death of this order before there can be a second infliction of it; and the moment a man is released from a death "in trespasses and sins," he ceases to be a sinner, and is no longer subject to punishment. God never inflicted a death "in trespasses and sins" on man, and never will, for that would be equivalent to compelling him to be a sinner; but man, by transgression, has involved himself in this dilemma contrary to the will of God. This death "in trespasses and sins" is not the penalty for sin, but the state of sin, which renders man deserving of punishment, the punishment itself being different from that for which man is to be punished. The sinner is to be punished for a state of sin, and not with a state of sin.

3. If the death to be inflicted on the sinner as a punishment for his sins is literal death, then, as it is styled "the second death," it must be the second infliction of literal death, and subsequent to the judgment, for there will be no release from the Adamic death till the judgment day. At the judgment, the sentence of the "second death" will be executed upon the sinner, not in the grave, but in the lake of fire; but "the second death hath no power" over the saints, for they "shall not be hurt of the second death." As the first death involves the cessation of life, so must the second; and from that epoch they "shall never see life," but abide under this stroke of Divine wrath.

It is generally believed that Christ suffered to save us from the infliction of the penalty due the transgressor, by becoming the sinner's substitute, with the proviso that the sinner should live out the gospel contract, or not reap the benefit proffered; that he "suffered for sins [not for his own, but for ours] the just for the unjust; that he might bring us to God" (1 Pet. 3:18); that he "bare our sins in his own body on the tree" (1 Pet. 3:18); that "Christ died for our sins" (1 Cor. 15:3); in other words, that Christ volunteered to receive the stroke that the sinner's sins had called for, and allow the sinner to escape, provided he lives out the gospel contract. If this is so, we can easily learn the nature of the death penalty due the sinner hereafter, by learning the nature of Christ's death, as he must have died the very death due the sinner, whether it be a theological or a literal death. We inquire—

1. Did Christ die to save us from the infliction of a theological death, a "death that never dies"? If so, as Christ died the death due the sinner, he must be suffering now, and destined to suffer eternally. But this is not true, for Christ has been "raised" from the death that he experienced, and is now in heaven.

2. Did Christ die to save us from the infliction of the Adamic death? If so, none who believe in Christ could die the first death, which is not true.

3. He died the penalty-death—the death due the sinner for his sins—which in the sinner's case will be the second installment of death; but Christ drank the bitter cup of death for sin without previously dying the Adamic death, but experiences both in one, so he both bears away the keys of death, and drinks the cup of damnation for all who will live out the gospel contract; thus becoming the "first fruits" of immortal life from Adamic death, and also bringing to the sinner a receipt showing that he has also paid the bill of death that his sins had called for. Christ, being holy, and not dying for his own sins, was released from death by the Father, the claims of justice having been met, and there being no moral objection to his living again; but though the sinner dies a death of the same nature at the judgment, he dies in possession of a character that God abhors; and as that character cannot be changed, it remains to all eternity a moral objection to his being released from the penalty-death, as thereby evil would be revived after having been once put out of existence, and that too beyond the judgment, and beings offensive to God be called into existence to annoy the good; and this Divine aversion to sin is the reason why their doom is pronounced endless. God will not release them from the penalty-death inflicted upon them for their own sins, with their sinful characters, as he did his holy Son, who died for the sins of others. The statement of the penalty is, "The soul that sinneth, it shall die"; and death for sin fills the contract without reference to the length of its continuation. But from the fact that God does not intend to revive a race of unholy characters after exterminating them at the judgment, their doom is pronounced eternal—an everlasting death.

We now proceed to assign several reasons why the sinner cannot live eternally:

1. The offers of eternal life to the sinner are *conditional.* If this statement can be demonstrated, the fact will appear that inasmuch as sinners repudiate these conditions, they cannot live eternally. Christ says; "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—John 3:14–15. Here belief in Christ is made a prerequisite to the attainment of eternal life; but the sinner omits to comply with the condition, and therefore must fail to obtain eternal life, for God will never disregard his own conditions. At the sixteenth verse Jesus adds: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here again the obtaining of everlasting life is made to depend on faith in Christ, without which the sinner cannot live forever.

Christ said to his disciples, "He that eateth of this bread shall live forever."—John 6:58. But sinners refuse to eat of that bread in the sense of Christ's explanation, and hence cannot live forever.

Again Jesus testifies: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life."—John 10:27–28. Here the great Shepherd promises eternal life to his sheep, but he nowhere promises it to the goats. Said Jesus, "I am come that ye might have *life*, and that ye might have it more abundantly."—John 10:10. Were we in possession of innate immortality, we should have possessed endless life even if Christ had never come. Christ affirms, "He that believeth on the Son hath everlasting life."—John 3:36. Thus we see again that everlasting life is only for the believer, and not for the unbeliever.

Should it be said that the term "hath" assigns this life to the saint in the present tense, and that it must therefore refer to an immortal life of the soul, we reply that it as strongly denies it to the sinner in the present tense, thus negating their possession of innate immortality. The saint "hath" it deposited in Christ, having a draft on him; agreeing with 1 John 5:11, "God hath given to us eternal life, and this life is *in* his Son." To those who claim that the life here mentioned is simply spiritual life, or religion in the heart, we would say it is called "everlasting" and "eternal"; whereas religion often comes to an end by backsliding, which fact refutes that assumption. Life means life, and "eternal" gives its length. John tells us, "This is the promise that he hath promised us, even eternal life."—John 2:25. The saint possesses eternal life only by "promise," or faith, but religion is actually possessed by him; hence religion, or spiritual life, is not what is meant by eternal life.

Paul gives us this exhortation: "Fight the good fight of faith; lay hold on eternal life" (1 Tim. 6:12); which would be a superfluous admonition, provided we were already in possession of it, either in the sense of an immortal life already possessed by the soul, as claimed by some, or in the sense of spiritual life, as claimed by others. Paul discourses concerning laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—1 Tim. 6:19. Here we learn that as a prerequisite to the securing of eternal life, we must "lay up a good foundation." Sinners fail to do this, and therefore have no title to eternal life. God would not offer man what he already possesses, and append conditions to that offer. A wicked worldling might thus impose on his fellows, but God never acts on such a dishonest principle.

Eternal life is offered to us because we do not possess it, and God kindly tells us how we can come in possession of it, and also when. Said the angel Gabriel to Daniel,—"Many of them that sleep in the dust of the earth shall awake, some to everlasting life." Dan. 12:2. Here we learn that everlasting life is to be received at the resurrection; agreeing with the statement of Christ: "In the world to come *eternal life.*"—Mark 10:30. As the sinner does not comply with the conditions on which eternal life is offered, he cannot live forever, but must die the "second death" at the judgment.

(*To be continued.*)

For the World's Crisis.

THE STILL HOUR.

Hail! precious, silent hour of prayer,
Gift of the source of light and love;
I'll spend thee free from earthly care,
And raise my heart to things above.

Oh, for one beam of light which shone
Around the seer of Patmos' land,
That I may view the eternal throne
Where Jesus sits at God's right hand.

E'en now he's there, the Son of God,
With hands once wounded for my soul;
With side from whence the precious blood
In healing streams did freely roll.

Father, thy grace the ransom found,
By faith I hear the pleading voice;
I may draw near the holy ground,
Though trembling, yet I will rejoice.

No price have I to offer thee,
No plea I bring but utter need;
But Jesus' price and plea for me
Shall make the suppliant free indeed.

Spirit of truth, eternal flame,
Thou dost my earnest prayer inspire,
And seal'st my peace in Jesus' name
With heavenly, sanctifying fire.

O may it ever, ever burn,
Fed from the altar of the skies,
Till Zion's King to earth return,
And bid his waiting ones arise.

Newark, N. J. JOHN LYLE.

For the World's Crisis.

SOME ERRORS CORRECTED.

Some late writers, in their attempts to prove that the 1335 days of Daniel's prophecy should be reckoned from A. D. 538, have, as I shall endeavor to show, fallen into some errors.

It is affirmed that "the Pope could not establish his seat in Rome because the Ostrogoth and Heruli kingdom, in Italy, remained hostile." Here we notice that these two nations, or kingdoms, are spoken of as only one kingdom; yet the same writer calls them the two last kingdoms, or horns, that were plucked up by the roots. How those nations could be only one kingdom and still two kingdoms at the same time, is to me at least as mysterious as the claimed mysteries of the Trinity.

But, after all, it is no difficult task to prove not only that they were two distinct nations, but that they were conquered, or plucked up, at dates quite distant from each other.

The Heruli entered Italy, and overthrew the Western Roman empire, A. D. 476, when Odoacer, their leader, established himself there as king of Italy. Here the kingdom of the Heruli was set up, and the date is so generally known, it is not necessary to quote history to prove it. Odoacer reigned about fourteen years, when Theodoric, general of the Ostrogoths, either with the connivance or consent of the emperor of the east, invaded Italy. Odoacer was vanquished in battle, and fled to Ravenna, where he sustained a siege of three years, when the city being taken by the Goths, Odoacer (the first and last of the Heruli kings who reigned in Italy) was slain, and their kingdom plucked up forever. Thus terminated the short reign of the Heruli in Italy, A. D. 493.—*Universal History of the World*, pp. 370–5. *Guizot's Gibbon's Rome*, vol. 1, p. 534.

Upon the overthrow of the Heruli, Theodoric established the Gothic kingdom in Italy upon its ruins, and bringing in the whole Ostrogothic nation to settle in the conquered kingdom, he reigned supreme from the Alps to Sicily. So it would seem to be clear that if the Heruli kingdom was one of the three horns plucked up by the roots, this work was so effectually accomplished at this date (493), that not a root even was left for other hands to pluck up afterwards.

2. In reference to the hostility shown to the Pope, and the opposition on the part of the Goths to their seating themselves at Rome, we observe that the Popes were not so cramped up by the Gothic kings, after all, as some seem to think. For Theodoric, the first Gothic king of Italy, and who reigned from 493 to 526, is called by Gibbon, Bower, and Von Muller, one of the most tolerant of princes, who praise him for making no distinction between his Catholic and Arian subjects, treating all alike; and though in faith an Arian himself, he always showed a regard for the bishops of Rome, seven of whom occupied the Papal chair during his reign. See Bower's *History of the Popes*, vol. 1, p. 300.

Athalaric, Theodoric's successor, and also an Arian, was so liberal toward the Pope and his Catholic subjects, that Bower says: "Thus did the Arian Goths, though represented by some fanatical writers of those times as enemies to God and his church, prove *better friends to the clergy than any of the Catholic emperors* who had gone before them."—*Ibid*, p. 330.

And from the testimony of Machiavel, an Italian historian, it seems as though he thought that the Popes did not suffer much from the Gothic kings, but rather increased their power during their presence in Italy. He says:—"Theodoric, king of the Goths, fixing his seat at Ravenna, was that which advanced their interest, and made them more considerable in Italy; for there being no other prince left in Rome, the Romans were forced for protection to pay greater allegiance to the Pope."—*Newton on the Prophecies*, vol. 2, p. 125.

3. It is often claimed, or stated in such terms that the impression is given, that the city of Rome was taken from the Goths by Belisarius, Justinian's general, in 538, and the Pope at that time enthroned in the ancient capital. But in this there is evidently a mistake, for Belisarius captured Rome Dec. 10th, 536. (*Gui. Gibbon, p. 36, and Note E. See Note, p. 69.*) Bower, referring to this event, says: "Thus was the city of Rome re-united to the empire, on the tenth of December of the present year, 536, after it had been separated from it threescore years."—*History of the Popes*, vol. 1, p. 344.

4. It is further said that "in 538" the Goths (claimed by some as the third horn of Daniel 7) were plucked up by the roots. Now I am strongly inclined to the opinion that this date, claimed for the plucking up of the Goths, is destitute of any good foundation. Against this assumption I present the following facts:

Witig, or Vitiges, king of the Goths, having lost the city of Rome, and perceiving that the emperor, Justinian, was determined to uproot the whole Gothic nation, assembled the whole military force of his kingdom, and obliged the imperial general, Belisarius, to shut himself up in the city of Rome. Here he was closely besieged by Vitiges, at the head of an army of one hundred and fifty thousand men. According to Gibbon's dates, the siege began in March, 537 (*Gui. Gibbon, vol. 2, p. 36*), and continued for one year and nine days, when the Gothic king having lost one third of his whole army, and learning that one of the imperial generals had landed with another army in Italy, and had taken Rimini, within one day's march of his capital, he raised the siege of Rome, March, 538 (*Ibid, p. 40*), and hastened to the defense of his metropolis.

The war continued through this year, 538, showing that the Goths were not yet plucked up. But in the following year, 539, they came near losing their existence as a nation; for Ravenna, the Gothic capital, was taken by Belisarius, and Vitiges, made a captive, was carried to Constantinople. The Gothic nation being now left without a head, most of their cities and fortresses submitted to the general of Justinian.—*Universal History of the World*, p. 378. *Gui. Gibbon, vol. 2, p. 3.*

But the Goths were saved from utter ruin at this time, for Justinian recalled Belisarius from Italy, to deliver the eastern provinces of his empire from the Persians. Gibbon says: "His abrupt departure revived the courage of the Goths." He also observes: "The jealousy of the Byzantine court had *not* permitted Belisarius to achieve the conquest of Italy."

The Goths now made choice of Totila for their king, and he soon reconquered about all that had been lost in Italy, and in 546 had the good fortune to recover the city of Rome. This goes certainly to prove their existence as a nation, and demonstrates most effectually that the Goths were not yet plucked up; and though our writer says that the "last remains" of this "Gothic horn" were "plucked up in 538," (*Sealed Book of Daniel Opened*, p. 207); yet we think that they kicked altogether too hard in 546 for any one to think that there were no "remains" left. For when Totila had taken Rome, Von Muller says that "the people were driven out; those senators who had not obtained safety in flight, were carried away captives, and the immeasurable circuit of the Roman walls almost leveled with the ground."—*History of the World*, p. 379, *and Gibbon, vol. 2, p. 65.*

Next year, Belisarius, who had been sent again into Italy, recovered Rome (*Gibbon, vol. 2, p. 69*). However, in 548 he was again recalled into the east, and the Goths in his absence retook Rome and recovered all that they had lost. The Pope, being now at Constantinople, appeared before Justinian and implored him to "deliver Italy from the Gothic barbarians." The emperor gathered his forces for the Italian war, and calling in the Lombards, Huns, and other barbarians to his aid, sent them under Narses into Italy.

In July, 552, Totila, the Gothic king, was defeated and slain, and the city of Rome again recovered. Gibbon says: "Justinian once more received the keys of Rome, which under his reign had been five times taken and recovered" (*Ib., p. 69*). But, says Gibbon, "The Gothic war was yet alive."—p. 69. Hardly plucked up yet, but near the end of their race.

The Gothic nobles raised Teja or Teias to the throne. He endeavored to make head against Narses, but was defeated, and perished in battle, with the bravest of the Goths, March, 553. His head was cut off, and "exalted on a spear, proclaimed to the nations that the *Gothic kingdom was no more.*"—*Gibbon, vol. 2, p. 69. Universal History*, p. 379.

Here the kingdom of the Goths having come to an end, being "no more," it certainly was plucked up by the roots. But how it could have been plucked up, even to the "last remains," in 538, and after that date be able to defy the whole power of Justinian, and wage against it an uninterrupted war for fifteen years, we have not yet been able to discover. Others, having "more light upon the prophecies," may think they see how it was accomplished; but the light does not shine clear enough for us to perceive it.

Here we leave the subject for abler pens to discuss; but are firmly persuaded that the above objections, which we have submitted in defense of truth, will stand the test of criticism. J. M. TOZIER.

For the World's Crisis.

"JESUS WEPT."—JNO. 11:35.

Jesus wept! how expressive of his divine mission; how characteristic of his love for a dying world; how beautifully it shows God manifest in the flesh; how touchingly it shows us our duty toward the afflicted.

Jesus wept not for himself, but for fallen, suffering humanity. Jesus' weeping was so deep and affecting it caused the Jews to cry out, "Behold how He loved him"—Lazarus. How sad the picture when Martha meets her Lord; but the picture grows sadder when Mary and the weeping Jews also go out to meet Jesus. "Jesus groaned in the spirit, and was troubled, and said, "Where have ye laid him?" It is now the picture grows the saddest, when the solemn cortege moves slowly toward the rock-chamber where lay a much loved brother held by the iron chain of death.

Now comes the work of might—the power of God manifest in his Son. "Lazarus, come forth! And he that was dead [Lazarus] came forth." Now the picture suddenly grows brighter unto the perfect day, the resurrection morn, when all who sleep in Jesus shall come forth to immortality. The voice of God brought Lazarus from death unto life, and turned their weeping into joy and thanksgiving. "Weeping may endure for a night, but joy cometh in the morning." "The voice of the Lord is powerful; the voice of the Lord is full of majesty." Ps. 29:4.

Weep on, pray on, for the voice of the Lord will be heard once more in the land, calling the sleepers to life immortal, and the living christians to immortality. Watch and pray.

Shinston, W. Virginia. A. L. ADAMS.

For the World's Crisis.

THE CHRISTIAN'S PLATFORM;
OR,
His Standing before God is by Faith.

"Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand."—2 COR. 1:24.

I. The apostles Paul and Peter taught that they did not lord it "over God's heritage," but were "ensamples to the flock." 1 Pet. 5:1–4. God was held as supreme. His word was the ground of faith; the sole platform for the church's standing. Rom. 4th and 10th; Gal. 3:5–9; Heb. 11. "The word of faith" embraces—

II. The passing gospel age, as the time of suffering, of bearing the cross, even unto *death* (vers. 7–10), "always bearing about in the body the dying of the Lord Jesus, . . . knowing that he which raised up the Lord Jesus shall raise up us also, by Jesus." Sin reigns unto death. Hence there is deliverance for the christian only by Jesus, at the resurrection.

III. The promises are not "yea and nay"; vers. 17–19. THE PROMISE points to one way of deliverance. Hence it cannot come by *death*, the end of SIN (Rom. 6:21–23); but must be reached by trust in Him who "raiseth the *dead*" at the opening of "*the day of the Lord.*"—vers. 9 to 14. Were we all up on the plane of apostolic endowment and advancement in the divine life, we should need this final and only deliverance at the resurrection of the just. 1 Cor. 15; 1 Thess. 4:13, 18; Heb. 11:13.

IV. The sealing work of the Spirit, to establish us in Christ, confirms all this "unto the *day of redemption.*"—vers. 20, 23; Eph. 1:4–14; Rom. 8:14–23. This range of truth comes out in the christian's calling (1 Thess. 1:9–10), and the "blessed hope." Titus 2:13.

Thus we have the one mortal state of the christian, the *one* foundation for faith in God, who "raiseth the *dead*"; the *one* way of being sealed by the Holy Spirit. Then this *one* all comprehending range of truth, through this world, and into that which is to come, forms the christian's platform of principles—his rock, on which, by faith, by believing, he stands securely unto "the day of the Lord, the resurrection," into "the likeness of the heavenly." Let any one find the counter creed, from this context, and find the kingdom in this mortal, martyr state—"the gate to glory" by death—the promise "yea and nay" (that is by dying; while yet it remains to be reached by the resurrection, at Christ's coming); and by so dividing the gospel, make sure that no one can consistently believe in it, or stand upon it. Let them do thus, I mean who claim dominion over our faith, and who can afford to destroy the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone, and substitute their schismatic creed. But the God-given ministry ministering the God-given gospel (Gal. 4:11), teaches us all to stand on the *one* platform, in obedient subjection to "the faith of God's elect." Amen.

Montreal, Jan. 18th, 1870. J. B. COOK.

Bro. Grant:—We had a good hearing and good time on Lord's day. The brethren and friends turned out well, and good was done. Some seem to have been offended and turned out of the way; others seem fainting; and all need reviving by drawing nigh to God. I feel encouraged by seeing a little strength. The Roman Council may divide "into *three parts*," and show their ultimate doom. Rev. 16:19. J. B. C.

EXEGETICAL ITEMS.

The printers of our version have smothered an old Saxon word in 1 Tim. 2:9. For "Shame facedness" read "Shame-fastness," a word purely Saxon, and formed like "steadfastness." The Saxon form is scam-fæstnes, from *sceamu*—shame, and *faest*—firm or fast.

Another obsolete Saxon word in our Bible is "earing," which occurs three times in the Pentateuch with a reference to agriculture; viz: Gen. 45:6; Exod. 34:21; Deut. 21:4. What is "earing-time?" Most readers think of the time when the grain begins to ripen in the ear, and in Saxon ear means the head of wheat, while an animal's ear is eare. But this is not the meaning of "earing-time." It comes from the Saxon word *erian*—to plow, or *ered*—plowed. "Earing-time" is plowing-time, and "a valley neither eared nor sown" is one that has been neither plowed nor sown.

The preacher says: "The words of the wise [are] as goads, and as nails fastened [by] the master of assemblies, [which] are given from one shepherd." The second clause of the verse is often quoted, but what does it mean? Did the moderator or chairman of Hebrew assemblies keep order by "punching heads" in that style? Sharpe, in his revision of the authorized version, translates it thus: "The words of the wise are as goads, and as stakes fastened by the owners of the flocks, when they are given up by a shepherd." This makes better sense, and does not bring in chairmen of meetings between the ox driver's goad and the shepherd.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."—1 Tim. 5:17. This is a stock text in defense of Presbyterian order. It divides the presbyters of the church into three classes, (1) elders who neither ruled nor preached; (2) elders who ruled and did not teach or preach; (3) elders who both ruled, preached and taught. Everything in controversy turns upon the duties of the second class. The word "ruling" is in Greek *procstos* and means "standing forth." It occurs elsewhere, as in Rom. 12:8, "He that ruleth, [let him do it] with diligence." Our translators seem to take it as implying the management of church business and the administration of church discipline. In classic Greek it certainly sometimes has such a meaning, but no passage in the New Testament fixes that sense upon it.

Justin Martyr (who died A. D. 165) in his "First Apology," describes the weekly worship of the primitive christians. He says (cap. 57): "When the reader has ceased, the president verbally instructs and exhorts." Again: "The president offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen." Again: "What is collected is deposited with the president, who succors the orphans and widows." Again (cap. 65): "There is then brought to the president of the brethren bread and a cup of wine mixed with water, and, he taking them, gives praise and glory to the Father of the universe, and offers thanks at considerable length," etc. These extracts show the true sense of *procstos.* He was the presiding officer of a christian assembly, while the worship of God was celebrated, and took part in the instruction of the christian people. "Let the elders that preside well," etc., is Paul's meaning.—*Ex.*

For the World's Crisis.

CHRISTIAN UNION.—No. 2.

The great mission of Jesus Christ and his gospel is, to make the children of men one with him, and also with each other. And wherever the gospel is permitted by the Spirit of God to have its legitimate effects, their God-like work is accomplished. This is always seen in the true convert to the old fashioned pure religion.

This was emphatically so on and after the day of Pentecost. The apostolic religion of that day made them of one heart, and in one place, and they had all things common. And subsequent to this, when the Jewish test of fellowship was brought in to be subscribed to in order to be saved, making circumcision after the manner of Moses the way of salvation, Paul and the rest of the apostles were stirred, much contention ensued, the apostles loyal to Jesus stood stiffly for the unity of Christ's people, gathering in conference up to Jerusalem, and, after discussing the question freely, settled it forever that no wall of partition should be put between Jew and Gentile, or between those saved, because they were all saved the same way, that is, by faith, or by grace through faith. And this is in harmony with the great Teacher, when he prayed that his believing children down to the end of time might be one; that the world might see and know the utility and blessedness of Christ's religion, that seeing this sacred oneness, they might confess that Jesus Christ was the sent of God.

No sight can be more lovely than an exhibition of this christian union and fellowship among those who differ theologically. Christians can and ought to exhibit this real oneness, which, in the very nature of things, is the result of the Spirit of God. Love, joy, peace, with the "new song in my mouth," as you have received the Lord Jesus so walk in him, this would so cement and bind together, that there could be no separation. Then this saying would be drawn from the unbelieving: "See how these disciples love one another." Whatever system of religion does not produce this genuine love and fellowship, may be looked upon with suspicion as not being the christianity of the gospel.

Dear brethren, I heartily pray for a revival and reformation in this direction. Our cause, that of Christ's coming, the resurrection of the dead, and the restitution of the earth to its Eden beauty, is unpopular, but let us who preach and teach the heaven-bought truth, show in all our efforts to promulgate it among those who have not heard the sweet sound of redemption, and Christ's coming, also in all our mingling with our fellow men, this love fellowship, with a kind and teachable spirit, and a great work under God can be accomplished.

Let it first be seen among ourselves in all our intercourse with each other. If we widely differ, do not let us be dogmatical, censorious, or morose; but let us be kind, each esteeming the other better than himself. And when we associate with other denominations, or other believers, as may be our privilege, put yourselves in the best possible condition to do them good by love, fellowship, and good will; then teach them the way of God more perfectly if possible; bring in no tests of christianity not brought in by the great Head of the church, and all will go well; our strength would increase mightily, and truth would prosper gloriously.

And this is to be our future course; the lovers of the Lord's coming are to increase rapidly in the future, if I see aright. They are to be one in spite of the enemy, and while he will, as he has done, try to divide and split us into fragments, our motto must be Union! for in union there is strength. Let the loud sounding echo be heard from east to west, from north to south, We will be one! Christ enjoined it upon us; we will obey. Let it begin with individuals, and go into all our small gatherings; yea, let it reach our large congregations. Bless the Lord!!! all Christ's disciples, rise in the majesty of the word of God, and declare—

"We are one in Christ Jesus wherever we be,
The Jew and the Gentile, the bond and the free."

Followers of God as dear children, bearing family resemblance by our relationship to each other. So mote it be. L. BOUTELL.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 16, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

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TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ S. A. CARPENTER—We cannot send back Nos.

☞ MRS. D. D. LUCE—The $2.50 was credited to J. N. Westfall.

☞ SOME ONE sends us $1.25 from Farmington, N. H., and only wrote this:—"Payable to Geo. T. Adams." Who sent it, and what is it for?

WINSTED DISCUSSION.

Saturday, Feb. 5th, at 8.30 A. M., we left Boston for Winsted, Ct. From Boston to Worcester, we enjoyed the company of Bro. H. L. Hastings, who is a faithful laborer in the Lord, engaged in preaching, and in the publication of books and tracts. His health is good, and his heart strong in faith. Sr. Hastings is now in Tennessee, doing a noble work in spreading light and truth among all classes.

At Hartford depot we met Brn. Sidney Hall, E. McCullock, and S. Woodruff, who are true men in Christ.

At Winsted we received a hearty greeting from many warm friends. It was in this place that we started in the service of the Lord, in Dec. 1842. A sermon in the Methodist meeting-house, from H. A. Chittendon, of Hartford, was the means of our conviction. After hearing him go through with the exposition of the great image, and the four beasts of Daniel, we felt satisfied that the Bible was true. Bro. Ebenezer Washburn was the pastor of the church at that time, and cheerfully let Bro. Chittenden occupy his desk that Sabbath. Previous to that time, our companions were infidels; and our most intimate friend was an atheist.

The sermons of that day accompanied by the Spirit of God, caused us to get on our knees in prayer, and the next Thursday evening we consented to follow the dear Savior, and received the first genuine peace and joy we ever experienced. From that time to the present, we have found Jesus a precious portion, and his service continually growing more and more delightful. O that every one would love and serve him and be happy in this life and for ever.

Our meeting at Camp's Hall, Feb. 6th, was one of special interest and profit. It was heart-cheering to meet and greet so many, with whom we had sung and prayed in other days. They came in from the various surrounding towns, and spoke cheeringly of their prospects for a home in the coming kingdom.

Monday evening, Feb. 7th, we began a discussion with Moses Hull, which was to continue four sessions of two and a half hours each, excepting the first evening, which was two hours; and the last which was three. A great crowd came, and it was said some two hundred could not get into the hall. We discussed the following resolution:

"*Resolved*, That the phenomena of Spiritualism proceed from demons, and not from departed human spirits." Last December, Mr. Hull gave some fifteen lectures in Winsted in support of Spiritualism, and made quite a stir among the people. On this account, they were quite anxious to hear the other side presented. Mr. Hull was very bold in saying we dare not meet him, and published to that effect in the *Banner of Light*.

We published the following in reply:—

To the Editors of the Banner of Light:

DEAR SIRS—In the last *Banner*, Dec. 25th, I find "Jottings from Moses Hull," in which he says: "I despair of getting another discussion with Elder Grant. He has learned that he cannot meet the issue." In relation to this matter, I wish to say, I have had five discussions with Mr. Hull, and, so far from being *afraid* to meet him in debate, my courage increases with every conflict. When he says I "dare not meet him," it makes me feel some as I would to have a boy come out in the street and challenge me for a fight. I would look upon him with pity, if not contempt, and let him go and boast that I "dare not meet him," while he enjoyed his bravo alone.

I would say to Mr. Hull, that "Elder Grant" has yet to learn "that he cannot meet the issue." Trusting in the Lord, he has *no fears*, nor the *least* thought of "backing down." If Mr. Hull really believes what he has said, he has made a mistake in the man.

Boston, Dec. 21, '69. MILES GRANT.

Thus far (Feb. 10th) the results of the discussion have been highly gratifying to the friends of truth. Mr. Hull has taken much pains to impeach the Bible and its Author. Some of his talk was really blasphemous, and should not be tolerated in society. The following are samples of the

SAYINGS OF MOSES HULL

during the discussion at Camp's Hall, West Winsted, Ct., Feb. 7th to the 11th. "Spiritualism is an improvement upon Christianity, as Christianity was upon Judaism." "*Mene, mene, tekel* is written upon Christianity." "Christianity has done its work." "Spiritualism is the new dispensation." "Man has all the attributes of God, and is therefore immortal, omniscient, omnipotent, and infinite." He admitted that all animals, as gnats, mosquitoes, bed-bugs, etc., are a part of God, and "immortal." "Sin is one [illegible] in the road to progress." "There is no [illegible] in the world." "All [illegible] the Christian religion came from the Egyptians." "The gospel of Matthew is a novel, and Jesus is its hero." "The Bible does not teach the resurrection of the dead." "The flesh of Jesus was not raised from the dead." "Spiritualism and the Bible stand together." "Spiritualism is an improvement on Christianity." "Not a good thing in Christianity but that Spiritualists practice." "I love the devil better than the God of the Bible." "The prophet Samuel was a blood-thirsty wretch." "Jehovah is not the infinite God."

Mr. Hull did not say one word in favor of the Bible nor its Author, but made strong efforts to destroy all confidence in either. Such are the fruits of Spiritualism. It is the worst enemy which Christianity has now to encounter.

Friday morning, Feb. 11th. Our discussion closed last evening. The friends of Jesus and the Bible are rejoicing over the results.

Intense interest has been manifested in the debate; and we trust that much good has been accomplished. Mr. Hull has great skill in throwing dust to blind the eyes of the people, and cover up the truth, making error look plausible to those who are not thoroughly posted in the Scriptures. He has good reasoning powers, large language, and is fond of discussion. This is the sixth debate we have had with him, and we feel more than ever satisfied with the results.

BRO. EDWIN BURNHAM.—We learn with sadness that Bro. Edwin Burnham is at home sick. He writes: "Your letter finds me *sick*. I have been sick several long, weary months. My recovery is doubtful. I am able to make no mental effort. God's will be done." Let the friends of Jesus offer earnest prayer that Bro. Burnham may be restored to health, and double usefulness, in the vineyard of the Lord. Bro. Burnham's residence is in Newburyport, Mass.

THE NEW BOOK.—The editors of the new book, to which reference has been made in the Crisis, request the prayers of the saints, that they may be able to prepare a book that shall glorify God, and be instrumental in leading many to embrace the Christ and the blessed hope. Pray that we may have special wisdom to say just what ought to be said, and no more.

CHRISTIAN UNION.—Our readers will find another valuable article in this paper from Bro. Boutell on the subject of "Christian Union." We feel sure that every true christian will say Amen to what Bro. Boutell has written. It is high time that all who intend to be ready to welcome Jesus were awake to this subject.

GOOD ADVICE.

In the February number of *The Christian*, we find some "Words to Preachers," that should have a careful reading by all who preach the gospel. The article contains some excellent points that should be remembered; especially, what is said concerning the "shirt collar," "long breaths," full lungs, managing the gate, and packing sermons.

Here is the article. Please read.

WORDS TO PREACHERS.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not grumble about your pay. If you want more money, go to work and earn it. Let your beard grow. Throw away your cravat. If you do not want to 'break down,' make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine drive-wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder is harmless. Lightning kills. If you have lightning you can afford to thunder. Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time.

Ventilate your meeting room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat sentences, saying, "As I said *before*." If you said it *before*, say something else after. Do not end sentences, passages of Scripture, or quotations with "and so forth;" say what you mean, and stop. Leave out all words that you cannot define. Stop preaching and talk to folks. Come down from your stilted ways and sacred tones, and become "as a little child." Tell stories; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt is worth a bushel of mouldy ideas dug out of mouldier books. Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning, and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins, devotion ends. Look people in the face, and live so you are not afraid of them. Take long breaths. Fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence*ah* with a terrible gasp*ah*, as if you were dying for want of air*ah*, as some good people do*ah*, and so strain their lungs*ah*, and never find it out*ah*, because their friends dare not tell them*ah*, and so leave them to make sport for the Philistines*ah*. Inflate your lungs. It is easier to run a saw-mill with a full pond than with an empty one. Be moderate at first. Hoist the gate a little way. When you are half through, raise it more. When you are nearly done, put on the full head of water. Aim at a mark; hit it! Stop and look where the shot struck; then fire another broadside.

Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise. A pound of feathers is as heavy as a pound of lead, but it will not kill a man as quickly. An ounce bullet will kill quicker than a sack of wool. Do not condense too many words into a few thoughts. Make your discourse proportionate. If your talk is narrow and shallow, do make it short. If it is deep, and strong, the stream may run longer. Do not think every brook is deep, because you cannot see the bottom of it, nor call a man a deep diver because he always brings up mud. Have a clear head, and your words will be clear. Know what you are talking about; then you can make others understand you. Stand for God, if you stand alone. Keep out of the clutches of party hacks, and religious politicians. Preach a straight gospel, and live up to it. Keep your distance from sin. Do not play with edge tools, nor fool with temptations. Look to stars instead of weather-cocks for guidance. Be earnest, but not wild. Keep open ears, and a close mouth. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels, and foot his own bills.

Make few promises. Learn to say no very sweetly. Keep out of debt. Do not let any one owe you more than you are able to lose. Speak to the people like your Master, as they are able to hear. Do not feed bones to babies. Do not abuse people for believing what you once believed yourself. Respect honest convictions. Judge no man. Be patient toward all. Make friends with the children. Be cheerful with the young. Keep clear of gluttony, dyspepsia, and pious grumbling. Remember, each sermon may be the last you shall preach, or your hearers shall listen to. Keep the judgment in view. Please God, and you will please christians. Let others praise you. Live for Christ. Preach the word.

THE INCREASE OF CRIME.

Almost every daily paper brings additional evidence that wicked men and women are rapidly progressing in crime. The state of things is truly alarming. Infidelity too, of the rankest kind, is rapidly spreading through the diabolical influence of Spiritualism. The time has come when men love error better than truth; darkness better than light; vice better than virtue; Satan better than Christ. Says the Chicago *Tribune*:

"Never was Chicago so crime-ridden as just now. A black cloud of terror seems to hang over the city, and our law-abiding citizens with one accord, as if their feelings were connected by some subtile sympathy, apprehend the danger, and cast about them for a remedy. Crime is fearfully on the increase, and assumes a bolder aspect with every succeeding deed. Criminals are literally in possession of the city, and move and act according to their own sweet will. A score of burglaries is a poor night's work; a half-dozen cases of garroting in thecourse of an evening is scarcely worthy of comment."

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

For the World's Crisis.

LOOK OUT FOR TARES.

"But while men slept, his enemy came and sowed tares among the wheat, and went his way."—MATT. 13:25.

Many important truths are taught by our Lord in his parables, recorded in Matt. 13. He points out the danger of those who hear the word of the kingdom, and understand it not; and of the wicked one who catches it away out of the heart. These are way-side hearers. The stony and thorny-ground hearers are likewise fruitless; but the fourth class hear the word and understand it. They are denominated the "good-ground." These bear fruit, from thirty-fold to an hundred. It appears from the second parable in this chapter, that those who sow good seed in the field should not go to sleep, so as to give the enemy the opportunity to come along and sow tares. The apostle exhorts us in 1 Pet. 5:8,—"Be sober, be *vigilant*; BECAUSE your adversary the devil, like a roaring lion, walketh about, seeking whom he may devour." Paul's charge to the elders of the church at Ephesus was, to "take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers; to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20:28–31. Also in Gal. 1:6–10, the apostle says: "I marvel, that ye are so soon removed from him that called you into the grace of Christ unto another gospel. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

The church of God was especially troubled in its early history with Judaizing teachers; and has not been exempt from them even to the present time. Even the Roman Catholic church is a mixture of Judaism, Paganism, and Christianity. The great doctrine of justification by faith, without the works of the law, is hard for mankind to believe. The pride of man leads him to seek to *do* something himself of merit, as a *means* of his salvation; but all such thoughts are dishonoring to God. Christ's blood and righteousness is our *only* hope.

"'Mid flaming worlds in *these* arrayed,
With joy shall I lift up my head."

I am surprised that so many who profess to be looking for the coming of Christ are being entangled in this *yoke* of *bondage*; thinking it necessary to observe the Jewish Sabbath in order to be saved. The apostle Paul understood the ground-work of salvation far better than modern Judaizers, we think. In no instance, in all his epistles, has he said *one word* that it is the duty of the followers of Christ to keep the Sabbath day. But he did say to the Galatians, "Ye observe *days*, and months, and years. I am *afraid* of you, lest I have bestowed upon you *labor in vain*."—Gal. 4:10, 11. In 1 Cor. 15, Paul gives us the gospel, as he says, "By which also ye are SAVED, if ye *keep in memory what I preached unto you*." Not one word is said in this chapter about keeping the *seventh-day Sabbath*. As Paul declared he *kept back nothing* that was profitable (Acts 20:20), it follows that teaching the observance of the *seventh day* is no part of the gospel. God preached the gospel to Abraham four hundred and thirty years *before the law* was given to Moses (Gal. 3); and Abraham believed God, and it was imputed unto him for righteousness. If Abraham could be saved *without* the law of Moses, I think those living in the gospel dispensation can also. It was twenty-five hundred years from creation before the law was given to [illegible], contained in the decalogue. See Ex. 16. The covenant of the law, in the which the ten commandments are especially enjoined, was given four hundred and thirty years after the covenant of promise, that God made with Abraham; and Paul says (Gal. 3:19) that this law-covenant "*was added because of transgressions*, TILL *the seed should come* to whom the promise was made"; that it "was our schoolmaster to bring us unto Christ, that we might be justified by FAITH. But after that faith is come, *we are no* LONGER *under a schoolmaster*." Can any thing be more plain than this language of the apostle, that we are not now under this law-covenant? Moreover, this covenant of the Sabbath was only to be observed by the children of Israel throughout their generations; as also the pot of manna was laid up before the Lord, to be kept for their generations. Ex. 16:32, 33. That the covenant of the law was *especially* the ten commandments, may be learned from Ex. 34:23; Deut. 4:9; 13:9–11. They were written with the finger of God, on two tables of stone. Ex. 31:18. They were deposited in the ark, in the tabernacle, in the most holy place. It (the ark) continued with the Jewish nation till the seventy years' captivity in Babylon commenced; from that point we have no record of it. It is probable that it was destroyed with the temple, by the Chaldeans, or carried by them to Babylon.

About the time of the seventy years' captivity, Jeremiah prophesied of its entire abrogation, and of the new covenant that was to take its place. See Jer. 3:16, and 31:31–35. The new covenant, which is the gospel of Christ, has taken the place of the old covenant; and Christ is the mediator of the new, as Moses was of the old. Paul says the new "was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; *not according* to the covenant that I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant. . . . In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old, *is ready to vanish away*."—Heb. 8:6–9, 13. The new testament and new covenant are synonymous terms. The first covenant was not ratified without blood. "And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you *concerning all these words*."—Ex. 24:6–8. Paul says, "And almost all things are by the law purged with blood; and without shedding of blood is no remission."—Heb. 9:22. Christ's blood is called the blood of the new testament, or covenant. See Matt. 26:28; 1 Cor. 11:25; Heb. 10:29. In the epistle to the Hebrews, Paul points out the superiority of the new covenant over the old in a masterly manner; also its *entire sufficiency* to perfect the people of God, and enable them to stand in the day of judgment without fault.

As there is nothing said in the new covenant about observing the seventh day, we think no one perils his salvation by refusing to keep it. On the contrary, we think the danger lies in seeking to be justified by the law of Moses, rather than by the gospel of Christ. The consequence is, many have already fallen from grace. If salvation is by the law, then Christ has died in vain. But if salvation is through Christ, then we are no longer under the law.

The view entertained by some, that Christ since A. D. 1844 has gone from the outer to the inner heavenly sanctuary, to cleanse it, is in the highest degree absurd. This idea is based upon the assumption that the 2300 days of Dan. 8:14 cover a period of time from B. C. 457 (the date where Bro. Miller commenced it), and must necessarily end A. D. 1844; and as it is declared by the angel to Daniel that then the sanctuary shall be cleansed, therefore the work of cleansing it must commence at that point. Now if B. C. 457 is the correct point from which to reckon the 2300 days of Dan. 8:14, then they must end about A. D. 1844, and the above assumption would be a legitimate conclusion. But as the premises are unsound, such conclusions must necessarily be. Now we are prepared to prove that the 2300 days did not commence B. C. 457, but did commence B. C. 426, and will end in A. D. 1875.

It is very important that the true light should shine out on this important point at the present time, when people are in so much darkness as to the reason of the passing of the time in A. D. 1844. It is an established point in my mind, that the seventy weeks of Dan. 9:24 are connected with the 2300 days of Dan. 8:14; that they are both symbolic periods of time, a day standing for a year; and that the seventy weeks were cut off from the 2300 days upon Daniel' people and holy city, through which period of time the transgression was *restrained* from desolating the Jews, or their city Jerusalem. This restraining commenced in the twelfth of Ahasuerus, B. C. 426, when an effort was made to destroy the whole Jewish nation (see Esther, 3d chap.), and ended in A. D. 65, when the work of their destruction commenced by the Roman army, under Vespasian and Titus. 1810 years more carry us to the cleansing of the sanctuary, which must end, according to this calculation, in A. D. 1875. We are fully satisfied that the sanctuary of Dan. 8:14 cannot be cleansed before that time arrives; and we think any attempt to make the 2300 days end before A. D. 1875 will prove a failure. Under the Jewish economy, the sanctuary, or place of worship was at Jerusalem, in the holy land; but under the Christian dispensation, the sanctuary is throughout the earth, wherever spiritual worshipers are found; and we know from the Scriptures that this earth is to be cleansed from the defilement of sin and the curse, and be filled with the visible brightness of the glory of God. Therefore, it is folly to talk of cleansing the heavenly sanctuary since A. D. 1844, because we think if it needed cleansing, it would have been done before that time. But the earth we know is still defiled, and we believe it will soon be cleansed and restored; then all error and false doctrine will be obliterated. Amen.

L. T. CUNNINGHAM.

☞ Philosophers hold it as a sacred truth, that he who would be happy must place a full value on his time.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRICK, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$434.12
Mary C. Wardwell	1.00
F. A. Sheldon	.25
J. F. Reed	1.00
Mrs. H. Bronson	2.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer* 202, *Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$642.15
Mary C. Wardwell	1.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$14.06
E. G. Higgins	2.50
"Right Hand"	2.50

CASH RECEIVED FOR THE BOOK

TO BE PUBLISHED BY

the Adv. Chris. Conf. of N. A.

C. S. Sherman	$20.00
Benj. Irish	5.00
H. Bailey	10.00
Geo. Tilley (five copies)	10.00
	$45.00

This amount, with the names and places of residence of the donors, has been remitted to the Treasurer of said Conference—Bro. D. MATHEWSON, Sandy Hill, N. Y. G. T. A.

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

Previous acknowledgments	$24.50
S. Bidwell	1.00
Charles F. Soule	.50

PLEDGES.

"Uncle John," Weymouth, Mass......$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

OUR MISSION AT MEMPHIS.

Dear Brethren and Sisters:—We write you at this time, to call your attention to Bro. L. F. Cole's letter from Memphis, dated Jan. 22nd, 1870, and which appeared in the Crisis of Feb. 2nd.

Bro. C. says concerning the schools, "that the Board of Education have withdrawn their support from several of the colored schools, and among others the one of which he has charge; and are very bitter in their feelings to the Mission, as a whole." We know now where we are, so far as finances are concerned. We can no longer look for aid from the Government, or Board of Education, as we have previously.

Now it lies with us to say whether the Mission shall be supported or not. Have you read the appeals of our dear Bro. Cole? If not, read them at once. Can you read those appeals, and your heart remain unmoved? Does the cause of missions, the cause of God, have a place in your heart?

Shall we remain indifferent to the pressing calls of God's servant, while in the mission field? Shall we turn a deaf ear to the calls of the divinely commissioned embassador, when in a state of destitution and want? Shall our dear Bro. and Sr. C., and other faithful missionaries of the dear Redeemer, *starve* for want of bread? Shall we let the mission at Memphis die for the want of financial breath?

O God! thou who always hast been with the faithful missionary of the Cross, do thou move on the hearts of thy faithful stewards to forward to the Treasurer of the A. A. M. Society the requisite means to replenish the treasury, that the pressing wants of our dear Bro. Cole may be *immediately* supplied.

Who will send $100, $50, $25, $10, or $5, and smaller sums, *at once?*

Send it NOW. Do not DEFER.

A. W. SIBLEY, *Sec. A. A. M. Soc'y.*
L. BOUTELL, *Chairman of the Board.*

LETTER FROM SR. E. S. MELLEN.

BRO. GRANT:—We notice in your paper to-day how glad you feel that friends are sending in funds, whereby you can supply reading matter to those who are not able to pay for it. We want to add to your happiness a little, as well as to those who furnish the means, by giving one more proof that the Lord blesses this kind of donation.

We are glad to acknowledge the reception of a free copy of the *Crisis*, *Times*, and *Advent Herald*, at "Clinton Arch Mission," and to know how very valuable they are to the missionaries, your readers must fancy themselves in our position a little while.

Away in New York, comparative strangers, surrounded by crime, and just now by small pox and fever; while scarce a voice is heard in this city to say to us, "Is it well with you?" Are you fed, or warmed, or protected from the merciless landlords, who are ever and anon seen turning poor tenants out on the sidewalk, for non-payment of enormous advance rent?

Such gentle inquiries seldom greet our ears; but when some one does come in, we are reminded again how hard the times are, how the money has all gone out of the market, how sick and destitute some family is, and we are appealed to for help. Ah! we believe it all, we pity and sympathize, but what shall we do? We, too, are realizing the truth of what we hear; our treasury is drained, and the most rigid economy is demanded of us. Still, however small our share is, we are yet willing to divide it, and intend to do so while we have anything left.

Only last evening, as we sat down to tea, a genteel mechanic's wife entered our room, with these words, "Husband cannot possibly get money," and he and all the chilren were hungry for supper, and had none. One of the missionaries took ours from the table, and sent them, finding something else for us, which, if not so good, was made pleasant to us in the thought, that it had been our privilege to "feed the hungry."

In the midst of this kind of life, then, think how we welcome the postman, when he brings us these papers. Now we hear words of cheer, from east and west, and can almost see the familiar faces brought to our remembrance by the names on the pages before us.

Then we carry them to others, hoping what has done us good may be also profitably divided with them. Now there are some, you know, who never feel sure that money spent in the way that you suggest (for papers and tracts) does much good. What do they call much? One soul? Ah, yes! If they could only save just one soul."

To such we would say, that two weeks since, we carried these papers to our sailor meeting, read them what was said about the coming of our Lord Jesus; followed the reading with a few earnest remarks on the subject, and now can count *three* humble, penitent men, who are in sorrow, seeking their risen Lord. These men soon sail to different ports, but they carry with them glad tidings, which they never did before, and they do it at the expense of somebody. Who is it?

Who finds the reading matter, and supplies the missionaries? Matthew tells us in the 25th chapter, that we shall know at the Lord's coming. And who else feels called to go out with this reading matter, and "teach all nations"? They need go no further to find them than the city of New York, where they land more than a thousand per day, of all names and people.

Those who can bear the cross, endure the privations of home and social life, can find here an abundant field. Many are sick and dying now with the prevailing epidemics, who can only be reached by personal effort. Sinners *must* be visited at their homes. Truth *must* be read and spoken to them; prayer-meetings *must* be held from house to house, or the command, 'Go ye out,' etc., is not complied with.

We are doing what we can on the east side of the city, but work increases on our hands; urgent requests come to us from the west side, and we know not which to attend to first. May the Master direct us all in the disposal of our time, labor, means, tracts, papers, and all, and crown these united efforts with the best of success in saving souls, is the prayer of your sister in the work,

E. S. MELLEN.

Rear 169 Allen St., New York, Feb. 1st.

For the World's Crisis.

REPORT
Of the Quarterly Meeting of the U. F. M. Association.

The Union Female Missionary Association held its first quarterly meeting at Meredith Village, N. H., commencing Jan. 5th, 1870, and closing Jan. 9th, 1870. Had several meetings for business. Preaching during the meeting by Sisters E. S. Jennings, M. L. Durand, A. E. Smith, L. M. Stoddard, M. McKinstry, and L. E. Saulpaugh.

The social meetings were very interesting, and though it was a new place, the meetings increased in interest from the beginning. Several outsiders became interested in the truths of the Bible, and we trust good will be the result. (For a full report, see "Woman and her Work.") M. MCKINSTRY, *Sec.*

NOTE.—There are a few brethren and sisters in Meredith Village, whose hearts were encouraged, and who feel a deep interest for the cause in that place; and we trust the way has been opened for more preaching there in the future than there has been in the past, if some of God's humble ones are willing to go there and labor as he directs.

The meeting there has been a benefit to the Association. It was the best meeting it has ever held, and we trust as we continue to meet together at different times as an Association, the meetings will increase in interest and power with God and the people, and do good. M. M.

"THE ECUMENICAL COUNCIL."

FATHER HYACINTHE URGING THE KINGS OF ITALY TO THEIR BLOODY WORK.

He says: "I have wished to avoid the subject of universal empire; but it comes up to-day at the heart of my subject, and I am compelled now to consider it. Universal empire involves pagan war. Its instrument is the sword—the sword of conquest, which never says, Enough; because it is wielded by the fiercest and the most cold-blooded of human passions, the passion for domination. Nebuchadnezzar, king of the Assyrians, having defeated in battle his powerful neighbor the king of the Medes, felt his heart lifted up in himself, and swore by his throne that he would extend his dominion far and wide. He summoned his counsellors and his captains, and held with them in his palace what the Scriptures have so well called 'the mystery of his counsel.' A policy like his has full need of mystery. It shuns the light of day, and no wonder; for the secret of Nebuchadnezzar is no longer a secret. It has passed from empire to empire, from cabinet to cabinet, and it is to-day the object of the scorn and indignation of the whole world. He declared that the thought of his heart was this: 'To subject the whole earth to his sway.'

The secret's out! Mark it; that proud, but foolish thought—to rule the universe. He summons Holofernes, the captain of his host. 'March,' said he, 'against the nations of the west, especially against those who have ventured to disobey my commandments. Seize their strong cities, subdue their kingdoms.' Holofernes obeyed, and his innumerable hosts spread like locusts over the face of the earth. Every where they carried devastation and death, and the terror of Nebuchadnezzar, king of the Assyrians. But lo! in the midst of these nations of slaves, one of those *petty states* on which men had looked down with scorn, and in this petty state a little hamlet, hidden among the hills of Palestine, that had never heard of the splendors of the great principalities of Asia; in the home of her fathers, in sackcloth and ashes, a young widow was mourning her husband and praying to her God. Judith riseth in the name of her imperiled country; armed with her chaste beauty, and her God-given courage, she goes alone into the barbarian camp, and returns not till she brings in her woman's hands—I had almost said virgin hands—the tyrant's head dripping with blood.

All honor to little Judea! What pity if it had become a province of that Assyrian empire with which it was related by so many ties of origin and speech! Without Judea we should be neither Frenchmen nor christians, but only a fraction of the immense agglomeration of nations that made up the Roman empire.

All honor to the *little states!* They were constituted by the hand of God, and I hope in him that he will not suffer them to be destroyed. His providence presides in history, and has placed them between the great states as the negation of universal empire, the pacific obstacles to the shock of their power, the plots of their ambition. The *little states!* They are the representatives of right in its most affecting form—right unarmed and defenseless. The *little states!* They are the radiating centres of the most splendid civilization from the cities of ancient Greece, that gave us an Æschylus and a Sophocles, an Aristides and a Plato, down to those republics of modern Italy, to which we owe the revival of learning."

Here, then, these little states—the Italian states—are encouraged by this Rev. Father to rise like Judith and do their work, for which "they were constituted by the hand of God." Speaking of the fusing together of nations into "vast zones," he says:

"And while they are trying to fuse together kingdoms and nations in the crucibles of this novel alchemy, our pseudo-philosophers stand by and cry out, 'Progress'! I say it is going backward toward the ages of barbarism. I come back to my book, my inspired Bible. Daniel saw them—these giant empires—both in prophecy and in history, and like Saint Peter in trance, he beheld them in the form of beasts. 'In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed, and he wrote the dream and told the sum of the matter. He saw mankind under its most natural image, a vast and surging sea, and darkness was on the face of it, and behold the four winds of heaven were in strife upon 'the great sea.' The prophet watched the storm, and presently there emerged from the billows four monstrous beasts. The first was like a lion, and had wings whereby its wrath might rage from end to end of the earth, with the swiftness of an eagle. Another, like a leopard. It had four heads, and the four quarters of the world bowed down before it. Then came the northern bear, its jaws armed with a triple row of teeth, and Daniel heard a voice saying, 'Arise, devour much flesh'; and while the bear rose to its hideous banquet, there appeared behind it another monster, more hideous and strange than all the rest.' Its teeth and claws were of iron. It did not eat, but mangled with its bloody jaws; it stamped the residue with its feet. Upon its brow it wore an ever-growing horn, the type of brute force; and this horn, the seat likewise of its spiritual pride, had eyes like the eyes of a man, and a blaspheming mouth, speaking great things against righteousness and against God. Cease! cease, ye gloomy visions! I too have beheld you with mine own eyes, not in prophecy, but in history."

This language becomes more emphatic when connected with the letter written to the General of the barefooted Carmelites at Rome. When required to be silent on religious freedom, Father Hyacinthe says:

"I do not hesitate an instant to use a language perverted by dictation, or mutilated by reticency. At the same time, I quit the convent I inhabit, and which, under the new circumstances made for me, becomes to me a prison of the soul. . . . . Therefore, I do protest, as a christian and as a priest, against those doctrines and practices which are called Roman, but which are not christian. . . . I protest, above all, against the sacrilegious perversions of the gospel of the Son of God himself, whereof the spirit and letter are equally trampled under foot by the Pharisaism of the new law. . . . And finally, I appeal to your tribunal, O Lord Jesus! . . . I have the confidence that if men condemn them upon earth, you will approve of them in heaven."

What meaneth this modern seer? Is he not saying to the Garibaldian "red shirts"—to the liberals of those "*little states*," Arise! Do the work that "God hath put into their hearts, to fulfill his will," like Judith of old? And shall it be done? "*They shall burn her with fire*"; "for strong is the Lord God who judgeth her." "Mystery of council"!—Judith 2:2. How perfect the antitype. Seeking, or thinking "to subjugate the whole world." "Mystery, Babylon." "Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us."—Isa. 8:10.

Thus the desire of the church, with the prayers of Fr. Hyacinthe, are crying to "the little states" to arise and do that which "God hath put into their hearts, to fulfill his will." "Then sheathe, thou sword of the Lord, rest, and be still." H. PRATT.

NEWS FROM ALL THE WORLD.

SICK MEN, OVER SEA.

For many years Turkey has been the sole political invalid on the continent. Now we have four European sick men. First, the gentleman at the East in wide trowsers, having numerous wives, but long ill with a chronic complaint. Second, Greece without money, strength or credit, and overrun with brigands, who rob and plunder; close up to the gates of Athens and within sight of the Parthenon and the Acropolis. Third, poor old Spain, whose lustreless crown is now in the second year of its itinerary begging, finding none willing to wear it, since Isabella ran away to Paris with all the jewels it once contained, and which are estimated, in a report thereon, by a committee of the Cortes at ten millions of dollars. (By the way, some think she made a better thing of it leaving Spain than she would to have remained.) Marshal Serrano, as our readers are aware, now runs all that is left of Spain, and Prim, though now out of office, has his little game to play. He is said to be persistent in respect to the boy-king—the Duke of Genoa, or nobody. The nephew of Victor Emanuel, a titular King sixteen years old, would leave Prim the Regent, or real king for five years, and after that he will trust to the chapter of accidents. His wife, a Mexican woman, proud as she is rich, and ambitious as she is beautiful, has firmly resolved, that she and her husband will run the Spanish machine, making herself "every inch a queen" all but in name. That is what makes Spain "a sick man."

Our fourth sick child is Italy. It cannot be denied that this beautiful country, that nominally acknowledges the rule of King Victor, has so far pitifully failed to come up to the expectations of her friends. Since Garibaldi whipped the Austrians and gave Italy to the Italians, she has taken little or no step upwards and onwards. Like her smaller neighbor, Greece, she is ravaged by hordes of brigands, the laws are violated, or openly defied; taxes are increased; while of internal improvements there are none. Bribery and corruption stalk in high places, and it is publicly stated that all manner of crimes are officially winked at, even to assassination, when an adequate object is to be gained.—*N. Y. Express.*

The following, from the N. Y. *Sun*, is very significant. It is entitled

IMPENDING EASTERN CONFLICT.

"It is singular that the growing Eastern question, which now seems to be approaching a serious crisis, should just now excite so much interest in military circles in the United States. But such is the fact. It appears certain that a struggle is impending between the Sultan of Turkey and his vassal, the Khedive of Egypt, to decide whether the latter shall become independent, or whether he shall be deposed and the absolute control of affairs of that rich province again rest with the Sultan.

The Khedive evidently realizes that the struggle is to be one of life or death, for he has for years been earnestly engaged in preparing for the contest. He has not entered upon the war path without taking every possible means to secure success. From England and France he has purchased a large number of the heaviest and most formidable iron-clads now afloat, armed with magnificent artillery, and manned by good sailors and commanded by intelligent and experienced officers, gathered from every service in Europe.

His army has been greatly augmented and thoroughly drilled by competent officers, and armed with the very best breech-loading rifles. These he has ordered from America, and at this moment two large firms are at work day and night in filling his vast orders for repeating guns and cartridges. A large number of small arms have already been sent forward and placed in the hands of the Egyptian infantry

and cavalry. But the latest call he has made upon American assistance to enable him to make a successful fight with his powerful master, has been for veteran officers who have served through our long and severe war. It is understood that several confidential agents of the Viceroy have been for some weeks in our country securing the assistance of a large number of American officers who served on either side during the rebellion, and whose reputations are made. Already a number of ex-general officers have accepted high commands in the Khedive's service, and have sailed for Egypt.

Among the ex-Confederate Generals who have sailed for Cairo to enter upon their important commands are the well-known "old regulars" Sibley, the inventor of the tent of that name, and Loring, one of the Mounted Rifles. Negotiations are going on with many others, and it is likely that fifty or sixty more gentlemen, famed as engineers, artillery, cavalry, and infantry officers, will be *en route* to Egypt, there to reap honors, fame, and fortune in the great Eastern conflict soon to arouse the attention of the world."

"FLAUNTING VICE."

Revolting as is such a revelation of augmenting demoralization in the metropolis of America, as the following presents, it may be best to know the truth, and understand the lesson it teaches.

"One of the, as it would appear, ineffaceable stains that opera bouffe has left in its train is the sanction given to public expositions of indecency. Five years ago, scenes such as were last night transacted in a respectable theatre were confined to the dens and slums of vice. Hid themselves away in cellars, and dark, reeking sailors dance houses. Now vice flaunts its brazen features in the face of society, and society accepts the flaunting in good nature; smiles at vice, in fact; takes her by the hand and strong arm of the law to give her aid and protection in plying her wickedness, and but few dissenting voices are heard. The press either passes the affair over altogether, or treats it in a light, jesting mood, that turns what is really a sad and degrading spectacle into a good joke.

Last year these 'French Balls,' as they are called, were introduced into New York. The public was somewhat startled at first, at the brazen effrontery of the thing, but then they were new and dazzling, and so they were repeated. Repeated, too, under the sanction of the law; for here are big, stalwart policemen, ready at an emergency to quell, as the circular which was circulated last night naively says, 'any attempt at disturbance or lewdness.' For a brief time, all goes well. The throngs of painted courtezans display their charms with a lavishness that becomes disgusting; and clustering around them may be seen the young men about town, loungers, artists, lawyers, gamblers, all mixed together in a heterogeneous mass. Later the champagne begins to have its effect. There is the shriek of a woman—she is wildly drunk, that is all, carry her out. A scuffle now, and a man is led off from the floor, his face a mass of blood. Yells and cat calls are heard from every quarter of the house—some poor intoxicated fool is exhibiting herself to gloating eyes in the mazes of the can-can. And so it goes on, until the revellers, sickened to satiety with their debauchery, slink out into the darkness of the night, the lights are put out, and New York has had another stain placed upon its fair escutcheon.

We would not croak, nor be Puritanical, but exhibitions, such as that of last night, tend more to undermine the moral character, the health, the honesty of our young men than will be imagined upon the first blush. To the unfortunate wretches who whirl by in their gilded finery they are but marts of trade, licensed by law. To the young men they are pitfalls, into which once fallen, return to the sunlight of purity is as impossible as for the painted anonymous who so boldly thrust their indecency into public notice. Three more of these balls are announced to take place, and there are probably lesser ones in contemplation throughout the city. It is the duty of the police, as conservators of public peace and decency, to prevent their occurrence, and save the city from the stinging shame attendant upon them."

C. COLEGROVE.

For the World's Crisis.

NEW TRACT, by Bro. S. S. Brewer.

Dear Brethren and Sisters in Christ:—I propose to print within two weeks from date, if sufficient encouragement is given, TWENTY THOUSAND copies of a new Tract, to be issued under the following title:—

AN EXPOSITION OF PREDICTIONS uttered by our divine Lord and his holy apostles and prophets, showing their fulfillment, demonstrating by evidences of a conclusive nature, that we may expect the *speedy dissolution* of all earthly kingdoms will soon transpire, in harmony with the dealings of Jehovah in all past ages of the church. By S. S. Brewer.

This work will be one of Bro. Brewer's best works, and will serve as a good campaign tract at conference, tent, and campmeetings, as well as all protracted meetings, and meetings in new places. Every pioneer should be supplied with them. Every church should have a supply at their place of worship for distribution. Let every church subscribe at least for ONE HUNDRED copies. Some ought to have ONE THOUSAND copies. There ought to be FORTY THOUSAND copies of this work circulated at once. Terms given next week.

Who will order? As funds are now limited, I shall issue only what can be paid for. If twenty thousand should be ordered, they can be furnished at less than $3.00 per hundred. It will probably contain twenty-four or thirty-two pages, 12mo., and will be printed at one of the best establishments in New England. Address C. W. SARGENT, Box 426, Concord, N. H.

ANOTHER NEW WORK, by Eld. S. S. Brewer, will be issued from the press this week, and will be for sale at the *Crisis* office, and at the *Times* office, Buchanan, Mich. It is entitled AN EXPOSITION, showing the harmony of the SEVEN MESSAGES of the Apocalypse. 48 pages, 12mo. Price by mail, single copy, 15 cents.

This is a work which ought to be in the hands of every Bible student, and especially all who are troubled in regard to the third angel's message, and fear the mark of the beast, and who keep the seventh day instead of the first. Published by C. W. SARGENT, Box 426, Concord, N. H.

From Bro. G. W. Ashdown.

BRO. GRANT:—Having become somewhat acquainted with you through the Crisis, and wishing to form a more thorough acquaintanceship, I wish you to send me a copy of your most excellent paper for six months. You may think it strange for me to call you brother, but I can endorse the glorious doctrines that are set forth in your paper, and, trusting in God, I hope to know more of this despised people.

Four years ago, I was told I had no immortality; that I was a mortal being. I laughed at the idea. I had always believed till then that everybody had an immortal soul. I was also told the Scriptures did not teach it. I also laughed at that, and went to my Bible to confirm my mind of my immortality; but I searched in vain. I found I had none. I also paid strict attendance to the Baptist church, for I was and am now a member of that church. I have studied the Scriptures more diligently since than I ever did before. I saw very plainly that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

Now, brethren, if we have this life which is to come, or, in other words, if we are immortal, how useless were those words used by the apostle Paul to Timothy. If Paul, and Timothy, and the saints of God in those days, were immortal, and could not avoid the life after death, the apostle Paul would not have used the language he did. But Paul knew that no one hath immortality but the King of kings, and Lord of lords, who dwelleth in light that no man can approach.

Port Byron, N. Y. G. W. ASHDOWN.

BRO. A. B. SHOREY writes:—"The Lord has been blessing us since the protracted meeting held by Brn. Couch and Sutherland. Quite a number have started for the kingdom. Yesterday (6th) was a day of refreshing to our little church. Truly the Lord magnified his word, and got to his name glory. Bro. D. M. Leavitt preached to us. Some new ones started. He will remain with us through this week and over next Sunday."

BRO. A. P. HYDE writes from Biddeford, Me.:—"We are having a refreshing time here. Quite a number have started within two weeks. Eleven went forward for prayers last evening. Praise the Lord."

Married.

RIPLEY—ELTON. In Burlington, Conn., Feb. 10th, by Eld. Wm. J. Ripley, EDWIN M. RIPLEY, son of the officiating clergyman, and Miss HELEN E., only daughter of Romeo Elton.

PHILLIPS—DELLING. At the house of the bride's father, Wolcott, N. Y., Jan. 5th, 1870, by W. J. Hobbs, HORACE A. PHILLIPS, and LINA DELLING, both of Wolcott.

Obituaries.

HIGGINS. Fell asleep in Jesus, in Worcester, Mass., Emma L., wife of F. W. Higgins, aged twenty-two years, seven months, twenty-seven days.

Our dear sister was the subject of God's saving grace over four years since. Her faith was strong that her sleep would be but for a very short season, ere she would greet the loved of her fond heart in the land of the living.

Our sister's death was caused by hemorrhage of the lungs. She was a kind, faithful, and affectionate wife and mother. Words of comfort were spoken on the occasion by Bro. M. Batchelor, from John 14: 19,—"Because I live ye shall live also"; words chosen by herself. S. S. BREWER.

HADLEY. Died, in Bradford, N. H., Jan. 7th, 1870, Bro. Thomas Hadley, aged seventy-five years.

Bro. H. experienced religion forty-five years ago, and connected himself with the Christian order. He served as deacon with that people for thirty-nine years. Some eight years since he became convinced that Jesus was soon coming. He was a respected citizen, a faithful christian, a beloved friend and christian brother. He sleeps in Jesus. Services by the writer. C. H. FLETCHER.

BASSFORD. Died, Jan. 24th, 1870, at Thomaston, Conn., of cancer, Sister Alice, wife of Bro. William Bassford, aged forty-seven years.

She was a Christian, faithful in all things. An excellent wife and mother; a kind and sympathizing neighbor, ever ready unto good works to all. Her loss will be deeply felt and mourned by every one. Her sufferings were borne with patient resignation. Her end was peace. Words of Bible hope were spoken by the writer. W. S. CAMPBELL.

EMERY. Died, in Allenstown, Feb. 5th, 1870, of typhoid fever, Bro. Mark Emery, aged fifty-six years.

The sweet remembrance of that godly example, the moral uprightness of his life, and the goodness of his heart toward all with whom he associated, imparted to the bereft ones, in the hour of separation, the consoling reflection that their loss is his eternal gain. An impressive discourse was preached at the funeral by Rev. J. Harvey, of Pittsfield, from Job 19: 25, 26.—*Com.*

SHOREY. Died, in East Rochester, N. H., Jan. 13th, 1870, of typhoid fever, Julina C. Shorey, aged twenty-two years and seven months.

This is the first of our little church that has fallen in death. We miss her prayers, exhortations and songs in our prayer meetings, yet we sorrow not without hope, for she died in hope of a glorious immortality when Jesus comes. The church was comforted by a discourse from D. M. Leavitt. Text, Gen. 3: 19. A. B. SHOREY.

LEAR. Died, in Concord, Dec. 5th, 1869, George A. Lear, aged thirty years.

Bro. George was a great sufferer the last six months of his life; but he bore all with patience, and died with the armor on. He leaves a wife and two small children to mourn his loss. Funeral services attended by Bro. J. Couch.

F. L. KNOWLES.

McINTIRE. Died, in Bath, Feb. 1st, 1870, of consumption, Sister Augusta McIntire, aged thirty-three years and seven months.

Although Sister M. was a great sufferer, she had the blessed hope of the resurrection to comfort her. May the Lord bless the aged mother in this time of affliction. H. D. REED.

FERRIN. Died, in Orange, N. H., Feb. 8th, Otis F., son of Jacob and Ann J. Ferrin, aged two years, four months and twenty-four days.

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep."

J. B. EASTMAN.

DIXON. Died, in South Elliot, Me., Feb. 6th, 1870, Nellie M., daughter of Richard F. and Sarah A. Dixon, aged seven years and nine months.

Words of comfort were spoken to the afflicted by the writer, from Luke 18: 16.

GEO. W. BROWN.

STROUD. Died, at Strawberry Point, Feb. 3d, 1870, Wilton A. Stroud, only child of D. and F. E. Stroud, aged five days.

Services at the house, by the writer.

P. S. W. DEYO.

LARNED. Died, in Webster, Mass., Feb. 7th, Abigail Larned, aged sixty-six years.

Summary of News.

FOREIGN.

Cable News.

PARIS, Feb. 8. M. Rochefort was arrested as he was on the point of entering a political meeting in Rue de Flandre, running from Belleville to La Volette. Although there were great crowds of people present, and mainly of his own partisans, he made no resistance and no appeals to the crowd.

In the Corps Legislatif to-day, M. Keratry, one of the Deputies, demanded to know why Rochefort was not arrested before going to the political meeting, where five thousand people were assembled. It was not necessary that this meeting should have been thus disturbed, and the people who were participating in it aroused to violence. This act of the Government was a provocation to the disturbances which took place.

A member of the Ministry explained that the authorities had refrained from arresting Rochefort at the Chambers to avoid the scandal to which his arrest at such a place would have given rise. He asserted that the friends of Rochefort were prepared to make the demonstration which they had made, and upon this fact the Ministry would rest the responsibility of what had taken place, and the country would judge between the Ministry and the rioters. He said there need be no uneasiness for the people; the Government was animated by the best sentiments toward them.

The Minister of the Interior followed with the assertion that the friends of Rochefort had determined upon a demonstration had Rochefort been arrested at the Chambers.

M. Ollivier praised the conduct of the police in dealing with the disorder. He said they had acted with prudence and humanity.

LONDON, Feb. 8. Another cable, to connect Wales and Rhode Island, is shortly to be laid. The contract for the cable, to cost £800,000 sterling, has just been signed.

PARIS, Feb. 10. The city is tranquil. There is a strong feeling of excitement under the surface, but the ample precautions of Government prevent any manifestation of disorders. It is said that at the beginning of the present trouble the Emperor and his staff, in full uniform, were prepared, if the riot became an insurrection, to join the troops.

Feb. 11. The police authorities profess that they have discovered an extensive conspiracy against the Government, and are actively engaged in searching for the parties implicated. A great number of arrests were made last night and to-day.

It is stated that the editors of the *Marseillaise* and two editors of the *Reveille* were arrested on charges connected with the alleged conspiracy.

A policeman in plain clothes was shot and killed yesterday by a mechanic whom he was endeavoring to arrest in his own house. The man has been taken into custody.

The *La Marseillaise* reappeared to-day and was eagerly bought on the streets. Several citizens were killed during the recent riots and their bodies have been placed in the Morgue, but the police refuse to give any details concerning them.

LONDON, Feb. 10. The Viceroy of Egypt has concluded to send his iron-clads to Constantinople, but will withhold the rifles manufactured for him in Europe.

Feb. 11. The shore end of the India Telegraph Cable, taken out by the Great Eastern, has been landed at Bombay.

MADRID, Feb. 10. The Government has telegraphed to the Spanish Minister at Washington to make treaties of peace with the Republics of South America.

DOMESTIC.

Wiscasset, Me., Feb. 11. The shock of earthquake reported at Richmond on the morning of the 8th, was distinctly felt and heard here. It occurred at four minutes past seven and lasted three seconds.

NAPOLEON, in our judgment, never was more completely master of France than he is at this moment. He is not willing to shed blood. He does not need when the Chambers are with him almost to a man. But if he is provoked, if his lenient and patient policy is persistently misunderstood or misrepresented, he will have no choice but to again reveal himself. He can and he will, if need be, sweep the streets of Paris with grapeshot. He can and he will, if need be, accomplish another *coup d' etat.* The Emperor is trying the people, testing constitutional government. If it is not yet time, or if it is not proving convenient, the Emperor will be encouraged by all the respectable and order-loving citizens of France to resume the reins he has temporarily and tentatively let go. To be compelled to go back to personal government will be a triumph to the Emperor, but a damaging blow to France.—*N. Y. Herald.*

DULL TIMES IN NEW YORK.—A gentleman, who was in New York the present week, states that trade is very dull there this winter in nearly all branches of mercantile business. While at the Custom House on Tuesday last he was told that no vessel had arrived from a foreign port for the forty-eight hours preceding, a circumstance that had not occurred before for the past twenty years. There were at the time nearly one hundred Government inspectors waiting employment in consequence of the small number of vessels arriving.

CARDINAL ANTONELLI'S INSTRUCTIONS.—The following letter from Cardinal Antonelli, the Prime Minister of the Pope of Rome, is taken from the Nicaragua *Gazette* of January 1, 1870. The Cardinal thus writes to the Bishop of Nicaragua:—

We have lately been informed here that an attempt has been made to change the order of things hitherto existing in that republic, by publishing a programme in which are enunciated "freedom of education" and of worship. Both these principles are not only contrary to the laws of God and of the Church, but are in contradiction with the Concordat established between the Holy See and that republic. Although we doubt not that your most illustrious and reverend lordship will do all in your power against maxims so destructive to the Church and to society, still we deem it by no means superfluous to stimulate your well known zeal to see that the clergy, and above all the curates, do their duty. G. CARDINAL ANTONELLI.

Passing Events.

☞ The government has excluded the Papal currency from general circulation in France.

☞ George Peabody died on the fourth of November, and was finally buried three months and four days after his death.

☞ Numerous shocks of earthquake have lately been felt in Calabria, Italy, and the volcano Stromboli is in active eruption.

☞ In accordance with the order of the President prohibiting the exportation of spirits into the District of Alaska and firearms into the islands of St. Paul and St. George, the Secretary of the Treasury has issued a circular of instructions to Collectors of Customs to refuse clearance to all vessels having on board distilled spirits for ports within the territory and collection district of Alaska.

☞ The Ultramontanes are exceedingly bitter against Dr. Dollinger for his letter against the proclamation of the dogma of infallibility. They everywhere denounce him, and in some quarters he is described as anti-christ.

☞ The Prussian Government has military maps of every foot of its territory, so complete that every hill, ravine, brooklet, field and forest is delineated with perfect accuracy. It is a common boast of Prussian military men, that within eight days 848,000 men can be concentrated to the defence of any single point within the kingdom.

☞ The fears that a real riot would ensue on the death of Raspail, and the consequent interment of the radical old legislator in his family tomb at Pere la Chaise, in Paris, created unusual police precautions in Paris for a week.

☞ The question of the abdication of Queen Victoria is again canvassed actively in the highest circles of English society and almost demanded by the masses.

☞ There are now upwards of 10,000 common women in Paris, making about one to every 200 of the population. Of these the city of Paris furnishes not over one third.

☞ The yearly issue of daily papers in London is 80,000,000; of weekly papers, 120,000,000; making a total of 200,000,000.

☞ The Emperor Napoleon owns one-tenth of the landed property in the provinces of Estramadura and Cuenca, in Spain. The Empress also owns the palace of Arteago and other properties. Some curiosity has been excited recently from the fact that the latter palace has been thoroughly refurnished and fitted in great haste.

☞ Numerous Russian agents are reported to be actively at work in the Danubian principalities, and fresh troubles are expected to break out in the spring.

☞ Some curious wit has discovered these little habits of the different nationalities of Bishops at the Ecumenical: The English are always taking out something to eat; the American bishops are retiring to smoke; the French bishops are passing out and talking; the Spanish bishops are in little groups talking their own politics; the Germans are silent and doing nothing.

☞ Baltimore enjoys a sensation which is likely to create a panic among pork eaters, in that city at least. A butcher was arrested a day or two since who had just killed a couple of hogs which were dying with pneumonia, and was about to distribute the infected meat among his customers when he was placed in the lock-up. Investigation proved that he had been in the habit of manufacturing the flesh of diseased hogs and cows into Bologna sausage.

☞ A cable despatch has it that the Ecumenical Council will soon deliberate on the opportuneness of the discussion of the dogma of infallibility. Opportuneness is a nice word. It reveals what is wanted and it unveils the danger.

☞ In the southern part of the province of Naples earthquakes have been so frequent lately that the inhabitants of the rural districts are flying northward.

☞ The King of Prussia declares that so long as he is on the throne of Prussia the death penalty will not be abolished.

☞ Copies of the *Gazette D' Augsbourg* containing a draft of the canon of Papal infallibility were seized and confiscated at the Post Office in Rome.

☞ Trailing arbutus was found in bloom in a pasture in East Princeton on the 7th inst.

☞ A hotel keeper at Munich acknowledged that he had had less trouble with one hundred Americans than with ten Frenchmen.

☞ The Papal authorities have permitted the restoration of horse-racing in Rome.

☞ Garibaldi was at Paris on the day of the great anti-Bonaparte demonstration, but left the same evening for London.

☞ It is asserted on the authority of a Venetian paper, devoted to ecclesiastical reform in the Catholic church, that Pope Pius IX. once belonged to the order of free Masons, having joined it in Philadelphia when he was a Papal Nuncio to this country, and that he continued to be a Mason two years after he became Pope.

☞ It is said there is living in Harrodsburg an old negro woman who is nearly or quite white. She is over one hundred years of age, and during the lapse of a century the black pigment which gave color to her skin has disappeared. Her face, hands, neck and arms are of pearly whiteness, and her hair is snow white, besides having lost much of the kinky appearance which is characteristic of the negro's wool.

☞ The Prince Imperial is to make a long trip through Germany and Prussia, under the guidance of his military instructor, early this year. Napoleon will accompany him a short distance.

☞ The freedmen of Louisiana are fast acquiring land, and cultivating it on their own account.

Notices.

Bro. Hook's Tent.

Bro. Wilfong, of Philadelphia, was brought to Christ through the instrumentality of Bro. J. G. Hook, about two years ago. Before his conversion, he was "a servant of sin" indeed; but for two years has been "a servant of Christ" indeed. He wishes to procure for Bro. H. a tent, as a thank-offering for what the Lord has done for him, and is doing what he can himself for that object; but he needs assistance, and I am authorized to receive contributions from any one I meet in my travels, who may wish to lend a helping hand in the matter. The tent is to be owned by Bro. H., and used as a traveling Bethel, in which perishing sinners may be won to Christ.

Yours in Christ, F. H. BURBANK.

Read This!

To those who intend to build wood tents at Alton Bay, N. H., next season (of which there are some fifty or more who have spoken for lots), I would say that now is the time to send their schedule of the lumber they will want, to Bro. Jeremiah Woodman, Alton, N. H. Be particular to give the size of the tent and kind of lumber. And those who have not arranged for building their tents, and those who do not intend to build their tents themselves, should write to Bro. Joseph Langley, Pittsfield, N. H., or to me at New Durham, N. H., so that arrangements can be made in season. J. G. SMITH.

To the Conn. Brethren.

I am again obliged to postpone my visit to Conn. on account of sickness in my family. This time it must be postponed indefinitely. My wife is now so very low, we have but faint hopes of her recovery. I desire your sympathies and prayers while passing through these dark hours of affliction. C. H. SWEET.

Millville, Mass., Feb. 9th, 1870.

[*Feb. 12th.*—We learn to-day that Sr. Sweet has fallen asleep.—ED.

Notice.

The Advent Christian Quarterly Conf. will meet at the Christian Chapel, at Honeoye Falls, N. Y., Friday evening, Feb. 25th, and continue over the Sabbath. All are invited. Come praying for the blessing of God upon this meeting.

Trains leave Genesee Valley Depot, Rochester, N. Y., for Honeoye Falls, 7-45 A. M. and 4 P. M. Change cars at Rush Junction.

WARREN J. HOBBS.

Notice.

If any church or congregation are desirous to have the Mass. Annual Conference with them in April, please let us know as soon as possible by letter, addressed to S. W. THURBER, Chelsea, Mass.

Dedication.

The new Chapel at Chicopee Falls, Mass., will be dedicated Saturday, Feb. 26th, at 2 P. M.

Protracted Meeting.

The Lord will, there will be a protracted meeting at East Ackworth, to commence March 6th, and hold as long as duty requires. Let there be a rally of the children. Come to work. Preaching by Brn. E. Cotton, T. L. Hall, and others.

T. L. HALL.

Notice.

Bro. Benjamin Saulpaugh, of Goffstown Village, N. H., has been chosen as a steward of the church, to whom friends can send what they feel the Lord would have them, and he will see that it is judiciously used for Bro. Manning's support and comfort. J. G. SMITH.

Conference.

The "Maine Easterly Quarterly Conference" will be held at Frankfort, Me., commencing Thursday, March 10th, 1870, at seven o'clock P. M., and continue over the following Sabbath. All are invited to come and worship with us. The church here love to "entertain strangers." Inquire for Josiah Woodman. F. A. BAKER.

Notice.

There will be a conference at the Cummings' school-house, in Greene, six miles above Lewiston, on the east side of the Androscoggin river, to commence Thursday evening, Feb. 24th, and continue over the following Sabbath. Bro. J. A. Libby and others are expected to preach the word. May the blessing of God attend the effort.

For the brethren, E. M. HAGGETT.

Protracted Meeting.

We shall commence a protracted meeting at Northville, in the town of Newport, N. H., Sunday, Feb. 20th, and probably hold it every evening through the week, and as much longer as duty calls. We heartily and cordially invite all who love God, of every name or order, to come and labor with us for the conversion of sinners, the reclaiming of backsliders, and the comforting and perfecting of the saints. E. COTTON.

Notice.

The second quarterly session of the New Hampshire State Conference will be held, the Lord willing, at Loudon Ridge, to commence Thursday, Feb. 24th, at ten o'clock A. M., and hold over the following Sabbath. Bro. J. Couch and other faithful laborers are expected to attend. May the Lord greatly bless. T. W. PIPER.

Notice.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict. L. A. LANG.

Notice

For the benefit of those who desire information concerning the Resuscitator. All letters should be directed to Munger & Weaver, Springfield, Mass., Drawer 81. Also those who got the books printed in German, can change them by sending them to Springfield, as above. H. MUNGER.

Notice.

Advent meetings in Meriden, Ct., will be held in Circle Hall, on Colony Street, instead of Central Hall, as heretofore. All communications concerning church matters should be directed to E. J. WHITEHEAD, West Meriden, Conn., Box. 4.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. GEORGE E. LEE, Brimfield, Mass.

☞ A short poem, "The Blissful Vision," may be had for 30 cents per dozen, of the author, J. ALBERT LIBBY, West Poland, Maine.

WORKS BY I. C. WELLCOME.

A Treatise on Matt. xxiv. and xxv.
Expository and Historical, showing the accurate fulfilment of Christ's predictions to the present time, and what we should expect next. Fifth edition. 150 pages. 25 cts. by mail.

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The Plan of Redemption.
BY WELLCOME AND GOUD.
A valuable work on the Creation and Fall of Man, the Covenants, Atonement, Redemption, Regeneration, Faith and Hope, Restitution, Reign of Christ, Millennium, True Israel, &c., &c. This work receives great commendation. Third edition. 460 pages. $1.25 by mail.

Israel and the Millennium.
A thorough refutation of Judaism; a valuable exposition of the Scriptures, and clear statement of the Bible doctrine of the Millennium. [illegible]

I. C. WELLCOME, Yarmouth, Me.
FOR SALE AT THIS OFFICE.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.
A. Simpson........Sunday, Feb. 20th
H. Munger........Friday evening, Feb. 25th and over Sunday, Feb. 27th.

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
Geo. A. Streeter........Sunday, Feb. 20th
J. S. White........Sunday, March 6th
J. G. Smith........Sunday, March 13th

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
A. Simpson........Thursday evening, Feb. 17th
Enoch Morrill........Sunday, Feb. 20th
Zina Ford........Sundays, Feb. 27th and March 6th

CHELSEA, MASS., (LIBRARY HALL.)
H. Munger........Sabbath, Feb. 20th
S. S. Brewer........Sunday, Feb. 27th
J. Couch........Sunday, March 6th
L. Boutell........Sunday, March 13th
J. S. White........Sunday, March 20th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
S. W. Thurber......Sundays, Feb. 13th, 20th and 27th

Hartford, Ct........Sabbath, Feb. 20th
MILES GRANT.

Fayville, Mass........Sunday, Feb. 20th
Wakefield, Mass........Sunday, March 6th
Fairhaven, Mass........Sunday, March 13th
C. GOODRICH.

Athol, Mass........Sunday, Feb. 20th
Vernon, Vt........Sunday, Feb. 27th
Manchester, N. H........Sunday, March 6th
L. BOUTELL.

Vernon, Vt........Sunday, Feb. 13th
Hartford, Ct........Sundays, Feb. 27th and March 6th
H. PRATT.

Lowell, Mass........Sunday, Feb. 20th
Loudon Ridge, N. H........Sunday, Feb. 27th
JOHN COUCH.

Webster, Mass........Thursday evening, Feb. 17th
Worcester, Mass........Friday evening, Feb. 18th
Chelsea........Sabbath, Feb. 20th
Boston, (Lowell Street)........Sabbath, Feb. 27th
Between the two Sabbaths at liberty.
H. MUNGER.

Brimfield, Mass........Sabbath, March 6th
RUFUS BAKER.

New Bedford, Mass........Feb. 13th to 26th
Providence, R. I........March 6th to 10th
Anthony, R. I........March 11th to 14th
New Britain, Conn........March 15th to 25th
F. H. BURBANK.

Fairhaven, Mass........Sunday, Feb. 20th
W. S. CAMPBELL.

Raccoonborough, N. H........Sunday, Feb. 20th
Rochester Village, N. H........Sunday, Feb. 27th
JOHN & JANE DAVIS.

West Abington, Mass........Sunday, March 6th
C. E. BARNES.

Charlton, Mass........Sunday, Feb. 20th
Z. FORD.

Wales, Mass., (as Bro. Ainsworth may arrange), evenings, Feb. 18th and 19th, and over Sunday.
E. OWEN.

East Landaff, N. H........Sunday, Feb. 27th
Lake Village, N. H......Tuesday evening, March 1st
E. S. MOULTON.

West Deerfield, N. H........Sunday, Feb. 20th
G. W. RANDALL.

Rochester, N. H., (Village)........Sunday, Feb. 20th
J. PINKHAM.

Nashua, N. H........Sundays, Feb. 20th and 27th
JOHN H. DADMUN.

Warren Summit, N. H., Saturday evening, Feb. 19th, Sundays, 20th and 27th, and on as the Lord directs.
DANIEL D. PAGE.

Manchester, N. H........Sabbath, Feb. 20th
D. F. LEAVITT.

Haverhill Centre, N. H........evening, Feb. 17th
North Haverhill, N. H........Sunday, Feb. 20th
East Lyman, (Cowen school-house), evenings, Feb. 24th, 25th, 26th, and Sunday, the 27th.
Swift Water, N. H........evenings, March 3d and 4th
Haverhill Center, N. H........Sunday, March 6th
Warren Summit, N. H........evening, March 10th
Meredith Village, N. H........evening, March 11th
Meredith, N. H., (Dolloff Hall)..Sunday, March 13th
Concord, N. H., (Bethel)........evening, March 15th
Manchester, N. H........evening, March 16th
Brentwood, N. H........evening, March 17th
Seabrook, N. H., (with Bro. Wm. C. Stewart), evenings, March 24th, 25th, 26th, and Sunday, the 27th.
A. A. HOYT.

Clinton, Mass........Sunday, Feb. 20th
New Britain, Conn.....Sundays, March 13th and 20th
S. S. BREWER.

Sabbattusville, Me........Sunday, Feb. 20th
Bowdoin, Me., (Adams' school-house), Sun., Feb. 27th
Will Bro. Levi Totman go with me?
Bath, Me........Sunday, March 6th
H. S. MITCHELL.

Kennebunk Landing, Me........Sunday, Feb. 20th
JOSEPH W. WHITE.

Carthage, Me., (Newman school-house).....Feb. 20th and onward as the Lord directs.
Weld, Me., (Town House)........Sunday, Feb. 27th
Brethren, come filled with the Spirit.
A. A. ABBOTT.

South Elliot, Me........Sunday, March 20th
WM. H. MITCHELL.

Kennebunkport, Me....Sundays, March 13th and 20th
N. F. NASON.

Corinna, Me., (at the Chapel)......Sunday, Feb. 20th
Holden, Me., (Clewley Chapel)........Sunday, March 6th
E. V. B. EDGERLY.

Sebec, Me., (where Bro. Wm. Harriman may appoint), Friday evening, March 11th, Saturday evening, March 12th, and Sunday, March 13th.
JOSHUA LIVERMORE.
E. V. B. EDGERLY.

Lafayette, R. I........Sabbath, Feb. 20th
J. T. DIXON.

Cabot, Vt........Sundays, Feb. 20th and 27th
Groton, Vt........evening, March 3d through the week, and over the following Sabbath.
North Haverhill, N. H., (as the Brn. arrange), evening, March 9th.
Piermont, N. H., (Town House), evening, March 12th and over the Sabbath, March 13th.
Porter Village, Me....Sabbaths, March 20th and 27th
T. E. LANG, JR.

Cheshire Street, Ct........Sabbath, Feb. 20th
WM. A. & M. L. DURAND.

Woodstock Valley, Ct........Sabbath, Feb. 20th
P. S. BUTLER.

Great Falls, N. H........Sunday, Feb. 20th
Manchester, N. H........evenings, Feb. 25th and 26th and Sunday, the 27th.
East Rochester, N. H........Sunday, March 6th
WM. C. STEWART.

Dorchester, N. H., (Town House), evening, Feb. 24th and over the Sabbath.
D. M. LEAVITT.
JOHN H. EVANS.

Limerick, (Tuft's neighborhood)...Sunday, Feb. 20th
B. S. EMERY.

Lake Village, N. H........Sunday, Feb. 27th
Hopkinton, N. H., (Town Hall Building)...March 6th
C. W. SARGENT.

Bradford, N. H., (Bush meeting-house).....Feb. 20th
Z. T. WOOD.

Boscawen, N. H., (Gulf school-house), Sab., Feb. 20th
SIMEON ROBY.

Machiasport......Feb. 20th, and onward indefinitely.
I. K. LOMBARD.

As I cannot sell my team, I have given up the idea of going west. I. K. L.

West Ossipee, N. H........Sunday, Feb. 20th
Lynn, Mass........Sunday, Feb. 27th
J. G. SMITH.

South Holden (days)........Feb. 26th and 27th
Emerson's Mill, Levant........evening, Feb. 24th
Levantville........evening, Feb. 25th
ISRAEL DAMAN.

Meredith Centre, Dolliff school-house......Feb. 19th and Sunday.
J. L. CHUTE.

Alton Corner........Sunday, Feb. 20th
H. M. BRYANT.

Porter Village, Me........Sunday, Feb. 20th
Malvin Village........Feb. 27th
T. W. PIPER.

Plainville........Friday evening, Feb. 18th
Southington, Ct........Sunday, Feb. 20th
New Britain........Tuesday evening, Feb. 22d
Westfield, Mass........Wednesday evening, Feb. 23d
Danielsonville........Friday evening, Feb. 25th and the following Sunday, the 27th.
Bridgeport........Tuesday evening, March 1st
ANNA E. SMITH.

Bridgewater, Vt........Sundays, Feb. 20th and 27th
Plymouth, (Union Hall)....evenings, Feb. 22d and 23d
North Springfield, Vt....Sundays, March 6th and 13th
H. F. CARPENTER.

Vernon, Vt........Sunday, Feb. 20th
Scitico, Ct........Sunday, Feb. 27th
A. M. [illegible]

Dover, N. H........Sunday, Feb. 20th and through the week following.
Chicopee Falls, Mass........Sunday, Feb. 27th and onward as the Lord may direct.
Should be happy to supply the many churches who have sent such pressing invitations of late, but cannot.
JOHN G. HOOK.

Bristol, Vt........Sabbath, Feb. 20th and onward until Friday evening.
Addison, Vt., Sabbath, Feb. 27th, and continue through the week, and over the following Sabbath.
T. M. PREBLE.

Waterbury, Ct........Sabbath, Feb. 20th
Tylerville........evening, Feb. 25th
Chester........evening, Feb. 26th
East Haddam........Sabbath, Feb. 27th
G. L. WHITE.

Exeter, N. H........Sabbath, Feb. 20th
ALLEN DAMON.

Lewiston........Sunday, Feb. 20th
JARED WHITMAN.

Middlebury, Pa........Feb. 20th
Lyon's District, Steuben Co., N. Y., Wednesday evening, Feb. 23d.
Merchantville, N. Y., Feb. 24th, and over the following Sabbath.
J. W. TAYLOR.

Hartford, (Talcott and Post's Hall), Sunday, Feb. 20th
W. N. PILE.

Cohocton........Feb. 19th and 20th
C. F. SWEET.

Brimfield, Mass........evening, Feb. 14th
Holden, Mass........Sunday, Feb. 27th
River Point, R. I........Sunday, March 13th
GEO. A. STREETER.

Lynn, Mass........Sunday, March 6th
Preach and break bread. M. BATCHELOR.

Collinsville, Ct........Sunday, Feb. 20th to commence a series of protracted meetings.
H. K. FLAGG.

Warehousepoint, Ct........Sunday, Feb. 20th
S. W. BISHOP.

Scitico, Ct........Sunday, Feb. 20th
Warehousepoint........Sunday, Feb. 27th
H. H. DICKINSON.

Prospect, Ct........Sunday, Feb. 20th
S. WOODRUFF.

North Hyde Park, Vt., (where Bro. Lathrop may appoint), Friday evening, Feb. 18th, and over the following Sabbath.
Whitefield, N. H., Feb. 26th, and during the week following, and will preach, if the brethren wish to have me, evenings and on Sabbath, if they are not supplied.
J. A. CLEAVELAND.

South Vernon, Vt........Sundays, Feb. 20th and 27th
Will Bro. Merrill meet me at the depot, Feb. 18th?
GEO. W. BROWN.

Westfield, Mass........Sunday, Feb. 20th
Woodstock Valley, Ct........Sunday, Feb. 27th
I. B. POTTER.

Meredith, N. H., (Dolloff school-house).....Feb. 20th
N. GLIDDEN.

Blue Point Scarborough, Me........Sabbath, Feb. 20th
Hollis Centre, Me........Sunday, Feb 27th
T. P. S. HAMPSON.

East Rochester, N. H........Sunday, Feb. 20th
WM. BODGE.

North Somers, Feb. 20th, through the week, and over Lord's day, the 27th.
If any of the churches between Somers and Boston wish my labors in a protracted effort, write me immediately.
A. D. FLAGG.

WILBRAHAM, MASS.
M. E. Otis........Sabbath, Feb. 20th
P. S. Butler........Sabbath, Feb. 27th

SALEM, MASS.
C. E. Barnes........Sunday, Feb. 20th

SPRINGFIELD, MASS., (Bethel Church.)
W. N. Pile........Sundays, Feb. 27th and March 6th

LAWRENCE, MASS.
J. S. White........Sundays, Feb. 20th and 27th

STONEHAM, MASS.
A. Simpson........Sunday, Feb. 27th
S. S. Brewer........Sunday, March 6th

EXETER, N. H.
Allen Damon........Sunday, Feb. 20th
J. Pinkham........Sunday, Feb. 27th
J. Harvey........Sunday, March 6th
Wm. H. Mitchell........Sunday, March 13th
T. W. Piper........Sunday, March 20th
A. Ross........Sunday, March 27th

DOVER, N. H.
E. S. Moulton........Sunday, March 6th
Wm. H. Mitchell........Sunday. March 27th

CONCORD, N. H., (CENTRE STREET.)
A. Ross........Sabbath, Feb. 20th
C. H. Fletcher....Sabbaths, Feb. 27th and March 6th
J. Couch........Sabbath, March 13th
A. Simpson........Sunday, March 20th

CONCORD, N. H., (AT THE BETHEL.)
F. H. Burbank........Sunday, Feb. 27th
Allen Damon........Sabbath, March 6th

HAMPTON, N. H.
Geo. A. Brown........Sabbath, Feb. 13th
Geo. W. Brown, of *So. Elliot, Me*..Sunday, Feb. 20th
N. M. Davis........Sunday, Feb. 27th
J. G. Smith........Sabbath, March 6th

SEABROOK, N. H.
J. R. Boynton........Sunday, Feb. 20th
A. P. Moore........Sunday, Feb. 27th

PORTSMOUTH, N. H.
D. M. Leavett........Sunday, Feb. 20th
C. Goodrich........Sunday, Feb. 27th
E. S. Moulton........Sundays, March 6th and 13th

BONNY EAGLE, ME.
Jeremiah Hill........Sunday, Feb. 20th

PORTLAND, ME.
Henry Pratt........Sunday, Feb. 20th

BIDDEFORD, ME.
W. H. Mitchell........Sundays, Feb. 20th and 27th

NEW HAVEN, CT., (Beers Street Christian Chapel.)
G. L. Teeple........Sunday, Feb. 20th
B. Hitchcock........Sunday, Feb. 27th

BRISTOL, CT.
B. Hitchhock........Sabbath, Feb. 27th

WEST MERIDEN, CONN.
Rufus Wendell........Sunday, Feb. 20th
Wm. Stewart........Sunday, March 6th
W. N. Pile........Sunday, March 13th

WOLCOTTVILLE, CT.
G. L. Teeple........Sunday, Feb. 27th

MINNESOTA.
Winona........Sabbath, March 6th
Utica........March 10th and over the 13th
St. Charles........March 14th and 15th
Castle Rock........March 17th and 20th
Rockford........March 27th
Forest City........April 1st and over the 3d
Prescott, Wis........April 10th
O. R. FASSETT.

☞ To Preaching Brethren.

☞ The Committee for procuring preachers for Worcester, Mass., for the year 1870, are as follows:—H. M. Blackmer, Willard M. Hall, Willard G. Ruggles, to whom all communications must be addressed.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with Eld. E. A. EGGLESTON.

☞ Brethren wishing to correspond with the church at Wakefield, Mass., will please address G. R. TYZZER, Cor. Sec.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. THOMAS J. SPINNEY.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with N. McCULLOCH, 4 Eagle Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ Brethren wishing to preach in South Berwick (Great Works), Me., will please correspond with Bro. Harrison Dow, Cor. Sec.

☞ Brethren wishing to preach in Vernon, Vt., will please correspond with J. C. Allen.

☞ AUGUSTUS E. SNOW, 1715 [illegible]kham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Those wishing to correspond with the Beers Street Church, New Haven, Ct., will address W. F. CARPENTER, 73 State Street, New Haven.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany. Preaching the first Sabbath in each month by resident Elder H. H. Dickinson.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. PEWNEE, Cor. Sec.

☞ All preaching brethren desirous of going to New Milford, Ct., to preach, will first correspond with Richard Hoosak.

☞ Brethren wishing to send appointments to Morris, Ct., will please correspond with JOSEPH CURTISS.

Business.

Letters Received.

F H Chamberlain, D Clow, F Tripp, H M Rose, G Carlos, W J Hobbs, B Spalding, J B Cook, J G Smith, C C Ramsey, H C Smith, A Bellows, M E Chute, A E McAllister, A K Frick, E W Wilson, E J S Rice, S Ayres, B Knapper, A P Hyde, J B Eastman, J E Ainsworth, Geo Trask, P S W Deyo, C H Sweet, H D Reed, D Cogswell, H McLeod, G W Smith, E M Baker, C M Bixby, S L Manley, C Murphy, W Deverell, S E Brown, S D Remick, L C McKinstry.

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WATCHWORDS OF LIFE.

Hope, while there's a hand to strike!
Dare, while there's a young heart brave!
Toil, while there's a task unwrought!
Trust, while there's a God to save!
Learn, that there's a work for each!
Feel, that there's a strength in God!
Know, that there's a crown reserved!
Wait, though 'neath the cloud and rod!
Love, when there's a foe that wrongs!
Help, when there's a brother's need!
Watch, when there's a tempter near!
Pray, both in thy word and deed!

Evening Hours.

BY

E. P. Woodward.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccles. 11:6.

FORGIVENESS.

Great is the mystery of forgiveness to those who have not felt its power. The holy calm that rests upon the troubled soul, when Christ has spoken peace, they cannot understand. The peace and joy which comes when pardon is received is far beyond their comprehension. The cleansing power of Christ's atoning blood seems but a mockery. How can a heart, dark with the sins of years, become "whiter than snow"? How can the memory of sin give place to the hope of glory? What shall be done to wipe out the records of the past? How shall we right the wrongs which crushed our victims to the earth, and hid them in the grave? Oh, who shall roll back the terrible tide of evil first started by that one temptation, which destroyed our brother's soul? Can the peace of God abide with him whose hands are stained with blood?

He only who *knows* the mighty power of pardoning love, can see how this is so. The mystery cannot be solved by human wisdom. Men may scoff at the idea of sins forgiven, and mock the God who remembers sin in mercy, but it is no less true.

If God *should* take men at their word, and give them justice instead of mercy, their boasted power to atone for their own sins, by suffering the penalty which Nature has ordained, would be of no avail. What *natural* punishment is there for him who "putteth the cup to his neighbor's lips"? What penalty will *Nature* inflict on him whose pathway in life has been marked by ruined hopes, blasted virtue, and the blood of souls? Remorse? But that will not bring back the peace which guilt destroyed. No remorse, or tears, or anguish, can ever restore the purity of the heart defiled by sin. The childlike trust in earthly friends, the undoubting faith in Heaven, have passed away; and while the years of God endure, no sorrow or repentance can bring them back. Much more is man powerless to atone for wrongs done to his fellows. If he cannot lift himself out of the terrible depths, how shall he help those who fell through his treachery and vileness? *Who shall right these wrongs?*

Christ alone can do this. He has atoned for the whole. The broken law of God is what demands justice. Against Him was man's rebellion planned; and upon his Son was poured the gathered rage and treasured wrath of earth's centuries. Man's first sin was rebellion; his last, and greatest, rejection of Heaven's great forgiveness. All else is as a drop in ocean's depths. The bitter *fruits* of sin have followed,—hollow and unsatisfying,—but THE SIN AGAINST GOD, who can tell it? And when *that* is forgiven, and His smile is ours again, what wonder that the world is full of glory, and the heart, of joy. *He* will right the wrongs. *He* will wipe out the stains. And in the unfoldings of the great Future, we shall see that, despite our madness and hate, all things have worked together for good to those that love Him who "doeth all things well."

THE THREE HEAVENLY WITNESSES.

"For there are three that bear record (in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth), the Spirit, and the water, and the blood; and these three agree in one."—1 JNO. 5: 7, 8.

This passage is generally admitted to be the only *positive* testimony on the question of the Trinity, but it is considered to be sufficient, even if no other scripture teaches the same doctrine. And though, even it be the dictate of inspiration, it might still be doubted whether it *proved* as much as it is usually supposed to, yet such would probably be the inference. But who ever heard a Trinitarian minister admit that all that part of these verses which is ever claimed to prove the triune nature of God, is plainly and undoubtedly *spurious?* With the views generally held by Christians in reference to the Bible, such a statement may seem to strike at the very root of our confidence in its divine origin. But an *intelligent* belief in the truth of the Bible, will not be shaken by such a fact. The additions or subtractions of friends or foes, will never go so far as to touch the foundation stones on which the structure rests. It may mar the beauty, and thus perhaps serve to destroy the *idolatry* of a book, but that is all.

That part of this passage enclosed in a parenthesis, is not found in the most ancient Greek manuscripts, and in but very few of the modern ones. It is not found in any of the following translations,—mostly translated very early:—the Arabic, the Ethiopic, the Coptic, the Persian, the Syriac, and the Russian. And it was not quoted by Christian writers for five hundred years after Christ. This would seem sufficient to settle the question; but the testimony of Cardinal Mais, a Roman Catholic, will not be amiss. In his Vatican Bible, translated by Robt. Ornsby, he says of this passage, "It does not occur in the Vatican manuscript; and only two or three Greek manuscripts *of a late date* have been ascertained to contain it, though others have been *inferred*, or *reported* to exist." And the only authority he offers for believing it to be inspired, and which he thinks should be sufficient—to a Catholic—is the authority of the *Fathers.*

The true reading of the passage then is, "For there are three that bear record, the Spirit, the water, and the blood; and these three agree in one." So there is nothing here which conflicts with what Paul says in 1 Cor. 8: 6. "But to us there is but one God, the Father, *of* whom are all things, and we in him, AND one Lord Jesus Christ, *by* whom are all things, and we *by* him."

"ABOUT ONE IN TWENTY-FIVE."

A somewhat practical, business-like, self-made, and withal, successful physician, has just given a little incident which may possibly throw some light on the question of success or failure on the part of those whose business it is to "win souls," and suggests the remedy whereby the labors of a life-time may be blessed by abundant and ever-increasing fruits, whereas now there may be promise only of fruitless endeavor, and unrequited toil.

"My old Professor, with whom I studied, though a scientific, thoughtful man, was, so far as concerned pecuniary benefit from the practice of his profession, unsuccessful. He was very skillful, but unable to build up a large business.

One day, while conversing with me in my office, he suddenly remarked, 'I don't see how it is. You have only spent five years in this business; I have spent thirty. Yet, where I get one dollar, you get twenty-five. What is the reason.'

I turned the conversation, and presently called his attention to the passers-by. How many of those who pass here, do you suppose, may properly be termed *literary?* 'About one in twenty-five,' was the response. 'Well, that *one* is *your* customer, the other *twenty-four* are *mine.*' He saw the point."

The plainest words are the most effective. The homely greeting of friendship, and the rough welcome of love, have a mightier power to win the heart, than the careful words and studied phrases of culture and refinement. He who would move the masses, and mould them to his will, must use plain words,—words that will sink into the heart,—words that are packed with thought and solid with meeting, and which will pierce through all the soft and pliable defences built up by Satan, and when once securely lodged in the soul, will expand and fill the whole being with the truths they contain. Deal not with sin in a roundabout way. Take the shortest path to find eternal truth. Waste no ammunition firing around a corner. "*Thou art the man*" will prove a more terrible weapon than a volume on human duties. The solemn warnings of a coming judgment will have a mightier power to shake the foundations of earthly hopes and sinful joys, than all the lore of Greece and Rome. It matters not how wise and great; man must be saved by the blood of Christ. And when the wise man once begins to ask, "What shall I do to be saved?" he finds himself as feeble and ignorant as a child. The learning of the schools is of little avail when the ship goes down amid the breakers' roar. It is the life-boat, then, and not philosophy, or literature. *Salvation*; settle that first, and let the rest be as it may.

The culture and polish which learning gives, is proper and important in its place; but, to have the greatest success, even with the learned, a man must speak plain, simple words. In preaching Christ, the wisdom of this world becomes foolishness, and the wealth of this world, poverty.

The enemies of Christ understand this matter. Amid all the mysticism they throw around their words, they make plain and unmistakable one thing at least, their opposition to Christ as a Savior. And learned disquisitions, subtle theories, and worldly philosophy, are of little avail to overcome this enmity of the human heart, when compared with the resistless force of the sword of the Spirit, when wielded by an earnest, practical, common-sense Christian. E. P. W.

For the World's Crisis.

LITTLE MINNIE, ETC.

Many questions are asked me about Minnie, and I will in a few words give all the information I can concerning her. Her birth-place was Allentown, N. J. She was not a slave. Her mother was a quadroon; that is, but one quarter colored. Doubtless Minnie's father is a white man. We know not his whereabouts. He has never done anything for her support. Minnie had a brother, but both brother and mother are dead.

Before we took her into the Mission Home she lived with her grandmother, a middle-aged mulatto, in the worst section of the city of Philadelphia. When we closed the Home, she returned to her grandmother. In a few months from that, her grandmother placed her in a colored family in a country village about thirty miles off. There she staid about one year, and in many respects was sadly neglected. During that time she was not sufficiently clad, and did not enter a church, school-house, or prayer meeting.

Learning her circumstances, I wrote to her grandmother and soon obtained the child, who is now nine years old. I hope eventually to obtain the grandmother's consent to get her a home, but until then must board her with some one where she can have school and religious privileges. She is nearly white, an octoroon, with blue eyes, and dark brown curling hair. Her disposition is quite good in many respects, but white as she is she retains some of the characteristic qualities of the negro race. She is easily flattered, a little vain, and quite lively. She learns readily, and has a retentive memory. Is very affectionate, and generally obeys the commands given her at once, and that without pouting, crying, or stamping her feet.

All things considered, we think her an interesting little girl, and worth the efforts that we are exerting in her behalf to save her from the Sodom-like iniquity of the places where she has lived when not with ourselves. She is taking a trip with me to see some of her little and big friends, and returns to Philadelphia next month.

Our mission work in Philadelphia will still go on, but not nearly as extensively as heretofore. It is my purpose to do pastoral work amongst our own people (Adventists) in Philadelphia, and to take more time for study than I have in the past, yet I shall spend a portion of each week in the mission district, and hold meetings, visit, etc., etc. We have no schools or mission house, yet we can by the blessing of God still do much good. My Post Office address from now until February 25th., will be New Bedford, Mass. Yours in Christ,

Lawrence, Mass. F. H. BURBANK.

THREE STEPS TO HEAVEN.—The Rev. Rowland Hill once visited a poor man, of weak intellect, and in conversing with him, said: "Well, Richard, do you love the Lord Jesus Christ?"

"To be sure I do; don't you?"

"Heaven is a long way off," said the minister "and the journey is very difficult."

"Do you think so? I think heaven is very near."

"Most people think it is a very difficult matter to get to heaven."

"I think heaven is very near," said Richard again, "and the way to it is very short; there are only three steps there."

Mr. Hill replied: "Only three steps!"

Richard repeated: "Yes, only three steps."

"And pray," said the pastor, "what do you consider those three steps to be?"

"Those three steps are: out of self, into Christ, into glory."

For the World's Crisis.

PORTENTS.—NO. 3.

BY S. A. BREWER.

"Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full; the fats overflow; for their wickedness is great."—JOEL 3: 13.

Such will be the command of the Almighty to his "mighty ones," when the last sand of probation sinks from the nearly exhausted glass of time, and the last lingering knell of mercy dies away upon the ears of the most consummately degenerate race of mortals that ever trampled the mercy and laws of God under their feet. Certainly it is being done with an impunity unparalleled in either of its immoral or corrupt predecessors, Sodom, or idolatrous, backslidden Israel. Read the testimony of an inspired witness against them: "And thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but as if that were a very little thing, thou wast corrupted more than they, in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, *pride, fulness of dread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.*" Ezk. 16: 46–49.

Pride, fulness of bread, abundance of idleness, non-strengthening of the hand of the poor and the needy, for comparison with the giant iniquities of this boasted age of science and improvements, are truly *very* trivial matters, to this easy-conscience generation. Said Prof. Finney in 1846, in speaking of the condition of the church, "Every flash of light that breaks on our mind, revealing more and more the depth of this degeneracy, is painfully agonizing. All tells of the guilt and shame of Zion we love. We need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us to show that the churches generally are becoming sadly degenerate. They have gone so far from the Lord, and he has withdrawn himself from them."

Said an English writer, a minister, "Repentance is out of the question. It would be folly to speak of it. When the evangelical world encourages our enormities, when the gospel of Christ is made the cloak of our avarice and pride, *the cause is past all remedy.*"

Let us in a brief manner glance at a few of the iniquities of this fast and last age. Saith our Lord, "Whosoever shall put away his wife, except it be for the crime of fornication, and marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery." Both of which is done without a blush, and both adulterer and adulteress glory in their shame.

Among the multitude of legal easy-conscience Counselors-at-Law, who advertise for the patronage of the increasing numbers who desire to be instructed how they may be separated, one offers to give advice for filthy pelf, and inform them how they may do it with impunity according to law, and a New York paper advertises—

"*Divorces legally obtained* in another State without publicity or crimination. Incompatability of temper, desertion, etc., sufficient cause. All cases guarantied and confidential. Advice free. Apply to ——, Counselor-at-Law."

In the language of an eminent writer, such laws are made "to under-prop iniquity"; and such public appeals for patronage are nothing less than a bid to teach those who are so disposed how they can sin against God with an easy conscience.

The above evil is not altogether outside of the professedly religious community, as some of us have had sad recollections of, and also from the following doings of a learned and very numerous and influential body of christian ministers, who are alarmed at the above sin, and with it the crime of "infanticide." I present the reader with their action on the above sins against God and each other.

"INFANTICIDE AGAIN.

The committee on bills and overtures reported a series of resolutions in relation to the matter of infanticide, etc., which had been referred to them:

The committee on bills and overtures, to whom was referred the paper relating to divorce and infanticide, beg leave to report that they recommend the adoption of the following:

That it is with great pain we are constrained to admit the increasing prevalence in many parts of our country of unscriptural views of the marriage relation, in consequence of which the obligations of that relation are disregarded by many, and separations of husbands and wives and divorces for slight and unwarrantable reasons are becoming more frequent every year. Nor can we shut our eyes to the fact that the horrible crime of infanticide, especially in the form of the destruction by parents of their own offspring before birth, also prevails to an alarming extent.

The evils which these errors and crimes have already brought upon the country, and the worse evils which they threaten in the near future, make it imperative, as we believe, that the whole power of the ministry and church of Jesus Christ, should be put forth in maintenance of truth and of virtue in regard to these things. Many causes have operated to produce a corruption of the public morals so deplorable, prominent among which may be mentioned the facility with which divorces may be obtained in some of the States, constant promulgation of false ideas of marriage and its duties by means of books, lectures, etc., and the distribution through the mails of impure publications; but an influence no less powerful than any of these is the growing devotion to fashion and luxury of this age, and the idea which practically obtains to so great an extent, that pleasure instead of the glory of God and the enjoyment of his favor is the great object of life.

It is, therefore, the duty of the church of Christ to oppose in every practical way these and all other corrupting agencies and tendencies, and we especially urge upon all ministers of the gospel the duty of giving instruction to the people of their respective charges as to the scriptural doctrine concerning the marriage relation. We warn them against joining in wedlock any who may have been divorced upon other than scriptural grounds. We also enjoin upon church sessions the exercise of due discipline in the cases of those members who may be guilty of violating the law of Christ in this particular. This assembly regards the destruction by parents of their offspring before birth with abhorrence, as a crime against God and against nature, and as the frequency of such murders can no longer be concealed, we hereby warn those that are guilty of this crime that except they repent they cannot inherit eternal life. We also exhort those who have been called to preach the gospel, and all who love purity and the truth and who would avert the just judgment of the Almighty God from the nation, that they be no longer silent or tolerant of these things, but that they endeavor by all proper means to stay the flood of impurity and cruelty.

We call upon all to remember that marriage is honorable, not only in itself, but in its ends. And those who seek to avoid the responsibility and cares connected with the bringing up of children, not only deprive themselves of one of the greatest blessings of life and fly in the face of God's decrees, but do violence to their own natures, and will be found out in their sins even in this world."

Truly, the world inside and outside of the church presents a dismal, dark, and truly heart-rending aspect.

A writer a few years since in Kentucky, to the New York *Journal of Commerce*, said among other items of discouragement:

"Discord, strife and enmity pervade all ranks of society. They have entered the counting-room, the social circle, the school-house, and the church; and where friendship and concord once existed, they have arrayed husband against wife, father against son, brother against brother, friend against friend. So universally is this the case throughout this state at present, that the circle where disaffection does not exist forms an exception to the general rule. What will be the result of all this? *Where or when it will end*, God only knows. Truly we have fallen upon evil times."

The answer is plain where and when it will end; in the harvest, at the end of this age, or "the end of the world." It will be as thus described by the poet:—

"Meanwhile the earth increased in wickedness,
And hasted daily to fill up her cup.
Satan raged loose, Sin had her will, and Death
Enough. Blood trod upon the heels of blood;
Revenge, in desperate mood, at midnight met
Revenge; war brayed to war; deceit deceived
Deceit; lie cheated lie, and treachery
Mined under treachery, and perjury
Swore back on perjury, and blasphemy
Arose with hideous blasphemy, and curse
Loud answered curse; and drunkard, stumbling, fell
O'er drunkard fallen; and husband husband met
Returning each from others' bed defiled;
Thief stole from thief, and robber on the way
Knocked robber down; and lewdness, violence
And hate, met lewdness, violence and hate.
Oh, earth! thy hour was come; the last elect
Was born; complete the number of the good;
And the last sand fell from the glass of Time.
The cup of guilt was full up to the brim;
And Mercy, weary with beseeching, had
Retired behind the sword of justice, red
With ultimate and unrepenting wrath."—*Pollock.*

Such, alas! is earth in turpitude at this precise hour, and "the great day of God hasteth greatly."

Said a writer a few years since, hailing from Rhode Island, in the *Christian Advocate and Journal*, "I was born within ten miles of Boston, and have resided in it, and have intimately known it for fifty years, and have some acquaintance with its history, and I think that I may safely say that there never has been a time, since it was founded by the old Puritans, when its inhabitants were relatively so poorly supplied with the means of grace, *and its public morals at so low an ebb.*"

It certainly hath not improved in its morals since that time, and yet amid all the startling evidences to the contrary, some are predicting a good time, and a triumph of the gospel this side of the harvest; to such I now say, in conclusion,—

Watchman! wake thee from thy dreaming
Of a golden era nigh;
When such floods of glory streaming
Shall gladden hearts and greet each eye.
Pilgrim, no, Time's sands are wasting,
Earth is doomed to fire and flame;
See, the day of God is hast'ning;
Day of wrath, of woe, and pain.

Watchman, all must be converted,
Earth is in its infancy;
Pilgrim, you've God's word perverted,
Will you yet deluded be?
Pilgrim, no, till Christ's returning
Tares and wheat together grow,
Till that awful day of burning,
Will be mingled sin and woe.

Watchman, earth must yet be filled
With God's glory, as the sea.
Angry natures must be stilled,
Can you fail this fact to see?
Pilgrim, no, God's day of burning
Will this earth then purify,
On the new earth Christ returning,
Fill with glory earth and sky.

Watchman, wake! for thou art nearing
Swiftly to that awful day,
When, the Son of God appearing,
Yonder heaven shall flee away.
Watchman, will ye hug your slumber,
Heedless of Creation's groans?
Hear ye not the muttering thunder,
Mingling with her dying moans?

Watchman, watchman, haste! awaken!
'Tis Creation's dying hour;
Monarchs tremble, thrones are shaken,
Satan's rampant now with power.
Darkness broods; oh, watchman, wake thee!
Gloomy portents gleam on high,
Christ to judgment soon will call thee,—
Guilty watchmen then shall die.

Gems.

— A dinner of fragments is often said to be the best dinner. So are there few minds but might furnish some instruction and entertainment out of their scraps, their odds and ends of thought. They who cannot weave a uniform web, may at least produce a piece of patch-work.—*Hare.*

— The warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest, so the voice of kindness will touch the heart which no severity could subdue.

— As a ship held by an anchor looks as though it were going out with the tide, yet never goes, so some souls that seem constantly to be getting nearer to Christ, never come, because they are anchored and held by some secret sin.

— When men are determined upon being blessed, but will not obey God, the devil will give them an elation of soul that readily passes with many for a manifestation of the presence of the Holy Spirit. The counterfeit so closely resembles the genuine that experienced believers are often deceived.

— The worldling is like the hinder wheel of a carriage, ever following after the front wheel of happiness, but never overtaking it.

— What a folly it is to dread the thought of throwing away life at once, and yet have no regard to throwing it away piecemeal.

— A real christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak with enticing words of man's wisdom.

— Our conversation need not always be of grace, but it should always be with grace.

— Those born only once, die twice; they die a temporal, and they die an eternal death. But those who are born twice, die only once; for over them the second death hath no power.

— He who has struck his colors to the power of an evil habit, has surrendered himself to an enemy, bound by no articles of faith, and from whom he can expect only the vilest treatment.

— Those who in the day of sorrow have owned God's presence in the cloud, will find him also to be in the pillar of fire, brightening and cheering the abode as night comes on.

— It is the greatest of all blessedness to know the blessedness that is to be had in the Lord Jesus Christ.

— When people cry out against themselves because they are so far off from God, that is the time in which the Lord draws near to them.

— We cannot tell who are the righteous, but as they remain steadfast to the end.

— Let us take care not to enter any path where we cannot, while walking therein, look up to God for direction.

— Every step taken in sin and folly, makes the journey longer, and the time to repent shorter.

— The worst robbery of God is to get into the pulpit and rob him there.

— A small bug can make a great hum.

AN ALLEGORY.

For a long time my mind had been severely exercised with a view of my own situation as a professed disciple of Christ, and also that of the christian church. I had been casting about me to see if I could discover the cause of this sad declension in religious interest. With my mind agitated and distressed, I fell into a disturbed slumber. I dreamed that I was in great distress of mind on account of my exceeding sinfulness. It seemed as no man had ever done so many bad things as I had, and that it was not possible that I could be forgiven. In this situation I thought I passed some days and nights without once supposing these feelings arose from a conviction of sin. At length, in all the bitterness of spirit, I voluntarily exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" I felt as if my sins verily clung to me a loathsome, dead weight. At this moment of despondency, and almost of despair, a being appeared of infinite beauty and surpassing loveliness, and with tones which reached my inmost soul, said: "Take my yoke upon you, which is easy, and my burden, which is light." Yes, I exclaimed, any thing for a change, and immediately my burden was gone, and I seemed to be clothed in a beautiful white robe, which hung loosely and gracefully over my shoulders, reaching to the ground. "Keep this garment unspotted from the world," said he, "and you will find all you need." What, thought I, do you call this a yoke? this a burden? Why it seems as if I could fly to the uttermost parts of the earth, or soar to heaven. My vision seemed also to have undergone a change. How lovely every thing appeared. Nature wore a smile I had never seen before, and all upon which my eye rested was clothed with loveliness. Thus things remained for some days, my mind being occupied wholly with what had transpired, and in viewing the changed appearance of all around.

At length, I observed there were recesses in this garment, and thrusting my hand into one of them, I found it contained scrolls, or parchments. I drew one forth; it read thus: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." I do, I do, was the quick response of my heart. It really seemed that I loved every body and every thing. I drew forth another, upon which was written: "Do unto others as ye would that others should do unto you." Upon another, "The earth is the Lord's, and the fullness thereof; and the cattle upon a thousand hills. The silver and the gold are mine, saith the Lord." Another read, "Do whatsoever your hands find to do with your might." Another, "Be not conformed to this world; but ye transformed by the renewing of your mind." Another, as I took it from my pocket seemed to illuminate the place where I stood, and I could observe the smallest obstruction in the way of my advancing. I cast my eye upon it, and read these words: "A lamp to your feet and a light to your path." A useful thing, indeed, thought I. I had by this time become much interested, as you may well suppose, and I looked with increasing interest for more scrolls. I found them in great abundance. "Visit the widow and fatherless in their affliction, the sick and imprisoned of whatever character. Relieve the poor and destitute, whom you always have with you. Break the chain of the bondman, and let the captive go free. Be diligent in business, fervent in spirit, serving the Lord." These are strange documents, said I within myself, but I have been so much relieved by losing my burden, I will try what I can do. At this juncture, I discovered an another parchment: "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not," which strengthened my resolution to go forward. I thought every thing went on well for some time. It appeared that my work was easier. I had an abundance of time and opportunity to do good, and means to do it with; and it seemed to me that I should never know any feelings or desires but these. O how I could plead with sinners to flee from the wrath to come, to embrace Christ, and try his yoke and burden. How fervently could I pray that the poor slave, who had been so long, and so unjustly trodden down, might rise with his mind illumined by the truths of God's word, and be permitted and enabled to cast off the double yoke of slavery to man and the devil. How eagerly did I engage in scattering far and wide those (olive) leaves which are for the healing of the nations, and how agonizingly did I beseech the God of peace to hasten the time when nations should learn war no more.

In mingling again with the world, I observed that as different persons passed me, they cast a glance at my dress and smiled; but I supposed it to be the smile of complacency at its perfect plainness, its adaptation to my wants, and the ease with which it was worn. I felt to pity those who seemed to be cramped in their motions by dresses of a different kind, and upon which I looked with perfect disgust. After a while, some kind friends, as I thought them, ventured to suggest that there might be some improvement made in my exterior, which would make me appear to better advantage, and even increase my influence, and means of doing good, as by so doing I should be able to come at an entirely different class of individuals. The more they said, and the more I thought of it, the more I felt inclined to believe that what they said might be true. And in looking to see how my appearance differed from others, the first thing I noticed was the extreme straightness of my dress. It was made, as I thought, with ample folds, but still seemed almost to cling to my person. Here, thought I, is a chance for improvement. If I can get this robe to stand out a little from me, I shall certainly be situated to advance at a more rapid rate. I was not long in finding means to accomplish this object. This being done, I sat down, as was my custom daily, to look at my scrolls, and the first I put my hands upon was the one containing the words, "Be not conformed to this world," etc. I was somewhat startled at seeing this, for I felt guilty, but this soon wore off, and on the whole, I was pleased with the improvement. The next thing proposed, and which I fell in with more readily than the first, was a something around the lower part of my dress. I think it was called a flounce. At first, a rather modest affair, but ere long increased to two or three of very moderate width and fulness, and strange as it may seem, I selected them as I dreamed of the very color of my former sins, namely, scarlet. Much pleased with my improved appearance, I wandered forth to see and be seen, new business to be sure for me.

I came to a place where I had spent many happy hours in perusing my scrolls, and seeking wisdom of God, and was reminded by what I saw that I had not of late studied my papers much, and to quiet my conscience, I thought I would then spend a little time in these duties. I took from my pocket the scroll, which had formerly cast so much light on my path, but O how changed! Its radiance seemed to be dimmed with the lustre of my flounces, and the light it did cast was indistinct. I recollected now, for the first time, that my feet for a time had occasionally tripped, and in endeavoring to get sight of them, I found my robe so full and flowing, that it was impossible to see them; but one thing I did discover, which was, that my robe was entirely gone up to my flounces. I thought this somwhat singular, but the dazzling appearance of my trimmings soon divested me of my anxiety, and as for the scroll, I made up my mind it would be of no further use to me, and I cast it away. Soon I perceived the remainder of my robe had become spotted and soiled, and besides did not become me so well, I thought, as would one of a greater variety and more fanciful colors. Not willing as yet to lose sight of the whole of it, I obtained a covering for a part, and left the upper part as it originally was made. To my astonishment, I perceived that so fast as I added anything by way of improvement, just so fast the original vanished. Determined to save what little remained, I purchased the most beautiful and costly gold pin I could obtain, thinking to secure what remained of my robe by pinning it closely with this article; and more, my eyes had been somewhat dazzled with seeing these same things worn to advantage in the bosom of others. But no sooner did I attempt to insert it, than to my surprise the little which remained of my robe vanished entirely; and there I was, my scrolls gone, and my dress completely metamorphosed.

I immediately sat about finding some article to make up the loss; and on looking out for a place where I might purchase something appropriate, I observed a flaming hand bill, on which was printed in large letters, "Clothing for the million." I soon succeeded in supplying myself with what I thought I needed, and among other things I was shown some splendid gold rings, with which I thought I filled my fingers. After surveying myself at full length in a large mirror, suspended for that purpose, not a little pleased with my improved appearance, I started for my shop. Every person I met seemed to admire my uniform. Among them I noticed the nobility, and those of all ranks and stations. Here I met a lawyer, there a doctor, there a merchant, there a minister, and found my appearance corresponded with theirs most perfectly, except that my cravat was tied with a double knot, and I noticed that that of my beloved pastor was tied with a single one, so much had he been in advance of me in getting the latest fashion.

Delighted, I engaged afresh in the business of life. I was prospered in basket and in store. It seemed now as if meetings for the worship of God multiplied while I had less time to attend them.

The calls upon my benevolence were more frequent, and although I had abundant means, I felt disposed to hold on upon them. The prison seemed never so full of occupants. The lists of sick seemed swollen almost to embrace a good part of the population. Wars and rumors of wars were rife; but what cared I how many were made widows and orphans by this most inhuman butchery, if it but increased my gains? As this state of things progressed, I found myself more and more anxious to obtain riches and pleasures, and in proportion as I succeeded, did my anxiety increase lest in some way I should lose. My situation at length became more insupportable than when in bitterness of spirit, I formerly cried for relief. In awful agitation, while fumbling in my pockets for I know not what, something I encountered seemed familiar to my touch. I drew it forth, and judge of my surprise when I beheld a scroll, like unto those I had formerly perused with so much delight. How it came there I never knew. It was like the countenance of an old and tried friend. I opened it, and in it were these words; "Return to the Lord, who will have mercy, and to our God who will abundantly pardon." Return! I exclaimed, without waiting to finish the sentence. Yes, that is the word; and thus I continued to shout until I aroused myself from my slumbers, and behold—was it all a dream?—*Selected by J. G. Burnham.*

KNOWLEDGE IS PEACE.

Let the believer live near to God; let him, through the aids of the Holy Spirit, maintain a conscience void of offence toward both God and man; and, unlike the tides that ebb and flow—now full, and anon leaving a waste of sand behind—this peace would be as persistent as it is precious. For what says the Lord? "Thy peace shall be like a river." No pool—shallow pool ruffled by every breath—that winter turns to ice and summer drought to mud; but a river, sparkling, flowing, ever full and ever flowing, growing deeper, broader, calmer the further it goes, the nearer to its rest in the ocean. Justified by faith, not by frames or feelings—that shift like a weather-vane, with every shift of wind, but by the firm, and finished, and accepted, and approved righteousness of Jesus, we have peace with God. And therefore able, as he looks forward to an hour of death and the day of judgment, to say, "It is God that justifieth. "Who is he that condemneth?"—the believer's heart is the home of peace—a peace that, passing understanding has God for its author, faith for its source, and God for its dwelling.—*Sunday Magazine.*

LOOK AT THE PREACHER.

Yes, look at him while he is preaching.

1. Because he is speaking to *you*. He speaks to all that are present. You do not drop your head or avert your face when a friend or any man speaks to you in the house or the street. Acknowledge by looking that you feel that you are spoken to.

2. Because looking at him is a proper return, so far as it goes, for his pains to interest you. He puts himself into communication with you, and your attentive gaze at him is obedience to his virtual solicitation that you be in communication with him. It is simple justice.

3. It is politeness too. You would call one rude and ill-mannered who should avert his face when you attempted to speak to him. Politeness in the social circle should go with you into the sanctuary.

4. It is kindness too. You can do the preacher service—perhaps a very great service. He is anxious to instruct, or profit you in some way. It will gratify him to notice your fixed gaze. It will cheer him.—*New York Observer.*

MINISTERS are stars in the right hand of God. Alas! how much we lack steadiness and firmness. We are thus exalted that we may manifest God's grace. But how few of us give even the light of a glow-worm, much less of a star. It is of very little consequence how high we shine, the grand question is how bright we shine, and if we shed a light upon the sphere in which God has placed us.—*Rowland Hill.*

Hygiene.

"*This is for your health.*"—PAUL.

CONFESSIONS OF A SMOKER.

"WHAT I WAS, AND WHAT I AM."

[We reprint the following from the *American Phrenological Journal* for January, S. R. Wells, publisher, to whom we are also under obligation for the illustrations. The facts presented are of great interest, and furnish a powerful argument against a vice which is not only fearfully prevalent, but fearfully on the increase, in our country.—*Ed.*]

We have frequently discoursed on the evil consequences of those common habits, the use of tobacco and the drinking of spirituous liquors, and we have always sought to make our reasoning strong by adducing illustrations of a striking character. Rarely, however, has it occurred to us to find so apt an illustration, so practical a sermon, with reference to the baneful effect of tobacco on the human body, as the following account furnished us by the subject himself. . . . . Mr. K——, of Augusta, Georgia, contracted the habit of smoking when about fourteen years of age. An excellent physical organization, with a sanguineous temperament and some predisposition to corpulence, served to strengthen this habit until its practice became almost incessant during his waking hours. It was his boast at thirty-five that he could smoke a meerschaum pipe all the while, so invulnerable did he think himself to any ill effects from the use of tobacco. But during all the years he continued to smoke, the poisonous element of that article was insidiously planting the seeds of disease; and at forty years of age he had begun to realize that fact, though he was wont at times to allege some other cause for his occasional attacks of painful sickness. He continued to smoke until 1865, when his health became so prostrated by various disorders, arising chiefly from a stomach in a state of extreme derangement, that he was regarded by his friends as a candidate for an early grave.

In 1865, he was suffering from acute dispepsia accompanied with derangement of the circulation, short breath, spinal weakness, and general debility. The tone of his constitution had fallen so low, and the function of the secretory organs were so sluggishly performed, that his hair, which had previously been abundant, came out, leaving him almost bald.

Instead of a youthful, vigorous man, he looked worn, feeble, and old. He suffered so much abdominal pain that it was thought expedient by his physician to apply blisters; and the liquid drawn from the skin by these blisters was so strongly impregnated with tobacco as to be odorous. This fact effectually disposed of every doubt he entertained concerning the cause of his illness, and convinced him that his excessive smoking lay at the foundation of his infirmities.

A man of very positive opinion and energetic action, he determined to give up the habit, come what might. "To know the cause of one's disease, is half the cure." Therefore Mr. K—— set about making an earnest effort to relinquish his darling habit. He succeeded in working off from it in 1866, and by a careful regard to the delicate state of his health in his diet and daily habits, soon afterward began to improve in strength and spirits. Abstemious habits with reference to other modes of dissipation than tobacco doubtless proved his salvation. Had he been a drinker of alcoholic stimulants, as well as a smoker of tobacco, there is little doubt but that he would have succumbed to the pernicious effects of those habits, and thus found indeed an early death; but he did not drink, and nature was not entirely exhausted of her recuperative resources.

In one year after the time he gave up smoking, he was quite another man from the unhappy, suffering invalid he found himself in his final smoking experience. He had gained twenty-five pounds in weight, and little of the weakness induced by his long-practiced habit remained besides some nervous irritation which yet clings to him, and may never be entirely overcome. His health continued to improve, and with the improvement came a restoration of much of his youthful vigor and freshness. So great indeed was the change in his appearance that persons who had business relations with him, and had not seen him during the interval of his recuperation, could not recognize in him the same man with whom they had been accustomed to trade. Speaking of this he says himself: "Parties now and then come into my store and inquire for my brother, thinking me to be a younger man, they not having seen me since my reformation. Some insist on my not being the person with whom they transacted business in 1865 or 1866." . . . . We saw him early in the autumn of 1869, and must confess our surprise at seeing one who had been brought so low by a destructive practice, enjoying so much exuberant health and possessing a complexion of such ruddy freshness. His triumph over a vice which is preying upon the vitals of hundreds of thousands of fellow-Americans is well attested by his new-created manhood, and a firm resolution to live henceforward in a manner becoming an intelligent human being and a christian.

In him, too, is seen a most cogent example of the result of determined and intelligent effort, which should greatly encourage all those who being in the toils of a perverted appetite seek to emancipate themselves, and live as becometh self-denying, manly men.—*Health Reformer.*

PORK UNCLEAN.—With but few exceptions, the medical profession, of nearly every school, pronounce against pork-eating, and declare it to be a fruitful source of disease and death. And those who have made the matter a special study, have never failed to observe that contagious and epidemic diseases make greater havoc among pork-eaters than among those who never touch it. We might add to this the experience of hundreds and even thousands who have discontinued its use, with marked improvement in health.—*Health Reformer.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

REST.

What is death but rest from toil—
A perfect rest from earth's turmoil?
A gentle sleep for earth-weary eyes—
Resting a little before the prize.

Is it sad to lie 'neath flowery bloom?
To rest from labor at hour of noon?
To peacefully sleep and quietly lie
So still and breathless, with face toward the sky?

Why call the grave a gloomy tomb,
Since it brings rest, though to some, too soon?
Angels will watch my sleep from above,
They'll not forget me, for God is love.

Rest for the feet from the dust of the road,
Rest for the hands in that lowly abode,
Rest for the head pillowed so low,
Rest for the weary—no sorrow to know.

North Woodstock, N. H. SOPHIA JACKMAN.

For the World's Crisis.

EVERLASTING PUNISHMENT.

BY WILLIAM SHELDON.

"These shall go away into everlasting punishment; but the righteous into life eternal."—MATT. 25: 46.

(Continued.)

2. Neither the term immortal or immortality, nor their Greek representatives, are ever applied to the wicked, either in this world or the world to come. We read: "Now unto the King eternal, immortal."—2 Tim. 1: 17. The Greek term *aphthartos*, here rendered immortal, and applied to God, is used in several other texts, though differently translated, and applied to various things, but never to the wicked. In Rom. 1: 23, we read of the "glory of the incorruptible God." In 1 Cor. 9: 25, we read of the "incorruptible crown." In 1 Pet. 1: 4, we read of "an inheritance incorruptible." In 1 Pet. 3: 4, we read of the adorning "which is not corruptible." In 1 Pet. 1: 23, we read of being born "of incorruptible" seed—"the word of God, which liveth and abideth forever." In 1 Cor. 15: 52, we read that the saints shall "be raised incorruptible." Thus we learn that God is immortal; our future crowns are to be immortal; our inheritance to be immortal; that the word of God is immortal, and that the saints are to be immortal at the resurrection; but not a word about the immortality of the wicked, without which they cannot live forever. They are never said to be immortal in the Bible.

The term "immortality" is used but five times in the Bible, being twice applied to Christ (1 Tim. 6: 16; 2 Tim. 1: 10); once held up as a promise to all who will "seek" for it "by patient continuance in well doing" (Rom. 2: 7); and twice applied to the resurrected saints—"this mortal shall put on *immortality*" (1 Cor. 15: 53, 54); but never applied to the wicked in time or eternity. How can the wicked live eternally without immortality? They cannot, but must die the "second death."

3. The phrases "eternal life" and "everlasting life" are never applied to the wicked. Without eternal life they cannot live eternally; and although these phrases are found in the Bible forty-four times, they are never applied to the wicked, but often to the saints. As eternal life is not connected either with the present or future history of the wicked in the word of God, how can they live eternally? To live eternally would be eternal life, whether in woe or in happiness; without eternal life the sinner must experience the second death.

4. Eternal life is denied to the wicked. If this statement is true, sinners cannot live eternally, but must certainly die in a literal sense when the stroke of Divine wrath falls upon them. John tells us, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—1 John 3: 15. This testimony is direct. No language could more pointedly negate eternal life to the wicked. It is claimed that all men have eternal life in the sense of an endless life for the soul, murderers and saints alike; but this text is a positive denial of endless life to the man that hates his brother. Nor can the force of the statement be evaded by an attempt to make the language affirm an absence of spiritual life, or religion, for that is not "eternal," else there could be no backsliding.

We read again: "This is the record, that God hath given to us eternal life, and this life [this eternal life] is in his Son. He that hath the Son hath life [eternal life]; and he that hath not the Son of God hath not life" [eternal life].—1 John 5: 11, 12. The same life assigned to the saint is denied to the sinner; and the only life here referred to is "eternal life"; and the statement cannot refer to the spiritual life of the believer, called religion, of which the sinner is destitute, as the life here specified is called "eternal," which cannot be affirmed of spiritual life as before shown.

We also read: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3: 36. What life is here allotted to the believer and denied to the sinner? "Everlasting life"; the sinner "shall not see" it. Temporal life is not denied to the sinner here or hereafter, for sinners do see that life, and possess it now; but there is a certain life of which it is said, "He that hath not the Son of God hath not life," and "shall not see life"; a life that the sinner is now destitute of, and never can possess—"eternal life." As spiritual life is not eternal, that is not the kind of life referred to, but literal life made eternal. This is certainly denied to the sinner. That reference is made to a future life, not now possessed by the sinner, is further evident from the statement of the apostle Paul: "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."—Gal. 6: 8.

The life here referred to is not one now possessed by the saints, but one which they "shall reap" at the final harvest—and "the harvest is the end of the world"; and it is "life everlasting," making two reasons why reference cannot be made to spiritual life. This "life everlasting" which the saint shall hereafter "reap" as a reward for well doing, is denied to the sinner. In the case of the saint, we are told, "This corruptible [body] must put on incorruption" (1 Cor. 15: 53), but sinners shall "reap corruption," or come up with corruptible bodies, and "shall utterly perish in their own corruption."—2 Pet. 2: 12. Sinners do not sow to the spirit, and therefore cannot reap life everlasting, and therefore cannot live forever, but must submit to the power of the "second death."

5. Sinners are threatened with a penalty-death. The apostle James says (1: 15), "Sin, when it is finished, bringeth forth *death*." This cannot mean spiritual death, or being "dead in trespasses and sins," for that results from the commencement of sin, instead of being the penalty for it when finished. Death is due the sinner as a punishment. Paul enumerates a list of crimes, and then tells us "the end of these things is death." Rom. 6: 21. What is meant by the "end"? Just what is meant in the next verse, in referring to the righteous,—"The end, everlasting life"; that is, the reward is everlasting life in the one case, and the reward is death in the other case.

Again. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23. The death here spoken of is the "wages" of sin, or punishment for sin; not a death in "trespasses and sins," for that is only a state of sin for which punishment is due, instead of being the "wages." Not temporal death, for the holy saint and the sinless infant as really die that death, and certainly they are not subjects of punishment. The death here alluded to is put in contrast with everlasting life, in the same text; and as "eternal life" is the reward of the righteous, so is this death the sinner's recompense, the penalty-death, or "second death."

In the Bible, as in all other books, death implies the extinction of life, the opposite of life. Literal death is the extinction of spiritual life; so we only need to learn what death is meant, always remembering that spiritual death is never the penalty for sin, but that state of sin that makes the man deserving of punishment. To inflict death is to extinguish life. To inflict literal death is to extinguish literal life. To inflict spiritual death is to extinguish spiritual life, whether we speak of a spiritual life in holiness, or a spiritual life in sin. To die to sin is to have a life of sin extinguished. There is no other meaning to death in the Bible, nor out of it. Death is the extinction of life, whether literal or spiritual death is referred to. We are often told that there is more than one kind of death, thinking thus to escape the force of our argument. So there is more than one kind of death, but *only one kind that can possibly be the punishment for sin*, because (1) spiritual death, or being "dead in trespasses and sins," is that for which the sinner is to be punished, instead of being the punishment itself; and a "second death" of this kind cannot be inflicted till there is a release from this kind of death, and when released from this death "in trespasses and sins," the man is no longer a sinner, and is not punishable; besides, in many cases, this kind of death is the third or fourth death of the kind, by being reclaimed and backsliding again; whereas the penalty-death is the "second death." (2) Temporal death cannot be the sinner's punishment, as that is a calamity that overtakes the saint as really as the sinner, besides being only the first death of this order, instead of the "second death." So we cannot fail to see that only one kind of death is due the sinner as a punishment.

The Bible teems with denunciations of death against the sinner. Where eternal fate is involved, would God point out coming doom by words ordinarily signifying the very reverse of what God uses them to express, and never intimate to us that he had used them in a different sense? We cannot reproach Jehovah with such a serious charge. When God has talked to men on other topics, he has used language that men could understand, and used it, too, in its ordinary sense; why not while treating on future retribution? Why continually talk of death, death, death to the sinner, if he really means endless life in unmitigated agony?

6. The destiny of the wicked is prefigured by the use of the most combustible, perishable materials, as "chaff," "stubble," and "tares."

John the Baptist testifies concerning the work of Christ: "He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3: 12. Chaff is never put into the fire to preserve it, but to consume it. Had the object been to teach the endless existence of the sinner, a figure more expressive of duration could have been selected. Not only is the chaff to be put into the fire, but it "shall burn up the chaff"—not be eternally burning it, and never get it burned up.

But modern theologians have insisted that the term "unquenchable," here used, must signify an eternal process of burning, thus clashing with the statement, "He will burn up the chaff." If we speak of an incurable sickness, no one would deduce the conclusion that the sickness must be eternal, but rather that it would kill its victim. If we behold a neighbor's house enveloped in flames, and half consumed, and pronounce the fire unquenchable, no one would understand us to assert the eternity of the fire, but rather that it could not be extinguished, and therefore must consume the house. And this is the Bible sense and usage of the term. Jeremiah predicted the kindling of a fire in the gates of Jerusalem, and adds (17: 27), "It shall devour the palaces of Jerusalem, and it *shall not be quenched*." That fire was kindled according to the prediction, but the fire is not now burning. What was the prophet's meaning? Simply that the fire should not be extinguished or prevented from completing the work of destruction. So with the fire that should burn up the sinner as chaff. It is also said of the fire on the Jewish altars: "The fire shall ever be burning upon the altar; it shall *never go out*."—Lev. 6: 13. That fire was not permitted to go out till it had accomplished its work of consumption. But that age of sacrifices has passed, and the fire is not now burning. So the fire that shall "burn up the chaff" will do its work without involving the immortality either of the chaff or the fire.

In Matt. 13: 40, Christ compares the wicked to tares "burned in the fire." Tares are never put into the fire to preserve them, but always to destroy them, and prevent another crop from springing from them. So the wicked will be burned to make a final riddance of them. The casting of tares into the fire would be a poor symbol of the endless preservation of sinners.

Again. "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them *neither root nor branch*."—Mal. 4: 1-2. How much is left of a tree when burned up root and branch? This language positively indicates destruction, and not preservation. "It shall burn them up."

David says "the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall *consume*; into smoke shall they consume away."—Ps. 37: 20. How much was left of the fat of lambs which the Jews burned in their sacrifices? Does that comparison express protracted duration? Does it indicate endless preservation? No, but just the reverse—*destruction*.

The prophet Daniel describes an image, which he explained to mean different sections of earthly governments reaching down to the close of time, and a stone that at last broke the image to pieces, and its component parts were so completely demolished with the besom of destruction, that "*no place was found for them*." Dan. 2: 35. Yet theologians think they have found a place for them to all eternity, where they will wail in hopeless agony, and shriek in anguish and despair.

The Revelator had a vision of a time to come when "every creature" in the vast universe of God should be engaged in celebrating his praise. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and *all* that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5: 13.

Before that time arrives, all sinners must either be destroyed, or restored. Inspiration affirms that "all the wicked will God destroy."

(To be continued.)

For the World's Crisis.

"WORK IN MY VINEYARD."

"Lord, what wilt thou have me to do?"—ACTS 9: 6. "And he said unto me, Write."—REV. 21: 5.

One fact which none who truly love the Lord will wish to deny, is, that every one of us bears a divine commission, and has his own appointed share of labor to perform in the loving Master's service. "Occupy till I come," is our commission. Not less than one talent is the endowment of any. And whatever may have seemed to be our peculiar "gift" by nature, it by no means follows that "grace" will use the talent to which nature was confined. Indeed, "miracles" of grace are by no means so infrequent as many are ready to suppose. Often, when the child of God in very poverty of resource casts himself at the foot of the cross, exclaiming, "I'm just a poor sinner, and nothing at all," grace immediately prompts the glad tribute of praise, "Jesus Christ is my all in all. And we learn that, through Christ which strengtheneth, we can do all things required of us.

Few in numbers, comparatively, and scattered abroad as are those who wait for the Lord from heaven—often but one or two in a whole township—to many a one, pondering upon the dire necessity of the times we live in, and the importance of every one doing what he can to awaken sinners and comfort the saints, there comes the question, "What can *I* do?" And while we can all *pray* and *wait*, let us hearken diligently unto the voice of the Lord regarding the *labor* he would have us perform. Every day consecrated to the Master's service, will open a door for us in some direction. And when, for the time, every other avenue of usefulness seems to be closed, there is still left to us this "word" of Him who is "the first and the last"—"*Write*."

The great Exposition of the final day can alone reveal the amount of good achievable through the medium of a consecrated pen. The voice may be powerful, the utterance clear and distinct, the argument never so lucid and concise; yet these may sometimes fail to accomplish the desired effect, and sinners remain but sinners still, while the shadows continue to hover above the head of the almost despairing child of God, borne down by sore temptation and the hiding of the Father's face.

When words spoken have failed, it may be that the silent utterances of the pen of one whom God has made sweet with loving, clear with hoping, and serene with faith, may penetrate the thick cloud of mental obscurity, dispel the mists of doubt, and lead forth into God's clear sunlight of love those who all their days have wandered among the dark mountains of unbelief.

Blessed are we if words of ours, penned in weakness and seclusion, may be so owned of Christ. Blessed indeed when the Lord cometh, and reckoneth with his servants, if it be said unto us, "Thou hast been faithful over a few things . . . enter thou into the joy of thy Lord." CARRIE W. BIXBY.

For the World's Crisis.

PORTENTS.—NO. 4.

BY S. S. BREWER.

"In the world ye shall have tribulation."—JOHN 16: 33.
"I will see you again, and your hearts shall rejoice."—JOHN 16: 22.

Since the bequeathment of the above legacy by our Lord to his followers, they have partaken of the tribulation through ages of the past in full assurance of being partakers of the joy when they see him "again."

The cruel hand of persecution was laid heavily upon them by the Pagan Roman Emperors. They caused to be inflicted upon the church what is designated by historians, "The ten persecutions." The first was under Nero. That monster having set fire to Rome, cast the crime upon the inoffensive disciples of "the Man of sorrows." Multitudes of these helpless victims through perfidy were massacred. "Some were wrapped up in the skins of wild beasts, to be devoured and torn by dogs; others were crucified, and numbers burnt alive." The last was under Diocletian. The pagan priesthood, like the papal priesthood, their bloody successors, employed the arm of imperial power to save their threatened cause from impending ruin.

"The dreadful scene commenced in Nicomedia, the residence of Diocletian and Galerius, on the 23d of February, 303, in presence of the emperor and his censor. The officers of the city entered the Christian churches, brought forth the sacred books and utensils, and threw them in the fire. The next day, an edict was published, excluding the Christians from the protection of the laws; commanding their churches to be demolished, and subjecting their persons to death. Every species of torture which malice could invent was put in operation; but religion, as usual, acquired additional splendor from the fury of its adversaries, and evinced its divine nature amidst the sufferings of its illustrious confessors."

In this dreadful persecution, which lasted ten years, houses filled with christians were set on fire, and whole droves were tied together with ropes and thrown into the sea. It is related that seventeen thousand were slain in one month's time. Marsh, in his History (p. 180), speaking of the sufferings of the church, testifies as follows:

"In the beginning of the fourth century she passed through a furnace seven times heated. For eight years a persecution raged which spared neither age nor sex, in any part of the Roman world; and which, to all human appearance, would root Christianity from the earth * * * A fire broke out in the royal palace. The christians were accused as the incendiaries, and numbers were put to torture. Some tumults also arose in Armenia and Syria, which were by heathen priests charged upon them. The clergy were cast into prison, and given up to the most insupportable punishments, the rulers hoping that if the pastors renounced Christianity, the people would. Vast numbers of learned and excellent men fell a prey to this stratagem.

In the year 304 a new edict was published, in which the magistrates, throughout the Roman Empire, were directed to compel all christians, without distinction of rank or sex, to renounce Christianity and sacrifice to the gods, and were authorized to employ the most cruel torments in their work. The church was now reduced to the last extremity, for the magistrates were like so many *hungry tigers let loose upon defenceless lambs*. . . .

Some were thrown to wild beasts, enclosed in vast amphitheatres, for the entertainment of the people on great festal days, and instantly torn to pieces and devoured. Others, with their wives and children, were burned to death in their own houses. Some were beaten with clubs, rods, thongs of leather, and ropes. Nails were driven into their sides, bellies, legs and cheeks. Some were suspended by one hand from a portico, suffering the most severe distension of all their joints. Others were bound to pillars, face to face, their feet being raised above ground. They were hung about wooden engines, having every limb of their bodies distended by certain machines. Plates of heated brass were applied to their bodies. They were seated in red hot iron chains. They were slain by the axe and the sword. They were suspended by their feet, with their head downward, over a slow fire. Sharp reeds were thrust under their nails into their fingers. Melted lead was poured down their backs, and into their bowels. Tongues were cut out. Multitudes were deprived of one eye, and cauterized and debilitated in one leg by an iron and sent to the mines. Seventeen thousand were slain during one month.

In Egypt alone, one hundred and fifty thousand suffered martyrdom by the hands of their persecutors, besides seven hundred thousand who came to their end in banishment or the public works.

This cruel government, supposing they had accomplished their object, coined a medal for the monster Diocletian with this inscription, '*Nomine christian orum deleto!*'—*Marsh's Ecc. His*. p. 181.

Truly those were days of tribulation. To profess to believe in Jesus was certain death, yea, worse.

This "mystery of iniquity" in its complicated form brought down the vengeance of a just God upon Pagan Rome, its citadel of iniquity, together with its imperial and priestly powers. The Almighty uttered his judgments upon them by the seer of Patmos, under the symbol of "trumpets"; the first four were in the days of their sounding deeply surcharged with war, pestilence, and famine, and they were made to drink to the very dregs, "wormwood" and gall. These judgments were inflicted upon the devotees of dragonic Rome, by Alaric, Attila, Genseric and Totila. These barbarians sacked, pillaged, burned, humbled and destroyed the "last vestige of authority that had given laws to the world"; the last relic of effete Paganism gladly transferred his imbecile power to the Emperor of the East, residing at what was once called Byzantium.

Thus the mystery of iniquity that wrought in the apostle's day was taken out of the way, and the way prepared for the "man of sin," the papal Roman Pontiff. For a synopsis of judgments upon Rome under the first four trumpets, see my tract upon "The harmony of the Seven Apocalyptic Messages."

After the conquest of the Lombards by Pepin, King of the Franks, in 754, he put the Pope and his successors in possession of Rome, previously the stronghold of Paganism. See Mosheim, vol. 1, p. 195. Hallam's Middle Ages, p. 20, or Dowling, p. 172.

Papacy had from the days of Pope Sylvester aimed to supplant the pagan kingdom and priestcraft at Rome. This unhallowed ambition was at last attained by Pope Boniface under the Emperor Phocas. The man of sin soon revealed himself in plenitude of power; as the following testimony clearly indicates:

"'*The gods of the Pantheon turned into popish saints.*' The noblest heathen temple now remaining in the world is the Pantheon or Rotunda, which, as the inscription over the portico informs us, having been impiously dedicated of old *by Agrippa to Jove and all the gods*, was impiously *re-consecrated* by Pope Boniface IV., about A. D. 610, *to the blessed virgin and all the saints*.'

'PANTHEON
AB ARIPPA AUGUSTI GENEVO,
IMPIE JOVI, CÆTRISQ; MENDACIBUS DIIS,
A BONIFACIO III. PONTIFICE,
DEIPARÆ & S. S. CHRISTI MARTYRIBUS PIO,
DECATUM, etc.

With this single alteration it serves as exactly for all the purposes of the Popish as it did for the Pagan worship for which it was built. And as it is in the Pantheon it is just the same in all the other heathen temples that still remain in Rome; they have only pulled down one idol to set up another, and changed rather the name than the object of their worship. Thus the little temple of Vesta, near the Tiber, is now possessed by Madonna of the Sun; that of Fortuna Virilis, by Mary, the Egyptian; that of Saturn, where the public treasure was anciently kept, by St. Adrian; that of Romulus and Remus, in the Via Sacra, by two other brothers, Cosmas and Damianus; that of Antonius Pius, by Lawrence, the Saint. 'But for my part,' adds Dr. Middleton, 'I should sooner be tempted to prostrate myself before the statue of a Romulus or an Antonine, than that of a Lawrence or a Damian; and give divine honors rather with Pagan Rome to the founders of empires, than with Popish Rome to the founders of monasteries.'"

Papal Rome in its complicated forms of king and priestcraft, became the inveterate hater and persecutor of the helpless lovers of Jesus, and labored with the aid of its stupendous power to exterminate all that would not "embrace and profess the Roman Catholic faith." War to the bitter end, with every conceivable form of diabolically invented inquisitorial machines of torture, was brought to bear against the lovers of God's word, and through the dark ages of the balmy days of papal triumph and glory, it was the dismal night of lamentation, tribulation, mourning and woe of Christ's weeping church.

But the hour of retribution arrived, the time of the end came, and God's appointed judgment, red with indignation, overtook the blood-begrimed harlot and her guilty paramour.

The church of Rome is symbolized (Rev. 17: 1-7) as a "woman" drunk with the blood of the saints and the martyrs of Jesus, and with "whom the kings of the earth have committed fornication." The emperor of the Austrians (which power had been devoted to Rome) divorced the harlot by an imperial act in an edict of toleration, on the 13th of Oct., 1781. See Coxe's House of Austria, pp. 491, 492.

Louis XVI., king of France, then became the favorite of the "golden cup" harlot illustrious in her infamy. This was her last embrace, and for which he forfeited his own and the lives of his queen and the innocent little Dauphin. Says Bower (Lives of the Popes, vol. 3, p. 392): "The weak Louis XVI., ruled by Marie Antoinette, obeyed the impulses of the priesthood and the nobility, and hoped to arrest the progress of civilization. For a short period it might have been supposed that their sacrilegious wishes would be realized. Two honest ministers, Malesherbes and Turgot, were forced to withdraw from the government. Lettres de cachet were issued against many literary characters. All presaged a religious reaction. The Papal Nuncio was sure of a triumph of the ecclesiastics, and of the return to the traditions of Italian ultramontanism. That he wrote to the Pope that France was still worthy of the name of eldest son of the church, which the popes had given it, and that speedily all the philosophers would be crushed, burned, or in the Bastile."

There is no doubt that the savage Nuncio would have been in ecstasies, as was Pope Gregory XIII., on receiving the information from the bloody King Charles, when seventy thousand Hugenots (French Protestants) were massacred at the festival of St. Bartholomew in the kingdom of France, Aug. 24th, 1572. The hour of righteous retribution came unparalleled in the annals of history. During the imprisonment of Louis XVI., when the assembly had decided his fate he replied, "I die in the faith of the church, and obedience to its decisions." When at the foot of the guillotine, the king stripped himself of his coat and vest. The executioner approached to bind him. "Do as you will; *I must drink the cup to the dregs*." At some minutes after ten, on the morning of the 21st of Jan., 1793, the fatal stroke fell that cut short the life of Louis the Sixteenth; his remains were thrown into a grave, and lime flung therein, in order that the consumed bones of the victim of the revolution might not some day become the relics of royalty.

His queen, Marie Antoinette, followed him to execution, Oct. 16th, the next year. When about to be led to the horrid instrument of death she exclaimed, "I die in the Catholic, Apostolic, and Roman religion; in that of my fathers; in that which I have been bred, and which I have always professed, having no spiritual consolation to expect, not knowing *if priests of this religion still exist here*."

What a change! France, once teeming with papal hordes of dignities, of every grade and character, now, at this fatal hour, the fountain head of royal and papal dignity, ignorant of the existence of one of her favorites in the hour and article of death. Truly the power "that had led into captivity" and "killed with the sword," now had the cup measured in return to the lips of royal victims. One historian in speaking of the breaking up of the great political and religious deep, says:

"In violation of every principle, murder, theft, plunder, massacre, and devastation, were legalized; and that, under the name of revolutionary government: all the public functions were united in the Committee of Public Safety, where Robespierre had for a long time dominated. Then it was that this committee became dictatorial, and hurried into the departments that horde of ferocious proconsuls, whom we have seen betraying and slaughtering the people, whose servants they were, and to whom they owed their political existence; sometimes carrying with them, in their murderous circuits, the guillotine; at others, declaring it permanent; which was saying, in other words, that the executioner was not to have a moment's rest. These monsters in mission, these colussuses in crime, these phenomena in cruelty, hunted men, as a German baron hunts wild boars."

"Myriads of a great and enlightened nation, mutilated, decimated, shot, drowned, and guillotined by their own representatives. Rome had a series of tyrants in succession, or, at least, at short intervals; but France had, at one and the same time, a host of Caligulas. Tacitus (he adds) would have broken his pencil, from regret at not being able to paint all the crimes which sprang from the monstrous junction of the ferocious Robespierre with the sanguinary Cuthon; the barbarous Billard with the gloomy Amar; the tiger Collet, with the tiger Carriere; the cut-throat Dumas with the cut-throat Cuffinhal, and a thousand subalterns, submissive to their orders; and Mirabeau undoubtedly saw a part only of these horrors, when he said, Liberty slept only on mattresses of dead carcasses."—*Dr. Coke*, pp. 179, 180.

Rome now trembles in her boasted security. There is but one more act in the divine arrangement, and that is thus written: "And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, and every island fled away, and the mountains were not found."

The moment of Rome's final catastrophe steadily approaches. The decisive instant will soon overtake her, and then will be realized in all its blissful realties what the revelator describes in vision:

"I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshiped God that sat upon the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

"When the foe's distress comes, then the church's rest comes." "Even so, come, Lord Jesus," and fulfill the promise—"I will see you again, and your hearts shall rejoice." Amen.

For the World's Crisis.

THOUGHTFUL SKETCHES.—No. 3.

"I tell you nay; but except ye repent, ye shall all likewise perish."—Luke 13: 5.

This testimony of Jesus is in all probability distorted more than almost any other which fell from his sacred lips; and probably no one has been more grossly and frequently misapplied. It is supposed to give strength to many who, Samson-like, attempt to demolish the temple of emancipation from sin, death, and the grave. A misconstruction of the text has descended from the pulpit to the parent, and from parents to children. They have been told that "except they repent, they must all likewise perish," meaning they must be endlessly miserable. Although the writer wishes to pay due respect to the pious and worthy of all persuasions, yet he claims the privilege of dissenting from them when he cannot in conscience coincide with them, and of frankly offering his own sentiments.

The only word in the sentence which heads this article, that would be likely to give rise to a wide difference of opinion, is the word "perish." But even this word appears to be synonymous with *death* in this text, as it is frequently in conversation, and in the Scriptures. It is admitted there are two kinds of death—temporal and moral. As temporal death is the deprivation of natural life, so is moral death the deprivation of spiritual life. Hence the word perish is used in both these senses—literally and morally.

When Peter said, "Save us, or we perish," he simply meant that he should die (be drowned) if Jesus did not preserve them. Here it is used in a literal sense. But when we read John 3: 16, "that whosoever believeth him might not *perish*, but have everlasting life," the meaning is evidently moral; as believing in Christ gives spiritual life, so on the contrary a want of faith in the Lord Jesus would occasion the moral death or perishing mentioned in the text.

There are three ways in which the term perish is explained by different expositors of the Scriptures. The first is, that endless misery is meant. The second is, that the soul, or living principle which proceeds from God, must be given to the devil, and by him tortured through the endless ages of eternity. But the third explanation (and that which I shall adopt) is, that Jesus meant just as his words seem to import; that if the Scribes and Pharisees, whom he addressed, did not reform, they should perish just as did the Galileans and the eighteen on whom the tower of Siloam fell. Those unfortunate people perished *literally*, and so *likewise* shall ye perish unless ye repent. We are informed in the preceding context, that "there were present at that season some who told him [Jesus] of those whose blood Pilate had mingled with his sacrifices"; and lest it should be supposed that they were more sinful than many others, the great Teacher exclaimed, "Suppose ye that those Galileans were sinners above all men that dwelt in Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish."

Now who would think of inferring from the above premises that to be endlessly miserable, or to be annihilated, would be perishing, as did the above named people? Did the Savior mean to be understood that such would be their doom because they were instantly killed and had no chance to repent? If it had been the design of Jesus to teach the ceaseless torment of those sufferers, he certainly could have found language, clear and forcible, to have expressed his meaning. The natural inference, therefore, is, that such is not the proper import of his words.

The doctrine of repentance is important; and as such was frequently urged by the Savior, repentance would have averted the woful calamities which were coming on the Jewish nation. The Jews were inflexibly determined that Jesus should not reign over them; still he was mercifully foretelling the calamities to which their malignant impenitence would expose them, and even specified certain omens, by duly observing which repentant millions of that distinguished people might make a seasonable escape. This divine prophet said, "When ye shall see these things come to pass, know that it is near." "Let those that be in Judea flee into the mountains"; and we are informed by profane history that no Christian perished during the calamitous overthrow of Jerusalem; for they believed their Lord and were ready. But those who were impenitent and unbelieving perished, as did the Galileans, or the eighteen on whom the tower fell.

The destruction of that fine city commenced at the time of the Passover, when vast multitudes of Jews from all quarters were assembled at Jerusalem to celebrate that feast. At that time Titus besieged and surrounded the city, and sometime after, when every avenue of the capital was crowded by people, who were endeavoring to screen themselves from the fury of enemies without and murderers within, set fire to the same, when multitudes were crushed to death, perished by the sword, or were wrapped in the angry flames. More than a million of obstinate Jews realized the truth of this prophetic denunciation—"Ye shall all *likewise perish*."

The mistakes concerning the text occur in consequence of applying these peculiar expressions to the present generation, which our Lord addressed to a nation very differently circumstanced. To illustrate my meaning, suppose a minister now should tell his congregation that they would all perish by the sword, or the falling of a tower, unless they repented. Would they be likely to believe him? I tell you nay. Even so, when the passage which we have been considering is applied to an audience of people.

In these days the word likewise should not be used without suitable explanation; for though men will die morally, unless they repent, yet they may not suffer as did the impenitent and stubborn Jews. And when those mighty hosts of Rome were seen drawing nearer and nearer that proud yet doomed city, how the words of Him who "spake as never man spake" must have reverted to their minds. But to acknowledge him as their Savior and flee from Jerusalem, they would not. They supposed that God would never destroy a city made by Solomon and dedicated for his worship, and the predictions of Jeremiah, Isaiah, Ezekiel and Daniel, could never be fulfilled on such a grand metropolis. But, alas! it was done, and his predictions about the final overthrow of the nations will as assuredly take place. The advance of science and knowledge indicates the last days are upon us, when the cup of his fury shall be drunk by all nations. J. L. HERSEY.

Tuftonborough, N. H.

REVIVAL.—Dr. Lyman Beecher used to say, It is never worth while to chase a revival after it is gone by. The laws of mind and of divine sovereignty are in unison, and after the greater stimulus has been applied and failed, it will do no good to apply the less. After one battle and victory, it remains to clear the decks and prepare for another.

We often see an opposite policy followed. A pastor deplores that many in whom he is deeply interested are not converted; christians mourn that the large results which seemed within reach are not attained, and they combine in the use of convulsive efforts to protract the interest, and to awaken and convert the unsaved. The consequences are [illegible] the same; the renewed efforts fail, [illegible] and people, instead of rejoicing over the [illegible] gathered, are filled with [illegible] and discouragement.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 23, 1870.

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CONFERENCE IN BOSTON.

A General Conference will be held at Lowell Street Chapel, Boston, commencing about the 5th of April. As it will doubtless be the last Conference in Lowell Street Chapel, we hope it will be the best one in its history. Particulars hereafter.

SPECULATION.

There are some who might properly be called theological inventors. They are those who invent new theories in theological matters, as others do in mechanics. They are not satisfied with the simple, plain truths of the Bible. This class of preachers and writers are known by the name of "hobby-riders." As a general rule, they do not sufficiently mature their ideas before presenting them to the public; and as a common result, some new party rises up to advocate the new theory, and thus divide the church of Christ. Many such cases may be found in the records of the past. We would say to all, beware of a system built on speculative ideas. Be sure that the foundation stones are most firmly laid in a plain Thus saith the Lord, taken in a *literal* sense. What is not thus expressed, so far as any *doctrine* is concerned, should be received with suspicion. Satan is industriously busy in getting up new theories in relation to the meaning of the Bible, for the purpose of leading people into some wild notions that cannot be adopted by the candid, devoted, intelligent christian, while the more speculative will seize upon them, advocate them with zeal, till the more prudent feel unwilling to give their sanction to such vague notions, thus causing an alienation of feeling, and a destruction of the best interests of the cause of Christ.

These are times of great peril, when we need to go very carefully, and use much long-suffering towards each other; otherwise we shall find the enemy getting the advantage of us, and surrounding us with his chains of bondage.

LONG CONFERENCE REPORTS.

There is much complaint against *long* conference reports. For this reason, we wish the secretaries of conferences would omit that which is not interesting to any but those who were at the conference. As every conference keeps a record of its doings, it is not necessary to report who prayed at the opening of the conference, what hymn was sung, what hour the meetings began or ended, or to give a complete diary of each day's proceedings. Neither is it of special interest to know what its members *resolved* to do; but far more interesting to learn what was *done* for the salvation of sinners, and the upbuilding of the cause of Christ. If no special good was accomplished, then, of course, there is little or nothing worth reporting. Usually detailed conference reports are dry reading.

Conferences have now become so common, if all are reported in full, "our paper" will be overburdened with them. It is better to state in a general way the *results* of the conference, omitting those things that are common to all such meetings, which have only a local interest. Give us the marrow and fatness of the meeting, if it has any; if not, say nothing about it.

We are anxious to receive reports of all meetings where any positive good is accomplished; because the reading of such accounts has a good effect. It is calculated to arouse others to work more earnestly in the vineyard of the Lord. Let no false delicacy keep faithful men from reporting the good fruits of their labors.

There are two extremes to be avoided: One is a long tedious diary of every little particular circumstance, of a *personal* character, that took place during the journey, or in the families where the preacher stopped; and the other is entire silence in relation to meetings where there are good things to report. The more modest are not pleased with the former, and then go to the other extreme, and say nothing. When asked why they do not report the revivals in which they are engaged, they reply, We do not wish to be puffing ourselves. There is but little danger that this class of men will do it; because they dislike to see it in others. If one does it for the sake of blowing his own trumpet, we should say by all means remain silent; but when he reports the results of good meetings, because the Lord has been at work, and brought about good, then the effect is good upon the church at large, and glorifies our Redeemer.

CHLOE LANKTON.

Most of our readers have some knowledge of Sr. Chloe Lankton, of New Hartford, Ct., who is a great sufferer, and is as noted for her patience as her suffering. It was our high privilege to visit her Monday, Feb. 14th, and partake with her of the emblems of our Savior's broken body and spilt blood. She is now fifty-eight years of age, and has been sick since she was eighteen. For thirty-six years she has lain upon her bed, enduring excruciating pain without a murmur. The lower parts of her body are but a skeleton. Physicians say she would have died of pain long ago, had it not been for her calm, patient state of mind. The Lord is sustaining her in a miraculous manner. One would not know but that she was in a very easy condition, excepting occasionally, when some very acute pain darts through her system, and a sudden twitching of the muscles may be noticed, while a saddened look for a moment covers her face; but the smiles return at once, so that a careles observer would not notice the change.

Her sufferings are increasing with her age, with no prospect that she will ever be any better. She has the use of her hands and head; otherwise she is helpless. She is an ardent lover of Jesus, and feels ready to meet him at any time. It is a feast to a christian to visit her. She is dependent upon the charities of the people. The Lord has provided for her many warm friends.

Some five years since it became necessary to move her from the poor, old house of her childhood, to her present situation, which is near the centre of New Hartford village. This was a most painful journey for Chloe, and she did not get over it for six months. A kind of covered bed was prepared, and sixteen men took turns in carrying her in the bed upon their shoulders, a distance of three miles. She said they were two hours and five minutes on the journey. They stepped as carefully and as tenderly as possible, but even that gentle motion caused her great suffering. She has now a pleasant room, and her necessary wants are supplied.

NOT BIGOTED.

The Secretary of a Christian Association, in a large city, writes: "Dear Bro.,—Through your generosity, we have been receiving the 'Crisis' free, at the reading room of the Y. M. C. Association of this city, for several months past, for which please accept our thanks. Some of our members have been unwilling to keep it on file, but since I have been connected with the Association, it has been on file. Although I am a Congregationalist, I am not quite so bigoted as many, but am not afraid to discover the truth, wherever I can find it. I think quite favorably of some of the doctrines advanced in the 'Crisis,' and intend, usually, to peruse as much of it every week as I can find time to do."

"THE NEW DISPENSATION."

The Spiritualists speak of Spiritualism as "the new dispensation." Spiritualism is said to be "shaping the moral, social and political elements" of "the most intelligent, enlightened, candid, religious minds of this country and Europe;" and that on this system is based "the future greatness of civilization on a higher basis than Christianity has or can offer."

The following is from the Hon. Warren Chase, in the *Banner of Light*, Jan. 22nd, 1870:—

"Spiritualism started in this country mainly in the phenomena, and has fed on curiosity and the excitement arising therefrom principally for twenty years, and now comes an important change. The phenomena are rapidly losing their importance, because the fact is established of their occurrence, and mainly accepted, of their spiritual origin, in part if not wholly, and hence, as curiosity ceases, the test mediums are so poorly paid as to be compelled, with few exceptions, to seek other business for support. The press, if not the pulpit, now generally admit the fact, and mostly treat it with respect, and, as the fact of a spiritual origin becomes generally accepted, many persons seeing the excitement subsiding and mediums and often lecturers retiring to other fields of business, and the meetings, that were fed and supported only by the curious and curiosity seekers, chiefly dying out, think the cause itself is dying. But this is a great mistake; the cause was never as strong as to-day, and never more prosperous. The fact established, the next great question is, What of it? What good will it do? To this the answer has not come yet. The fact of spirit intercourse established must surely become the basis of a new philosophy of life and death. A new and long step must be taken in religion, and we are now on the eve of inaugurating that movement—or rather, the spirit-world are."

WRITING FOR THE PRESS.

The following instruction to young writers is worthy of consideration; and it is hoped it may be of special benefit to many who may be favored with the reading:—

1. Do not say, "I write in a hurry, please correct all mistakes." You have ten times the opportunity to do this that the editor has. His time is worth from fifty cents to ten dollars an hour, and he will be likely to correct your errors by *fire*, and then they will never trouble any one any more. You must do your own work if you want it done. It is said that Newton wrote his chronology over fifteen times before he was satisfied with it, and Gibbon wrote out his memoir nine times before sending it to the press. No beginners ought to expect better success or less labor than such learned men.

2. Do not write poetry. Most who try do not know what poetry is, and they cannot be told till they have learned a great deal more than they know now. Ninety-nine one-hundredths of the rhyme written is good for three things. 1. To give to friends who prize it for the giver's sake. 2. It makes passable kindlings; 3. It will bring about three cents a pound at the paper mill, to work up with old rags. Write prose;—poetic prose is far better than prosaic poetry.

3. Do not write long articles, or long sentences. Write as you would a telegram, where each word costs a dime, or an advertisement, which costs a dollar a line.

4. Do not ask an editor to return your manuscript. Keep a copy. With a hundred letters a day to read, he has something to do besides hunting up last year's manuscripts, received, rejected, and buried, or burned up long ago.

5. Do not get angry because your first article is rejected. Quite likely if it is printed, you will live to wish it had been burned up, or sent to the paper mill. The first pair of shoes a cobbler makes are not likely to sell very readily; and it takes more skill, and longer practice to write good articles than to make good shoes.

6. Keep trying and sending on; the practice will do you good; and if writing is *in* you, it will come out. But if you cannot stand criticism, and rejection, and fault-finding, you will make a poor author, and may as well know it at once. The writer's first article was rejected; he kept it a while, and sent it to the same paper again, and it was printed.

7. Remember an editor may have a peck of better articles than yours is, which he wrote himself, and yet does not think are worth publishing. He will do the best he can, consistently, by you. He is more anxious to encourage good writers than you are to write.

8. Do not expect a poor editor to set up a reading school, spelling school, grammar school and writing school for the benefit of those who have not improved their opportunities at home. You can study these matters anywhere; do not impose your ignorance on an editor, and then wonder that he has not time to fool over such nonsense. Some poor printer has to set up the type for your article. Every cent you save by using pale ink, poor paper, and writing carelessly because you are in a hurry, or writing finely, or crosswise, to save three cents' postage, will cost the printer in toil, delay, and eye-sight, at least fifty times as much money as you will save, besides causing him to commit blunders for you to scold about. Do you wonder such articles are rejected? I can write an article for the press in half the time I could correct such an one; and I have often copied over entire pages, rather than torment a compositor with illegible manuscript.

9. Do not get angry. Do not write slang, or personalities, or abuse, or slander. A lie *told* is bad enough; printed, it is multiplied a thousand fold. Remember the judgment day. Writers and editor may shirk responsibilities here, but they must meet them then and there. Write for Christ, and for eternity; proclaim peace on earth, and good will to men, and all will be well.—*The Christian.*

AIRY PHANTOMS.

According to the teaching and admission of the spirits, the objects and persons seen by their mediums are only mental pictures—not real objects; hence it follows that the friends and other objects seen by mediums are only phantoms, and no more real objects than shadows and things seen in dreams.

In the *Banner of Light* for Feb. 5th, 1870, we find the following question put to the spirit speaking through the medium at the *Banner* office; and also the answer as follows:—

"Q. Do spirits only see things as correspondences of their thoughts, or are they fixed and permanent as things on the earth?

A. Thoughts take form in the spirit-world as they take form in this life, which is, in fact, the spirit-world. It is the world of mind as it is the world of matter. The world where spirits dwell is where bodies dwell. Allow me to illustrate. Your room is hung with works of art, every one of which lived in thought before it had an objective form, so that the eye could behold it. This is the way that thoughts take form in the spirit-world, and in no other way that I am aware of."

Hence the gardens, trees, flowers, rivers, friends, etc., in "the spirit-land" exist only in *thought*, as an inventor sees mentally his machine before he has made a single part of it. This confirms the position that the spirits of demons operate just like mesmerizers; causing these mediums to see only mental pictures formed in the minds of the "evil angels." The whole matter of spirit-seeing is a *deception* practiced by the demons.

CASH RECEIPTS.—Those having sent us money for the Crisis, and who do not see it credited this week, will please be patient, as it will be attended to soon. Sickness is the cause of the delay.

MUSIC.—We have a fresh supply of "All to Christ I Owe," and "Beautiful Vale of Rest." Send in your orders. Price reduced. 3 cts. single; by mail, 5 cts.

We will be thankful to any who will send us the Crisis for Feb. 2nd.

From the Winsted (Ct.) Herald.

LETTER FROM MILES GRANT.

BOSTON, Jan. 12, 1870.

Editor Winsted Herald—Dear Sir:—In a late *Herald* I find the following:—

"As many reports are in circulation concerning a discussion to take place between Eld. Miles Grant and the Rev. Moses Hull, let me say to the public, through your paper, that Elder Grant having declined to accept the challenge for a discussion, there will be none until further notice. Yours truly,

LEWIS ANDREWS."

Will Mr. Andrews please publish in the *Herald*, at my expense, my letter to him, dated the 21st of last Dec., in order that "the public may see whether I "declined to accept the challenge for a discussion"?

In case the letter is not published, please allow me to say to your readeas that I have had five discussions with Mr. Hull, and so far from being *afraid* to meet him in debate, my courage increases with every conflict.

I now purpose to preach in Camp's Hall, Sabbath, Feb. 6th, and onward. Should Mr. Hull appear during the week, I should be pleased to discuss with him the following:

Resolved, That the phenomena of Spiritualism proceed from demons, and not from departed human spirits."

I would propose a *free* discussion for six evenings, two-hour sessions and twenty-minute speeches. We would begin on Monday evening, Feb. 7th.

In case Mr. Hull does not appear, to engage in the discussion, I purpose to preach every evening from Feb. 7th to Feb. 12th, and Sabbath 13th: during which time the subject of Spiritualism will receive due attention. Yours truly, MILES GRANT.

"WEST WINSTED, Jan. 17, 1870.

Editor Winsted Herald:—Dear Sir:—I would not again trouble you on the score of Spiritualism, were it not for the letter of Miles Grant in your last issue. He says, 'I have written to Bro. Andrews accepting the proposal of a discussion with Mr. Hull.' I forwarded Mr. Hull's challenge to Elder Grant by mail, to meet him in Winsted within the months of January or February, and received the following reply: 'My engagements are such I do not see how I can be in Winsted before the last of January or sometime in February. I hope to get around before winter is over.' Now I ask any candid man if that was accepting the challenge to meet Mr. Hull during the two months named? Mr. Hull could not well be reached after that time, as his home is in the far west, *without great expense*. I had a right to infer, and honestly did so, that Elder Grant rather not accept the discussion. But I was surprised that after the lapse of two or three weeks, Elder Grant should accept through another individual, and not notify me; it looks to me like double entendre (*dooble oong tongdr.*) But he had learned that a fund had been raised for his especial benefit. Mr. Hull has challenged the Elder through the *Banner of Light*. We shall see if he will back down. The statements of W. S. Campbell and Walter Stickney are too contemptible to notice. Truly yours,

LEWIS ANDREWS."

From the communications of Elder Miles Grant and Mr. Lewis Andrews, in this issue of the *Herald*, it will be seen that further discussion of the subject of Spiritualism may be expected at Camp's Hall, next month. We really cannot find any thing in either of these communications that would seem to justify Mr. Andrews in giving the public to understand (as he did in the *Herald* of Jan. 7th), that Mr. Grant had *declined* the challenge of Moses Hull. We have no doubt that Mr. Andrews honestly *thought* it was a declination, as he says. But new converts into the kingdom of darkness do not always see straight. That Elder Grant does *not* decline, and *has not* declined, is a very plain case.

A serious typographical error occurred in the letter of Miles Grant, published in the *Herald* of last week. As printed, it read thus:

"Should Moses Hull appear in the name of the Lord, he will find me ready to meet him."

It ought to have read:

"Should Moses Hull appear, in the name of the Lord he will find me ready to meet him."

NEW BOOK.

THE SEVEN MESSAGES OF THE APOCALYPSE, showing their harmony. By S. S. Brewer. 48 pp., 12mo. Price per dozen, $1.20; single, 13 cents.; postage, 2 cents. For sale at this office. AG'T.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

For the World's Crisis.

HOW TO BREAK DOWN A CHURCH.

BRO. GRANT:—While reading in the *Christian at Work*, I saw the following: "How to break down a Church." I thought it would do no harm to have all persons read it. I send a copy for "our paper."

"To do this effectually, you must first discourage the pastor. Second, discourage your fellow members. Third, destroy the confidence of the community. To do the first: 1st. Absent yourself from one service every Sabbath, or miss at least one in three; if he is not very strong, one in four may answer. 2nd. Neglect your prayer and conference meetings. 3d. Criticize your minister freely, praise him sparingly, find fault plentifully, pray for him little or none. 4th. If he proposes to hold extra meetings, withhold your co-operation. 5th. Give yourself no concern whether his salary is paid or not. 6th. Never call on him socially, or allow him to think that his comfort, or that of his family, is a matter of any importance in your eyes.

To discourage your fellow members: 1st. Observe the directions given above. 2nd. Complain about everything they do, and don't do. 3d. Contrive to make yourself the head of a clique, and by their assistance, and your industry, keep the church in hot water generally. 4th. While doing this, lose no opportunity to complain of the bad treatment you are receiving. 5th. Be as much like Diotrephes and as little like Paul as you can. 6th. Discard charity and candor, take distrust to your bosom, and make scheming your speciality.

To destroy the confidence of the community: 1st. Observe all the foregoing directions. 2nd. Tell the people that you are in the church by force of circumstances, but have no respect for the way in which business is conducted. 3d. Publish the faults of your brethren, taking care to magnify them. 4th. Make no effort to induce people to attend the church. 5th. Take no part in the labors of the Sunday School. 6th. Publish on all sides that you have no confidence in the concern. Predict that it must fall, and never can succeed.

By observing these directions, if the church is not unusually vigorous, you will be certain of witnessing the fulfillment of your predictions." A. D. F.

From Appleton's Journal of Literature, Science and Art, Vol. 2, No. 24.

MORALS OF 1900.

"What will be the probable moral condition of the American people in the year 1900? I am afraid that the social philosopher cannot look at the future without a great deal of apprehension. Our wealth will be secured under conditions that certainly will not favor a great moral development. I but echo a truism, when I say that the prevailing sentiment is not accompanied by a religion calculated to save society. Our churches are losing their hold upon the public mind, and I consequently look for a most gigantic increase of corruption in every department of government and of industry. The development of fraud and swindling, in most of our railroad and industrial enterprises, has reached our legislative bodies. Purely selfish considerations control our parties, elect our legislators, and administer our government. Honesty is becoming the exception; fraud and knavery the rule. We want some new condition or phase of religion to correct this growing cancer of the body politic; but I can see no new evolution of Christian life that is of a nature to grapple with this gigantic evil of the age. It must run its course, and is destined to be the occasion of great intestine commotion and social disturbance."

The writer goes on to say:—"Manners and domestic morals will also probably decay. The looseness of the marriage relation, evidenced by legislative enactments, making divorce laws more lax every year, and the astounding number of divorces, point to a state of society, with regard to the relation of the sexes, which is not pleasant to contemplate."
—*Selected by F. Reynolds, Chicago.*

From the moment we rise, till the moment we go to rest, we must never once put off the "breastplate of righteousness."

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was*

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$428.47
F. H. Burbank	2.00
Wm. C. Thorp	1.00
Thomas Pope	5.00
Rosetta Lanning	2.00
M. M. Post	1.00
Wm. C. Jones	.50
Zilpha Hibbard	1.00
A. Evans (by H. L. L.)	2.00
A. Corey	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$49.06
J. L. Tatro (by M. G.)	3.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$643.15
M. S. Smith	2.00
Advent Society of Unity and Acworth, N. H., by Joseph Kimball	15.00

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

Previous acknowledgments	$26.00
M. S. Smith	2.00

PLEDGES.

"Uncle John," Weymouth, Mass. $12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

WAITING FOR THE LORD.

The people of God have always been a *waiting* people. If we go back to the good old patriarch Jacob, as he lay upon his dying bed, we hear him break out in language like this: "I have *waited* for thy salvation, O Lord." Jacob had no idea of going to heaven when he died, for he says, "I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron, the Hittite." He expected to lie down in the grave, and wait until God's plan of salvation should be completed, and then to share in that salvation with all the faithful. Patient Job says, "All the days of my appointed time will I *wait*, till my change come." Job is waiting to-day.

The Psalmist seems to have had a large measure of the waiting spirit. He says, "My soul doth *wait* for the Lord, and in his word do I hope." And again, "My soul *waiteth* for the Lord more than they that watch for the morning; I say, more than they that watch for the morning." And again, "Those that *wait* upon the Lord, they shall inherit the earth." Hear the prophet Isaiah: "They shall not be ashamed that *wait* for me, saith the Lord." And again, "He [Christ] shall not fail, nor be discouraged, till he have set judgment in the earth, and the isles shall *wait* for his law." Again, "Men have not heard, nor perceived by the ear, neither hath the eye seen, oh God, beside thee, what he hath prepared for him that *waiteth* for him." Again, "Blessed are all they that *wait* for him." Again, "They that *wait* upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." This, surely, must be in the immortal state.

Jeremiah, while he laments the sins of his people, and the evil times in which he lived, says, "It is good that a man should both hope and quietly *wait* for the salvation of the Lord." Micah says, "I will *wait* for the God of my salvation." Habakkuk says, If the vision "tarry, *wait* for it; because it will surely come, it will not tarry." The glorious angel of the Lord told Daniel, "Blessed is he that *waiteth* and cometh to the thousand three hundred and five and thirty days."

My brethren, are you waiting yet for the ending of the 1335 days? Continue to wait a little longer, and the angel's promised blessing shall be yours.

When we come down to the gospel dispensation, we hear our Savior comparing his faithful servants to those "that *wait* for their Lord, when he will return from the wedding." And brother Paul says that we that "have the first fruits of the Spirit, even we ourselves groan within ourselves, *waiting* for the adoption, to wit, the redemption of our body"; and that "if we hope for that we see not, then do we with patience *wait* for it."

Brethren and sisters, do we know anything about this groaning within ourselves, while we wait for redemption? Ah! yes; some of us, encompassed with trials and temptations on every side, burdened with a multitude of cares, or suffering the pains and infirmities of these mortal bodies, know by a daily experience what the apostle meant; and sometimes like him we cry out, "O wretched man that I am! who shall deliver me from this body of death?" [Margin]. But with him we can thank God that "through Jesus Christ our Lord" deliverance will come at last.

Again, Paul exhorts the Corinthian brethren that they "come behind in no gift; *waiting* for the coming of our Lord Jesus Christ." And again, he thanks God in behalf of the Thessalonian brethren, that they had "turned . . . from idols to serve the living and true God; and to *wait* for his Son from heaven." And he prays that they may be directed "into the love of God, and into the patient *waiting* for Christ." And in the eleventh of Hebrews, where he recounts a long list of the faithful, he says: "These all died in faith, not having received the promises," "God having provided some better thing for us, that they without us should not be made perfect"; so that they also are *waiting* for the things promised.

When John, in vision, on Patmos, heard the souls under the altar praying to be avenged, they were told that they should "rest," or *wait* until the number of martyrs for Jesus and his truth should be complete. And when the waiting days are over, and the King of glory comes at last, Isaiah represents the triumphant saints as exclaiming, "Lo, this is our God; we have *waited* for him, and he will save us; this is the Lord; we have *waited* for him, we will be glad and rejoice in his salvation."

Brethren and sisters, looking for the Lord, we are in good company. Patriarchs and prophets, apostles and martyrs for Jesus for these six thousand years, have waited as we are waiting for the day of redemption, the hour of deliverance, the time when the Seed of the woman shall bruise the serpent's head. O, I do thank the Lord that he ever showed me so much of his blessed truth concerning the plan of salvation, and led me to love it with all my heart, and to turn away from the idols of this ungodly world to his service, and to wait for his dear Son. With you I have suffered reproach and scorn for believing the "present truth"; but oh, my soul! did men but realize the position we occupy, waiting for the glorious revelation of the Son of God to the utter destruction of his enemies, and the complete and eternal salvation of his people, they would not wonder that we "count reproach but gain, and glory in the cross."

The "far more exceeding and eternal weight of glory" will so overbalance the reproach and the sufferings of the waiting time, that the "former shall not be remembered, nor come into mind." Yea, the *present* joy outweighs it all, for even here "we more than taste the heavenly powers, and antedate the day."

Our waiting days are almost ended; the midnight shadows are fast fleeing away; the day begins to break, and soon will burst upon us in all its resplendent glory. Let us see to it that "we come behind in no gift," but are wholly the Lord's, and with all our hearts loving the appearing of Jesus. So shall we wait with patience, yet joyful in hope, and strong in faith.

"Then waiting, brethren, let us sing,
He will not tarry long,
And fill with love the hours that bring
The glory of our song.

Yes, we will wait, nor deem too long
The closing hours of grace;
But trim our lamps with cheerful song,
Till we shall see His face."

Worcester, Mass. H. D. LAW.

For the World's Crisis.

COME TO HIM!

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

O what comforting words! Reader, do you not sometimes feel weary and heavy laden, as though your burdens were almost too heavy for you to bear? If so, come to Jesus; he will help you bear them. Come, cast all your care on him, for he careth for you; and it does not say that certain ones may come, but all, whosoever will, let him come and take of the water of life freely.

Yes, Christ stands with outstretched arms of mercy, ready to receive all who come. O sinner! will you not come to this dear Savior? How can you resist his heavenly love, or trifle with his blood? He shed his blood for you; for your sins he suffered, for your sins he died; and not for yours only, but for all the world beside.

O come to him and find pardon for your sins, for the blood of Christ cleanseth from all sin; and you will find him a very present help in every time of need; earthly friends may fail us in that hour, but Christ never will. We sometimes have earthly friends whom we think we can trust; they stand by us in the hour of prosperity; they profess to be our true friends; but in the hour of adversity where do we find them? All fled. Not one will be left to comfort us in this trying hour; our money all gone, and our friends go with it. We are poor now; we cannot dress as they do; we cannot mingle in the same society; so now they want nothing more to do with us; they leave us all alone in our trial, to struggle on and get through it the best way we can.

Who then looks down on us as with pitying eyes, and says unto us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"? It is Jesus, our own blessed Savior; he will stand by us in all these trying hours. And though all the world should forsake us, yet Christ never will.

"A mother may forgetful be,
For human love is frail;
But thy dear Savior's love to thee
Can never, never fail."

Will you not accept this love in your heart, that is offered so freely, without price?

Portland, Me. M. E. CHUTE.

For the World's Crisis.

ANNIVERSARIES.

Every day is an anniversary to somebody, a day to be especially remembered and noticed on account of some event of importance to the individual. But what anniversary is more worthy of regard than that of the day or night when we first set out in earnest on the christian pilgrimage?

I saw the statement of Bro. Hook, that Feb. 13th was his birthday, and also that he began to preach twenty-seven years ago. The coincidence of my conversion on Feb. 13th, twenty-seven years ago, gave this notice of Bro. Hook a peculiar interest to me. This day always seems like the beginning of days to me, or the beginning of a new year; as much so as the anniversary of the day of my birth, or the first of January.

But the best thought that occurs to me in this connection is this; it is not best to wait for an anniversary before we begin a good work. Do we intend to sometime begin to live better? Do we intend sometime to seek the Lord with all our heart? Begin now. Do it now. *Now* is the accepted time. Make *this day* an anniversary never to be forgotten.

Webster, Mass. F. H. CHAMBERLAIN.

GAMBLING ON WHEELS.

A few weeks ago, aiming homewards early in the morning, I chanced to reach the station just as the train began to move. As its speed was every instant increasing, there was no time for choice, and I entered the car which came first. This was a baggage car, one end of which was partitioned off and provided with seats in a sort of rough way. In fact, it was one of the old style tobacco dens which preceded the full-length smoking cars of the present day. As I entered, I saw the conductor smile, as I thought benignantly, and I fancied that he was silently congratulating me on my success, when the "margin" of time was so small. I found the place full of passengers, perhaps thirty, or more, almost all young men; and as nearly as I could judge, they were clerks and book-keepers, who are employed in the city, but have their homes in the country. Of this company of young men, sixteen were playing cards! There were four different sets of four players each. By reversing a seat, each quartette was brought into a convenient position for play. A broad, thin board lay upon their knees, forming the table. And they were playing earnestly, eagerly, making their motions with a nervous agitation which struck me as being in itself a bad omen. Perhaps a small pile of money which I saw on one of the boards accounted for the eagerness and animation. They certainly were not playing to relieve the tedium of the journey, because the journey was very short, and at eight o'clock on a winter morning they certainly were not weary. The boards, too, which formed their gambling tables, had evidently been provided for the purpose for which they were used.

In short, everything indicated not only purpose, but settled habit. I had stumbled upon a gambling den. No wonder the conductor smiled significantly, when he saw me, in my haste, getting on the train in the wrong place.

On further inquiry, I find that the smoking cars on our various railroads are beginning to be regarded with suspicion, and that on some routes they are recognized as places of evil reputation, where cards, brandy flasks, and indecent publications are only too common, and the whole moral atmosphere is sunk to the level of an ordinary drinking saloon.

I will not name the road where I witnessed the disgraceful scene. Let the good men connected with every road inquire into their own. Let any parent, whose son spends two or three hours in the cars every day, ask him what he knows about these things. Let employers look into the matter, before fraud and theft discovered shall give them a warning which they will not be likely to disregard.—*Rev. J. T. Crane, D.D., in the S. S. Times.*

For the World's Crisis.

A NEW MOVE.

BRO. GRANT:—I find the following singular and important item in this morning's *Express*, a political paper, and send it as being worthy of an insertion in our beloved Crisis. Even "straws show which way the wind blows." May we not yet hope to see the horrible heathen dogma of *endless torment* blotted from all christian creeds?

Buffalo, Feb 15th, 1870. J. BLAIN.

"MR. BEECHER'S church inclines still more to latitudinarianism, the last step being to modify the orthodox Calvinistic idea of eternal punishment. This rigid orthodoxy has heretofore found place in one of the 'Articles of Faith' of Plymouth church, but for some time past many members have thought it objectionable, and now Mr. Beecher concurs in a resolution directing the appointment of a committee to revise or blot out the offending article."

A TRIBE OF JEWS IN ABYSINNIA.

One of the "Lost tribes," said to have been found in Abyssinia, is described by M. Halevy, in a paper laid before a learned society in France. The people are known as the Falashas, and they number two hundred and fifty thousand souls. M. Halevy says they speak an Agua dialect called Falashina, or Kailina, and into this language they have translated a Gheez version of the Old Testament. They do not practise polygamy. They circumcise their male children on the seventh day. The institution of purification is practised. the children are taught the Bible, the Psalms, prayers and sacred history. In the synagogues the sexes sit apart. Incense is burned during the services. Their religious hopes are turned to Jerusalem, but their ideas of Messiah are very indistinct. They are wholly unacquainted with Hebrew, and know nothing of the ceremonies instituted after the time of Ezra. They have a religious literature; keep the Sabbath rigidly; fast on Mondays and Thursdays: keep the ninth of Ab to commemorate the destruction of Jerusalem; wash before and say grace after eating; have a traditional mode of slaughtering animals for food; practice commemorative sacrifices on the holy days, and also for the repose of the souls of the dead; their women enjoy equality with men; they hold slaves, but liberate them after a servitude of six years.

QUESTIONS BEFORE THE ŒCUMENICAL COUNCIL.

It is the drollest thing on earth to see the stir in the Romish world in regard to the Pope's infallibility. How is it to be known that he is infallible?. By the vote of a congregation of men, not one of whom could get his own word taken without bondsmen, for the sum of five thousand dollars? By the vote of a congregation of men who have themselves to be first convinced by evidence outside the Pope, and of course outside themselves, if it be not the mere reverberation of their own affirmations, as of echoes among the mountains.

Let us form an insurance company; call it the Ecumenical Insurance Company, if you please, or any other name that suits you. You swear that I am worth five hundred thousand dollars, and I will do the same for you, and we will do the same for the others, and then we will all made affidavit that our concern is worth five hundred thousand million, and the president is infallible. We do not any of us know him to be infallible, and he does not know himself, else he would not ask anybody; and some do not believe him any more infallible than the rest of us. But the moment we all *say* that he is infallible, then he is. Our saying in council is the same as the saying of the mass; it creates infallibility, as that creates a God. It is a mass-meeting, whereby two negatives make an affirmative; two uncertainties, one absolute truth. It is the mass, the wafer, the priest's word, and behold your god!

But the infinite drollery of the thing is the gravity with which it is announced that the proposition will not be brought before the Council, unless it be known beforehand that the Council will certainly decide in favor of the Pope's infallibility.

Now if the Pope be infallible, he ought to be able to say whether the Council will so decide, and he ought to make this known, and so put an end to their perplexity and his own. His Infallibility is perplexed whether to bring the question of his infallibility before the Council, because His Infallibility is uncertain which way the Council may decide, and the attribute of his infallibility will be greatly injured, cut down, and mortified, if they should decide against it, or even decide doubtfully, or even say that they don't know. The question, therefore, will not be hazarded if His Infallibility remains in doubt as to the decision of the Council.

But if his Infallibility is infallible and sure, then let His Infallibility inform the Council and the world of the fact of his being infallible, and the Council will infallibly decide accordingly. All they want is evidence; but the evidence of infallibility can in the nature of things be furnished only by that which is infallible, or by him who is so. For that which is in itself fallible cannot give credible testimony as to the infallibility of another person or thing,—cannot give revelation of such infallibility. One hundred liars cannot prove concerning the one hundred and first that he is infallible, and expect on that announcement to have his word in turn taken by all the world that the one hundred are infalli-

ble in whatsoever they may affirm as the result of their deliberations under him.

If the Pope ask the Council to say that he is infallible, and the Council say that he is, what then? If they refuse to say that he is, what then? If they doubt whether to deliberate, what then? If the Pope be not infallible, what of the Church?—*Christian Union.*

Correspondence.

From Bro. Geo. Thomson.

BRO. GRANT:—I wish to pen a few lines to the Crisis, to let the dear friends know that the good Master is with us in the west. There seems to be a general desire to hear concerning the precious truths we hold; and I find that wherever those truths are introduced in the proper spirit, they are more or less effective. The cause has suffered much in consequence of the manifestation of a censorious and dogmatic spirit on the part of its advocates. If we have not the spirit of Christ, we are none of his.

Bro. Sheldon and others have been holding meetings in this part of the State during the fall and winter, with considerable success. I held a meeting in a new place, in the town of Oregon, and though the weather was most of the time unfavorable, the results were good for a new place; prejudice was broken down, some became enlightened on the nature of man, a number rose for prayers, and we trust a permanent interest was established.

But the work of God at Paoli has been of the most remarkable character. The meeting had been in contemplation for months, and the brethren had been in a special manner *praying* and *believing* for a revival. The result has proven the power and efficacy of prayer offered in faith.

As stated in a former communication, the work commenced with our quarterly meeting, and continued with unabated interest for three weeks, during which time between fifty and sixty manifested their desire to flee the wrath to come. It was a pleasing sight to see the aged and middle-aged and the young accepting the invitations of the gospel. Whole families were converted to God, and it was good to visit those households and hear the voice of prayer and songs of praise, where before was profanity and exhibitions of anger. "It is the Lord's doings, and it is marvelous in our eyes."

May the Lord stir up all his servants to greater earnestness in warning the people of the impending judgment. We cannot be consistent with our profession of faith, without being terribly in earnest. O, my dear brethren, sound the alarm. The great day of the Lord is at hand; and while we faithfully warn, let us remember that the next duty is *to win.*

Yours in the work, GEO. THOMSON.

Attica, Wis., Feb. 11th, 1870.

Obituaries.

SWEET. Died, at Chestnut Hill, Blackstone, Mass., Feb. 11th, 1870, of inflammation of the bowels, Hattie A., wife of Eld. C. H. Sweet, and daughter of Wm. D. Engley, aged twenty-four years.

The dreadful blow has fallen. The grim monster has snatched from my embrace the dear companion of my youth, and I am unable to rescue her from his power. She was sick but six days, and her sufferings were great. Our sorrow is great, but we are not destitute of hope, for we have every reason to believe that she sweetly sleeps in Jesus. She first sought Christ some eleven years ago, and remained steadfast in the faith until the time of her death, but she has been unusually devoted for the last few months. Her sleep will be short. She will soon have part in the first resurrection.

A consoling discourse was delivered upon the occasion of the funeral by Eld. E. Bellows, from 1 Thess. 4: 14. C. H. SWEET.

EGGLETON. Fell asleep in Jesus, at his residence in Philadelphia, Feb. 5th, 1870, after a long and painful illness, Bro. John Eggleton, in the twenty-third year of his age.

He was converted to God two years ago, and since that time has lived an earnest, faithful christian. He loved the Savior and his glorious appearing with all his heart. His desire was to live to work for the Lord, and spread his glorious truths, which he held so dear. He did not expect to go to heaven or get his reward at death, but at the resurrection of the just. He leaves a wife and one child, also a large circle of relatives and friends to mourn his loss. But they sorrow not as others which have no hope." H. T. TAYLOR.

WHIPPLE. Fell asleep in Jesus, Feb. 9th, 1870, Bro. Whipple, aged sixty-eight years, eight months and twenty-four days.

He left a companion and five children to mourn the loss of a good husband and father. B. P. MANNING.

BARNARD. Died in Canaan, Feb. 16th, 1870, of consumption, Mary Ann Barnard, wife of Jonathan Barnard, aged forty-three years.

Sermon by Rev. C. H. Chase. Text, John 5: 28. Sr. B. was an excellent mother, a kind and affectionate sister, ever ready to help the needy. D. EASTMAN.

MAYO. Sweetly fell asleep in Jesus, in Hollis, Jan. 15th, Mary J. Mayo, widow of Bro. Lorenzo Mayo, formerly of Biddeford, Me., aged about twenty-nine years.

Words of comfort spoken by Bro. Wm. H. Mitchell, from 1 Peter 1: 24. May God hasten the time when death will be destroyed. T. J. CARLE.

Summary of News.

FOREIGN.

Cable News.

VIENNA, Feb. 15. The *Free Press* confirms the report of the protest of Austria and other Catholic powers against the Papal Syllabus which has been transmitted to Rome.

ROME, Feb. 15. Advices from Constantinople represent that the Armenians, by a large majority, have decided not to recognize the authority of their Patriarch, for the reason that he is too feeble to resist the encroachments of the Pope of Rome on the rights of Eastern Catholics. The Turkish government is disposed to support the Armenians, and fears are entertained of a schism between them and Rome.

16th. There was another session of the Ecumenical Council yesterday. Six fathers took part in the discussion. It was announced that the Bishops of Antwerp, Mechlin and Solerno had received the title of Primate. Eight bishops received permission to return to their dioceses.

PARIS, 16th. All the great powers of Europe sustain the Russian Government in the demand upon Switzerland for the surrender of the felon Bebchojeff.

Seven journals of this city have been officially warned this week.

Last evening great crowds assembled at the reunion in Rue St. Martin, Belleville. It was suppressed by the police without disorder.

Still another prosecution has been commenced against the *Marseillaise* for violation of the press law.

Father Hyacinthe has remained silent since his return to France. It is asserted on reliable authority that he will be relieved by the Pope from the obligation of his vows as a Carmelite monk and be permitted to continue in holy orders as an ordinary priest.

17th. The *Journal Official* publishes the imperial decree, which, by the request of the Minister of Justice, annuls the decree of 1851, giving the government the power of transporting to the penal settlements parties who belong to secret political societies. The Minister says this power is abolished because it is incompatible with a liberal government.

Feb. 18th. The Government has proof of a plot to assassinate the Emperor and the Prince Imperial, and has seized a plan found on one of the prisoners to throw bombs through the Emperor's window at the Tulieries.

La France objects to the proposed dogma of the infallibility of the Pope, because, if admitted, the French Bishops would no longer be answerable to the common law.

STOCKHOLM, Feb. 17. The Diet has passed a law admitting Dissenters and Jews to political rights. The King signed the law immediately.

MADRID, Feb. 17. Carlist disturbances are reported at Marcia, Calatayud, and other places, but they were promptly suppressed. The indications are that the Carlists are plotting for a general outbreak in the spring. The Government is prepared to meet them.

DOMESTIC.

CINCINNATI, Feb. 15. The Superior Court today decided on the question of the Bible in the public schools in favor of the Bible, and issued a perpetual injunction restraining the execution of the vote of the School Board not to allow the Bible or sacred singing in the schools.

San Francisco, Feb. 17. Another earthquake visited this city to-day, causing hotels and public buildings to be vacated instanter. The streets were filled with people before the shock had hardly ceased. Fortunately it occurred about the time of the recess in the public schools, and many of the children were out playing. In the schools which were in session the teachers managed to keep the children under control, though in one of the schools the misses created quite a panic. The Custom House was uninjured, but was soon emptied of its occupants. The cracks made by the October shocks in some of the old buildings were widened a little, but no material damage was sustained. Funeral services were being held in the Washington street Baptist Church and there was a large attendance. At the first tremble the pastor and congregation rushed. Several ladies fainted, but no one was seriously injured. The old frame buildings on the wharves swayed and creaked, but the waters in the bay showed no unusual commotion.

The shock was quite heavy at Petaluma, causing the people to vacate brick buildings.

The weather was clear and warm at the time of the shock. It is raining this evening.

SECOND DISPATCH.

The sharp shock of earthquake occurred at 12 o'clock 13 minutes. Its duration was seven seconds. Its direction was from southeast and northwest. There was a general panic, but no damage was caused to buildings so far as ascertained. The shock was felt at Sacramento, Santa Cruz, San Jose, Oakland and other places.

Lewiston, Me., Feb. 19. The severest gale experienced for many years occurred yesterday. The wind blew furiously until late in the night and it has rained continually for twenty-four hours, and has not ceased yet. In addition to the rain two feet of snow were melted, causing a great accumulation of water, which has unfloored culverts and submerged highways.

THE BURNING WELL.—Citizens and strangers visited the burning well in flocks on Sunday. From before noon until sundown a constant stream of people, on foot, in carriages, and on horseback, were going or coming from that remarkable curiosity. It seethed and burned and babbled for them as long as their curiosity and inquisitiveness prompted them to watch it; and we presume it is burning yet, as it has been for two months past. It seems almost a pity that so much gas, of nature's own superior manufacture, should thus "waste its sweetness on the desert air." (That quotation may not be just the thing, but it is the only poetry we have at hand.) It is not wasted, however. It proves that below is a laboratory where for ages nature has been busy with gigantic chemical experiments; and that materials, rich and inexhaustible, are there stored, awaiting but the utilitarian expedients of man's ingenuity and necessities to shape themselves into the appliances of civilization and wealth.—*Fort Scott Monitor, 8th.*

"A MAN AND A BROTHER" IN THE VIRGINIA SENATE.—In the Virginia Senate, a few days ago, quite a sensation was created by Mr. Mosely, a negro Senator from Goochland. He arose to explain a vote he had given, when the President told him his explanation was out of order, and upon Mosely insisting on speaking, ordered him to sit down. The order was obeyed. Subsequently, by general consent, Mosely was allowed to make his explanation, in the course of which he uttered this home-thrust:

"Moreover, gentlemen, I have some of the best white blood of Virginia coursing in my veins. On one side I can claim as high and as honorable descent as any Senator in this chamber. Gentlemen, I am your brother! I am also the colored man's brother. I represent both races. I am Anglo-Saxon and Anglo-African, and I desire to do justice to my kin of both sides."

Mosely is described as a dark mulatto, of good form, fine and intelligent face, about forty-five years of age, and a fluent and tolerably correct speaker.

Passing Events.

☞ Castelar, the leader of the Spanish Republicans, has written a remarkable letter to a Vienna liberal paper, in which he predicts not only a Spanish Republic but a confederation of European republics, on the plan of the American federal system, and ultimately an United States of the world. He pays a glowing tribute to America, "that Paradise of the future."

☞ An inscription commonly used by Germans, "Here rests in God," was recently placed on the tombstone of a German who died at Rome. This came to the ears of the authorities, and great was their indignation that any one should have had the audacity to suppose that a vile Protestant could be said to "rest in God." In spite of the protests of the German community, therefore, the offending stone was actually removed from the grave.

☞ Mrs. Bradford Foote of Sheffield died from the effects of chloroform in the office of Dr. W. W. Rice in Great Barrington, on Saturday, after having had twelve teeth extracted.

☞ A tremendous conflagration is raging in the mountains near Santa Anita canon, in the Southern part of California. The fire extends for a distance of thirty miles.

☞ The Honolulu *Gazette* of Jan. 12 says that the volcanic Mauna Loa showed considerable activity. A dense smoke was constantly issuing from it, and several times flames had been seen in the night. The crater of Kilauea was comparatively inactive, although it was observable that the smoke issuing from the crevices in and about the crater was much more dense than it has hitherto been known to be.

☞ In Southern gardens flowers are already in bloom.

☞ There have been twenty-eight executions for murder in Philadelphia since 1789.

☞ One hundred and seventy-five Mormons have taken possession of ranches belonging to Gentiles in the neighborhood of Ely, Nevada, avowing their purpose to hold the land at all hazards, and serious trouble is apprehended.

☞ Immense flocks of robins are perched upon the cane and bushes on the cliffs of Cumberland river, Ky., for three miles.

☞ There are more signs than one that the Pope and the Council are in hot water. A German Romanist Professor puts the difficulty thus neatly: If the Pope is really infallible he cannot be fallible in declaring himself infallible, and Pius IX., in this nineteenth century of ours, must not then hesitate to announce what Innocent III. in the thirteenth century regarded as heresy."

☞ Judicious charity is the most difficult to achieve of all ways of spending money.

☞ The culture of the pineapple is profitable in Florida. A local paper reports that one man in Key West has sold his crop of pine apples this year for nearly seven thousand dollars. The crop was gathered from less than an acre and a half of ground. This same man has one hundred and fifteen thousand plants, which will be in bearing next year. These cover less than seven acres of ground, and if sold at the same rate as this year's crop, will net him sixty thousand dollars. The pine-apple crop of next year, it is supposed, will exceed two hundred thousand dollars.

☞ An old negro preaching in a Maine town, recently condemned the general tendency of men to wish they had others' opportunities to do good, and asked: "What would the hummin' bird do wid the eagle's wings? And what could de eagle do wid de hummin' bird's wings? Bredren, use de wings of faith God has gibben you, and God will care for both de eagles' and de hummins' birds' flight."

☞ An individual in Berne calls himself Louis Napoleon Bonaparte, and says he is a grandson of Napoleon I. He has published a pamphlet, dedicated to France, entitled *Society and My Rights.* He bears some resemblance to the Bonaparte family.

☞ It is announced that a spot on the Sun, so large as to be seen by the unassisted eye, is now visible. A piece of smoked glass is necessary to shield the eye of the observer.

☞ White clover is imparting a vernal beauty to St. Mary's Parish, La., being in some places nearly a foot high.

☞ Prince Pierre Bonaparte will be tried before the High Court of Justice on the charge of homicide through imprudence.

☞ Wild geese are wending their way northward over Vermont.

☞ Asiatic cholera is raging at Moscow in its worst form. People are suddenly attacked by the epidemic while walking in the streets, and there have been several cases in which death was instantaneous.

☞ A Young Women's Christian Association has been organized in Baltimore.

☞ In Rome the Maronite Bishops assembled at the Council, and also some French prelates, signed a protest, demanding the suppression of permanent armies, as being contrary to the spirit of the gospel. At the same time some others, and among them the Patriarchs of the East, declared against the law penalty of death.

SHOEING HORSES.—Two gentlemen connected with the British army—Mr. George Fleming, veterinary surgeon, and Col. Fitzwygram—have recently published works on the treatment of the horse, and both energetically protest against the paring and cutting away of the sole and frog which often accompanies the operation of shoeing a horse. Nothing can be more barbarous than the carving and cutting of a horse's foot before shoeing, though on his skill in this many a farrier prides himself. The idea that the frog must not be allowed to bear on the ground—that the sole must be thinned till it "springs to the thumb," is a most pernicious one. On this subject Mr. Fleming's precept is: "The sole, frog and bars must, on no account, or under any conditions, except those of a pathological nature, be interfered with in any way by knife or rasp." At each shoeing the hoof must be shortened to its natural proportions, beyond which it his grown behind the protecting shoe, and it is this which forms the chief difficulty of the work, and is the criterion of the good work man.

Notices.

Notice.

The Lord willing, we shall commence a series of meetings at Fish Creek Landing, Oneida Co., N. Y., on Friday evening, March 4th, 1870, to continue as long as it may be duty. All who love our Lord Jesus Christ and the salvation of men, are invited to this meeting. Come one, come all. Come praying the Lord to bless to the saving of some. The friends at Camden, Glenmore, New London, and Higginsville, as many as can, are requested to come and help in the meeting.

B. P. STEVENS.
M. R. MILES.

P. S. Bro. Grant: The Lord is blessing in adding to our number such as shall be saved. Five joined with us yesterday. We expect others soon. Pray for us. B. P. S.

A Discussion.

A discussion between Elders McCullum, of Lake City, Fla., and P. A. Smith, of Jacksonville, Fla., will commence at seven o'clock P. M., March 8th, and continue four nights. The subject to be discussed is as follows: "*Resolved,* That the Bible teaches that man is unconscious from death until the resurrection, and then the righteous only receive immortality." P. A. SMITH, affirms; Elder MCCULLUM denies.

P. S. Peaches are in full bloom, and oranges are just opening their blossoms. It is beautiful weather. P. A. SMITH.

Notice.

The Advent Christian Quarterly Conf. will meet at the Christian Chapel, at Honeoye Falls, N. Y., Friday evening, Feb. 25th, and continue over the Sabbath. All are invited. Come praying for the blessing of God upon this meeting.

Trains leave Genesee Valley Depot, Rochester, N. Y., for Honeoye Falls, 7-45 A. M. and 4 P. M. Change cars at Rush Junction. WARREN J. HOBBS.

Notice.

The dedication of the new meeting-house at Week's Mills, Me., will take place Friday, March 4th, at 10½ A. M. Meetings to continue over Sunday. For the brethren, JOHN R. HALL.

If possible I will be with Bro. Hall at the dedication. R. R. YORK.

Notice.

If any church or congregation are desirous to have the Mass. Annual Conference with them in April, please let us know as soon as possible by letter, addressed to S. W. THURBER, Chelsea, Mass.

Protracted Meeting.

The Lord will, there will be a protracted meeting at East Ackworth, to commence March 6th, and hold as long as duty requires. Let there be a rally of the children. Come to work. Preaching by Brn. E. Cotton, T. L. Hall, and others. T. L. HALL.

Notice.

There will be a conference at South Livermore, Me., commencing Thursday evening, March 3d, and continue over the following Sabbath. Eld. Jesse Gay is expected to be present to preach the word. For the brethren, E. M. HAGGETT.

Conference.

The "Maine Easterly Quarterly Conference" will be held at Frankfort, Me., commencing Thursday, March 10th, 1870, at seven o'clock P. M., and continue over the following Sabbath. All are invited to come and worship with us. The church here love to "entertain strangers." Inquire for Josiah Woodman. F. A. BAKER.

Notice.

There will be a conference at the Cummings' school-house, in Greene, six miles above Lewiston, on the east side of the Androscoggin river, to commence Thursday evening, Feb. 24th, and continue over the following Sabbath. Bro. J. A. Libby and others are expected to preach the word. May the blessing of God attend the effort.

For the brethren, E. M. HAGGETT.

Protracted Meeting.

We shall commence a protracted meeting at Northville, in the town of Newport, N. H., Sunday, Feb. 20th, and probably hold it every evening through the week, and as much longer as duty calls. We heartily and cordially invite all who love God, of every name or order, to come and labor with us for the conversion of sinners, the reclaiming of backsliders, and the comforting and perfecting of the saints. E. COTTON.

Notice.

The second quarterly session of the New Hampshire State Conference will be held, the Lord willing, at Loudon Ridge, to commence Thursday, Feb. 24th, at ten o'clock A. M., and hold over the following Sabbath. Bro. J. Couch and other faithful laborers are expected to attend. May the Lord greatly bless. T. W. PIPER.

Dedication.

The new Chapel at Chicopee Falls, Mass., will be dedicated Saturday, Feb. 26th, at 2 P. M.

Notice.

Bro. Benjamin Saulpaugh, of Goffstown Village, N. H., has been chosen as a steward of the church, to whom friends can send what they feel the Lord would have them, and he will see that it is judiciously used for Bro. Manning's support and comfort. J. G. SMITH.

Notice.

Bro. Grant: Please say, through the Crisis, that I have moved to Norway, Me., where I am to labor with the brethren one fourth of the time, and purpose to go into the regions beyond, the Lord willing, as the way opens. Friends wishing my labors with them, can write me at that place. JESSE GAY.

Notice.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict. L. A. LANG.

Notice

For the benefit of those who desire information concerning the Resuscitator. All letters should be directed to Munger & Weaver, Springfield, Mass., Drawer 81. Also those who got the books printed in German, can change them by sending them to Springfield, as above. H. MUNGER.

Notice.

Advent meetings in Meriden, Ct., will be held in Circle Hall, on Colony Street, instead of Central Hall, as heretofore. All communications concerning church matters should be directed to E. J. WHITEHEAD, West Meriden, Conn., Box. 4.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book, containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. GEORGE E. LEE, Brimfield, Mass.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

H. Munger, Friday evening, Feb. 25th, and Sunday, Feb. 27th. Also evenings, March 1st, 2d, 3d, and 4th, and Sunday, March 6th.
Henry Pratt... Sunday, March 20th
A. F. Baker... Sunday, March 27th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
J. S. White... Sunday, March 6th
J. G. Smith... Sunday, March 13th
Geo. A. Streeter... Sunday, March 20th

EAST BOSTON.
Meetings are held at *Chase's Block,* up two flights, at 154 *Meridian Street,* on Sundays, at the usual hours, also Monday and Thursday evenings.
Zina Ford... Sundays, Feb. 27th and March 6th

CHELSEA, MASS., (LIBRARY HALL.)
S. S. Brewer... Sunday, Feb. 27th
J. Couch... Sunday, March 6th
L. Boutell... Sunday, March 13th
J. S. White... Sunday, March 20th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
S. W. Thurber... Sundays, Feb. 13th, 20th and 27th

Rutland, Vt., Tuesday evening, Feb. 22d, and every evening during the week, and over the following Sabbath.
E. Poultney, in the Baptist meeting-house, Tuesday evening, March 1st. MILES GRANT.

Wakefield, Mass... Sunday, March 6th
Fairhaven, Mass... Sunday, March 13th
C. GOODRICH.

Vernon, Vt... Sunday, Feb. 27th
Manchester, N. H... Sunday, March 6th
L. BOUTELL.

Hartford, Ct... Sundays, Feb. 27th and March 6th
Vernon, Vt... Sunday, March 13th
H. PRATT.

Loudon Ridge, N. H... Sunday, Feb. 27th
JOHN COUCH.

Warehouse Point, Ct... Sunday, March 13th
The rest of March not engaged. H. MUNGER.

Webster, Mass... evening, Feb. 26th, and over the following Sabbath.
Square Pond, Ct... Sabbath, March 13th
P. S. BUTLER.

North Somers... Lord's day, Feb. 27th
Springfield, Mass... evenings, Feb. 28th and March 1st
New York City, (Star of Hope Mission), evening, March 4th, and onward as Elder T. J. Cox may arrange. A. D. FLAGG.

Holden, Mass... March 13th and April 10th
Plymouth, Mass... Sunday, March 27th
South Reading, Mass... Sunday, April 17th
J. S. WHITE.

Stowe, Mass... Sunday, March 6th
Manchester, N. H... Sunday, March 13th
A. SIMPSON.

Stowe, Mass... Sunday, Feb. 27th
MOSES YOUNG.

Salem, Mass... Sunday, March 13th
C. E. BARNES.

South Ashburnham, Mass... evening, March 2nd
Keene, N. H... evening, March 3d
West Fairlee, Vt... Sundays, March 6th and 13th
Pomfret, Vt... evenings, March 16th and 17th
Bridgewater, Vt... Sundays, March 20th and 27th
Plymouth, Vt... evenings, March 29th, 30th and 31st
North Springfield, Vt... Sundays, April 3d and 10th
J. W. THOMAS.

North Adams... Sunday, Feb. 27th
East Savoy (New Chapel) evenings, Feb. 28th and 29th
Will some one of the brethren please meet me at South Adams Depot, Monday, 28th?
Sandy Hill... Sunday, March 6th
Z. DUBOIS BAIRD.

East Otis, Mass... Sunday, Feb. 27th
and onward if the Lord will. DAVID BATES.
WM. J. RIPLEY.

Westfield, Mass... Sabbath, Feb. 27th
WM. A. & M. L. DURAND.

New Bedford, Mass... Sunday, Feb. 27th
Pleasant Valley, Ct... Sunday, March 6th
W. S. CAMPBELL.

Brimfield, Mass... Sabbath, March 6th
RUFUS BAKER.

Abington, Ct... Sabbath, March 13th
Rocky Brook, R. I... Sabbaths, March 20th and 27th
C. H. SWEET.

Southington, Ct... Sabbath, March 6th
B. HITCHCOCK.

Yalesville, Ct... Sunday, Feb. 27th
J. L. WOOD.

Newfield, Ct... Sunday, March 6th
S. WOODRUFF.

Waterbury, Ct... Sunday, March 13th
Newfield, Ct... Sunday, March 20th
East Otis, Mass... Sunday, March 27th
Lovely Street, Ct... Sunday, April 3d
WM. J. RIPLEY.

Philadelphia, Pa., (9th and Spring Garden Streets), at 10½ A. M., Feb. 27th.
Camden, N. J., (4th and Market Streets), at 3 and 7½ P. M. S. P. BABCOCK.

Providence, R. I... March 6th to 10th
Anthony, R. I... March 11th to 14th
New Britain, Conn... March 15th to 25th
F. H. BURBANK.

East Lyman, (Cowen school-house), evenings, Feb. 24th, 25th, 26th, and Sunday, the 27th.
Swift Water, N. H... evenings, March 3d and 4th
Haverhill Center, N. H... Sunday, March 6th
Warren Summit, N. H... evening, March 10th
Meredith Village, N. H... evening, March 11th
Meredith, N. H., (Dolloff Hall)... Sunday, March 13th
Concord, N. H., (Bethel)... evening, March 15th
Manchester, N. H... evening, March 16th
Brentwood, N. H... evening, March 17th
Seabrook, N. H., (with Bro. Wm. C. Stewart), evenings, March 24th, 25th, 26th, and Sunday, the 27th.
A. A. HOYT.

New Britain, Conn... Sundays, March 13th and 20th
S. S. BREWER.

Bowdoin, Me., (Adams' school-house), Sun., Feb. 27th
Bath, Me... Sunday, March 6th
H. S. MITCHELL.

Weld, Me., (Town House)... Sunday, Feb. 27th
A. A. ABBOTT.

Kennebunkport, Me... Sundays, March 13th and 20th
N. P. NASON.

Rochester Village, N. H... Sunday, Feb. 27th
JOHN & JANE DAVIS.

West Abington, Mass... Sunday, March 6th
C. E. BARNES.

East Landaff, N. H... Sunday, Feb. 27th
Lake Village, N. H... Tuesday evening, March 1st
E. S. MOULTON.

Nashua, N. H... Sunday, Feb. 27th
JOHN H. DADMUN.

Holden, Me., (Clewley Chapel)... Sunday, March 6th
E. V. B. EDGERLY.

Sebec, Me., (where Bro. Wm. Harriman may appoint), Friday evening, March 11th, Saturday evening, March 12th, and Sunday, March 13th.
JOSHUA LIVERMORE.
E. V. B. EDGERLY.

Cabot, Vt... Sunday, Feb. 27th
Groton, Vt... evening, March 3d
through the week, and over the following Sabbath.
North Haverhill, N. H., (as the Brn. arrange), evening, March 9th.
Piermont, N. H., (Town House), evening, March 12th and over the Sabbath, March 13th.
Porter Village, Me... Sabbaths, March 20th and 27th
T. E. LANG, JR.

Manchester, N. H... evenings, Feb. 25th and 26th and Sunday, the 27th.
East Rochester, N. H... Sunday, March 6th
WM. C. STEWART.

Dorchester, N. H., (Town House), evening, Feb. 24th and over the Sabbath. D. M. LEAVITT.
JOHN H. EVANS.

Lake Village, N. H... Sunday, Feb. 27th
Hopkinton, N. H., (Town Hall Building)... March 6th
C. W. SARGENT.

Lynn, Mass... Sunday, Feb. 27th
J. G. SMITH.

South Holden (days)... Feb. 26th and 27th
Emerson's Mill, Levant... evening, Feb. 24th
Levantville... evening, Feb. 25th
ISRAEL DAMAN.

Melvin Village... Feb. 27th
T. W. PIPER.

Westfield, Mass... Wednesday evening, Feb. 23d
Danielsonville... Friday evening, Feb. 25th and the following Sunday, the 27th.
Bridgeport... Tuesday evening, March 1st
ANNA M. SMITH.

Bridgewater, Vt... Sunday, Feb. 27th
Plymouth, (Union Hall)... evenings, Feb. 22d and 23d
North Springfield, Vt... Sundays, March 6th and 13th
H. F. CARPENTER.

Seltico, Ct... Sunday, Feb. 27th
A. M. [illegible]

Holden, Mass... Sunday, Feb. 27th
River Point, R. I... Sunday, March 13th
GEO. A. STREETER.

Lynn, Mass... Sunday, March 6th
Preach and break bread. M. BATCHELOR.

Chicopee Falls, Mass... Sunday, Feb. 27th
and onward as the Lord may direct.
JOHN G. HOOK.

Addison, Vt., Sabbath, Feb. 27th, and continue through the week, and over the following Sabbath.
T. M. PREBLE.

Tylerville... evening, Feb. 25th
Chester... evening, Feb. 26th
East Haddam... Sabbath, Feb. 27th
Morris, Ct... Sabbath, March 6th
G. L. WHITE.

Merchantville, N. Y., Feb. 24th, and over the following Sabbath. J. W. TAYLOR.

Warehousepoint... Sunday, Feb. 27th
H. H. DICKINSON.

Whitefield, N. H., Feb. 26th, and during the week following, and will preach, if the brethren wish to have me, evenings and on Sabbath, if they are not supplied. J. A. CLEAVELAND.

South Vernon, Vt... Sunday, Feb. 27th
Will Bro. Merrill meet me at the depot, Feb. 18th?
GEO. W. BROWN.

Woodstock Valley, Ct... Sunday, Feb. 27th
I. B. POTTER.

Hollis Centre, Me... Sunday, Feb 27th
T. P. S. HAMPSON.

Boscawen, N. H., (Gulf school-house), Sab., Feb. 27th
Webster, N. H., (Methodist meeting-house), Sabbath, March 6th. SIMEON ROBY.

Meredith, N. H., (Dolloff Hall)... Sunday, Feb. 27th
JULIA BUSWELL.

Keene, N. H... Sunday, Feb. 27th
B. WOODSIDE.

West Rumney, N. H., (school-house), Wednesday evening, March 2nd.
Compton, (Bump school-house), evening, March 3d, and every evening through the week, and over the Sabbath, and longer if the Lord directs.
D. EASTMAN.

South Sutton, N. H... Sabbath, Feb. 27th
F. NELSON.

Barnstead, N. H., (Lock's Corner), Sunday, Feb. 27th
Strafford, N. H., (Robert's school-house)... Sunday, March 6th.
Alton Corner, N. H... Sunday, March 13th
Melvin Village, N. H... Sunday, March 20th
Farmington Village, N. H... Sunday, March 27th
☞ NO NAME.

Great Works... evening, March 23d
E. S. MOULTON.

Albany, N. H... Sunday, Feb. 27th
Factory Village, N. H., (as Bro. Kidder may arrange), Tuesday evening, March 1st, through the week, and over the Sunday following.
Lake Village, N. H... evening, March 9th
West Ossipee, N. H., Sunday, March 13th. Subject in the afternoon (by request),—Baptism the great symbol of the resurrection. Any who wish can be baptized.
Madison, N. H., (North Division) evening, March 15th
Albany... evening, March 17th
Upper Bartlett... Sunday, March 20th
L. C. & M. MCKINSTRY.

South Berwick, Me. (Great Works), Sunday, March 6th
Geo. W. Brown, of *South Elliot, Me.*

South Windsor, Ct... Sunday, Feb. 27th
Prospect, Ct... Sunday, March 6th
S. C. HANCOCK.

New York, (Cooper Institute)... March 27th
and from thence to Philadelphia. F. H. BURBANK.

South Elliot, Me... Sunday, March 6th
Rochester (Village)... Sunday, March 13th
Alton, (Stockbridge Corner)... Sunday, March 20th
J. PINKHAM.

WORCESTER, MASS.
A. Ross... Sunday, March 6th
M. Batchelor... Sunday, March 13th
H. F. Carpenter... Sunday, March 20th

WILBRAHAM, MASS.
P. S. Butler... Sabbath, Feb. 27th
Also Sabbaths, March 6th, 20th, and 27th.

SPRINGFIELD, MASS., (Bethel Church.)
W. N. Pile... Sundays, Feb. 27th and March 6th

LAWRENCE, MASS.
J. S. White... Sunday, Feb. 27th

STONEHAM, MASS.
A. Simpson... Sunday, Feb. 27th
S. S. Brewer... Sunday, March 6th

EXETER, N. H.
J. Pinkham... Sunday, Feb. 27th
J. Harvey... Sunday, March 6th
Wm. H. Mitchell... Sunday, March 13th
T. W. Piper... Sunday, March 20th
A. Ross... Sunday, March 27th

DOVER, N. H.
E. S. Moulton... Sunday, March 6th
Wm. H. Mitchell... Sunday, March 27th

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher... Sabbaths, Feb. 27th and March 6th
J. Couch... Sabbath, March 13th
A. Simpson... Sunday, March 20th
Enoch Morrill... Sunday, March 27th

CONCORD, N. H., (AT THE BETHEL.)
F. H. Burbank... Sunday, Feb. 27th
E. S. Moulton... Friday evening, March 4th
Allen Damon... Sabbath, March 6th

SEABROOK, N. H.
A. P. Moore... Sunday, Feb. 27th
Joseph Pinkham... Sunday, March 6th
E. S. Moulton... Sunday, March 20th

HAMPTON, N. H.
N. M. Davis... Sunday, Feb. 27th
J. G. Smith... Sabbath, March 6th

PORTSMOUTH, N. H.
C. Goodrich... Sunday, Feb. 27th
E. S. Moulton... Sundays, March 6th and 13th

ELLIOT, ME.
Joseph W. White... Sunday, Feb. 27th
L. E. Saulpaugh... Sunday, March 6th
Wm. C. Stewart... Sunday, March 13th
Wm. H. Mitchell... Sunday, March 20th

PORTLAND, ME.
A. H. Walker... Sunday, Feb. 27th

LEWISTON, ME.
R. R. York... Sunday, Feb. 27th

BIDDEFORD, ME.
W. H. Mitchell... Sundays, Feb. 27th and March 6th

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B. Hitchcock... Sunday, Feb. 27th

BRISTOL, CT.
B. Hitchcock... Sabbath, Feb. 27th

WEST MERIDEN, CONN.
Wm. Stewart... Sunday, March 6th
W. N. Pile... Sunday, March 13th

WOLCOTTVILLE, CT.
G. L. Teeple... Sunday, Feb. 27th

MINNESOTA.
Winona... Sabbath, March 6th
Utica... March 10th and 13th
St. Charles... March 14th and 15th
West St. Paul... March 20th
Rockford... March 23d and 27th
Forest City... April 1st and 3d
Castle Rock... April 8th and 10th
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☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

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Alleluia,
Jesus, come to judge and reign!

Fast flows on the tide of ages;
Of its fullness signs appear;
Tokens, by the prophet pages,
Seem to tell the coming near,
Alleluia,
Welcome, Lord and Savior dear!

List, the seventh trumpet pealing,
While the world keeps on its ways,
Sudden shows the last revealing,
Sudden breaks the day of days:
Alleluia,
Lord, come when thou wilt, we'll praise!

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But the greatest obstacle is inborn. For wise reasons the Creator was pleased to so make man, that one individual alone could not manifest that completeness of character, which is the aspiration of the heart. Adam, though created upright, was still lacking; so that it it was seen not to be good for him to be alone. And so the woman came, completing the circle, and making with Adam a complete man.

Nor does this detract from the dignity of woman. If she was given to supply what Adam lacked, so did his nature complement her own; and she could dispense with his presence as a helper and co-worker, just as well as he could fulfill his mission without her. As Paul says, "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord." 1 Cor. 11: 11. There is a mutual inter-dependence, at once beautiful to witness, disarming all thoughts of rivalry, and wondrously augmenting the productive power of the race.

The reason of this mutual deficiency is, undoubtedly, first, the principle of a *division of labor*, and second, to develope and act upon the unselfish feelings of human nature,—and as a result of this, accomplishing more than by any other method.

The full round of human toil and care would be an insupportable burden, were each obliged to share in everything; but another hand to help, and another heart to throb in sympathy, lightens life's labors greatly. And these toils become even causes of joy instead of sorrow; pleasure instead of pain. Far easier is it to labor for one we love, than for ourselves. The hand is willing, and the arm is strong, when affection leads the way. That which would otherwise discourage, now gives new energy.

The qualities which distinguish man, fit him specially for the labors which shall supply the wants, and meet the needs of woman's gentle, dependent, trusting nature. And the crowning virtues and winning graces of woman exactly meet the wants of stern, unyielding, independent man. And so the range of human effort is widened, and the results of human endeavor largely increased. And here, sooner or later, will be found the key to the only solution of the "Woman Question," which will stand the test of *experiment*.

Men and women are usually strongly marked in their characteristic differences. In man we usually find energy, force, power, enterprise, utility, unyielding determination, bluntness, boldness, fearlessness, love of self, public spirit, deliberation, justice, reason, WISDOM. In woman we usually find almost the opposite of these qualities,—gentleness, tenderness, flexibility, suavity, timidity, self-forgetfulness, dependence, domestic virtue, intuition, mercy, faith, LOVE. As man stands forth the representative of God's creative wisdom, so woman is the type of his inspiring love. And just as his mighty love moved him from eternity to exercise his wisdom in works of infinite kindness, so does woman become man's inspirer to deeds good and great. And as that all-pervading, unquenchable love is ever guided by his unerring wisdom, so is the deathless love of woman guided and made effective by man's superior will and wisdom.

Not that all men and all women have just these traits, for in actual life we find all shades of difference, from those who combine a single characteristic of the opposite sex with all of their own, to those who seem to have combined the *form* of one sex with the mental and moral characteristics of the other. And here and there we find one who combines to a large extent the qualities of both sexes, without neutralizing or destroying the power and beauty of either. But where this *harmonious* combination does not exist, the more clearly defined the characteristics of sex, the more perfect the man or the woman, according to the standard of this life, and the greater the power of action and usefulness. And by this rule, we may find the ideal man and woman.

But few realize that the harmonious action of *all* these opposing forces is not only possible, but will constitute the means whereby God will perfect the race, and solve one of those problems which even now seem no nearer solution than ever,—the existence of sex in the future state. Yet, however strange or improbable this may seem, it will certainly happen.

It is sometimes very difficult for us, so long accustomed to our surroundings and associations, to discriminate correctly between the *essentials* of life, and its *incidents*. Form and size are essentials, yet, any particular form or size is only an incident. Perception is an essential, but the particular mode or medium of perception is only an incident. We obtain perceptions by hearing; but we might be placed in a state of existence where the same perceptions would be received in entirely a different manner [illegible] life which comes after the exercise of these powers ceases to be possible, bringing the highest development of character, and exhibiting the truest manhood and womanhood,—and not necessarily occupying any of it. If the individual chooses, life can be passed happily and usefully, and the question of sex be practically ignored. If poverty hinders, or sickness forbids, the joy and use of this life are by no means necessarily destroyed. And the noblest souls which have blessed earth by their labors of love, patterning after their divine Leader, have led lives such as this, blameless and without reproach.

It is not necessary to consider sex inseparable from existence. In a race that is to subdue and fill a new world, and be subject to the vicissitudes of change and death, it would seem necessary. But even here it might be shown that the elements of both sexes *might* be united in one person,—practically abolishing the distinctions of sex altogether, while securing all of its special objects.

Others cannot see how men and women can cease to be men and women in the resurrection state, even if the *form* of sex be done away; thus recognizing a sexuality of *soul*, as well as of *body*. Jesus has settled this question. The infidels and sceptics of his day saw this difficulty, and thought to puzzle him with their queries, or perhaps get him to broach theories which they might assail by argument, or befog with sophistry. But he, with that matchless wisdom which ever shone from his presence, cut through the apparent difficulty which they presented, and in one sentence of divine authority settled forever, and, one would think, beyond all possibility of future cavil, this whole matter. "The children of this world marry, and are given in marriage, but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE." The temporary necessities and uses for marriage having passed away, it also passes out of sight,—one of those incidents of earthly life which will not outlive the conditions which demanded them. Then he says, "Neither can they die any more, for they are *equal unto the angels*." And from the fact that angels are spoken of only as *men*, thus implying no distinction of sex among them, though it would not prove them to be entirely like men, we may obtain additional evidence of Christ's intention to teach that, in the perfect state, sex is unknown. For, as God acts wisely and prudently, the "children of the resurrection" will not be born into their new life, with marked characteristics for which that life shall find no use, and furnish no purpose.

But how, if there is such a difference in nature and taste here, can such a state of things be? Simply by developing the dormant powers, and thus supplying the lack which makes this difference. If to the strength and dignity of man were added the grace and gentleness of woman's nature, should we not see a nobler, higher type of manhood? And would the queenly graces of woman be less beautiful and lovely, if they could be strengthened and dignified by a union with the kingly majesty of manhood's prime?

Whatever the means, this is what God will surely do. And we have *proof* of it in the nature of the PERFECT MAN set as an example for us, and to be like whom is the highest promise of future development, and of whom it has been said, "We shall be *like* him, for we shall see him as he is." In him, the perfect man,—in whom, though he had the *form* of a man, yet, as to its *uses*, the question of sex is *utterly ignored*,—we see all the opposing elements of human nature harmonized in a character of wondrous beauty;—wielding the power of a God, and stooping to bless the little ones; pouring out the bitter curses of outraged and indignant justice, and to the trembling penitent whispering, "Go, and sin no more"; treading the desecrated porches of his Father's house with the majesty of a king, and meekly bearing the mocking scorn of wicked men; hushing the wild tempest into silence with a single word, and still yielding obedience to the Roman power; boldly proclaiming his divine mission, discreetly avoiding the fury which that message aroused, because "his hour had not yet come"; sternly foretelling the doom of his chosen race, painting their coming sorrows in characters of fire, and then weeping because they would not permit him to shield them from the coming storm; girding himself resolutely for that mighty struggle which shook the earth, and veiled the sun, and opened wide the gates of death, and crying in his soul's great agony, as the lightnings of a swift, unyielding justice were showered upon his defenceless head—"My God, my God, why hast thou forsaken me!"; proudly telling Pilate of the immeasurable resources of power which lay within his reach, fearlessly pointing the high priest to the majesty of his second coming, and amid the agonies of death breathing the prayer, "Father, forgive them, for they know not what they do"; walking forth from the sepulchre the conqueror of Death and Hades, and with gentle words bringing light and joy to the trembling Mary's heart; ascending to the unspeakable glories of his Father's abode, and speaking words of peace and hope to his weeping followers.

O, the grandeur and glory of that Holy One! Almighty in power, infinite in tenderness! Just, beyond all power of bribery, and merciful beyond the power of language to portray! Blasting the sinner's hopes, and breathing new life into the penitent's heart! The "express image" of Him whose nature is LOVE, and his ways, WISDOM!

Does not this give us a nobler, better, grander, more godlike ideal, than the sensuous pleasures which Mohammedans, Mormons, Spiritualists, and some Christians, cling to, and would drag through the purifying fires of the Last Day, into the unapproachable light of the eternal glory of that uncreated One, before whom none are found holy, and in whose presence the redeemed shall stand forevermore?

Yes, thou crucified and risen One, thy character shall be our ideal, thy life our model, thy will our law. In thee we see the beauty of a perfect life, uncorrupted and untarnished by those incidents of existence which tell us we are born of earth. And through faith in thy promise, we look forward to the endless cycles of an undying life, expecting there to know the depth and ever-widening fullness of that love [illegible] and more of the unsearchable riches of the love of Him who "so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and in the contemplation and comprehension of this love, we expect that fullness of joy, in the presence of which the transitory pleasures of this sinful life shall be eternally forgotten.

"THE TREASURES OF THE SNOW."

During the storm of Feb. 9, 1870, in Somerset Co., Maine.

"Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail?"—JOB 38: 22.

"He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: *who can stand before his cold?*"—Ps. 147: 16, 17.

Life's greatest perils are unseen, or never known. Every day and every hour, we stand within the range of imprisoned forces, which wait but a thoughtless touch to bury us beneath their power. And often, when we look back and behold the averted doom, our hearts grow faint, and we feel like those who have stood face to face with the grim realities of the shadow land. But there are dangers and possibilities which cast their shadows across every path of life, beside which the ordinary sources of peril are refuges of safety. Whether men deny the existence of an over-ruling God, or not, they cannot put aside the unwelcome fact, that *some* power, *some* hand, which, for aught they can do to turn it from its course, is almighty, has filled the earth from pole to pole, with forces which need but an imperceptible change in the working of Nature's laws, to make this world a charnel-house, and hush the sounds of life forever.

The silent, irresistible operations of one of those mighty agents may be seen, if we step back from the tropics, and take a look at "the treasures of the snow." And here, on the bleak hills of the north, with that terrible wind sweeping down from the peaks of those far-off mountains, which stand like threatening giants, cold and unapproachable; and the bitter, frosty air steadily pressing in through every crack and crevice, drinking up the life, swallowing the heat of a burning city like a drop in the ocean, leaving the wanderer cold and stiff on his couch of snow, and still onward, relentless and insatiable;—viewing this, and remembering the mighty wastes of earth which lie beneath the icy touch of this storm-king, we can exclaim with David, "Who can stand before his cold?"

We have little conception of the mighty power necessary to hold in check the steady, ceaseless pressure of those forces which, despite the burning heat of a tropical sun, bury so large a portion of the earth beneath the ice and snow of perpetual winter. The blasts of winter are succeeded by the summer's heat, and in the unwavering order of nature, we forget the hidden power that moves the whole. We forget that if the sun were veiled in darkness for a few short days, this ever present foe, this counterpart of death, would chill the tide of human life, and wrap the world in a winding-sheet of eternal snow.

Men may laugh at such a thought, but science tells us that this has been done already; that once in the days gone by, animals which now are found only where perpetual summer reigns, were, in one awful hour, locked in the icy chains of death, which to this day have not been broken.*

Christians have no fear of such an event in the future, but not from any such weak, defenceless reason as that given by men of science,—that the operation of nature's laws will preserve the present harmony of things, and prevent such a result. In these laws of nature we recognize only the visible manifestation of an Almighty One, who "worketh all things according to the counsel of his own will." And while reason strives in its blindness to grasp the mysteries that lie ahead, the Christian, through faith in the word of Him who is both the Author and the Governor of these forces, knows that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." And so we walk the earth without fear, relying not on the laws of nature, nor on "the eternal fitness of things," but on our Father, who, though the earth may tremble, and the heavens pass away, "doeth all things well;" and who, in the day that pleaseth him, will lift us above the weakness of this life, and crown us with that life eternal, which shall make us the masters, as we are now the subjects, of those invisible forces which mould atoms into worlds, and swing those worlds through the measureless depths of infinity.

* Among the ice fields of Siberia, there have been found of late years, the bodies of tropical animals, such as the elephant and rhinoceros, with the flesh in such a state of perfect preservation, that when thawed, dogs ate it with avidity. There can be but one explanation of this:—at some time in the past, that country must have been favored with a tropical climate, which in some great convulsion of nature, was changed by such a sudden influx of cold, that animals were frozen before the flesh had time to decay.

Gems.

— Humility is the most excellent natural cure for anger in the world; for he that, by daily considering his own infirmities and failings, makes the error of his neighbor or servant to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the levities or misfortunes or indiscretions of another; greater than which he considers that he is very frequently and more inexcusably guilty of.

— If there were no trials to endure, the grace of God would be quiescent, and like a standing army in time of peace.

— In the matter of criticism, I not merely respect severity in the examination of serious questions—I like it; I do not want the cup sweetened. Only, truth upon one point necessitates the same upon all others, and blame expressed implies commendation wherever it is possible.

— To seek to be alone with the friend we love, is a proof of our love to him. He who desires to know the depth of his affection for Jesus, does well to look at the pleasure he derives from, and the time he devotes to, the enjoyment of intercourse with this friend alone.

The moments fly,—a minute's gone!
The minutes fly,—an hour is run!
The day is fled,—the night is here!
Thus flies a week, a month, a year!

— "Judge not," said the Lord: the justice of which is obvious, in a world where there are no innocent to judge the guilty.

— "Cultivate not only the corn-fields of the mind, but the pleasure-grounds also," was a motto of Dr. Whately's.

— Situations are like skeins of thread or silk. To make the most of them, we need only to take them by the right end.

— A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

— What gracious promises sustain the christian! "Lo! I am with you alway, even unto the end of the world."

— He who is not allowed to blame has a right to withhold his praise.

— A faithful friend is the medicine of life.

— [illegible]

WESTERN GENERAL MINISTERIAL CONFERENCE.

Agreeably to appointment, this Conference convened at Brodhead, Wis., Jan. 25th. The meeting very appropriately consisted of three departments, viz: Business matters, essays and discussions, besides preaching and devotional exercises; and though these were interchangeable, we will speak of them under their appropriate headings, separately.

I.—BUSINESS MATTERS.

An opening address was delivered by the President, Eld. J. V. Himes, in which a retrospective and prospective view of the great Advent movement was taken, which produced a thrilling effect on the hearts of ministers and people; and all were impressed with the conviction that we have not followed "cunningly devised fables" in announcing the immediate return of Christ to reign in triumph and glory on earth renewed; and if so, we ought to raise the cry still louder, and sound it more extensively and more earnestly, that the millions might be aroused, and many more be led to "wait for God's Son from heaven" to give them redemption.

The following brethren were chosen as a committee to receive the names of ministerial delegates, viz: N. A. Hitchcock, of Wisconsin; F. H. Kenny, of Iowa; and F. Burr, of Illinois. Owing to financial stringency there were only about twenty ministers present, including those who were not appointed as delegates, some of whom were received by vote of the Conference as substitutes, to fill vacancies.

The following officers were unanimously elected for the ensuing year: J. V. Himes, President; F. Burr, Vice-President; Wm. Sheldon, Secretary; and Wm. L. Himes, Corresponding Secretary. The following committee was chosen to arrange business to come before the Conference for deliberation: Wm. Sheldon, of Wisconsin; F. Burr, of Illinois; and Job Gildersleve, of Iowa.

Voted. To invite all our visiting brethren present, though not sent as delegates by conferences, to take part with us in our social deliberations, preparatory to final action.

The following committee was chosen to arrange for preaching, viz: Wm. Sheldon, of Wisconsin; F. H. Kenny, of Iowa; and N. W. Spencer, of Illinois.

Voted, to select a committee of three to prepare an address to the various Conferences and churches in the Great West, subject to the sanction of this General Conference. Wm. Sheldon, of Wisconsin; F. Burr, of Illinois; and J. Bower, of Michigan, were chosen for this purpose. After due consultation, the following address was presented to the Conference for their consideration:

To the Various Conferences and Churches in the Great West—Greeting:

As a people we are proclaiming unpopular truths—truths long lost sight of, long hid beneath popular fables—neglected truths, hated truths, but *truths*, nevertheless, as old as the Bible, and due this generation; truths of revelation, which should not be compromised, but be allowed to shine out in their original splendor. We are the people to bear these God-given truths to this generation, for those who do not believe them will not do it, nor will those who hate them. We are the God-honored people to do this great work, and we must be true to our trust.

Ours is an important mission, though not a popular one, and we must not belittle it by our unfaithfulness, or lack of zeal. The banner of neglected truth must be unfurled to the world, and be defended, too, with untiring energy, in the loving spirit of truth; but not in a spirit of sour contention, and pugilistic warfare. We must defend God's truth in the spirit of God, and not in the spirit of the devil. It is not our duty to let truth be trodden in the dust, without an effort to elevate it; nor is it our duty to wait till truth becomes popular, before we befriend it. Truth is of Divine origin: its friends should never slight it to secure the approbation of its enemies.

There are truths that we hold in common with others; but the truths of which we speak are those which have constituted us a distinct people— the literal and immediate coming of Christ, the state of man in death, the literal resurrection of the dead, the destruction of the wicked, and the kingdom of God on earth after the resurrection of the dead.

To successfully accomplish the noble mission assigned us by the God of truth, we must be a united people, being of one spirit and of one mind, having the heart inspired with the assurance that we are doing the work of God, and not supporting a dogma of human origin. God's work has always been carried on by human agencies. Christ might have chosen twelve angels to aid him in the proclamation of the gospel, but he simply called men, and ignorant fishermen, too, to proclaim salvation to perishing men. But these agencies must be pure. They must have hearts that beat in holy sympathy with the mind of Jehovah. They must be men that love God with ardent affection, men that trust in God for help, men that rely upon God for aid in carrying forward his work.

Circumstances have absolutely compelled us to become a separate people religiously, endeavoring to retain all the good sentiments found in other organizations, minus their errors, with a special message committed to our trust, which we could not otherwise make prominent—the coming and kingdom of Messiah, with its kindred truths—and now we are organized for the great work before us, having our churches, our conferences, and our general conference. We must unite our wisdom, and consolidate our strength, to do the greatest amount of good. Our ministers must do their part, our churches must do their part, and our conferences do their part; and if we thus work unitedly and vigorously, we shall be a power in the land, and the truth will spread gloriously, and the cause of Christ flourish in our hands; skeptics and bigots will be reached, and sinners be converted more extensively.

OUR CHURCHES.

We are in our infancy in the west, and our churches are comparatively few, and generally small, with but few church edifices. In some localities our membership is somewhat scattered. But despite these seeming discouragements, it should be made a principle in every church to have stated prayer-meetings, "not forsaking" this means of grace, even if it requires a sacrifice.

The order of the New Testament should be carried out by every church. Preaching should be secured as often as circumstances will admit, for the benefit of the church. And God calls upon every church, and every member of the church, with few exceptions of extreme poverty, to do something to help spread the gospel, either at home or abroad. If they have not [illegible] them help some preacher to go out into new fields, to sow the seed of truth there.

Our brethren are almost everywhere doing financially less than they should to support the gospel. They measure themselves by the generosity of other religionists, and conclude that as they are doing more in proportion to their means than others, that they are doing all God requires; but this is a mistake. How few give *one tenth*, as required under the law—and shall we be less generous under Christ than under the law?

Where it is possible, our churches should erect plain chapels for worship. Their property cannot be burned in any better shape if the Lord comes; and they will be needed if time continues. Many individuals are able to build *alone*, rather than to see the church without a proper place of worship. Shall we "honor God with our substance"? "The Lord hath need of it."

OUR MINISTERS.

Our ministers should everywhere be "ensamples to the flock" in devotion and purity of life. They must not only be men of theology, knowing what they believe and why they believe it, and ready to refute error in any form, but they should be men of the deepest piety; men of sanctified hearts; men that love the prayer meeting; men that not only seek to enlighten the intellect, but to reach the heart. Such men will see the cause of God flourish in their hands.

Our ministers should do more than ever to spread the truth by introducing reading matter of a right stamp into every accessible locality. The publication interest is one of the most powerful facilities for the spread and maintainance of the truth among us. It does not produce the spasmodic result that preaching often does, but it often produces, in a silent way, deeper and more lasting effects, though that result may often be deferred before silent conviction is ripened into open confession.

The minister may aid the cause on this principle in several ways: 1. Let him procure and sell publications that will enlighten the people, both books and tracts. 2. Obtain subscribers for our periodicals, which when once introduced will accomplish much good. 3. Collect funds from believers to purchase suitable works from our offices of publication to deal out free of charge wherever they judge they will be candidly read, which will prove a more economical way than promiscuous scattering of works in a congregation, and productive of more good in proportion to the amount of money thus expended.

Every preacher ought to carry approved works with him, especially into new fields, to sell if possible, and to give away where there is a prospect of planting the truth thereby, where they cannot be sold.

OUR CONFERENCES.

Conference organizations have proved great helps in the advancement of the cause we love, in various ways. The wisdom, experience, and strength of ministers and churches being thereby combined, confidence is inspired, courage augmented, and friendship increased in the body, for "in a multitude of counselors there is safety." The wants of the cause are thereby learned, and to some extent provided for; but we lack ministers to supply the wants of churches, and to sow the seed in new fields.

There is one thing our conferences can do in this matter, viz: encourage young men who feel impressed of duty to enter the ministry as licensed ministers under the care of the conferences. There has been a disposition to wait till these young men become able ministers before giving them encouragement. Not one out of twenty will succeed if held back by their friends, while opposed by their enemies. We must help them in their weakness, and in due time they will gain strength, and help the cause. Many churches among us feel like holding off a young preacher till he becomes as apollos in eloquence, and a Paul in argument, and thus dispirit them, and deter others from venturing out into the field. Young ministers are the very class who need encouragement; and old ministers ought to know it when they look back to their early history, and therefore ought to put their heel on this spirit of holding off young ministers. What if they are not regarded the smartest specimens of manhood? Some of the ablest ministers in the world have grown from such beginnings. Let our conferences encourage such. If they prove a detriment, the Conference can dismiss them. Better make ten mistakes in this direction, than one in the other. But conferences should be on their guard against *too early ordinations*. "Lay hands suddenly on no man."

YOUNG PREACHERS.

Young ministers are entitled to some advice from those of more mature experience, by which they may profit in their sacred calling.

1. It will be better for them to confine themselves largely to practical preaching during the early part of their ministry, and not be too hasty in making themselves theological combatants before they are able to do justice to the cause. This point should claim the special attention of young ministers. The gospel is not made up entirely of controversy. There is much to preach of a practical nature, and such themes ought to have a place in every young minister's heart; and "out of the abundance of the heart the mouth speaketh."

Many young ministers make themselves ridiculous, and foolishly injure the cause of truth, by getting hold of some theological question too great for them to handle. Like the child in the hay-field, they want to mow a big swath before they can fairly spread hay. Let none fancy themselves graduates before they have fairly learned the ministerial alphabet.

2. Young ministers should never seek too early ordination. The "ordination fever," as old ministers often term it, is a suspicious principle. The conferences will attend to this matter early enough, and often at too early a date. The apprehension that somebody *may* want to be baptized, should not be regarded an argument for repudiating the apostolic admonition. "Lay hands suddenly on no man." Young ministers, for their own good, ought to be near, and laboring in concert with older preachers; then their converts can receive a father's attention.

3. Let ministers ever remember that to be a minister of Jesus Christ is no trivial matter, and that levity, jesting, and pride should not be countenanced; but humility and prayer should ever be distinguishing characteristics in their lives.

This address was indorsed by a vote of the Conference as the voice of this "advisory body." After much deliberation, the following preamble and resolution was passed as the sentiment of the Conference:

WHEREAS, In many localities our ecclesiastical opponents circulate the report boldly and persistently that we do not believe in experimental religion, nor in a change of heart; and

WHEREAS, Many honest people are thereby deceived, and led to believe that we repudiate true conversion and vital godliness; therefore

Resolved, That this General Conference of Advent-Christian ministers, in behalf of our scattered churches and ministers through these Western States, affirm our belief in repentance, conversion, "the renewing of the Holy Ghost," and a holy life, as pre-requisites to salvation, and pronounce these charges against us totally untrue.

Other similar resolutions, embodying other false charges against us, and their refutation, were considered, and called forth many remarks, but were not voted upon.

The following expression was unanimous:

Resolved, that we have read with pleasure the proceedings and action of the first session of the Advent-Christian Conference of North America, recently held at Rochester, N. Y, and hereby declare our cordial assent to its action, and that we heartily and unanimously indorse the same.

A private session was held to promote oneness of feeling and action in the ministry. *We are one.*

II.—ESSAYS AND CRITICISMS.

On Wednesday, Jan. 26, at 2 P. M. we listened to an essay from Eld. J. V. Himes on the symbols of prophecy, refreshing our minds with many important items of interest. This was followed by numerous queries and close criticisms by various members of the Conference, as also by visiting brethren. This method awakened an interest in the community, not only to hear carefully prepared essays, but to hear the numerous queries and criticisms. Truth only shines brighter when closely examined.

Thursday at 10 A. M. we listened to an essay from Eld. F. Burr on Paradise. In the main, the document was highly appreciated by all, but some items were criticised in a spirited but friendly manner by several delegates and visiting brethren, thus opening a scene of interest to the listening congregation. All appeared to enjoy the occasion exceedingly well.

At 2 P. M. Eld. Wm. L. Himes presented an essay on the Saints' Inheritance, which received its share of friendly criticism like the others.

Friday at 11 A. M. Eld. Wm. Sheldon read an essay on Immortality, which escaped its share of criticism by terminating so near dinner time. But as it is to appear in the next *Quarterly*, all can see its defects. At 2 P. M. Eld. A. A. Phelps, of Rochester, N. Y., read an essay on the Adamic fall, and the future restitution. It was a stripping document, but some points were criticized by several ministers, and various explanations called for by others. It was a time of earnest thought.

Saturday, 10 A. M., Eld. J. V. Himes read an essay on the Prophetic Periods, which was not criticised for want of time. There were several other essays ready, but there was not time to present them to the public, as other services prevented. These essays elicited much good feeling and some new light.

III.—PREACHING AND DEVOTIONAL SERVICES.

We were cheered with stirring, practical, and sound doctrinal preaching during the meeting, gladdening the hearts of the saints, and leading sinners to Christ. Each evening sermon was preceded by a social meeting of an hour, in which all could take a part. These were truly precious seasons. Some sought the Lord, and found peace in Christ.

Bro. J. Bower, of Michigan, preached on Tuesday evening, and greatly animated the saints of God, being followed by Bro. Himes, Sheldon, Burr, Kenny, Burington, Spencer, Davis, and several others. It was a season of rejoicing.

Bro. F. Burr preached on Wednesday evening, holding a crowded hall in almost breathless silence till the close, and was followed by several preaching brethren and others. It was a time of thrilling interest, and deep conviction.

Bro. A. A. Phelps preached on Thursday evening, in the Congregationalist meeting-house, as our hall was too small to hold the crowd. His sermon was very impressive, and reached many hearts. Then followed a shower of testimonies from the saints. We did not fancy ourselves in Paradise, but we did think we had got into its *atmosphere*—joy and happiness.

Friday evening, Bro. Wm. L. Himes preached. He gave us the truth which always cheers the hearts of Advent believers. Several followed with warm exhortations. Two arose for prayers, and found peace before morning, in calling upon the Lord.

Saturday at 2 P. M. we were cheered by a sermon from Bro. N. W. Spencer. He had a free time in speaking, and we had a free time in hearing. Then came several short testimonies from hearts all on fire with holy zeal. It was truly good to be there. In the evening, Bro. F. H. Kenny gave us a sermon to a crowded congregation, who listened to him with candor till the close. Then came the usual testimonies from ministers and others, with telling effect on the congregation.

Sunday morning, at 9 o'clock, we met for love-feast, and it was a feast indeed. Scores of brief and earnest testimonies told of a feast of love in the hearts of many. Some spoke for the first time. It was a refreshing season to all. At 10 o'clock Eld. J. V. Himes preached, with the vigor of younger days, to our astonishment. It was a telling sermon on this community. Seed was sown, we trust, that will hereafter spring up. At 2 P. M. Bro. F. Burr preached one of his strongest sermons, and it took a strong hold on the ears of the people, and we trust that it will sink down into their hearts. At 6 o'clock we enjoyed a social meeting, and at 7 Eld. A. A. Phelps held a crowded house to the close of his sermon, producing a good impression on many minds. Then we met around the Lord's table.

These scenes will soon be succeeded and superseded by the marriage supper of the Lamb. Who is ready? Then came the sorrowful partings; but the meeting of the greatest Conference ever held is at hand, and then there will be no more farewell tears shed. God speed the happy hour. WM. SHELDON, Secretary.

THE SPIRIT'S POWER.—Among the anecdotes and incidents collected about a century ago by the Rev. Augustus Toplady, we find this one—"A spark of red hot iron flew into a gentleman's eye, several eminent surgeons tried in vain to extract it; at last a lady of the patient's acquaintance thought of holding his eyelid quite open, and of extracting the grievance by the application of a loadstone. The experiment succeeded. How similar is the Holy Spirit's virtue, in extracting the love of sin from the heart of a saint."

JOHN KNOX, who prayed "Lord, give me Scotland, or I die!" has been dead almost two hundred years; yet all Scotland feels his power still. Such earnestness is not soon forgotten.

The Children's Corner.

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"TIME ENOUGH."

"Fred, you must clean your boots before you go to school," said Mrs. Lawrence to her son.

"I know it, mother; but it's time enough," replied Fred, who sat reading a story-book.

Presently the lady spoke again. "Fred, have you looked over your grammar-lesson this morning? It is too difficult to learn in a hurry."

"Well, I almost learned it last night; it's time enough; I want to finish this chapter," answered Fred.

"O, my son!" said Mrs. Lawrence, "I wish you would overcome that habit of putting off necessary duties."

Fred closed the story-book reluctantly, and took his grammar, wishing that his mother would not "bother him so; he *knew* he had time enough."

Presently Mrs. Lawrence left the room, feeling very much troubled about Fred's bad habit, and wishing that he could be induced to break it off before he became a man. Knowing that God only could give him the strength and disposition to do so, she went to her own room, and kneeling down, prayed to this effect.

That day a gentleman visited the school; and after listening with apparent pleasure to various exercises by the scholars, the principal requested him to talk to the boys a little while.

He did so, and interested them very much by relating some anecdotes of his own school-life. One of these incidents was the means, by God's blessing, of curing Fred's habit. It seemed to Fred that the gentleman must have known what his bad habit was, or he could not have said anything so suited to his case. The gentleman said that one day he was stopped in the street by a very shabby-looking man, who, after calling him by name, and asking if he did not remember Henry Brown, begged him to lend him some money.

"I remember Henry Brown very well," replied the gentleman. "Can it be possible you are he, wishing to borrow five dollars?"

"Yes, I am," answered the man in a despairing, sorrowful tone.

What has brought you to this condition? Your prospects on leaving school were as bright as mine."

"*Time enough* has brought me here," replied he. "I was always putting off necessary business by saying *that*. Now I am old the habit is fixed, and I cannot break myself of it. If you do not lend me five dollars, I shall have to go to the poor-house or starve."

"Boys," continued the gentleman, "*time enough* ruined that man's life. Take care that it does not ruin yours."—*Child at Home.*

WHAT MARY GAVE.

When the contribution-box comes round in church, boys and girls throw in money which their parents have given them for that purpose. The money is not their gift, but that of their father and mother. They have just as much to spend for their pleasure as they had before. And so I once heard a kind-hearted girl complain that she had nothing of her own that she could give. I will tell you what she gave in one day, and you will see that she was mistaken.

She gave an hour of patient care to her little baby sister who was cutting teeth. She gave a string and a crooked pin and a great deal of good advice to the three-year-old-brother who wanted to play at fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often if our generous Mary had not offered to attend the door and look after the kitchen fire while she was away.

But this was not all that Mary gave. She dressed herself so neatly and looked so bright and kind and obliging that she gave her mother a thrill of pleasure whenever she caught sight of the young pleasant face. She wrote a letter to her father who was absent on business, in which she gave him all the news he wanted in such a frank, artless way, that he thanked his daughter in his heart. She gave patient attention to a long, tiresome story of her grandmother's, though she had heard it many time before. She laughed just at the right times, and when it was ended made the old lady happy by a good night kiss. Thus she had given valuable presents to six people in one day, and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who were so happy as to meet her.

HOW NATURAL.—A little boy was once in a complaining mood. His dinner did not suit him, so his father made that right; then his cup did not suit him, so one was brought that did; then his chair was not right, and father took him in his lap, saying; "Are you all right now?" He looked around the room, and seeing the cat crossing the floor with tail erect, he said, in a vexed voice, "There! the old cat's tail sticks up!" and bursts out crying, the old cat's tail was, in his case, the straw that broke the camel's back, but many of the complaints of older persons are just about as reasonable.

PRAYING AND DOING.—You every day ask God to make you good, kind, true, and obedient children. At least so I hope. But are you also trying to do these things? God cannot make you good unless you are willing to be good. So you also have something to do in this matter. Not only pray, but also try to do God's will.

A LITTLE BOY twelve years old once stopped at a tavern and paid his expenses by sawing wood. Five years later the same boy passed the same little inn as George Peabody.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL,
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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

REDEMPTION.

Brightly blooms the blessed promise
In the garden of the heart,
And a glorious strength and gladness
Its sweet fragrance doth impart.

Soft and tender is the blending
Of its golden tinted leaves,
And a web of cheering sunbeams
Its exquisite brightness weaves.

Yes, when with a strength supernal
It stands firm, life's tempest hour,
Then amid earth's storm and blackness,
Grandly glows its heavenly power.

Cherish then this blessed promise,
Strength it gives in life's dark hour;
Ever gloriously 'tis shining,
Speaking of his love and power.

Portland, Me. C. O. Chamberlain.

For the World's Crisis.

EVERLASTING PUNISHMENT.

BY WILLIAM SHELDON.

"These shall go away into everlasting punishment; but the righteous into life eternal."—Matt. 25: 46.

(*Continued.*)

7. The wicked are to become extinct.

The following statement is explicit: "For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thy own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall *be as though they had not been.*"—Obad. 1: 15, 16. This doom is pronounced their "reward," and is due when the "day of the Lord" arrives. It awaits "all the heathen." Heathen, in the Old Testament, is a term used in contradistinction to God's people, including all outside of the divine covenant. We also read: "Behold all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought."—Isa. 41: 11, 12. Certainly to "be as nothing," to "perish," to be "as a thing of naught," looks like being extinct, and very much unlike endless existence in a theological hell.

Says David, "Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them."—Ps. 21: 8, 9. When the day of "wrath" comes, God's enemies will be devoured by "fire"; and "devour" never signifies preserve. The time and manner of their end is here specified. The Revelator in vision foresaw this scene, and thus describes it: "And fire came down from God out of heaven, and devoured them." Rev. 20: 9. This fire will as literally destroy them as the fire that fell from heaven upon the Sodomites, especially as inspiration makes that scene "an ensample unto those that after should live ungodly."—2 Pet. 2: 6.

The Bible abounds with testimony affirming that the wicked shall be "destroyed," and shall "perish," which we need not pause to quote. But our opponents tell us that the meaning *is*, they shall be destroyed spiritually, and perish spiritually. That this cannot be the import is evident from the following reasons: (1) Sinners are already spiritually destroyed, but this is their state of guilt, and not the punishment for it: "Thou hast destroyed thyself"; but a destruction that God shall inflict as a *penalty* is due the sinner; (2) the destruction of the Sodomites being literal, is presented as a sample of the destruction due the unholy at the judgment day. It cannot mean, to destroy their happiness, as some affirm, because the same destruction awaits Satan, and he has no happiness to destroy. It cannot mean, to destroy their sins, as others claim, for that would not only prove the salvation of the entire race of man, but of all the demons too, as they too are to be destroyed; besides, it would convert a *penalty* into a *blessing*.

That theory which would rob every term of its literal signification when applied to the wicked, must be wrong. Are the words "destroy," "perish," "consume," "death," and similar words, when applied to the sinner, to mean the very reverse of their ordinary sense—preservation and life? Has God ever said that the wicked have eternal life, or that they ever are to have it? No, but just the reverse. Has God ever said that the wicked are immortal, either in soul or body, or are ever to be immortal? Never. How, then, can they live eternally?

8. The wicked shall be consumed in *gehenna* at the judgment.

The Greek term *gehenna* is the only term rendered hell,* when the hell of punishment is meant. Other terms are translated hell when the state of the dead is intended, as *sheol* and *hades;* but *gehenna* brings to view a hell of fire; not a hell now in existence for immaterial men, but a hell to exist after the resurrection and judgment, for material sinners. We believe in wrath for the sinner, but it is "the wrath to come." We believe in a judgment for the sinner, but it is a "judgment to come." So we believe in a hell for the sinner, but a hell after the judgment day—a hell of fire, a consuming hell.

Jesus tells us that certain ones "shall be in danger of hell [*gehenna*] fire." Thus *gehenna* brings to view a hell of fire, but whether that fire will preserve the wicked, or consume them, we shall soon learn; and also whether it is a hell for the disembodied soul, or for the man entire. Says Christ: "If thy right eye offend thee [*margin*—"cause thee to offend"], pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into [*gehenna*] hell."—Matt. 5: 29. Here we learn that when the sinner is cast into hell fire (*gehenna*), the "whole body" goes there; and as the body does not go to a hell of fire at death, but simply to the grave where it must remain till the resurrection, it follows that this casting into "*gehenna* fire" cannot take place till the resurrection and judgment, when "they that have done evil" shall come forth "unto the resurrection of damnation."—John 5: 29. Here the sinner's damnation is made to depend upon his resurrection, and must consequently be subsequent to it; and it is the "damnation" of the man entire, after his release from the Adamic death. Again Christ remarks: "If thy right hand offend thee, cut it off, and cast it from thee; for it is profitable that one of thy members should perish, and not that thy *whole body* should be cast into [*gehenna*] hell."—Matt. 5: 30. Here again the "whole body" is spoken of as destined to be cast into this hell of fire (*gehenna*); and as it does not go there at death, it cannot go before the "resurrection of damnation."

Having learned that the corporeal man is to enter this hell of fire, after the resurrection, we are prepared to inquire whether this is a hell of *preservation*, or a hell of *destruction?* Christ himself gives a definite answer to this question: "Fear him who is able to *destroy* both soul and body in [*gehenna*] hell."—Matt. 10: 28.

Here the fact is stated that "both soul and body" go to this hell of fire, and also are destined to be destroyed. To "destroy" cannot mean to preserve. And indeed it is the nature of fire to consume; and to talk of casting any thing else into the fire, would be deemed equivalent to a threat of destruction, even without saying that it was for that purpose; then add to this the fact that it is expressly stated they shall be destroyed, how can we come to an opposite conclusion?

Let us hear the Savior again: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into [*gehenna*] hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into [*gehenna*] hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into [*gehenna*] hell-fire; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt."—Mark 9: 43–50. *Gehenna*, here translated "hell," is the strongest term in the whole Greek vocabulary of words to express *total consumption*, instead of conveying the idea of preservation.

"*Gehenna*, from the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; *to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning*."—*Greenfield's Greek Lexicon.*

"Our Lord seems to allude to the worms which continually preyed on the dead carcasses which were cast into the valley of Hinnom, *gehenna*, and to the perpetual fire there kept to *consume* them."—*Parkhurst's Greek Lexicon.*

Parkhurst also remarks: "*A gehenna of fire* does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being *burnt alive* in the valley of Hinnom."

Here is the origin and meaning of the word *gehenna*, employed by the Savior to portray the coming doom of the impenitent. Old *gehenna* is made a type of Divine selection, to prefigure the destiny of the wicked. Then let us look at typical *gehenna* in contrast with the antitypical *gehenna*, and thus learn the lesson the Savior designed to teach. Nothing was cast into typical *gehenna* to be preserved, but to be consumed; neither will the wicked be cast into antitypical *gehenna* (hell) to be *preserved*, but to be *consumed*. As in the typical *gehenna* the fire devoured all that was cast inside of the arches, and worms devoured all on the outside; so in the antitypical *gehenna* (hell), the agent of destruction, symbolized by the worm and fire, will *devour* the wicked.

We are sometimes told that the worm signifies the sinner's immortal soul, or his guilty conscience. But the fallacy of this assumption is apparent when we pause to notice that the worm was no part of that which was cast into typical *gehenna*, but merely an agent to consume that which was cast therein; therefore the worm that dieth not is nothing that is to be cast into antitypical *gehenna* (hell), but merely symbolizes an agent to consume the wicked when cast in. If the agent here symbolized should *die*, sinners might continue to live. If the fire could be quenched, sinners might escape death; but as it is, sinners must be *consumed*. That the worm that dieth not is not the soul, or conscience of the sinner, is made still more certain by reading the prophet's statement, from which Jesus quotes: "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched."—Isa. 66: 24. A carcass is a "dead body," "a corpse." Do "carcasses" have a deathless soul in them, or a guilty conscience tormenting them? "Their worm" cannot here mean soul or conscience, but a consuming agent. So also in the Savior's discourse, as he quotes from the prophet. As before seen, in the typical *gehenna*, the worm and fire devoured that which was cast therein. Therefore in the antitype, the worm is no part of the sinner that is cast into *gehenna*, but simply an agent to consume that which is cast therein. If this agent of destruction is not hindered, if the worm does not die, the sinner must be consumed.

To illustrate: we walk out into the farmer's corn-field, and discover that a worm has commenced devouring a spear of corn, and readily conclude that if the worm does not die, it will kill the corn. So with the sinner; if that worm, or agent of destruction, is undying, it will surely *consume* him.

Again, "the fire is not quenched." Is it perpetual? A fire that cannot be quenched, is one that cannot be extinguished, and is therefore sure to consume that on which it preys. We witness a house on fire; the flames are streaming from every part; there is no hope of saving the house, and we say the fire cannot be quenched; and just as surely as this is the case, the house must be consumed. So in the case of the sinner; if the fire cannot be quenched, the sinner must be *consumed*. It was said of the fire that consumed the gates and palaces of Jerusalem, "It shall not be quenched" (Jer. 17: 27); and of the fire that consumed the Jewish sacrifices, "it shall never go out" (Lev. 6: 13); but those fires were not perpetual; and the language used is just as strong as that applied to the sinner. If a disease cannot be cured, it will kill its victim. If a fire cannot be quenched, it will consume that to which it is applied. And this is the scriptural sense.

(*To be continued.*)

* *Sheol* is thirty-one times translated hell, and thirty-one times rendered grave. Christ went to *sheol* (Ps. 16: 10, Acts 2: 27), and saints shall be ransomed therefrom. Hosea 13: 14. "The wicked shall be turned into hell [*sheol*]"; but the term *shoob*, here rendered turned, signifies returned, turned back, or turned again, and is so translated about four hundred times. *Hades*, ten times rendered hell, signifies the same as *sheol*—the state of the dead, where Christ went at death (Acts 2: 27, 31), and where all the dead will come from at the resurrection.—Rev. 20: 13, 14.

For the World's Crisis.

THE ALARM BELL.

NAPOLEON AND ROME—THE HARLOT GOING TO JUDGMENT—COMING WONDERS.

We approach a great subject, and we hope not hastily or rashly. We humbly attempt an interpretation of one of the wonders of the apocalyptic panorama. There is no place here for lightness, or dogmatism, or conceit. None for vanity, audacity, or silly speculation. We come now to survey one of the marvels in prophetic zoology. Let us approach the spectacle with humility and most devout regard for the indispensable aid of the enlightening Holy Spirit.

John, whose eye rested on the extraordinary figures in this vision, declares that, in viewing the woman seated upon the septicephalic or seven-headed mammoth, "he wondered with great astonishment." And can *we* fail to be moved with emotions of unspeakable interest and thoughtful wonder? We, who are living in such a time of unparalleled portent, aye, on the very verge of astounding developments, living with the very cunning and energy of evil waxing to an acme, expanding to a colossus of menace and power. Talk of mysteries and marvels of man's enterprise, all the splendor and wonder of cavalry, menagerie, or hippodrome! What among all the museums or exhibitions of any age or nation, is to be mentioned beside the scenery in God's revelation? No! neither the lions of Babylon, nor the elephants of Hannibal, nor the unwieldly monsters of antediluvian bogs, nor the strange creations of mythological fancy or superstition, can compare for rare and terrible significance, with the symbolic zoology of prophecy. We are approaching one of the wonders of heaven's revelation. Let us be solemn, let us be careful, let us be prayerful, profoundly in earnest.

What is John called to contemplate? Observe now "the *judgment* of the great harlot." Let us keep strictly to the *unity* of the prophetic picture, the singleness and specific purpose of the disclosure. We are to survey the chief figures, and all the accessories and details with reference to one thing,—that is, the *judgment* of the harlot. Hence our glance does not extend backward over the ages of the past, except in a certain sense, and to a certain extent, to make out the proportion and outline of great historic or prophetic figures, as a mental preparation for the *special thing* proposed, "the *judgment* of the harlot." The woman is to be viewed expressly with reference to the hour and act of *judgment*. Hence, we wish it to be especially considered and remembered that the *specific* prophecy of this chapter is not past, but *future* as to its fulfillment; for as the judgment of the harlot is certainly future, so the pictorial representation in this chapter applies to a period in the existence and career of the characters symbolized, especially *just antecedent to the judgment*, or destruction of the woman.

Second. It should be with particular definiteness borne in mind, *to the identity of the woman;*—that it is *not merely, or strictly*, the Catholic church, nor the papacy, nor the Romish hierarchy, but *Rome,—Rome the city*, and particularly reigning *Papal Rome*, Papal Rome the enemy of the saints, and therefore historically conspicuous for both a spirit and history of persecution. Considering the importance of accuracy, we are thus particular to identify precisely what the prophecy means; for it is in this case its own interpreter, and declares plainly "the woman which thou sawest is that great city which reigneth over the kings of the earth." And the seven heads (in one aspect) "are seven mountains on which the woman sitteth." Hence we identify the seven-hilled capitol of the Cæsars; the city with its churches, palaces, Pope, ecclesiastics and people, or, in other words, Rome ecclesiastic, ecclesiastico-dynastic, and papal—Rome with her Vatican, and Quirinal, and St. Peter's; Rome with her Pope, or papal See, and her college of cardinals and priesthood. We have been sufficiently specific.

Third. We notice for a moment now the "beast that carrieth the harlot;" or the *political power* that defends and sustains papal Rome, or guaranties her immunity from harm by internal revolution or foreign invasion. The beast has "seven heads and ten horns." The seven headships span a long interval of time; an interval extending back to the very rise of the Roman empire, nay, even beyond the origin of *papal* Rome, if we understand correctly. The beast is thus comprehensively presented in its dynastic entirety, so to speak; although in the time of John five heads were fallen. The sixth, or imperial, was then in existence. The seventh was not yet come, but would continue only "a short space." This headship we understand to denote the dynasty of the first Napoleon, lasting only about eleven years. This headship, though marked by acts of hostility toward the Pope, antecedent to the emperorship, was, nevertheless, by no means indifferent to the restoration and maintenance of a good understanding with "his holiness," as evinced in the anxiety for his presence at the imperial coronation. The sixth, or imperial head, is still imperial in the seventh, and in the eighth, which is afterward mentioned as a supplemental head (the healed seventh head, doubtless, mentioned in the thirteenth chapter.) Imperial still, we say, but yet marked with such striking and peculiar characteristics, as to be thus separately and successively numbered. In viewing the beast that is carrying the harlot, just at the moment prior to the judgment, to which she is destined, we find five heads fallen, or, in other words, in a *dependent attitude;* one directly above another, and of course no longer living heads; but as one not inaptly represented, *stuffed* heads, lifeless, and yet with the form preserved, to complete and preserve the historic, or prophetic-historic integrity of the beast. The sixth is also almost fallen, but not like the rest, seeing that imperialism subsists and survives in the succeeding heads. Hence we may conceive John to be viewing the beast at a point of time just prior to the rise of the seventh head, judgment on the harlot Rome, commencing with the rise of Napoleon I., but judment arrested and delayed for a period, until a further developement of the beast, as we shall shortly see.

Now, as the revelator is gazing, the angel pointedly directs his attention to the changes imminent in the woman-bearing mammoth. The seventh headship succeeds the sixth, and is then itself succeeded by a blank. "The beast was and is not." The brief but intensely vital and intelligent seventh headship (Napoleonic) is extinct; but as it "shall ascend out of the bottomless pit," is revived in the eighth, also Napoleonic, and shall go into perdition. In the time of this headship, the mighty civil power that protects and preserves papal Rome is utterly overthrown, and the animating head destroyed. It will be noticed that the headship and beast are at last used somewhat interchangeably. And now "the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition." Here, then, behold the colossal proportions of the beast that carries the woman on her way to speedy judgment. Behold the eighth head, lifted up in pride and commanding aspect, over all the rest beneath it; the eighth, which is really the seventh healed and revived. This beast out of the abyss (*abussou*,) rising from the sea of popular tumults, and buoyed up as it were by the waters of democratic popular suffrage, and emerging from an atmosphere, or ocean, of demon inspiration (as Satan works powerfully through the great modern medium of the people, the uninstructed and ungodly masses), this beast comes up to view, a strange, a fearful creature, with the intelligent eighth head animating its huge frame. What a spectacle is this beast carrying the woman! But this is not all. The beast has ten horns also, and I beg with earnest confidence and kindness to point out the fact, which I think is incontrovertible, that the ten horns are located *essentially and entirely upon the eighth head;* that their bony bases are rooted in solid order there, and bristling with compact aspect and confederation from the summit of the upreared topmost head forward of the harlot. I need not here enter into a thorough examination of the question, but it seems to me sufficient to adduce the simple and explicit statement, that "the ten horns are ten kings, *which had "received no kingdom" in the sixth headship.* And "these shall make war with the Lamb, and the Lamb shall overcome them." This is perfectly conclusive, and decides the whole matter. *These kings have not arisen yet.* And it is an exceedingly interesting claim upon our most watchful observation,—the infallible prophecy of the rise of those kings, and their confederation of power with the eighth head (tersely designated the beast), while the harlot in her careless, or jubilant, or self-congratulating exaltation, sits upon the *therion*.

But the question may be asked, Is not Rome *now* guarded, and her security guarantied by Napoleon and his French bayonets? True, but papal Rome will yet for a moment be carried by the beast *ten-horned*, or, in other words, conserved and sustained by Napoleon, with his ten king coadjutors. And, accordingly, one of the very earliest developements in the astonishing transitions of the immediate future, will be such a coalition of kingdoms with France, sustaining Rome. Among these transitions, we anticipate the accession of Lucien Bonaparte to the papacy. At this point, the ten-horned beast carries the woman in her last hour. But do not confound Lucien as pope with *papal Rome*. The Bonaparte pope finds sufficient reason for engaging in a new series of operations, and occupying a position of singular deviation from the venerable policy of the popes and popedom. In his new position, he is situated so as, in conformity to the avuncular* strategy, to carry along the Catholic democracy (save perhaps a remnant) into support of the new system of apostasy, while Rome, hated and desolated, is left to be the prey of consuming fire. Yes, it is a fact, according to the prophecy, that "the ten horns shall hate the harlot (Rome), and shall make her desolate and naked, and shall eat her flesh and burn her with fire."

The new confederacy with the beast will not scruple to despoil the metropolis of pride; and provoked thereto, perhaps by the woman's contumacy, devote her to a doom of helpless misery, to which is added the express judgment of heaven. That such a confederation of kings, with a ruling and superior head, will yet arise, and for one moment uphold the harlot, before they despise and spoliate her, need not discourage those who are looking for redemption speedily. It can scarce be more than a hand-breadth of time ere the mighty series of changes has commenced, and speed, headlong speed, a quick and tremendous revolutionary onward march to the consummation, will thrill every enlightened believer waiting upon God.

Fourth. We notice the two items pertaining to the beast, that it is "scarlet-colored" and "full of names of blasphemy." Relative to the first particular, the color, we believe the signification to be probably, first, a power *imperial;* second, *sanguinary*, and lastly, perhaps, a *reflection* of the gaudy drapery so copiously enfolding the woman. No one need be informed that France *is* imperial, or that the empire arose out of the bloody enormities and excesses of the French Revolution; or that French policy is attentive to the political convenience or possibilities to be subserved by a scrupulous oversight and guardianship of the seven-hilled city. This will continue only until Rome becomes an abomination, and a fresher and more powerful attraction is presented in *Jerusalem*. We understand "the names of blasphemy" to be certain high-sounding titles, applied to the new European Napoleonic colossus. Suppose in the currency of popular conversation, by the devotees of the beast, the chief of the confederation is styled "prince of kings," "captain of hosts," "head of nations," "restorer of Israel," "the world's messiah," "king of Jerusalem;" nay, even "lord of all the earth;" and we find at once the solution of this mystery. No civil power has ever yet arrogated, or carried such titles in profusion, as we are assured the beast shall bear, and this extraordinary tide of homage is quite possible to commence while yet Rome is this side of her downfall, the new glory of a Jerusalemic metropolis, with the grandeur of a confederation centralized in the sacred capital of Palestine, making the city of the Cæsars seem contemptible in the comparison.

What multitudes will *wonder* at the new aspect of things on earth! How powerfully will the foolish populace be attracted toward the great idol of the nations, just before the judgment upon antichrist, and just after the judgment upon Rome. Or, if not thus universally *attracted*, they will be powerless to resist the mandates of the supreme head, fortified with an unparalleled alliance of evil powers. And it is a somewhat singular, but perfectly positive feature of the compact, that "God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Here is the supreme purpose and will of the Most High, superior to all contingency, responsible to no tribunal of man. God is pleased, in his wisdom, to influence the kingdom to consummate the compact. Amid all the various energies of the last hour of human pride, and ambition, and blasphemy, the Almighty is seen impelling the final *solidification* of the earthly powers. They crystalize into a unit under the superintendence of the divine will.

The question may arise, How does this beast differ from the one in the preceding thirteenth chapter? We answer, they are, beyond question, *one and the same*, but differ in the aspects in which they are viewed. The beast in the later chapter is viewed *in his relation to Rome*, the harlot, the papal city, which he maintains. The scenic representation is special to the moment of the full development of this relation, prior to the harlot's judgment, with an added forecast of other wonders, *embracing that judgment*, and the ventured conflict with the Son of God. The chapter previous is, *on the whole*, a view of this beast *at a later date* than as the harlot-carrying power, or, in other words, *after the harlot has been unseated and rejected.* It is then the 'leopard beast,' so called, with tremendous swiftness of motion, strength and demon majesty, and the full liberty of irresponsible and determined action. The series of awful and impious extravagances, in the co-operation of the two-horned beast, with the septi-cephalic beast, we understand to be *after the fall of Babylon*, and we think the position cannot be overthrown. Mark, the angel cries—"Babylon is fallen;" and *then* "if any man worship the beast, the same shall drink of the wine of the wrath of God," etc. The order of events is perfectly obvious, and though in the thirteenth chapter we are not carried quite to the closing scene, we have the career of the demonized powers, in what might be called a post-Babylonian liberty of action, when Rome has fallen, and the mad super-naturalisms of the new religion of man-worship are in their high tide of illustration. We reserve further comparison of the chapters until another writing.

Fifth. We now resume briefly an observation of the harlot supported by the beast, with some circumstances of her prophetic aspect and history. She is profusely and gorgeously decorated with costly ornaments, and appareled in purple and scarlet. This is Rome with her multitude of church edifices, enriched with beautiful gifts and expensive purchases. Her chief ecclesiastics glow with crimson habiliments and trappings. We are at no trouble in the identification. Papal Rome is the harlot *equestrienne*. An intensely interesting question arises here. Is not the scarlet and purple attire here mentioned a *special holiday magnificence?* And does it not denote such an unwonted wealth of various and imposing array, as would naturally mark the period of the present and last *Ecumenical Council?* Yes, even now is Rome exuberant with her riches of apparel, and pomp of scarlet and purple vestments. With this Rome "the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." She has coaxed and commanded, flattered and threatened the civil powers of Europe, and continually formed engagements and compacts with them. She has sought her own aggrandizement by their subserviency. She has spread abroad her impious dogmas, and imposed them on the people, until ages long they have been in that state of moral imperception and perversion resembling a state of intoxication. False doctrines, lying promises of remission and indulgence, as well as terrific denunciations of wrath and wretchedness, as the penalty of disobedience,—all these powerfully imposed on the public mind, through the league of state and church, have stupefied the victims of Romish craft and authority. This people, awed and deceived, mis-instructed and misled, overwhelmed with influences difficult to escape or resist, captivated with ceremonials, have become drunk with the wine of the woman's fornication.

But we are called to contemplate another feature in this strange vision, for the woman carries "a golden cup in her hand, full of abominations and filthiness of her fornication." The cup is *golden*, because it is viewed as a receptacle of things of the utmost value in the harlot's esteem. The *contents* of the cup, we conceive to be the pet doctrines and established formulas of the church, some of them adopted with great flourish and formality, and enunciated as indubitable, to the ends of the earth. The cup in which these treasures of corruption are found is a golden cup, and the possessor, papal Rome, holds them up to view as her inalienable property, her glory and her joy. With them she is able infallibly to corrupt all whom she can induce to taste the seductive potion. But notice now particularly,—*the cup at last is full.* It has never before been *quite full*. Nay, even the dogma of the immediate conception of the Virgin Mary had not quite filled the cup—had not quite completed the catalogue of her grand promulged decrees of doctrine and faith. But what do we see now? Doubtless, we conclude that the *last item* is added to the contents of the cup, and accordingly *we anticipate the adoption by the Ecumenical Council, of the dogma of papal infallibility.* It seems quite reasonable to expect, in order to fill the measure of the cup. Then it is we behold the woman holding in her hand the goblet from which no ingredient is wanting in the mixture it contains. The cup is full, and now, O Rome, though thy joy may be full, thou art well nigh the hour of judgment. "The triumphing of the wicked is short and the joy of the hypocrite but for a moment." Now, O Rome, sitting on thy ten-horned beast of burden, be sure, the beast will bear his burden. Hope for help and power no longer. There is hate toward thee in the eighth head; there is wrath in the ten horns. O, how exceedingly and intensely solemn is this moment! Brethren and sisters, the immediate future before us is earnest and momentous beyond expression. The filling of the cup by the decree of papal infallibility, and the unity of the ten horns with France, are events apparently right at hand. It has been intimated that Napoleon was opposed to the dogma now sought to be formally engrafted on the church of Rome. It is possibly true, though I greatly doubt it. For in this decree the "man of destiny" will find a convenient auxiliary, when the new religion of blasphemy is reared on the ruins of Romanism. It will be consistent with the career of the leader and idol-god of the apostate prophetic earth, to conclude that he will have in hand for his own advantage this very pronunciamento of *infallibility*. Still upon this point we would not express positiveness.

On the woman's forehead was an inscription, "Mystery, Babylon the Great," etc. This is God's hand-writing, and not the chirography of the woman or her devotees. It is given to mark and identify for the benefit of God's people, the harlot's personality and character. There seems to be no mistaking that identity in Papal Rome, who is the fruitful mother of harlots and abominations of the earth. She is the mother of churches innumerable of the same faith and order. She is the mother of Roman Catholic churches with their abominations of images and pictures, and worshiped wafer-gods. Rome is the foster-mother of idolatries, less gross than the heathen have practised, it may be, but not less seductive nor deadly. Rome is the mother of Jesuitism and of the bloody Inquisition. She is the mother of abbeys and monasteries, and every kind of edifice and device for the incarceration of men and women in living tombs, with all the vain paraphernalia of penances, upon a rotten system of justification by works, and works of endless supererogation. But this is not quite the whole of the picture yet. The absorbed beholder declares: "And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus." Upon the completion of the extraordinary strangeness of the spectacle, he exclaims, "And when I saw her, I wondered with great admiration" (astonishment.)

Such is the sorry setting out that God's revelation gives to ecclesiastic Rome—a poor old drunken harlot woman. She is drunk with a wonderful liquid, that is, *human blood*, and the blood of the martyrs of Jesus at that. The purple currents of life that she has quaffed for ages have blushed through her very integuments, and blend in reddening harmony with the purple and scarlet of her vesture. Sanguinary woman! A harlot, the mother of harlots, and drunk with blood, with human blood, and the blood of the martyrs of Jesus! The revelator was indeed amazed! And behold we now that woman, in full view, decorated, gorgeous and drunken. Aye, there she is! Rome, papal Rome, harlot Rome; suave, imposing and magnificent, even though intoxicated! Rome, flush and proud amid her throngs of lofty ecclesiastics, bishops and dignitaries, delegates from the four corners of the earth, hasting at the mother's mandate to the metropolis of Catholic Christendom. Aye, there is Rome with her Ecumenical Council, with visions of dominion dancing before her dizzied eyes, and no power of sight to see the gulf of perdition yawning underneath her.

We notice, in conclusion, one more feature of this apocalyptic vision. The angel said, "Come hither and I will show unto thee the judgment of the great harlot that sitteth upon [or over] many waters." Subsequently, the angel explains: "The waters which thou sawest, where the woman sitteth, are peoples and multitudes and nations and tongues." It might seem perplexing to some, at first, to reconcile, upon a basis of perfect symmetry and consistency in the imagery, the view of the woman sitting, *at the same time*, upon the beast, and also upon a vast expanse of waters, representing nations. The simple solution I conceive to be this. She is seated upon the beast in the wilderness, the latter standing on a hummock or hillock; while on all sides, and in every direction, are the lakes and marshy pools of a vast morass. Thus the imagery has its consistency preserved. If the suggestion is not strictly accurate, it may approximate probability at least. The beast is the woman's support, the expanse of waters her domain. The Franco-Roman empire is her imperial security, the whole world her jurisdiction. And here comes a question of vital import. Is her situation, as mistress over nations and multitudes, connected with the *present session of the Council*, the membership of which is officially *representative* of so many languages and people on the earth? Is not the idea of the council couched in this imagery? Nay, is not the immense throng of visitors, whether official or not, now congregated at Rome, and almost certain to continue (coming and going) during the council, and up to the very moment of Rome's last catastrophe, or nearly, comprehended in the prophecy? And, again, yet further. On the whole, after profoundly pondering this picture, is it not reasonably inferable that Rome's religious or ecclesiastical influence will be yet for a moment much enlarged? Are we in the United States secure from Catholic preponderance, when already the ruff-scuff and rubbish of Catholic Europe, through the open avenue of elective franchise (vain pride and trust of men in universal suffrage!) are actually in menacing aspect and numbers, manipulating our politics, and sacking our very Protestant republicanism? I am inclined to look for Romish arrogance reviving with conscious success in outnumbering, or out maneuvering us in America. We are in imminent danger—reposing on a mountain stored with thunder and fire. Yet there may not be bloody persecutions until the beast has shaken off Rome, and then there will be work for the guillotine!* Discredit this who will, it is enough for me to believe the simple certificate of God's word. I read with thoughtful solemnity and unhesitating confidence such language as this: "And I saw the souls of them that were *beheaded* for the witness of Jesus, and which had not worshiped the beast, neither his image," etc. But that *Rome* will actually persecute the saints again is scarcely possible to expect, yet the same Romish, and I may say demon bitterness against christians, will actuate the body and soul, head and hand, of the last apostasy.

We are now at the close of this survey. We see Rome, deceived, and self-complacent, just before her downfall exclaiming, or saying in her heart, "I sit a queen, and am no widow, and shall see no sorrow." It seems that her perplexity and unrest are soothed by the triumph of her last dogma, and the supposed fidelity and invincible strength of the European league that, with its leader, carry the city ecclesiastic. Vain imagination! The horns are pledged and leagued with the head by an *influence from God, for the very purpose of judgment on the harlot.* God is pleased to select and use this instrumentality, while heaven and earth, earthquake and lightning, conspire to finish and perfect her destiny of irretrievable disaster. True, the *very same horns* that hate the harlot, or ravage Rome, *make war with the Lamb*, and so he who is Lord of lords and King of kings indeed, visits judgment on the beast full of names of blasphemy, and falsely arrogating these very titles of our Lord.

I must again put in an admonition and protest against a fear that these stupendous events being yet future, will therefore take more time than the necessities of chronology will permit. And the heart of any believer earnestly longing for the kingdom and appearing of the just One, may also feel a pang of [illegible]

* Pertaining to an uncle.—Ed. [illegible]

* I have just read the leading editorial in the last Examiner (Baptist), under the caption of "The Coming God." The article is suggested by the alarming tendency [illegible] "Whoso readeth, let him understand."

(Concluded on page 8.)

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 2, 1870.

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VISIT TO CONNECTICUT.

Our visit to Ct. was one of special interest. At Riverton (formerly Hitchcocksville), we were invited to preach in the Congregationalist meeting-house, and a large audience listened very attentively. We received a hearty welcome to come again. Jesus has some warm friends at Riverton. We found some good souls in Wrightville and Wolcottville. In the latter place the church has prospered under the watch-care of Bro. St. John. We found the people very anxious to hear the gospel of the kingdom. It was pleasant to meet our old friends. We preached one evening in the Methodist meeting in Winsted and had a good meeting. It was in the place where we first confessed Jesus. Sabbath, Feb. 20th, we spent with the church in Hartford, and had very good meetings. It was a refreshing season in the Lord.

We are now (Feb. 24th) at Rutland, Vt., where the Spirit of the Lord is moving the hearts of the people. We commenced meetings on the 22nd inst. Last evening six requested prayer. The prospect is good.

BRO. INGHAM.

We have just heard from Bro. Ingham, of Clementsport, N.S. We are saddened to learn that he is no better. Bro. and Sr. Ingham deserve and need the sympathy of all good people. Those who knew him when well, need no other commendation but a knowledge of his faithful devotedness to the cause of Christ. Now he is unable to do any thing to provide for his family. Would it not be well for his friends to send some material aid to him in his deep affliction? Direct to S. A. Ingham, Clementsport, Nova Scotia.

"THE COMING QUESTION."

Under the above heading, an editorial article appeared in the Philadelphia *Methodist Home Journal*, of Jan. 8th, 1870, which contains some important statements, that will be read with interest by those who now see clearly that the Bible does not teach the doctrine of the immortality of the soul and eternal torment. The omens are brightening in favor of the eternal truth contained in the Bible. We find the best members of the evangelical churches are ready to hear the reasons of our hope, and read books and tracts on the subject. After doing so, they are astonished at the plain teachings of the Bible on these subjects, and wonder why they have not seen before that the Scriptures give no countenance to the doctrine that men are conscious between death and the resurrection; or that the wicked will live eternally in sin and misery. Those who think they can sustain such doctrines, provided they become more familiar with the Bible, will find themselves most remarkably mistaken. A careful investigation of the Scriptures is just what is needed to convince them that popular theology cannot be sustained by the harmonious teaching of the word of the Lord.

It affords us pleasure to know that good men and women are looking candidly at these things; laying aside their former prejudice, feeling ready to embrace the whole truth as fast as they see it. We are rejoiced because we know that when they see the simplicity of the Bible on these subjects, and receive the truth as it is in Jesus, they will love God and the Bible better than ever before; and will be armed against the overwhelming tide of infidelity that is coming upon the world and church through Spiritualism; which is but the ripe fruit of a belief in the immortality of the soul.

Here is the article to which we have referred:—

"Whoso has watched the christian pulpit for the last quarter of a century, must have marked a certain mobility in its teachings, the general current of which has been away from the frequent and emphatic denunciation of eternal and terrible torments as the doom of men who live and die impenitent.

This change may be due, in small part, to the teachings of Universalism; but must be ascribed largely to the growing desire of the pulpit to please the pews; we might say, perhaps, to the growing allegiance of the former to the latter. Nor should it be denied that a grave doubt has sprung up in many minds touching a doctrine once much insisted on, and with such wholesome effect. But however the change has come about, one rarely hears, now-a-days, a good, hearty, old-fashioned, right up and down 'hell and damnation sermon,' as many a poor sinner, trembling under a sense of his guilt and danger, has characterized the terrible pulpit charge that made him writhe and quake in his seat.

Among the heresies of modern times it is doubted whether any one has made surer, steadier, stealthier progress than the doctrine of the annihilation of the wicked. Rev. Geo. Storrs, of the M. E. church, was among the first to advocate the annihilation theory, and he left her pale, we have forgotten whether by expulsion for heresy, or by withdrawal, about the year 1840.

The notions of the several advocates of 'Annihilationism,' appear to be quite crude and inharmonious; and often, even antagonistic with each other; yet the doubt touching the truth of the orthodox theory is taking root and spreading among thinking men, both in and out of the ministry,—with a growth that is obvious and threatening, . . .

We opine that the sooner the issue is publicly and squarely joined between orthodoxy and this new heresy, the better it will be for the ultimate peace and speedy triumph of the church.

Some months ago, a prominent minister of the church, and one familiar with the class of disquisitions which constitute the staple of the Quarterlies, presented to one of them a manuscript mooting and defending the theory of penal extinction as against that of unending torture. The reply of the editor of the said Quarterly was that the article could go in, if the author should so decide; but that, for himself, he judged the time was not yet; adding, however, 'the question you have discussed must soon have a thorough rehearing by the church.'

In one of our principal cities, the preacher's meeting lately discussed the question, 'Do the Scriptures promise perpetuated existence to any but the good?' The topic was up for some six consecutive weeks, and excited large interest; but the speakers on neither side, were, in any tolerable degree, prepared to do the subject justice; and it was discontinued, leaving the impression apparently on all minds, that the real merits of the issue had been scarce, or at best but feebly touched. An essay by a member, regarded as one of the best thinkers of the meeting, was read at the close of the discussion, presenting the orthodox side of the argument. By unanimous vote of the meeting the author was requested to present its arguments to the Book Room, in New York, for publication in tract form. It was duly revised and sent forward; but not published; nor as far as we are informed, was any reason assigned for the declinature.

The opponents of orthodoxy on this question are arming and drilling, and we may add, steadily gathering recruits. Is it wise in the churches to respond by merely saying, 'Hush,' as the Quakers did, as the Congregationalists did, and as the nation did? The church ought to know that not every tyro in her ministry can wield the arms that are to settle the opponents of her faith."

THE ADVANCE OF CRIME.

The advance of crime at the present time is truly alarming; and yet, careless, sleepy watchmen are crying "Peace and safety"; while many suppose all is going well, and that the conversion of the world will soon begin. O what a delusion! How can professed ministers of the gospel be so blind? We are near a reign of terror, instead of better times. "Worse and worse," is a proper expression for the progress men are making in these days. While the syren song is sung by many who have "Rev." or "D. D." attached to their names, the secular press, conducted by unconverted men, sounds an *alarm* bell, that is arousing some from their careless slumbers. The following is from the Chicago Daily *Post* of Feb. 9th, 1870:—

"Murder, arson and theft are holding high carnival in our city at the present time. What is to be done, and where are we to look for safety? It requires more than common bravery to walk our streets after ten o'clock at night. Old men, belated on their journey home, are knocked down and their throats cut; young ladies, within a few steps of their own doors, are felled to the pavement and robbed; houses entered, plundered and fired. In fact, every conceivable crime and wickedness is now perpetrated on our most public business and residence streets. Our street cars are no longer safe to ride in—robbery, insult, and every species of indignity, are practised upon those who are so unfortunate as to be compelled to ride in them. No respectable man will allow his wife and children to go or return from down town, especially after nightfall, alone.

I repeat, what are we coming to? Is there no power in our land to restore peace and safety again? Must we go armed to the teeth and clad in heavy armor continually, to keep us from being shot down in front of our very doors? Where is the vigilance committee? The voice of the people cries aloud for protection. Better have every lamp-post in our city made hideous with the unsightly spectacle of a dangling thief, than to surrender our lives and homes to the lawless scoundrels that now infest our streets. There seems to be but one way to rid ourselves of their presence, that is for the people to take the law in their own hand, go fully armed, and upon every occasion *mark his man*. We cannot live so much longer; it is too much for a law-abiding community to bear. It must come to an end in one way or another. Either the people or human devils must go under. Which shall it be?"

A similar state of things is prevailing in all great cities. Men are becoming reckless to an alarming extent. The fear of man and of God is departing, and respect for human life and rights is rapidly dying out. How like the Bible pictures of "the last days" are the present signs of the times. We must be near the end of this dispensation. Things cannot continue as they are much longer. Let us be ready to welcome the King of kings at his coming.

THE ECUMENICAL COUNCIL.

It has been very difficult to get any reliable information of the doings of the Roman Council. There is no doubt but that affairs are in a very confused, unsettled condition. One great object of the council appears to be to declare the Pope's infallibility. On this point the members of the council are not agreed. Our conviction is that the decree will be adopted We may expect that the closing acts of the "little horn" will be some of its most daring and blasphemous. Among the last things noticed by Daniel, as connected with the "little horn," were "the *great words* which the horn spake." Dan. 7: 11. The next event was the burning of the beast. The following article from the N. Y. *Tribune*, Feb. 14th, 1870, gives some interesting facts in relation to the Council:—

ROME, Jan. 21.—The order of procedure in the Œcumenical Vatican Council is so generally misunderstood or so little understood, that I must enter on my correspondence with you by explaining it. Even Episcopal Secretaries I have found at times to be embarrassed; how much more so then the *profanum vulgus* who stands on the outside waiting for some wandering ray of light. The commissions appointed last year to prepare matter for the Council have all died a natural death, but they left their "*schemata decretorium et canonum*," *projets de loi* the French would say, which have been under discussion up to the present time, and which will occupy the attention of the Council to its close. It may, however, so happen that some Holy Father may desire to propose a novelty which in his opinion would contribute greatly to the public good. To receive such propositions the Pope has appointed a private "deputation" consisting of twelve Cardinals and fourteen Bishops. Its sole duty is to deliberate on such propositions, accept or reject them, finally submitting its counsels to the Pope. Every novelty, therefore, will be so well sifted that there is little chance of anything escaping which might be supposed to militate against Mother Church. The real working body is the General Congregation, which has now held twelve meetings. The *schemata decretorum et canonum* are submitted to it in order, those regarding Faith taking the precedence. Any Father wishing to speak on a *schema* must present his demand to one of the five Cardinal Legates chosen by the Pope as his representatives, at least a day before the meeting of a General Congregation. Any other Father who during the debate may feel a desire to speak, can do so by asking permission of one of the Presidents.

Possible differences of opinion have been anticipated by the election of four deputations by the Fathers. Each deputation consists of twenty-four Bishops, presided over by a Cardinal appointed by the Pope, and to one of these deputations, which are called severally "of Faith," "of Discipline," "of Regular Orders," and "of Oriental Rites," the subject matter under discussion will be referred in case of opposition. Such a case occurred on Monday, 10th January, when the deliberations of the General Congregation, with the objections started, were laid before the deputation of Faith. It is the duty of these deputations then to examine the objections, and send their report back to the General Congregation, which proceeds to formulate a decree or canon of the Council, and to vote upon it. As a last step this formulated decree is to be laid before a public session, at which the Pope will preside. The decree is then read; the votes are taken again, pro forma; and on their being presented to His Holiness by his orders it is promulgated. Such in a few words is the mode of procedure adopted.

Before feeling that my way was clear before me, I was compelled to give you these dry details, and now I am in proper working condition. It will be evident to you, however, that unless any new material is suggested, the members of the Pope's private deputation may fold their arms and go to sleep; as may also the members of the four deputations chosen by the Bishops to consider matters of "Faith," "Discipline," "Regular Orders," and "Oriental Rites"—unless objections are started in the General Congregation. Should no difficulties occur, that body may at once proceed to formulate a decree, and vote upon it.

It may reasonably be doubted whether opposition to any great extent was anticipated—the Jesuits, who are the real Promoters of Council, arranged affairs so cleverly—apostolic letters were so tender and paternal, and so much was trusted to the influences of the *genius loci*, that victory along the whole line was expected. Such anticipations are now proved to have been false. Fourteen times has the General Congregation assembled; between sixty and seventy of the Fathers have spoken, many in opposition, and no public session has as yet been summoned to promulgate a decree. So far indeed from this, the discussions on articles of faith were sent, together with the objections made, to the deputation of Faith on Monday, the 10th, to be reformed. As yet I have not heard whether that deputation has terminated its deliberations; it has already met twice, and when it has concluded its efforts to smooth away difficulties, the result will be sent to the General Congregation and the votes will be taken. On Friday, the 14th inst., another General Congregation was held in the Council Hall, an Ecclesiastical Discipline was brought under discussion. Three new "*schemata decretorum*" were presented to the Fathers: 1. Regarding the life and conduct of Christ. 2. Regarding the little Catechism; and 3, on the rights and obligations of the bishops. As to the second decree, it is desired to establish as a rule that only one Catechism shall be used throughout the whole Roman Catholic world, whereas at present almost every diocese has its peculiar Catechism. The orators at this meeting were Cardinal Schwarzenburg, Archbishop of Prague; Cardinal Matthieu, Archbishop of Besancon; Mousignor Simor, Archbishop of Strigonia, and the Bishop of Grenada. The discussion was on the duties and rights of the Episcopal body, and on matters of discipline. Cardinal Schwartzenburg, strongly supported by Matthieu and Simor, maintained that the new propositions would tend to diminish their liberty, already sufficiently encroached upon by the Council of Trent. In fact, it was proposed to deprive them of the right of choosing their Vicars General—one of their most sacred and most cherished rights—and centralize everything in Rome.

As an instance of the consequences of such a restriction, let me observe that on the demise of a Bishop it is the custom, at present, for the Metropolitan Chapter to elect a Vicar General, where one does not exist, who of course assumes episcopal power until the vacancy is filled up. Should the chapter omit to do this during eight days, the choice devolves on the Titular of the Province, either the Primate or the Patriarch, and if he should not name him, the choice lapses to Rome. The project now is in all cases to give this cherished right to the Roman Curia, thus introducing a system of espionage into every diocese, and centralizing all power in the Vatican. The battle rages fiercely and strongly on this ground, hard words are used, and I know of one instance in which a shepherd of Christ's fold put his hands behind his back rather than shake that of his brother pastor.

On the 15th inst. another General Congregation was held, at which six Fathers spoke, and, among them, Losanna, Bishop of Biela, in opposition to the "Schemata" schemes or propositions. The subject matter of discussion was Ecclesiastical Discipline, but no remarkable incident occurred. The same may be said of the Congregation which met on the 17th inst. The Fathers met again on the 19th inst., when the Archbishops of Paris and Cologne addressed the meeting, recommending moderation to their brethren. But they might as well have preached moderation to the winds let loose from the caves of Œolius. A violent struggle is going on, not so much for the good of the church as for the triumph of a principle to which the majority have pledged themselves, and amid this roaring of the tempest Monsigneur Dupanloup has announced to the Cardinal President his intention to speak to-day. In all probability he will commence the attack, and as probable it is that Dr. Manning, Archbishop of Westminster, will reply on the defensive. The encounter would have taken place last Friday, the 14th instant, but for Dupanloup's temporary indisposition, and as he has announced himself for to-morrow, I take for granted that the original plan is to be carried into effect.

The great object of the Council, or for which it was summoned, is no doubt to raise the personal infallibility of the Pope to the dignity of a dogma. With infinite modesty, or something else, it is not and will not be included among the *schemata decretorum*—it is to be treated as a question *per se*—to be proposed by one of the Fathers in Council, and the hope was that it would be carried by acclamation. On the remonstrance, however, of the Archbishop of Paris, and others, an assurance was given that there should be no surprise. Other tactics were therefore adopted, and about a fortnight since a printed paper, which I have seen, was circulated for signatures among the Fathers, urging the Council to declare the authority of the Holy Father supreme and infallible *in rebus fidei ac morum*. You have doubtless received a copy of this document, and I have only to call your attention to the word "morum." An old proverb says, "Give them an inch and they will take an ell." At first Infallibility was claimed only in spiritual affairs; but here we have "morum" introduced. How indefinite the term! how all-comprehensive it may be made!

This movement was no sooner known to the opposition than Cardinals Rauscher, Hohenlohe and Schwartzenberg, addressed a petition to the Pope against what was regarded "as an infringement of the liberty of the Bishops. If the question of Infallibility was to be discussed, let it be brought forward in the Council." His Holiness received the supplica coldly, and no reply has been reported. Dupanloup, on the contrary, and others with him are moving heaven and earth to meet and conquer this movement. But will they succeed? If votes are to be weighed rather than numbered, they will. On this point there is much doubt, so much indeed that I hesitate to express a decided opinion. Each side is equally sure of victory. On that of the opposition the French Legation is making every effort, with the sanction and at the instigation of its Government, to defeat the Ultramontanists. Of that they may rest assured. Then the Germans, who were at first divided by national jealousies, have now united in the common cause—four English bishops have abandoned the Ultramontane flag, and, said a theologian to me yesterday, "the Americans are beginning to leave us, as Dr. Purcell, Bishop of Cincinnati, Dr. Kenrick, Bishop of St. Louis, and others; but all the Spaniards are with us," he added, "to a man; so are the Irish, the Orientals, and most of the Italians."

Thus these Christian Fathers are counting their forces as if preparing for the battle—hard words are dealt right and left—intrigues of every kind are practiced, and the inspiration of the Holy Ghost is anticipated by efforts such as those which precede a popular election in America or in England. Already the supporters of the Holy See assert that their supplica to the Council has obtained five hundred signatures, while the opposition admit that it has nearly three hundred, but not more. It is ominous of the future consequences of success that the Italians generally pray that the great dogmas may be promulgated. "Moderation will be our death," they say, whereas if our spiritual bondage is rendered more oppressive, the chances of our temporal liberty will be greater. I invite your attention to this, the Prayer as they themselves call it, of all Italians with whom I converse. At this moment I have just returned from St. Peter's, where Monsigneur d' Orleans, said a French priest to me, was speaking. Whoever it was, he spoke for an hour in most excited tones, but on this subject I must send fuller revelations in my next letter.

TILLIE HULL'S INQUIRY.

In the "Religio-Philosophical Journal," of Feb. 5th, 1870, we find the following:—

"AN INQUIRY BY TILLIE HULL.

'Will you please state, through the *Journal*, a brief outline of what Spiritualists believe concerning the Bible?'

REPLY.—We believe . . . . that the various books of the Old Testament, which are now compiled and called the Bible, were written by men as other books are written—for instance, as the book of Mormon was written—as a novel is written, founded in some instances upon supposed or traditional facts, but in most instances destitute of a shadow of truth."

Such is the teaching of Spiritualism. During our late discussion with Moses Hull, in Winsted, we read the foregoing, and he indorsed it. So, then, it comes to pass, that Spiritualists affirm that Jesus was but the hero of a novel, written by Matthew; and, of course, the other three gospels by Mark, Luke and John, are no better. According to the teaching of the spirits, the Bible is of no more value than the "Book of Mormon"; and is, "in most instances, destitute of a shadow of truth."

For the World's Crisis.

THE LAST ANNUAL CONFERENCE IN LOWELL STREET CHAPEL.

As the brethren of this church in Boston have kindly offered their chapel for the use of our Annual Conference in Massachusetts, in connection with a protracted meeting held by them at the same time, we hope it will be one of the best ever held there. They also invite the churches of East Boston, Chelsea, South End, Charlestown, and Cambridge, to unite with them in making this a profitable meeting to all. Those churches which are related to it, or were in former years, also other churches in other States, as formerly, are invited to come and help make it and yourselves better by your presence and duties. The other churches above named will help in lodging and boarding such as come to worship the God of our fathers. We expect it will be next to a good campmeeting; better for some. You may expect preaching that will be interesting and meat in due season, as there are so many prophetic developments now seen around us. Come, brethren, what if it does cost a few dollars for fare? Our money is to use for the cause we are engaged in.

The conference business will not interfere this year with the religious exercises. We hope that there will be a full delegation from all the churches in Mass., as there will be two conferences proposed, instead of one east and west, to save the expense of travel. There seems to be a double motive for holding a general gathering. Shall we have it? Yes, I think we shall, and God will bless the meeting. HIRAM MUNGER.

[See notice of the meeting in another column.

NEW BOOK.

THE SEVEN MESSAGES OF THE APOCALYPSE, showing their harmony. By S. S. Brewer. 48 pp., 12mo. Price per dozen, $1.20; single, 13 cents.; postage, 2 cents. For sale at this office. AG'T.

MUSIC.—We have a fresh supply of "All to Christ I Owe," and "Beautiful Vale of Rest." Send in your orders. Price reduced. 3 cts. single; by mail, 5 cts.

"EVANGELS OF THE COMING ONE: Prophetic Utterances and their Accomplishment."

This work will be ready for delivery in a few days. Its object is, to present the evidences of the speedy coming of our blessed Lord and Master, to consummate the hope of the good of all ages. All who desire to assist in the dissemination of this work, will please address their orders at once for the above, either to the *Crisis* Office, or to C. W. SARGENT, *Concord, N. H., Box 426.*

S. S. BREWER.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society, September 2nd, at the National Campmeeting*, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. H. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$443.97
J. Clothy	3.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 212, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$660.15
Geo. S. Harwood (for Memphis)	25.00
"Right Hand" "	5.00
Mary A. Hardy "	3.00
Nathan Collins and family "	10.00
"From a Sister" "	1.50
Mary J. Howland "	2.00
A. Devereux	1.00

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

PLEDGES.

"Uncle John," Weymouth, Mass.....$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

OUR POSITION AND WORK.

1. We are standing on the last end of God's prophetic word; nearly all foretold as to the history of this world is fulfilled. The judgment next. Awful yet glorious thought! The acceptable year of the Lord, then the day of vengeance of God. Isa. 61: 2. The everlasting gospel to be preached, as named in Rev. 14: 6, 7; then the hour of his judgment is come. Christ comes in flaming fire; then the wicked are punished with everlasting destruction. 2 Thess. 1: 8. No peace is to be preached to the wicked after Gentile rule ends, as I read the word. The "stone" smites the image, then all nationality ends. Dan. 2: 34, 35, 44, 45. Other men may give a thousand years of probation to the nations, if they will, I dare not do it. As I read God's word, I know it is awful to add to or take from.

2. The signs given by our Savior, to me are nearly all history. The sea and waves are roaring. Luke 21: 25, 26. Rome is at this time as we may expect it just before the Lord comes. Read Dan. 5. It seems to me we have there Rome as it is now, and the instruments of destruction preparing under and around them. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 4. Awful moment for the church and world.

I. Our work is plainly laid out before us.

1. Bring out before all men the great truth that Christ brought to light the way to save men, and that all men can be saved through him, and only through him. John 14: 6.

2. That they must yield to his claims, or perish. Mark 26: 16.

3. Present the judgment now hanging over them.

4. Spend more time in pressing home those truths, that men must believe or be damned (Mark 16: 16), and not make a hobby of those things that a man may believe and be lost. If a man pursues the latter course, it is evident he has forgotten his calling, and had better go to other callings, for the church is better off without such than with them. The message a man carries and delivers tells what he is. By their fruits men are known.

5. As ministers, as we go among men professing to have these awful truths to tell, let us avoid all appearance of evil; carry a bold protest against the prevailing sins of our day. Free-loveism is ruining the church. As ministers of God, let us lift up our voice against it.

6. Church of God, awake! See where you are standing—on the very verge of time. Are you in a saved condition? You ought to be. You can be. You can be full of the Holy Spirit. There is no other safe position. Are you doing what you can to help in saving men from coming wrath? A dreadful responsibility is on you. My prayer is, Roll on the church, and especially on the ministry, the burden of souls. Then you will all have work to do. The minister will not have to beg a place to preach, nor the church to work. It comes upon them. All which I submit to you, Bro. Grant, and to the church of God.

I have been laid aside by sickness, and have thought over all these things when death stared me in the face; but I am raised up so as to preach once more, and now I am trying in my feeble way to do as I have been exhorting others to do. God bless you all; and if any have sinned and crippled their influence, let such repent and confess, and go to work in the name of the Lord. Amen.

M. BATCHELOR.

For the World's Crisis.

THE WORK FOR THESE TIMES.

We, as a people, have arrived at a point in our history where great efforts are not as effectual as could be desired, especially in large places, where the ground has been overstocked, and there are two workmen to one shock of corn, or double the laboring talent that can find effectual work to do. If our brethren would launch out into highways and hedges, in districts and neighborhoods where the truth has not been fairly brought before the people, they would be astonished to see the effect produced upon such minds as have been in darkness. This is the second time this winter I have been called to help on a work started by some one's going out into a wicked country neighborhood to hold meetings. I am writing now in one of those places.

About four weeks ago, Brn. Ayres and Wood, of Worcester, Mass., started out to Mill Ward, a secluded place, with no religious influence to keep them from fishing and working Sundays, and where wickedness reigned. They commenced meetings in a farmer's kitchen, sung and prayed. This is apostolic. They then read the Scriptures, and explained them. The interest increased, other kitchens were opened, the work of conviction manifested itself, and conversion followed of the right kind. The work ran into other districts, until the whole community was stirred. Sinners, old and young, were inquiring. The work was too much for Bro. Ayres, on account of being deprived of his rest, which many neglect at such times. He had to give up, and go home, when he sent for me. I felt the call, and went to the battle-field, and found Bro. Wood ready to take hold with me. Although rainy, the people came out some eight miles, and were ready to testify of what God had done for them. It was blessed to see religion shine out in their faces and testimonies, which were simple and powerful. They were ready to receive the dispensational truth, in relation to the speedy coming of the Lord. It was easy to preach to them. Some told me their experience.

One man said he wanted to take a rawhide, and use it on the "Millerites," as he called them, because his mother got interested, and wanted the horse to go to the meeting. The good old lady told me, she had such a desire to have her son go and carry her, she offered him a hen and nine half-grown chickens. Any one that could read character, would know that a good large hen, with nine good chickens, would be a stimulant to harness a horse and go three miles to an evening meeting. When the old lady told me this, I burst out laughing, and thanking God for that humble and simple fact, I asked the young man why he did not accept his mother's offer? He replied, He hated them so badly, he would not have gone if the chickens had been full-grown. But now he will go for nothing, and carry all of us to and from the depot, attends meetings, and spoke of the great change God had wrought in him of late. It was human nature in its raw state subdued by grace, and more power in it than a dozen dry, long sermons on doctrine alone. This is just the class that can be reached now; and every large church has the very men that ought to go out as Brn. Ayres and Wood have, and gather in the outcasts. It will do you good. Try it, instead of hanging around a full meeting, and doing next to nothing, and getting the same. God does bless such efforts now. Think of it, and start out two by two, and others will be blessed, and you strengthened.

H. MUNGER.

P. S.—Another auxiliary for doing good, and spreading light, is the scattering of tracts and papers. I found in this barren place a desire to read tracts; and as the ground has been broken up, the seed can be sown very effectually by scattering tracts. There are good brethren enough that will pay into the tract fund, if they are satisfied the tracts are doing good. I found that what has been done here created an appetite for more light, that tracts would give. Also, I found it an easy matter to introduce the Crisis, which all should do who labor in new places. The first subscriber was the young man that refused the hen and nine chickens, as not sufficient pay to carry his mother to meeting. He does it for nothing, and has paid in advance for the Crisis.

Our work is a peculiar one, as we are the peculiar people of these days. See Titus 2: 14. I believe, if the churches that are able (and many are) would select two competent and prudent brethren, and send them out into destitute places, and pay them a little something to work, as Brn. Ayres and Wood have, if they are not able to go at their own expense, there would be a great amount of good done. Then, when it is once started, it would soon bear in part, if not the whole of the expense. Try it. H. M.

Correspondence.

From Bro. A. N. Seymour.

BRO. GRANT:—God only knows how ardently I love him, and his divine, sacrificial offering, his cause, all his dear, devoted children, and the precious Bible. My devotion to these objects of worship I can but imperfectly express, and I find my soul is being drawn more and more in that direction constantly, and of course this gives me unspeakable satisfaction.

I am sometimes almost lost in wonder and surprise, when I look at the sins of the Jewish and Gentile world, to see how God has manifested his unbounded goodness and mercy to so corrupt, vexing, and rebellious a race. He has prominently placed before them all his divine attributes of character, purposes, plans, promises, and blessings, which are invariably calculated to make them good, holy, and happy; and as a wise father would counsel his own children, so he has advised, counseled and demanded perfect obedience and loving submission to his sanctified will, for their special benefit; and has impressively portrayed the awful consequences of living a depraved life, corrupting themselves and all who come in contact with them. And yet, with all this superlatively excellent counsel set before them, the great mass of mankind are full of inordinate affection, evil concupiscence, and abominable idolatries, ever hateful and to be despised by all pure and holy beings.

But what folly and madness it is in man to reject God's treasure-house of knowledge, and the exceeding great riches of Christ Jesus, for a few paltry dollars, honors, pleasures, sensual gratifications, and adornments of this world, which are perishable, and like a shadow soon pass away. How presumptuous, how unwise. Can it be that man, possessed of so much intelligence, has become so degraded in his moral sensibilities and intellectual faculties, that nothing can attract his attention but the sensitive pleasures of earth, cursed all over with sin? It seems almost literally true with a vast majority of mankind.

In this condition of things, Jesus, the author of life eternal, purchased this world, this field of human depravity, in which to display the infinite power, wisdom, glory and grace of God, in the revelation of the mystery which has been kept secret from the foundation of the world; well knowing that this divine magnet of heavenly origin would accomplish all that God's eternal purpose designed in the end. Jesus, who is "Lord over all," with his rich and imperishable implements of husbandry, has been stirring the rubbish of this world, and the elements have been so disturbed and agitated that many diamonds, pearls and jewels have appeared to cheer his pure and loving heart.

Once Jesus said: "My soul is exceeding sorrowful, even unto death." And then went away and prayed three times: "O my Father, if it be possible, let this cup pass from me. Nevertheless, not my will, but thine be done." But now, with such a development of riches revealed and still being brought to light, how his compassionate heart, so full of earnest solicitation for the welfare of mortals, must well up with joys immortal as these precious treasures are sifted, washed, tried, polished, and stamped for the realms of endless day. How must the angels of God feel and rejoice, while as ministering spirits they go forth to those who shall be heirs of salvation. Surely their notes, so sweet and melodious, must cause the many mansions of the eternal city to echo and re-echo, even back to earth, the free, full, and glorious song of eternal redemption through our Lord Jesus Christ.

God's faithful watchmen have but a short time more to stand on the walls of Zion, to sound the last thrilling message to a fast perishing world. May their hearts and hands be stayed by the effectual prayers and sacrifices of all God's dear children longing for redemption. Your brother in hope,

A. N. SEYMOUR.

From Eld. J. Porter.

BRO. GRANT:—We have just been favored with a visit from Eld. J. B. Cook, of Brooklyn, N. Y. After spending some time and labor with the church in Montreal, he came here by request, and delivered a series of lectures, listened to with increasing interest by sober, well-behaved congregations. He dwelt upon the harmony of the word; the value of faith, leaning upon the promise of God; the coming of Christ; the grandeur and glory of the millennium; the events of the mighty future; sin and sinners; death and the devil shut out from our planet; the earth restored to its paradisiacal state, and filled with the glory of God. The promise to Abraham was not overlooked—"In thee and in thy seed shall all the nations of the earth be blessed."

In handling these crowning doctrines, the Elder seemed clothed in the far-sighted spirit of revelation, taking his stand beside the holy Seer of Patmos, giving us such a glowing picture of the events in the millennial reign of Christ upon the throne of his father David, as was well calculated to raise the mind of the enlightened saint victorious over the ills of life, and make the sinner forget himself, and for the moment wish his lot among the ransomed of the Lord. The season was truly edifying and refreshing.

For the last seventeen years the church in Danville has not been in a more healthy state. The spirit of the coming King and kingdom was never more prominent. The Lord has not forsaken us. J. PORTER.

Danville, P. Q., Feb. 22nd, 1870.

From Bro. J. T. Ongley.

BRO. GRANT:—We are still alive and trying to live for the kingdom, endeavoring in our weak way to preach the good news of a whole Savior, and his coming again to give eternal life, and a blessed home to all that believe in him and obey him. Our labors are in entirely new places, with the exception of once in four weeks, when we intend to meet with the friends at home to assist in the breaking of bread.

The labors of Bro. C. F. Sweet have been blest in this region, and I would here bespeak a word in favor of his tract just published,—"A Colloquy." It is good, and will pay to scatter. It can be had of him, postpaid, at 10 cts. single, 60 cts. per dozen, $4.00 per hundred. Address C. F. Sweet, Albion, Orleans Co., N. Y.

Father and mother Ongley are still alive, and love the blessed hope. Father's health is very poor. They are very thankful for the little help received from friends, hoping they will be rewarded in the coming kingdom. They have worn themselves out in the cause, and if the Lord does not come soon, must sleep a little while. Yours in hope,

JOHN T. ONGLEY.

Lincolnville, Crawford Co., Pa.

From Bro. R. W. Wilson.

BRO. GRANT:—About two weeks ago, a few of us commenced a prayer meeting in our school-house, and as a result I am thankful to God to be able to report that over twenty have found Christ, and are now rejoicing in his salvation. Glory to God for the power which sends home to the hearts of men his own eternal truth.

Our meetings continue to increase in interest every night, with marked evidences of divine power, in convicting and converting poor sinners. I have great liberty in talking of all the glorious truths of the word. Last night we had five ministers present. The house is crowded at every meeting. Two of these ministers have accepted the truth in the love of it, and the others dare not say anything against this doctrine of God, for they see and know some of its power.

Now I crave the fervent prayers of every child of God, who may see these words, for the full triumph of the truth in this effort.

R. W. WILSON.

Clinton, Iowa, Feb. 5th, 1870.

SR. BETSEY M. MURPHY writes:—"I would say to the Brn. and sisters scattered abroad, that I am still trying to be good and faithful. I am longing for that rest that belongs to the children of God. I am living in a place that requires me to pray without ceasing. O how much grace we need in these last days. Pray for me, for I want a home in the kingdom with all the dear children of God."

For the World's Crisis.

MAINE ADV. MISSION SOCIETY.

Those who have read the report of the Maine Advent Conference, lately held in Bangor, will remember that it was asked of all the brethren, sisters, children, and friends, to become members of the "Maine Advent Mission Society," by paying *one dollar*, more or less as they feel able, into its treasury. All the believers in Maine can, if they will, become members, and do a good work in gathering souls to Christ while time lasts. All who live in by-places, where they cannot have preaching, can help preach the word in other places. All who wish can send in their names and amounts to me, as I am treasurer, and I will record and report the same in due time.

We propose to raise $1000 this year, and you will all feel happier in helping to do it. Acting on this matter at conference, Bro. L. P. Fowles called on those in attendance, and collected and obtained names as follows:—I. C. W., $10; E. M. H., $1; J. D. French, $1; T. Smith, $1; D. W. Griffin, $1; A. J. Russell, $1; A. M. Russell, $1; S. Swett, $1; W. H. Worthing, $1; J. M. Jewett, $1; L. P. Fowles, $1; M. Sanders, $1; J. Tracy, $1; A. J. Field, $1; C. Woodman, 50c.; C. H. Stanley, 50c.; L. Roundy, 25c.; L. Patterson, 25c. Paid.

I. C. WELLCOME, *Treasurer.*

Yarmouth, Me.

☞ Cardinal Antonelli said recently, to a strange Bishop sojourning at Rome: "For us, for the Roman clergy, infallibility of the Pope has never been doubtful. We believe in it, and we always have."

(Continued from first page.)

hope deferred. But God's plan *must be* carried out, his prophecies *cannot fail*. And there is this special consolation, *that a very short time* will suffice for the whole series of grand transactions. I hope none will overlook this, and therefore feel either incredulous or discouraged. Remember, *too*, that Jesus said to the angel of the church in Thyatira, "He that overcometh, and keepeth *my works unto the end*," shall have power and honor. Let us therefore *so do*. Let us not be impatient. Events are coming like thunder clouds. They hasten as squadrons of cavalry. We live in a tremendous hour. Brethren will bear me witness, too, that I have contended for a translation of *ready saints, before* the fearful career of the leopard beast, the dark dynasty of antichrist. The "Lamb's wife hath made herself ready," even as Babylon is engulphed.

Rome! As a millstone thus shall she sink. Will her prelacy, congregated from all the earth, tragically perish with her? Shall Rome founder with her great Council, and the flame of her burning envelope the pomp of the papal Sanhedrim? Perhaps we may not know now. But one may read and *think*,—"Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men? Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living and in his wrath." Again, "God standeth in the congregation of the mighty; he judgeth among the gods. They know not, neither will they understand; they walk on in darkness. I have said ye are gods, and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations." Rome shall fall, though she hath written on her own medallion, "*sedet super universum.*" "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." Is it not then possible that among the spectators of that conflagration will be saints even then made immortal? The Lord knows.

C. COLEGROVE.

P. S. As related to "the beast that was, and is not, and yet is," we quote this very remarkable language of the English author Kinglake, who speaks of the empire of France as "an intermittent thing, which to-day is, and to-morrow is not." A writer at Rome insists that "there is actually a talk of a French Catholic church," as possibly auxiliary to the promoters of Cardinal Lucien to the papal succession, and adds that "France and Austria are said to have united in a strong representation to the Papal Government as to the necessity of reorganizing the Sacred College if it is still to be held a standing Council of the whole church and charged with the election of a Pope. They protest against the preponderance of Italians in it." C. C.

Married.

TOWNE—EMMONS. In Kennebunk, Feb. 22nd, 1870, by Eld. Wm. H. Mitchell, WILLIAM E. TOWNE, of Kennebunk, and ELIZA EMMONS, of Kennebunkport.

Obituaries.

TURNER. Fell asleep in Jesus, at West Randolph, Mass., Feb. 8th, 1870, Sister Ann L. E. Turner, wife of Bro. Samuel Turner, aged sixty-nine years and five months.

Sister T. experienced a hope in Christ about fifty-two years ago. In 1843 she received the blessed truth of the near coming of Christ, and has been "looking for that blessed hope and the glorious appearing" ever since. By her life of deep piety and godly example, she won the confidence of all who knew her, and proved that she had been with Jesus. She died in the triumphs of faith. Funeral services were held in the Advent Christian Hall at West Abington, Mass., (where our sister was buried), and words of comfort were spoken by the writer, from 1 Thess. 4: 13.

ENOCH MORRILL.

[*Adv. Chris Times*, please copy.

MAYO. Died, in Hollis, Me., Jan. 16th, 1870, Sister Mary J. Mayo, aged twenty-eight years.

Sister M. was a christian, and esteemed by all who knew her, so that in her death her friends are comforted with the assurance that their separation will not be forever. She was brought to Biddeford, and her funeral attended by the writer on the 18th, at the Chapel, at which place we attended the funeral of her companion only a little more than two years ago. W. H. MITCHELL.

Summary of News.

FOREIGN.

Cable News.

LONDON, Feb. 21. The Fleetwood lighthouse was literally carried away last night by a ship which was dashed against it during a gale.

Feb. 23. The new cable to connect the West India Islands will be laid in about two months.

Feb. 24. The *Times* also has an editorial on the subject of the recent decision by the Supreme Court of the United States in the matter of legal tenders, asserting that the decision has restored English confidence in American justice.

MADRID, Feb. 23. A peaceful demonstration was made to-day by work people out of employment. Thousands gathered in front of the office of the Ministry of Public Works and demanded work. A similar manifestation is announced for to-morrow.

LISBON, Feb. 23. A band of Miguelists at Magador were defeated and dispersed by the troops, who took twenty-seven prisoners.

ROME, Feb. 23. In the Ecumenical Council the discussion on the catechism has terminated. Seven of the fathers delivered speeches, and the motions of six others were printed and distributed.

The journals promulgate a Papal decree the purpose of which is to hasten the discussions of the Council. It provides that public sessions shall be held every ten days, and requires the fathers to present in writing their observations as to a competent commission.

PARIS, Feb. 24. There was a stormy scene in the Corps Legislatif to-day. M. Ollivier announced that the Government, in accordance with the liberal course it had marked out, proposed to abandon wholly the system of placing in the field and supporting the official candidates for the Chamber. This met with great opposition from the Deputies of the Right, who burst into loud cries of disapproval, and caused a scene of confusion which lasted many minutes. M. Ollivier, nevertheless, persisted in speaking, and declared that the Government would not separate itself from what had been well done during the past eighteen years, and it could not act contrary to its own antecedents—it at power disowning their principles and acts. M. Ollivier was constantly interrupted while making these explanations, and it was only when he ceased speaking that order was restored.

The Right immediately moved the order of the day, upholding the system of official candidatures, and a stormy discussion ensued.

The order of the day as moved by the Right was adopted—187 to 56.

Much agitation has been produced by the result, which is considered equivalent to a declaration of a want of confidence in the Ministry.

PARIS, Feb. 26. Three editors of the *Marseillaise*, who were arrested for the violation of the press law, have been liberated.

Letters from Spain state that a fierce struggle is going on between the revolutionary and church parties.

MADRID, Feb. 26. The struggle between the Church and revolutionary parties is becoming more intensified. The debate on the proposition to prosecute the Archbishop of Santiago for treason threatens to consume the entire session of the Convention.

☞ The English Bishops have initiated a movement for the revision of the Bible. At a recent convocation in London a resolution for the appointment of a committee on the subject was unanimously adopted.

DOMESTIC.

Providence, Feb. 24. The body of Miss Susie A. King, who died at Carolina Mills, Feb. 11, and retained so life-like an appearance that her burial has been deferred until this time, was this morning entombed in the family vault, all doubt of death having been removed.

Oxford, Miss., Feb. 26. A fearful accident occurred about four o'clock yesterday afternoon to the regular morning train on the Mississippi Central Railroad for New Orleans. The train, leaving Humboldt behind time, rapidly approached Buckner's Trestle (which is forty feet high and over a ravine). The engine crossed safely, but the remainder of the train ran off the track, crushing the trestle and completely wrecking the baggage and mail, express and three passenger cars.

LOSS OF THE MORNING STAR.—The Sabbath school children will be sorry to hear of the wreck of the missionary packet "Morning Star," in the South Pacific, intelligence of which is received to-day from the Sandwich Islands. This vessel was built by Mr. Paul Curtis, at East Boston, with funds contributed by the Sabbath school children connected with the congregations which sustain the American Board. She sailed from Boston Nov. 12, 1866, and arrived at Honolulu March 13, 1867, and since then she has been doing an excellent work among the islands of the Pacific. She was insured for $18,000.

The first captain of the Morning Star was Rev. H. Bingham, Jr., son of the Rev. Hiram Bingham, one of the earliest missionaries to the Sandwich Islands. But he resigned his position in order that he might devote himself more exclusively to the missionary work. The next captain was Mr. A. Tengstrom, and he is supposed to have been in charge of her at the time of the shipwreck. If the Board should deem it best to call on their youthful constituents for another vessel, the draft would, no doubt, be promptly honored.—*Journal.*

THE PERSECUTION OF CHRISTIANS IN JAPAN.—New York, Feb 26.—A Yokohama letter of January 23d states that the persecutions of Japanese, who have been converted to christianity at Nagasaki, having again commenced, the representatives of the foreign powers waited upon the Government of Yeddo and protested against the persecution. The united action of the Ministers brought together a corresponding body of officers of high rank for the Government, and the proceedings between them were of the most interesting character. The Japanese replied with spirit that the matter was one belonging to them alone, and that they were not responsible to foreign powers. They gave as reasons the fear that the proselyting of their people may lead to a spirit of discontent and finally undermine the time-honored institution of their Government, which is based upon the Mikadoship.

The Mikado is held by the Japanese to be a lineal descendant of the Goddess Tenshiodargin, the mother of their race. As such be is the head of the Shinto religion, and to acknowledge any other faith necessitates the recognition of another head spiritually higher than he. One of the foreign Ministers asked why Buddhists were allowed in Japan unmolested, and the Japanese replied that the Buddhists recognized the Mikado. The proselytes so far as known are Roman Catholic converts of the Jesuits, who still have great influence over the people. As the Pope is their head he necessarily comes in direct spiritual conflict with the Mikado, whose creatures complain that since the country has again been opened to foreign intercourse the Jesuits have commenced their labors among the people with renewed energy and alarming success, carrying their zeal so far as to hold secret meetings by night, and have taken possession of one of the ten sacred temples for their especial use. The Japanese deny that the persecution is one of any great severity, as they do not separate families, but furnish them with food and clothing, and merely distribute them among the various princes, who have control over them, and are charged with preventing them from forming any organization which might be dangerous to the welfare of the government.

YOUNG FRANCE AND THE EMPIRE.—From our cable news it will be seen that the young French conscripts have manifested some insubordination. This insubordination is suggestive. It seems to indicate a growing and, what is worse, a deep rooted opposition to the empire, and even to the house of Bonaparte. There are some people who will not hear of possible defeat to the empire. Napoleon is strong. Napoleon has the army at his back. Napoleon can do everything. Those people forget that the France of to-day is not the France of 1789, of 1830, or even of 1848. They forget that Paris is not France, in the ancient sense. Let us suppose that the army was really indifferent or callous, or worse. Let us suppose that the feeling of the country was cold. Let us further suppose that a conspiracy was organized which included the telegraph operators. With the late strike of the Union operators fresh in our memory, although it was less a success than probably it ought to have been, who can say that it is impossible for France to rise against Napoleon. Impossible is not the right word. If France is tired of Napoleon, France, depend upon it, can throw him off.—*N. Y. Herald.*

Passing Events.

☞ Another dreadful disaster has occurred in the Mississippi by which forty or fifty persons lost their lives.

☞ Lady librarians have charge of no less than fourteen public libraries of importance in this country.

☞ Several American ecclesiastics have been ordered to leave Rome.

☞ Jerome Bonaparte, a nephew of Napoleon I., is seriously ill at Baltimore.

☞ There were 328 bears killed in Maine last year.

☞ The first colored woman to enter upon the study of law in the United States is Miss Charlotte E. Ray, daughter of the Rev. Charles B. Ray. She has entered the Law Department of Howard University, Washington.

☞ Considerable damage has been done by the recent freshet in Maine. The water rose higher than has been known for a long time. The railroads in many places have suffered. The damage in the several towns is immense, and heavy losses are reported. The ice crop in some parts has been totally ruined by the sudden rising of the water, which, as it receded, carried the ice away.

☞ The Rev. H. W. Beecher is reported as having said he would rather have written the hymn beginning "Jesus, lover of my soul," than to have the fame of all the kings that ever sat upon a throne. The idea, however, is older than Beecher. The intrepid Gen. Wolfe, while sailing on the river St. Lawrence the night before the attack on Quebec, with a party of friends, remarked, after listening to a beautiful quotation from Gray's Elegy: "I would rather be the author of that poem than to take Quebec."

☞ Dr. Jones, of Tenn. Lunatic Asylum, and Miss Dix, who has devoted her life to the amelioration of the condition of the demented, assert that a large percentage of cases of insanity are produced by the extraordinary use of tobacco. The southern women often lay the foundation of insanity by their disgusting habit of snuff dipping.

☞ There have been several severe shocks of earthquake on the Island of Hawaii. The summit of the volcano Mauna Loa is shrouded in smoke, indicating that the fires in the crater are again active. The Board of Immigration have sent an agent to China to promote the immigration of the Chinese to the islands.

☞ A bright little girl of thirteen, at Germantown, Pa., while endeavoring to master a difficult lesson at her home a few evenings ago, was suddenly seized with brain fever and fell helpless upon the floor. On the following morning she died.

☞ Seven members of the Ecumenical Council have died since the gathering of that body in Rome.

☞ Miss Emma Janes, a graduate of the Wesleyan Female College, Delaware, Ohio, and late of Ogden School, Chicago, has taken the California State Educational Diploma, over fifty-one competitors, and has been elected Professor in the University of the Pacific.

☞ The suspicions of a revival of the attempts to re-found the Orleans dynasty in France are quite strong. One paper had the impudence to accuse Thiers and General Changarnier of conspiring together for Louis Phillippe's son. The Orleans party has been buying up newspapers right and left recently, and no one understands exactly what it means.

☞ Prince Bonaparte, who shot Noir, was to have met the young journalist at dinner two days after the unhappy event occurred which resulted in Noir's death. This fact has only recently come out.

☞ Subterranean galleries under all the crowded points of Paris streets are the latest improvement in the French capital.

☞ The Mikado of Japan has imported a piano, the first in the empire.

☞ The condition of Mr. Bright's health creates deep anxiety.

☞ The Abbe Friedrich, Theological Adviser to Cardinal Hohenlohe, who is suspected of furnishing correspondence concerning the Council to the *Gazette of Augsburg*, has received orders to quit the Papal Territory.

☞ Letters from Rome say an early adjournment of the Council is probable.

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Beloved in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow, and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the CORNER OF LOWELL AND CAUSEWAY STREETS, BOSTON, on Tuesday evening, April 5th, 1870, and to continue with us over the coming first day of the week:

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready;" may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb.

The Mass. Advent Christian Conference is cordially invited to meet with us, and to hold its annual session in connection with the general conference.

In behalf of the church,

GEO. T. ADAMS, MILES GRANT, } *Elders.*

J. G. HAMBLIN, S. HOVEY, GEO. T. ADAMS, M. H. PIPER, GEO. E. FOSTER, GEO. W. WOOD, } *Committee.*

Mass. State Conference.

The annual State Conference will hold their meeting for the choice of officers at Boston, Lowell Street Chapel, Thursday, April 7th, at nine A. M. It is desirable that the churches be fully represented at this meeting. Let your delegates be chosen speedily; two for every twenty-five; one for a less number. If delegates cannot come, represent yourselves by letter. Do not fail this time. Come, brethren, to this meeting, alive to every good work, and decide whether the Conference shall live and be a blessing in exerting a holy influence in converting men and spreading the truth; or shall it cease to be?

S. W. THURBER, Pres.
P. S. BUTLER, Sect.

Notice.

I would say to the church at Chicopee Falls, that the interest in Dover, N. H., is such I dare not leave at present. There is an ear to hear, and the Spirit is moving many, calling home backsliders, and sinners to repentance. Will come as soon as it is duty. JOHN G. HOOK.

Notice.

The Lord willing, we shall commence a series of meetings at Fish Creek Landing, Oneida Co., N. Y., on Friday evening, March 4th, 1870, to continue as long as it may be duty. All who love our Lord Jesus Christ and the salvation of men, are invited to this meeting. Come one, come all. Come praying the Lord to bless to the saving of some. The friends at Camden, Glenmore, New London, and Higginsville, as many as can, are requested to come and help in the meeting.

B. P. STEVENS.
M. R. MILES.

P. S. Bro. Grant: The Lord is blessing in adding to our number such as shall be saved. Five joined with us yesterday. We expect others soon. Pray for us. B. P. S.

A Discussion.

A discussion between Elders McCullum, of Lake City, Fla., and P. A. Smith, of Jacksonville, Fla., will commence at seven o'clock P. M., March 8th, and continue four nights. The subject to be discussed is as follows: "*Resolved*, That the Bible teaches that man is unconscious from death until the resurrection, and then the righteous only receive immortality." P. A. SMITH, affirms; Elder MCCULLUM denies.

P. S. Peaches are in full bloom, and oranges are just opening their blossoms. It is beautiful weather. P. A. SMITH.

Minnesota Conference.

The next quarterly meeting of the Saint Paul District, will be held at High Prairie, Goodhue Co., Minn., commencing Saturday, March 26th, to continue over the Sabbath. A team will be in Northfield on Saturday morning, to meet any friends who may come on the cars.

EDWIN T. HIMES, Secretary.

Wanted,

A home for my little girl in some christian family, where she would receive good religious instruction, as well as have her temporal wants provided for. Am willing to pay liberally for a good place. Her age is two years and a half. Apply *soon*, stating price per week or month. C. H. SWEET.
Millville, Mass.

A New Book on Immortality.

Bro. Whitmore's new book on "Immortality" should be read by friends and foes. Judging from two hundred and forty pages sent me from the press, it will do its part in shedding light on this great theme, if widely circulated. Although some readers may not endorse every sentiment contained in the book, all will pronounce it a work of candor and deep research. It is well calculated to interest thinking men, and to set the thoughtless to thinking in the right direction. It is a good work to lend to those who will read. It will interest them if they are not already interested. $1.00 per copy. Published by J. V. Himes, Buchanan, Mich. WM. SHELDON.

Notice.

The dedication of the new meeting-house at Week's Mills, Me., will take place Friday, March 4th, at 10½ A. M. Meetings to continue over Sunday. For the brethren, JOHN R. HALL.

If possible I will be with Bro. Hall at the dedication. R. R. YORK.

Protracted Meeting.

The Lord will, there will be a protracted meeting at East Ackworth, to commence March 6th, and hold as long as duty requires. Let there be a rally of the children. Come to work. Preaching by Brn. E. Cotton, T. L. Hall, and others.

T. L. HALL.

Notice.

There will be a conference at South Livermore, Me., commencing Thursday evening, March 3d, and continue over the following Sabbath. Eld. Jesse Gay is expected to be present to preach the word. For the brethren, E. M. HAGGETT.

Conference.

The "Maine Easterly Quarterly Conference" will be held at Frankfort, Me., commencing Thursday, March 10th, 1870, at seven o'clock P. M., and continue over the following Sabbath. All are invited to come and worship with us. The church here love to "entertain strangers." Inquire for Josiah Woodman. F. A. BAKER.

Notice.

Bro. Benjamin Saulpaugh, of Goffstown Village, N. H., has been chosen as a steward of the church, to whom friends can send what they feel the Lord would have them, and he will see that it is judiciously used for Bro. Manning's support and comfort. J. G. SMITH.

Notice

For the benefit of those who desire information concerning the Resuscitator. All letters should be directed to Munger & Weaver, Springfield, Mass., Drawer 81. Also those who got the books printed in German, can change them by sending them to Springfield, as above. H. MUNGER.

Notice.

In consequence of my wife's sickness, I shall be unable to fill my appointments at present. Pray for her, that she may be made whole.

R. S. EMERY.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Mfoot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

H. Munger......evenings, March 3d and 4th and Sunday, March 6th.
Henry Pratt......Sunday, March 20th
A. F. Baker......Sunday, March 27th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
J. S. White......Sunday, March 6th
J. G. Smith......Sunday, March 13th
Geo. A. Streeter......Sunday, March 20th

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
Zina Ford......Sunday, March 6th

CHELSEA, MASS., (LIBRARY HALL.)
J. Couch......Sunday, March 6th
L. Boutell......Sunday, March 13th
J. S. White......Sunday, March 20th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
S. W. Thurber....Sundays, March 6th, 13th and 20th

Wakefield, Mass......Sunday, March 6th
Fairhaven, Mass......Sunday, March 13th
C. GOODRICH.

North Springfield Vt...Sundays, March 6th and 13th
South Ashburnham, Mass...Tuesday eve., March 15th
Fitchburg, Mass.....Wednesday evening, March 16th
Wyoming, R. I., Tuesday evening, March 22d, and over the following Sabbath. Will Bro. E. Bellows labor with me at Wyoming? H. F. CARPENTER.

New Bedford, Mass.....Sundays, March 20th and 27th and Sunday, April 3d. J. G. SMITH.

Haverhill, Mass......Sabbath, March 13th
D. CARR, JR.

Wakefield, Mass.......Thursday evening, March 10th and over the following Sabbath.
Nottingham......Sabbath, March 27th
S. S. MOONEY.

Manchester, N. H......Sunday, March 6th
L. BOUTELL.

West Abington, Mass......Sunday, March 20th
ENOCH MORRILL.

Clinton, Mass......evening, March 9th
Worcester......evenings, March 10th and 11th
Charlton......Sunday, March 13th
Springfield. (on the hill)......Sunday, March 20th
Chicopee Falls......Sunday, March 27th
Z. FORD.

Webster, N. H., (Methodist meeting-house), Sabbath, March 6th.
Manchester, N. H......evening, March 15th
SIMEON ROBY.

Great Works......evening, March 23d
East Rochester, N. H......Sunday, March 27th
Dover, N. H......Sunday, April 3d
E. S. MOULTON.

West Rumney, N. H......Sunday, March 6th
West Plymouth......Sunday, March 13th and onward as the Lord directs.
Dorchester, (Town House......Sunday, March 20th
Piermont, (Clay meeting-house)...Sunday, March 27th
WM. H. SHAW.

Meredith Centre, N. H., (Dolliff school-house), Sunday, March 6th.
New Hampton, N. H....(Bro. Pike's), eve., March 8th
J. L. CHUTE.

Dover, N. H......Sunday, March 6th
JOHN G. HOOK.

West Plymouth, N. H......Sunday, March 13th
A. H. CLARK.

Barnstead, N. H. (Tuttle school-house) Sun., March 6th
J. H. F. VARNEY.
JOSEPH LIBBY.

West Ossipee......Sunday, March 6th
Dover, N. H......Sunday, March 13th
Melvin Village, N. H......Sunday, March 27th
T. W. PIPER.

Bradford, N. H., (Bush meeting-house), Sabbath, March 6th. F. NELSON.

Dorchester, N. H., (Town House)....Sab., March 6th
North Dorchester, (Union school-house), March 13th
Holderness, N. H., (True school-house), Sab., March 20th. JOHN H. EVANS.

London Ridge, N. H......Sunday, March 6th
Rawsonville, Vt......Sunday, March 20th
Plymouth, Vt......Sunday, March 27th
Z. T. WOOD.

Alton, N. H......evening, March 4th
Great Falls, N. H......Sunday, March 6th
South Berwick, Me., Great Works....eve., March 7th and Sunday, April 3d.
East Rochester, N. H., (for baptism), Sun., March 13th
D. M. LEAVITT.

North Sutton, N. H., (at Bro. I. Andrews'), evening, March 12th, and over Sunday. JULIA BUSWELL.
L. E. SAULPAUGH.

Hartford, Ct......Sunday, March 6th
Vernon, Vt......Sunday, March 13th
H. PRATT.

Square Pond, Ct......Sabbath, March 13th
P. S. BUTLER.

New York City, (Star of Hope Mission), evening, March 4th, and onward as Elder T. J. Cox may arrange. A. D. FLAGG.

Holden, Mass......March 13th and April 10th
Plymouth, Mass......Sunday, March 27th
South Reading, Mass......Sunday, April 17th
J. S. WHITE.

Stowe, Mass......Sunday, March 6th
Manchester, N. H......Sunday, March 13th
A. SIMPSON.

Salem, Mass......Sunday, March 13th
C. E. BARNES.

West Fairlee, Vt......Sundays, March 6th and 13th
Pomfret, Vt......evenings, March 16th and 17th
Bridgewater, Vt......Sundays, March 20th and 27th
Plymouth, Vt......evenings, March 29th, 30th and 31st
North Springfield, Vt......Sundays, April 3d and 10th
J. W. THOMAS.

Sandy Hill......Sunday, March 6th
Z. DUBOIS BAIRD.

Pleasant Valley, Ct......Sunday, March 6th
W. S. CAMPBELL.

Brimfield, Mass......Sabbath, March 6th
RUFUS BAKER.

Abington, Ct......Sabbath, March 13th
Rocky Brook, R. I......Sabbaths, March 20th and 27th
C. H. SWEET.

Southington, Ct......Sabbath, March 6th
B. HITCHCOCK.

Newfield, Ct......Sunday, March 6th
S. WOODRUFF.

Waterbury, Ct......Sunday, March 13th
Newfield, Ct......Sunday, March 20th
East Otis, Mass......Sunday, March 27th
Lovely Street, Ct......Sunday, April 3d
WM. J. RIPLEY.

New Bedford......March 1st to 12th
Anthony, R. I......March 11th to 14th
New Britain, Conn......March 16th to 25th
F. H. BURBANK.

Haverhill Center, N. H......Sunday, March 6th
Warren Summit, N. H......evening, March 10th
Meredith Village, N. H......evening, March 11th
Meredith, N. H., (Dolloff Hall)...Sunday, March 13th
Concord, N. H., (Bethel)......evening, March 15th
Manchester, N. H......evening, March 16th
Brentwood, N. H......evening, March 17th
East Kingston, N. H., (Town Hall), Sab., March 20th
Seabrook, N. H., (with Bro. Wm. C. Stewart), evenings, March 24th, 25th, 26th, and Sunday, the 27th.
A. A. HOYT.

Bath, Me......Sunday, March 6th
H. S. MITCHELL.

Kennebunkport, Me....Sundays, March 13th and 20th
N. F. NASON.

West Abington, Mass......Sunday, March 6th
C. E. BARNES.

Holden, Me., (Clewley Chapel)......Sunday, March 6th
E. V. B. EDGERLY.

Groton, Vt......evening, March 3d through the week, and over the following Sabbath.
North Haverhill, N. H., (as the Brn. arrange), evening, March 9th.
Piermont, N. H., (Town House), evening, March 12th and over the Sabbath, March 13th.
Porter Village, Me....Sabbaths, March 20th and 27th
T. K. LANG, JR.

East Rochester, N. H......Sunday, March 6th
WM. C. STEWART.

Hopkinton, N. H., (Town Hall Building)...March 6th
Sutton, Mill Village......Sabbath, March 13th
C. W. SARGENT.

South Elliot, Me......Sunday, April 3d
Will Bro. Brown please meet me at Portsmouth, first train, on Friday evening, April 1st?
JULIA BUSWELL.

Ansonia, Conn., (Military Hall)...Sunday, March 6th
WM. A. & M. L. DURAND.

North Somers, Ct......Sunday, March 6th
Woodstock Valley, Ct......Sunday, March 13th
Abington, Ct......Sunday, March 20th
A. MOREE.

Wolcottville, Ct......March 13th and April 10th
B. HITCHCOCK.

Seabrook, N. H......Sunday, March 6th
Rochester (Village)......Sunday, March 13th
Alton, (Stockbridge Corner)......Sunday, March 20th
South Elliot, Me...Sundays, March 27th and April 3d
J. PINKHAM.

Compton, (Bump school-house), evening, March 3d, and every evening through the week, and over the Sabbath, and longer if the Lord directs.
D. EASTMAN.

Strafford, N. H., (Robert's school-house)......Sunday, March 6th.
Alton Corner, N. H......Sunday, March 13th
Melvin Village, N. H......Sunday, March 20th
Farmington Village, N. H......Sunday, March 27th
WM. BODGE.

Factory Village, N. H., (as Bro. Kidder may arrange), Tuesday evening, March 1st, through the week, and over the Sunday following.
Lake Village, N. H......evening, March 9th
West Ossipee, N. H., Sunday, March 13th Subject in the afternoon (by request),—Baptism the great symbol of the resurrection. Any who wish can be baptized.
Madison, N. H., (North Division) evening, March 15th
Albany......evening, March 17th
Upper Bartlett......Sunday, March 20th
L. C. & M. MCKINSTRY.

South Berwick, Me. (Great Works), Sunday, March 6th
East Rochester, N. H......Sunday, March 20th
Geo. W. Brown, of *South Elliot, Me.*

Prospect, Ct......Sunday, March 6th
S. C. HANCOCK.

New York, (Cooper Institute)......March 27th and from thence to Philadelphia. F. H. BURBANK.

River Point, R. I......Sunday, March 13th
GEO. A. STREETER.

Lynn, Mass......Sunday, March 6th
Preach and break bread. M. BATCHELOR.

Morris, Ct......Sabbath, March 6th
G. L. WHITE.

New York......Sunday, March 6th
New Britain, Ct......Sunday, March 13th
Scitico, Ct......Sunday, March 20th
Bristol, Ct......Sunday, March 27th
H. H. DICKINSON.

Putnam, Ct......Sunday, March 6th
I. B. POTTER.

Hartford, Ct., (Talcott & Post's Hall), Sun., March 6th
Woodbury, Ct......Sunday, March 13th
GEO. W. BROWN.

Scitico, Ct......Sunday, March 6th
Granby, Salmon Brook......Sunday, March 13th
S. M. & H. R. TATRO.

Bristol, R. I......Lord's day, March 6th
JOSEPH D. BROWN.

Warehouse Point, Ct......Sunday, March 13th
Vernon, Vt......Sunday, March 20th
H. MUNGER.

WORCESTER, MASS.
A. Ross......Sunday, March 6th
M. Batchelor......Sunday, March 13th
H. F. Carpenter......Sunday, March 20th

LAWRENCE, MASS.
A. Ross......Sundays, March 13th and 20th
T. W. Piper......Sundays, April 3d and 10th
M. Batchelder......Sunday, April 24th

WILBRAHAM, MASS.
P. S. Butler......Sabbaths, March 6th, 20th, and 27th

SPRINGFIELD, MASS., (Bethel Church.)
W. N. Pile......Sunday, March 6th

STONEHAM, MASS.
S. S. Brewer......Sunday, March 6th

EXETER, N. H.
J. Harvey......Sunday, March 6th
Wm. H. Mitchell......Sunday, March 13th
T. W. Piper......Sunday, March 20th
A. Ross......Sunday, March 27th

DOVER, N. H.
E. S. Moulton......Sunday, March 6th
Wm. H. Mitchell......Sunday, March 27th

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher......Sabbath, March 6th
J. Couch......Sabbath, March 13th
A. Simpson......Sunday, March 20th
Enoch Morrill......Sunday, March 27th

CONCORD, N. H., (AT THE BETHEL.)
E. S. Moulton......Friday evening, March 4th
Allen Damon......Sabbath, March 6th

SEABROOK, N. H.
Joseph Pinkham......Sunday, March 6th
E. S. Moulton......Sunday, March 20th

HAMPTON, N. H.
J. G. Smith......Sabbath, March 6th

PORTSMOUTH, N. H.
E. S. Moulton......Sundays, March 6th and 13th

ELLIOT, ME.
L. E. Saulpaugh......Sunday, March 6th
Wm. C. Stewart......Sunday, March 13th
Wm. H. Mitchell......Sunday, March 20th

BIDDEFORD, ME.
W. H. Mitchell......Sunday, March 6th

BONNY EAGLE, ME.
J. T. Jordan......Sunday, March 6th
T. P. S. Hampson......Sunday, March 13th

DANIELSONVILLE, CT.
C. H. Sweet......Sabbath, March 6th
A. Bellows......Sabbath, March 13th

NEW HAVEN, CT., (Beers Street Christian Chapel.)
G. L. Teeple......Sabbaths, March 6th, 13th and 20th
B. Hitchcock......Sabbath, March 27th

WEST MERIDEN, CONN.
Wm. Stewart......Sunday, March 6th
W. N. Pile......Sunday, March 13th

MINNESOTA.
Winona......Sabbath, March 6th
Utica......March 10th and 13th
St. Charles......March 14th and 15th
West St. Paul......March 20th
Rockford......March 23d and 27th
Forest City......April 1st and 3d
Castle Rock......April 8th and 10th
Prescott, Wis......April 17th
O. R. FASSETT.

Melvin, S. H., two miles south-east of Townville, Crawford Co., Saturday evening, and Sunday, at 10½ A. M., March 12th and 13th.
Bromley, S. H., two miles south of Hyde town, 2½ P. M.
Hall, S. H., four miles east of Townville, March 20th, 11 A. M.
Rootville, (where I live), evening March 20th.
Clark, S. H., two miles south-east of Spartansburg, evening, March 25th.
Abbys, S. H., four miles south of Columbus, Warren Co., Pa., evening, March 26th, and over Sunday.
Rootville, Break Bread......first Sunday in the month
JOHN T. ONGLEY.

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☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with E. A. EGGLESTON.

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☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. THOMAS J. SPINNEY.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

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Evening Hours.

BY

E. P. Woodward.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccles. 11:6.

THE POWER OF GOD.

Men talk, lightly sometimes, of the omnipotence of God, just as they speak of the infinity of space, and the limitless Past of eternity, with scarce a thought of their utter weakness and inability to comprehend these themes, even if God's wisdom were taxed to make them plain to the human mind. And it is only by treading far out toward the limits of human knowledge, and then considering the impassable gulf which shall lie between what we can learn, and the complete comprehension of the Great Unknown, that we can get a faint, feeble idea of the majesty and power of Him whose "judgments are unsearchable, and his ways past finding out."

The power of God, more than any other one of his attributes, is constantly visible to man. However much men have disliked to "retain God in their knowledge," the fact of an overruling power, unseen and irresistible, thwarting their most cherished purposes, and overturning their fairest hopes, they have never been able to deny. And in their mad denial of a superintending Providence, they have only transferred their destiny from the hands of an intelligent Creator, to the pitiless grasp of blind, inexorable Fate, the ceaseless workings of whose unthinking laws end only in the darkness and silence of eternal nothingness.

The mighty and startling manifestations of power in nature, have hitherto furnished the symbols by which finite man has striven to comprehend the infinite strength of Jehovah. The resistless might of the tempest and the whirlwind, the blasting power of heaven's thunder-bolts, and the mortal terror of the earthquake's shock, shadowed forth the greater power of Him who used these agencies as the servants of his will. And in these days of astronomical research, the mighty forces which swing the heavenly bodies through space with such fearful velocity and wonderful accuracy, have been looked upon as the most perfect manifestation of divine power. It has remained for more modern science to discover the existence and measure the power of forces, beside which the action of these other forces is but as child's play. Silent and unseen in their workings, but no less potent and beneficial in their results. All around us, above and below, even in our own bodies, they are at work, binding the invisible atoms of matter into the visible forms of nature, with a grasp utterly and forever beyond all power of imagination to conceive. It was no idle thought of him who said that the existence of form in the universe was proof of an overruling God; and that, were he to sever for one instant his connection with the world of matter, the universe would vanish like a dream. Whatever may be the nature of the ultimate atoms of matter, we know that, taken alone, they are invisible to all human perception, and only by the secret forces by which they are aggregated in masses, have we any knowledge even of their existence. And, were these forces suddenly withdrawn, the basis of all perception would be destroyed.

In the following statements taken from an article in the *Christian Standard*, we may get something of an idea of this atomic attraction, which, by the way, is altogether a different power from that which forms *masses of matter*. Chemical, or atomic attraction, acts on atoms of different substances, combining one or more atoms of two or more different elements into one atom, of a nature different from any of the elements composing it. Attraction of cohesion,—the force which holds matter in masses,—simply acts between these composite atoms. Physical force may destroy the power of cohesion, but cannot separate the particles into their original elements. Common salt ground to an impalpable powder, is salt still, and we have not destroyed one particle of the power which keeps the original elements in that relation to themselves and to other elements, by which they form salt. And in all the changes through which salt passes in the ordinary operations of nature and art, this power resists all outside pressure, and the salt remains salt through the whole.

The system of weights and measures here used, is the *metric*, originated in France, founded on the decimal system of notation, and gradually being adopted by other nations. The *meter* is the unit of length, and equals 3.28 *feet*. The *kilogramme* equals 2.20 *pounds*. The thermometer used to measure heat is the *Centigrade*, so called from the fact that there are 100 degrees between the freezing and boiling points. The heat of water at freezing point is called *Zero*, or 0, instead of 32 in the common thermometer; and at boiling point, it is 100 instead of 212. So that one degree of heat is the one-hundredth part of the heat necessary to raise water from the freezing to the boiling point. In estimating the *volume* of heat in these calculations, as distinguished from the *intensity*, we must fix on some amount which will always produce a certain result. This *unit* of heat, as it is called, is that amount of heat necessary to heat one kilogramme (*kgr.*) of pure water, one degree Centigrade. This unit of heat is called a Calorie, and is, of course, a purely arbitrary distinction, as is also the unit of power. A unit of power is called a Dynamo, and equals the power necessary to raise one *kgr.* (of weight) through the space of one *meter*. One Calorie is found to perform the work of 425 Dynamos. That is, the heat which will raise the temperature of one *kgr.* of water one degree Centigrade, will, by the means through which heat develops power, exhibit a force 425 times as great as the force necessary to raise one *kgr.* through the space of one *meter*.

Water is composed of two gases, which, taken separately, are invisible, but when combined in proper proportions by chemical attraction, form a tangible substance. These gases are Oxygen and Hydrogen, which no human power has yet been able to solidify, even under the most powerful pressure. But what man cannot do, nature does silently and irresistibly.

If we take 2 kgr. of hydrogen and combine it with 16 kgr. of oxygen—which may be done by passing a galvanic current through a mixture of these gases—we get 18 kgr. (about forty lbs.) of water, with an evolution of 69,000 Calorie—the heat developed in this chemical change, thus measuring the power necessary to produce it.

One Calorie being equal to 425 Dynamos, it follows that in forming this quantity of water, a force of 29,000,000 Dynamos has been exerted, a force sufficient to raise 29,000,000 kgr. (31,900 tuns) through a distance of one *meter*, or 3.28 *feet*. It can in like manner be shown that the forces which hold together the Chlorine and Sodium in 58 kgr. of common salt equal 40,000,000 Dynamos, a force sufficient to raise 44,000 tuns through a space of 3.28 feet.

A few practical examples will perhaps make this atomic attraction better understood. An atom of Nitre is composed of one atom of Potassium, three of Oxygen and one of Nitrogen. These three Oxygen atoms are highly condensed, by the atomic attraction of Potassium and Nitrogen; in fact, they are solidified. In an air-gun we have what is called an air-chamber, in which air is highly compressed. The sudden liberation of this air and its coming in contact with the bullet, drives it from the barrel. The nitre of gunpowder acts just like this air-chamber. In the presence of Sulphur and Carbon, a spark of fire is sufficient to decompose the Nitre, the condensed Oxygen is set free, and its sudden expansion gives to gunpowder its explosive power. In place of Nitre we might take Potassium Chlorate, which is the same as Nitre in composition, with the exception that Chlorine has replaced Nitrogen. A gunpowder formed of this subtance is far more violent in its action than when Nitre is used, and for this very reason it cannot be brought into general use. It explodes with such quickness that the air contained in the barrel of the gun does not have time to escape before the gun bursts. If Chlorine and Nitrogen be combined, a compound is formed, called Chlorine Nitride. This liquid explodes with the most destructive violence, even on being touched. Gunpowder ignited upon a metal plate in open air, simply puffs off into the air. A few drops of Chlorine Nitride placed upon a metal plate, explodes with such violence that the air has not time to give away before it, and a hole is blown through the plate.

When we look at these facts, knowing that this same principle of attraction between the primal elements of matter is what gives form and consistency to everything we behold, we do well to walk humbly before the Lord. We stand by the ocean's side, listen to the ceaseless murmur of the waves, and think of the majesty of its strength; but we fail to discern the invisible grasp of the Almighty's hand on the atoms that compose those sparkling drops, holding in perfect, harmless quiet those pent-up forces, which, were that restraining power withdrawn, would blow this world to atoms, and bring back the chaos from which it sprung.

And so of everything we eat, and drink, and touch, and see. Everything in earth is, in fact, a slumbering volcano, which none but the Almighty can restrain from making this fair world the abode of ruin and death. But we fear not this mighty God, for we learn in the revelation he has given of himself, that there is another attribute of his divine perfection, which so far outshines and eclipses his surpassing power and his boundless wisdom, —constituting the source of his every action, the moving purpose of his power, and the inspiration of his wisdom,—that, when he would give in one sentence an epitome of his own character, his power is forgotten, and his wisdom ignored, and we read the simple, mighty truth, "God is love."

Accurate Criticism.

The value of criticism, especially in the study of the Bible, is very great. And the information and light which may be obtained from the labors of Bible critics, is not to be lightly esteemed. Like grain in the chaff, the seeds of truth are more or less surrounded by those incidents and circumstances which, like the chaff on the grain,—designed not to be used as grain, nor to be mistaken for it, nor to hide or injure it, but to protect from harm, and preserve till required for use,—must be stripped off, and separated from the truth itself, before the benefit and nourishment contained there can be appropriated, and do its appointed work.

But it would sometimes seem that inaccuracy in criticism is worse than no criticism at all. We know what feelings are excited in our minds when the enemies of the Bible use arguments which are unfair and unsound. And so long as Christians utterly and forever refuse to use any such means in argument, or to allow an unjust criticism to stand in their presence for one moment, even if it adds apparent strength to the views which they hold, so long will no Infidel seek to cover the guilt of his own dishonesty with the cloak of the Christian's wrong.

But, owing to the fact that the English Bible is only a translation, liable to be defective in the rendering of words, and the grouping and connection of ideas, both from the prejudice and ignorance of the translators, and the inadequacy of our language to express all the finer shades of meaning which the numerous inflections and particles of the Greek were designed to give, men are very apt to make criticisms based on the commonly accepted meanings of English words, which, when judged by the words of the original, may be of no force, and even positively injurious to the cause of truth. More than once, within the last month, have I made a criticism on some word or sentence in the New Testament, basing it on the ideas which had come to me through our translation, and, very fortunately, thinking to look at the original, the matter ended in a pile of ashes on the hearth.

A criticism has been made, by those who hold to the punishment of the wicked between death and the resurrection, on the passage in Jude, which speaks of Sodom and Gomorrah as being "set forth for an example, suffering the vengeance of eternal fire." It is said that the word "suffering," from its being in the present tense, was designed to convey the idea that the Sodomites are *now* suffering the torment of fire for their iniquities.

It might easily be shown that, though, for all that is said in this verse to the contrary, they *may be* now enduring such a punishment, yet, so for as *proof* of such a doctrine is concerned, these words are utterly worthless, and hence should not be quoted in this connection. But a criticism has been made to offset this one, which, from the fact that the *basis* is wrong, is worse than worthless, and can only produce the opposite of its intended effect, whenever its inaccuracy is seen.

The criticism is this. The words "*giving*" and "*going*," in the first part of the verse, although in the present tense, most evidently refer to past events; consequently, the present tense of the word "*suffering*" must also refer to a past suffering;—thus making "*having suffered*" a better translation than the present one. A very good criticism if the original will bear it out.

By looking at the Greek, we find something which the English does not show. The words "*giving* themselves over to fornication" (one word in the original,) and "*going*," are *not* translated from the *present* tense of verbs, but from the *aorist*. This is *invariably* used to denote past events. And Macknight's translation appears to be more literal than the common version: "Which *had* habitually *committed* whoredom, and *gone* after other flesh," though his substitution of "*having undergone*" for "suffering," is decidedly questionable. Hence, we see that all criticisms upon this verse based on the analogy of tenses as found in the English, is worse than folly. If the doctrine of future endless torment must be disproved by such arguments as this, the less of them the better. "Even as Sodom and Gomorrah, and the cities about them, *having given* themselves over to fornication, and *gone* after other flesh, are set forth"—spread out, laid out for public inspection—"for an example,"—*deigma*, a spectacle, an exhibition, the "example" of these cities held up before the world, exhibited in panoramic view, being a living, perpetual portrayal of their punishment; and in this *picture*, here pointed out by Jude, we see them—"*suffering* the vengeance of eternal fire."

For the World's Crisis.

MEMORIAL LINES.

The wind blows cold from off the hills,
The sun casts down its feeble rays;
Now memory wakes the cares and ills,
Scenes of my long since boyhood days;
Back through the lapse of by-gone years,
Alas! what wreck and ruin lies;
It casts a gloom, and starts the tears
That gushing run down from mine eyes.

Loved of my early days all gone,
Deep in their narrow graves they sleep;
There they've been gathered one by one,
And sad mementoes make me weep.
Their names a dear familiar sound,
That fell so sweetly on my ear,
Their forms lie in the damp cold ground,
As I look there it starts the tear.

The little village that stood near—
Dear spot, my boyhood's early home;
When wandering there, I could but sigh
Through tears, a stranger and alone.
The market, shop, the church, the stores,
The school-house, pump, and old oak tree,
And names on signs above the doors,
All gone! and none seemed left but me.

Oh, fading earth! an unseen foe
By sin rose on Time's turbid waves,
His power hath filled the earth with woe,
And made of it a place of graves.
Mementoes of the past, farewell!
Your sombre traces make me sad,
I will no longer on them dwell,—
Faith lifts the vail and says be glad;

For earth all fair shall yet arise,
The home of Zion's beauteous King,
With angel myriads from the skies,
The immortal saints for joy shall sing.
Speed! lingering moments, bring the day;
Quick leave old time and death behind,
Then memories sad shall pass away,
And never come again to mind.

S. S. Brewer.

For the World's Crisis.

THE ARAMAIC, SADDUCEEAN, AND PHARISAIC FAITH AND DOCTRINE OF A FUTURE LIFE.

BY O. R. FASSETT.

It is very apparent on the reading of the New Testament Scriptures, that the Apostolic faith, doctrine, and hope, centred in "Jesus and the resurrection." So important did the apostles regard the doctrine of the resurrection, that, in ordaining one to fill the vacancy made by the apostasy of Judas, they made choice of one by "lot," who had "accompanied with them all the time that the Lord Jesus went in and out among them, beginning from the baptism of John, unto that same day that he was taken up from them," that he might be "a witness" with them "of his resurrection." Acts 1: 15–22.

The apostles constantly affirmed everywhere and in all their preaching: "This Jesus hath God raised up, whereof we all are witnesses." Acts 2: 32. It is clear, also, that our Lord endeavored to convince the apostles of the fact of his actual resurrection in every possible and conceivable way; angels declared it. Matt. 28: 1–8; Mark 16: 1–8; Luke 24. He himself affirmed it, and demanded their conviction and faith in it, giving them the indubitable evidence to their senses: "Behold my hands and my feet, that it is *I myself*; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24: 39.

Thomas, the most unbelieving of all the apostles, is summoned to such a critical test, that his skeptical doubts are dissipated, and in astonishment and wonder at the reality he declares him unequivocally his Lord and Redeemer; "My Lord and my God." He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." On his confession of faith, the Lord "Jesus saith unto Thomas, Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."—John 20: 24–29. May this blessing come upon us, that the apostle's words may be our happy experience: "Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pet. 1: 8.

The unbelieving and wavering disciples at the first were "upbraided" for "their unbelief and hardness of heart" (Mark 16: 11, 14; Luke 24: 25–27, 46), until they became confirmed in the faith, as "he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1: 3.

And it is certain that the Lord never sent an apostle, or a church, to evangelize the world, who did not believe in the doctrine of the resurrection from the dead. His great commission was given to those "that believe:" "Go ye into all the world, and preach the gospel to every creature."—Mark 16: 14–17. Nor does Jesus promise salvation to any but those who believe in his death, burial, and resurrection. "He that believeth and is baptized shall be saved."—v. 16. Baptism is the outward symbol of the inward faith required. Rom. 6: 3–5; 1 Cor. 15: 29; 12: 34. The same must be confessed by word of mouth. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. 10: 9. The resurrection of our Lord Jesus Christ forms the basis and ground of hope for the resurrection to an immortal and endless life of his people; therefore the apostles "taught the people, and preached through Jesus the resurrection from the dead." Acts 4: 2.

Their usual argument is stated by St. Paul in 1 Cor. 15, thus: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which *I also received*, how that *Christ died for our sins*, according to the Scriptures [thus he has made a fit atonement, by the shedding of his blood, for the remission of sins]; and that he was buried, and that he rose again the third day, according to the Scriptures." Observe, the crucified Christ "was buried"; and he that was buried "rose again." His resurrection, therefore, did not occur simultaneously with his death, as advocated by many, but "the third day" afterward. And the open sepulchre in Jerusalem, in which he lay while he was buried, attests the character of his resurrection; it was that of his person.

Then the apostle proceeds to enumerate the "witnesses" of his resurrection, among whom he includes himself (vers. 5–10), assuring us that "so we preach," and true christians "believe." v. 11. And no one can doubt how Paul preached, when Festus declared Paul's cause unto the king, saying, that it was a question of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive.—Acts 25: 19. And when we, too, learn his charge to Timothy—"Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel."—2 Tim. 2: 8.

"Now," says the apostle, "if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"—v. 12. It seems that some among the Corinthian church who had been "baptized," thus prefiguring their faith in the resurrection from the dead (v. 29), had departed from the faith, and had "sinned," and "had not the knowledge of God." v. 34. He therefore reasons with them: "If there be no resurrection of the dead, *then is Christ not risen*; and if Christ be not risen, then is our *preaching vain*, and your *faith is vain*. Yea, and we are found *false witnesses of God*; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the *dead rise not*, then is not Christ raised; and if Christ be not raised, your faith is *vain*; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—vers. 12–18.

Thus does the apostle predicate the whole efficacy of the christian's faith, and the whole salvation of men from sin, death, and the grave, upon the resurrection of Christ from the dead; and then finally affirms that this is no uncertain hope. "But now is Christ risen from the dead, and become the first fruits of them that slept."—v. 20.

As the resurrection of Christ was "the third day" after his burial, and from the sepulchre in person, so he declares the resurrection of his saints to be, not at death, by the spirit's elimination, but "afterward they that are Christ's at his coming" (v. 23); and "at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible" (vers. 52–57); the epoch of which is still future. Rev. 11: 14–18.

Though the Old Testament Scriptures taught "the resurrection from the dead" by their Redeemer and Messiah as "the hope of Israel" (Ezek. 37), yet when Christ appeared, faith in a future life by a resurrection had almost died out in the Jewish church, and the heathen world had nearly abandoned all hope of any future existence to man. The problem, "If a man die, shall he live again?" (Job 14: 14) had almost come to be decided in the negative by the human family. Christ by his coming, and resurrection to an immortal life, revived the hope of the fainting church, and by commissioning his apostles to "go into all the world, and preach the glad tidings" together with "repentance and remission of sins," gave hope to a despairing and dying world by that gospel which brings "life and immortality to light."

The enlightened heathen world began with the doctrine of the immortality of both the body and soul. They regarded the soul or spirit of man as immortal, and that if they could preserve the body from decay and dissolution, the roaming spirit, they supposed, might return and reanimate it in due time. Hence they mummied their dead.

"The Egyptians believed in the immortality of the soul and body. This led them to the custom of mummying the dead, and the excavation of most costly sepulchres, adorned and beautified in every manner. They expected to return to their original bodies at some future time, and desired to find them not only perfect, but in such habitations as they might not be ashamed of. They expected to resume their bodies and inhabit the Nile valley. That this was their theology, I think cannot be questioned."—*Rev. Mr. Ellis*.

In process of time, the reanimation of the body was abandoned as a hope, and the immortality of the soul endeavored to be established and confirmed by human reason without divine revelation; but all such efforts only involved the subject in still greater mysteries and difficulties, until the doctrine of an immortal entity in man surviving death and the dissolution of the body began to be questioned, and finally rejected by the enlightened heathen. Even the masters of this philosophy expressed their fears and uncertainty as to its truthfulness. Says Socrates:—"We should consider this, that *if* the soul is immortal, it requires our care for all time; and the danger would appear dreadful if we should neglect it. A suitable destiny hurls into tartarus the unjust, lawless, murderers, and those guilty of great crimes and sacrilege, whence they never came forth. Those who can be cured are subjected to needful punishments. Those who have lived in eminently holy life are set free from hades and dwell in the upper parts of the earth. And among these, they who have sufficiently purified themselves by philosophy shall live without bodies, throughout all future time, and shall arise at habitations yet more beautiful than these. To affirm positively that these things are exactly as I have described them, does not become a man of sense; it is most fitting to be believed, and worthy the *hazard* for one who trusts in the reality; for the *hazard* is noble, and it is right to allure ourselves with such things, as with enchantments. Though I should be mistaken, I gain at least thus much, that the expectation makes me less uneasy while I live, and my *error* will die with me."

Plato sometimes denied and sometimes affirmed the doctrine of the soul's immortality, showing his uncertain faith in it; and Archbishop Whately concludes that it was with him a mere "matter of speculation."

Cicero said: "I have read Plato's book [the Phædo] over and over again; but I know not why it is so. So long as I am reading it, I agree with it; but no sooner is the book out of my hands, than I begin to doubt whether man is immortal." This hope he subsequently abandoned altogether, and on the death of a beloved daughter mourned as those who have no hope concerning their dead. Julius Cæsar declared, "Death is the end of every thing"; and he regarded the doctrine of the soul's immortality a "silly fable." Seneca says: "I gave myself up to the splendid illusion." But after a time he writes:—

"Chaos and hungry time devours us all;
Inevitable death the body kills,—
Nor spares the soul."

We see from these brief extracts the truthfulness of Gibbon's statements:

"A doctrine thus removed beyond the senses and the experiences of mankind, might serve to amuse the leisure of a philosophical mind; or in the silence of solitude, it might sometimes impart a ray of comfort to desponding virtue; but the faint impression which had been received in the schools, was soon obliterated by the commerce and business of active life. We are sufficiently acquainted with the eminent persons who flourished in the age of Cicero, and of the Cæsars, with their actions, their characters, and their motives, to be assured that their conduct in this life was never regulated by any serious conviction of the rewards or punishments of a future state. At the bar, and in the senate of Rome, the ablest orators were not apprehensive of giving offence to their hearers, by exposing that doctrine as an *idle and extravagant opinion which was rejected with contempt by every man of a liberal education and understanding.*" *Vol.* 1, *p.* 528.

Thus the enlightened heathen world, to say nothing of the more unenlightened, had, at the time of the advent of Christ, abandoned all hope as to any future existence of man; and over their dead inscribed the word expressive of their sad and lamentable fate, as believed by them,—"*sepulchrum*":—that is, "eternal home."

THE SECRET.

"I noticed," said Franklin, "a mechanic, among a number of others, at work on a house erecting but a little way from my office, who always appeared to be in a merry humor, who had a kind word and a cheery smile for every one he met. Let the day be ever so cold, gloomy, or sunless, a happy smile danced like a sunbeam on his cheerful countenance. Meeting him one morning, I asked him to tell me the secret of his constant and happy flow of spirits. 'No secret, doctor,' he replied. 'I have got one of the best wives, and when I go to work she always has a kind word of encouragement for me, and when I go home she meets me with a smile and a kiss; and then tea is sure to be ready, and she has done so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word to anybody.'"

For the World's Crisis.

OUR POSSESSIONS.

Though on my parent's coffined forms
The cold sods sad do press,
Alone to breast life's raging storms,
I am not fatherless;
For He who notes the sparrow's fall,
His children ne'er forgets;
Our very hairs are numbered all,
Each tear our eyelid wets.

Though now no land or golden hoard,
I've more my soul to bless;
In Jesus Christ, my blessed Lord,
All things do I possess.
What though a pilgrim here I roam,
All weary though I be?
I'm nearing fast my heavenly home
He has prepared for me.

Though fortune's flatt'ring smiles are gone,
Sweet hope the soul illumes;
Faith girds her bridal garments on,
For lo! our Bridegroom comes.

Anna E. McEllister.

Moorestown, Burlington Co., N. J.

Grandeur of the Bible.—If you have ever tried it you must have been struck with the few solid thoughts, the few suggestive ideas which survive the perusal of the most brilliant of human books. Few of them can stand three readings, and of the memorabilia which you had marked in your first reading, on reverting to them you find that many of them were not so striking, or weighty, or original as you thought. But the word of God is solid; it will stand a thousand readings, and the man who has gone over it the most frequently and carefully is the surest of finding new wonders there. —*Rev. J. Hamilton.*

Dr. Payson once, when traveling, having occasion to call on a lady when she and some of her friends were sitting down to tea, she would have him stay, and treated him very hospitably. When he left, he said, "Madam, you have treated me with much kindness and hospitality, for which I sincerely thank you. Allow me to ask you one question before we part. How do you treat my Master?" This led ultimately to the conversion of the lady and her household.

Gems.

— We know with what an excellent nicety the skillful engraver can represent the forms he designs to produce; but it is essential to his art, that the substance he engraves upon should be suited to receive the impression. What could he do on the surface of a coarse tile? So God first refines the heart, to fit it to receive his lovely image, and then, by the operation of his Spirit completes the glorious work.

— Never do things by halves. If you have a task before you, do it at once with all your might and all your mind, and do not leave it till it is finished. This is the way to get a light heart and an easy conscience, as well as a full purse.

— If love and affection could be won with gifts and jewels, then, indeed, love would have its price; but it is not so. Affection springs from the heart only; no gifts can produce it. A child's love is won more truly by a parent's fond embrace and kiss than with glittering toys.

— We deceive ourselves when we fancy that only weakness needs support. Strength needs it far more. A straw or a feather sustains itself longer in the air than a stone.

— Hope is like the cork to the net, which keeps the soul from sinking in despair; and fear is like the lead to the net, which keeps it from floating in presumption.

— Instead of seeking a reward for being righteous, let us remember that God cannot give us a better reward than righteousness itself.

— How many hurtful things should we instinctively abstain from, if we were among the number of the blessed ones, described as the pure in heart.

— Prayer is a key which, being turned by the hand of faith, unlocks all God's treasures.

— Take counsel of him who is greater, and of him who is less than thyself, and then refer to thine own judgment.

— Don't be afraid of the storms of time, knowing that God holds the moral as well as the physical ocean in the hollow of his hand.

— Many a rich man, in bringing up his son, seems ambitious of making what Aaron made —a golden calf.

— Prayers and meditation have the nature of relatives; they live one by the other, and like true turtles, they die when out of sight.

— Speaking without thinking is shooting without taking aim.

— Honor yourself and you will be honored; despise yourself and you will be despised.

— At the gate which suspicion enters love goes out.

— He who will not keep a penny, will not have many.

— Forgiveness is the odor which sweet flowers yield when trampled upon.

— God hears the heart without words, but he never hears words without the heart.

Hygiene.

"*This is for your health.*"—Paul.

For the Hygiene Column.

HOW I CONQUERED.

As some have undertaken to set forth from time to time a declaration of the filthiness and sinfulness of smoking, snuffing, and chewing, it seemeth good to me also, having had a pretty thorough experience, from my youth up, to say a few words respecting the moral and physical evils attending the use of

Tobacco.

In the first place, it exerts an injurious influence on the nervous system, weakens the memory, enfeebles the will, causes irresolution, and leads to forgetfulness of God and the duty of self-denial. I used it constantly for about thirty-five years, yet always admitted it to be a very bad habit, and wished many times I had never commenced using it; but it had got such a hold on my system, I sometimes gave up the idea of ever quitting the use of it, and admit that tobacco was master, and I its slave. But when as a professed child of God, and one who honestly believed that Jesus was soon coming to earth again, to gather all his faithful ones, and desiring to be ready "to hail the glad day," and also in studying the Scriptures more carefully, and trying to renew my covenant with God, how often these Scriptures came up before me: "Know ye not that your bodies are the temples of the living God?" And, "Whoso defileth the temple of God, him will God destroy." "Whether ye eat or drink, and whatsoever ye do, do all to the glory of God"; and would sometimes bring barreness and leanness of soul.

I had tried in my own strength many times to quit using the vile weed, but had as often failed. At last I came to the conclusion that nothing but help from God would enable me to free myself from the loathsome and miserable habit. I began to reason somewhat in this way: God's grace is sufficient, and I know that it is his will and for his glory that I should be a free man in Christ Jesus. I had tried in my own strength, and could succeed. I now asked help from him, and commenced by throwing away my tobacco, cleansing my pockets, and rinsing my mouth, with the petition, "Lord, help!" And to the praise of God I can say that it is now more than six years since I have had the least inclination to touch, taste, or handle, the nauseous drug.

I tell you, my brethren, God will deliver us if we ask in faith. It was the grace of God, with my resolution, and without "gentian," as Dr. Trask recommended. Having been addicted to it so long, and now free, I have a deep sympathy for my brethren who are held in bondage by the foolish, useless, and I must say, wicked habit. I would plead with you, and pray to God, that you in this particular may be made free. I always was a friend to total abstinence from all that intoxicates, yet I had not the confidence I wanted while I was indulging in a habit which, perhaps, more slowly yet as surely was ruining me physically as ardent spirit was others. May God help us, brethren, to cleanse ourselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of the Lord. Let us be overcomers, and deny ourselves of every vile and hurtful lust, that we may teach others also, and be among those who follow the Lamb whithersoever he goeth, and reign with him eternally. May God grant that some one may be benefited by this. Thomas Foote.

Salisbury, N. H.

MENTAL TREATMENT OF THE SICK.

Professional nurses and women who wish to fit themselves for the work of waiting on sick friends at home, have now many opportunities of learning to do the physical, material part of their work efficiently and well. But as yet hardly anything is generally known about one very important part of a nurse's work, viz., the mental management of an hysterical person, or one in danger of becoming delirious, or over whose mind some morbid idea is gaining hold.

I do not, of course, profess to teach a business of which every one is as yet so ignorant. But I may, perhaps, give you a few hints which will enable you to learn something of it by practice.

The first hint that I have to give you is, Don't tell your patient a falsehood.

There is something significant, as well as most touching, in the longing which a half delirious patient sometimes shows for the presence and caresses of some particular person—one perhaps for whom he never before felt any very great affection—one, it may be, his previous intercourse with whom has been none of the pleasantest—but one, I think you will always find, between whom and himself he is sure that there are, and need be, no concealments or equivocations. . . . .

Somehow or other, it comes to pass that almost every one has some friend—often our nearest—perhaps, alas! our dearest too—whose presence is the cause of a constant struggle to appear to be what we are not. A fit of illness will often be preceded by some days or weeks of irritability, combined with an intense longing to give vent to some feeling which has been for years perhaps concealed, and which the patient struggles painfully to hide. When the self-control at last gives way, the entrance of the friend who was the cause of this struggle will be the signal for a fit of violent excitement, which is attributed to dislike, but which is, I believe, in the early stages of illness, rather a symptom of terror. And now the patient is supposed to be seized with a monomania, which causes him to think and feel in a manner quite contrary to what he thought and felt before; whereas the fact perhaps is, that he is now for the first time speaking as he has thought and felt for years.

The plan I should try in such a case, if the friend were one whose kindness and wisdom I could trust, would be to let him go alone to the patient and say, "You may say anything you like to me; I know more of your feeling than you suppose. Nothing you can say will hurt me or make me angry. All I beg of you is to speak quietly and steadily, and not to say more than you are sure is true." I believe the result of such a course, if taken early enough, would often be, as I know it has sometimes been, that the apparent dislike would change to an intense affection, and that the impending fit of delirium would lose much of its painful character, even if it were not warded off altogether.

If the experiment succeeded, it would be necessary that the friend should, after the first interview, gently but steadily discourage all recurrence to the painful topic—all confessions of wrong feelings formerly indulged, all dwelling on anything peculiar in the relations of the patient to himself, all morbid self-analysis and sentimentality of every kind, and that he should try to awaken the patient's interest in other things. His influence in this respect would probably be greater than that of any other person.

If the first interview failed of producing any good effect, I would not repeat the experiment without medical sanction. A great deal would depend, for the success of it, on its being tried early enough, before delirium actually set in, so that the idea of hating or dreading the friend should not have time to fix itself in the insane mind. A good deal also would depend on the previous character of the patient, and still more on the character and intelligence of the friend.

The next best plan to this would certainly be to keep the friend away altogether, and never to allow his name to be mentioned in her presence. But it is bad to yield thus to an insane fancy. It is always good to conquer it if you can.

When the patient takes a dislike to some one who has been deceiving her, it is simply cruel to allow them to remain together for one hour. The dislike is in this case not a delusion at all; it is the result of the uncontrolled action of a perfectly natural and healthy instinct.

It often happens that a nervous woman will, in illness, feign a desire to get rid of some person whom she dearly loves, and will use every artifice, even that of pretending to dislike him, to induce him to leave her, although perfectly conscious that his doing so would cause her the greatest possible pain, and would diminish her chance of recovery. A morbid sense of not deserving affection, a suicidal desire to inflict suffering on herself, and some perverted notion about the selfishness of allowing a friend to tie himself to a sick-room, are usually the chief causes of this sad and often dangerous mental phenomenon. There is, humanly speaking, no remedy for it but to smother it out of existence—to drown it in love. "I can't help your not wanting me; I want you, and I can't do without you; so I mean to stay in spite of all you can say," is the proper tone to take with such a patient. It has not unfrequently happened to me to see a fit of what would have seemed to a casual observer to be violent anger and dislike suddenly cut short by such a speech. I have seen the twitching features relax, and the patient nestle down on the arm of a friend she had been professing to want to send away, and settle, with a soft sigh, into a sleep worth all the medicine in the world. I am persuaded that many a fit of real suicidal mania might be nipped in the bud if the patient were told earnestly enough, lovingly enough, and *soon* enough, that her life was of value to some one whom she loved; ay, I fear, I might have said, if she could have been persuaded that her life was of value to any human being. Women who are little over-tired (just because their lives are a little over-full of unselfish cares and duties, and because too many others depend upon them) are very subject to fancy, in the reaction of fatigue, that their lives are of no value, and that they are not wanted by any one on earth. The remedy is to tell the patient that, there as she lies, weak, tired, prostrate and useless, some one wants her for very love of her and cannot live without her.

Again, there are women who, though incapable of any deep feeling, are gifted (or cursed) with that sort of emotional temperament which is popularly supposed to indicate an affectionate disposition. Such women, when suffering from hysteria, often pretend a dislike to those—I will not say whom they *love* best—but to those whose society is most agreeable to them, and whose caresses and kind words they most crave for. They do so, partly for the pleasure of testing the strength of their friends' affection, partly for the amusement of inflicting pain, partly for the excitement of a scene. They do it for the sake of flirting, in fact; for the same reasons which make a heartless girl coquette with her lover. The proper treatment is to take the patient at her word, to leave her when she bids you, and be always chary of your caresses and reserved in your conversation with her. But you must be prepared for a grand explosion of temper and an aggravation of all the symptoms, physical and moral, when first she finds herself taken at her word.

I have said that you should never deceive a sick person. It by no means follows from this that you are to let him know all that you think about his state of health, or all you may learn of his affairs. You should try to accustom him to see that you do not feel called upon to answer all his questions; that you do not think it wise to talk to him about his state of health or his chances of recovery, or about worrying business; and that your refusing to do so on any particular occasion does not necessarily imply that you have bad news to give him. Try to get him to feel that he may, and that he ought to, trust in God to take care of him and his affairs, and in you, to tell him whatever it is expedient for him to be told. Use your discretion, according to circumstances, as to how much you will tell him. If he has not the habit of resting quietly on God, you will often find it necessary to speak when it would otherwise be far better to be silent. But never deceive him; and above all, never do anything to induce him to deceive you.

And remember that a calm demeanor, when you know there is news to tell which would make the patient uneasy if he heard it, is, if you have faith enough not to *feel* uneasy, something very different from deceit. Conquering your dislike of a person, learning to see what is good in him and to forget what is unpleasant, is not bad for you, but very good. It is pretending to like a man whom you know you dislike, hiding angry feelings which you are secretly cherishing, which, as I have said already, makes such havoc of your brain and disturbs the nerves of all who are under your personal influence. And so it is with your uneasiness about your patient. Do not hide fears which you allow yourself to feel, but "put on" the quiet faith which will cause you not to feel them. The simple truth is that, as long as you *feel* uneasy about a sick man's body, soul, or estate, you have no business near him! If you show it outwardly, you infect him with your fear. If you hide it, you give him a vague sense of duplicity and unrest. . . . .

—*Good Health.*

(*To be continued.*)

Medical men very generally, in all ages, have believed that "swine's flesh" has been a principal cause of *scrofula*, and this is but a name for half the diseases that afflict the human race.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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D. MATHEWSON, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKENSON.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

CHEER UP!

Tune.—"*Pulling hard against the stream.*"

Brothers, sailing on Time's ocean,
Let us join in praise and song;
For the land is getting nearer,
And the voyage will not be long.
Hand in hand, and all together,
Soon the storms will all be past;
And we'll anchor in the harbor,
Safely moored on shore at last.

Chorus.—Home, sweet home, is drawing nearer,
Christ will guide us o'er the main;
When we reach the golden city,
We shall never part again.

Do the best you can for Jesus,
All on board his words obey;
Let each sailor mind the Captain,
As we sail from day to day.
Don't give way to grief or sorrow,
Jesus cries, "Be of good ceer";
Brighter skies may come to-morrow,—
Wait and watch and persevere.

Time's long night will end in morning,
Sin and death will all be o'er;
In the bright and sunny harbor
Storms and clouds will come no more.
Jesus pressed a sailor's pillow
Once upon the raging sea;
Soon we'll sing beyond the billow,
How he died for you and me.

Let each sailor take his station;
All on deck now watch and pray;
We are coming into harbor,—
Lo! at last 'tis break of day.
Call the roll and sound the trumpet;
Now our ship is anchored fast;
Hallelujah! hallelujah!
Safe arrived at home at last.

—*Selected by* J. T. Kimball.

For the World's Crisis.

EVERLASTING PUNISHMENT.

BY WILLIAM SHELDON.

"These shall go away into everlasting punishment; ut the righteous into life eternal."—Matt. 25: 46.

(*Continued.*)

"Every one [of the wicked] shall be salted with fire, and every sacrifice [saints present their "bodies a living sacrifice"] shall be salted with salt." As salt is a preserving element, so is fire a destroying element. If to salt the righteous with salt (a preserving element) signifies their preservation, then to salt the sinners with fire (a destroying element) signifies their destruction. What can be clearer than this? While the righteous are to be salted with that which will preserve, the wicked are to be salted with that which will destroy. The righteous are admonished to have this preserving salt in themselves; for "if the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." But we are sometimes told that to salt signifies to preserve, and therefore to salt with fire implies to preserve with fire. That is just as reasonable as for me to say to rain signifies to wet, and therefore to rain fire would signify to wet with fire; but Sodom did not get wet when "it rained fire and brimstone from heaven and destroyed them all." To rain a wet element is one thing, but to rain a burning element is another thing; so to salt with a destroying element is quite another thing.

The doctrine of eternal life only through Christ, at the resurrection, gives him the honor of bestowing immortality upon the faithful; whereas the opposite view robs him of his honor, and enables man to say, I am immortal independent of Christ. The one agrees with the statement that "the gift of God is eternal life through Jesus Christ," and the other view conflicts with it. Which shall we believe?

We have assigned several invulnerable reasons why the wicked cannot live forever in the emphatic sense: God offers them eternal life on stipulated conditions, which are spurned; the sinner is destitute of immortality, without which he cannot live eternally; the sinner has no promise of eternal life, either in this world, or any other; eternal life is denied to the sinner in the plainest terms; sinners are to die a penalty-death, even the "second death"; sinners are to be burned up as chaff and tares; sinners are to become extinct, and be "as though they had not been"; sinners are to be consumed in *gehenna* fire, at the judgment day; and in view of their coming doom, God expostulates with them—"Why will ye die?" and bids them "turn and live." Could God do more than to offer them eternal life, and entreat them to accept the offer? If the offer is refused, could he do less than to give them over to death? The sinner has forfeited all claim to eternal life, has made himself offensive to God; and even his present life is a trial existence, and not the sinner's own, except as a loan from the Lord; therefore, as a God of justice, Jehovah can do nothing less than to chastise the sinner for his life of rebellion, and for the future deprive him of a life that he has only used to dishonor God: and all this can be done with no injustice to the sinner, and in harmony both with God's mercy and justice; while eternal torment for finite sin would charge Jehovah with being an infinite tyrant, exceeding justice, and deficient in mercy.

OBJECTIONS ANSWERED.

In our investigation of this topic, we have already examined several objections, but will now make a brief reference to several others used by our opponents.

1. It is sometimes said that the doctrine of the destruction of the wicked takes away the motive for repentance. To say that it takes away a false motive would come nearer the truth, but the gospel motive remains unimpaired; viz., "the goodness of God leadeth to repentance" (Rom. 2: 4), and "godly sorrow worketh repentance" (2 Cor. 7: 10), and "we love him because he first loved us" (1 John 4: 19). This principle of divine goodness and love, when properly impressed on the mind, will awaken godly sorrow in the heart, and thus lead to repentance; and a repentance not produced by this principle, but exclusively by the fear of eternal torment, is worthless. Many have been moved in part by this principle of fear, while the true principle was underlying it, and have proved true christians; for when the fear had subsided, the underlying principle continued to propel them: but those who have been moved only by fear, invariably relapse into sin after the principle of fear has spent its force upon them, and thus the world has been filled with its millions of backsliders who have been once scared into repentance, but never led into it by persuasive and compelling love, and divine goodness.

The man who is initiated into the service of God by a wrong motive, will remain there only so long as that motive operates upon him. If it is a motive of divine attraction, it will continue to do its work, unless repelled. If it is a spell of fear driving him, instead of love inviting him, when the spell of fear subsides he will become inactive. The sailor who repents and prays in the storm, and relapses into sin when apparently out of danger, has served God while the motive power of fear moved upon him. The child that professes love to the father who stands over it with the whip, to extort that profession, will lose all its love when the whip is out of sight. So the man who professes to love God, and serve God, to escape eternal torment, will be active while the principle of fear operates on him; but though sincere, he is moved by a wrong principle, and by a short-lived one, unless the true principle is underlying it. This spurious principle is worthless when alone, and is of no advantage to the true principle when connected with it.

It is true that God has made threats to the sinner, to show him what he will lose by continuing in sin, and what his destiny will be in contrast with the future of the redeemed; but not to frighten him to repent, but to operate on his enlightened judgment as a tributary inducement to seek life through Christ. The man who candidly looks at destruction in contrast with eternal life, though he sees nothing to frighten him, sees much to induce him to choose eternal life. The end of the one class is not inviting, but repulsive; but the future of the other class is delightful to contemplate. To those who affirm that destruction is no punishment, we remark that it involves the loss of everything that the saints secure; and if what they secure is no reward to them, then the loss of it all to the sinner is no punishment. Is it a trivial matter to lose eternal life, with all its attendant glories, and pass under the dark waves of oblivion, never more to rise?

2. We are sometimes told that the doctrine of destruction does not admit of degrees in punishment; that it clashes with the truth that men are to be both "judged" and "rewarded" according to their works, as taught in Rev. 13, 14; Matt. 16: 27; Rev. 22: 12; that it repudiates the doctrine of "greater damnation" for one class of sinners than for another, as taught by Christ in Matt. 23: 14; that it sets aside the doctrine taught by the Savior in Luke 12: 46–48, that at the Lord's coming one class will be punished with "many stripes," and another class with "few stripes"; that it denies that God "will render to every man according to his deeds," even "indignation and wrath, tribulation and anguish" to the sinner; and that the man of few sins and the man of many sins are to be destroyed alike.

We reply, the doctrine of degrees in punishment can be more easily reconciled with destruction than with endless misery, when we take into account the fact that death is not the sum total of the sinner's punishment, but merely one ingredient in it, the culminating point in the penalty, and hence made the most conspicuous; for with the popular view the man of few sins who died one thousand years ago, and the man of many sins who dies to-day, continue in endless chastisement; hence, the only principle on which they can possibly be punished, according to their crimes, and prevent the small sinner from receiving vastly more punishment than the large sinner, is by claiming that the difference is not in the time, but in the intensity of the chastisement.

Those who make this claim cannot be so blind as not to see that the same principle carried still further would indefinitely shorten the length of future suffering, and thus reduce their eternity of suffering to a comparatively short term of time. Nor can they object to the application of the same principle to the "anguish" and "vengeance" to be inflicted upon the sinner before this divine display of "wrath" shall culminate in the "second death"; thus, from their own showing, giving the man of many sins more chastisement than the man of few sins, allowing the scene in both cases to culminate in the "second death."

It is the height of absurdity to claim that the penalty for sin must consist either in misery exclusively, or in death exclusively. Whatever God has threatened the sinner with as a retribution for sin, is a component part of the penalty. All the chastisement they receive at the judgment will be according to the infallible decision of the divine Judge, based upon the amount of crime committed; but in every instance this chastisement will culminate in the "second death," which is a prominent ingredient in the penalty: thus one class will receive "greater damnation" than another. "Death" is due every sinner; but death is not the *only* ingredient in his sin-bought fate: "tribulation," "anguish," "vengeance," "wailing," and "stripes" await him, as well as "death"; and as these cannot be experienced subsequent to death, they must precede it, and if these are to be literal, so must the threatened death be; both being component parts of one penalty; and if death is ever inflicted, these cannot be endless: but death, the prominent ingredient of this punishment, will be eternal.

God has threatened the sinner with both chastisement and extermination, and he will keep his word; and as chastisement, and not extermination, can be proportioned to the amount of crime in each case, and must also precede extermination, it is clear there can be degrees in punishment, yet ultimating in the second death in every case.

Should a law be enacted that the thief should be punished with forty lashes and death, and that the murderer should be punished with four hundred lashes and death, there would certainly be degrees in the punishment, though both criminals would be punished with death; but the law would be disregarded, and the degrees in punisnment set aside by omitting the whipping. The degrees in the punishment would not be in the death of the criminal, but in the whipping; but the punishment could not be complete without death. And if to deter men from committing such crimes, they should ever and anon be reminded of the death they would thereby incur, would any one infer from this that only death would be visited upon them? That would be just as reasonable as to conclude that only death awaits the sinner because he is threatened with death.

Shall we conclude because God has repeatedly promised the righteous eternal life, that therefore eternal life is *all* they will have? Are they not also promised "a far more exceeding and eternal weight of glory"? And though even those who commence at the eleventh hour are to receive the penny of eternal life, yet the Savior's parable, given to illustrate the future bliss of the redeemed, gives *one* "authority over *ten* cities," and another "authority over five cities" only.

Sometimes the sinner's extermination, and sometimes the "anguish," and "vengeance," and "wrath," and the "terrors of the Lord," are held up to the sinner's view, to show them the danger to which they are exposed. Shall we then be inconsiderate enough to insist that the sinner's doom must be either misery *only*, or death only? Reason and revelation alike rebel against the thought that God will mete out the same fate, in all respects, to the greatest and smallest sinner. If not a hair can fall from our heads without the divine notice, surely not a sin will escape his observation, and not a sin unrepented of will go unpunished: so the more a man sins, the more punishment he incurs, but every sinner will find death one ingredient in his bitter cup, as did the Savior who died for sinners, and that cup cannot pass from him. Some will find more "anguish" and "vengeance" in their cup than others, but death will be an ingredient in every cup.

It is folly to insist that if one ingredient of the sinner's punishment is "everlasting," that every ingredient must be; that if the death is endless, the suffering must also be, because it is a part of the same punishment. If a law is enacted that the robber shall be punished with two hundred lashes and imprisonment for life, who does not know that this would be a life-long punishment? And who does not know that the whipping would be one ingredient in this punishment, preceding the close of the imprisonment, too; and who would be foolish enough to insist that as the punishment was life-long, and the whipping a component part of the punishment, that therefore the whipping must be in process of infliction through the entire life of the criminal? Such a claim would be just as reasonable as in the case of the divine law.

Thus the doctrine of destruction is in harmony with the principle of degrees in punishment, as all must admit after reflection; but the doctrine of eternal misery cannot so easily be reconciled with it; for either Cain must suffer nearly six thousand years longer than the last murderer, or the principle of intensity only can produce equality; and if that principle can make one man's misery six thousand years shorter than another man's of the same crime, why not shorten the misery of all, and let them die the "second death," instead of living to curse God, without any benefit to God, to angels, to saints, or to themselves?

3. We are often told that Dan. 12: 2 conflicts with our view of destruction: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." That the wicked will awake to "shame," and be made to feel deeply their loss of eternal life and the glories of futurity, we have no doubt; but nothing is said about everlasting shame; that must be read into the text before it can be read from it; but the text does speak of "everlasting contempt"; and the Hebrew word *d' rah-ohn*, here rendered "contempt," is defined by lexicographers as signifying "abhorrence," and occurs but once more in the Bible; viz., in Isa. 66: 24, where it is translated "abhorring," and applied to carcasses: "And look upon the carcasses of the men, ... and they shall be an abhorring unto all flesh." This establishes the fact that "everlasting *d' rah-ohn*" cannot involve everlasting consciousness or misery, unless it be admitted that carcasses are capable of the same. As a carcass is held in contempt, as a traitor is held in contempt by his countrymen from generation to generation, so will the enemies of God be held in contempt by all the saints forever.

It is sometimes said that in order for sinners to be held in contempt, they must have a conscious existence. But is this true in the case of "carcasses"? Is it true in the case of Arnold the traitor? Though he is dead, that "contempt" for him exists still. So turn the text which way we will, we cannot deduce the slightest justifiable inference from it in favor of eternal misery; while Heaven's book of truth abounds with denunciations of death against the ungodly.

(*To be concluded.*)

For the World's Crisis.

JESUS COMES AGAIN.

Air.—"*Jesus paid it all.*"

List! ye patient, waiting ones,
Hear the trumpet's blast;
Yes, methinks 'tis Jesus comes,
Lo, he comes at last.

Chorus.—Jesus comes again,
With his angel band;
Now he comes on earth to reign,
And we'll possess the land.

Hark! as in creation's day,
Sweet, melodious sounds,
Bright seraphic sons of God
Joyous about around.

Let us join the choral strain,
Swell the glorious song;
Lo, our King has come to reign,
Shout, ye ransomed throng.

What a peal of gladsome joy
From the bursting tomb;
All the sleeping saints come forth
In immortal bloom.

E. J. S. Rice.

For the World's Crisis.

PORTENTS.—NO. 5.

BY S. S. BREWER.

DIVINE RETRIBUTION UPON ROME SIGNALLY MANIFESTED DURING THE REIGN OF TERROR IN FRANCE, FROM 1791—1795.

"Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double."

In the previous article, No. 4, we briefly referred to the judgments upon the last paramour of the purple and scarlet-arrayed harlot of Babylon, that sat upon "many waters," concerning which it is declared, "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." The angel having explained the waters in the fifteenth verse, on which the woman sat, to be nationalities, in the next place enumerates in particular "seven mountains" in the ninth verse. In the following translations, these mountains represent kings:

"The seven heads are seven mountains, on which the woman sitteth, and they are seven kings."—*Douay.*

"The seven heads are seven mountains, on which the woman sits; and the kings are seven."—*Emphatic Diaglott.*

"The seven heads are seven mountains, on which the woman sitteth; and they are seven kings."—*Thomson.*

"The seven heads are seven mountains, on which the woman sitteth, and they are seven kings."—*Wakefield.*

"The seven heads are seven mountains, on which the woman sitteth, and these are seven kings."—*Penn.*

"The seven heads are seven mountains, on which the woman sits, and are seven kings."—*Sawyer.*

The above "*seven kings*" (or kingdoms) are doubtless designed to symbolize the seven imperial protectorate governments, that had, in prophetic language, "nourished" her; and in verse 9th, of chap. 18th, it is declared—"And the kings of the earth . . . have committed fornication, and lived deliciously with her." The angel presents to John a view of the past, present, and future. Five of these kings, or kingdoms, had fallen; namely, Franks, Saxons, Franconians, Swabia, Spain. One then was, that was doubtless Austria. Please observe the prediction: "And there are seven kings; five are fallen, and ONE IS, and the other is not yet come; and when he cometh, he must continue a short space." Concerning the then present "head," "mountain," "king," or kingdom, of whom it is written "ONE IS," it does appear to me that history is so conclusive upon this point, that the prophecy cannot possibly be applied to any other power but Austria, without marring what had previously transpired, and what followed immediately upon the seventh head.

In the previous article, we referred to the rupture between the Emperor of Austria and the Pontifical family, by his edict, dated Oct. 13th, 1781. See Coxe's "House of Austria," vol. 3. pp. 490, 491. It was predicted, when the seventh came, he would continue but a "*short space.*" The simple idea is this; it would be but "a short space" to the end of the 1260 years, during which this harlot and her paramours should continue "to make war with the saints." Will the reader please read the first nine verses of Rev. 13. There the beast with his "seven heads" is brought to view. France, "the seventh head," did most certainly continue but "a short space," as was proved in No. 4. It was only the "short space" of eleven years, when the last representative head of the seven, that had made "war with the saints," and "killed with the sword," and led "into captivity," did have war made upon him; was led into captivity, and killed by the sword, by the beast out of the abyss, in his eighth dragonic form. So, dear reader, it appears to your friend and brother in Christ.

After John is presented with a view of the woman upon the "scarlet-colored beast," of which I will not now speak, the angel instructs him in relation to a power that had antecedently existed, and of which he testifies, "WAS, AND IS NOT." Please notice. Eighth verse—"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition." Verse 11th. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." This beast is doubtless the eighth form of Dragonic government, that was kept in abeyance by the "seven heads," or kings, during their domination and complicity with the Roman harlot, for 1260 years. At its termination, it was predicted it would ascend out of "the bottomless pit."

The Dragonic beast "was" the ruling power when John saw it, during his exile on Patmos, and "was not" when the sixth head existed; but did ascend out of "the bottomless pit" in a "short space" after France, under Louis XVI., became the ostensible protector of popery.

THE WONDROUS EFFECT OF THIS BEAST PREDICTED AMONG THE NATIONS, ON ITS ASCENSION OUT OF THE BOTTOMLESS PIT. "The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world), when they behold the beast that was, and is not, and yet is." Rev. 17: 8. The following testimony from the eminent historian *Redhead*, p. 113, will present the effect produced upon the nations by France, during the "reign of terror," caused by this monster in its eighth form, from the abyss:—

"All Europe stood in amazement and pertubation at the events that were passing. The prodigious increase of power by France, and the revolting purposes to which she applied it, began to arouse a universal dread for the independence of nations and the existence of social order or public morality. It was natural that kings and aristocracies should regard even the first outbreak of the revolution with dislike and apprehension now, from the frightful features it had assumed. This feeling was partaken by the whole world and prevailed even among the most democratic communities. The enlightened citizens of the United States shared it with the ignorant population of Sarmatia or Romelia. Upon the first reverse sustained by France, all the nations of the earth seemed to rush simultaneously to quell her. The sympathies of mankind were enlisted against her, for she had shown how hideous was the spirit by which she was actuated."

This was the power God designed to use as a rod to inflict "judgment" upon the complicated political and ecclesiastical system of superstition, cruelty, and iniquity, in fulfillment of the prediction thus uttered by the angel to John: "I will show unto thee the JUDGMENT of the great whore that sitteth upon many waters."

The seeds of this unparalleled revolution were sown by Voltaire, Frederic II., king of Prussia, D'Alembert and Diderot. Speaking of Voltaire, Buck, in his "Dictionary, in an article on Philosophists, says: "He now set himself, with D'Alembert and Diderot, to excite universal discontent with the established order of things. For this purpose, they formed secret societies, assumed new names, and employed an enigmatical language. Thus Frederic was called Luc; D'Alembert, Protagoras, sometimes Bertrand; Voltaire, Raton; and Diderot, Platon. . . . Their great object, they professed to one another, was to confound the wretch, meaning Jesus Christ. Hence their secret watch-word was *Ecrasez l'Infame,*"—"Crush Christ." They purposed in their heart to accomplish what their great prototype had attempted at Calvary. The efforts of these bold blasphemers culminated in terrific judgments upon the nation whose kings had sanctioned the massacre of Protestants.

The French atheistical assembly, among many others decrees, declared:

"All men are equal by nature.

That the free will or liberty of man is unrestrained by any law, either human or divine.

That human nature possesses endless perfectibility.

That insurrection is lawful in civil society.

That death is only an eternal sleep of the soul.

That the ancient Sabbath ought to be abolished, and the times of the year be calculated by decades.

That tutelary gods, even dead men, may be cannonized, consecrated, and worshiped.

That Jesus Christ was an imposter.

That human reason is the only true God. By an edict of the Constituent Assembly, there was a general sale of all ecclesiastical property; and every kind of property connected with churches or charities was confiscated. The magnificent church of St. Geneieve, at Paris, was changed by the National Assembly into a repository for the remains of their great men, or rather into a Pagan Temple, and, as such, was aptly distinguished by the name of the Pantheon."

Truly the eighth head of the dragon emblazoned the principles of its seven headed predecessor on its forehead (as Pantheon means a temple dedicated to heathen deities,) with this inscription: "*Aux Grands Hommes la Patrie reconnoisante,*" which translated reads thus: "To the great men the country recognized."

"It was to this temple, or Pantheon, that the remains of Voltaire and of Rosseau were conveyed in a most magnificent procession; a compliment which was afterward paid to the infamous Marat, whom Kett styles "The Nero of the Revolution." The bones of Voltaire were placed upon the altar, and incense was offered by the infatuated multitude in this reign of liberty.

This execrable power (says Mr. Kett,) which alone can steel the hearts of its votaries against every feeling of nature, has dared to sanction treason, parricide, lust, massacre; and to infuse into the breasts of its subject multitudes, a new passion, which has sunk them beneath the level of the brute creation—a passion for the sight of their fellow creatures in the agonies of death—a literal thirst for blood."

One writer, referring to the Atheistical assembly and its laws, remarks as follows:—

"Barruel, in his Memoirs, describes this Encyclopedia to be 'a vast emporium of all the sophisms, errors and calumnies against religion, from the first schools of impiety to the day of their enterprise.' Diderot, who was one of its principal compilers, compares it to a 'gulf, or rather, a rag basket, into which they promiscuously threw every thing half examined, ill digested, good, bad, and indifferent, but always incoherent.' 'This compilation (says Mr. Galloway,) was a vast and labored collection, and, among other things, of the dark and mystical parts of ancient, and of the errors of modern philosophy and impiety. In short, it was, and yet is, an artful and chaotic mixture of gross contradictions, and impious errors and absurdities, of deism and atheism, of spirituality and materialism, of virtue and vice, of truth and falsehood, of religion and blasphemous impiety; in which the first are but slightly touched, or placed in the background, and in the deepest shades; while the last are enforced upon the imagination with all the management of cunning and deception. It was artfully calculated, first, to confound the human intellect, then to seduce it into skepticism; and, afterwards, to plunge it, thus bewildered, into the grossest errors and the blackest impiety."—*Galloway, vol. I., p. 70.*

Dr. Coke, L. L. D., in a work published in 1807, when speaking of the atrocities of this abyss-ascended monster, presents among a multitude of other testimony in relation to the savage barbarity of dragonic fury, the following:—

"The massacre, in cold blood, of prisoners of war; the condemnation of persons accused, without the form of trial, or proof of guilt, are unhappily not without too many examples in the records of human depravity; but the conflagration of 1820 towns, villages, and hamlets, in one portion of its own territory; the deliberate assassination of women and children by thousands; the horrid pollution of female victims, expiring in the agonies of death; and the establishment of a tan-yard under the auspices of Government, for manufacturing into leather the skins of its murdered citizens,—are facts and deeds of atrocity, which exclusively disgrace the bloody annals of modern France, and give to the revolution a dreadful pre-eminence in guilt."

The Commissioner, Garnier, wrote thus to the Convention: "I have caused fifty-eight priests to be drowned; ninety priests have just been brought before me; I have drowned them, which has given me great pleasure."

I have exceeded my purposed limits in this article, and will now bring my remarks, for the present, to a conclusion as speedily as possible. Another writer in history, under the significant title, "THE HAND OF GOD IN HISTORY," remarks:—

"We are struck with admiration at the change which Europe has passed through during the last half century, . . . since France voted christianity out of existence, and with impious hands assailed the temple of truth, and decreed that one stone should not be left on another, till the whole should be thrown down; and in the temple which she built she set up her image, the Goddess of Reason; and the reign of terror which followed was terrific and bloody beyond anything recorded in the annals of history of the apostasy. Revelation was trodden under foot, and evangelical piety scouted from the nation; her voice was nowhere heard, except as echoed in blood and groans, or from the remote valley or solitary glen."—*Hand of God in History.*"

In conclusion, let me notice the destiny of this beast from the "bottomless pit." He shall "*go into perdition.*" 8th verse. "*And goeth into perdition.*" 11th verse. He will never assume another form, but is "reserved unto fire against *the day of judgment and* PERDITION *of ungodly men.*" 2 Pet. 3: 7. This day now hangs with fearful portent over the heads of a fire-doomed generation.

Truly, the times are most strikingly ominous, and there is safety alone to be found by being obedient to the requirements of the gospel, and having the witness in our hearts that we are "sealed unto the day of redemption." Dear reader, if you have not obtained that, do not feel at ease in your mind until you do. It may be but a very, very few days, before we shall all be summoned to appear in judgment. Do not be mistaken. Do not be deceived by accepting conviction for conversion. Seek, seek, until you experience the promise made unto you in Eph. 1: 13, 14. May you obtain this through the mercy of God. *Amen.*

ADVENT-CHRISTIAN.

Bro. Grant:—Much has been said through the *Crisis* in opposition to our being designated by any name except Christian. Many—I think I might say the majority—of your readers wish to see something upon the other side of the question. Will you please publish the following from the *Times.* C. H. S.

Advent-Christian.

Forasmuch as many have taken in hand to set forth in order things concerning the name by which we should be called, it seemed good to me also (having had some knowledge of this way from the very first,) beloved brethren, to write unto you, and that you might know that there has often been an exhibition of wisdom manifest in the application and adoption of a name. I do the more confidently write to you believing that you will patiently listen to a few thoughts penned by "Old Pilgrim."

The attempt made by some to prove by Dr. Clarke that the name Christian was given to the church at Antioch by inspiration will not stand one moment before Campbell's criticism. It cannot be that you have read with any attention that critical examination of this question. The references to Dr. Clarke's simply passing and indifferent remarks are every way calculated to instil into the minds of those who have not thoroughly examined this question, the idea that it is a fearful thing to have even the smallest appendage to the name Christian. Why, it would almost be a sin to use a word to qualify the name. Brethren, if you will consider the universal custom among both ancients and moderns, you will see that they are careful to give names indicative of character, position, relation to master or teacher, to men, and things. With this view you can but see that the name Christian accepted by the church at Antioch was most indicative of relation to Christ and the opening truth of that age.

I will give you a few indicative names: Abraham, father of many nations; Isaac, he laughs; Jacob, a prevailer with God; Isaiah, the salvation of God; Ammon, strong people.

But if you must have a name that you cannot question the authority of its giver, take the name disciples. Why is not this enough? *Christ gave it. Why not retain it?* He gave his disciples the name *church*, also. John adopted it, and gave it to all the followers of Christ in Asia. Paul uses the name given them by Christ, when sending them a letter, *after* they had been "called Christians at *Antioch,*" showing conclusively that these names were used interchangeably. It was not because of ignorance of the fact, I think, that the angel addressed the different collections of the saints by the name *church*, instead of *Christians.* Why not have said, To the angel of the Christians of Pergamos? The name church was used by saints and angels long after Christian was used as *a handle to* church, after being adopted at Antioch. What need of this "appendage?" Why not say church as consistently as before the name Christian was thought of? This is as much an appendage to *church*, as used then, as Advent is to Christian, as used now. It is amusing to see people eject a gnat, and drink down a camel.

It is very manifest that the only real interest had in view in giving names to men collectively, or individually, was to select one indicative of their relation. You will see it again in the name given to the Savior—*Jesus:* he shall save his people from their sins. I fail to see any absolute importance attaching to a name, if it but express our relation to our Master; and the more fully it expresses this, the more appropriate the name. I ask, what name can be found that would so fully express our relation to Christ and the great work in which we are engaged, as the name *Advent-Christian?*

This appendage carries upon its front the most prominent characteristic of this people—a truth which wicked men and devils cannot bear, and which was the sustaining faith of the uncounted numbers of the martyred dead.

But why do we fear the name? Is it because we would escape the reproach which we well know originated among haters of the events indicated by the name? Are we unwilling that our faith and relation to coming events should be indicated by a name? Or are we planning to secure a hiding place by repudiating the hated appendage, and thus getting away from reproach behind the popular name *Christian?*

Now, "Old Pilgrim" is not a lover of nature when the ridiculous predominates over the sublime. Here is the picture: wish I could forget it. Being compelled to wait some hours for the Eastern train, I employed myself in reading and exercise until my attention was called to a couple of gentlemen standing close to the ticket office, one of whom handed out a half-fare pass, and soon after retired to a seat. No. 2 soon following, took a seat near by.

No. 1. "Are you a minister, sir?"

No. 2. "Yes, sir," promptly.

No. 1. "What denomination, sir?"

"*Christian,*" promptly answered No. 2.

No. 1. "What's the difference between you and the Methodists?"

No. 2. "More unitarian in views."

No. 2. was on his way to an Advent meeting *then*, and is very zealous; but felt glad of a chance, I fear, to *hide* when in the great whirl. Had that brother been an Advent-Christian, that stranger would have understood his relation to *Christ* as well as to the great truth of the age; and it might not be too much to say, perhaps have been saved by his influence.

I will call your attention again to the use of a name, and remark that it is evident there is no crime in dropping or adopting a name: if so, the saints would not have abandoned *disciples* for Christians so soon. The indicative relation of the name to the mighty truth unfolding to that age is the only excuse for a change.

We do not propose to change the name now, but we do claim the privilege of accepting an appendage so indicative of our relation to the grandest event in earth's history. Around this name have clustered all the hopes of past ages. It has filled the souls, lit up the dying eyes, and hung upon the lips of the martyred dead.

Old Pilgrim.

For the World's Crisis.

ABOUNDING SIN.

"My ear is pained, my soul is sick, with every day's report of wrong and outrage with which earth is filled." If we poor sinful mortals are sickened at the sight and hearing of so much sin and corruption, in this our world, how offensive must it appear to holy beings. How to the infinitely holy Creator, who beholds not only the outward acts, but is a discerner of the thoughts and intents of the heart. "Because sentence against an evil work is not executed speedily, the hearts of the son's of men are fully set in them to do evil."

Now is the day of mercy, and long-suffering patience of God; but his Spirit will not always strive with sinners. He is a God of justice too. There is an awful day coming, when his eye will not pity nor his hand spare. Those who have despised the day of grace, and trampled on his mercy, must receive their doom—"Depart from me." O, my soul, what a fearful thought! "When once the Master of the house has risen up and shut to the door," no more an ear is lent to their cries. In vain they will call, for he will not answer; and what must aggravate their woe, they will have no excuse; their blood is on their own head. Oh, my God, revive thy work, and save poor sinners. In the midst of deserved wrath remember mercy.

Oh, careless sinner, come,
Pray now attend;
This world is not your home,
It soon will end.
Jehovah calls aloud,
Forsake the thoughtless crowd,
Pursue the road to God,
And happy be.

Kennebunk, Me. M. D. Stevens.

A Pillow for the Night.—To sleep well, lay these things under your head:

1. A precious promise out of Scripture.
2. A sweet verse of some evangelical hymn.
3. A hearty prayer to God.
4. A good conscience, purified with Christ's blood.
5. A feeling of forgiveness and charity to all mankind.
6. A resolution to serve God on the morrow.
7. A glance of faith at the Cross.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 9, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

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☞ J. M. TOZIER—The money received, and tracts sent to M. Foster.

☞ M. G. S.—We purpose to forward as requested.

☞ G. E. JACKSON—Your notice came too late.

RUTLAND.

Our meetings in Rutland have been seasons of *special* interest. For some years the enemy has had the advantage in R., but the Lord has routed him in his strong hold. There is now the best prospect we have ever seen in Rutland. Some eight or ten have been converted, many are under conviction, and the children of the Lord are pressing the battle in earnest. Several of the most active members from other churches are helping with an earnest zeal, manifesting a true christian spirit. Sectarianism—the curse of christianity—is passing away like snow before a warm sun.

Bro. Bailey, the Methodist preacher in Rutland, manifested an excellent spirit, and assisted in the meetings. He is a devoted, intelligent, and earnest preacher, who appears to be free from sectarian feeling. We find in him a kindred spirit, who loves the appearing of Jesus. He sees the perils of these last days, and is crying against the sins of the age, urging his flock to consecrate all to the Lord. If all were like him, and many of his members, there would be no occasion for separate meetings.

Monday evening, Feb. 28th, we had a good meeting at Castleton. Two rose for prayers. During the winter, Bro. Mathewson has held extra meetings, and his labors have been blest in the conversion of sinners, the reclaiming of backsliders, and the edification of the church, which is in a very healthy condition. He has been at Castleton six years, and the longer he stays, the more he is esteemed, and the more the people feel that he must continue with them. They have a very inviting, neat, commodious chapel, and a pleasant conference room. We enjoyed very much our visit with Bro. and Sr. M., and the Castleton church. Peace prevails, and the blessing of God rests upon them.

Tuesday evening, March 1st, we preached in the Baptist meeting-house, in East Poultney. The house was filled with a very attentive audience. The Baptist minister, Bro. Tobin, manifested a true christian spirit, and assisted in the exercises. Also, Bro. Obed Miner, the Congregationalist minister, exhibited the same good spirit, and took a part in the meeting. The prospect was very encouraging. Two rose for prayers.

Wednesday evening, March 2nd, we returned to Rutland, and another very interesting meeting. Some fifteen came forward for prayers. The prospect is more than ever encouraging. A deep feeling of anxiety for their future welfare pervades the minds of the people. The devoted members of the various churches manifest an increasing interest in the meetings. Some have been very much quickened, and have taken advanced ground in divine life. The fields in this region seem white for the harvest. A conviction rests upon their minds that some great event is at hand, and they wish to be ready. We purpose to remain here over the Sabbath, March 6th.

CAMEL AND NEEDLE'S EYE.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. 19: 24.

This passage of Scripture has been very perplexing to many. Some have thought it should read *cable* instead of camel; because it is impossible to get a camel through the eye of a needle used for sewing purposes. But we have never heard of a needle large enough for the use of a cable as a thread; besides one could not well sew with a cable, if he had a needle of sufficient size. This whole matter is very plain and forcible, when the facts are known.

In eastern cities, in their large gates, or by their sides, are small ones, for foot passengers, called "needle's eyes." They are too small for the passage of a loaded camel. When it becomes necessary to take one through the "needle's eye," he kneels down, his load is taken off, and he then walks through on his knees. This is the way to get rich men into the kingdom. Let them unload their riches, by giving to the poor, humble themselves upon their knees in prayer, and not feel above God's poor saints; then they may go into the kingdom; but it is easier to get "a camel to go through the eye of a needle," than to persuade a rich man to humble himself sufficiently to be a christian. Lady Duff Gordon writes from Cairo, "Yesterday, I saw a camel go through the eye of a needle—that is, the low-arched door of an inclosure. He must kneel, and bow his head to creep through." It is rare that rich men will thus humble themselves; hence but few of them will be saved. Whenever they will allow the Spirit of Christ to take possession of them, it leads them to humble themselves in the dust, and mingle with all who love Jesus. It takes from them pride and the love of display; makes them new creatures in Christ; causing them to walk as he walked, removing the pride of life, and all vain show. Truly "the *love* of money is the root of all evil."

A GODLESS CONSTITUTION.

It is a well-known fact that the constitution of the United States does not acknowledge God. A national convention is appointed to meet in Pittsburg, Pa., March 3d, at two P. M., for the purpose of taking measures to have the Constitution of the United States so altered as to acknowledge God and the Christian religion. It is claimed that the present constitution "dishonors God," and "is inconsistent with the character of nearly all our state constitutions, and with all the precedents of our early history. It has introduced, or furthered, views and measures which are now struggling for a baneful ascendancy in state and national politics, such as—that civil government is only a social compact; that it exists only for secular and material, not for moral ends; that Sabbath laws are unconstitutional, and that the Bible must be excluded from our public schools. It is easy to see that laws for the prevention of intemperance, blasphemy, impurity or cruelty, may be objected to on the same grounds. And indeed we may expect that law itself will be defined to be the mere advice of the majority, with no proper penalty but the disapprobation of the public."

The call is signed by W. Strong, president; Gen. O. O. Howard, Bishop Scott, ex-Governor Bullock, Bishop McIlvaine, vice-presidents; and is sustained by a large class of judges, clergymen, superintendents of schools, teachers, Bishop Huntington, Bishop Herfort, Bishop Eastburn, and many others.

RATHER STRANGE.

"It has been proved beyond dispute that pain can be felt for twenty minutes after decapitation, by the following experiments, made by a Paris surgeon: Two human heads were placed in the rays of the sun, and the eylids which had been opened were immediately shut; and the head of an assassin named Terrier, which was experimented upon, more than a quarter of an hour after having been separated from the body, turned his eyes when called."

If the man had an immortal soul, where was it during the "more than a quarter of an hour after" the head was separated from the body? It appears certain that if it is the intelligent part, it was still in the head for more than fifteen minutes after it was severed from the body. Does not this show that the intelligence is the result of an active brain, which action continued for some time after the head was cut off, and that, consequently, when the brain ceases to act, then all consciousness ends, till the resurrection of the dead? Such conclusions are in harmony with the Bible, and a multitude of physiological facts, that prove beyond successful controversy that no man, or animal, can think or feel without a brain. When that is dead or paralyzed, there is no intelligence; hence the statement in the Bible "that the dead know not any thing" is in harmony with all known facts in relation to the nature of man.

CRIME IN NEW YORK.

New York has truly become like Sodom in its crimes, and the tide of wickedness keeps rising. The following is from the New York *Herald* of Feb. 3d, 1870:—

THE REIGN OF CRIME.

"Nothing in the history of Christian cities—the worst capitals in the worst ages of the past—can equal or approach the dreadful prevalence of crime in this metropolitan shamble. Scarcely a day passes without its frightful story. Our city news is just now only spared chronicling two more murders, similar in character to the Townsend butchery, by the failure of the murderous aim in both cases. Already in the one month of this year we have chronicled a murder or attempted murder for every day in the month, and not one of these crimes but seems inspired by a spirit of fiendish savagery equal to the worst act men or devils could conceive. It is not only that the pistol and the knife are on all hands the ready arbiters of every difference, but it is almost as if some general madness to kill had taken possession of certain classes, and if this frenzy rioted in the certainty that the indulgence of its impulses was absolutely safe.

The worst feature of all these crimes is the readiness with which violators of the law push minor offences to the enormity of murder. Here is an old man in Hudson street who refuses to harbor a rogue that comes into his house, and this refusal invites a death blow. He keeps his eye so closely on the intruder into his little shop that no chance is afforded for the theft he went to commit. Ordinarily we might suppose a thief thus foiled would go away and ply his craft elsewhere. But no; he stays and murders where he cannot steal. To him there is no difference between these crimes. He would as soon commit one as the other. He is equally ready to extend his hand to take a watch or take a life. He would as lief strike as bandy words, and recks not at the thought that the hand that strikes is armed with what will make it unnecessary to repeat the blow. He has a temper so desperate and savage as not to be appalled by any consequence of what he may do. The men who shot at the plumber in his doorway the other night sent the bullet intended to murder him as their answer to some speech of his. In a recent murder in a rum-shop, never yet investigated, the fatal bullet was a retort in a discussion. It is so through the catalogue; and this readiness to kill is so notorious that citizens hesitate to interfere with lawlessness or violence of any sort, for a word may cripple a man for life, and an affray is certain death."

TOBACCO TRACTS.

Those who wish for excellent tracts on the bad effects of tobacco, will do well to send to Bro. Geo. Trask, an able Congregational minister, Fitchburg, Mass., who was once a notorious tobacco user, but has wholly abandoned it, and paid special attention to its evil effects upon the moral, physical, and intellectual system. Every one who uses tobacco, will do well to take their tobacco money and send for a package of tracts. Let the friends of reform help sustain Bro. Trask in his noble efforts to scatter light on the injurious effects of smoking, chewing and snuffing tobacco. Send and get a dollar's worth of his tracts to scatter among the people. They may do great good. Tobacco is ruining its thousands. Let all be done that can be to rescue its victims from its soul-destroying effects. But few are aware of the evil it is doing to the human family. O that good men would awake to the importance of this subject.

☞ The *Sunday Magazine, Good Words*, and *Good Words for the Young*, for March, are received. Published by Lippincott & Co., Philadelphia. An attractive list of contents in each.

For the World's Crisis.

THE LAST ANNUAL CONFERENCE IN LOWELL STREET CHAPEL.

As the brethren of this church in Boston have kindly offered their chapel for the use of our Annual Conference in Massachusetts, in connection with a protracted meeting held by them at the same time, we hope it will be one of the best ever held there. They also invite the churches of East Boston, Chelsea, South End, Charlestown, and Cambridge, to unite with them in making this a profitable meeting to all. Those churches which are related to it, or were in former years, also other churches in other States, as formerly, are invited to come and help make it and yourselves better by your presence and duties. The other churches above named will help in lodging and boarding such as come to worship the God of our fathers. We expect it will be next to a good campmeeting; better for some. You may expect preaching that will be interesting and meat in due season, as there are so many prophetic developments now seen around us. Come, brethren, what if it does cost a few dollars for fare? Our money is to use for the cause we are engaged in.

The conference business will not interfere this year with the religious exercises. We hope that there will be a full delegation from all the churches in Mass., as there will be two conferences proposed, instead of one east and west, to save the expense of travel. There seems to be a double motive for holding a general gathering. Shall we have it? Yes, I think we shall, and God will bless the meeting.

HIRAM MUNGER.

[See notice of the meeting in another column.

NEW TRACTS.

Just Published by the A. C. P. Society.

"THE GATE TO GLORY." A good tract to give to those who think good people enter through death to glory. By A. P. MOORE. 36pp: Price, by mail, single 5 cts; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

"SCRIPTURE, OR POPULAR THEOLOGY;—*Which shall we believe?*" By S. L. MANLEY. 8pp. Price, by mail, postpaid, two copies for 5 cents; 25 cts. per dozen; $1.00 per hundred. Address all orders to MILES GRANT, *Boston, Mass.* AG'T.

NEW BOOK.

THE SEVEN MESSAGES OF THE APOCALYPSE, showing their harmony. By S. S. Brewer. 48 pp., 12mo. Price per dozen, $1.20; single, 13 cents.; postage, 2 cents. For sale at this office. AG'T.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

"EVANGELS OF THE COMING ONE: Prophetic Utterances and their Accomplishment."

This work will be ready for delivery in a few days. Its object is, to present the evidences of the speedy coming of our blessed Lord and Master, to consummate the hope of the good of all ages. All who desire to assist in the dissemination of this work, will please address their orders at once for the above, either to the *Crisis* office, or to C. W. Sargent, *Concord, N. H., Box 426.* S. S. BREWER.

For the World's Crisis.

LETTER FROM GERMANY.

The following is a literal translation of a German letter, which came into my hands a few days ago, and which was directed to a Bro. in Philadelphia, who has for ten or twelve years held our views on the life and death question, the speedy coming of Christ, etc. L. REIMER.

Phila., Feb. 6th, 1870.

"*My Dear Friend:*—In the first place, I have to beg your pardon for not sending the money for the parcel of German tracts you had the kindness to send to me. I wrote at last to my son in Newark, state of New Jersey, who is book-keeper in some establishment there, to pay the debt in my stead; but as I did not receive any letter from you, wherein I could learn the amount of your expenses in sending me those tracts, you will please to write to my son in Newark, whose address you find here enclosed. State to him the amount due to you, and he will at once settle the bill. But now to these tracts. They have been a great blessing to me and my whole family, and the light of the word of God shines brighter now in our hearts than ever before. We see clearly which are the teachings and traditions of men, and which is the word of God. We no more worship Satan's lie, "Thou shalt not surely die," as most people here do; but we praise our heavenly Father, that he has opened our eyes, that we can see and comprehend his glorious promises, which are so soon to be fulfilled. For all this, we have been expelled from the church (Baptist) because we believe the word of God more than Satan's lie and the traditions of men.

Dear friend, I wish you God's rich blessings for the new year 1870. Should the Lord Jesus soon appear in his glory, I hope that I, with you, may have a glorious resurrection, or be changed in a moment to an everlasting life; and that we may, together with our blessed Lord, enter into the New Jerusalem, and there sing the song of triumph: Glory and praise be to our God, who has delivered us, and brought us safely through this vale of tears, through the Lamb's victory. Praise be to him forever and ever. Amen.

Your Bro. in Christ, FR. TURER.

Stuttgart, Kingdom of Wirtemburg."

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society, September 2nd*, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$446.97
M. Clark.........(by M. G.)	5.00
C. Manchester " " "	.30
Cora Manchester " " "	.50
Geo. Tilly	1.08
S. M. Parsons	.75
Carter Wilder	1.10
A. S. Ladd	.50
H. Vandry	1.88
C. & H. Smith	5.00
J. B. Paine	1.15

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$19.06
J. L. Tatro.....(by M. G.)	3.00
C. & H. Smith	3.00
S. E. Teeple	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$707.55
A Friend	10.00
Miss A. W. Hovey	10.00
P. W. Higgins	5.00
G. W. Persons (by M. G.)	5.00
M. Clark " " "	5.00
C. & H. Smith	2.00
W. W. (Memphis)	1.00

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

PLEDGES.

"Uncle John," Weymouth, Mass.....$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

MEMPHIS.

It has been a month to-day since I penned a line for the Crisis, and it is with a somewhat lighter heart I now seize a moment to write. Our lives here are made up of sunshine and shadow, and of late especially shadow; so when a ray of light is thrown athwart our pathway, we quickly sense it.

At the beginning of the month we were well nigh discouraged by several circumstances, calculated to darken our way and plunge us into despondency; but the coming of Bro. Himes, and his setting matters to rights, has brought sunlight to us; indeed, his presence here was indispensable to the welfare of the Mission; and now the wheels can move faster with a greater load than before.

The work is going on well, with good news from the outposts. A Bro. M., who went from this church last summer, reports a great interest at Holly Springs, Miss., where he has been preaching, and he lifts an earnest cry for help—"Some one to preach to us!" And there are plenty of doors open on other hands. I often sigh that I can do no more.

A vast responsibility rests somewhere, to scatter the warning cry of the judgment near, if it be true; and who so likely to be burdened as one that really accepts the truth? May God help us, one and all, to be willing to bear our part of the burden, and so be co-workers with the Lord.

We have received a barrel from No. Carver, filled with choice and acceptable benefits. Accept our thanks, dear brethren and sisters, and may God bless you, is our prayer. Pray for us, that we may have strength for the work before us. Yours looking for Jesus,

L. F. COLE.

Memphis, Feb. 22nd, 1870.

For the World's Crisis.

ACKNOWLEDGMENTS.

Brethren and Sisters:—Judging from my own pleasure received in hearing from workers in our Southern field, I feel that many will be glad to hear from West Point. Constant work, till my eyes fail with weakness, accounts for my long silence. My school has been so large, that I have found it necessary to economize both time and strength as much as possible. But to-day felt that I must communicate.

I have over forty scholars, and am much gratified by their evident improvement in intellect, morals, and general deportment; and I cannot but hope that a foundation has been laid for the gathering of some stones, that shall be polished for the great temple. Above every earthly consideration, have I desired of the Master to be made a means of encouragement, elevation and salvation to this poor race, so lacking in purity and temperance, and almost all the qualities of moral excellence. While I have felt that my greatest hope of successful labor lay in the children and youth, my heart has intensely yearned over the fathers and mothers bearing the soul-stains engendered by slavery. It seemed as though but little could be done for the worst among them, unless they abandon the whiskey; and so I proposed a pledge and temperance society, and endeavored to show them the evils of strong drink, and how it kept them from attaining a fitness for both the present and future life.

I was greatly encouraged in my labor. Twenty-five of my scholars signed a pledge of total abstinence, and quite a number of adults, among whom was the most abandoned drunkard in the place, and since Christmas has been a changed man. He now brings his money home, and spends his evenings there, surrounded by his children with their books, and says no tongue can tell how much happier he is than formerly. He has been forward for prayers several times, and has often said to me, "I sure am going with you to the goodly land."

There is another poor drunkard that excites my sympathy, for whom I ask prayer. He is called, among black and white, one of the likeliest "darkies" round, but for drunkenness. I talked with him last Sunday, and he says,

"I tell you, Missus, my master learned me to drink when I was a boy, and he always allowed me three drams a day. Since I have been free, I have earned a great deal of money, have bought me a horse and cow, and have supported my family well. But I am so glad of my freedom that, when Sunday comes, I think I have a right to some fun, in drinking and treating, and have spent from three to six dollars of a Sunday; but since the temperance talk, I have been thinking I would taper off, and to-day have spent but thirty cents."

This man sends three children to school, and is pleased beyond measure now they can read to him. I tell him the judgment is near, and he will not be ready unless he stops drinking. Would to God that converting power might come to him.

Here I must express my desire and earnest wish that a missionary, capable of stooping to the capacity of these poor ones, would come to this region, and gather souls for Christ. They have their preachers often, but they are so ignorant they cannot instruct. A white person has a much greater influence over them, and one coming here full of love and the Spirit, could in a circuit of twenty miles gather a rich harvest, I believe. In this house are two rooms, beside the school-room, where a small family can be very comfortable; and with a good garden spot, and also a stable, is free to one who can come with his family and dispense the word in this region. I will labor in the day and Sabbath School, while duty calls and strength permits. Is there not some one in our ranks, endued with wisdom and love for this work, and who can live on plain fare, that can leave the thoroughfares, and go into the "regions beyond"? Myself and little boy have lived on less than one dollar per week this winter, and can live thus still longer.

Now a few words concerning the debt on this house. Finding my receipts not likely to be sufficient to meet the debt, I applied again to the Superintendent of Education, and was encouraged to hope for assistance, but the matter is not yet decided. In the meanwhile I would say to friends, that they need send nothing more till I get answer, unless it be to spend for the poor ones. A part that has been sent I was obliged to use, till I could get the house ready and my work started; the rest I have on hand, and use only as cases of actual need present themselves. To-day I broke a dollar to send some comforts to an old saint, dying of consumption. She bears every mark of being one of our Father's children.

The kind friends who have written me such sweet words of encouragement, and sent of their means to help pay the expenses of this humble mission, have my most earnest thanks for enabling me to do, as I trust, a little good among this poor people. I have a salary from the "Board of Education," sufficient for the support of myself and boy, and need nothing personally. It is very sweet to present substantial comforts, with words of encouragement, to the old and sick ones; and the friends are assured their donations are not wasted.

With this, my heart sends love and greeting to all the family. Would answer all letters, but, friends, I cannot. Would tell you how all my time is taken up, but have written too much already.

Receipts: By Bro. Hastings, from a sister, $2; also the "Christian," for which I am more than thankful. Olivia Percy, So. Norwalk, Ct., $1. C. Greene, Phila., Pa., 95c., with tracts and papers. Mrs. M. A. Sparks, Rouseville, Pa., 50c., for "Young Pilgrim" for one of my scholars. Mrs. A. Hardy, Groveland, $1. Trust Hope, Groton Junction, $2. From Norwalk, O., by D. C. Jefferson, $3.50; also, $3.15, the proceeds of a lecture by a reformed spiritualist, donated for a stove for my school-room. Letters from friends coveted. Their words are as cold water to a thirsty soul. Your sister,

CAROLINE TULLER.

West Point, Ky., Feb. 26th, 1870.

For the World's Crisis.

THE TRUTH PROGRESSING.

BRO. GRANT:—I am thankful that amid all the "wreck and ruin" which the devil has produced by sin and death, we can report progress in the work of the Lord. Some will listen to the invitation of Christ, and come to him and believe his truth. Never have I seen the time, for the last twenty-five years, when there were so many open doors and hearts to receive the message of Christ's immediate coming, as now. But few of the many calls can be supplied.

When I closed tent-meetings in Oct. last, I was so entirely overworked that I concluded I could preach no more for several months, if ever. My speaking organs and entire system seemed ruined by overlabor. I thought to rest, but could not see how to do so. Since then I have visited Bangor; found the believers alive, and at work for Christ, with a good prospect of gathering souls for him. Visited Biddeford; here is a living, working church, constantly increasing by the conversion of sinners.

I visited Portsmouth, N. H. Here they need reviving. Some are at work for Christ, but others seem to be asleep. Visited Newton Upper Falls, Mass. Enjoyed a precious meeting in the house of Bro. L. C. Cunningham; found a revival interest—some lately converted, some seeking the Lord, and an interest was manifested to learn about Jesus' coming.

Visited Lawrence; enjoyed a heavenly sitting together with the believers there. Some are really in earnest in the work, and waiting for the Lord. Visited Portland, Me., several times; find a goodly number crying to the Lord for help, amidst trials and troubles, a deep interest to hear the word of life.

Visited Bath. Here is a living, working church, and an open door for usefulness. Some new cases of conversion; others seeking Christ. It is an easy place to preach; the word is precious to them. Visited Newcastle; find the few believers still holding fast and working for the cause of truth and the salvation of sinners in other places, as the door is not open at home. This they do by giving their means to carry the gospel to places where it will be received. Visited Rockland, and found the word sown there before had sprung up and was bearing fruit. Spent one week preaching the word to them. The believers are alive and at work in good earnest. One came to Christ.

Spent one Sabbath at Gardiner, and preached in the evening to the Young Men's Christian Association, in a back district, and was requested to come again. Visited Lisbon, and found an earnest desire to hear the word; yet christianity is low indeed, and but little faith. Visited Hartford, and preached in the Methodist meeting-house; a good ear to hear, and want to hear more. Some faithful believers there; sinners are penitent.

Visited Falmouth; found the children holding fast and waiting for the Lord. I would visit the many other places where desired to, but am too ill. I. C. WELLCOME.

— We are bound to be honest, but not to be rich.

For the World's Crisis.

A MIDNIGHT VIEW OF THE STATE OF THE DEAD, AND OF A LIVING CHRIST.

BY L. C. MCKINSTRY.

I had been, through the pouring rain in midwinter, to preach a funeral sermon. A good brother had died in the Lord, and we had returned after a short absence, in season to pay these last respects to one we loved. The eyes of the many friends were suffused with tears, that swelled out from the over-full fountains of grieved hearts. Wearied, I returned to the pilgrim home, where comfort and christian consolation were afforded by those who had newly found the Savior precious. Retiring early to rest, I fell asleep—a troubled, restless sleep, from which I awoke to find darkness all around me; to bear no sound save the sighing of the night-wind and the dripping of the rain. My thoughts reverted to the proceedings of the past day, and then came a view of the present state of him who had died and was passing his first night in the earth; and then was opened to my view the state of all the dead. The darkness of the night, the moaning of the wind, and the sadness of the heart, all conspired to intensify that scene, which was all wrapped up in gloom and heavy darkness, and seen in the darkness of the night.

Hades, that "dreadful hell," where all the dead are, seemed to be opened to me for inspection, and its gloom and darkness were no hindrance to a realization of the horrors of that dismal abode; that dark, dreary, cold, silent place in the earth; that under-world, beneath the treading feet of the multitude of living men who, whichever way their faces may be turned, are hurrying on to the subterraneous place,

> "Whose hearts, though stout and brave,
> Still like muffled drums are beating
> Funeral marches to the grave."

There were the dead, all unconscious of what transpired above them; knowing "not anything." They were mouldering back to earth, themselves but "corruption, earth and worms"; a mass of putrefaction, loathsome and polluted. There lay the hoary sire and his companion side by side, uncommunicative and silent, decaying in broken, mouldering coffins. There were fair forms that, laid aside in their beauty, would seem to have said to the worms, "Keep back," and to corruption and mould, "Come not here"; but they were no exception in the great carnival feast of death's loathsomeness. The prattling child and the maiden; young genius, cut off in the midst of its buddings of promise of future usefulness and honor and life's success; and those who were cut off in the midst of the world's applause, "who darkened nations when they died"; those whose hands were stained with blood, and whose hearts were heavy with the guilt of ill-gotten gains; those, too, whose hands had been extended in blessing others, and in providing for the wants of dependents; whose arms had been lovingly entwined around the "loved ones at home,"—all, in one mighty sepulchre," a mass of corruption, or dust, or meatless, mouldering bones, their identity not lost, but their consciousness gone. Their love and their hatred are all perished—beings or existences in the abode of the dead. Oh! the sad, heart-sickening sight; for there, among them all, were my own dear ones, who made my heart a tomb, *their* tomb, and buried themselves, dead and icy cold, in it when they died. Such a tomb certainly would give me a clearer perception of the gloom and dampness, darkness and silence of *hades*, where the dead are all gathered, to be the food of worms,—the dishonored descendants of disobedient Adam.

My heart sickened while, at the hour of night's heavy-hanging darkness, this appalling underground, loathsome scene was before me, and my senses were fast falling into a gloomy, sad, heartless, disconsolate state (for who can look long into the dark grave, and know what is in the impenetrable darkness, and not be sad and gloomy), when a refreshing, invigorating thought came to me, like a ray of sunlight through the damp darkness, or a rescuer to a drowning man,—the thought that JESUS LIVES. It changed the whole scene before me. I seemed, while thus absorbed in the view before me, to hear Jesus saying, as though standing above all this mass of festering corruption, of loathsome humanity, "I am he that liveth and was dead; and, behold, I am alive forevermore, and have the keys of *hades* and of death"; and I said, Yes, yes, Jesus lives, *Jesus lives*, JESUS LIVES; he has been dead like these; he has been in *hades* among this great company; he has shared in the contumely, the ignominy, the cold frigidness of the tomb, and "was dead"; but, behold, he is now "alive forevermore." A constant, ever present, inexhaustive life is his, and nothing can be introduced to destroy it, or make it a *dependent life*. The keys of *hades* and of death are in his hands. He controls the place, and its dwellers, its prisoners; for he has "led captivity captivity," and he is chief commandant over the whole army of the dead, and soon will command them to come forth. Another once held this position, and would have kept his victims in "durance vile" forever, but his power is destroyed, and he ("that is, the devil") awaits his own destruction. Cheer and comfort came to me with these reflections, and the sweet, strong assurance that *Jesus lives* mingled with the sadness of that scene.

There is nothing but gloom about the grave. All the light, and joy, and comfort, and hope, and glory of it, is in the resurrection from it. Sin is a dreadful evil, and its penalty is none the less so; a disgrace alike are they to man. *Hades* is not a pleasant place. I might weave a goesamer, rainbow-tinted web of fancies, which would, in theory, rob death of its terrors and *hades* of its gloom; but I could not thereby change the stern fact, or make the king of terrors less terrible than he really is. Gossamer theories are not much like stern facts; hence if I argue that

> "Death, or what we reckon such,
> Is but the kindly frost
> Which cracks the shell to germinate
> The immortal life";

and that dying is but beginning to live, and that "death is the gate to endless joy," and that "there is no death," and that the *dead* saints are in heaven alive; I shall really effect nothing, for the great "charnel house" itself is too full of stubborn, incontestible facts, which are forever in the way of such moonshiny work; and the doctrine of life from the dead (and not *in* death) by the resurrection of the dead, is too strongly taught in the word of God for such theories to bear on candid minds with any weight. Yes, *hades* is the gloomy, dark abode of the unconscious dead, who are not simply in part, but wholly there.

> "It must be so, for our first father's fall
> And disobedience brought this lot on all";

and *I* am death-doomed, unless Jesus comes to snatch me from its power before I am its victim. Yes,

> Death-doomed I am, but still the same,
> As Christ for my redemption came;
> I'm born to live again, to be
> (If faithful) clothed with immortality.

Job, and David, and Paul, and Peter, and all the early saints, looked to the resurrection of the dead as their hope of reward; and there will I look for comfort, not rejecting a truth because, like that relating to the unconsciousness of the dead, it is unpleasant, nor accepting an error because it is draped with the silken tapestry of pleasant imaginings. I may always see *hades* as I saw it at that midnight hour, a revolting place; and a way out of it may seem to human reasoning impossible; but so long as I can see Him "that liveth, and was dead," clothed in light, and armed with resurrection power, standing over the tomb with "the keys of *hades* and death" in his hand, "my faith shall triumph o'er the tomb," and I will rejoice over "mine enemy" death; for, "though I fall, I shall rise."

For the World's Crisis.

APPEARANCE OF EVIL.

"Abstain from all appearance of evil."—1 Thess. 5: 22.

All of us, in this imperfect state of existence, are prone to judge more or less from appearances, notwithstanding we know they are often deceptive, and perhaps it is almost impossible to learn what motives prompted the appearance, whether it be good or evil. In this chapter, written by the apostle Paul to the church at Thessalonica, he tells of the coming of Christ, and he gives many words of advice which we would all do well to cherish deeply in our hearts, and always keep before us. This particular passage seems to the writer to embrace the whole, as it were, for it is so full of admonition, and stands forth so bright, and laden down with so many truths and cautions to Christ's little ones.

We must not only abstain from evil, but the very *appearance* of it is to be shunned just as much. Christian, when invited to that party, or sociable, or evening company, as you may choose to call it; when pressed to go to that masquerade, or if tempted to attend that church fair, or festival, let the words of Paul loom up before you as a beacon light, warning you from shoals of worldliness,—"Abstain from all appearance of evil." Can you go to any such places, asking God's blessing? Or would you like Christ to come and find you among the throng of thoughtless, foolish, gossiping, and gaudily-dressed humanity, that patronize such foolish, yea, such wicked gatherings, such a sinful waste of the precious time that God has allotted us to work for his honor, with an eye single to his glory; God save us from such unrighteousness, even if it is sanctioned by the church, and its pulse-warm adherents. Christ says, "What is that to thee? follow thou me;" and we know our Savior by his Spirit will never lead us where he would be the furthest from our thoughts, and never once spoken of. When we feel like indulging ourselves in what may seem innocent, yet feel somewhat doubtful, how much better it is to forego that seeming pleasure, knowing that we commit no sin by denying ourselves, but do that which is pleasing and acceptable to God. May we have holy guidance, that we may take no step in this life without due consideration, and much prayer to the great Jehovah.

The social element in our nature may become inordinate in its action, if not held in subjection by the influence of our religious principles. In these latter days, there seems to be no such wholesome restraints; but those who have named the name of Jesus, the man of sorrows, plunge into the vortex of worldly pleasure, seeming to forget that we all have the cross to bear. The injunction, be ye separate from the world, owing to the selfish forgetfulness of the heart, and from denying the power of godliness, is lost sight of, and thus that which was in the beginning implanted within us for a good purpose, has by abuse become hurtful, and a great hindrance in the performance of our duties to our Creator.

Let us, then, dear brethren, who look for the soon coming of our Lord, try to keep our garments unspotted from the world; though we may be considered by the worldly-minded as fanatical; or, to use the words of Peter in his first epistle, fourth chapter, fourth verse, "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" God grant that we may be wise as serpents, keeping clear from the devil's snares, ever watchful of our conduct, abstaining "from all appearance of evil."

C. MENDENHALL.

Wilmington, Jan. 28th, 1870.

Correspondence.

From Sr. S. P. Green.

Dear friends in Jesus:—By permission, I will try to speak to you all through our much loved paper, the "World's Crisis," hoping and praying that Jesus will stand by you all in this trying hour. Halt not by the way; linger not; "tarry not in the plain." The time is soon coming when we shall need his protecting, powerful hand to lead us through old ocean's last and most tempestuous wave. Soon our voyaging will be over, and Jesus will welcome and take us to those beautiful mansions he has gone to prepare. Dear brethren and sisters, shall we be there? Let us be firm, minding the chart, for it is pointing out the way, and our Leader is "cheering us, as over the waves we go; saying, Courage, sailors, soon we'll gain the day."

To all the professed followers of the Lord and Savior, I would say a word. Be ever ready to lend a helping hand towards sustaining missions among the down-trodden, destitute, poor and afflicted ones in the region where they are springing up; and those who are obeying the injunction, "Go ye out into the highways and hedges, and compel them to come in, that my house may be full," are calling for help; because they love the Lord, and love to obey his commands, and have a right to the tree of life, and may enter in through the gates into the city. O, my dear friends in Jesus, I want to tell you that my soul is enraptured at the thought that the time is near when God's children are going home; and the glorious immortality will be put on at the resurrection of the just. O blessed thought! O glorious hope! I would not part with it for the world and all contained in it. I sometimes have (by faith) a glimpse of the heavenly orchestra. Earth's most beautiful scenes cannot compare with it in sweetness and glory. The King in his beauty will be there.

O brethren and sisters, you all know the whole story. I need not take time and paper

to tell you these things. I only wished those whom I cannot see again in this life, as well as others, to know how I stand in regard to this important theme. Let us be faithful, and struggle for life and enduring riches. Pray for me and my family, that we all may have part in the first resurrection. Amen. Your sister in hope, S. P. GREEN.

Plymouth, Vt., Jan. 26th, 1870.

From Sr. M. Otis.

BRO. GRANT:—I would like to say a few words, and ask a few questions through the Crisis, leaving it to your good judgment whether I may. I would say to all the brethren and sisters, I am strong in the faith of the soon coming of Jesus; and that, by God's grace assisting me, I mean to walk in the narrow way, until I can see Jesus open those pearly gates to me, and hear it said, "Well done." Trials I have, and many; but it is through tribulation that we gain the promised reward. Now, brethren and sisters, readers of the Crisis, these trials I shall not name here, but one and all pray that we may not be deprived of a place to worship.

It seems strange to me, and I would like to ask why it is, that we have so little pastoral preaching, or, in other words, stationed ministers. A minister will go to a place, preach a few times, move his family there, just get a good congregation, and get people interested, and perhaps before he closes the third sermon, he will get up in the face of the whole congregation, and say, I do not know when I shall speak to you again, perhaps never. I have an appointment,—may be in Iowa, may be in Missouri, or Connecticut. All the interest is knocked out of the congregation at one foolish blow. The consequence is, next Sabbath there are perhaps a dozen people present, and so on for months. Now it seems to me, as a good brother said, If we were going to sow wheat, expecting to get a good crop, we would not throw one handfull in one lot, and then jump aboard the cars, and throw a kernel down perhaps fifty miles from the first handfull; but let each husbandman choose a field, and sow therein; and if it does not yield an hundred-fold, reap what it does produce, and till the ground more thoroughly the next year. I think a great deal of money is spent in this wild-goose sort of a way, that amounts to but little; for I know, from experience, that a person cannot travel these great thoroughfares for nothing; and it seems to me, if they can spend so much money traveling, that it would be well for those who are not sufficiently talented to hold discussions, and carry on large and important meetings, to just go into some place, where a pastor is needed, and go to work for the Lord, and so all be blessed. M. OTIS.

Wayne, N. Y.

From Bro. E. Johnson.

BRO. GRANT:—The Lord is at work in West Ossipee, N. H. There is a blessed revival of religion. I was there Sabbath, Dec. 26th, 1869. Monday I went on my way to Great Falls. On my return I preached again. Will some of the brethren, whose only object is to save sinners, please go and preach to the people there? Will Brn. L. C. McKinstry and T. W. Piper? Please make your appointments through the Crisis, as it is taken there. This is a union meeting of Methodists, Free-will Baptists, and Adventists. I am laboring in Denmark, Maine, and have my heart and both hands full. Sinners are coming to Christ. Bless the Lord. Will the brethren pray for us in Denmark, that we may see yet many more coming to the Lord. Yours in hope,

ELISHA JOHNSON.

P. S.—I have given up moving to Rochester, N. H. My post-office address is North Fryeburg, Maine. E. J.

Married.

BAXTER—HUBBELL. At the residence of the bride's mother, Feb. 28th, 1870, by Eld. Geo. Wright, Jr., WILLIAM N. BAXTER, of Elk, Mich., and PHARONIA L. HUBBELL, of Lexington, Mich.

Obituaries.

LAWRENCE. Died, in Rochester, N. Y., Feb. 13th, 1870, of typhoid fever, Bro. Charles W. Lawrence, aged thirty-one years.

With fortitude and patience Bro. L. met his fate. He leaves father and mother, brother and sister, wife and two children, to help fill up the ranks of the sorrowing and suffering.

Bro. L. remarked during his illness that if be died, "God would take care of his babies." Bro. L has given many a meal to God's little ones, hence he felt to trust his little ones in the hands of his heavenly Father.

A large number gathered at the Alexander St. M. E. Church, where the writer endeavored to speak words of comfort from John 11: 21.

WM. A. FENN.

RICHARDSON. Died, at Sugar Hill, N. H., Dec. 22nd, 1869, my father, David Richardson, aged seventy-three years and seven months.

He bore his sickness with patience and resignation, and sweetly fell asleep in Jesus, to awake in his likeness in the morning of the resurrection He will sleep but a little while. Text, Matt. 25: 31. BYRON H. RICHARDSON.

SAWINS. Died, in Pembrook, of diphtheria, Dec. 1st, 1869, Helen, wife of Livenas Sawins, aged thirty-eight years.

Also, Dec. 31st, 1869, Elma E., daughter of Livenas and Helen Sawins, aged eleven years.

Sermon by the writer, at the Baptist church, Feb. 20th. Text, 1 Pet. 1: 24, 25.

A. C. NEWELL.

SHARRICK. Died, in Darien, Jan. 26th, 1870, Fanny, wife of Abraham Sharrick, aged sixty-six years.

Sister S. leaves a large family to mourn their loss, but she died in hope of life when Jesus comes. Sermon in the M. E. Church, by the writer. A. C. NEWELL.

MARSHALL. Died, in East Poultney, Vt., March 2nd, 1870, Sr. Drusilla Marshall, wife of Horatio Marshall, and daughter of Bro. Chittendon and Sr. Mary Kinney, aged twenty-eight years.

She sleeps in Jesus. The funeral was at the Baptist meeting-house, attended by the writer, assisted by Bro. Tobin, the Baptist minister.

MILES GRANT.

Summary of News.

FOREIGN.

Cable News.

MUNICH, March 2. King Louis approves of the protest of Dr. Dollinger against Papal infallibility, and urges him to persevere in the defence of the State from the undue influence of the Church. He also gives orders for the observance of his birthday with marks of public respect.

ROME, March 3. Every effort is being made to induce American bishops to declare for papal infallibility, but so far the ultramontanes have been unsuccessful in securing their adhesion.

The sessions of the Ecumenical Council will be resumed next week. The Pope is confident of his ability to carry the proposition for infallibility.

PARIS, March 4. A manifest from the Emperor will appear on the 28th instant, the birthday of the Prince Imperial.

CONSTANTINOPLE, March 4. The Sublime Porte has granted a large mosque as a church to the American priests excommunicated by the Pope.

DOMESTIC.

St. Domingo, Feb. 20, via Havana, March 1. The Dominican Republic has formally declared for annexation to the United States. A vote of the people has been taken, which shows an overwhelming majority in the affirmative.

Chicago, Feb. 24. A special dispatch to the *Tribune* from St. Paul says the bill which recently passed the Minnesota House of Representatives, providing for submitting to the people of the State an amendment to the constitution on the question of woman suffrage, on which question the women should be allowed to vote, was to-day concurred in, nineteen to twelve. The bill provides the women's votes shall be taken in separate boxes. It is understood Gov. Austin will sign the bill.

Visit to the Cistercian Monastery, Iowa.

A drive of nearly twelve miles on the main road leading from the city of Dubuque brought us to the monastery of the Trappists, or, as they are generally called, the Cistercian Monks. This is one of the most rigorous and self-denying of the orders of the Roman Catholic Church. But three are to be found in North America—one in Canada, one in Kentucky, and the third in Iowa. Here the Pope has granted them an abbot from Rome, and they are just now erecting a new and magnificent Abbey, which will cost half a million of dollars. You enter their enclosure—a farm of 2200 acres—driving along a narrow path, over gentle slopes, through a growth of trees and tangled shrubbery, beautiful enough to tempt any wanderer to linger, then through the wide fields to the lane, lined on either side by rows of poplars, which leads to their present home.

The new Abbey, a few feet further on, will not be completed before June. It is built of lime-stone after the style of the 5th century, with high roofed arches, narrow, stained glass windows, long and gloomy corridors, library and dormitories all arranged so as to shut out the cheerful light and air. Apparently it would accommodate some two hundred and fifty inmates, though we were assured they could arrange for five hundred.

"Four hundred such houses as this," said the monk who accompanied us, pausing on the stairs, "four hundred such stone structures burnt in the time of Luther, and that's what you call The Reformation, ugh!"

The monks rise at two o'clock in the morning and retire at eight. Their beds are a board, with a pillow of straw. Their outside garment, which they lay aside only when at work, is a seamless robe, with an opening for the head. Twelve hours a day are given to devotional exercises, and the remainder to hard labor on their farm, which is, perhaps, the best in the State. They raise the most delicious fruit. Their barn, some 350 feet in length, contains the finest cattle and horses. One of the brotherhood, called the Commercial Monk, takes charge of the buying and selling. The trades are each represented by one of their number. They knit their own stockings, weave their own cloth, and keep close to the rites and customs of their order in olden times. They eat no meat—vegetables and omelette, bread and water, being their diet. Six are at liberty to speak and entertain strangers. The others, unless by express permission from the Abbot, are bound by their vows to observe perpetual silence. Only by signs will they reply to the questions of visitors. All are obliged to serve a term of twelve months before joining the order, when the strength of their resolution and their temper are tested by insult and hardship, closing by a week of solitary fasting and prayer.

The library contains about two thousand volumes. Three or four newspapers are taken in order to learn the price current of produce. Beyond this they are never read.

The monks looked strong and healthy, and some of the countenances were cheerful and intelligent. We noticed a young man slight and delicate in appearance, and learned that he was an American from New York, the son of wealthy parents, who had voluntarily left his home, and was now serving his time of probation. Recently, his mother had discovered his retreat, but none of her entreaties moved him to return.

The old monk, who first appeared to bestow upon us a cordial welcome—for they are earnest in their hospitality—invited us to their ante-room, or dining room, brought a loaf of bread, and filled our glasses with wine of their own making. He was interested in our party, and urged us to become good Catholics and join them. "Ah! this is a blessed life," he said. "It is work and pray, pray and work; no cares, no troubles, no yielding to temptation; there is no happiness like it. In your Protestant church you know nothing of heroism." Some one suggested it was more heroic to stay in the world and fight temptation than to run away from it. "Yes, it might be," he replied, "if you could gain the victory; but I know how sin conquers. For thirty-four years I have renounced the world in order that I may gain heaven at last. Could anybody do more than that?" He was importunate, as we rose to go. "I want to warn you once more to enter the true church. From my high seat in heaven, how can I bear to see you burning in the hot flames of hell?" "We will be saved, father," said one of our number, "through Christ, who saves us all." "Jesus can't save your souls outside the true church;" and we left him mournfully shaking his head.—*Cor. Journal, March 4th.*

THE CHINESE NEW YEAR was celebrated with great pomp in San Francisco. The day occurred on the 30th of January according to our calendar. The festivities of the New Year, for which there were days of preparation, are numerous, the first day being devoted to the sacrifice of heaven and earth; the second, to the worship of the gods and idols belonging to the family; the third, to the worship of deceased ancestors; the fourth, to prostration before living parents and grandparents; the fifth, to the making of New-Year's calls. The male portion start from their homes to see their friends. On meeting, they bow to each other, shaking their own hands and congratulating each other. In all houses are tables spread with delicacies, fruits of all kinds, candies, hot tea, wines, cigars, cakes, etc., which are offered to calling friends. It being Sunday, the police regulations in regard to firing crackers were carried out, though greatly regretted by the Chinamen, and none were fired till late after church hours. It is the custom for all classes to appear in new clothing at this season, and many of the men were seen upon the streets in satin robes trimmed with fur, and the women with huge waterfalls decked with flowers.

Passing Events.

☞ The Empress Eugenie is in favor of the infallibility of the Pope, and so is her pet preacher, the Abbe Bauer.

☞ During the present year no less than five murders or attempts to murder have been the daily record in the city of New York.

☞ Shocks of earthquake have recently occurred in France, Scotland and other parts of Europe.

☞ The secularization of Father Hyacinthe does not deprive him of his priestly office. He is only absolved from his monastic vows, and is no longer a Carmelite friar, nor subject to the rules of the Carmelite community.

☞ The father of the Welsh "fasting girl" has been prosecuted for permitting her to starve to death.

☞ It is said that within the whole range of histories used in the schools of Great Britain, nothing can be found which relates to the war of the Revolution in this country, or which describes the results following it.

☞ The Catholic priests have made a million of converts in China.

☞ A Paris letter says many persons were killed during the Rochefort riots, notwithstanding the telegrams reported the contrary.

☞ The barque Benefactress, Captain Eldred, which arrived at San Francisco March 1, from Yokohama, Japan, made the passage in twenty-six days, which is probably the quickest run ever accomplished by a sailing vessel between the two ports. She brought a full cargo of fresh teas, consisting of 11,000 packages, which will be at once forwarded to New York by the Pacific Railroad. This is the first cargo sent across the continent by rail, and the event demonstrates the wonderful change which is now taking place in the trade with China and Japan.

☞ Compressed air-drilling has been successfully begun at the west shaft of the Hoosac tunnel, making a progress of four feet per day.

☞ According to the latest statistics, Englishmen are about two inches taller and more than seven pounds lighter than Americans of the same age and similar pursuits.

☞ The Jews in all parts of the world are said to number about 6,000,000.

☞ The English Government is reducing its military establishments in every direction.

☞ Among the interesting discoveries recently made in Pompeii are five musical instruments, a kind of clarionet, one-half silver, and the upper part and mouthpiece of ivory, in an excellent state of preservation.

☞ Napoleon III. has been elected an honorary member of the Antiquarian Society of the Rhine. In acknowledging the favor, he said that his German education was a guarantee for his esteem and sympathy with Germany.

☞ Queen Victoria has neuralgia, which shifts its locality in a way to cause much alarm to her physicians.

☞ The foundry for casting shadows is located in the sun.

☞ Victor Hugo is now the only exile of importance remaining voluntarily outside of France, except the Orleans family, and it is doubtful that they wish to return.

☞ A gigantic aerolite fell on the Table Mountain at the Cape of Good Hope, on the 27th of November, with an explosion which was heard twenty-five miles.

☞ A remarkable revival is going on at Cedar Rapids, Iowa. About one hundred and fifty persons have identified themselves with religion.

☞ The latest story about the assassination of Dr. Livingstone has been completely disposed of by a letter from the brother of the distinguished traveller, who is Consul at Fernando Po. He shows that the fiction is an old one, and owes its origin to some mendacious Portuguese traveler.

☞ Among brakemen on the Erie road are said to be several talented gentlemen, including an accomplished physician who left his home owing to domestic difficulties; also, a graduate of Princeton College, and a victim of Wall street speculations.

☞ A California paper reports a recent "fish shower" near Monterey, in which the fish varied in length from six inches to three feet!

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Beloved in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the CORNER OF LOWELL AND CAUSEWAY STREETS, BOSTON, on Tuesday evening, April 5th, 1870, and to continue with us over the coming first day of the week:

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready;" may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb

The Mass. Advent Christian Conference is cordially invited to meet with us, and to hold its annual session in connection with the general conference. In behalf of the church,

GEO. T. ADAMS, MILES GRANT, } *Elders.*

J. G. HAMBLIN, S HOVEY, GEO T. ADAMS, M. H. PIPER, GEO. E. FOSTER, GEO. W. WOOD, } *Committee.*

Mass. State Conference.

The annual State Conference will hold their meeting for the choice of officers at Boston, Lowell Street Chapel, Friday, April 8th, at nine A. M. It is desirable that the churches be fully represented at this meeting. Let your delegates be chosen speedily; two for every twenty-five; one for a less number. If delegates cannot come, represent yourselves by letter. Do not fail this time. Come, brethren, to this meeting, alive to every good work, and decide whether the Conference shall live and be a blessing in exerting a holy influence in converting men and spreading the truth; or shall it cease to be? S. W. THURBER, Pres. P. S. BUTLER, Sect.

R. I. and E. Ct. Conference.

☞ *Change of time.*

That our preachers may be at liberty to attend the Boston Conference, our next conference will be held at West Gloucester, R. I., commencing Wednesday, two o'clock P. M., March 30th, 1870, which is one week earlier than our adjournment. Those coming on N. and W. R. R., leave cars at Putnam. From Providence come to Chepatchet, and be met by team. A team will probably run to Putnam depot Wednesday and Thursday.

Per order of Moderator,

H. F. CARPENTER, Clerk.

Discussion.

There will be a discussion held in Quincy Hall, Allegany City, Pa., to commence on Monday evening, March 14th, 1870, and continue for one week, or longer if thought best, between Bro. J. Wendell and Eld. Bacon, pastor of the Universalist church of Pittsburgh.

QUESTION: Eld. Wendell affirming the final destruction of the wicked, Eld. Bacon denies. After discussing that question for three days, Eld. Bacon affirms the final happiness and holiness of all men. Eld. Wendell denies. JOHN A. BEST.

Notice.

Any church wishing the A. C. Conference of Conn. to convene with them in April, will please notify the Secretary of Conference as soon as convenient. GEO L. TEEPLE, Sec., 189 Orchard St., New Haven, Conn.

Notice.

I wish to say to the churches where I have been laboring for the past years, that I shall have to decline their pressing invitations at present, as the Lord is at work in this city. Some of the vilest of the vile are coming in. A. D. FLAGG.

Springfield, Mass.

Minnesota Conference.

The next quarterly meeting of the Saint Paul District, will be held at High Prairie, Goodhue Co., Minn., commencing Saturday, March 26th, to continue over the Sabbath. A team will be in Northfield on Saturday morning, to meet any friends who may come on the cars.

EDWIN T. HIMES, Secretary.

Wanted,

A home for my little girl in some christian family, where she would receive good religious instruction, as well as have her temporal wants provided for. Am willing to pay liberally for a good place. Her age is two years and a half. Apply *soon*, stating price per week or month. C. H. SWEET.

Millville, Mass.

Notice.

Providence permitting, there will be a two days meeting at the lower North Fork school-house, near Westfield Village, Tioga Co., Pa., commencing Friday evening, March 25th, to continue over the Sabbath following. For the brethren,

J. W. TAYLOR.

Conference.

The "Maine Easterly Quarterly Conference" will be held at Frankfort, Me., commencing Thursday, March 10th, 1870, at seven o'clock P. M., and continue over the following Sabbath. All are invited to come and worship with us. The church here love to "entertain strangers." Inquire for Josiah Woodman. F. A. BAKER.

Notice.

Bro. Benjamin Saulpaugh, of Goffstown Village, N. H., has been chosen as a steward of the church, to whom friends can send what they feel the Lord would have them, and he will see that it is judiciously used for Bro. Manning's support and comfort. J. G. SMITH.

Notice

For the benefit of those who desire information concerning the Resuscitator. All letters should be directed to Munger & Weaver, Springfield, Mass., Drawer 81. Also those who got the books printed in German, can change them by sending them to Springfield, as above. H. MUNGER.

Notice.

Correspondents will please address A. E. Bennett, rear of 169 Allen Street, New York, care of E. S. Mellen.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

S. S. Brewer......Sunday, March 13th
Henry Pratt......Sunday, March 20th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

J. G. Smith......Sunday, March 13th
Geo. A. Streeter......Sunday, March 20th
C. Goodrich......Sunday, March 27th
T. M. Preble......Sabbath, April 3d

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

A. P. Moore......Sunday, March 13th

CHELSEA, MASS., (LIBRARY HALL.)

L. Boutell......Sunday, March 13th
J. S. White......Sunday, March 20th
T. M. Preble......Sabbath, April 10th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 22 Main Street), every Lord's day.

S. W. Thurber......Sundays, March 13th and 20th
J. S. White......Sunday, March 27th

East Poultney, Vt., (in the Baptist meeting-house), Friday evening, March 11th.
Rutland, Vt......Saturday evening, March 12th and over the following Sabbath. MILES GRANT.

Fairhaven, Mass......Sunday, March 13th C. GOODRICH.

Hyde Park, Mass......Sabbath, March 27th T. M. PREBLE.

Chicopee Falls......Sunday, March 13th and onward. JOHN G. HOOK.

New Bedford......March 1st to 13th
New York, (Cooper Institute)......March 27th and from thence to Philadelphia. F. H. BURBANK.

North Springfield, Vt......Sunday, March 13th
South Ashburnham, Mass......Tuesday eve., March 15th
Fitchburg, Mass......Wednesday evening, March 16th
Wyoming, R. I., Tuesday evening, March 22nd, and over the following Sabbath. Will Bro. E. Bellows labor with me at Wyoming?
Scituate, R. I......evening, March 29th
West Gloucester Conference......March 30th
Abington, Ct......Sunday, April 3d
Danielsonville, Ct......Sunday evening, April 3d
Putnam, Ct......Monday evening, April 4th
Webster, Mass......evening, April 5th
Bridgewater, Vt......Sundays, April 17th and 24th H. F. CARPENTER.

Westfield, Mass......Sunday, March 13th
Chicopee Falls, Mass......Sunday, March 20th A. M. HIGGINS.

Westfield Farms (Baptist Church), Sun., March 27th E. OWEN.

Webster, Mass......Sunday, March 20th
Charleton......evenings, March 22d and 23d
Abington, Ct......Sunday, March 27th
Danielsonville, Ct......evenings, March 29th and 30th
Will some of the Charleton brethren meet me at Webster the 21st?
Will Bro. Ingle meet me at Putnam, on the arrival of the eleven o'clock train on the morning of the 24th? S. S. BREWER.

New Bedford, Mass......Sundays, March 20th and 27th and Sunday, April 3d. J. G. SMITH.

Haverhill, Mass......Sabbath, March 13th D. CARR, JR.

Wakefield, Mass......Thursday evening, March 10th and over the following Sabbath.
Nottingham......Sabbath, March 27th S. S. MOONEY.

Worcester......evenings, March 10th and 11th
Charlton......Sunday, March 13th
Springfield, (on the hill)......Sunday, March 20th
Chicopee Falls......Sunday, March 27th Z. FORD.

Lake Village, N. H., Monday evening March 7th, through the week, over the following Sabbath, and as much longer as it may seem to be duty.
My address will be there for the present.
ALLEN DAMON.

Manchester, N. H......evening, March 15th
Boscawen, N. H., (Gulf school-house), Sabbaths, March 13th and 20th. SIMEON ROBY.

West Abington, Mass......Sunday, March 20th
East Concord Village, N. H., (where brethren may arrange), Saturday evening, March 26th.
Canterbury......Monday evening, March 28th ENOCH MORRILL.

Hopkinton, (Town Hall building)......Sundays, March 13th and April 3d. C. W. SARGENT.

Great Works, N. H......Sunday, March 13th
Rochester, N. H. (Gonic Chapel), Sunday, March 20th MRS. A. MARSTON.

Lee, N. H., (Union House)......Sunday, March 20th
Wednesday Hill (Wiggin school-house), March 27th A. J. GLOVER.

Nashua, N. H......Sundays, March 13th and 20th JOHN H. DADMUN.

Barnstead, N. H., (Tuttle school-house), Saturday evening, March 26th, and over the Sabbath. JOHN PARSONS.

Guilford, N. H., (at B. Leavitt's), evening, March 12th
West Alton, N. H., (meeting-house), Sun., March 13th
Alton, (Flander's school-house), evening, March 13th
N. GLIDDEN. J. L. CHUTE.

Alton Corner, N. H......evenings, March 15th and 16th
Farmington, N. H......evenings, March 17th and 18th
Strafford, N. H., (Robert's school-house), Sun., March 20th. J. L. CHUTE.

Strafford, N. H. (Robert's school-house), Saturday evening, March 12th, and over the Sabbath.
Epsom (Marden's Corner), Saturday evening, March 19th, and over the Sabbath. JOHN PARSONS. H. M. BRAANT.

North Dorchester, (Union school-house), March 13th
Holderness, N. H., (True school-house), Sab., March 20th. JOHN H. EVANS.

Rawsonville, Vt......Sunday, March 20th
Plymouth, Vt......Sunday, March 27th Z. T. WOOD.

South Berwick, Me., Great Works...Sunday, April 3d
East Rochester, N. H., (for baptism), Sun., March 13th D. M. LEAVITT.

North Sutton, N. H., (at Bro. I. Andrews'), evening, March 12th, and over Sunday. JULIA BUSWELL. L. E. SAULPAUGH.

Vernon, Vt......Sunday, March 13th H. PRATT.

Square Pond, Ct......Sabbath, March 13th P. S. BUTLER.

Holden, Mass......March 13th and April 10th
South Reading, Mass......Sunday, April 17th J. S. WHITE.

Manchester, N. H......Sunday, March 13th A. SIMPSON.

Salem, Mass......Sunday, March 13th C. E. BARNES.

Great Works......evening, March 23d
East Rochester, N. H......Sunday, March 27th
Dover, N. H......Sunday, April 3d E. S. MOULTON.

West Plymouth......Sunday, March 13th and onward as the Lord directs.
Dorchester, (Town House......Sunday, March 20th
Piermont, (Clay meeting-house)......Sunday, March 27th WM. H. SHAW.

West Plymouth, N. H......Sunday, March 13th A. H. CLARK.

Dover, N. H......Sunday, March 13th
Melvin Village, N. H......Sunday, March 27th T. W. PIPER.

West Fairlee, Vt......Sunday, March 13th
Pomfret, Vt......evenings, March 16th and 17th
Bridgewater, Vt......Sundays, March 20th and 27th
Plymouth, Vt......evenings, March 29th, 30th and 31st
North Springfield, Vt......Sundays, April 3d and 10th J. W. THOMAS.

Abington, Ct......Sabbath, March 13th
Rocky Brook, R. I......Sabbaths, March 20th and 27th C. H. SWEET.

Waterbury, Ct......Sunday, March 13th
Newfield, Ct......Sunday, March 20th
East Otis, Mass......Sunday, March 27th
Lovely Street, Ct......Sunday, April 3d WM. J. RIPLEY.

Meredith, N. H., (Dolloff Hall)...Sunday, March 13th
Concord, N. H., (Bethel)......evening, March 15th
Manchester, N. H......evening, March 16th
Brentwood, N. H......evening, March 17th
East Kingston, N. H., (Town Hall), Sab., March 20th
Seabrook, N. H., (with Bro. Wm. C. Stewart), evenings, March 24th, 25th, 26th, and Sunday, the 27th. A. A. HOYT.

Kennebunkport, Me......Sundays, March 13th and 20th N. F. NASON.

Piermont, N. H., (Town House), evening, March 12th and over the Sabbath, March 13th.
Porter Village, Me......Sabbaths, March 20th and 27th T. E. LANG, JR.

South Elliot, Me......Sunday, April 3d
Will Bro. Brown please meet me at Portsmouth, first train, on Friday evening, April 1st? JULIA BUSWELL.

Woodstock Valley, Ct......Sunday, March 13th
Abington, Ct......Sunday, March 20th A. MORAN.

Wolcottville, Ct......March 13th and April 10th B. HITCHCOCK.

Rochester (Village)......Sunday, March 13th
Alton, (Shaker... Corner)......Sunday, March 20th
South Elliot, Me......Sundays, March 27th and April 3d J. PINKHAM.

Alton Corner, N. H......Sunday, March 13th
Melvin Village, N. H......Sunday, March 20th
Farmington Village, N. H......Sunday, March 27th WM. BODGE.

West Ossipee, N. H., Sunday, March 13th. Subject in the afternoon (by request),—Baptism the great symbol of the resurrection. Any who wish can be baptized.
Madison, N. H., (North Division) evening, March 15th
Albany......evening, March 17th
Upper Bartlett......Sunday, March 20th L. C. & M. MCKINSTRY.

Seabrook, N. H......Sunday, March 13th
East Rochester, N. H......Sunday, March 20th Geo. W. Brown, of *South Elliot, Me.*

River Point, R. I......Sunday, March 13th GEO. A. STREETER.

New Britain, Ct......Sunday, March 13th
Scitico, Ct......Sunday, March 20th
Bristol, Ct......Sunday, March 27th H. H. DICKINSON.

Granby, Salmon Brook......Sunday, March 13th S. M. & H. R. TATRO.

Warehouse Point, Ct......Sunday, March 13th
Vernon, Vt......Sunday, March 20th
Westfield, Mass......Sunday, March 27th H. MUNGER.

Northville, N. H., (in the town of Newport), Sundays, March 20th and 27th. E. COTTON.

Vernon, Vt......Sunday, March 27th O. D. WOODRUFF.

Scitico, Ct......Sunday, March 27th G. L. WHITE.

Prospect, Ct......Sunday, March 20th S. WOODRUFF.

East Haddam, Ct......Sunday, March 13th
Westfield, Mass......Sunday, March 20th I. H. POTTER.

Woodbury, Ct......Sunday, March 13th
Wolcottville, Ct......Sunday, March 20th
West Meriden, Ct......Sunday, March 27th
Hartford, Ct., (Talcott & Post's Hall), Sun., April 3d GEO. W. BROWN.

Cheshire Street, Ct......Sabbath, March 13th
Southington, Ct......Sabbath, March 20th
Chicopee Falls, Mass......Sabbath, March 27th WM. A. & M. L. DURAND.

New Preston, Ct......Sunday, March 13th
New Milford, Ct......Sunday, March 20th
Pawling, N. Y......Sunday, March 27th J. L. WOOD.

Bridgeport, Ct......Sabbath, March 27th G. L. TEEPLE.

North Canton, Ct......Saturday evening, March 12th and over the following Sabbath.
Hartland Hollow (Town Hall), five evenings, commencing Tuesday evening, March 15th.
Pleasant Valley, Ct......Sunday, March 20th and onward through the week. H. K. FLAGG.

Providence, R. I......Sunday, March 20th
Springfield, Mass..Sundays, March 27th and April 3d WM. N. PILE.

Richmond Corner, Me., Saturday evening, March 12th and over the following Sabbath. J. ALBERT LIBBY.

Kennebunk Depot, Me......Sunday, March 20th
Kennebunkport, Me......Sunday, March 27th
Kennebunk Landing......Sunday, April 3d T. P. S. HAMPSON.

Murray, N. Y......Saturday evening, March 19th and over the Sabbath.
Knowlesville, N. Y......Saturday evening, March 26th and over the Sabbath. WM. INGMIRE.

WORCESTER, MASS.

M. Batchelor......Sunday, March 13th
H. F. Carpenter......Sunday, March 20th
H. Munger......Sunday, April 3d

LAWRENCE, MASS.

A. Ross......Sundays, March 13th and 20th
T. W. Piper......Sundays, April 3d and 10th
M. Batchelder......Sunday, April 24th
H. F. Carpenter......Sunday, April 10th

WILBRAHAM, MASS.

P. S. Butler......Sabbaths, March 20th and 27th

STONEHAM, MASS.

C. E. Barnes......Sunday, March 13th
C. Goodrich......Sunday, March 20th

EXETER, N. H.

Wm. H. Mitchell......Sunday, March 13th
T. W. Piper......Sunday, March 20th
A. Ross......Sunday, March 27th

DOVER, N. H.

Wm. H. Mitchell......Sunday, March 27th

CONCORD, N. H., (CENTRE STREET.)

J. Couch......Sabbath, March 13th
A. Simpson......Sunday, March 20th
Enoch Morrill......Sunday, March 27th
A. Ross......Sunday, April 3d
J. G. Hook......Sunday, April 10th

CONCORD, N. H., (AT THE BETHEL.)

E. Owen......Sundays, March 13th and 20th
Geo. A. Brown......Sunday, April 3d

PORTSMOUTH, N. H.

E. S. Moulton......Sunday, March 13th
D. M. Leavitt......Sundays, March 20th and 27th
J. W. White......Sunday, April 3d
J. G. Smith......Sunday, April 10th
C. Goodrich......Sunday, April 17th

SEABROOK, N. H.

E. S. Moulton......Sunday, March 20th

HAMPTON, N. H.

J. G. Smith......Sabbath, March 6th

MANCHESTER, N. H.

J. Couch......Sunday, March 20th
Wm. H. Mitchell......Sunday, April 3d

DOVER, N. H.

Jer. Hill......Sunday, March 20th
C. W. Sargent......Sunday, April 10th

ELLIOT, ME.

Wm. C. Stewart......Sunday, March 13th
Wm. H. Mitchell......Sunday, March 20th

BONNY EAGLE, ME.

T. P. S. Hampson......Sunday, March 13th

BRISTOL, CT.

Seth Woodruff......Sabbath, March 13th
R. K. Stark......Sabbath, March 27th

WEST MERIDEN, CT.

S. W. Bishop......Sunday, March 20th
Rufus Wendell......Sunday, April 17th and evenings, April 18th, 19th and 20th.

NEW BRITAIN, CT.

H. H. Dickinson......Sabbath, March 13th
F. H. Burbank......Sabbath, March 20th
S. C. Hancock......Sabbath, March 27th
Rufus Wendell......Sabbath, April 3d
Wm. N. Pile......Sabbath, April 10th
S. S. Brewer......Sabbaths, April 17th and 24th

DANIELSONVILLE, CT.

A. Bellows......Sabbath, March 13th

NEW HAVEN, CT., (Beers Street Christian Chapel.)

G. L. Teeple......Sabbaths, March 13th and 20th
B. Hitchcock......Sabbath, March 27th

WEST MERIDEN, CONN.

W. N. Pile......Sunday, March 13th

MINNESOTA.

Utica......March 10th and 13th
St. Charles......March 14th and 15th
West St. Paul......March 20th
Rockford......March 23d and 27th
Forest City......April 1st and 3d
Castle Rock......April 8th and 10th
Prescott, Wis......April 17th O. R. FASSETT.

Melvin, S. H., two miles south-east of Townville, Crawford Co., Saturday evening, and Sunday, at 10½ A. M., March 12th and 13th.
Bromley, S. H., two miles south of Hyde town, 2½ P. M.
Hall, S. H., four miles east of Townville, March 20th, 11 A. M.
Rootville, (where I live), evening March 20th.
Clark, S. H., two miles south-east of Spartansburg, evening, March 25th.
Abbys, S. H., four miles south of Columbus, Warren Co., Pa., evening, March 26th, and over Sunday.
Rootville, Break Bread......first Sunday in the month JOHN T. ONGLEY.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

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PORTLAND, ME.

Meetings are held in Advent Hall, Cushman's Block 253½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Wyoming, R. I......1st Sabbath in each month
Westerly, R. I......2d Sabbath in each month
Riverpoint, R. I......3d Sabbath in each month
Bristol, R. I......4th Sabbath in each month A. DURFEE.

Business.

Letters Received.

D. G. M., S Temple, N H Barbour, N B McMurphy, J W Thomas, E S Eastman, T R Weaver, E H Durand, C Hill, I C Wellcome, L F Cole, B H Richardson, G W Ashdown, H S Mitchell, L Mead, C Tuller, B W Davis, C A Colton.

Cash received for Books and Tracts.

J V Himes $26.01, E S Gage $3.00, P Kelley 35c, J Benson 75c, J F Funk & Bro. $3.00, G Tilly $3.00, O Hibbard 50c, S Roberts $1.00, J Carney 35c, T L Waugh $1.10, W H Gewitts 35c, J Mott 60c, R Lovell 35c, W C Nelson $3.42, L Roundeville 35c, J L Locke 35c, J G Baker $5.00, C Wilder $1.60, W Miles $1.25, D D Reed $15.00, P A Smith 50c, J F Atwood 50c, S B Daggett $1.00, C H Tucker $1.23, C Marsh $1.20, S Tenney 35c, A J Phillbrick $1.14, J Bray 50c, M E Tryon $1.00, O Stannard $2.00, E L Jenkins $1.00, H Goodrich 50c, F Zarisoller $1.40, M Croft 50c, H Walling $3.73, I Loveland $2.00, S Leonard $3.00, W Barker 75c, H E Bernell $1.00, E R Colby 50c, S Frost 45c, C Leonard 35c, S Roby $1.55, E N Whitford 50c, G F Shirley $5.95, Mrs C Holden $3.00, J W Wright $5.00, J Hill 87c, J C Shorey $5.00, P C Child 75c, S B Colton 75c, J Andrews 50c, E T Day $1.15, A C Newell $4.50.

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☞ To Preaching Brethren.

☞ The Committee for procuring preachers for Worcester, Mass., for the year 1870, are as follows:—H. M. Blackmer, Willard M. Hall, Willard G. Ruggles, to whom all communications must be addressed.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with E. A. EGGLESTON.

☞ Brethren wishing to correspond with the church at Wakefield, Mass., will please address G. R. TYZZER, Cor. Sec.

☞ Brethren wishing to visit the church in Savoy, which is represented in the Mass. State Conf., will please correspond with Daniel Miller or A. E. Bliss. Those sending appointments, are requested to state *which* church.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. THOMAS J. SPINNEY.

☞ Bro. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ Brethren desiring to preach in Goshen, N. H., will please correspond with O. F. CAIN, before sending appointments.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. R. Cooper, No. 4 Hickory Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Advent preaching brethren who may wish to visit Kennebunk Depot, will please address Edwin B. Wells, Kennebunk Depot, Me.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ Brethren wishing to preach in South Berwick (Great Works), Me., will please correspond with Bro. Harrison Dow, Cor. Sec.

☞ Brethren wishing to preach in Vernon, Vt., will please correspond with J. C. Allen.

☞ AUGUSTUS E. SNOW, 1715 M...kham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Those wishing to correspond with the Beers Street Church, New Haven, Ct., will address W. F. CARPENTER, 73 State Street, New Haven.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany.

☞ Brethren wishing to communicate with the church in Pleasant Valley, Ct., will please correspond with Bro. Reuel D. White, New Hartford, Conn.

☞ Advent meetings in Meriden, Ct., are held in Circle Hall, on Colony Street. All communications concerning church matters should be directed to E. J. Whitehead, West Meriden, Conn., Box 4.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All brethren wishing to preach in Wrightville, Ct., will please correspond with Bro. D. A. Grant, Torrington, Ct.

☞ All brethren wishing to preach in Newfield, Ct., will please correspond with Bro. Wm. Ripley, Pleasant Valley, Ct.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with J. COGGSWELL.

☞ Brethren wishing to send appointments to Morris, Ct., will please correspond with JOSEPH CURTISS.

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Evening Hours.

BY

E. P. Woodward.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccles. 11:6.

LET THE LIGHT SHINE.

The path of life is full of danger and darkness. The danger makes the darkness more terrible, and the darkness multiplies the dangers ten-fold. And men press on, escaping one danger, to fall by another; and avoiding all dangers, to be lost in the shades of the impending darkness. Through this runs the "narrow way," direct and unvarying, to the land of safety and eternal light. And for the firm footing and perfect safety of this way, the hearts of men are sighing. But little power has man to tell where to find this way, or to follow it when once found; for "thick darkness" envelopes the whole.

Many methods have been tried to lighten up this path of life. Many are they who say their light is the true light, and alone able to guide a lost world to the haven of rest. And so we see a thousand flickering, wandering lights, bewildering the vision, only revealing danger when in its very presence, and giving no certain view of the end.

To christians is given the true light of the living word. And on their manner of using it, depends the question whether the world shall have an unfailing guide through the dangers and darkness of this life. Some, with this light in their hands, run hither and thither, taking hold of this man and that man, telling them to throw away their light, because they have a better one; arguing, disputing, wrangling, because men will not accept their light; waxing earnest in their opposition; entirely forgetting the sad fact that their light only adds one more to the bewildering maze, perhaps scarcely distinguishable from many others.

But he who would achieve the greatest success, allows no challenge of a false light-bearer to divert him from his purpose. He may answer, "My light is the true light, and yours is not;" but to prove it he uses few words. Following the command of his risen Lord, he calmly treads the narrow way, showing by the light of his "good works" that there is a better way, and bearing before him the lamp of the living word, whose steady, unwavering light pierces the surrounding gloom, reveals the only way where one can walk safely, and shows, what no other light can ever show, the goal which lies at the end of the race.

O, then, thou light-bearer of the Lord, above all other things, *let your light shine*. So shalt thou reveal to lost men the path to eternal safety, and do more to win them from the wild, uncertain pursuit of error and folly, than all the arguments, reproaches, or ridicule which men have unwisely used to press sinners into the way of truth. However much the enemy may reproach and revile, LET YOUR LIGHT SHINE; and the feeble rays of light which spring from human wisdom, will all be eclipsed in the light of His word, who dwelleth in the light which no man can approach unto; and from whose presence darkness shall forever flee away.

No Internal Molten Mass.

The geologists are in trouble. They cannot settle the foundation principles of their favorite science. After a long and hard struggle between the aqueous and igneous theories of the earth's formation, it was generally supposed that the igneous had won the day, at least so far as relates to the order of their worship. If anything was supposed to be settled in geology, it was that the center of the earth has been, or is, in a molten state, and that the granite rocks are unstratified, and give evidence of being formed under great pressure and intense heat. Earthquakes and volcanoes were referred to as proofs of this great internal heat, and the protrusion of trap rock as a proof of the molten state. On this granite as a solid foundation, the stratified rocks were supposed to rest, though of necessity the order is generally disturbed by the long action of subterranean forces.

But the foundation seems at last falling through. The aqueous theory has won a new triumph, and is driving its rival from the field. Granite is found to be not of igneous but of aqueous formation. Some years ago, a Mr. Evan Hopkins, of England, broached a new theory, and attempted to prove on scientific principles, that granite was formed not horizontally, but vertically, and not by heat and pressure, but by solution and magnetism. His speculations at first attracted little attention, and excited indeed much derision, but they have gradually attained the assent of many masters in the science.

Prof. Thompson, by rigid mathematical reasoning from well-known physical laws, also proved that the existence of a liquid ocean in the interior of the earth was simply impossible. He declared it to be a physical necessity that "the interior must be even more rigid than the superficial parts."

Leading geologists are frankly surrendering the old theory, and Prof. Ansted in a paper read before the British Association in 1867, says: "Geologists, until recently, have spoken of granite as a primitive rock, as the nucleus of the earth, and as having been from time to time erupted, playing an important part in the disturbances by which the general framework of the earth is supposed to have been constructed. The observations of Daubree and Sorby show that all true granite has been elaborated with water, under great pressure, at a temperature below melting heat; that it has neither been ejected nor has it formed a framework. There are granites of all ages and of many kinds. Numerous observations show that granite alternates with and passes into stratified rocks, and must itself in such cases be stratified rock, and that its production does not necessarily involve the destruction and obliteration of all the stratified rocks with which it is associated. This view of the nature of granite will greatly affect the theories of geology."

This is no longer a matter of theory, but of demonstration. Granite cannot have an igneous origin. Chemists testify that the laws of chemical action disprove it. The presence of black lead in granite and gneiss is inconsistent with melting heat, for black lead is pure carbon, and would have been reduced to ashes by heat; and in turn would have also reduced the mica and hornblende, as carbon always operates on silicates in blast furnaces. The chemists also testify that if the granites were once in a melted state, the magnetic iron-ore in them would have united with the silicates, forming a vitreous instead of a crystaline rock. Attempts have been made to resolve granite by heat, into what was regarded as its original state, but they failed utterly. It would not melt; its crystals gradually decomposed, or turned into black glass, confirming the opinions of the chemical critics.

The laws of gravity also bears witness against the igneous origin. As the *Annual of Scientific Discovery* says: "If granite were once in a molten condition, then, as it cooled in the first place, quartz must have crystalized out, and would have sunk down through the still molten mass, while feldspar and mica must have crystalized at a much later stage of cooling, as the necessary consequence of their different degrees of fusibility."

As a last and conclusive stage of proof that granite is of aqueous and not of igneous origin, chemists have succeeded in producing feldspar, the base of granite, from solutions of kaolin and alkaline silicates in heated water, and as it is generally conceded that mica and quartz, the other principal ingredients, are aqueous deposits, the demonstration may be regarded as complete.

The science of geology, therefore, will need a thorough reconstruction. If the igneous origin of granite is given up, the idea of a molten mass at the earth's center will also be abandoned. If this intense central heat be exploded, the argument for a gradual cooling of the earth from firemist will limp badly, and the Laplace theory of physical development will lose all probability. And, still further, if the granites are not the most ancient formations, but are often of modern dates, intermingled with rock of the secondary or even tertiary period, it may be necessary to make long deductions from geological time-tables.

The above extract from the *Christian Standard* may well furnish food for serious thought. Geologists have so long and so boldly proclaimed that "the testimony of the rocks" would shortly overturn the word of our God, that we can very calmly witness the overthrow of their favorite theories, and the disproval of their supposed facts. The Christian is safe in waiting a long time before he allows the statements and theories of men to destroy his faith in those eternal verities, upon which no facts, and no reasons, and no theories, can ever shed one ray of steady light. And he who wraps about himself the mantle of self-sufficiency, and, with the shield of worldly pride, shuts out the "light that shineth in a dark place," may follow the feeble "light of nature," and the flickering, uncertain lamp of reason; but, since he has no guide who can show him the end from the beginning, his pilgrimage is at best a venture, an experiment, which will surely leave him on the dark mountains of doubt, the lamp of reason gone out, the *ignis fatuus* of nature's light bewildering his vision, and himself stumbling and falling, to rise no more.

To some, the ideas suggested by the facts stated above, may seem at variance with the teachings of Scripture concerning the future destiny of earth, and perhaps render of little worth some of the theories respecting the ways and means by which God shall one day cleanse the world by fire; but this need not shake their faith in the word which has declared this destiny to be in store for a rebellious race. Science is daily revealing new forces, and hitherto unknown resources of power, which make the idea of a burning world very easy to comprehend, and not difficult of belief, even for those who see in nature only the operations of blind, unintelligent forces. And when the great day at last comes, it will matter little whether the world is heaving with the surges of internal fire, or is covered with a mantle of perpetual snow.

"Saved as by Fire."

"For *we* are *laborers* together with God; *ye* are God's husbandry,—God's *building* ... Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed [made plain] by [*en*, in] fire; and the fire shall try every man's work, of what sort it is.... If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so asby [*dia*, through, out from the midst of] fire."

The servant of Christ can only build on the foundation already laid,—Jesus Christ. He may build on this foundation, wisely or foolishly, according to the grace of God which is given him as a wise master-builder. He may preach the plain, unvarnished truth, in simplicity and sincerity, warning sinners with earnestness and without fear, destroying false hopes, building a structure which shall both shelter the believer, and be a perpetual witness for God; or, he can be lazy, smooth-tongued, passing by sin, raising false hopes and unreal expectations.

When the day of trial comes, the wise builder will see the fruits of his labor in those he has led to Christ, and fed with the truth of God; while the foolish builder will see all his labor lost, his boasted structure melting away before his eyes, and himself saved only by that grace of God that can overlook a wasted life, and save him for the love he bore to Christ:—just like a man whose dwelling is in flames, and himself saved from the same fate only by being dragged *through*, and out of, the threatened death. Let every one strive to build wisely.

For the World's Crisis.

USELESS THINGS.

"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"—Isa. 55: 2.

Comparatively few go to the miser's extreme, and deny themselves of all that they can possibly do without and sustain life. And the number of those who occupy the happy middle ground of true economy, is far less than of those who are in some degree guilty of extravagance. Let us dwell for a moment upon some of the things which are not at all necessary, but which multitudes seek for with great eagerness.

1. Strong Drink. It is said that in the largest city in America, three times as much money is paid for liquor as for bread. Here the question is appropriate, "Wherefore do ye spend money for that which is not bread?" But very few of those to whom the question applies, will give heed to it. Three times as much for strong drink, as for bread! And throughout the country, and the whole world, there is a fearful amount wasted in the purchase of this worse than useless thing, drink.

2. Vain Amusements. Balls, parties, festivals, theatres, useless and idle games, and all that can be classed under this head—what a vast amount of time and money is wasted here.

Useless Ornaments, whether upon the person, or the dwelling; the outside finish, or the furniture and furnishing within; in many cases these *useless* things cost many times more than the essential and needful part of the establishment. Much more might be said on this point, but let each think for himself.

4. Needless and Hurtful Indulgence in Eating. Probably as much as five times the money is paid in this country for what is called food, as there need to be, or ought to be. The most wholesome food is not the most expensive. The best, and most nutritious food, that which is best adapted to strengthen and sustain the body, can be obtained in abundance for less than one fifth of the ordinary cost of living. But we may adopt the language of the ancient prophet and say, "Who hath believed our report?" And who will take the admonition here given? Only a part of the useless things" are here mentioned, but to the reflective mind a vast field of thought is opened. We cannot speak of the besetting sins, or "darling" sins of the people without giving offence. Those things rolled as a "sweet morsel under the tongue," must be passed by in silence. Is it so? Can we say that tobacco, tea, coffee, spices, and many other things in common use, are utterly needless? Yes, we will declare that this is our belief, and we are by no means going to extremes in this direction.

Webster, Mass. F. H. Chamberlain.

Selected for the Crisis.

PENITENTIAL HYMN.

Jesus, I thy yoke have taken,
And I come to learn of thee;
Aid me, that I be not shaken,
Teach me now to come to thee.

Oft thy warnings I've neglected,
Oft thy calls unheeded came;
Oft thy invitations slighted,
And my heart scarce knew thy name.

I have to temptations yielded,
When *thy* friendly voice I heard;
I have turned my back upon thee,
And have oft despised thy word.

I am weak and heavy laden,
Sadly I have toiled in pain;
Help my aching heart to love thee;
Help me find thy love again!

Save me from the brink of ruin,
Let me fly unto thy breast;
Shield my heart from strife and sorrow,
Keep my soul and give me rest.

Can I hope to win thy pity?
Can I ever gain thy love?
Can I e'er expect to join thee,
When thou comest from above?

Shall I join the saints in glory,
Where temptations never come?
Shall I—will I tell the story,
That I am a ransomed one?

Blessed Jesus, wilt thou take me?
Take my weary soul to thee.
Let the world and all forsake me,
If thou wilt but save poor me!

Altered and revised by J. N. Berry.

For the World's Crisis.

THE ARAMAIC, SADDUCEEAN, AND PHARISAIC FAITH AND DOCTRINE OF A FUTURE LIFE.

BY O. R. FASSETT.

(*Continued.*)

Respecting the Jewish nation to whom had been entrusted the "lively oracles," revealing the future destinies of men, we may say in the language of others: "The belief in a future state may be said to have been an open question among the Jews, when our Lord appeared and 'brought life and immortality to light.'" *

The Jews were divided into two leading sects—the Sadducees and Pharisees—in the days of Christ and his apostles. The Sadducees rejected the doctrine of the resurrection as taught in the sacred Scriptures. They agreed that it was not a doctrine taught in the writings of Moses, and adverse to the law. Hence they encountered Jesus in an argument upon this question. "The same day came to him the Sadducees, which say there is *no resurrection*, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother."—Matt. 22: 23–32. They then present the case of a woman who had married "seven" brethren in succession; "and last of all the woman died also." They then inquire of him, "In the resurrection, whose wife shall she be of the seven? for they all had her."

Thus they supposed that Moses would not have given such a law, involving a family difficulty hereafter in the resurrection state, had he believed and taught the doctrine. Christ replies: "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" A fact true of every one who denies the resurrection. Then he proceeds to show that Moses did teach the doctrine, and that it was found declared in his writings. "As touching the resurrection of the dead, ... have ye not read, ... I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living." "Even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob."—Mark 12: 26; Luke 20: 37.

Some most inconsistently maintain, from this language of Jesus to convince the Sadducees of the doctrine of the resurrection, that he teaches the present conscious and living existence of these patriarchs. If that were true, how would that prove their resurrection? There are thousands of spiritualists in the present day who maintain the existence of human spirits independent of the body, and yet have no faith in a resurrection. And had he convinced them of this fact, would it follow that they would then believe in their resurrection from the dead "at the last day"? Certainly not. God, in affirming himself to be not the God of the dead, but of the living, declares the certainty of the resurrection of these patriarchs from the dead; and when he affirms, "I am the God of Abraham," in the midst of "the burning bush" (emblem of an immortal church), he declares their resurrection to immortality. ("As it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Rom. 4: 17.

Rev. Mr. Bonar, an eminent Scotch divine, refers to Matt. 22: 23, when penning the following in sight of the cave of Machpelah, thus giving his testimony in favor of this view: "The great point on which Abraham's testimony bore, was the *resurrection*; and the terminating point of the divine testimony was the same. 'Touching the resurrection.' Matt. 22. And it was the same testimony that embodied the anxiety of these patriarchs 'concerning their bones.' One feels that it is round the tomb of Abraham, the place where his dust lies waiting for the resurrection, that special interest gathers. It is this tomb above others that is the intimation of patriarchal faith and hope. Could we get access to the cave itself, we might find the bodies of these patriarchs still there, or at least that of Jacob, for we read—'The Egyptians embalmed Jacob.' There are mummies in Egypt as old as the days of Abraham. Their resurrection does not depend on this. They were careful about their bones, only that they might have a testimony to their hope. They waited the resurrection."

The Sadducees went still further in their unbelief. They did not believe in any future existence whatever after death. "For the Sadducees say there is no resurrection, neither angel, nor spirit." They were complete infidels as regards any future state. "The Sadducees did not believe in any future state, nor in any spiritual existence independent of the body."—*Conybeare and Howson.* Such was the state of the Jewish church at the time Christ came and the apostles preached. Its principal sect maintained no future life to man! The Sadducees had attained place and power. The high priest of the Jews, and several of the Sanhedrim, and others of the priests, were of this sect. "Then the high priest rose up, and all they that were with him [which is the sect of the Sadducees], and were filled with indignation, and laid their hands on the apostles, and put them in the common prison."—Acts 5: 17, 18. Afterward they brought them out and said, "Did we not straitly command you that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine."—v. 28. "And as they [the apostles] spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead."

This was the "doctrine" with which they "filled Jerusalem," and at which their enemies were so greatly incensed; and hence on this occasion, as well as in the other instance, "Annas, the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem," and called the apostles to account." Acts 4: 1, 2, 6. What a necessity was there, then, for a revival of the doctrine of "life and immortality" by a resurrection from the dead, in the days of Christ and the apostolic church.

The Pharisees were a sect who believed in a resurrection. They were orthodox respecting this faith and hope. However, they were divided into two parties: those of the Hellenistic school, and those of the Aramaic. The former had incorporated into their faith the heathen doctrine of the immortality of the soul, and its conscious rewards in the intermediate state between death and the resurrection. They were much the largest party of the Pharisees, and whom Jesus often rebuked, and charged with "making void the word of God by their tradition."

Their doctrine of the immortality of the soul, and rewards in death, nullified and forestalled the doctrine of a coming Messiah and the resurrection from the dead; and hence Jesus warned his disciples against their doctrine, as he did that of the Sadducees: "Beware of the doctrine of the Pharisees." "Beware of the doctrine of the Sadducees." "There was no lack of Hellenistic synagogues at Jerusalem, which at the seasons of the festivals would be crowded with foreign pilgrims and become the scenes of animated discussions." *

The manner in which the doctrine of the immortality of the soul became the faith of this sect, was through apochryphal writings of Jewish priests, who united it with the doctrine of the resurrection, something as Wm. Tyndal charges the Papists with this error: "The Pope joineth the spiritual doctrine of Christ (the resurrection which we are warned to look for every hour) with the fleshly doctrine of philosophers [the immortality of the soul]; things so contrary that they cannot agree. If the souls be in heaven, tell me why they be not in as good case as the angels be. In putting departed souls in heaven, hell, and purgatory, you destroy the argument wherewith Christ and Paul prove the resurrection."

Says Gibbon as a historian: "To the authority of Scripture the Pharisees added that of tradition, several speculative tenets from the philosophy or religion of the eastern nations; and as the Pharisees, by their austerity of manner, had drawn into their party the body of the Jewish people, the *immortality of the soul* became the prevailing sentiment of the synagogue, under the Asmonean princes and pontiff."—*Vol. 1., pp.* 550, 551.

M. Renan adds his testimony, and we merely quote him for the historic fact, and not because we sanction his views of Jesus: "Israel possessed not the the doctrine termed spiritualistic; this doctrine sprang from Greek philosophy. The ancient Hebrew writings contain no trace of it. Some Jews embraced the Hellenic culture not to speak of the Jewish school in Egypt, in which attempts to amalgamate Hellenism and Judaism had been continued for nearly two hundred years. Josephus furnishes us with a Jew completely Hellenised."

Josephus being a distinguished Jewish historian of the age of Christ and his apostles, by reference to his writings we shall be able to determine the faith of the Pharisees of his party; and after quoting the Evangelist Luke upon this point, we will refer to him. "The Sadducees say there is no resurrection, neither angel, nor spirit; the Pharisees confess both."—Acts 23: 8. Here their faith is spoken of as directly the opposite of that of the Sadducees. They also believed in spirit communication. "If a spirit or an angel hath spoken unto him, let us not fight against God."—Acts 23: 9. "Angel" here refers not to the celestial and higher order of intelligences bearing that name, but to a ghost of a man. The disciples, not yet fully rid of tradition concerning the state of the dead, supposed when they saw Jesus after his resurnection that they saw "a spirit." And when they saw Peter at the gate, to the surprise of those praying for his deliverance from prison and death, they within supposed him to be "his angel." Those who believe now in the Pharisaic faith of those in the Hellenistic culture, cannot avoid believing in spirit communication as here taught. Acts 23: 9. The fact is, the Pharisees of this school believed and confessed one thing too much, when they confessed spirit or angel existence and communication anterior to the resurrection.

Referring to Josephus' writings, we find the following mixture of Hellenism and Judaism:—"God hath determined the *rising again* of those VERY BODIES which you Greeks, seeing to be dissolved, do not believe [their resurrection]; for while you believe the *soul* is created, and yet is made *immortal* by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when he hath *raised to life that body* which was made as a compound of the same elements, to make it immortal; and to every body, shall its own soul be restored; and when it hath clothed itself with that body, it will not be subject to misery."

As to the place of rewards in the intermediate state, we gather the following from Josephus:—"The Pharisees believe that souls have an immortal vigor in them, and that *under the earth* there will be rewards and punishments according as they have lived virtuously or viciously in this life."

In reference to the place of rewards, Alexander Campbell says, in a work reviewing Adventism:—"The Hebrews, Greeks, and Romans, located the souls of all the dead *under the ground*. Were it either desirable or necessary to demonstrate that the receptacle of human spirits was understood by the ancient nations—Egyptians, Jews, and Pagans of all superstitions, to be *deeper than* the ground, a very long induction of authorities could be introduced. We might fill a documentary evidence incontrovertibly clear and definite."

If we wish to ascertain "the doctrine of the Pharisees," pertaining to the condition of the dead in the intermediate state, we have only to refer to our Lord's parable concerning the rich man and Lazarus, which was addressed to the Pharisees themselves, to teach and impress upon them certain truths, in which he makes use of their ideas and notions respecting that condition; as will be seen by another reference to Josephus, who lived in that age: "Jesus does this, not to teach or sanction the doctrine of the Pharisees, but to enforce other things upon their attention; for then would he be teaching that which he has warned his church to beware of. Now as to *hades*, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. *Hades* is a place in the world not regularly finished; a subterraneous region wherein the light of this world does not shine. This region is allotted as a place of custody of souls, in which angels are appointed as guardians to them, who distribute to them temporary punishment, agreeably to each one's behavior and manners. In this region there is a certain place set apart as a lake of fire unquenchable, wherein we suppose no one hath yet been cast; but it is prepared for a day afore determined by God, in which one righteous sentence shall be passed upon all men; when the unjust shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. These are now confined in *hades*, but not in the same place wherein the unjust are confined. For there is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate those that pass through that are conducted down by the angels appointed over them, they do not go the same way; but they are guided to the right hand, and are led by hymns sung by the angels appointed over that place unto a region of light, in which the just have dwelt from the beginning of the world; where they wait that rest and eternal new life in heaven. This place we call '*The bosom of Abraham*.'

But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment. Now they drag them into the neighborhood of hell itself, who do not stand clear of the hot vapor itself, and in effect are punished thereby; and not only so, but where they see the place (or choir) of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them, insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt, pass over it."

A reference to our Lord's parable of the rich man and Lazarus (taken in consideration with the fact, "that the receptacle of human spirits was understood by the ancient nations, Egyptians, Jews, and Pagans of all superstitions, to be deeper han the ground," and "the Hebrews, Greeks and Romans located the souls of *all the dead under the ground*," *Alex. Campbell*), will show the allusion of Christ to that superstition. If, therefore, it is still maintained by any that Jesus was teaching doctrine concerning the intermediate state, or rewards after death, then it must be admitted that, in that parable, he taught the same superstition; and there is no possibility of evading it.

It cannot be consistently argued that "we may dissent from their notion of place and other circumstances, without impairing the weight of evidence in favor of such a state as was indicated by the word *hades*."—*Alex. Campbell.*

A comparison of the parable with the description of *hades*, as given by Josephus, a contemporary writer with Jesus, and a Pharisee of the Hellenitic school, will illustrate "the place" and "state" of the departed dead to be one and the same identically.

"The beggar died, and was carried by the angels into Abraham's bosom."	"The just are conducted down by the angels, to the right hand, into a region of light: this place we call "the bosom of Abraham."
"The rich man died, and in hell he lifted up his eyes, being in torments."	"The unjust are dragged by force to the left hand, into the neighborhood of hell itself, who do not stand clear of the hot vapor."
"And seeth Abraham afar off, and Lazarus in his bosom."	"Where they see the place (or choir) of the fathers and of the just."
"Between us and you there is a great gulf fixed; so that they which would pass from thence to you cannot; neither can they pass to us, that would come from thence."	"For a chaos deep and large is fixed between them, insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."

Here, then, we have the faith of the Pharisees of the Hellenitic party, who had incorporated the doctrine of the immortality of the soul and its conscious rewards in "a subterraneous region," or in "*hades*," while they professedly believed in the doctrine of the resurrection from the dead, finally, at the day of judgment.

(*To be concluded.*)

* The Life, Times, and Travels of St. Paul, by Conybeare and Howson. Introduction by Bishop Simpson.

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For the World's Crisis.

FAITHFULNESS.

"Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."—Matt. 25: 23.

This text seems peculiarly adapted to encourage the weak things of this world, whom the Lord has chosen to confound the mighty; who, though entrusted with but two talents, have a large majority over their perhaps more favored brothers who have five talents, yet are inclined to think that as their talent is small, they are to be excused, and the talented ones occupy the time and perform the labor.

Now this is wrong. When God made a "million spears of grass to every one tree," he designed that the grass should be just as useful in its place as the tree. True, the tree in its stateliness and grandeur will draw forth the admiration of men, and with its wide-spreading branches invite to its shade; so the man with ten talents, imbued with the Spirit of God, will reach many hearts, and draw thousands unto him, and gather 'sheaves' abundantly into the garner of the Lord; while the million of little spears of grass scarce attract attention growing in meekness at the foot of the tree, often wet with dew, yet discharging the duties for which it was made. So with the little ones to whom God has entrusted his work. Though the united effort of the million, sowing seed in tears, may accomplish no more than the one, yet, as was said of one of old, they have done what they could.

Faithfulness implies much, not merely occasional prayers or exhortations, or feeding the poor, or clothing the naked; but persistent effort, untiring zeal in the cause of God, laboring as earnestly when the result is seen only by the eye of faith, as when apparent to the natural sense; yielding to no opposition or obstruction, having on the whole armor, never laying it down, until bidden by the Master, laboring for the love of God and perishing men.

The Master called us to work in his vineyard, and none are excused from weakness or inability, for to whom but little is given little is required. Let us all be willing to do that little, to hold up the gospel banner high, proclaim a Savior born, crucified, risen and coming, and living out the beautiful principles of the gospel.

What matters if we, the instruments in the hand of God, are not seen, altogether overlooked here? What though despised of men and set at nought, if we in the gathering day may see some gleanings safe in the garner? That will be glory enough. Let us not excuse ourselves from labor, but rather seek out opportunities, for time is short. What is done must be done quickly. Men and women are rushing on heedlessly to their ruin, and must take up the lamentation of the lost unless speedily set upon the "Rock." Only a little in the future and he that is "filthy must be filthy still."

In view of this let us all arise and seek a fresh unction from on high, and with a living faith in God go about our Master's business, doing what we can with an earnestness unknown in this generation, counting not our *lives* dear unto us, much less ease and pleasure, that we may win souls to shine as stars in the crown of our rejoicing; that we may hear the "well done, faithful servant, enter into the joy of thy Lord;" that by reason of faithfulness in a few things we may be made ruler over many things in the kingdom of God, according to the promise.

Wolcott, Vt. P. A. Walker.

For the World's Crisis.

CONSECRATION.

O Lord, why is my faith so weak,
My trembling heart so cold?
Why am I loth for thee to speak,
When christians should be bold?

Why all these doubts and gloomy fears,
If thou hast changed my heart?
Why can I not with saints shed tears,
And from all sin depart?

O, where's the joy of which they tell,
So great, so full and deep?
To every sin I'd bid farewell,
If I could only weep.

O Lord, my sins I now forsake,
To thee I humbly bow;
My Savior's praise I e'er will speak,
In heaven record my vow.

Now I can sing, and pray, and weep,
For I am thine, I know;
O, give me grace my vow to keep,
In strength I then shall grow;

And I will show to sinners round,
What God has done for me,
The heavenly joys that I have found,
And what he'll do for thee.

Peru, Ind. H. H. Hall.

THE CLOSING HOURS OF TIME.

Are we really in the winding up of our world's history? If so, what a solemn thought. All to be over so soon. Our work all to be closed up. A day of settlement to dawn. Yes, the scrutinizing eye of the Judge will then be turned with a searching glance upon us. Our past history of faithfulness, or unfaithfulness, will then re-appear, to approve or condemn us. Our hearts, filled with heavenly zeal, or chilling luke-warmness, will then decide our claims to the felicities of a celestial paradise; for we shall then continue "holy still" or "filthy still."

Are we indeed nearing a day of such magnitude? Are we truly living in the closing hours of time? We cannot evade the conclusion that such is the case. Then what is our duty? If the Master is about to return, how should we improve these closing hours? If we have been remiss in duty in days gone by, should we not begin now to do the will of Christ? If we have lived prayerless lives, let us begin to visit the throne of grace, and seek pardon for past indifference, and strength for time to come. Let us go to work for God, and pluck men as brands from the burning. The hours fly—will we improve them? The closing hours of time are upon us; shall we squander them in idleness? Oh! sound out the cry, "Behold the Bridegroom cometh," and do it with devoted hearts and earnest minds.—*Voice of the West.*

Gems.

— The slow, modest, moderate, compact, muscular growth of the healthy body is the type of true christian life; nourished by love, and faith, and truth; and increasing slowly and surely in every grace of the Spirit. Be this our growth;—substance, not show; reality not pretense; building up in holy faith, rather than puffing up by mere worldly knowledge.

— Whatever stands in the way of our progress toward perfection, even if it seems as vast and immovable as a mountain, may be moved from our path by the prayer of faith.

— Christian graces are like perfumes; the more they are pressed, the sweeter they smell. Like stars that shine brightest in the dark; like trees, that are shaken, the deeper root they take, the more fruit they bear.

— Those whose faces are only seen, and whose voices are only heard in seasons of religious revivals, are like the flowers that bloom in the morning and fade in the evening without producing fruit. They are not the evergreens of the church.

— The miller that relies upon the occasional freshet to grind his corn, has a very uncertain prospect of business. What he needs, is the bubbling fountain. So our christianity should be a well of water springing up into everlasting life.

— If we attend carefully to our duty, and keep both beams and motes out of our own eye, those of others will not often seriously trouble us.

— Study to make the whole of your carriage and discourse among men so engaging, as may invite even strangers to love you, and allure them to love religion for your sake.

— God rendereth desolate to induce you to seek a better country. He strikes away every human prop, and puts failure and vexation into every worldly scheme, that you may turn from your idols to him.

— Truth and holiness are, in the christian system, so intimately allied, that the warm and faithful inculcation of the one, lays the foundation for the other.

— It is not until the flower has fallen off that the fruit begins to ripen. So in life it is when romance is past that the practical usefulness begins.

— Our individuality is not destroyed by being with the multitude. Each must do his own work, and do it with all his might.

— No one can impart what he does not possess. No one can teach to others what he has not learned once himself.

— Kill a tree by nourishing and trimming it! What nonsense! Lay the axe at the root.

— Do nothing to-day that thou wilt repent of to-morrow.

— Truth withheld is sometimes a worse deception than a direct mis-statement.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

WHAT TRYING DID.

I want each of you to bring a new scholar to school with you next Sunday," said the superintendent of a Sunday school to his scholars.

"I can't get any new scholars," said several of the children to themselves.

"I'll try what I can do," was the whispered response of a few others. One of the latter went home and said, "Father, will you go to the Sunday school with me?"

"I can't read, my son," replied the father, with a look of shame.

"Our teacher will teach you, dear father," answered the boy, with respect and feeling in his tones.

"Well, I'll go," said the father.

He went, learned to read, sought and found the Savior, and at length became a colporteur. Years passed on, and that man established four hundred Sunday schools, into which thirty-five thousand children were gathered!

Thus you see what trying did. That boy's effort was like a tiny rill, which soon swells into a brook, and at length becomes a river. His efforts, by God's grace, saved his father, and his father being saved, led thirty-five thousand children to the Sunday school!—*Rev. P. B. Power.*

THE OLD HERMIT.

"Some time ago, a young man, who had great cause of complaint against another, told an old hermit that he was resolved to be avenged. The good old man did all that he could to dissuade him; but seeing that it was impossible, and the young man persisted in seeking vengeance, he said to him, 'At least, my friend, let us pray together before you execute your design.'

Then he began to pray in this way:—

'It is no longer necessary, O God! that thou shouldst defend this young man, and declare thyself his protector, since he has taken upon himself the right of seeking his own revenge, and go against thy injunction, "Vengeance is mine, I will repay, saith the Lord."'

As soon as he was finished, the young man fell on his knees before the old hermit and prayed him to forgive him for cherishing such a wicked thought, and also declaring that he would no longer seek revenge of those who had injured him.

The young man was glad he had made known his determination to the hermit, and went away happier than he would have been had he carried it out."

TRUTHFUL AND OBEDIENT.

"Charlie! Charlie!" Clear and sweet as a note struck from a silver bell, the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his bat, and picked up his jacket and cap.

"Don't go yet!" "Have it out!" "Finish this game!" "Try it again!" cried the players, in noisy chorus.

"I must go—right off—this very minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they all exclaimed.

"But I did hear!"

"She don't know you did."

"But I know it, and—"

"Let him go," said a bystander. "You can't do anything with him. He's tied to his mother's apron-strings."

"That's so!" said Charlie; "and it's to what every boy ought to be tied; and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who don't keep his word to her will never keep it to any one else—you see if he does!" and he hurried away to his cottage home.

Thirty years have passed since those boys played ball on the common. Charles Grey is now a prosperous business man in a large city and his mercantile friends say of him, that "his word is as good as a bond." We asked him once how he acquired such a reputation.

"I never broke my word when a boy, no matter how great the temptation, and the habit formed then, has clung to me through life."—*Child's Delight.*

LOOK WELL TO YOUR FOOTING.

A man was passing along a high road one day, when he saw a boy standing on the edge of a chalk-pit which was being worked at the time.

"Look well to your footing, my lad!" he cried; for he thought it not unlikely that the bank might give way.

The boy, thinking he was safe enough, paid no heed to the kind warning. He did not care to move, but stood gazing idly before him! Suddenly the edge fell in with a terrible crash. Down he went headlong, and was buried in the rubbish. Help was at hand, and the men worked hard to dig him out: but twenty minutes elapsed before they could reach him; and, when at last they succeeded, it was too late. Smothered in the *debris*, the boy had lost his life because he would not heed the warning. "Look well to your footing!"—*Child's Sower.*

Two Paths.—Two paths are before you. A rough one has the finger post, ☞ To Duty. The other is smooth and flowery, with the finger-post ☞ To Pleasure. Those who take the rough one, will find it grow smoother and broader and pleasanter, till it reaches the very gate of the celestial city.

The World's Crisis

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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D. MATHEWSON, H. V. DAVIS,
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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

TAKING UP THE CROSS.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9. 23.
"Whosoever doth not bear his cross and come after me, cannot be my disciple."—Luke 14: 27.

What is it to take up the cross,
And follow Jesus day by day?
It is, my soul, to cast self-will,
And all which it commands, away:
It is to meet Jehovah's choice,
And, in his will made known, rejoice.

It is to meet the cutting edge
Of pain and grief with naked heart;
Bend to the separating steel,
Smile at the anguish of the smart;
Or, if some natural tears will rise,
Meekly to wipe them from the eyes.

"Take up the cross and follow me":
Does this imply a power to choose,
Amidst the various ills of life,
What to accept, what to refuse?
Ah, no! the pain, the grief, the loss,
Which man selects, is not his cross.

The cross is something undesired,
A heavy, hard, unwelcome thing;
Something the heart's first thought rejects—
The sceptre of its rightful King
Alone can sway the heart to take
And bear its cross for Jesus' sake.

To take the cross and follow Christ,
Is just where nature starts aside;
By grace to check her strong desire,
By grace to bend her lofty pride,
To bring her to accept her pain,
And own her heaviest loss is gain,—

This is the test, the turning point—
Each heart its bitterness doth know;
This to accept, endure, improve,
With this and Christ toward heaven to go;
This doth distinguish, saith his word,
The true disciple of the Lord.

—*Montreal Witness.*

For the World's Crisis.

EVERLASTING PUNISHMENT.

BY WILLIAM SHELDON.

"These shall go away into everlasting punishment; but the righteous into life eternal."—Matt. 25: 46.

(*Concluded.*)

4. Several passages are quoted from the symbolic book of Revelation, thought to refer to the future doom of the wicked, containing the term "forever," as expressive of the duration of the punishment referred to. Before inquiring whether these texts really refer to the doom of the wicked after the judgment, or merely to a chastisement before the judgment, we will look at the scriptural usage of the term "forever," upon which the stress of our opponent's argument is laid. "Forever" is used in both an *emphatic* and a *comparative* sense in the Scriptures. When applied to temporal or perishable things, it is used in a limited sense; and the wicked who "sow to the flesh" shall "reap corruption" instead of incorruption; so when "forever" is applied to the wicked, it is used in a limited sense; but when applied to that which is incorruptible or immortal, it is used in the emphatic sense, and runs parallel with immortality; as for instance, when applied to God, angels, or the resurrected saints, as all are immortal; but when applied to that possessing only corruptibility or mortality, which is the only nature possessed by the wicked, it only runs parallel with mortality. Let us look at a few instances in which the term is used in a comparative or limited sense in the Bible, when applied to temporal or corruptible things.

In speaking of the servant Onesimus, sent back by Paul, he says: "He therefore departed for a season, that thou shouldest receive him forever."—Phil. 1: 15. The length of this "forever" depended upon the length of Onesimus' life after his return; if he lived ten years or more, it would be a "forever" of ten years or more in length, but if he lived only ten days, this "forever" would be limited to ten days' duration. David said: "The Lord . . . chose me . . . to be king over Israel forever."—1 Chron. 28: 4. As he reigned forty years, this forever was forty years long. The term forever in these two instances simply meant as long as the man should live, whether longer or shorter.

Moses permitted the children of Israel to "buy bond-men and bond-maids" of the heathen, and said: "They shall be your bondmen forever."—Lev. 25: 44–46. This could not have meant to all eternity, as this claim would carry the now obsolete system of bondmanship into endless futurity—into hell and heaven. The simple idea was, they were to be their bondmen as long as they should live: hence, if a bondman should live ten years or more after his purchase, that "forever" would be ten or more years long; but if he should live only ten days, that "forever" would be limited to ten days. Again, Moses said, "The priests shall blow with the trumpet; and they shall be to you for an ordinance forever."—Num. 10: 8. Were the priests to blow to all eternity? Are they blowing now? Or is that "forever" past? Jonah thus speaks concerning his three days' imprisonment within the great fish: "The earth with her bars was about me forever."—Jonah 2: 6. Here is one "forever" positively limited to three days' duration.

We are sometimes informed that "forever and ever" signifies more than "forever," and invariably means eternity. We remark (1), this claim concedes the fact that "forever" is a term used in a limited sense; and (2), if "forever and ever" really signifies a longer space of time than "forever," then "forever and ever, even forever and ever," must as really signify a longer space of time than "forever and ever"; and (3) consequently every time we add "ever" to the phrase, we add to the length of time, and thus disprove the eternity of the previously mentioned time.

"Forever" is usually, in the New Testament, translated from the Greek term *aion*; a noun primarily signifying age, as the age of man, or dispensation; but sometimes translated from *aionious*, a Greek adjective derived from *aion*; and hence cannot exceed the meaning of the noun *aion* from which it is derived. Let us then inquire whether *aion*, as used in the New Testament, and which is the true root of the word "forever" there used, really and invariably signifies an endless space of time. Jesus said, "The harvest is the end of the (*aionos*) world."—Matt. 13: 39. "So shall it be in the end of this (*aionos*) world." ver. 40. "So shall it be at the end of the (*aion*) world."—v. 49. "What shall be the sign of thy coming, and of the end of the (*aionos*) world?"—Matt. 24: 3. "Lo, I am with you always, even unto the end of the (*aionos*) world."—Matt. 28: 20. "Upon whom the ends of the (*aionos*) world are come."—1 Cor. 10: 11. "But now once in the end of the (*aionon*) world hath he appeared to put away sin by the sacrifice of himself."—Heb. 9: 26. "That in the (*aiosi*) ages to come he might show the exceeding riches of his grace."—Eph. 2: 7. Here the term is used in both its singular and plural forms, translated "world" in the sense of age, and once translated ages; but it is seven times said to have an "end"; hence, the length of this kind of *aion*, "age," or "forever," must depend upon what it is applied to: if applied to immortal beings, it will run parallel with their existence; but if applied to immortal or perishable beings, it can only run parallel with their existence.

Thus the remark so often made, that forever when applied to the wicked signifies just as long a time as when applied to God, is proved incorrect. We will now proceed to examine some texts containing the term "forever," relied upon by our opponents to prove eternal torment, and learn whether they refer to temporal chastisement, or to the sinner's final reward. "If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for (*aionas aionon*) ever and ever; and they have no rest day nor night who worship the beast."—Rev. 14: 9–11.

By reading the preceding verses it will be seen that reference is here made to a judgment to be visited upon the Papal power in connection with the fall of Babylon from its previous supremacy over the kings of the earth, which judgment is more fully described in Rev. 18: 4–10, in connection with Babylon's fall: "And I heard another voice out of heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth . . . shall bewail her, and lament for her, when they see the smoke of her burning, standing afar off for fear of her torment."

Here we have two descriptions of one scene after the political fall of Babylon, two descriptions of judgment on the papal power, not of final judgment after the judgment day arrives, but of temporal judgment before that day comes, because (1) in the first description this "torment" is said to be inflicted on them that "worship the beast"—not that did once worship him; showing that the "torment" and the "worship" belong to the same age; and (2) in the other description the "plagues," the "torment" and "the smoke of her burning" can be seen by men who stand afar off, even "the kings of the earth," her former sympathizers; and certainly the kings of earth cannot see the smoke of a literal hell "afar off." The truth is, the "torment" and "burning" of this corrupt power is symbolic, and precedes the judgment, and has nothing to do with the final punishment of the wicked. Temporal judgments in the past are portrayed in language equally as strong as that here employed. The judgment that fell upon Idumea is thus described: "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." Isa. 34: 9, 10. This cannot be applied to hell, (1) because it is to lie "waste," even "from generation to generation," and "none shall pass through it forever," which does not harmonize with the popular idea of hell; and (2) the prophet applies it to Idumea. That temporal judgment, though expressed in such strong language, was never applied to the sinner.

At the final extermination of papacy, it is said "Her smoke rose up forever and ever" (Rev. 19: 3,) being irreparably ruined, as when a house is burned up forever: "rose up" —not is rising up forever. The "torment" of Rev. 20: 10, with its "forever," is limited by "day and night;" but there shall be "no night" after the kingdom comes. Rev. 22: 5.

5. It is often asserted that the soul is immortal, and therefore must live forever in the emphatic sense, either in weal or woe. If assertions were proof, that would settle the matter; but this is the very point that needs to be proved. It never has been proven, and, with due deliberation, we affirm it cannot be. As we have already seen, Bible evidence pronounces eternal life "the gift of God" to the faithful only, "through Jesus Christ," and not an inherent principle independent of him. Many of our opponents, being hard pressed by our arguments, now admit that the Bible does not declare the immortality of the soul, but takes it for granted, or *assumes* its immortality without anywhere directly affirming it; and to make this look plausible, they tell us that the existence of God is also assumed, and never definitely affirmed; forgetting that it is definitely affirmed: "There is one God, and one Mediator between God and man;" and, "There is a God in heaven that revealeth secrets;" thus this effort to prop up one error by manufacturing another one, is unavailing.

The immortality of the soul is neither affirmed anywhere in the Bible. It is not once spoken of as a personality distinct from the body. The Bible speaks of man in the present state as "mortal man" (Job 4: 17) without excepting any part; and although the term soul is used over eight hundred times in the Bible, it is not once spoken of as being immortal; yet at the present day people are sufficiently wise above what is written to talk incessantly about "the immortal soul." Whatever doctrine is scriptural can be found in the Scriptures; this cannot be; then why not give it up?

6. It is said by others that the soul is a part of God, and therefore must be immortal, and hence must live forever in some locality. If this assumption were true, it would make God a sinner, for it is "the soul that sinneth" (Ezek. 18: 4,) or, on this hypothesis, a part of God that sinneth in this man, or that man, as the case may be. This makes God commit all the sin in the world, and represents him as eternally tormenting these parts of himself in hell, besides tormenting the innocent body which was only a tool for the soul to commit the crime with. Thus one part of God is represented as being at war with the other part of God, and to carry on this war, these small parts of God, residing in men, make a cat's-paw of the body to do the work of transgression, and finally the greater part of God gets so enraged at these smaller parts of himself, that he damns a part of himself to all eternity, and damns the cat's-paw, or innocent body also. Admit the blasphemous conclusion, or abandon the assumed premises.

7. It is asserted by others that a "living soul" is ascribed to man, and that this is equivalent to a deathless soul. The record reads, concerning the material man, who was formed "of the dust of the ground," that "man became a living soul." Gen. 2: 7. We observe (1) that no reference is here made to a soul within man, but to man as a soul, a person; (2) the original *nephesh 'g hah y*, here rendered "living soul," is also applied to beasts, and rendered "living creature," as in Gen. 1: 21, 24; Gen. 2: 19, and elsewhere; so if it proves the deathlessness of any part of man, it as strongly proves it of the beasts; and (3) we expressly read in Rev. 16: 3, "Every living soul died in the sea;" thus living souls are not deathless souls.

8. Some assume that the "breath of life" which was breathed into man at creation is a principle of eternal life, or a deathless soul. If this were true, it would prove too much, for the same breath of life is possessed also by the beasts. See Gen. 6: 18. Gen. 8: 15, 22. Besides, the "breath of life" is not a personality, but an element.

9. We are often reminded that man was created in the "image of God;" and then, without proof, it is asserted that reference is made not to the body, but to the soul; not to form, but to nature; that God is immortal, and the soul being in the image of God, must also be immortal. If reference were really made to the soul and its nature, instead of man and his form, in contradistinction to the animal creation, then we might carry the contrast a little further: God is all powerful, hence the soul of man must be all-powerful; God possesses foreknowledge, hence the soul of man must possess foreknowledge; God is infinite, hence the soul of man is. These conclusions are just as conclusive, from the assumed premises, as the first; and the principle that admits of the one, demands the others. But what say the Scriptures? "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply." Gen. 1: 27, 28. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Gen. 9: 6. It is the man who was commanded to multiply, and whose blood could be shed, who was made in the image of God. There is no prohibition against shedding the blood of the beast; but man's blood must not be shed, because he was made in the image of God, in contrast with the form of the animal creation.

10. We frequently hear the remark that sin against an infinite God, calls for an infinite punishment. For a finite man to commit an infinite sin, is just as much impossible as for a stream to rise higher than its fountain. To claim that a three year old child, who had been forbidden to enter the royal palace of a king, should be entitled to the same severity of punishment for this forbidden act as the adult, would be inhuman; and although they had both disobeyed a king, who would say that the disobedience should be punished strictly and exclusively with reference to the high standing of the person disobeyed, with no reference to the standing of the offender? Yet this is but a faint comparison. Think of the wisdom and justice of God, as portrayed to us in the Bible; and then think of him in the light of modern theology, inflicting endless torment on one of his creatures, or millions of them. Take the little child who has just crossed the line of accountability, and has committed the first sin, and that sin of the smallest magnitude, and dies in the act. Can it be that God will consign it to a hell of punishment to all eternity, to writhe in anguish, to shriek in hopeless misery, to wail in agony, with no chance for release, or respite, or mitigation while God lives, because the sin was against an infinite being? Must his anger be infinite? Or will he cause his anger to "cease" in their "destruction?" "He will not keep his anger forever." Sin will not eternally exist. God will make an end of misery. Satan will not eternally stand at the head of a majority of the human family, cursing God, and boasting of his success in being general of a greater portion of the human family than God himself, because "for this purpose the Son of God was manifested, that he might destroy the works of the devil" (John 3: 8), which cannot be fully done till the devil himself is destroyed; and in due time Christ will "destroy him that had the power of death, that is, the devil." Heb. 2: 14.

The time will come when there will be no sin in the universe of God, no enemies, no devil, and no misery;

"When truth shall sit on every hill,
And peace shall flow in every rill";

and "God shall be all *and in all*," iniquity having been submerged beneath the dark waves of oblivion, and the saints left to enjoy righteousness unmixed with sin, and undisturbed by the wails of despairing millions, amid the glories of Paradise restored.

For the World's Crisis.

PORTENTS.—NO. 6.

BY S. S. BREWER.

Anciently there existed a literal city called "Babylon," built on either side of the river Euphrates. Both of these names are brought to view in a symbolical sense in the Apocalypse in the sixteenth chapter. The stupendous ecclesiastical institution of Papal Rome is presented under the symbol of a "woman," with the brand of infamy emblazoned upon her forehead. Rev. 17: 5. "Mystery, Babylon the great, the mother of harlots and abominations of earth." In verse 18th, she is represented as reigning over the kings of the earth, as a "great city." Ancient Babylon was a great city; modern symbolic Babylon has been a great symbolic city, in her complicity reigning over kings of earth. Ancient Euphrates was to that ancient city of Babylon the source of immense wealth and support. The Almighty predicted the drying up of these rivers that formed the Euphrates: "That saith to the deep be dry, and I will *dry up thy rivers*." Isa. 44: 27. "Cyrus, by turning the whole river into the lake by the Paleacopas, '*The river of the Pool*,' laid the channel, where it ran through the city, almost dry, so that his army entered it, both above and below, by the bed of the river."

The symbolic Euphrates of Rev. 16: 12, in an analogous sense held the same relation to the Babylon of Revelation, that the ancient river did to that city. It constituted its source of immense wealth. It is thus described by the revelator: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." 17: 15. The drying up of this river is predicted to be accomplished by the effect of the sixth vial. "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up." This was, doubtless, in our opinion, fulfilled in the reign of terror in France, as we have shown in article No. 5. The abolishment of religion by the action of the French atheistical assembly in that once imperial strong-hold of Popery, that had previously done more than other nations for its support, turned the current of affairs in an opposite direction, and was, in matter of fact, as ruinous to Papal Babylon as was the turning away of the ancient Euphrates from ancient Babylon, that sat upon its waters. Both events ruined both cities. The peoples, and multitudes of France, constituted, by far, the largest proportion of the great Euphrates, and the cutting off of its waters, or peoples, from Babylon the great, did prove in plain matter of fact the drying up of the symbolic river.

"On the memorable 26th of August, in the year 1792, an open profession of atheism and irreligion and infidelity was made, and forthwith acted upon by a whole nation once devoted to the papal superstitions. Christianity was then formally abolished, as a notorious and malignant imposture, by the government of revolutionary France; and so well did the people second them, that, while not a trace of the gospel could be found throughout the reprobate metropolis, every frantic oration in praise of atheism was loudly and enthusiastically applauded."—*Faber on the Prophecies, Vol. 3, p. 363.*

The effect produced by this vial in drying up the symbolic Euphrates extended to other nations than France.

"At the commencement of the French revolution, the clergy in France were both numerous and wealthy. They amounted to no less than eighteen archbishops, one hundred and eleven bishops, and one hundred and fifty thousand priests, having under their control a revenue of five millions sterling, annually, besides three thousand four hundred convents. The clergy and their wealth were now attacked by the INFIDEL revolutionists, and fell an easy prey. The tithes and revenues of the clergy were taken away, by a decree of the Constituent Assembly; the possessions of the church were now declared to be the property of the nation; the religious orders were abolished, the monks and nuns ejected from their convents, and their immense wealth seized for the nation. [illegible] France, and laid waste the Roman Church, BOTH THERE AND IN NEIGHBORING COUNTRIES. The priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink."—*History of the Church, by Goodrich, pp. 183, 184.*

Says Marsh, p. 300: "A civil constitution was formed for the clergy, to which all were required to swear, on pain of death or banishment. The great body refused, and priest and altar were overturned, and blood, once esteemed sacred, flowed to the horses' bridles. Such as could, escaped through a thousand dangers, and found an asylum in foreign countries. No tongue can tell the woes of the nation."

Dear reader, there is an astonishing coincidence, as it respects the period of the tribulation of the church, at its commencement and its termination also. I now refer to the interposition of law and governmental authority in both respects. The first is manifest in the following testimony referring to the papal monarch's inaugurating act of persecution at the commencement.

"While the Arian king was striving, by the most just and equitable laws, to clear the church from all simony in the west, the Catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the most cruel persecution any Christian emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and possess the Catholic faith, were declared infamous, and, as such, excluded from employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of what little they had, and many of them inhumanly massacred by the Catholic peasants, or the soldiery who guarded the passes."—*Bower's History of the Popes, Vol 1. p. 334.*

Such, dear reader, were the opening days of papal vengeance upon all who dared question popish prerogatives, when the power predicted in Rev. 13 commenced to "make war with the saints, and to overcome them." Justinian placed the "top stone" upon "Babylon the great," and the full tide of the "great river Euphrates" flowed swimmingly into the coffers of "the woman," that commenced to drink "the blood of the saints," and "the martyrs of Jesus;" but as the prediction of the ancient "seer" (Jer. 21: 44) was fulfilled in ancient Babylon,—"The nations shall not flow together any more unto him"—so the typical prediction was fulfilled in the history of modern Babylon, as I have clearly shown heretofore. There is, of late, a melancholy strain running through the Pope's letters and public addresses, in contrast with the defiant and blasphemous "maranathas" of the days of Babylonish papal glory. Hear the poor "Pio Nino" utter a wail as he retrospects the days of his gory predecessors.

"On every side are constantly heard frenzied voices, which find an echo in our desperate enemies, declaring that this City of Rome must share in this unhappy Italian perturbation and rebellion—nay, must become its capital; but God, who is rich in mercy, will, by his omnipotence, make the impious counsels and desires of our enemies fail. He will never permit this noble city, so dear to us, in which out of his great and singular goodness, he has fixed the chair of Peter, the impregnable basis of his divine faith and religion, to return to that unfortunate conditon so admirably described by our holy predecessor, Leo the Great, in which she found herself when for the first time the holy Prince of the Apostles entered this city, then the mistress of the world."

The above extract from his address suggested the following lines in an acrostic, upon "Mystery, Babylon the Great and the Mother of Harlots.

As it has not been published in the Crisis, I append it for its readers.

ACROSTIC.

Mourning o'er her fate in anguish,
Yearning for her lovers fled,
Sinful harlot, see her languish,
Trembling now in fear and dread;
Earthly kings have forsaken her,
Royalty withholds its hand,—
Yielding, lone, without a lover,
Broken is her bloody wand.
Alas! alas! thou once "great city,"
By thy wrath were millions slain,
Your cup is full, ah! who can pity?
Look back upon thy bloody reign.
O'er thy head in darkness lower
Naught but clouds of gloom and wo,
Thy God draws near in might and power,
He comes to strike the final blow;
E'en all thy vain and bold illusion
God will shortly tear away;
Reckless in thy vain delusion,
End forever in that day.
Ah! mourn in sadness, wretched harlot,
The mask is fallen from thy face,
Thou art cast off the beast of scarlet,
He cannot save thee from disgrace.
Ended are thy days of pleasure,
Mourn thy power fled and gone;
Of all thy kingly wealth and treasure,
Tormented, widowed and alone;
Hear her mournful sit bewailing,
Earth's monarchs flee her foul embrace;
Raise high thy mass, it's unavailing,
Oh, how despair sits on her face.
Full of uncleanness, cruel scoffer,
How canst thou mock a holy God?
Almighty wrath thou soon must suffer,
Rebellious foe to man and God,
Look back upon thy bloody pages,
Of names forgotten long by thee;
Thy God will pay thee all thy wages,
So dearly earned by cruelty,
Ah yes! remembered are thy sins,
None have escaped thy Judge's eye,
Dark, cruel, foul as they have been,
All stain'd with a blood-crimsoned dye;
But wail, proud harlot of the nations,
[illegible]
[illegible]
[illegible]
Naught is left to thee but trouble,
All shall be returned again;
The cup thou'st fill'd, fill'd to thee double,
In indignation, wrath and pain.
O Roman Pontiff, "Man of Sin,"
None ever did compare with thee,—
Sodom, Gomorrah, Chorazin,—
O Babylon, thou "Mystery of Iniquity,"
For thee God's cup of wrath's preparing.
Thou queen of harlots, drink it down;
Heaven-appointed, swiftly nearing.
E'en now the heavens begin to frown,
Earnests of wo thy Judge hath given;
All latent fires shall fiercely burn,
Robed in majesty, from heaven,
Thy Judge his wrath will on thee turn;
Howl, harlot! thou art doomed to burn!

For the World's Crisis.

THE ARAMAIC, SADDUCEEAN, AND PHARISAIC FAITH AND DOCTRINE OF A FUTURE LIFE.

BY O. R. FASSETT.

(*Continued.*)

There was, however, another party of the Pharisees who rejected the above superstition, and adhered to what is termed the Aramaic faith, and looked for the coming of the Messiah, and the resurrection from the dead, as the only hope of future "life and immortality." These were denominated "the Hebrew of the Hebrews." "Hebrew is used for an Aramaic Jew, as opposed to a Grecian or Hellenist. . . . The pious Hebrew was always in the attitude of expectation of the coming One."*

The patriarch Job, though not a Jew, has engraven this faith in living letters of light not to be obliterated or misunderstood; and his faith and hope was that of the patriarchs, Abraham, Isaac, and Jacob. Heb. 2. "O that my words were now written! O that they were written in a book! [His prayer has been marvelously answered.] That they were graven with an *iron* pen [this, too, fulfilled] and lead in the rock forever [also been stereotyped]. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." During the intermediate state he anticipates no reward or conscious existence. "For now shall I sleep in the dust." And the term "sleep," used concerning the dead in both the Old and New Testaments, implies the hope of an awakening, and is engraven on the tombs and burial places of the christians in the catacombs of Rome, as expressive of their hope in a resurrection, so different from that of the heathen:—"Sepulchrum"; "eternal home." Job did not anticipate that in death he should be a roaming spirit, as did the heathen, who regarded the soul immortal, visiting the world, the place of his sepulchre, etc. "For now should I have lain still and been quiet; I should have slept; then had I been at rest with kings and counselors of the earth, which built desolate places for *themselves*. . . . There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there, and the servant is free from his master."—chap. 3.

Having considered that though in the case of "a tree" being "cut down," "it will sprout again" under favorable circumstances, as its "life element" is preserved in "the root"; and that in man there is no such surviving entity, but that "man dieth and wasteth away"; and fails altogether, so that no search can find a living element anywhere; and declaring that "so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep,—he prays: "O that thou wouldst hide *me* in the grave, that wouldst keep *me* secret, until thy wrath be past, that thou wouldst appoint *me* a set time, and remember *me!*" And then looking forward to the coming of his Redeemer, who is the Life-giver of the world, he exclaims in confident hope: "Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hand." Even when the Lord "destroyest the hope of man, and changest his countenance, and sendest him away," in such unconsciousness that "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them"; yet his hope survives such dissolution, and such a complete destruction of man; and the problem of the ages—"If a man die, shall he live again?" he solves to his own satisfaction in the triumphs of faith in his Redeemer, and says, "All the days of my appointed time will *I wait* [in the grave], till my change come"; and that is at the call of his Redeemer. Job 14th and 19th chapters.

The prophet David gives expression to his faith and hope thus: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Ps. 17: 15. The apostle Paul says of David: "After he had served his own generation, by the will of God, he fell on sleep, and was laid unto his fathers, and saw corruption."—Acts 13: 36. The epoch of his awakening, and of his beholding his Redeemer's "face in righteousness," is fixed by the Scriptures at the resurrection, when the sleepers "in the dust of the earth shall awake" (Dan. 12: 1–3); and when "the Redeemer shall appear," then "we shall be like him; for we shall see him as he is."—1 John 3: 1–3. Hence, says David again, "God will redeem my soul from the power of the grave; for he shall receive me."—Ps. 49: 15. Concerning the state in death, he says, "The dead praise not the Lord, neither any that go down into silence."—Ps. 115: 17. In view of his death he is comforted in hope: "Thou, which hast showed me sore and great troubles, shalt *quicken* me again, and shalt bring me up again from the depths of the earth." Then he says, "I will also praise thee."—Ps. 71: 20–22. He only expected, as "the sweet singer of Israel," to praise the Lord while living. "I will praise the Lord as long as I live; I will sing praise to my God while I have my being." As did Hezekiah, who said, "The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day."—Isa. 38: 18, 19.

"When in a sweeter, nobler song
I'll sing thy power to save:
When this poor lisping, stammering tongue
Is ransomed from the grave,"

was the theology of these holy men of old. They did not expect to sing—

"When this poor lisping, stammering tongue,
Lies silent in the grave."

From the uniform teaching of the Old Testament writings, as to the hope of the church; from their complete silence as to the soul's immortality, and rewards in death, and in fact their denial of these doctrines (Eccl. 9), they basing their only hope in the coming of the Messiah, and the resurrection from the dead (Dan. 12, Ezek. 37, Isa. 25), there were those who adhered to this faith at the coming of Christ, in the days of his humiliation. These were Simeon and Anna, and others who "waited for the consolation of Israel," and looked for redemption in Jerusalem. Luke 2: 25–38.

The conversation of Jesus with Martha and Mary concerning the death of their brother, will show the difference between the popular belief among the Pharisees of the Hellenitic school, and those of the true Aramaic faith. "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." John 11. There is no allusion here to Lazarus having departed to a state of happiness—gone to the abodes of the blest—underground, as maintained in that age. The sisters mourned the *death* of their brother. When Mary saw Jesus, "she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died." She wept bitterly, and the Jews, in sympathy, did the same; and it caused the Son of God to groan "in the Spirit," and also "Jesus wept." To comfort the bereaved sisters, Jesus said, "Thy brother shall rise again." Why did he not say also, "Don't weep; thy brother is far better off; he has gone to Abraham's bosom," and is with "the choir of the Fathers in *hades?*"—If that were true, is it not surprising that all allusion to such a state by him who knew his condition was not mentioned, nor referred to as a source of comfort; but only Lazarus' resurrection? Martha replies: "I know that he shall rise again in the resurrection at the last day." Thus understandingly fixing the period of his resurrection, and referring only to her hope being in the realization of that event. Jesus, to inspire hope in *him* as the *One* who was to accomplish this marvelous work, and also to encourage her to hope that even at that time, if she would believe, she should "see the glory of God" (v. 40); "said unto her, I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live" (i. e., dead as was Lazarus. All such shall live.) "And whosoever liveth and believeth in me shall never die (i. e., "We which are alive and remain" unto the coming of the Lord (1 Thess. 4: 16–18), these "shall never die," as they will be translated like Enoch and Elijah, that they "should not see death." Heb. 11: 15). Says Jesus unto her, "Believest thou this?" This is what is to be believed concerning our dead, and all the dead asleep in Jesus. And Lazarus' resurrection is a fit illustration of the character of the resurrection "at the last day." The persons of the dead must be called forth from their slumbers, by the voice of the Son of God. John 11: 41–44. The doctrine of Jesus relative to the resurrection, is this: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; "and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. "The *dead* shall hear the voice of the Son of God." v. 25. Not the living, "immortal soul," in "Abraham's bosom; but "the dead;" and they that hear shall live." We now understand how the apostles believed, and taught, and preached through Jesus the resurrection from the dead.

St. Paul was a Pharisee; and when he "perceived that the one part were Sadducees, and the other Pharisees," as he was brought before the Jewish council, "he cried out in the council, Men and brethren, I am a Pharisee; of the hope and resurrection of the dead I am called in question." This immediately caused "a dissension between the Pharisees and the Sadducees; and the multitude was divided."—Acts 23: 6. Here, Paul does not say of which party of the Pharisees he was; but the Hellenistic Jews for a time claimed him, and said, "We find no evil in this man; but if a spirit or an angel hath spoken unto him, let us not fight against God."—ver. 9. But afterward, he was regarded and denounced as a heretic, as he says, before Felix the governor. "But this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24: 14, 15.

St. Paul might be regarded as a heretic by the Pharisees for his rejection of the doctrine of the immortality of the soul, and its rewards [illegible]

(*Concluded next week.*)

* The Life, Times, and Travels of St. Paul, by Conybeare and Howson. Introduction [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 16, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, at World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ C. H WILLIAMS—Draft received.

RUTLAND.

The meetings in Rutland continued to increase in interest to their close. Some fifteen or twenty were converted, and eight young converts were baptized the 8th inst. Several others will improve the next opportunity. All who attend the meetings seem delighted with the spirit of them. The last Sabbath evening, March 6th, was one of special interest. The house was crowded. We had the sacrament in the evening. Between fifty and sixty partook of the Lord's Supper. It was truly good to be there. At the close of the meeting a large number requested prayers. We have rarely enjoyed so good a meeting. The members of the various churches took an active part in the meeting, and manifested a true christian spirit.

LIVE IN THE SPIRIT.

In 1 Pet. 4: 6, we find an expression that has perplexed some. It is a passage often quoted by Spiritualists. It reads as follows: "For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.

1. The gospel *was* "preached to them that *are dead*." The gospel was preached to them before they died. It would be impossible to preach to them after they were dead, for "the dead know not any thing." Eccl. 9: 5.

2. The *judgment* comes after the preaching, and after the resurrection. Both of these events are yet in the future; therefore they are not yet *living* "according to God in the Spirit," because they are still dead and unjudged. 3. They who have died will not "live according to God in the Spirit" till they live again in the world to come. 4. What is it to "live according to God in the Spirit?" Says Paul, "They that are in the flesh cannot please God." Rom. 8: 8. What does he mean by being "in the flesh"? He makes the matter plain in the next verse. "But ye are not in the Spirit, if so be that the Spirit of God dwell in you." Those who receive eternal life, will have the Spirit of God dwelling in them; hence may be said to "live according to God in the Spirit."

CREEDS.

We are pleased to learn that many good men begin to realize that creeds are of less consequence than they had supposed. The real Christians in the various churches are beginning to see that the many church creeds now in force are only obstacles in the way of christian union, and should be used no longer to bind the consciences of the followers of Jesus. This is a bright omen. For many centuries every new sect would get up a new creed, and then build a fence around it, so that those who adopted it should not mingle with those in another sectarian pen. All this was in harmony with the spirit of Satan, and opposed to the spirit of Jesus, who prayed that all his children might "be one, even as" he and his Father "are one." Blessed union! Let us do all we can to promote it. All sectarian creeds are well calculated to prevent such a union.

Some years since, we came to the firm decision, in the Lord, that we would not subscribe to any creed, declaration of faith, treatise, or platform principles, that every christian in the world could not adopt. For whenever we make a test of fellowship that would shut out a single christian, we are more rigid than Jesus, and have become guilty of building a wall between his dear children. Let all who truly love Jesus keep clear from the spirit of creed making, and "follow after the things which make for peace, and things wherewith one may edify [build up] another."—Rom. 14: 19.

We are much pleased with the following from the *Congregational Quarterly*:

"Imperfection in doctrinal belief should debar no true christian from church fellowship. To exclude a child from school for ignorance, to look for the fruit as soon as the root, is preposterous. Where "the power" of godliness is, there "the form" will come under favoring circumstances in time, as the skeleton develops and hardens into proper symmetry with the lapse of childhood into manhood. Not the least of the "plagues"—mischiefs—that come upon those who add to the things written in the book, is the discouragement of the children from coming early into the church. Assent to a creed is valueless, if made on the authority of another mind; and yet it is beyond the ability of most children to assent, understandingly, to the theological creeds of some of our churches. And the closer our observance, with all sorts of persons, of the apostolic terms of church fellowship, the better for the church and the [illegible] [illegible] "Grace be with all them that love our Lord Jesus Christ in sincerity," —if grace, [illegible] [illegible] among them. John Owen says: "We will never deny the communion to any person whose duty it is to desire it." Samuel Mather shows that all christians ought to be admitted to any of Christ's churches. Dr. Watts, in his "Terms of Christian Communion," shows that the churches should, as a general rule, admit all who make a credible profession of religion, take heed not to make the door of admission larger or straiter than Christ made it, and that nothing be in their covenant but what is essential to common Christianity. The principle of assimilation, every man "to his own place," together with the strict maintenance of orthodoxy and piety in the pulpit, will be found as potent to produce all desirable uniformity of belief as any initiatory tests in mere theology. We say, then, in the golden phrase of Cotton Mather, let "the terms of communion run parallel with the terms of salvation."

THE GOLD PANIC.

There are stirring times among the gold dealers in Wall St., New York. The following from the New York *Express*, March 8th, shows the effects of the love of money:—

"The excitement in the Gold Room was without a parallel since September last. As the day wore along the anxiety to sell gold assumed the shape of a mania, and its equal has never before been witnessed in the room. The fluctuations were unusually frequent, and the dial recorded nearly one hundred changes during the day. The scene in the room is almost indescribable. The crowd of operators around the fountain surged to and fro, cheered each decline of one fourth and one half per cent., vented their feelings in screams and yells of delight, and otherwise acted like madmen, more than sane human beings dealing in millions of property. If our readers will imagine a lunatic asylum on fire, with no escape for the inmates, they will approximate to the scenes in the Gold Room at the height of the excitement to-day."

Gold is now down to 111, 110½. It is hoped it will go down to par value.

RESTORING LIFE.

A remarkable cure was performed in Cleveland, O., by Dr. Weber. The following is the account, as published in the Cleveland *Leader*, Feb. 21st, 1870:—

"An accident, which nearly proved fatal, took place on the west side yesterday. A little boy, ten years of age, while innocently playing with a large bean in his mouth, accidentally swallowed it and immediately experienced the most intense pain. The child was immediately taken to the operating rooms of Dr. Weber, where the doctor proceeded to extract the bean. A person practiced in examining patients in such a condition would have believed the child to be dead.

A deadly pallor overspread his countenance, the eyes were glassy and without expression, the muscles all relaxed and the perspiration entirely suspended. Every appearance indicated that the grim king of terrors had impressed his ineffaceable seal upon the young boy. The actual presence of death would hardly have changed the stiffened limbs and whitened features of the youth, who seemed to have been snatched away from his loving and tender parents in a moment of idle playfulness. During a minute and a half the child remained without breathing. All the students surrounded the child in breathless silence, and Dr. Weber proceeded to extract the troublesome bean. It had passed down out of the windpipe into the opening that leads into the lung, and there stopped.

Dr. Weber began the operation by making a longitudinal incision in the neck just below the *pompum Adami*, in vulgar parlance, Adam's apple. His next step was to pass an instrument down through the incision, draw up the bean and pull it out with a pair of forceps. The child still presented every appearance of a lifeless corpse. After the bean had been extracted the incision was held open by two hooks and by pressing on the child's chest the air in it was driven out. The blood at the opening was sponged off, and by relieving the pressure on the breast and pressing on the sides beneath the arms, air was drawn in through the aperture made by the incision.

A mechanical passage of air was thus established and by continued efforts the child began to breathe and show signs of consciousness. The color returned, the eyes received their wonted expression, and the little child whose feet had almost touched the black river of death, began to move. There were about fifty students present, and the success of the experiment brought down the house with loud applause.

The parents of the child sat in an adjoining room in breathless expectation, hopes of the child's recovery and fears of his death contending in their bosoms. The noise of the students caused them to make a rush into the operating room, where the child lay with every appearance of robust health. Their joy was so great that it became necessary to take the child away from them to prevent him from being smothered by their caresses. They overwhelmed Dr. Weber with thanks, as well they might do, for the precision, skill and good judgment exhibited in the operation."

How plain and full of common sense was the whole performance of the Dr., when we take the Bible ground, that only "the breath of life" leaves men when they die. How reasonable, too, that the parents should caress the child, when restored to life, and not some etherial essence, without body or parts, which they never saw, and can never handle; because it only exists in the imagination of those who believe in such strange theories.

OUR BOOK TABLE.

A Vindication of the doctrine of the Resurrection of the Unjust, by J. H. Wagoner, Battle Creek, Mich. We have carefully examined this work, and consider it unanswerable. All who have doubts concerning the resurrection of the unjust should read it. For sale at the Crisis office. Price 15 cts., postage 2 cents.

WRITING FOR THE CRISIS.—A Bro. wishes to know whether we desire to have articles for the Crisis written on only *one* side of the paper? We are not particular. Sometimes it would be more convenient, but we do not require it. The extra expense of postage would overbalance the amount of labor it would save the office.

For the World's Crisis.

NOTICE.

I wish to call the attention of brethren searching after truth to two new and important tracts: Bro. Brewer's "Seven Messages of the Apocalypse," price five cents by mail. It is a great effort, and gives new and important light on dark positions. The second new tract is Bro. Wagoner's, showing the Scripture argument that the wicked dead will come out of the graves to be judged. Bro. Wagoner has done justice to the subject, as no other man yet has; and every one ought to have a copy. H. MUNGER.

For the World's Crisis.

CONFERENCE IN BOSTON.

Let fervent prayers be offered for the coming conference in Lowell St. Chapel; that all the meetings may be under the direct guidance of the Holy Spirit; that love, peace and harmony may characterize its councils; that light on the word of God may shine with unusual power; that sinners may be thoroughly converted to God; that the erring and backslidden in heart may be led back again to their Father's house; that the saints of God may be quickened and helped forward on their journey to the land of rest and glory; that the ministers of God may be deeply imbued with the Spirit of their divine Master, that they may preach as though they expected soon to meet their congregations at the judgment-seat of Christ; that the truths which distinguish us as a people may be presented in such a manner as to instruct the ignorant, convince the sceptic, and charm to obedience the obdurate and unbelieving; that the Spirit of God may so fill the place, that at the close of the conference all may be led to say that the Lord has indeed been with us, and that his blessing has rested upon us. P.

NEW TRACTS.

Just Published by the A. C. P. Society.

"THE GATE TO GLORY." A good tract to give to those who think good people enter through death to glory. By A. P. MOORE. 36pp. Price, by mail, single 5 cts; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

"SCRIPTURE, OR POPULAR THEOLOGY;—*Which shall we believe?*" By S. L. MANLEY. 8pp. Price, by mail, postpaid, two copies for 5 cents; 25 cts. per dozen; $1.00 per hundred. Address all orders to MILES GRANT, *Boston, Mass.* AG'T.

NEW BOOK.

THE SEVEN MESSAGES OF THE APOCALYPSE, showing their harmony. By S. S. Brewer. 48 pp., 12mo. Price per dozen, $1.20; single, 13 cents.; postage, 2 cents. For sale at this office. AG'T.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

"EVANGELS OF THE COMING ONE: Prophetic Utterances and their Accomplishment."

This work will be ready for delivery in a few days. Its object is, to present the evidences of the speedy coming of our blessed Lord and Master, to consummate the hope of the good of all ages. All who desire to assist in the dissemination of this work, will please address their orders at once for the above, either to the *Crisis* office, or to C. W. Sargent, *Concord, N. H., Box 426.* S. S. BREWER.

For the World's Crisis.

"THE PLAN OF REDEMPTION."

WHAT THEY SAY OF ITS MERITS.

From W. H. Shailer, D. D.: "'The Plan of Redemption' contains some sublime ideas. There are parts of it which I like very much. I find it a work containing deep thought. It requires close attention to the Bible while reading it."

From U. R. Sinclair: "That new book, 'The Plan of Redemption,' I think one of the most instructive and interesting works I ever read. All should read it, ministers and people, rich and poor."

Price, postpaid, $1.25. For sale at this office.

For the World's Crisis.

WEST GLOUCESTER, R. I.

The Lord has blessed his people in this place with the renewing influences of his Holy Spirit. Backsliders have been reclaimed. Twenty have arisen for prayers. Our congregations are large for the locality. Pray for us. M. R. PHETTEPLACE.

For the World's Crisis.

ACKNOWLEDGMENTS.

BRO. GRANT:—I would like to give a copy of Sister Champlin's paper, and make an acknowledgment of the monies received.

Providence, Jan. 8th, 1870.

To the friends of the late Eld. Geo. Champlin: Whereas, the widow of the late Elder Geo. Champlin is at present sick, and in a suffering condition, being deprived of her eyesight, thus unfitting her to do any kind of work to help herself; we, the undersigned, do feel it duty and a privilege to contribute of the means God has given us, to help better her condition. Her eyesight can be restored for two hundred and fifty dollars, which sum we wish to raise by the month of March, 1870; and we trust that all the friends of her late husband, who wore his life out in the cause of Christ, will give of their means, that the widow of one so worthy may not suffer.

Bro. Moses P. Dailey, the bearer of this paper, is duly authorized to solicit and receive contributions. Samuel Rodman, President of Board of Directors. Henry R. Smith, Clerk of Pond St. colored church.

CONTRIBUTIONS.—Pond street church, $30. Cash, $6. Warwick Plains, $40. Bro. Miles Grant, $2. From L. B., Philadelphia, $1. E. B., West Peterboro, N. H., $1. Bro. D. Cogswell, Dansville, N. Y., $1. Bro. George, Worcester, Mass., $1. Lake City, no name, 50c. Sr. E. S. Willard, Ide, Rahway, N. J., $5. "One of Father's children," Swampscott, Mass., $1. Bro. Wm. Bassford, Thomaston, Ct., $3.15. "A friend," Hyde Park, $1. R. C. B., Stoneham, $1. "A sister, looking for Jesus," Lowell, Mass., $2. Sr. Elizabeth Hamblin, East Boston, $2. Three letters, wish not to be acknowledged. A friend from Pawtucket, $2. For these liberal donations, Sister Champlin returns her hearty thanks, and hopes that the blessing of the Lord will be with all.

I would further say, that our sister has had an operation on one eye, and is doing well. We think that our good sister is going to see again. Brethren and sisters, pray for her. The Lord remember the cheerful giver, is my prayer. Amen. Yours in hope of the gospel. MOSES P. DAILEY.

P. S.—Sister Champlin's address is 89 Dexter St., Providence, R. I.

$3000 TRACT FUND.

At a meeting of [illegible] Sunday, September 3rd, at the National Camp-meeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from ignorance and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. R. HERRICK, Sec. Adv. Chr. Pub. Soc'y.

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$404.41
F. H. Burbank	1.25
A. G. Eddy	.75

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$55.86
Sarah A. Phelps	.35
E. A. Bartlett	.75

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$707.85

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

PLEDGES.

"Uncle John," Weymouth, Mass. $12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

MEETING AT NEW DOVER.

BRO. GRANT:—Permit me to say, through the dear "Crisis," that yesterday, the 13th, was a day long to be remembered. According to previous appointment, we met at the large school-house near the spot where we for the first time made an appointment to speak for Jesus and labor for the perishing, more than twenty-seven years ago. Though the day was very cold, we were greeted by the dear children of God from nine towns, many of whom we had seen in by-gone years, and had together worshiped the God of heaven in various places. The house was full. I noticed in the congregation many of my kindred after the flesh; for near this place I was born, and lived in the vicinity until about twelve years old. Concord has been my home since.

While looking over the many smiling faces, beaming with the love of God, I missed many who met there twenty-seven years ago. Many a pilgrim had gone to the grave, while others were sick at home; and others had moved away. My feelings were mingled with joy. I beheld some who were converted there during the time I first made an effort to preach Jesus and the coming kingdom; and heard them testify with many others that their faith was strong in God, and they were waiting "for his Son from heaven." I preached twice. At the close of the afternoon meeting, we partook of the Lord's Supper, which carried our minds back to Calvary, and also pointed us to the time when it would be fulfilled in the kingdom of God; believing it to be near, even at the door. We could part with good cheer, even with singing, not expecting to meet again on earth as it now is. At noon, I went about half a mile, and visited the old homestead, where just fifty years that day a little boy was born, whose parents named John Gilman Hook.

Concord, N. H., Feb. 14. J. G. HOOK.

For the World's Crisis.

ACKNOWLEDGMENTS.—Money received for the benefit of Bro. B. P. Manning, and which has been thankfully received in the time of his need:—A. D. Wood, 50 cts. Albro M. Humphreville, $2. Mrs. M. A. Sparks, $2. Mary Fuller, 50 cts. J. G. Hamblin, $5. W. H. Mitchell, $2. G., Worcester, Mass., $1. Anne M. Locke, $1. L. R., $1. C. W. B., $2. Moses Philbrick, $1.

Correspondence.

From Bro. O. Bendixon.

BRO. GRANT:—I have just returned from Chicago, where I have been for two weeks, and had meetings in Bro. Snyder's church, the Baptist minister who has come out on the truth. When I arrived here, I did not know any of our country people of the same precious faith, but a dear sister, Anna Bowman, who has been with Bro. Ramsay; that faithful handmaid of the Lord has prayed and worked, and the seed that you sowed here in Chicago had also fallen into the hearts of some of our people, and had begun to grow, but needed some watering and refreshing. After I got the church, I had the meetings published in the Scandinavian paper, translated the Questions on Immortality, and sent them out among the people. The meetings were well attended, when we take into consideration the great prejudice that exists among the Scandinavians.

A week ago last Sunday, I preached on the soul; and when I came to the scripture where Reuben wanted to save *him* (Joseph), a Methodist stood right up in church and said that I was a false teacher. A brother stood up and told him if he was a christian, or a gentleman, he ought to know better. After the service, I went down to him, and he challenged me for a discussion, to which I, of course, consented gladly. The subject was: "Is the soul immortal or mortal?" A committee was appointed. Either of us must establish his position with clear scripture, with ten minutes' speeches. Tuesday, the 22nd, came, and with that date the fatal hour for the "Advent Infidel." I opened the meeting with prayer, and a short speech, after which I proceeded to the discussion. I then read the Swedish translation, where it reads, "And Reuben said, Let us not kill a *soul*." After quoting other plain scriptures, such as, "The soul that sinneth, it shall die," I appealed to the committee and congregation to know if this was not plain? and I heard "Yes, yes," from many sides. I then said I hoped my brother would bring just as clear proof for his position, if such were to be found in holy writ, and thus let the light shine, and the glorious truth of God be known more perfectly. A knock on the table told me that my ten minutes were passed, and I sat down.

My opponent now arose, and without any further introduction, was to give me the death-blow, by quoting the rich man and Lazarus; then the souls that were killed and laid under the altar; then, "Fear not them," [illegible] and last day "[illegible] cast into the lake of fire," "[illegible] with fire and brimstone; which is the second death." I, of course, answered with a loud amen, and the same response was heard in the congregation. I appealed to the committee for decision, before any further proceedings, and he was voted down, as not being able to prove his position. He went down from the pulpit and sat down. But two or three other Methodists stood up, and began to call me an infidel.

Thank God, a goodly number of our people in Chicago, and many more, are searching. But, dear brother, we want help, that is to say, *tracts*. The few that you scattered while here in the tent have done a good work. I am willing and glad to write and translate, if I only had the means to have them printed. I am intending to translate "The Soul, what is it?" "The Spirit, what is it?" "Key of Truth," and other smaller tracts, such as Bro. Sheldon's articles about "Death," and others.

Now, dear brother, allow me to ask you and every lover of truth to assist me in this work. God will bless you, if you do something for us. If any will be so kind as to help us, please address O. BENDIXON, care of C. C. Ramsay, 339 Hubert St., Chicago, and every cent shall be acknowledged and accounted for. We ask an interest in your prayers. God bless you all, is the prayer of your brother, waiting for redemption,

O. BENDIXON.

P. S.—My address is Bishop Hill, Ill.

From Bro. T. R. Weaver.

BRO. GRANT:—Thinking perhaps it might be interesting to some of the readers of the *Crisis* to hear a word in relation to the prosperity of the church in Springfield, Mass., I will briefly speak of God's dealings with us. We never have had such heavenly, interesting prayer meetings as we are now enjoying. We hold three a week, and they are fully attended. We have adopted a rule for all to be very short in prayers and exhortations, and by so doing, we have from fifteen to twenty prayers, and from thirty to forty exhortations in each meeting, and close at nine o'clock, with the interest still unabating. Bro. Wm. Pile has been our pastor for the last nine months, preaching half of the time, and Bro. Hemenway one fourth of the time. We all esteem them both very highly for the faithful, earnest efforts they have made to build up the church, and get the truth, that Jesus is about to come, before the people. Bro. Pile has just given a series of eight lectures on the prophecy of Daniel, showing most conclusively that we are very near the sounding of the last trump, which every true child of God hails with joy; for it brings to life all those that sleep in Jesus.

There is quite a theological discussion going on here in regard to the nature and destiny of man. Some of our most able ministers have been, and are now, preaching with the greatest zeal, the immortality of the soul and eternal torment. We, of course, would naturally enter the arena, and show them a better way, as we are now trying to do. Bro. Pile reviewed last Sunday evening, in the Opera House, before a large audience, one of Rev. Dr. Ide's sermons on the subject—"Do the righteous dead sleep till the resurrection?" We think from the interest manifested, that much good was accomplished. He will give the Bible evidence on that question next Sunday evening at the same place, and we trust the Spirit of God will seal instruction to the hearts of the people, and that many may be brought from darkness to light, and from the power of Satan to God. It is very evident that the light and truth of the nature and destiny of man is on the increase. God speed it on, is my earnest prayer, until multitudes that are now in darkness shall be brought to the knowledge of the truth as it is in Jesus Christ.

Yours in hope of life when the Life-giver comes. THOMAS R. WEAVER.

Springfield, Mass, March 4th.

From Bro. E. Cotton.

Dear Brethren and Sisters:—Since I wrote last through the Crisis, Sept. 26, I have labored in Concord, Newport, Cornish, East Boston, Charleston, Holliston, North Barnstead, Pittsfield, Worcester, Hinsdale, Keene, Fitzwilliam, Springfield, Chichester, and Manchester. I have held nine protracted meetings. In two of them I labored in company with Bro. S. C. Hancock, a very good man, full of faith and the Holy Ghost.

In these meetings sixty-seven have made a start to seek the Lord, and quite a good number found peace in believing. Many of the dear saints have been strengthened and comforted. I have had almost a constant flow of joy and peace into my soul since I wrote you last.

"Joyfully, joyfully, onward I roam,
Bound for the land of the bright world to come."

I can say if the streams are so sweet, what must the fountain be?

"For it is a heaven below,
My Redeemer to know."

Oh, it is blessed to walk with God; to be filled with comfort; to have the evidence that we are all ready and waiting for our Lord. Truly, we have a Savior who is able to save us from all of our sins, and to fill us with comfort and joy here in this world. And may the Lord help us to live blameless and harmless, read and known of all men. I am your affectionate brother, looking for Jesus to come.

Feb. 28th, 1870. E. COTTON.

SR. C. A. COLTON writes from Bloomfield, Ct., March 1st:—"We (that is, husband and myself) are members of the M. E. church, in regular standing I believe. We are not careful to conceal our new views, but speak freely with all of them, and give tracts when we have opportunity. But I do want to hear some good preaching. By the way, there was some here last fall in an Advent tent. Some said it was too good to be confined to a tent. They wished it could come from the churches. Husband said he would give fifty dollars if those preachers could get into our church and preach two weeks. But after they left, the preachers of the different churches put their heads together (I guess) to undo all that had been done by them; each commenced a series of sermons on the 'immortality of the soul.' I don't know how they succeeded. I heard a member of one of the churches say their preacher had just flatted out, and had better have let it alone. Another minister preached several discourses. I asked one who heard them how he liked them; as I could not go. I was anxious to hear. He said he thought he would make out about as the Irishman did who commenced to build his house at the top of the chimney.

"Religion is down, down. The weekly prayer meetings have sometimes two or three; but seldom 'the form of the Fourth.' The weekly socials are flourishing. Houses are crammed, regardless of weather or distance, forgetting the old adage of 'early to bed,' etc. If they get home by twelve or one o'clock, all right. They 'have splendid times!' take off the doors, run around the chimney, etc., etc.' But then you must [illegible] [illegible] strings, and [illegible] hear of money!

But seriously, Bro. Grant, these socials, I do think, are killing the church. Now, what can be done to save them?"

BRO. D. M. LEAVITT writes from Great Works, N. H.:—"The Lord is blessing the church in East Rochester. A number of new ones started in the narrow way while I was there. Last Sunday, I baptized six happy souls, and more are waiting an opportunity. Sinners are still coming to Christ. To God give all the glory."

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Mionot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

Henry Pratt ....Sunday, March 20th
John Couch ....Sunday, March 27th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

Geo. A. Streeter ....Sunday, March 20th
C. Goodrich ....Sunday, March 27th
T. M. Preble ....Sabbath, April 3d

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 Meridian Street, on Sundays, at the usual hours, also Monday and Thursday evenings.

CHELSEA, MASS., (LIBRARY HALL.)

J. S. White ....Sunday, March 20th
T. M. Preble ....Sabbath, April 10th
S. W. Thurber ....Sunday, March 27th
M. Batchelder ....Sunday, April 3d

CHARLESTOWN.

Preaching at Charlestown, (Seaman Star Hall, No. 32 Main Street), every Lord's day.

S. W. Thurber ....Sunday, March 20th
J. S. White ....Sunday, March 27th

Stowe, Mass ....Sunday, March 20th — A. P. MOORE.

Lowell, Mass ....Sunday, March 20th — JOSEPH W. WHITE.

Chicopee Falls ....Sunday, March 20th, and evenings, March 21st, 22d and 23d. Brickaburg, Ocean Co., N. J., Thursday evening, March 24th, and onward for seven evenings, and Sunday, March 27th. — JOHN G. HOOK.

Hyde Pa Mass ....Sabbath, March 27th — T. M. PREBLE.

Lynn, Mass ....Tuesday evening, March 29th; Seabrook, N. H. ....Wednesday evening, March 30th; Portsmouth, N. H., evenings, March 31st and April 1st. — GEO. A. BROWN.

Clinton, Mass ....Monday evening, March 21st; Ashburnham, Mass ....Tuesday evening, March 22d; Keene, N. H. ....Thursday evening, March 24th; Vernon, Vt ....Friday evening, March 25th. — A. ROSS.

Hampton, N. H. ....Sunday, March 20th; Meredith Village ....Sunday, March 27th; Meredith, N. H. (Dolloff Hall) ....Sunday, April 3d. — L. E. SAULPAUGH.

North Sutton, N. H. (Bro. Andrews) Sun., March 20th; Goffstown ....Sunday, April 3d; South Elliot, Me. ....Sundays, April 10th and 17th. — JULIA BUSWELL.

Springfield, Mass ....evening, March 29th; Charlemont, Mass., evenings, March 31st and April 1st; East Savoy (New Chapel) ....Sunday, April 3d; North Adams ....Sunday, April 10th; W. H. Point, Ct. ....Sunday, April 17th. — H. K. FLAGG.

New York, (Cooper Institute) ....Sunday, March 27th and from thence to Philadelphia. — F. H. BURBANK.

Fitchburg, Mass ....Wednesday evening, March 16th; Wyoming, R. I., Tuesday evening, March 22nd, and over the following Sabbath. Will Bro. E. Bellows labor with me at Wyoming? Scituate, R. I. ....evening, March 29th; West Gloucester Conference ....Sunday, March 30th; Abington, Ct. ....Sunday, April 3d; Danielsonville, Ct. ....Sunday evening, April 3d; Putnam, Ct. ....Monday evening, April 4th; Webster, Mass ....evening, April 5th; Bridgewater, Vt. ....Sundays, April 17th and 24th. — H. F. CARPENTER.

Clinton, Mass ....evening, March 21st; South Ashburnham, Mass ....evening, March 22d; Warren, Mass. (as Bro. Rufus Baker may arrange) evening, March 31st. Southbridge, Mass ....evening, April 1st; Charleston, Mass ....Sunday, April 3d; Boston conference ....evening, April 6th. Ministers and delegates in Mass., please do not "forsake your assembling" at the conference in Boston, April 7th. — GEO. A. STREETER.

Chicopee Falls, Mass ....Sunday, March 20th. — A. M. HIGGINS.

Westfield Farms (Baptist Church), Sun., March 27th. — E. OWEN.

Webster, Mass ....Sunday, March 20th; Charleston ....evenings, March 22d and 23d; Abington, Ct. ....Sunday, March 27th; Danielsonville, Ct. ....evenings, March 29th and 30th. Will some of the Charleston brethren meet me at Webster the 21st? Will Bro. Ingle meet me at Putnam, on the arrival of the eleven o'clock train on the morning of the 24th? Stoneham, Mass ....Sundays, April 3d and 10th. — S. S. BREWER.

New Bedford, Mass ....Sundays, March 20th and 27th and Sunday, April 3d. — J. G. SMITH.

Nottingham ....Sabbath, March 27th. — S. S. MOONEY.

Springfield, (on the hill) ....Sunday, March 20th; Chicopee Falls ....Sunday, March 27th. — Z. FORD.

West Abington, Mass ....Sunday, March 20th; East Concord Village, N. H., (where brethren may arrange), Saturday evening, March 26th; Canterbury ....Monday evening, March 28th. — ENOCH MORRILL.

Hopkinton, (Town Hall building) ....Sunday, March 27th and April 3d. — C. W. SARGENT.

Rochester, N. H. (Goric Chapel) Sunday, March 20th. — MRS. A. MARSTON.

Lee, N. H., (Union House) ....Sunday, March 20th; Wednesday Hill (Wiggin school-house), March 27th. — A. J. GLOVER.

Nashua, N. H. ....Sundays, March 13th and 20th. — JOHN H. DADMUN.

Barnstead, N. H., (Tuttle school-house), Saturday evening, March 26th, and over the Sabbath. — JOHN PARSONS.

Strafford, N. H., (Robert's school-house), Sun., March 20th. — J. L. CRUTE.

Epsom (Marden's Corner), Saturday evening, March 19th, and over the Sabbath. — H. M. BRYANT.

Holderness, N. H., (True school-house), Sab., March 20th. — JOHN H. EVANS.

Rawsonville, Vt ....Sunday, March 20th; Plymouth, Vt ....Sunday, March 27th. — Z. T. WOOD.

South Berwick, Me., Great Works ....Sunday, April 3d; East Rochester, N. H., (for baptism), Sun., March 13th. — D. M. LEAVITT.

Holden, Mass ....Sunday, April 10th; South Reading, Mass ....Sunday, April 17th. — J. S. WHITE.

Great Works ....Sunday, March 20th; East Rochester, N. H. ....Sunday, March 27th; Dover, N. H. ....Sunday, April 3d. — E. S. MOULTON.

Dorchester, (Town House) ....Sunday, March 20th; Pierpont, (Clay meeting-house) ....Sunday, March 27th. — WM. H. SHAW.

Manchester, N. H. ....Sunday, April 10th; Melvin Village, N. H. ....Sunday, April 17th. — T. W. PIPER.

Bridgewater, Vt. ....Sundays, March 20th and 27th; Plymouth, Vt ....evenings, March 29th, 30th and 31st; North Springfield, Vt ....Sundays, April 3d and 10th. — J. W. THOMAS.

Rocky Brook, R. I. ....Sabbaths, March 20th and 27th; Abington, Ct. ....Sabbath, April 10th. — C. H. SWEET.

Newfield, Ct. ....Sunday, March 20th; East Otis, Mass ....Sunday, March 27th; Collinsville, Ct. ....Sunday, April 3d. — WM. J. RIPLEY.

East Kingston, N. H., (Town Hall), Sab., March 20th; Seabrook, N. H., (with Bro. Wm. C. Stewart), evenings, March 22d, 23d, and Saturday, the 27th. — A. A. HOYT.

Kennebunkport, Me ....Sunday, March 20th. — [illegible]

Porter Village, Me ....Sabbaths, March 20th and 27th. — E. E. LANE.

Abington, Ct. ....[illegible]; Wolcottville, Ct. ....Sunday, April 10th. — [illegible]

Pittsfield, N. H. (at the Bethel) ....Sunday, March 20th. — D. F. LEAVITT.

Gilmanton, N. H. (Gulf school-house), Sab., March 20th; Barnstead, N. H., (where Bro. Pulsee appoints) Sabbath, March 27th. — SIMEON HOYT.

[illegible], Mass ....Saturday evening, March 19th; Fitchburg, Mass ....Sunday, March 20th; Northfield Mountain ....Saturday evening, April 9th; Vernon, Vt ....Sunday, April 10th. — L. BOUTELL.

Pleasant Valley, Ct ....Sunday, March 20th; West Winsted, in the evening. Collinsville (with Bro. Elliot) evenings, March 21st, 22d and 23d. Thomaston ....evening, March 24th; Providence, R. I. ....Sunday, March 27th; New York City (Cooper Institute) Sunday, April 10th. — W. S. CAMPBELL.

Concord, N. H. ....March 23d and 24th; Manchester ....March 25th; Exeter ....March 26th, 29th and 30th; Lawrence ....Sabbath, April 3d, and through the week as the Lord will direct. Exeter ....Sunday, April 10th. — ☞ NO NAME.

Putnam, Ct ....Sabbath, March 20th. — A. BELLOWS.

Alton, (Stockbridge Corner) ....Sunday, March 20th; South Eliot, Me ....Sunday, March 27th; Wakefield, Mass ....Sunday, April 10th; North Barnstead, N. H. (Tuttle school-house) Sunday, April 17th; Rochester Village ....Sunday, April 24th; East Rochester ....Sunday, May 1st. — J. PINKHAM.

Bowdoin, Me ....evening, March 19th and over Sunday. Prayer meeting at nine A. M. Friendship, Me ....evening, March 24th; Friendship, Long Island ....evening, March 26th; Cushing, Me ....Sunday, March 27th. — H. S. MITCHELL.

Bath, Me ....Sunday, March 27th. — C. GOUD.

Holden, Me. (Clowley's Chapel) ....Sunday, March 20th; Bangor, Me ....Sunday, March 27th; Frankfort, Me ....Sunday, April 3d. — THOMAS SMITH.

East Haddam, Ct ....Sunday, March 27th; Newfield, Ct ....Sunday, April 3d. — S. WOODRUFF.

Wrightville, Ct ....Sunday, March 20th; New Milford, Ct ....Sunday, March 27th; Springfield, Mass. (on the hill) ....Sunday, April 1st and over the following Sunday. (Baptism.) — A. D. FLAGG.

Pleasant Valley, Ct ....Sunday, March 20th. — H. K. FLAGG.

Springfield, Mass. (Kempton school-house) Sabbath, March 20th. — F. S. RANSON.

Daganville, N. Y ....Sunday, March 20th; Greig, N. Y. (Union Chapel) ....Sunday, March 27th. — C. H. WILLIAMS.

Malvin Village, N. H ....Sunday, March 20th; Farmington Village, N. H ....Sunday, March 27th. — WM. BODGE.

Upper Bartlett ....Sunday, March 20th. — L. C. & M. MCKINSTRY.

East Rochester, N. H ....Sabbath, March 20th. — GEO. W. BROWN, *of South Eliot, Me.*

Scitico, Ct ....Sunday, March 20th; Bristol, Ct ....Sunday, March 27th. — H. H. DICKINSON.

Vernon, Vt ....Sunday, March 20th; Westfield, Mass ....Sunday, March 27th. — H. MUNGER.

Northville, N. H., (in the town of Newport), Sundays, March 20th and 27th. — E. COTTON.

Meredith Centre, N. H ....Sabbath, March 20th; Meredith Neck (baptism) ....Sabbath, March 27th. — N. GLIDDEN.

Vernon, Vt ....Sunday, March 27th. — O. D. WOODRUFF.

Scitico, Ct ....Sunday, March 27th. — G. L. WHITE.

Prospect, Ct ....Sunday, March 27th. — S. WOODRUFF.

Westfield, Mass ....Sunday, March 20th. — L. B. POTTER.

Wolcottville, Ct ....Sunday, March 20th; West Meriden, Ct ....Sunday, March 27th; Hartford, Ct., (Talcott & Post's Hall), Sun., April 3d. — GEO. W. BROWN.

Southington, Ct ....Sabbath, March 20th; Chicopee Falls, Mass ....Sabbath, March 27th. — WM. A. & M. L. DURAND.

New Milford, Ct ....Sunday, March 20th; Pawling, N. Y ....Sunday, March 27th. — J. L. WOOD.

Bridgeport, Ct ....Sabbath, March 27th. — G. L. TEEPLE.

Providence, R. I ....Sunday, March 20th; Springfield, Mass ....Sundays, March 27th and April 3d. — WM. N. PILE.

Kennebunk Depot, Me ....Sunday, March 20th; Kennebunkport, Me ....Sunday, March 27th; Kennebunk Landing ....Sunday, April 3d. — T. P. S. HAMPSON.

Knowlesville, N. Y ....Saturday evening, March 26th and over the Sabbath. — WM. INGMIRE.

WORCESTER, MASS.

H. F. Carpenter ....Sunday, March 20th
H. Munger ....Sunday, April 3d

LAWRENCE, MASS.

A. Ross ....Sunday, March 20th
Geo. A. Brown ....Sunday, March 27th
M. Batchelder ....Sunday, April 24th
T. W. Piper ....Sunday, April 3d
H. F. Carpenter ....Sunday, April 10th
T. W. Piper ....Sunday, April 17th

WILBRAHAM, MASS.

P. S. Butler ....Sabbaths, March 20th and 27th

STONEHAM, MASS.

C. Goodrich ....Sunday, March 20th

EXETER, N. H.

T. W. Piper ....Sunday, March 20th
A. Ross ....Sunday, March 27th

DOVER, N. H.

Wm. H. Mitchell ....Sunday, March 27th

CONCORD, N. H., (CENTRE STREET.)

A. Simpson ....Sunday, March 20th
Enoch Morrill ....Sunday, March 27th
A. Ross ....Sunday, April 3d
J. G. Hook ....Sunday, April 10th

CONCORD, N. H., (AT THE BETHEL.)

Geo. A. Brown ....Sunday, April 3d
E. Owen ....Sunday, March 20th
A. Simpson ....Sunday, March 27th

PORTSMOUTH, N. H.

D. M. Leavitt ....Sundays, March 20th and 27th
J. W. White ....Sunday, April 3d
J. G. Smith ....Sunday, April 10th
C. Goodrich ....Sunday, April 17th

SEABROOK, N. H.

E. S. Moulton ....Sunday, March 20th
A. Simpson ....Sunday, April 3d

MANCHESTER, N. H.

J. Couch ....Sunday, March 20th
Wm. H. Mitchell ....Sunday, April 3d

DOVER, N. H.

Jer. Hill ....Sunday, March 20th
C. W. Sargent ....Sunday, April 10th

ELLIOT, ME.

Wm. H. Mitchell ....Sunday, March 20th

BRISTOL, CT.

R. K. Stark ....Sabbath, March 27th

WEST MERIDEN, CT.

S. W. Bishop ....Sunday, March 20th
Rufus Wendell ....Sunday, April 17th and evenings, April 18th, 19th and 20th.

HARTFORD, CT.

O. D. Woodruff ....Sunday, March 20th
H. Pratt ....Sundays, March 27th and April 3d

NEW BRITAIN, CT.

F. H. Burbank ....Sabbath, March 20th
S. C. Hancock ....Sabbath, March 27th
Rufus Wendell ....Sabbath, April 3d
Wm. N. Pile ....Sabbath, April 10th
S. S. Brewer ....Sabbaths, April 17th and 24th

NEW HAVEN, CT., (Beers Street Christian Chapel.)

G. L. Teeple ....Sabbath, March 20th
B. Hitchcock ....Sabbath, March 27th

MINNESOTA.

West St. Paul ....March 20th
Rockford ....March 23d and 27th
Forest City ....April 1st and 3d
Castle Rock ....April 9th and 10th
Prescott, Wis ....April 17th

O. R. FASSETT.

Hall, S. H., four miles east of Townville, March 20th, 11 A. M. Rootville, (where I live), evening, March 20th. Clark, S. H., two miles south-east of Spartanburg, evening, March 26th. Albya, S. H., four miles south of Columbus, Warren Co., Pa., evening, March 29th, and over Sunday. Rootville, Break Bread ....first Sunday in the month each. — JOHN T. ONGLEY.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to interfere.

PORTLAND, ME.

Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

NEW YORK CITY.

The Advent Church [illegible] meeting at Grand and Allen Streets, [illegible] Grand Street, one door above Clinton. Preaching every Sunday for the [illegible]. Prayer meeting [illegible] evening, at the house of J. K. Bellows, 18 Orchard Street.

(Continued from page 101.)

very different from Josephus' Dissertation, in which he first admits Plato's philosophy, and then endeavors to convince them of the resurrection of the body. No where in all of St. Paul's writings, or discourses, as reported by Luke in the Acts of the apostles, does he contend for the immortality of the soul; but it is ever this: "touching the resurrection of the dead, I am called in question."—Acts 24: 21. "Jesus, which was dead, whom Paul affirmed to be alive."—Acts 25: 19. "I now stand and am judged for the HOPE of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which *hope's sake*, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should *raise the dead?*"—Acts 26: 6–9. "For the hope of Israel, I am bound with this chain." Acts 28: 20. And that was:—"Behold, O my people, I will open your graves, and cause you to come up out of your graves," etc.—Ezek. 37. Thus did he contend earnestly for this faith, and warned the church against "philosophy and vain deceit, after the tradition of men."—Col. 2: 8. "It may be considered as certain that the family of St. Paul, though Hellenistic in speech (speak Greek) were *no Hellenizers* in theology." (The italics are mine.) "The manner in which St. Paul speaks implies the most uncontaminated hereditary Judaism: 'Are they Hebrews? so am I.' 'A Hebrew of the Hebrews.'"—*The Life, Times and Travels of St. Paul, etc.*

This opens before us a new feature of those times; and how animated must have been the discussions between the Sadducees and Pharisees, and the two parties of the Pharisees themselves: those of the Hellenistic and Aramaic schools. "There was no lack of Hellenistic synagogues at Jerusalem, which, at the seasons of the festivals, would be crowded with foreign pilgrims, and become the scene of animated discussions."—*Ib.* How plainly, in view of this, do we understand the same apostle's argument in 1 Cor. 15, wherein he bases the whole hope of future existence to man upon the resurrection from the dead. Let us revert to this chapter again. "If the dead rise not."—v. 16. "If the dead rise not at all."—v. 29. "And if Christ be not raised."—v. 17. What follows? "Then they also which are fallen asleep in Christ are *perished*."—v. 18. Mark! not their bodies simply; but "*they*" "are perished." How could this be true if Christ was not risen, or the bodies of the saints did not rise? If the soul is immortal, and they had gone to their reward who had died unto that day, it could not possibly affect them, even "if Christ be not raised," or "if the dead rise not at all." Furthermore, he adds: "If after the manner of men I have fought with beasts at Ephesus, what *advantageth* it me, if the dead rise not?" v. 32. Mark! not my body, but "*me*." What advantage shall I have? Well, would he not reap an advantage even if his body was not raised from the dead, if the soul is immortal and goes to its reward at death? Certainly he would. But it is evident from what follows that the apostle did not anticipate any gain or advantage, for he adds: "Let us eat and drink, for to-morrow we die."—v. 32. Thus quoting the sentiment of the epicurean and infidel, as the only fate that awaited him "if the dead rise not"; and hence with such a prospect (as the church bases all hope in Christ and the resurrection), he well exclaims, "If in this life only we have hope, we are of all men most miserable."—v. 19. If that hope—our only hope—is obliterated and not realized, after our sacrifices and sufferings and faith, and proves untrue and false, we are "miserable" indeed. But animated by the certainty of it, as predicated upon the resurrection of his Lord and Redeemer, and pledged by prophecy and promise, and his resurrection, he rapturously exclaims, "But now is Christ risen from the dead, and become the first-fruits of them that slept."—vs. 20–23.

(*To be continued.*)

Married.

WALSH—HODSDON. In Wakefield, N.H., March 8th, 1870, by Eld. Joseph Spinney, WILLIAM WALSH and MARY A. HODSDON, both of Milton, N. H.

LITCHFIELD—STANFORD. At Lewiston, Me., Feb. 20th, 1870, by Elder Jared Whitman, Mr. SAMUEL LITCHFIELD and Miss CYNTHIA STANFORD, both of Lewiston.

Obituaries.

RIPLEY. Died, in Blanford, Feb. 8th, 1870, Elizabeth B. widow of the late John B. Ripley, formerly of Hartford, Conn., aged 88 years.

Our dear mother was deprived of her reason in her last days. She was a kind and affectionate mother. May the children all choose that better part that cannot be taken away. Our home is broken up, no more to hear a parent's voice. O how sad! Yet there cometh a day, when all the household of the virtuous and good shall come again from the land of the enemy. How glad I am that our father, and mother, and loved ones are to live again. Not one of them shall be overlooked or forgotten. "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord." MRS. E. L. BATES.

ENGLEY. Died, at Chestnut Hill, Blackstone, Mass., March 3d, 1870, of lung fever, William D. Engley, aged sixty-eight years.

There were but three weeks between his death and that of his daughter, my wife.

A good and faithful man has fallen. He embraced Christ in early life, and never broke the vows which he then made. His last moments were peaceful and serene, unclouded by a doubt, unshadowed by a fear. The blessed hope that he sleeps in Jesus comforts our afflicted hearts.

Upon the occasion of the funeral an able and consoling discourse was delivered by Eld. A. Ross, from John 11: 23–25. C. H. SWEET.

WORDEN. Fell asleep in Jesus, at his residence in Clarence, Erie Co., N. Y., Feb. 25th, 1870, of disease of the heart, Asa J. Worden, brother-in-law of Elder C. P. Greenman, aged thirty-two years.

He was converted to God five years ago, while in the army, but did not make an open profession of religion at that time, of which he often expressed regret during the time of his sickness. In a conversation that the writer had with the deceased, a few days before his death, he professed faith in the sleep of the dead, and the near coming of the Lord. A consoling discourse was delivered upon the occasion of the funeral by Elder Crawford Browning, from Psalms 37: 37. C. P. GREENMAN.

NICHOLS. Fell asleep in Jesus, in Warner, N. H., Feb. 26th, 1870, George W. Nichols, aged twenty-five years and eleven months.

Having fallen in love with his best friend, Jesus, he gave himself up into his care, believing that in a little while he should awake in the likeness of his Redeemer, to die no more. He leaves a dear wife, parents and brothers to mourn his loss. He called the family around his bedside, and requested them to prepare to meet him on the morning of the resurrection, and then expired. Sermon preached by the writer, from [illegible] ADAMS DAMMAN.

DAVISON. Died, at Blooming Valley, Pa., March 2nd, 1870, Wm. G. Davison, aged sixty-six years.

Bro. Davison was a pioneer in the cause of truth in this county, but his work is done. His brother, aged seventy-six, was present at the funeral, as also a large number of relatives, neighbors and friends. We endeavored to comfort the friends with the words of Jesus—"Thy Brother shall rise again." John 11: 23. J. T. OROLEY.

BARNES. Died, in Philadelphia, Feb. 22d, 1870, Sister Caroline Barnes, aged forty-four years.

Sister Barnes was formerly from Conn. It was her dying request that notice should be sent to the Crisis that she died in the blessed hope of her soon coming Savior and a speedy resurrection from the dead to immortality and an endless life. Words of comfort were spoken by Elder Wm. Ashton. J. N. WILFONG.

WALDORF. Died in Bolton, Feb. 22d, 1870, Mary Waldorf, wife of Martin Waldorf, aged forty-three years.

Sister Waldorf embraced the blessed hope in 1843. She has always lived a life of deep piety. She has left a large number of Brn. and Srs. in different places to mourn her loss. Bro. Waldorf is left alone. Pray for him in his affliction. J. L. KNAPP.

BROWN. Died, in Holden, Mass., Feb. 27th, of lung fever, after a short but severe sickness of one week, Henry A. Brown, aged sixty-five years, eight months, and seven days.

He was a christian. CYRUS S. BROWN.

SMITH. Died, in Rogersville, Steuben Co., N. Y., March 1st, 1890, Sister Eliza B., wife of Bro. William Smith, aged sixty-four years and seven months.

She leaves a lonely and almost broken-hearted companion and grief-stricken daughter and son. May the hand of the Lord sustain and strengthen them. Words of comfort were spoken at the funeral by the writer, from Job 19: 21. D. COGSWELL.

Summary of News.

FOREIGN.

Cable News.

PARIS, March 8, 1870. Religious organs here have advices from Rome which represent that the Pope, in response to the request of the great majority of the bishops, has distributed among the members of the Council a *schema* proposing a definition of the dogma of infallibility, with a notice that the suggestions of the fathers on the same will be received until the 17th inst.

Despatches from other sources add to this intelligence that in consequence of the introduction of this *schema* the French government has made a demand on the Papal Court that the Special Envoy of France be permitted to assist at the Council; also that Cardinal Antonelli has acknowledged the receipt of the demand and promises to answer it in a few days.

ROME, March 9. It is expected that the Pope will adjourn the Ecumenical Council for the purpose of avoiding a collision with the French Government on the question of Papal infallibility.

ROME, March 9. The Pope temporizes, hoping to obtain a vote on the dogma of infallibility before the arrival of the French Commissioner.

ROME, March 10. The reply of the Pontifical Court to the last despatch of Count Daru has been forwarded to Paris. It contests in emphatic terms the demand of the French government to be represented in the Ecumenical Council. The Apostolic Nuncio to the French Court is charged at the same time to give assurances that the representative of France will be received with all the consideration due that Power.

PARIS, March 11. M. Louis Noir, a brother of Victor Noir, who was killed by Prince Pierre Napoleon Bonaparte, publishes an interesting communication in the morning journals of this city today. He complains that he has not been permitted to know anything of the accusation against the Prince; that neither he nor any of his friends have been cited to appear as witnesses in the case, and that the prosecution seems to be directed against his dead brother, and not against the Prince.

The *Journal Francais* asserts that there is nothing in the despatches sent by Count Daru to Rome to create animosity between the French and Papal courts.

The day before yesterday the cells of the prison of Sainte Pelagie, were carefully searched by the authorities. This is the prison where those are confined who were accused of a conspiracy against the life of the Emperor. One of the results of this search is the transfer of seventy-four prisoners to the Mazas prison.

Messrs. Henri Rochefort, Grousset and Mourat are still detained in the prison of Sainte Pelagie and are not allowed to see any visitors.

THE SCHEMA, OR PAPAL PLATFORM.—*London, March 11th.* The *Times* gives the following from the Roman frontier:—

On Monday a *schema* on infallibility was distributed to the members of the Council. It asserts that the Church possesses supreme and complete primacy, and that the principality over the universal Church was received with plenitude of power from the Lord himself by St. Peter, of whom the Pontiff is the successor. All questions of faith must be determined under that power, else the words of the Lord to Peter would be disregarded. This is proved by results. In the Apostolic see, Catholic and immaculate, the doctrine has always been fully maintained; consequently we inculcate with the concurrence of the Council and define it as a dogma of faith that, thanks to Divine assistance, the Roman Pontiff, of whom it was said, in the person of Peter, by Christ, "I have prayed for all," cannot err when acting as supreme teacher of all Christians.

The *schema* defines what the Church must hold in faith and morals, and that the prerogative of Papal infallibility extends over the same matters to which the infallibility of the Church is applicable.

The paper ends with the words:—"If any should dare, which God forbid, to controvert the present definition, let him know that he departs from the true faith."

THE GREAT RUSSIAN CONSPIRACY.—The Russian correspondent of the *Nord Est* writes as follows of the socialistic conspiracy in Russia:

The affair of the revolutionary proclamation, which it was at first believed, was the work of young enthusiasts, has assumed alarming proportions. A serious conspiracy has been discovered, having men of all ages and classes as its members. The alarm is very great among the conspirators, who are called Nihilists, and the government is equally disturbed. Already 700 persons have been arrested, among whom are high public officials, professional men, many students and political leaders. In a new revolutionary document which has appeared since the assassination of Ivanhoff, his assassins are exculpated on the ground that he belonged to the phalanx of "popular justice," and the conspirators declare that they consider their lives of no account provided they can realize the happiness of the people. In assassinating Ivanhoff, they simply got rid of an agent who did not fulfill the required conditions, and they further declare that more will be put aside in the same way the moment it is found that they are not faithful to the cause.

This document gives the organization which the Nihilists propose to establish if they succeed. There is, they say, to be no more family government nor religion; the State is to be supreme and will establish labor communities, to which every one must belong or be excluded from all legal rights. Every one will be bound to engage in manual labor; but permission may be obtained to pursue professions advantageous to the people. There are to be provincial syndicates formed of delegates from the communities, who will attend to the distributions of the products of labor, according to the needs of the different localities.

Religious Items.

— An extensive revival prevails among the churches in Cincinnati and adjacent towns.

— Five young and beautiful girls are among the Long Island converts to Mormonism.

— The denomination known as Seventh Day Baptists has seventy-six churches in the United States.

— The Mormon missionaries in Denmark made a thousand converts last year.

— A preacher once said: "If you know anything that will make a brother's heart glad, run quick and tell it; but if it is something that will cause a sigh, bottle it up, bottle it up."

— An extensive revival is in progress in Westfield, Mass. Last Sabbath Rev. J. H. Mansfield of the Methodist church baptized seventy-eight persons; confirmed eight who had been baptized in their infancy; received [illegible] by profession of faith and five by letter. Three hundred partook of the sacrament that day, and the work is still progressing.

CINCINNATI, March 7.—Over two hundred admissions to church membership yesterday was the result of the [illegible] of Evangelical [illegible] last week.

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ, worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Beloved in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the CORNER OF LOWELL AND CAUSEWAY STREETS, BOSTON, on Tuesday evening, April 5th, 1870, and to continue with us over the coming first day of the week:

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready;" may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb.

The Mass. Advent Christian Conference is cordially invited to meet with us, and to hold its annual session in connection with the general conference.

In behalf of the church,

GEO. T. ADAMS, MILES GRANT, } *Elders.*

J. G. HAMLIN, S. HOVEY, GEO. T. ADAMS, M. H. PIPER, GEO. E. FOSTER, GEO. W. WOOD, } *Committee.*

Mass. State Conference.

The annual State Conference will hold their meeting for the choice of officers at Boston, Lowell Street Chapel, Friday, April 8th, at nine A. M. It is desirable that the churches be fully represented at this meeting. Let your delegates be chosen speedily; two for every twenty-five; one for a less number. If delegates cannot come, represent yourselves by letter. Do not fail this time. Come, brethren, to this meeting, alive to every good work, and decide whether the Conference shall live and be a blessing in exerting a holy influence in converting men and spreading the truth; or shall it cease to be? S. W. THURBER, Pres. P. S. BUTLER, Sect.

R. I. and E. Ct. Conference.

☞ *Change of time.*

That our preachers may be at liberty to attend the Boston Conference, our next conference will be held at West Gloucester, R. I., commencing Wednesday, two o'clock P. M., March 30th, 1870, which is one week earlier than our adjournment. Those coming on N. and W. R. R., leave cars at Putnam. From Providence come to Chepatchet, and be met by team. A team will probably run to Putnam depot Wednesday and Thursday.

Per order of Moderator, H. F. CARPENTER, Clerk.

Notice.

There will be a conference in Sangerville, at Brockway's Mills, to commence March 17th, at seven o'clock P. M., and continue over Lord's day. Brethren living in that section are invited to come and participate with us in hunting up the poor lambs of the flock. All will be cared for who can attend. We must soon report at the judgment. Brn. A. H. Walker and I. Damman are expected to be in attendance. ISRAEL DAMMAN.

Notice.

There will be a session of the Maine Westerly Quarterly Conference at the yellow school-house, in Brunswick, commencing Thursday evening, at 7 o'clock, March 17th, 1870, and continue over the following Sunday. Come, brethren and sisters, and worship the Lord with us. We hope our Brn. who preach the word will make it a point to attend. For the Brn., C. GOUD.

Notice.

Providence permitting, there will be a two days meeting at the lower North Fork school-house, near Westfield Village, Tioga Co., Pa., commencing Friday evening, March 25th, to continue over the Sabbath following. For the brethren, J. W. TAYLOR.

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COMFORT IN THE NIGHT.

She thought by heaven's high wall that she did stray
Till she beheld the everlasting gate:
And she climbed up to it to long, and wait;
Feel with her hands (for it was night), and lay
Her lips to it with kisses; thus to pray
That it might open to her desolate.
And lo! it trembled, lo! her passionate
Crying prevailed. A little, little way
It opened: there fell out a thread of light,
And she saw winged wonders move within,
Also she heard sweet talking as they meant
To comfort her. They said, "Who comes to-night
Shall one day certainly an entrance win";
Then the gate closed and she awoke content.
—*Good Words.*

[illegible]NING HOURS.

BY

E. P. WOODWARD.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccles. 11: 6.

FAITH, BELIEF, AND KNOWLEDGE.

"What is the difference between *faith*, *belief*, and *knowledge?* We are told that we must 'walk by faith,' but is it not knowledge, after all? Can a man take any course in life without some knowledge? If not, why call it faith? Is it right, or duty, to take any step on mere faith? Must there not be some knowledge in the matter? I say I have *faith* that God will raise the dead: might I not just as well say I *believe* he will do it? I *believe* that the Pacific Railroad is completed: is not that *faith?*"

My friend, who made this inquiry, is, I suspect, or has been very lately, somewhere in that misty border-land of doubt, where the eye fails to discern clearly between many things not otherwise indistinguishable. Yet he speaks as many Christians would speak, if they stopped a moment to think. For, there seem to be some very indistinct ideas afloat in reference to these matters. And it certainly is desirable that Christians, of all men, should speak words that convey exactly, and only, their true meaning, and use them as the Spirit of God has used them in the Word. Many of the objections and difficulties in reference to the doctrines of Christianity, have arisen from this inaccurate, careless way of using words. Let us try to use "sound words."

Knowledge can be predicated of very few things. And even then, it is only relative, not absolute. We know what we see. Yet we see many things which we not only do not know, but which we do know are not as they seem. We know what we hear. Yet we hear many things which would utterly mislead us, did we not make due allowances. We know what we *have* seen, and remember. Yet memory often proves a treacherous friend. So that, in this limited sphere of knowledge, we are liable at any moment to find ourselves mistaken. Only He who knows the end from the beginning; who looks through the visible outside,—that which only becomes visible to us by its opacity,—and beholds not only the original atoms that compose the mass, but the secret forces that bind them together; only He may possess that absolute knowledge so vainly sought by man.

But, within certain limits, man has knowledge. If his senses do not deceive him, certain things are thus and so. And as his senses generally do not deceive him, he calls what he learns through those senses, knowledge. He knows there is such a place as Boston, for he has *seen* it. He knows there is some one speaking in the next room, for he *hears* him. And so of many other things.

This circle of things known is very small—smaller than men generally suspect. But outside of this is a still larger circle, generally called *knowledge*, but which really is only *belief*. For all practical purposes it is as good as knowledge, and men universally act on matters in this realm as though they were known. And this belief is founded on knowledge. The things which man knows, he uses as a foundation on which to build his belief in things he does *not* know.

I do not *know* there is such a city as Liverpool. But I see frequently a line of steamers advertised to sail for that port, and I have never heard any complaint of persons failing to reach their destination. On the contrary, I have seen many who affirm that they have been in that city. Every day I see telegrams purporting to come from Liverpool, and hear of business transactions based on the belief that there is such a city. And my *reason* tells me that there is vastly more probability that there is a Liverpool, than that all these transactions are founded on a mistake, a delusion, or a myth. And this *belief* that Liverpool exists has come to be, with me, *knowledge*. If I ever wish to do business in Liverpool, I shall not think of inquiring whether there is such a city. I shall make all my preparations for the journey and the business, just as confidently, and just as fully, as if I had lived in Liverpool half my life.

And just here we find the true office of reason,—to weigh evidence, and decide as to the greater or less probability. I have certain facts, I reason on those facts, and, as a result, I believe. We know certain facts in mathematics, called axioms. From these axioms, or self-evident truths, we reason, and prove certain other positions. These positions we consider as *known*, and from them, by reason, solve other and more difficult problems.

This may seem to be *knowledge*. It is based on knowledge, and constitutes that phase of belief which makes the nearest approach to *certainty;* yet it is only belief. No man with the most perfect instruments can demonstrate a single proposition of Geometry. True, he can come so near it, that we have no *doubt* in the matter. But his measurements would never produce that absolute and unchangeable conviction which is the result of pure reason acting from these axioms as fixed points of departure. And when we remember that the foundations of all calculations in solidity or extension in the science of measurement are two things (if things they may be called) which have never been seen, and never will be, the reasons why measurement is not demonstration, will be apparent. A *point*, and a *line*. But these can be seen? No. A *point* is position only, without length, breadth, or thickness; a *line* is *extension* only, without breadth or thickness. Study that, and see how much chance there is for instrumental measurement. Yet, *reasoning* from certain propositions which all men of sound mind know as surely as they know their own existence, on these two foundation *ideas* is built a system by which we may tell the distances of the stars of heaven. Still we do not *know*, we only have a sure *belief*. And however firmly we become established in our belief of its truth, were a single proposition disputed, the closest and most profound student would never think of dispelling the doubt, even from his own mind, by any such process as that by which he would prove or disprove a matter where his senses were concerned. He would find himself unconsciously and unavoidably passing back from the conclusion, through the various steps in the demonstration, testing the correctness of each step, until, arriving at the foundations,—the *axioms*,—he would rest there, believing the conclusion only because he sees no fallacy in the reasoning by which the conclusion was reached. Here we have an instance of *pure* intellectual belief, produced by the force of unassisted reason, from certain known facts. Here reason acts entirely and absolutely alone, and is able to obtain these results without aid.

But outside the sphere of the absolute sciences, reason alone is not sufficient. I cannot *demonstrate* the existence of Liverpool; still I am satisfied of it. Why does my reason yield to evidence which falls short of a demonstration? In mathematics, I should call for absolute proof; here I rest on the greater probabilities. Why is this so?

First, experience has shown that many things *cannot* be proved. If believed at all, it must be from weight of evidence, and not from absolute demonstration. Either, we must reject all the facts asserted by others, or we must accept them upon evidence. By the former course, we should be practically isolated from the world, and be about as free to move and act, as the man who thought his legs were glass, and never dared to stir for fear of breaking them. So this acceptance of *evidence* in lieu of *proof*, is a *necessity*.

Second, from what we know of ourselves, and those with whom we are intimate, we obtain a degree of *confidence* in mankind generally—a sort of *human faith*. And by *faith* in this connection, and when used with reference to the promises of God, is to be understood *confidence, trust, in* some person or thing,—*always* conveying, in some form or other, the same idea of *leaning upon*, though the *reasons* for, or *grounds* of, this confidence may be widely different. We deem it incredible that men of all races, conditions and pursuits, should unite in asserting and maintaining a lie, which could work no possible advantage to any but a very few at most, while it would certainly work great harm to many of their best friends. And so, because we have confidence—*faith*—in the honesty and knowledge of the man who made the guide-book, or map, or chart, by which we are to traverse the pathless deep, and visit the cities and mountains of another hemisphere, we *believe* the statements and direction found there, and act on them as though we had *knowledge* in the matter. The foundation of this *faith* in man is laid in our *knowledge* of men, making our knowledge of ourselves the principal starting point. So that, reasoning on what facts we have, using this human faith as a sort of lamp, in the light of which we judge of the value of the evidence, we come to *believe* that which decides our future action.

But even here, we have to use reason very carefully, for experience teaches that, sometimes, men do lie, with no apparent good to result to themselves from the lie, and much evil and suffering sure to come to those who act on the lie as though it were a truth. And even when men are honest, we know they are liable to mistakes, either from their inability to comprehend the bearing of all the facts in the case, or from prejudice in favor of one side, or from both causes combined. And perhaps they obtained a part of their information from a third party,—and that opens another avenue for mistakes and errors. Still, men have generally managed to keep so near the truth in worldly affairs, that, acting singly or in concert, they have arrived at about the same result. All this in the realm of belief.

But outside this larger circle, which in its widest expanse is so small and limited that human reason has striven in vain for ages to know what lies beyond, alternating between a denial that there was anything outside the range of its feeble vision, and the wildest credulity as to what really was hidden there,—outside of this, there is a realm, the mysteries of whose infinite depths are *known* only to Him who alone has dwelt there throughout the days of Eternity. All that lies beyond this circling boundary of human belief, must be accepted, if accepted at all, on *faith*.

Whatever, beyond the boundaries of belief, is received by us as faith, is received, not because facts support it, or reason proves it,—for it is beyond the reach of reason,—but because some one who, we have reason to believe, knows fully and speaks truly, tells us what is there concealed. Reason, judging from the few facts known to us in this life, may decide that some of these matters of faith are impossible, and this might be true if there were no facts except those we now possess. But men should remember that, before deciding what is absolutely contrary to reason, they must first know *all* the facts which lie in this very realm of faith; the impossibility of which, at present, should teach us that a thing may be *above* reason, and not *contrary to* reason.

Here we come to the faith spoken of in the Bible. Not faith in man, but in God. Our faith in man rests primarily on our knowledge of man. So we should expect our faith in God to rest primarily on what we know of him. But as, from the fact that he dwells beyond the realm of sensuous knowledge, we cannot know of him as we know of ourselves and our fellows; so our faith in him must rest on the facts which we *believe* to be true respecting him. We must *believe* that he is a God of truth, before we can have *faith* in his word. We must *believe* that he is love, and possessed of power unlimited, before we can have *faith* that all the trials and sorrows of earth will surely work for good to those who love him. *Faith* in God, that child-like trust that fears no evil while our Father is at the helm, is born of *belief* in him as a God of love, and power, and truth. We do not *know* that he is such a God. If we did *know*, there would then be no chance to develop the beautiful yielding of self which faith exhibits. And perhaps we shall learn some day that, in this present state of weakness and ignorance, such knowledge would be too great for us, even if we could comprehend the mighty revelation. But we do not *know* this fact, and faith must consequently rest on belief.

And as intelligent belief must always fall back on knowledge of some kind, so here. We have faith in God from what we believe him to be. We believe him to be so, because we believe the Bible,—the *only* source from which we can learn those attributes to which faith clings. And we believe the Bible *from evidence*, just as we do any other statements made by man. And this evidence is drawn, first, from the facts in the case, of which we are cognizant, either from observation, or from those commonly received truths which are generally unquestioned. Upon these facts we reason, aided more or less by that faith we have in the ordinary workings of human motives and actions; and from the three we obtain a *belief*, which may be feeble and weak, or as strong as life itself, according as we comprehend more or less fully the mighty chain of facts and reasons by which, amid the storms of life, God would anchor the soul to the Eternal Rock.

On this *belief* we rest our *faith*. In other words, from an intelligent appreciation of the facts, or assumed facts, in regard to the character and power of God, we have *confidence* in him, we *trust* him, in all things which are beyond the limit of our own strength, the reach of our own knowledge, or the deductions of our own reason. It is true that the words *belief* and *faith* are to some extent used interchangeably, perhaps too much so. But the faith spoken of in the Bible, without which it is "impossible to please God," *through* which "we *understand*—believe, *not* know—that the worlds were framed by the word of God";—this is a very different thing from an intellectual assent to truth. We assent to, or *believe* in, the truth of certain statements and promises made by God, because we have *faith* in his word. So that in this realm, the *assent* of the intellect depends on the *confidence* of the intellect in the *veracity* of Him who promises, not from trust in any chain of evidence. We have *faith in* God, and consequently *believe* what he says. And, as beyond the narrow boundaries of knowledge, our assumed knowledge is nothing more than belief, so, all that belief which depends *primarily* on our confidence in God, is practically *faith*. Still, this belief may become to us a certainty, just as does belief founded on knowledge and reason,—but a certainty *only in name*.*

As, from the certainties of knowledge, we reach out and act intelligently in the uncertain realm of belief; so, from the assured certainties of belief, we may grasp the veiled glories of the world of faith. But, though from what we know, we may feel certain of what we believe; yet, in all that lies beyond belief we act purely from faith. We have faith that there shall be a resurrection of the dead; we do not simply believe it. There are no *facts* on which to base such a belief. But there are facts to justify the belief that the God of life has promised it. But to have faith in the promise, to get the benefit which such a promise is designed to give even in this life, we must first believe that this God is both truthful and able to make his promise good. And we *believe* that he has made such a promise, because we believe the Bible which contains this promise is what it claims to be, the word of God. And we believe the Bible to be divine, because we are satisfied from *historic evidence* that the facts there recorded as truth did really happen, and consequently the doctrines which rest on those facts are also true. Thus, we believe that Jesus Christ lived, died, was raised the third day, and ascended into heaven. We do not *know* it, but we consider it so completely proved, that it becomes to us one of the *certainties of belief*. Believing thus, we find no difficulty in believing also that he loved us, and died for us, because he said so. And from the fact that he loved us, and was raised from the dead himself, we gain confidence—*faith*—that he will make his promise good, by coming again to raise the dead. That is why we have faith in a resurrection which reason says is *impossible*. The fact that he loved us, died for us, was raised from the dead, and has promised to raise us also, is no *proof* of a future resurrection. There is no logical sequence in the matter. After all this is admitted, we must fall back on his *veracity*, and his *power* to make his word good. And when we walk into the gloomy portals of the King of terrors, his promises will bring little joy or peace, even to the Christian, whose belief in his future deliverance is merely *intellectual*, and not rooted and grounded in *faith*, nourished and strengthened by a knowledge of God in his word; faith in Jesus as an absent, loving friend, who will never, no, never, forget or forsake. And when we pray for faith, let us remember that real faith, as distinguished from blind credulity, "cometh by hearing, and hearing by the word of God." We have been furnished with foundations on which to rest our faith, but only by intelligent and careful study of his word, can faith be born and brought to that perfect maturity and strength, where doubts are forever banished.

Knowledge makes men proud; "knowledge puffeth up"; cold, intellectual belief has about the same result. But when knowledge has reached its bounds, and sober, sound belief has taken its furthest flight, then the bright angel of faith lifts the weary one from the mists and darkness of uncertainty, reveals to the eye the unseen certainties of the present, and points with the finger of hope to the opening splendors of the future; and thus, in the surest, quickest way, fills the heart with love, mighty and unquenchable, towards Him who has thus vouchsafed, through the human instrumentalities of knowledge, reason, and consequent belief, to grant that faith which has been the burden of his prayer for years, and without which "it is impossible to please God."

* *Belief* is simply an act of the understanding; *faith* is an active, moving principle of the mind in which the *heart* is concerned. *Belief* does not extend beyond an *assent of the mind* to any given proposition; *faith* is a lively *sentiment* which impels to action. *Belief* is to *faith*, as *cause* to *effect:* there may be *belief* without *faith*, but there can be no *faith* without *belief*. We *believe* that Jesus Christ died for the sins of men; therefore we have *faith* in his redeeming grace to save us from our sins. * * * *Belief* is purely *speculative; faith* is *operative:* the former operates on the *mind*, the latter on the outward *conduct*. * * * Theorists substitute *belief* for *faith:* enthusiasts mistake *passion* for *faith*. True *faith* must be grounded on a right *belief*.—*Crabb's English Synonyms*, p. 79.

"Now *faith* is the *substance* [*hupostasis*, that which *stands under*, the *foundation*, the ground of confidence] of things *hoped for*, [here hinting at the truth so frequently forgotten, that the objects of all true faith must be both *desired* and *expected*,] the *evidence* [*elegchos*, *proof*, that which produces *conviction* and *belief*] of things *not seen*."—*St. Paul.*

FLOWERS.—An old Englishman of our acquaintance spends hours of every summer day among his flowers and vines. Said a neighbor, as he looked over the fence, when he was busy at work, "I can't see what good your flowers do you, Mr. H——, you can neither eat nor wear them." "True, true," replied the old man as he tenderly trained a flowering vine, "that is true, but the good Lord knew it when he made them!" Ah yes, though man was driven from the Eden where he had been placed to "dress and to keep it"—the flowers are still planted everywhere about the thorny rough places of the world. Let us not then disdain what God hath made so lovely, but bless the hand that has made all things beautiful in their season.—[illegible]

For the World's Crisis.

SIGNS OF THE TIMES.

There are many who are beginning to see that we are living in the last days, and such are to be found in all the religious denominations. I lately heard an Episcopal minister make some remarks in regard to it. He said he was looking for the second advent of Christ to come at any day, or hour, and he had long been of that opinion. He said the churches had neglected to preach on the subject. This was said in a farewell sermon to his people.

It is generally believed that we are on the eve of some great crisis in the world's history, and there can be no doubt of it. All these things are foretold in the Bible. God grant that we may all be ready for that great event. We must be living in daily preparation. It is truly a time that will try men's souls, and we need to be firmly founded on the rock of salvation.

I have tried to find happiness in the things of earth, but I could not, and have been forced "to return to my father's house where there is bread enough and to spare," as did the prodigal. "'Tis religion that can give sweetest pleasures while we live; 'tis religion can supply solid comfort when we die." However others may judge me, I shall try to live so that my ways may please God. I have none but the kindest feelings toward all, and forgive as I hope to be forgiven.

I love to read the soul-inspiring letters of those who write for the Crisis. My heart responds to them, for I love the spirit of devotion and of prayer. May we have that faith that works by love and purifies the heart.

We read that because iniquity abounds, the love of many shall wax cold. How true it is. We need to have a great deal of sympathy for such, for they have much to contend against, and they need much help and encouragement.

Jesus said if a brother offend, we should forgive him seventy times seven, if he returns and repents. How many are willing to do it? Oh that I for one may have the blessed Spirit that he possessed. Let us all seek for it, contending earnestly for the faith once delivered to the saints. We need it in these last moments of time to keep us unspotted from the world. May the love of Jesus fill our hearts with that peace that is like a river; and we be endued with power from on high.

Hotchkissville, Ct. T. L. WAUGH.

HYMN.

Lord, I am thine, all glory to thy name;
I to thy law my life, myself resign:
Of right thou dost my love, my worship claim,
And I am thine!

In paths of doubt I wandered lost of yore,
When lo! upon my path thou deign'dst to shine:
Once was my heart a void, and death in store;
Now I am thine!

The world erewhile enchained my captive soul,
But now I dwell beneath thy rule divine:
Sweet is thy yoke; on thee my cares I roll;
For I am thine!

Me to receive with welcome to thy heart,
Thine arms outspread, and looks of love, combine:
O Lord, I come: I choose that better part;
Thine, wholly thine!

Possessing thee, I am of all possest,
And 'tis by faith this happy lot is mine:
Upon thy bosom, Lord, in peace I rest,
Thine, only thine!

None from the book of life shall blot my name;
No tempter from thy paths my steps incline:
'Tis death, 'tis life, thy piercing glance of flame,
But I am thine!

While on this earth I sojourn by thy will,
My Savior and my God, that will be mine;
Till safe in heaven I bless thy mercy still,
For ever thine!
—*Sunday Magazine.*

TO YOUNG WRITERS.

The press moves the world. The pen is mightier than the sword. He who can write, ranks next to him who can pray. He who does both may employ the mightiest means to gain the grandest ends. Multitudes rusting in idleness should use the pen, not for a curse, but for a blessing to the world.

Would you write? You must work then. There is no royal road. Victories are won by veterans; raw recruits too often court defeat. Have you grace enough to be taught? Then you may yet have gift enough to teach. Suffer a word of counsel from one who has written much, and who wishes he had written better.

I. Never think what to write; this is useless. Write what you think. Thoughts that kindle your heart will melt others. Ideas that stir the writer will wake up the reader. Write facts; everybody loves facts, incidents, and true stories; and the world is flooded with whims, fancies, and fictions. Tell what you *know*, rather than what you think.

II. Write with a rush, hurriedly, just as fast as you can. Whenever the thoughts come, scratch down your ideas with pen or pencil on a scrap of paper, anywhere you happen to be, and when you get at pen and paper, write them out more fully.

III. Throw the article into the drawer, and let it lie for a few days or weeks, while you write more on the same, or on other subjects, studying meanwhile not only the subject you write on, but also grammar, logic, rhetoric, punctuation, penmanship, and everything else, especially the word of God.

IV. After some days or weeks, hunt up your ink-blots and scratches, see how they look, read, re-arrange, omit, add, condense, and study the whole subject thoroughly.

V. Write out the article carefully on *one side* of the paper, leaving margin for corrections, and putting everything into it that you wish to have there, and arranging the ideas and sentences in proper order.

VI. Lay it aside awhile, then read it all over by yourself aloud, and with a pen or pencil mark everything that does not read smooth, sound well, or express the right ideas; change the order of words and sentences, and, if needful, re-write the whole again. Put in all quotations from Scripture in full, and do not expect your readers to stop and hunt up passages, for they will not do it.

VII. Keep it awhile, and then read it aloud to the best educated and most sensible friend you have, who is not too busy to hear it, and who is honest enough to tell you your faults; and when they have criticised it, then consider, condense, and improve it all you can, remembering that every word costs money, time, and pains to put it in print.

VIII. If you do not get sick of the sight of it before this time, and still feel inclined to send it to the press, observe these directions: 1. Get you some fine, thick, smooth, white writing paper: "legal cap" is very good, but any good paper, well ruled, will do; and cut it into half sheets. 2. Get some deep black ink—black as midnight. 3. Get a coarse pen that will make a plain mark. 4. Get a quiet place to write alone. 5. Leave an inch blank at the top of the first sheet, and write the title of the article in bold, plain hand. 6. Leave an inch of blank paper down the left side of each page. 7. At the commencement, and at all places where a new subject or paragraph begins, leave two inches blank on the left of the first line of the paragraph. 8. Write your title in fine letters at the top of each page. 9. Write only on one side of the paper, and number the pages 1, 2, 3, etc., and pin, or stitch them together at one corner. 10. Keep your pages flat and smooth; never roll them up; but fold them flat across the sheet.

IX. Lay it aside again, then read it over, correct spelling, grammar, and punctuation, put a capital letter at the beginning of each sentence, a period at the end, and if you do not understand punctuation pretty well, omit all other points, and let the editor insert them; and then, if needful, re-write your article again; if not, fold it flat, and put it in a long envelope, keeping your old copy for your own use, and putting in a polite note to the editor, telling your short story, and giving your name and address, and wait patiently the result; and if your article does not appear, try again, remembering that when an article is to be read by a hundred thousand persons, and to be accounted for at the last day, it cannot be too carefully prepared.—*The Christian.*

"EVEN SO, COME, LORD JESUS."

It was centuries ago, on that lonely Isle of Patmos, that the beloved disciple uttered those sweet words, "Even so, come, Lord Jesus." It was in response to the solemn watchword of Jesus himself, "Surely I come quickly."

Although eighteen centuries have nearly passed away since these words were first uttered; though many sorrows, trials and disappointments have befallen God's holy watchers, during those long years, in their struggles to hold fast the "blessed hope;" though Jesus has not yet come in his glory, and though many are growing weary, and are saying, "My Lord delayeth his coming,"—his coming is nevertheless certain, and we still say, "Even so, come, Lord Jesus."

Yes, the Savior will come, for he has promised it, and he never deceives. When he comes he will raise the sleeping saints, restore the earth to its Eden state, and reign with his people for a thousand years. Then will be commingled together in heavenly unison the voices of angelic hosts with those of the redeemed of earth, praising God for his righteous judgments, and for bringing redemption to the world. But, oh! what a fearful doom will be that of the wicked who will then "call upon the rocks and mountains to hide them from the face of him that sits on the throne, and from the wrath of the Lamb!"

Dear reader, do you love Jesus, and if so, do you "love his appearing?" Are you praying to be accounted worthy to escape that hour of trial which is about to come "upon all the world to try them that dwell upon the earth"? Do you expect to be a guest at the marriage supper of the Lamb, or will you be shut out with the unwatchful "foolish virgins?" These are questions of intense moment for all; for "the day of the Lord is near, it hasteth greatly." "Blessed is he that watcheth." The watchman said, "The morning cometh, and also the night." Strange that morning and night should come together, but so it is—morning as bringing deliverance to the righteous, but night as bringing destruction upon the wicked. Solemn thought! Are we ready for these things?
—*Montreal Witness.*

Gems.

— No doubt there are some nettles in the world. There are unpleasant things, sad, hard things that tend to make life smart keenly. But we put far more nettles into the world than are there originally. The real nettles are ourselves, in our own uncomfortable, petulant, sour, selfish dispositions, and they spread their own character over nature.

— It were well for multitudes to copy the example of the great Reformer, who used some mornings to say to himself, "Luther, you cannot get through to-day without as much as three hours' praying.

— The bad man, diffusing the hue of his own spirit over the world, sees it full only of treachery, selfishness, and deceit. The good man is looking for and sees noble qualities.

— The guileless are usually without suspicion, but the dishonest man always suspects others.

— Religion is not mere sentiment. It is a vital experience of the heart, a resolute exercise of the will, a heroic service of the life.

— Bad habits are the thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

— Don't be afraid of the storms of time, knowing that God holds the moral as well as the physical ocean in the hollow of his hand.

— Melancholy falls upon a contented life like a drop of ink on white paper—which is not the less a stain because it has no meaning.

— The Christian's cup may be brimful of sorrow; but for him the overflowing drop is ever added.

— The greatest curse to ordinary Christians would be to relieve them at once of all earthly cares.

— One solitary philosopher may be great, virtuous, and happy in the depths of poverty, but not a whole people.

— Worldly pleasures are no more able to satisfy the soul than the light of a candle to give day to the world.

— They who give willingly love to give quickly.

— God thinks more of the good than of the influential.

— Endeavor for the best and provide against the worst.

— Faith is as necessary to the soul as the sun is to the world.

— One instrument should always be with you—"The Golden Rule."

— Conscience in most men is but the anticipation of the opinion of others.

— The man who is venial himself, believes that everybody has his price.

— Bigots ever think others most perversely and willfully wrong-headed.

— When a man is not liked, whatever he does is amiss.

— Wealth is not his who gets it, but who enjoys it.

— To whom you betray your secret you betray your liberty.

TREASURES IN HEAVEN.—We read of a philosopher, who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple, yet sage reflection: "How many things there are here I do not want!" Now, this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what is called good things. It has spots of honor and power, to tempt the restless aspirings of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable powers of taste and luxury, where self-indulgence may revel. But the christian whose piety is deep-toned, and whose spiritual perceptions are clear, looks over the world, and exclaims: "How much there is that I do not want! I have what is far better. My treasure is in heaven."—*Dr. Tyng.*

PRAYER WITHOUT CEASING.—What a precious privilege is prayer! Come to the mercy-seat,—that seat where love and justice, holiness and pardon divinely sit; whence grace streams full on the sin-sick soul. Let no hour pass without a visit to the throne of grace. It is but a thought-step, "an upward glancing of the eye," a leap of the soul from its earthly duties, and you are there. While putting that needle through the cloth, or washing that cup, or selling that parcel, or driving that nail, you can go to the mercy-seat. Thread every fibre of life with these pearls. Leaven every lump with this sacred life. Look up; leap up; fly up; be with Christ; be in Christ. How sweet to catch the eye and smile of God! It is your privilege always. Are you always enjoying it?—*Zion's Herald.*

Hygiene.

"This is for your health."—PAUL.

SWINE. [illegible]

EFFECTS OF TOBACCO.

We do not see how any christian man or woman, who knows the injurious effects of tobacco, in all its forms, upon the physical, mental and moral powers, can have a clear conscience and use it. It is demoralizing in all its tendencies; while at the same time its devotees are as deceived by its seductive charms, that they think, as do those who use intoxicating liquors, that they cannot get along without it. Any amount of facts may be presented to show that tobacco is a deadly enemy to the human system.

The following is from Dr. Willard Parker, the distinguished christian physiologist of New York:

"That tobacco is a poison, is proved beyond a question. It is now many years since my attention was called to the insidious, but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it, and work on it or in it. Cigar makers, snuff manufacturers, etc., have come under my care in hospitals and in private practice; and such persons can never recover soon, and in a healthy manner, from any case of injury or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true, also, of all who chew or smoke much."

MENTAL TREATMENT OF THE SICK.

(*Concluded.*)

I wish nurses knew how much more seldom than they imagine a nervous patient is entirely wrong as to any simple matter of fact. Monomania is oftener a mistake as to proportion than as to simple fact. Delirium and hysterical attacks are often accompanied and preceded by a wonderful sharpening of some of the senses and of mental faculties, at the expense of the rest, by an exaltation of one set of powers and deadening of the others, which throws the mind off its balance and makes particular objects and ideas acquire a disproportionate value, just because they are, for the time, seen alone, all others being forgotten. A patient is often thought to be mad, only because he insists on asserting something which is true, but which the nurse does not see to be so, and of which she only knows that in his ordinary health he could have no more knowledge than herself, and of which she therefore supposes that he can have no knowledge in his sickness. The patient often knows, and is sure that he knows, something of which you are quite ignorant. The thing may be of no consequence whatsoever in itself. His delusion may consist in the very importance which he attaches to it. If you contradict him, when he knows he is in the right, you only make him fancy that it is of immense importance that he should convince you. In fact, there is hardly any mistake so cruel as that of treating as insane, one who is only in a state of intense vision. You run thereby the very greatest risk of permanently disordering the intellect. Say, "You may be right. I cannot tell. I cannot make myself see the thing as you do. If what you say be true, I may be able to see it. But the subject quickens your pulse and flushes you. That is certainly a token to me that you are not to talk of the subject at all while you are ill, but to trust it to God. I will try to find out whether the thing be as you say. But I will not, I dare not, talk to you about what excites you."

Never laugh at any assertion of a patient about outside matters of fact. Never treat what he says about them with indifference or disrespect. For the abnormal quickening of particular faculties of which I have spoken is often accompanied by an intense realization of the unseen Presence. The man, perhaps, never before really knew, or at least never felt, that whatever truth he perceives is taught to him by that unseen Teacher. Suddenly he discovers that some one is telling him this particular truth—is showing him this particular fact. No wonder that he feels himself then inspired with the particular truth or fact. Any appearance of irreverence on the part of those to whom he speaks is torture to him. And of course the more you cannot see the thing he is telling you, the more he takes it to be a special revelation granted to him, and which he is bound to communicate to others. Take his inspiration quietly for granted; only tell him that you are inspired too. Your special business being to take care of his health, your inspirations refer to that subject and not to his subject. If you believe this, you will feel no difficulty in saying it kindly and seriously. If you do not believe it, what can you do in a sick-room? . . . .

If the patient's delusions have reference to his own state of body or mind, or to outward events as influenced by his own acts, or even, perhaps, as affecting specially his own happiness—as, for instance, if he supposes himself to be dying or going mad, or fancies that every one dislikes him, or that he is under an evil star, or that he brings ill-luck on those who love him, or that he has sinned past redemption, or that he is not "elect," or that he has ruined himself and his family, etc., the treatment must be different from that recommended above. Listen, for once, quite quietly to all he has to say. Then say calmly, "It is quite natural that you should feel as you do. It is a mere symptom of your physical condition. But you know it is a mere delusion. No one could brood much over his own state without falling into some delusion or other. The precise nature of the delusion depends on the nature of the disease; but if I sat thinking about myself for a day or two, I should be sure to be haunted by some absurd fancy or other. There is nothing disgraceful or sinful in your imagining what you do. Only it will really be very wrong if you go on brooding over a subject which makes you so morbid. Try to think of something else." After saying this, or something like it, once, show a good deal of indifference to the whole subject. Treat it openly as a monomania. A little kindly banter even may not be amiss.

I am aware that a patient sometimes pronounces himself to be dying when the doctor thinks there is no danger (or vice versa,) and turns out in the end to have been right. He has seen the end, as it were, of his disease by some kind of instinct or inspiration, without effort or excitement, and by the help of no process of reasoning. But I think you will find that this sort of prophetic instinct about one's self is almost always accompanied by a strange calm, which subdues all desire to convince others against their will. If your patient tries to worry you into the belief that he is dying, when the doctor says he is n't, you may very safely treat it as a delusion born of restless and selfish anxiety.

Never forget the wide difference between being led to make an effort of self-control by the desire not to be selfish or obstinate, and being driven to make it by the fear of being thought so. I do not say that the driving process may not be necessary sometimes, in the case of a patient who cannot be led, and over whom no high motives have any power. But driving is a very bad substitute for leading. And there is as much difference between the fear of being thought selfish and the desire not to be selfish, as there is between the fear of a flogging and the desire to please one's parents. And nurses, too, often do [illegible] travel.—*Good Words.*

TEMPERANCE AND VIGOR.

There comes from California an account of a gentleman living in that State, who is now sixty-four years of age, who has not tasted liquor, wine, tea, coffee or tobacco for thirty-five years of that time, and recently stepped off on a short walk of fifty-five miles, which he finished in twenty hours and fifty minutes, part of the distance being traveled in pitchy darkness, and in a [illegible], and, therefore, with shorter steps. When this (old) gentleman had accomplished his feat he was just as fresh as ever, and ready to return by the way he came. All his sustenance on the journey was a little parched Graham flour. Now here is a case of a man who has really lived while he lived. He is as youthful and springy at sixty-four as most men are at thirty and thirty-five. And it all comes of a proper regimen and regular and healthy habits. All of us can compass as much if we desire, and possess brisk spirits, a cheerful and contented temper, and every other desirable thing, if we will but practice that simple temperance which is the parent of a perpetual vigor, freshness and peace.—*Ex.*

SEASONABLE HINTS.

Don't "roast" yourself before a fire and then suddenly go out into the freezing air, telling your friends the next day that you "wonder" how you've caught cold.

Don't wash yourself in hot water, nor yet in water with miniature icebergs floating therein, and afterward complain that you have "terrible" chapped hands.

Don't stop up every crevice for fresh air in your bedroom with the idea of sleeping warm, and then be astonished if you should wake with a headache every morning.

Don't habituate yourself to sit at home over a "roaring" fire, because it happens to be a bracing cold day out of doors, otherwise your friends will style you a chilly mortal, and you will always be crying out that you are "perished" with cold, in going from one room to another.

Don't keep out all the draught from the doors and windows of your sitting-room with sand-bags and list, and then exclaim that you cannot conceive why the chimney smokes.

DIET OF BRAIN WORKERS.—A New York doctor has been writing up the "Diet of Brain Workers." He combats the theory that they should live on nothing. Those authors and thinkers who delight in luxurious dinners will find the doctor's labors very palatable. He is not content with opposing theory to theory, but calls upon all to witness the fact that the most arduous brain workers are the heartiest eaters. The answer to the inquiry, "Why is this?" is, because they need it. And they need it, because: 1. Labor of the brain causes greater waste of tissues than labor of the muscles. Three hours of hard study produce more important changes of tissue than a whole day of muscular labor. 2. Brain workers, as a class, are more active in their work, and work more time than mechanics or laborers. The thinking powers, the tools of trade of brain workers, are always at hand, and seldom idle. 3. Brain workers exercise, more or less, all the other organs of the body, as well as the brain.

CAUTION TO MOTHERS.—A distinguished physician of Paris declared just before his death, "I believe that during the twenty-six years that I have practised my profession in this city, twenty thousand children have been borne to the cemeteries a sacrifice to the absurd custom of naked arms." "Boston," adds Dr. Warren, "sacrifices five hundred babies every year by not clothing their arms." What these little arms need is thick, knit, warm woolen sleeves, extending from the hand to the shoulder. The extremities require as much clothing as the body. Women should dress their limbs in woolen of some kind. The absurdity of loose flowing sleeves and wide-spread skirts worn in our climate hardly needs to be discussed.

AFTER DINNER NAPS.—Many persons are in the habit of sleeping for half an hour or hour immediately after dinner. This is a bad practice. Ten minutes' sleep before dinner is worth more than an hour after. It rests and refreshes and prepares the system for vigorous digestion. If sleep is taken after dinner it should be in a sitting posture, as the horizontal position is unfavorable to healthful digestion. Let those who need rest and sleep during the day, take it before dinner instead of after, and they will soon find that they will feel better, and that their digestion will be improved thereby.—*Herald of Health.*

POISONED CANDY.—There are many complaints afloat concerning the injurious, and even the deadly substances which, it is alleged, are mixed with the candy that is consumed by every one. The list of stuffs worked into the sweet mixture is actually appalling. On reading it, one questions the safety of ever tasting another piece of candy until he knows of a certainty of what it is compounded. What will not the greed for money lead men to do!—*Ex.*

HEALTHFULNESS OF APPLES.—An eminent French physician thinks that the decrease of dispepsia and bilious affections in Paris is owing to the increased consumption of apples, which fruit he maintains is an admirable prophylactic and tonic, as well as a very nourishing and easily-digested article of food. The Parisians devour one hundred millions of apples every winter.

FAINTING.—If a man faints, place him flat upon his back, where he can have an unlimited supply of pure air, and let him alone. This is all that is necessary.

☞ Put a piece of paper in your mouth, chew it rapidly, and it will stop your nose from bleeding. This remedy has been tried frequently, it is stated, and always with success.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 753. BOSTON, WEDNESDAY, MARCH 23, 1870. VOL. XXXI.—NO. 1.

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

IT IS WELL.

Ah me! the Reaper dread
Has come, with his sickle keen,
And cut off the precious grain,
Ripe ears at the head of the plain,
And below, the fresh and green,
With his sickle keen!

O Reaper, thou'st come too soon!
In the dewy morn thy labors begun,
Waiting not for the noon-day sun;
And thou came'st in the early June,
Thou hast come too soon!

Thou hast cut off the ripened grain,
Also of the fresh and green,
And some hast left standing between,
Unsheltered from wind and rain,
On the wide waste plain.

And yet thou comest again,
Cutting my soul in sunder.
I ask in fear and wonder,
Why dost thou me thus plunder?
O cruel One.

I had so blindly thought
Thou would'st be satisfied,
And in its scabbard hide
That which had me so tried—
That dreaded blade.

But, thou relentless One,
Not sighs, nor groans, nor tears,
Not the most earnest pleading,
Nor desolatest years,
Can move to heeding.

Hearken! O anguished heart,
From o'er the mountain's height
A voice—"Fear not!"—a light
Down through this dark, sad night,
Lo, breaketh now!

Be silent now, my soul,
That voice I hear again;
"T was not to give thee pain
I gathered the precious grain,
My garner for;

But soon in fullest measure,
Thou, finding thy heart's treasure,
Glad joy and holy laughter
For all thy bright hereafter,
I thus do make.

Now fully trust in me,
And calmly wait my time;
Then where the holy dwell,
And songs of triumph swell,
Thou shalt with rapture tell
That all was well!"

Delavan, Wis. Carrie Hill.

For the World's Crisis.

THE ARAMAIC, SADDUCEEAN, AND PHARISAIC FAITH AND DOCTRINE OF A FUTURE LIFE.

BY O. R. FASSETT.

(*Continued.*)

The resurrection from the dead is not reliant on an "immortal entity," or "life element" in man, which survives in death. The body is "sown in corruption, it is raised in incorruption"; not through any vital power inherent in itself, or in man, or transmitted to us through Adam. "The first man was made a living soul" simply; and hence "in Adam all die." But the resurrection is dependent upon a vital producing power outside of man altogether,—"In Christ shall all be made alive." "The last Adam was made a quickening spirit."—1 Cor. 15. "If the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8: 11. "As the Father hath life in himself, so hath he given to the Son to have life in himself; for as the Father raiseth up the dead, and *quickeneth* them; even so the Son *quickeneth* whom he will."—John 5: 21. And this will be "at the last day." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3: 4.

It is however maintained by many that the apostle taught the immortality of the soul, and its reward in the intermediate state, in other scriptures. To these texts from his writings, which are so interpreted, and cited in proof of a conscious intermediate state against the faith and hope of the gospel, St. Peter has reference after he has given an epitome of the faith of the "holy prophets, and of the apostles of the Lord and Savior." 2 Pet. 3. "Our beloved brother Paul, also, in all his epistles, speaking of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Those to whom Peter refers as "unlearned," are those ignorant in the Scriptures; for the Jews once "perceived that they [Peter and John] were unlearned and ignorant men." Yet they "marveled; and they took knowledge of them that they had been with Jesus."—Acts 4: 13. Let us refer briefly to a few of these texts. St. Paul says: "To die is gain."—Phil. 1: 21. But will Paul contradict himself? He inquires: "What advantageth it me, if the dead rise not?"—1 Cor. 15: 32. What gain shall I have? And then declares plainly he will reap none whatever. "Let us eat and drink, for to-morrow we die." "They which are fallen asleep in Christ are perished."—1 Cor. 15: 18, 32. Will Paul make "the last enemy" a friend? Will he make death's coming a blessing, and the penalty of sin gain to man, instead of a curse? God said to Adam, "Thou shalt surely die."—Gen. 2: 17. Did Adam say in reply, "To die is gain; inflict the penalty"? A man is sentenced to death for crime; does he turn upon his judges who pass the sentence upon him and say, "To die is gain, execute the law"; and thus laugh at justice? Death, the last enemy, stands before the christian and says, "Thou shalt die." Does the christian laugh at him as though he were a liar, and refuse to send for a physician, or a council of them, if needful, to keep him from the "gain" death will bring to him?

The fact is, men's theology is against their belief. The christian triumphs in Christ, and in hope of a resurrection to life, if he rejoices and triumphs understandingly. Paul does not say, nor intend to be understood as saying, that "to die" would be "gain" to him. He first alludes to his "earnest expectation and hope." Phil. 1: 20. What were these? He answers: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—Titus 2: 13. "Of the hope and resurrection of the dead I am called in question."—Acts 23: 6. "And now I stand and am judged for the hope of the promise made of God unto our fathers. . Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26: 6–8. These texts will suffice to learn his "earnest expectation and hope." Then he says: "Christ shall be magnified in my body, whether it be by *life*, or by *death*." Who magnified or advantaged? Christ. "For to me to live is Christ [for his glory it shall be], and to die is gain."—v. 21. Gain to whom? Christ; as his martyr death has been. "The blood of the martyrs is the seed of the church." Hence Paul says, "Whether we live, we live unto the Lord ["for to me to live is Christ"]; and whether we die, we die unto the Lord [gain to Christ]; whether we live therefore, or die, we are the Lord's."—Rom. 14: 8. "I am in a strait betwixt two." v. 23. What were these two? Ans. Life and death. "What I shall choose I wot [care] not."—v. 22. Why? Living or dying, "we are the Lord's"; let him do with me as he chooses. If I live, it "is more needful for you"; and shall be "for your furtherance and joy of faith." "If I die, Christ shall be magnified in my body" also, as well. Nevertheless, he had "a desire"; "having a desire." What was this but his "earnest expectation and hope"? Hence he adds: "To depart and be with Christ; which is far better." Far better than what? To *live* in mortality, "in the flesh," or be in the condition of *death*.

The word "depart" is, in the Greek, *analousai*, and is used in Luke 12: 36: "And ye yourselves like unto men that wait for their Lord, when he will return" (*analousaia*). Thus he expresses his "desire for the returning, and being *with Christ*, which is far better"; and is thus explained by him: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first," and "be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 16, 17. "When Christ, who is our life, shall appear, then shall ye also appear *with* him in glory" (Col. 3: 4); not before.

Life, death, and being with Christ, are three states. Between the first two he had no choice, only so far as Christ would be magnified, and the interest of his church and cause advantaged. But he waited the realization of his earnest expectation and hope; i. e., to "be with Christ" on his return. This scripture, analyzed and explained by the apostle's other writings, does not by any means controvert his faith and hope as an "Hebrew of the Hebrews," or a Jew and Pharisee of the Aramaic school.

Another passage in the writings of St. Paul needs a critical examination. 2 Cor. 5: 1–10;—"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that wrought us for the self-same thing is God, who also hath given unto us the earnest of the spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, and not by sight); we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

It is generally supposed that the apostle refers to our bodies, as "the earthly house of this tabernacle"; and it is explained that on the dissolution of this body the soul, or spirit, enters into another prepared for it in the heavens. If this be so, is it not passing strange that Paul did not use the plural rather than the singular number, thus: "We know that if our earthly *houses* of these *tabernacles* were dissolved, we have *buildings* of God, *houses* not made with hands," etc. And if this be his meaning, why should he have contended so earnestly for the resurrection of the *identical body* from the grave and under the dominion of death?

What need of the resurrection of these earthly houses and tabernacles, if the soul goes into other buildings or houses at death, "eternal, in the heavens"? Or, are individuals on the resurrection of their bodies to undergo dissolution again, and pass though the ordeal of death, to rid themselves of the bodies with which they are invested at death? Or, are they to be possessed of *two* bodies on the resurrection and resumption of the old one? If, as it is argued, the body is a clog to the soul, this would make the resurrection undesirable indeed. And with such an interpretation, it is nothing strange that the doctrine of the resurrection from the dead [illegible] by thousands of professed christians and ministers of the gospel.

What is the meaning of St. Paul in this obscure passage? By connecting the preceding verse (chap. 4: 18), it will be readily seen: "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." "The things seen" are the present heavens and earth, and all in them, in the midst of which we dwell; the heavens being spread out over us as a "tent to dwell in." These shall be "dissolved." "Seeing that all these things shall be dissolved." "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."—2 Pet. 3: 11, 12.

"We have a building of God." What is this? Abraham "looked for a city, . . whose builder and maker is God."—Heb. 11: 10. This is Jerusalem, which is above." Gal. 4: 26. "A *house* not made with hands." What is this? "In my Father's house are many mansions"; and this is the "place" Jesus has gone to "prepare" for us. John 14: 2. This is "the city of my God, which is New Jerusalem, which cometh down out of heaven from my God."—Rev. 3: 12. Into this city the saints ascend when the world is on fire and is dissolved, and which the fires do not reach nor destroy. This city is "eternal," and "in the heavens"; but will descend on the new earth. Rev. 21: 1–7. "We that are in this tabernacle do groan." "God hath given unto us the earnest of the Spirit."–vers. 2–5. This language is explained by Paul in Rom. 8: 22, 23:—"We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "Not that we would be unclothed, but clothed upon, that mortality might be swallowed up."—v. 4. Not that state or condition imagined or fancied by the ignorant heathen world of an "unclothed" state; a phantom, ghost, a spiritistic state, in a spiritistic and immaterial world: this is not what we desire; but "clothed upon, that mortality might be swallowed up of life." Compare 1 Cor. 15: 53, 54: which is "my earnest expectation and my hope." Phil. 1: 20; Rom. 8: 19–25.

"Absent from the body, and to be present with the Lord" (v. 8), refers to two conditions: "absent" from this "body" of "flesh and blood," in which we "cannot inherit the kingdom of God" (1 Cor. 15: 50–59); and "present with the Lord" in our immortal body, glorified at his appearing. Phil. 3: 21. Archbishop Whateley's comment upon this scripture is consistent and reasonable:—"Some commentators have referred to this passage as regarding the separate state. But they should have remembered that the apostle is most evidently alluding to the state, whatever it is, in which we are to appear before Christ's judgment seat (vers. 8, 10); so that if we are then to have bodies, he cannot be supposed, without a very forced and harsh interpretation, to be speaking of a separate state, in the words immediately preceding, if you look a little further back—'We that are in this tabernacle,' etc. There Paul himself furnishes a ready interpretation of his own expression. He adds this caution on purpose, as it seems, to guard against the supposition that the deliverance he looked for from this burden is a separate state of the soul. What we desire, he says, is, '*not* to be unclothed' (namely, as in a separate state, as the heathen and others maintained), but the hope we cherish is, 'to be clothed upon,' that is, to have an addition made to what we now possess, by having 'our vile bodies made like unto Christ's glorious body.' And these, our glorified bodies, are to be of so refined and purified a nature, in comparison of what we now have, as to be called by him in another epistle (1 Cor. 15) 'spiritual bodies'; for 'flesh and blood [that is, such gross materials as ous present flesh and blood] 'cannot inherit the kingdom of God?' You may easily, therefore perceive how he comes in this place also to speak of being 'absent from the body and present with the Lord,' when he is speaking not of a *separate* state, but of *absence* from such a body of gross flesh and blood as we now have.

The body in which he speaks of the christian as being 'at home,' whilst he is 'absent from the Lord,' is evidently *this body*; and the deliverance (of which he holds out the encouraging hope) is not being 'unclothed,' not a separate state, but the condition of being 'clothed upon'; namely, with our spiritual and immortal body. If, therefore, the commentators I alluded to had studied the whole passage as a whole, they would clearly have perceived, I think, that nothing is here revealed concerning the state of the soul between death and the resurrection; nor is the apostle at all alluding to that, but to the state in which we shall 'appear before the judgment seat of Christ.'"

Concerning the "visions and revelations" allnded to by the apostle in 2 Cor. 12: 1–7, Dr. Isaac Watts says: "I grant that this ecstasy of the apostle does not actually show the existence of a separate state after death till the resurrection."

(*Concluded next week.*)

For the World's Crisis.

CREEDS.

Creeds, in the sense of *authoritative articles of faith*, as prerequisites to membership or fellowship in the church, should everywhere and always be shunned. This system, though containing many good sentiments, conflicts with the divine admonition to receive "*him that is weak in the faith*"; besides, the authoritative code that we would make as a test of membership, may possibly be either *defective* or *deficient*,—defective, from the fact it may contain some things counter to truth; and deficient, from the fact it may omit many many truths of inspiration. If a man does not see the whole truth at once, we should not seek to coerce him by authoritative creeds. The man that truly loves and obeys Jesus is his friend, and belongs to the holy brotherhood, whether he yet fully comprehends all of heaven's theology, or not.

But some of our brethren are so much opposed to authoritative creeds, that they run to the opposite extreme, and fancy they can see "*creed*" in a mere explanatory or advisory resolution passed by a conference. If it is right for one individual to give an explanation or advice, provided it is not authoritative, it is right for a number to do the same thing jointly. Every man has a creed in his *mind*, and has a right to a creed, in the primary sense of the term; viz., "I BELIEVE"; but no man, and no class of men should abuse the right by converting our belief into an authoritative system to bind the consciences of our brethren. An arbitrary system is ever to be deplored, though many good people have thus erred. Wm. Sheldon.

For the World's Crisis.

ONE YEAR GONE.

The year has flown, and brought again
The day when called to mourn,
Thy spirit fled—soon from our sight
Thy cherished form was borne;
No dread to thee the vale of death,
Heaven's light around it shone.

Earth smiled that day in beauty bright
When thee we laid to rest,
And birds sang sweet from bough to bough,
A pean for the blest;
It seemed a resurrection song
To my sad, aching breast.

'Tis well, dear mother, that from thee
Were hid the tears I shed;
Or how in the still hours I've mourned,
And sorrowed o'er thee dead;
'Till I could almost wish I might
This earth no longer tread.

Thou art not lost, but gone before;
Why should we mourn or sigh?
We know, though now we see thee not,
Thy record is on high;
For Jesus said, "All who believe
In me shall never die."

Thy God in early life was sought,
His love around thee shone;
A pilgrim traveling on the earth,
A stranger seeking home;
Painful oft thy pathway here,
But now thy work is done.

The glorious orb of day imparts
Light to the moon's soft ray;
So thou by light and grace divine
Pursued thy heaven-ward way,
Looking for the fruition hope
In the eternal day.

Thy trials o'er, soon thou wilt sing
Without a sorrow's trace;
Join in the anthem—the new song—
With glory-beaming face;
And shout the victory thou hast won,
A sinner saved by grace.

The reminiscences of thee
The lessons by thee taught,
May to thy children blessings prove,
From a pure fountain brought;
The prayers thou offered for them here,—
O, can they be forgot?

In faith and patience let me aim,
The path she loved to keep,
And follow in the strength of Him—
The Shepherd of the sheep;
And then with her in the new earth,
An endless life to reap.

Dear mother, rest! thy sleeping dust
Is now thy Savior's care;
The summer rose is o'er thy grave,
To shed its fragrance there.
Mother, farewell! divided love
Will the new earth repair.

M. C. A.

For the World's Crisis.

SAUL AND THE WITCH OF ENDOR.

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her."—1 Sam. 28: 7.

It is a fact, that nearly all fortune-tellers, or clairvoyants, are women. Saul knowing this said, "Seek me a woman." Many have brought this case to prove the conscious state of the dead. I view this woman of Endor an impostor of the highest class: and she was possessed of a "familiar spirit." For Saul said to the woman, "I pray thee divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee." The connection informs us that when Saul saw the host of the Philistines, he was afraid and his heart greatly trembled. And when Saul inquired of the *Lord*, the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets. In this condition Saul acted as affirmed in the text.

The witch of Endor gave out that she could call up spirits at her will, and predict future events; therefore she pretended to possess supernatural power, and knew just how to suit her dupes. All, therefore, who inquired of the witch of Endor, inquired of an infamous impostor, and violated the command of God—"Thou shalt not suffer a witch to live." God had forbidden his people to have any thing to do with witches.

I have stated that the witch of Endor was an impostor (like all those of her profession), and Saul was her stupid dupe. No doubt the power she possessed was a natural gift. Few possess this power, or have this gift. When Saul prayed to the witch, he said, "I pray thee, divine unto me by the *familiar spirit*." Saul's prayer was a full acknowledgment of the truth of the impostor's pretensions. A definition of the term shows the folly and wickedness of Saul.

Divination: prediction or foretelling of future things. All future things are secret things. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children." Deut. 29: 29. To divine signifies to foretell future events; and this is what Saul wanted the witch of Ender to do, by the aid of her familiar spirit.

The history of Saul's visit with the witch of Endor has been perverted by the superstitious to bad ends. There must be witches, they say, for the Bible says so; and this witch business and fortune-telling has been kept up ever since the days of Saul. It is thought by some that the Deity used the witch of Endor as an instrument to announce to Saul his approaching doom. Under the alarming circumstances which Paul was placed, to soothe the agony of his forebodings he sought a reputed witch. The character of Saul harmonized with his proceedings, and the witch was no more absurd in her pretensions, than was Saul in his expectations. His fate had been predicted by the prophet Samuel in his lifetime. The fact was notorious that Saul was forsaken of God, and David preferred as king of Israel. Would God employ such an instrument, and send Samuel back at her bidding to counsel a man forsaken of God? Does the character of God agree with the witch of Endor? Would God confirm her wicked pretensions to a divine power by aiding her in her abominable work? No. And the opinion that the witch really succeeded in calling up a spirit from the dead, and that God actually chose a witch instead of a prophet to communicate his will, already expressed by the prophet Samuel, in all that respected the wicked king of Israel, is contrary to the character of our God, and is unsupported by a single fact. No wonder superstitious people have believed in witches calling spirits from the tomb, when their spiritual teachers have laid the foundation of such absurdities.

The first statement in relation to Saul, after mention is made of the two armies—that of the Philistines and of the Israelites—being pitched for battle, is a key to the whole matter. And when Saul saw the hosts of the Philistines, *he was afraid, and his heart greatly trembled*. He had a presentiment of his approaching doom and ruin. He knew that David, who on former occasions had aided him, was now with a band of valiant men in the camp of his enemy. The Lord had abandoned him, as predicted by the prophet Samuel, for no answer could be obtained, either by the Lord's prophets or by the priesthood. Under these distressing circumstances he went to consult the witch of Endor. Saul was all ready, under these circumstances, to be duped to believe anything the witch might say to him.

Here is the witch and her dupe Saul, who was a head taller than any other man in Israel, and was no doubt identified by the artful witch at first sight. The former predictions of God by Samuel concerning Saul's end, were too well known to be a secret to a person of her character. Saul's recent violence against her fraternity of witches must have operated to arouse her resentment and provoke her to vengeance. His first introduction was enough to arm her with boldness, and increased her ability at deception. Saul beseechingly requested—"I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee," without her first asking or learning the name she should call. The woman said unto him, "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits." Such a speech she knew would surprise Saul, give him to understand that she was ignorant of his person, and give her a better chance to dupe him. "And Saul sware unto her by the Lord, saying, "No punishment shall happen to thee for this thing." Then said the woman, "Whom shall I bring up unto thee?" "And he said, Bring me up Samuel." This woman must have known Samuel, so conspicuous a prophet in Israel.

At this stage of the proceedings it was night. The woman had full opportunity to avail herself of as much obscurity as she chose, and as was customary with ancient impostors. She undoubtedly took her position, and stationed her dupe, so that attending circumstances should aid her deception. She probably occupied a recess fitted for such occasions, and was also screened by some contrivance from the gaze of Saul. Thus prepared, and Saul standing at a proper distance, trembling with fear, which would act to disqualify him from any accurate observation, she opens the scene: she cries with a loud voice; and a frightful scream, as of a person in peril, first saluted the ears of the terrified Saul. The phrase—"And when the woman saw Samuel, she cried with a loud voice"—there was a cause for this exclamation. She was to raise the spirit of Samuel, and she announced her success by a frightful scream. Now the cunning of the impostor is seen. As if the spirit she had raised had informed her, she says to Saul, "Why hast thou deceived me? [just as though she did not know who he was before this], for thou art Saul."

The thing works well. You will remember Saul has seen nothing. He has been electrified by the woman's outcry, and all ready to swallow her deception. And the king said unto her, "Be not afraid; for what sawest thou?" The answer of the witch is first rate. She is desirous of exciting the wonder of her dupe. She assumes the power of commanding the supposed infernal deities, by her answer: "I saw gods [plural] ascending out of the earth." Saul inquires, "What form is he of?" Remember, Saul has seen nothing as yet. The woman commences the farce, very likely, by burning incense, or some fumigating gum in a pan of coals. She first announced the effect of her incantation by a scream. Saul is now full of expectation. Instead of Saul's inquiring about the gods, he inquires of the woman respecting the form of the spirit, as though one only had been raised.

There is a very singular discrepancy in the phraseology of the translators, who make the woman, in the first place, to cry out "when she saw Samuel." Now the real fact is, that nothing is said of seeing Samuel, either by the woman herself or by Saul, during this part of the proceedings. But instead of this, the woman, immediately after she had given Saul to understand that she had discovered who he was by means of her incantations, instead of saying she had seen Samuel, affirms positively, in reply to Saul's interrogation on hearing her outcry—"What sawest thou?" that she saw gods ascending out of the earth. And immediately, on hearing Saul's second interrogatory, "What form is he of?" she gives a new shape to her farce. How absurd the conjecture that the witch actually raised the spirit of Samuel.

The next step of the witch is quite in character. As she must have had a previous knowledge of Samuel, as I have before mentioned, she was fully prepared for Saul's question—"What form is he of?" "An old man cometh up, and he is covered with a mantle." The old woman was too modest to coerce the spirit of Samuel to appear at her bidding, without bestowing on him a covering. And as she had, no doubt, seen Samuel during his lifetime, she very charitably lends him his old clothes to wear on that occasion. From the description of the woman, Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. At the same time Saul *saw nothing*, unless the witch exposed her own person to be partly observed by Saul, through the gloom that enveloped her. This, no doubt, answered. Saul's imagination being diseased, it might pass for a number of different things. If Saul saw with his own eyes that it was Samuel, why did he ask the witch—"What form is he of?" The term "perceived" does not necessarily imply that Saul saw anything himself. He perceived that it was Samuel by the description given by the woman.

Saul was a good subject to be duped by the witch, being half-crazed with the result of the expected battle. Forsaken of God, he was full of wonder, and ready to receive any information the witch might impart, believing she was possessed of supernatural power. She was to him in the place of God; for he bowed himself to the earth before her. The phraseology of Samuel, in addressng Saul, is very consistent, on the supposition that the witch personated the spirit of the prophet; and is what would be expected under the circumstances. I am far from believing that a *real spirit*, or the spirit of the departed prophet, actually appeared on that occasion, by the agency of the supreme Being, to announce to Saul his approaching doom; the whole thing, from first to last, being a perfect deception on the part of the woman, assisted by the alarm of Saul, who stood before a witch *begging* her assistance. The kingdom was given to David, and he was on the side of Saul's enemy. No doubt the witch was well posted on all that was going on.

Samuel was raised from the dead by the witch, or he was not. If he was not, then the whole thing is a deception, and is the work of demons working miracles. Rev. 16. The woman was under the influence of a demon. Saul's application to this infamous and impious impostor, praying her to assume the attribute of the Deity, and to bring up the spirit of the pious dead, to come at her bidding, in obedience to his will, because he was forsaken of God and would employ sorcerers in his desperation, and in open defiance to all authority whether human or divine,—this new and daring crime of Saul would have been the theme of Samuel—burning words, indignation, tribulation and wrath, for so high-handed an offence, as Saul's last act must be branded, would have burst from the lips of the prophet.

Would the spirit of a departed prophet be sent back to the world by the Deity on an errand from heaven, as must have been the case in this instance if Samuel really appeared, call it being disquieted, and consent to the efficiency of the power of an infamous witch, a miscreant, too vile to be permitted to live on the earth? No! The bare idea is absurd. This woman, to effect her purpose in deceiving Saul, modulated her voice in addressing him when she personated Samuel.

Josephus says that the orders of Saul to his servants signified "that they should seek out for him one of those women that could speak out of their bellies, and call forth the souls of the dead, that by this means he might know if his affairs should succeed. For this sort of belly-speakers can bring up the spirits of the dead, and tell fortunes." In fact, the witch of Endor was a modern spiritualist, or fortune-teller combined with ventriloquism, and practised her art only in a private and mysterious manner.

The whole thing is very simple when laid bare. The witch has succeeded in her incipient operations, and Saul, her complete dupe, is bowed to the ground in the supposed presence of the real spirit of Samuel. The woman now *personates* the spirit of the prophet, and asks Saul the cause of calling him, adroitly pumping for a little information: "Why hast thou disquieted me to bring [or force] me up?" The witch is careful to assert her power, as the agent of Saul in this ghost-raising operation. Saul, who has now become a mere puppet in the toils of the witch, declares to him the true condition of his affairs, which he, of course, was best qualified to communicate, and which the witch was very desirous of learning. He says, "I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophet, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do." The witch is now qualified to proceed understandingly, and to end the farce, knowing that the prediction, which was notorious to all Israel, hung over the head of Saul and over his house. She tells the old story, that every body in Saul's dominion was knowing to. Therefore, again personating the spirit of Samuel, she continues: "Wherefore, then, dost thou ask of me, seeing the Lord has departed from thee, and is become thine enemy?" and proceeds in her triumph: "And the Lord hath done to him as he spake by me. For the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David, because thou obeyest not the voice of the Lord."

The conclusion of the witch's speech was quite imprudent, but she risked all consequences. Therefore she adds, "Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines." This woman must have known the dealings of God with the Israelites; viz., that in all cases when the Lord signified through his prophets or priesthood his disapprobation of the people or their rulers, they were sure to be defeated in their battles with their enemies. Her prediction, therefore, of Saul's defeat and death was not only sanctioned by the old prediction of Samuel, but, in her opinion, rendered certain from the information she had just received from Saul. The term "to-morrow," which the witch used, may answer as to time in any subsequent defeat, and death in any battle with the Philistines. "*To-morrow* shalt thou and thy sons be with me." The witch guessed just right, but if she lived in this age of the world, she would have all the business at her profession she wanted.

Suppose the spirit of Samuel did actually appear. Where did it come from? If he was actually in a state of bliss in heaven, he must have come from above; but no, he ascended out of the earth. See v. 13. And what does he say? "Why hast thou disquieted me, to bring me up?" Now Samuel was in heaven or in hell, in a state of consciousness; or else he was in the grave, in an unconscious state. If he was in heaven, then he gave Saul blessed news, for he told him, "To-morrow thou shalt be with me." So, though Saul killed himself (chap. 31: 4), yet he went to heaven. If Saul did not go to heaven, then Samuel did not tell him the truth; or else Samuel was in hell. If neither of these positions are true, then it follows that Samuel, till called up, was unconscious in the grave, and that there was where he told Saul he would be "to-morrow." This could be true; but it could not be true that Saul went to heaven, to be with Samuel, nor could it be true that Samuel was in hell to have Saul with him there.

Fair Haven, Ct. J. E. Clark.

For the World's Crisis.

LOVE DOES THE WORK.

Unless our hearts are filled with the love of God, our works avail nothing. Purity emanates from an undefiled mind, and from which spring the noblest works—charity and benevolence. Would that all who profess to be Christians, could so forget self and the world, that manifestations for doing good which proceed only from the love of God might abound in their hearts to such an extent, as to leave no room for evil to exist there. Our blessed Savior said there was no greater love than this—"that a man lay down his life for his friend." If such love exist in our hearts, we will surely love our enemies.

First, let us look to our homes. Are we all right there? It is there our works should first commence. "Home, sweet home!" Temporal as it seems to the christian who longs for the appearing of our blessed Master, yet there is no spot where the sun shines so brightly as at home. Well might the poet say—

"There is no place like home."

It is there in the secret chamber the christian finds rest, where he can unburden his heart, carrying everything to the Lord in prayer." "What a friend we have in Jesus." I love to praise God for providing me with a peaceful home. I repeat, home is where the christian's work should commence.

I am aware much dissension originates in families on doctrinal points, and if benevolence, supported by the love of God, will not avail, I am sure arguments never will. One says, "I love my family, but I stand alone in my religious views." Well, you can praise God, if you are alone, that you stand at the fountain head, and if you are determined to serve the Lord amid your trials, and hold out to the end, you will drink of the fountain of life.

My christian friends, did you ever kindly ask your companion, father, mother, brothers and sisters, if they would journey with you down this vale of tears, and on to that eternal and blissful home without end, where death no more can hold victory over us? Did you ever say to them, by way of encouragement, that long-suffering will bring to the christian an eternal weight of glory? Through "much tribulation" we shall enter into the "kingdom of God." Let us strive for an abundant entrance there, and encourage the sinner to go with us. If we have the love of God, there is much enjoyment in encouraging, entreating, and exhorting the poor sinner. Let us seek for things higher, nobler, than the mere momentary gratifications or enjoyments this wicked world affords. Work while we can, for soon the last trump will sound to call together the saints of God. It is then we shall be judged according to our works. May we not like the foolish virgins be found lacking.

Charity and benevolence at home, will aid on the stage of action, and together with the love of God will enrich the soil of our hearts, and enable us to sow more abundantly, that the harvest may be plenteous. There should be no tares in home culture, that when in sowing broadcast the world may be benefited by the fruits of our labor.

Come, sinner, will you be a christian, and labor with us for a little while? Help us to improve the soil, sow and reap, and gather in a rich harvest, that when Jesus comes to take us home, we may hear his voice (for we shall know the voice of our dear Shepherd) say, "Well done, thou good and faithful servant, enter thou into thy joy."

Camden, N. J. Wm. H. Fay.

"Watch, therefore!"—I am coming, says Christ, therefore, watch! I am coming suddenly! therefore, watch! I am coming quickly! therefore watch! Time is passing away. The world is growing old. The groans of creation are waxing louder and louder. The Spirit and the Bride say, Come! Watch, therefore! The [illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, March 23, 1870.

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☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

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☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ MRS. D. D. REED.—Many thanks from M. A. O.

☞ D. G. M.—Sent the 23d.

NEW VOLUME.

It will be observed that this is the first number of a new volume. Now is the time to pay in advance for the next volume. We would express out thanks to those who have made most noble and successful efforts to secure new subscribers. If the letters we receive, could be read by those who have been instrumental in persuading others to take the paper, we think they would feel well paid for their labors. We hope our preaching brethren will take special pains to get new subscribers. We would entreat them not to neglect this matter. Much good may be thus accomplished.

OUR NEW OFFICE.

About the first of April, we purpose to move into our new office, corner of Hanover and Salem Streets, directly opposite our present situation. We have secured very pleasant rooms over the Boston drug store. We have reason to thank the Lord that we are able to obtain such a desirable location.

RUTLAND.

The interest in the meetings at Rutland, Vt., continues unabated. The Lord is giving us rich feasts. Some of the Brn. and Srs. are receiving very extra blessings, such as they have not experienced before for many years. People who have been much prejudiced against us, and would not come near our meetings some years since, are now rejoicing with us, and taking an active part in the meetings. Sectarian walls are tumbling down, and the Lord's true children in the various denominations see the importance of true christian union, if they would enjoy the constant smiles of our heavenly Father.

While Satan is doing all in his power to unite the church and world in fairs, festivals, oyster suppers, tea-meetings, bazars, concerts, sleigh-rides, donations, visits, surprise parties, picnics, etc., etc., the real christians should separate themselves from everything of the kind, and unite around Jesus, and sanctify themselves wholly to him, and be ready to meet him at his coming, that they may have a seat at the marriage supper of the Lamb. The time has come when a point of doctrine not essential to salvation, about which honest, good men may differ, should not be made a test of christian fellowship. Every christian should be united with every other christian against the swelling tide of cold formalism that threatens destruction to all vital godliness. This is seen and felt in Rutland at the present time.

At our last meeting, Sabbath evening, March 13th, nine new ones came forward for prayers, besides several who were professors of religion. The Spirit of the Lord is with us in earnest power. Several Methodists, Baptists and Congregationalists, render efficient aid in the meetings, and in return are richly blest.

A few years since, a Christian Association was formed in Rutland, but those looking for the coming of Jesus, who believed in the sleep of the dead, and the destruction of the wicked, were not allowed to join. A happy change has taken place.

Yesterday (Sabbath, March 13th,) we were requested to read the following notice:—

"The union meeting of the Y.M.C.A., at their rooms in Bank Building, to-morrow evening, will be conducted by Elder Grant, instead of Bro. Murray, as formerly announced: Bro. Murray giving way by request of the officers and numerous brethren of the association.
O. L. SLADER, Pres."

We complied with the request, and had a very large gathering, and an interesting meeting. Four rose for prayers. We received a cordial welcome by Bro. Slader, and others connected with the Association. The Young Man's Christian Associations are doing much towards breaking down sectarianism, the curse of christianity. If they put the religious standard where it should be, they will accomplish great good, by uniting those who truly love Jesus; otherwise, it will become necessary to have another christian union, composed of all humble, sincere followers of Jesus, who are willing to come out from the world, and be separate, believe the truth instead of fables, loving the appearing of Jesus, being in harmony with Christ and all his children. Such, and only such, can expect to be ready for "the marriage of the Lamb." The mass of professors have become so worldly minded, and the standard of church fellowship so low, it is exceedingly dangerous for a young convert to join most of the churches of the present day. When we arrive at such a state of things, it is [illegible] left in the churches to unite together, and lay aside their sectarian prejudice; and do all in their power to save the deluded and perishing.

A HARD QUESTION.

Smith's Bible Dictionary and the Comprehensive Commentary reads that Jesus died *Friday*, three o'clock P. M., and rose early on the first day of the week. How could he have been three days and three nights in the heart of the earth? Please illustrate the subject.
N. A. ANGELL.

We are not able to show how the Savior could have been three days and nights in the earth, if he was not crucified till Friday, three P. M., and rose early on the first day of the week. Friday and Saturday nights are only *two*. We believe he was crucified *Thursday* afternoon.

A WORTHY EXAMPLE.

A Bro. sends us from his own purse pay for five new subscribers, and says: "All these men are leading men in the —— church. The first two are preachers, and the others hold prominent positions in the church. I am encouraged to do this, for I believe that I can thus silently, by the blessing of God, and our excellent paper—the Crisis—accomplish a good work in bringing men to the light of truth. A few months ago, I ordered the Crisis sent to Bro. ——, also a preacher in the same church, and the little leaven is doing its work effectually, making due allowance for life-long prejudice against our views. My object is to try to get the whole leavened; for men who *think*, soon fall in with our views, when by so doing the Scriptures so beautifully harmonize. Bro. —— remarked that *now* he can make the Bible harmonize by believing in the unconscious state of the dead, and the destruction of the wicked. It is only a very few months ago that he was quite opposed. Among many of the so-called "orthodox" believers the Crisis falls like a bomb-shell, knocking the scales right and left, and is a well of living water springing up within them to everlasting life."

PROGRESSION.

There is no doubt about the progress that is being made in these last days. It is a subject of boasting among many church members. They look back with contempt on the steady habits of their fathers, and rejoice that they can now have their scenes of amusement, fun and frolic like the worldly people. Indeed, the churches have become the leaders in the most fashionable amusements of these strange times. It may well be asked, To what are we coming? What would the plain, holy John Wesley say to such notices as the following, from the New York *Tribune?*

"The concert last evening at the Attorney St. Methodist Protestant church by the young ladies and gentlemen connected with the church, for the benefit of the pastor, was a success. The selections were mostly solos and choruses, and were from the popular music of the day. Several of the singers received encores and floral tributes from their friends. A pleasant feature of the affair was a substantial and well-served supper in the Sunday school rooms, and after the large assemblage had regaled themselves in squads of one hundred at a time, dancing was enjoyed in an adjoining room."

The following is from the Rutland *Independent*, of March 12th, 1870:—

"The ladies of West Danby, Vt., are to hold a levee and social of the M. E. Church on Tuesday evening, March 15th, to which all are cordially invited. Messrs Bradford and Childs of Bennington have engaged to be present to entertain the people with recitations from the poets, sacred and humorous—the whole to conclude with a supper and dance at the hall. The receipts are to be used for church repairs."

It is truly astonishing to see the progress that churches are making. What next? Is it not time for christians to heed the Bible injunction in 2 Tim. 3: 5?

WITHOUT NATURAL AFFECTION.

When moved by the Holy Spirit to describe the state of things "in the last days," Paul said the people would be "without natural affection." It is a lamentable fact that it is departing, or has departed from many hearts. We often hear of most inhuman scenes connected with fathers, mothers and children. The following is a sample:—

"At noon yesterday some workmen in Morgan street, Jersey City, discovered a party of boys kicking about what was supposed to be a bundle of rags, but on examination proved to be the remains of a male infant. The body was given in charge of a police officer, who consigned it to the temporary custody of Justice Haybeck. The body was horribly bruised, and evidences of strangulation were perceptible. The child was about three months old. The general impression is that the babe had been murdered, and its remains thrown into the gutter during the night."

THE ECUMENICAL COUNCIL.

Things at Rome are still in a very perplexed state. The Pope has a hard task on his hands. While we do not get but very little reliable information in relation to the doings of the Council, yet enough is known to remove all doubt as to the fact that the Pope and his associates are sorely perplexed. Their combined wisdom fails to contrive means to escape the dangers that threaten the throne of mystic Babylon. The hand-writing is on her wall—*mene, mene, tekel*. Her days are numbered, Her fall and end must be near. We are truly living "in a grand an awful time."

The following letter published in the New York *Herald*, March 7th, 1870, will give some idea of the state of things at Rome:—

"ROME, Feb. 15, 1870. Never was such an excitement produced here in the ecclesiastical circles in the immediate interest of the Court, as when the *Allgemeine Zeitung* made its appearance with twenty-one canons or *schemata* of the category *De ecclesia* published in its columns. How in the world did such a precious document slip out of the pocket of a bishop into that of a German correspondent? For we are not to suppose for a moment that any bishop could or would willingly communicate what he had sworn to keep secret to the typographic trumpet of fame.

It is rumored that some venerable father, reposing for a few minutes in one of the lateral apartments adjourning the Council Hall, put down his bundle of *schemata* inadvertently, and on recollecting them subsequently found that they had disappeared from the spot on which he had left them. It is said that Archbishop Darboy complained of having lost the manuscript of his speech immediately after completing his oration. It is hinted that there may be such a contingency as a bishop letting a bundle of papers fall designedly among a crowd of curious [illegible] that among 1,800 theologians, who constantly attend the fathers of the Council, and know everything they think, say and do, there may chance to be one or two who do not so strictly adhere to the obligations of secrecy as the Supreme Pontiff has inculcated. But the fact is undeniable that documents relating to the Council have got abroad before they have been yet decided on by that assembly, and as the same indiscretion was committed repeatedly and repeatedly complained of during the Council of Trent, it is to be presumed that human nature has not changed in the lapse of 300 years, and that the curiosity of the majority will prevail over the reticence of the minority.

Since my last letter the great event here, in a political sense, has been the declaration of the French ambassador to Cardinal Antonelli of his government's intentions to withdraw the French troops from the Pope's dominions in case of the declaration of his personal infallibility. This announcement took place at the beginning of this month, and it was a singular coincidence that immediately afterwards, in its number for the 5th February, the *Civitta Cattolica* published a leading article, entitled the 'Sham Politicians and the Council,' containing the following remarkable expressions:—'Violence is not to be resorted to by the State in Catholic countries to counteract any pretended injuries which might be inflicted by the Ecumenical Council with its dogmatic or disiplinarian definitions. If such means were to be adopted the State would certainly damage the church much, but it would destroy itself. The Church, however, would soon recover its equilibrium, but the State would plunge into a hopeless abyss. This fact we think that governments understand well, and therefore we are convinced that they will not give ear to subtle counsellors of expedients which would conduct them to infallible ruin.' . . . . The friends of the Papal government considered the French Emperor and his Ambassador here as having incurred divine vengeance for insulting the church. There is no new step as yet in the Council. General congregations have been held every day this week, and speeches are being made without end, always on the arduous topic, '*De vita et honestate clericorum;*' but the oppositionists confirm their attention of making it a race against time and defeating all the propositions of the government by delivering endless orations against them. The discussions are certainly drawing their slow length along to a degree of protraction which will render it impossible for the assembly to get through any single category of *schemata*, followed up, as they will be, by their respective *postulata* before the hot weather sets in. Finally, I am assured that both the *postulata* for and against the personal infallibility of the Pope have been presented to the consideration of the commission appointed to judge of the opportuneness of such new propositions. The announcements previously current of their presentation were premature."

THE CHRISTIAN CYNOSURE.

If any of our readers wish for a valuable paper, opposed to all secret societies, and especially to Free Masonry, they will be gratified in reading "The Christian Cynosure," published by Ezra A. Cook, 88 La Salle Street, Chicago. It is published semi-monthly, at $1.00 a year, 60 cts. for six months, and 30 cts. for three months. It is conducted with ability, and contains facts that all should read. The following is from the number for Jan. 25th:—

"RAREY, THE HORSE-TAMER.

Most of our readers will remember Rarey, the horse-tamer; how he would take a young wild horse, and tame him right down in a few minutes, so that he would never be wild again. The way he did it was, to make a profound impression, upon the noble young animal, by means of physical force, mingled with kindess. We once saw a horse-tamer take a horse known to be wild and vicious, upon the stage of a theater, behind the curtain; and after a few kicks and struggles, and a heavy fall, the curtain was drawn, and behold! the conquering man sat upon the prostrate animal, that had fallen in perfect submission to a superior power. The man could do anything with him; crawl between his legs, trample upon him, and even kick him, without exciting the least sign of resentment. It was a glorious triumph for the man, but a perfect enslavement for the horse.

And thus it is with the old, hard-headed initiator, who takes a free, manly, and noble youth behind the mystic curtain of secret societies. In the practice of his diabolical art, and by the means of daggers, skull and cross bones, hemp around the neck, coffins, sudden transitions from darkness to light, etc., the young man's sensibilities are so profoundly impressed that his manhood falls prostrate at one. When the curtain of initiation is finally drawn, that is—when the youth appears again in public, he is no longer the same man. He lies prostrate and panting, and the villainous wire-pullers of the secret society may hencefort trample upon him, and even kick him, without drawing the least sign of resentment, or of manly indignation. He is henceforth tamed, and will draw steadily at whatever burden the leaders of the secret society may impose upon him.

As he is still a man, however, in contradistinction from a horse, he is guided and acted upon by religious and moral ideas. He is made to believe that this unmanning of himself in his subjection to a scheming clique of speculative operators, is equal to religion; nay, better; it is pure, holy, divine; and hence, while subserving the basest and most selfish of purposes, he is taught that he is performing his moral and religious duties to God and man!

Nor can he henceforth clearly perceive the difference, though Masonic charity is no more like Christian charity than the painted strumpet is like the innocent girl. He has had his religious qualities, his qualities of fear and hope; so violently, suddenly, and artfully jarred upon by a set of cunning knaves, that he can no longer discriminate between pure religious ideas, and falsehoods. Having been violently subjected to the powers of priestcraft by a set of ignorant and wicked manipulators, who set up sanctimonious pretenses to moral purity, he comes to think that all religion and morality are nothing but priestcraft—nothing but jugglery practiced by a set of cunning priests at the expense of credulous followers."

A SENSIBLE ANSWER.

A lady asked Bro. Pomeroy, a Methodist preacher, if he thought it was hurtful for her to read the *Ledger*, and other similar papers?

"My friend, that depends much on your moral condition. They say crows can eat carrion and thrive on it, while it would kill some birds. Some ministers are not hurt by going to horse-racing, theatres, various shows, and becoming free masons, etc., while others say their conscience, the word and Spirit of God, require them to abandon all such associations. It's the pure spirits who get hurt with badness. And if I am to judge of your moral state by the folly hanging on to your apparel, I doubt if a dozen *Ledgers* would hurt you. It is probable that you are unhurtable by such things."

A CHALLENGE.—I, John McQueen, of Hillsdale, Mich., hereby challenge any celebrated Spiritist, mediums, or spirit-lecturers, to discuss the following: "*Resolved*, That departed human spirits communicate with mortals, and can be demonstrated a fact, by departed spirits." Find me a man. I deny.

FAST.

As the approaching Boston Conference will be of much importance, we would invite those who feel a special desire that it may be a happy success, to set apart Friday, April 1st, as a day of fasting and prayer, asking the Lord to make the conference the *best* one we have ever held in Boston; and that its heavenly influence may be widely extended.

PERSONAL.—We are saddened to learn that Bro. Ramsey, pastor of the church in Chicago, is sick. He has labored very earnestly in the vineyard of the Lord, and is prostrated as the result. Pray for him. He is one of the true men.

CURIOSITY.—A Bro. writes:—"I subscribed at first for your paper out of curiosity; but now believe that your views of the Bible are right, and should be received by every one."

NEW TRACTS.

Just Published by the A. C. P. Society.

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THE SEVEN MESSAGES OF THE APOCALYPSE, showing their harmony. By S. S. Brewer. 48 pp., 12mo. Price per dozen, $1.20; single, 13 cents.; postage, 2 cents. For sale at this office. AG'T.

"EVANGELS OF THE COMING ONE: Prophetic Utterances and their Accomplishment."

This work will be ready for delivery in a few days. Its object is, to present the evidences of the speedy coming of our blessed Lord and Master, to consummate the hope of the good of all ages. All who desire to assist in the dissemination of this work, will please address their orders at once for the above, either to the *Crisis* office, or to C. W. Sargent, *Concord, N. H., Box* 426. S. S. BREWER.

For the World's Crisis.

LOWELL ST. CHAPEL.

Association has made this a sacred place to many. Here many have sought and found the Savior; and from the memory of this fact, dear old "Lowell St." seems a hallowed spot to them. Everything in and around it seems dear as a thing of life; and as the time approaches when this association within her walls must be broken up, the affections cling more closely to it, and fancy beautifies the staid old pulpit with its towering front, and one is caught unconsciously repeating—

"With all thy faults, I love thee still."

It isn't the structure, nor the location that fastens itself upon the mind in pleasant revery; but it is the association—the memory of a great joy, the dawning of new hopes, the birth of peace in the heart, first experienced here. Some, who were among the first associated as a religious band at Lowell Street, have fallen by the hand of death; with them association ended with life. Others still kneel at her altar; still give voice to their emotions in prayer and praise; still bless God for a long-uninterrupted association with a people looking for the return of the Master. They praise God that nothing has been able to separate them from the love of Christ and the fellowship of saints. Some, who worship here, have grown gray in the service of God; while others are in the prime of active usefulness; and some are but beginners, having wrought but an hour, as it were, in the vineyard of the Lord. But young, middle-aged, and the aged, cannot think of Lowell Street Chapel without the recollection of some happy hour spent there; and a half formed regret will well up from the heart at the thought of leaving her to worship at a new shrine, and, perhaps, from new associations under different auspices.

In memory of past experiences, whether rose-colored or sombre in their bearing, and in view of future changes, and their attendant results, let us, one and all, strive with prayerful earnestness to make this last general conference at Lowell Street the *best* religious feast ever known to its oldest members; that its influence may not tell upon the church only, but the assembly at large; and that its influence may not be felt during the meeting merely, but may go out to bless all who shall come in, and that, too, during our waiting time till Jesus comes. All who have ever worshiped here, and will be here during our conference, cast in your mite of influence—lend your aid to the work of God.

Why meet to preach the word, and pray and exhort, if not for blessing and being blest? All blessing comes in answer to prayer. *Then let us pray* that God's special blessing may rest upon the church, upon the assembly of preachers, brethren and friends, that those coming as strangers to Christ, may go thence rejoicing in hope of eternal life at the appearing and kingdom of our Savior.

Brethren and sisters, will you *pray* that the conference may not be merely a social interview between friends of Jesus, but that it may be a special move for the salvation of souls and the glory of God. Jesus is coming. This is no hour for faint-hearted prayers and lame excuses. Work with a will, and pray with a faith that admits of no denial. God is able, and willing, and ready, to perform all that the prayer of faith can request. It is left with you to determine whether you will be abundantly blest at this conference or not, and whether backsliders shall be reclaimed, and sinners saved. God help you to be in earnest in the matter, and not deem *one* prayer sufficient, but be willing to wrestle with God, that victory may come to the church of Christ. Do not wait until conference time to think of it, but commence *now*, that the purposes of the meeting may not be hindered with confessions of coldness and a lack of interest in the service of Christ.

"Up, oh! up, thou drowsy soldier,
Worlds are charging to the shock."

SOPHIA JACKMAN.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.
WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$466.43
M. C. Allen	2.00
Daniel Veasey, 2d	.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$55.56
Sarah A. Phelps	.25
E. A. Bartlett	.75

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$707.65
M. C. Allen	2.00

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

Previous acknowledgments	$25.00
Uncle William (Yarmouth)	5.00
PLEDGES.	
"Uncle John," Weymouth, Mass.	$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

MEMPHIS MISSION.

The friends and supporters of the Mission will remember that we made a special appeal in the Crisis a few weeks since in relation to matters of a financial character. We then stated that the City Board of Education had refused to employ our teachers, which left the entire burden upon us.

We are happy to state that the President of the Society has been to Memphis and brought about a reconciliation; so that our teachers are employed and paid for the present school year, up to June next, and things are now in a prosperous condition. We thank the friends for the help they have given, and would say that we are now out of debt, and will be able to meet all our obligations for three months to come.

In the mean time we would say to the friends of Missions that the Executive Board desire means that they may be able to send the gospel among the whites, both north and south. Let none withhold support from the missionary work.

A. W. SIBLEY, *Sec. of the A. A. M. Society.*

For the World's Crisis.

LETTER FROM BRO. BLAIN.

BRO. GRANT:—I again ask room in the Crisis to make a fourth report of my work in giving pamphlets, to spread the truths we believe to be specially important to God's cause in our morally dark world. My views have not changed as to the good effects of this plan; for I get renewed evidence that I labor not in vain, and that money thus expended tells more for the cause of truth, in proportion to the amount used, than what is given to scatter tracts. I think our eastern and western publication societies give out from twelve to fifteen hundred dollars yearly in tracts, while I have for three years given out only about two hundred and fifty dollars per year in pamphlets. About eight thousand have, I think, been prudently scattered; making, in printed matter, about seventy-five thousand sermons. These are preserved and lent for years, as tracts seldom are. There are probably at least forty-five thousand Protestant preachers in the United States and Canada, and to these tracts are of but little use, and but a small part of them have yet had any of our books; though in some States enough have read them to almost stop their preaching endless torment. As they will seldom hear our preachers, books have done the most to effect this change, and if we persevere in getting books and pamphlets into their hands, we shall soon see a far greater change, as we constantly hear of some being convinced. Intelligent and reading persons also need more Bible and argument than can be put in a tract; and when they get the truth, their influence tells on the less informed.

We learn from the *Rainbow*, and other sources, that a great change is going on in England. Elder E. White wrote me, last spring, that his work and Bro. Dobney's, first given out twenty years ago, had been the main cause. These are the works that begin with the higher classes; and as the multitude will follow leaders, we should aim to reach them, and books must be our main hope. The main points of our reform are now quite generally known in the Northern States, and what is wanted are works large enough to prove them true.

I rejoice that we are to have a good work by our convention soon, and shall do all in my power to spread it; but I see it will leave a *vacancy;* it will cost too much to be given away in large numbers, and also fail to be bought by multitudes who would buy a cheaper work if offered to them. This vacancy should be filled, that truth may spread the more rapidly; and I purpose doing a little part of this work, if God permits, and means can be obtained.

Experience has taught us that about all who see the life and death question embrace also the glad tidings of a soon coming Savior; and my observation yet tells me that most who get this truth, first learn that evil is to end. Such works therefore answer a double purpose. Some do see the coming of Christ, and yet teach endless torment, and we have seen the result; they are yet "in a corner." God does not bless by enlarging their numbers. We should observe these things and learn wisdom.

As I am the only one who has attempted giving out pamphlets largely, and having seen the good effects, I wish to continue the work while life and strength are granted. Thanks be to God that these are better than three years ago, though seventy-eight to-day. I am out of my work into one hundred, and want to print one or two thousand by March, to be ready to give out at tent and campmeetings in different States the coming season, and also send packages to brethren who often write for them, the same as they do for tracts to our publishing offices.

Who will donate for this, as well as for other good objects? I can get what credit I ask for printing, but wish to be sure of means to pay; and so if brethren wish to aid, and will send me the amount next summer, I will print more or less as I feel encouraged. I shall print one thousand at least, so that all who wish to pay for any may have them at cost, if I am not able to let them go free. We need a cheap pamphlet for those who are struggling to give light in new fields. Such would get the more if they could have them free. Being in debt, I printed no works in 1869, and am out of my six tracts, having given out eight thousand in three years, with my pamphlet. Some may possibly think I ought not to give, and sell at cost, as it may lessen sales by those who sell at a profit; and some such may need such profits; but this would be a mistaken view, for the more light is spread, the more readers and buyers will increase, and in the end they will sell the more. If we wish a large harvest, we must make a waste to sow much seed. Reformers should always give, or sell their works as cheap as consistent, and will do so if they aim to do good, and not to make money. True, some need profits to live on. For three years past, I have published the names of brethren who have aided in my work, but will omit it this year, as some only wish to have "their record on high." Job 16: 19. By traveling and preaching some last season, I was able to obtain enough to pay up my debt for printing of $150, and partly enough to live on. I traveled mostly east, but was able to see a few liberal friends west.

Many thanks to kind brethren, who have relieved me from the burden of debt. I did not err in confiding in them, when I gave out works in advance of what I had received. Bless God, that their love for Jesus and his truth does not grow cold, as it seems to with christians who cannot think of glory to come, without thinking of a hell of misery for most of their fellow beings. I shall be home till spring. My address is simply Buffalo, N. Y.

Buffalo, Feb. 1st, 1870. J. BLAIN.

For the World's Crisis.

ADULTERY, OR CLINGING TO MOSES AND CHRIST TOO.

If I understand the force of the apostle's reasoning in Rom. 7, it is, that those who attempt to be married to Christ, and still cling to Moses, are virtually committing adultery. "For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while the husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

What is the lesson the apostle brings out by this illustration? It seems simply this: that the church was married to a husband, but he being *dead*, she is at liberty to be married to Christ. Who was that husband? "But now we are delivered from the LAW, THAT BEING DEAD wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Would he have us understand that the law was represented by the dead husband? Certainly, or his reasoning is of no force. Can the law still be alive, and we be united to Christ without committing adultery? Certainly not. "But that means the ceremonial law." That is an expression not found in the Bible; but let us see if it does. "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Was that the ceremonial law? or the decalogue engraven on stones? People claim a difference between the law of God and the law of Moses, but they are used interchangeably in many places. "And when the days of her purification, according to the law of Moses, were accomplished," etc. (as it is written in the *law of the Lord . . .*); and to offer a sacrifice according to that which is said in the *law of the Lord*."—Luke 2: 22–24. The ten-commandment law is called the law of Moses. "Remember ye the *law of Moses* my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."—Mal. 4: 4. What law was given in Horeb? "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them on two tables of stone."

We learn by this that the law of Moses, in Mal. 4: 4, is what is claimed to be the law of God, or the ten commandments, and also that that is part of the *old covenant* which Paul said was faulty, and ready in his day to vanish away, to make room for the new. That which was engraven on *tables of stone* was part of the covenant, and that is what is "done away." "And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a *covenant* with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, *the ten commandments*."—Ex. 34: 27–28.

I have heard it asserted that the ten commandments were no part of the old covenant; but this seems plain enough that they were, and the "ark" that they were kept in was "the ark of the covenant." The law "was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator."—Gal. 3: 19. What was the law added to? The promise of inheritance to Abraham. How long after the promise was it added? "Four hundred and thirty years." Why was it added? "Because of transgression," or to keep their wickedness in check. How long was it to be in force? "Till the seed should come." Then, when the seed came, it was no longer in force. The old covenant run out by limitation. It was made with the Jews, and its promises and blessings were for them only. The dispensation being changed, and the middle wall of partition being broken, it was necessary to have a change in the law. "For the priesthood being changed, there is made of necessity a change also in the law. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God."—Heb. 7: 12, 19. "For if there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. 3: 21.

We often hear it said that the ten commandments were moral precepts, and it is impossible for a moral precept to be abolished. They were no more moral precepts than all the other commands or requirements of the law. Is not this a moral precept:—"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, and thy neighbor as thyself"? This is not in the decalogue, but in the law people admit was abolished. When the young man came to Jesus to ask him which was the greatest commandment in the law, he referred him, not to one of the ten, but to this one separate and distinct. That which was engraven in stones was abolished also. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which (glory) was to be done away; how shall not the ministration of the spirit be rather glorious. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. . . . For if that which was *done away* was glorious, much more that which remaineth is glorious. Seeing, then, that we have such hope, we use great plainness of speech; and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of *that which was abolished*."—2 Cor. 3: 7–14. What was abolished? "The ministration of death, written and engraven in stones." What was engraven in stones? "The ten commandments." "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, ye are no *longer under a schoolmaster*."—Gal. 3: 24, 25.

Moses was the mediator of the old covenant, Christ the mediator of the new. The old covenant was dedicated with blood, so was the new. Moses was the head of the Jewish church, and was faithful in all his house; Christ is the head of the Christian church. "But now hath he obtained a more excellent ministry, by how much he is the mediator of a better covenant, which was established upon better promises. For if the first covenant had been faultless, then should no place have been sought for the second. . . . In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb. 8: 6, 7, 13. The old covenant, with all its penalties, passed away. The time it was to be in force ended. The seed came. It was to be in force "till" then. The schoolmaster came, and we did not need it any longer. He established the new and better covenant. Now we are commanded to "hear him." What he has commanded is our law. Some ridicule the idea of Christ's being a lawgiver, and of the law of Christ. Paul says we are "under the law to Christ."—1 Cor. 9: 11. Isaiah says, in speaking of Christ, "The isles shall wait for *his law*." Isa. 42: 4. Jesus says himself, "Ye are my friends, if ye do whatsoever I command you."—John 15: 14. The Father acknowledged his authority and said, "HEAR HIM." Every soul that will not "hear him" will be destroyed from among the people. It is Christ, instead of Moses. I think he is good authority.

What there was in the old covenant, which he wanted brought into the new, has been re-enacted. So he says, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"; thus showing his authority for making any change for the discipline of both Jews and Gentiles in this dispensation, preparatory to their both entering his kingdom. The man that will not obey his laws here, and be loyal, cannot have the blessings of his kingdom.

Now that Mosaic covenant being ended, can we still cling to it and to Christ too, without virtually committing adultery, and greatly dishonoring the husband we are now bound to, and commanded to "*hear*"? It is no wonder that those who go back to the keeping of the old law, or to the old husband, for a time, and find they have "fallen from grace," and come back to Christ again, and "hear him," always say—"*I thank God I am now out of* BONDAGE." Such can appreciate the force of the apostle's words, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5: 1), referring directly to "Sinai, which gendereth to bondage." "Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. 5: 4. "For if righteousness come by the law, then Christ is dead in vain."—Gal. 2: 21.

Boston. A. P. MOORE.

For the World's Crisis.

WARWICK, R. I.

We visited the church on the old Warwick Plains, and it seemed good; and reminded us of days gone by to see the old chapel so crowded, and so many anxious to hear the truth. The conference in the forenoon was very interesting. Many spoke of the goodness of God, seeming determined to endure unto the end. At about twelve o'clock, twenty-two were led forward and baptized by Brn. Roberts and Noka. The church is prospering under the labors of Bro. Roberts. He is a little man, very spirited, and well versed in all present truths. Preaching in the afternoon by Bro. Peter Noka, of Westerly, R. I. He gave a very interesting sermon on "being planted in his likeness," etc. In his illustrations of the state of society, said he, Where I live, they have armed men to watch the bank to keep out thieves, and besides they have to bar, bolt, and lock the door; but he never read in all the word of God of a bar, or bolt, nor armed men to keep thieves out of the kingdom, as none can ever go there. And never did he read of a lock upon that door, for that door was always open.

As we looked over the congregation, we missed many an old warrior that had fallen asleep in Jesus. We truly missed among that number Bro. Geo. Champlin, who had been their pastor most of the time for the last twenty-five years; and we thought, could the old chapel speak, it would have told of many a prayer offered by him for poor sinners, when scores were before the altar. While we stood by the water's edge, they remained cold and silent; not a word did they speak, yet we could call to mind scores upon scores that he had buried beneath its waves, to rise and walk in newness of life. May all meet him in the new earth to part no more forever.

East Greenwich, R. I. N. D. BABCOCK.

☞ The Methodists control forty-nine colleges in the United States.

For the World's Crisis.

GOOD NEWS FROM PORTER, ME.

A little more than a year ago, some ten or twelve persons in this place covenanted together to serve the Lord, and started for the kingdom. The Lord has been with us, and we have had many refreshing seasons when met for worship, and it can be truly said of us, Behold, how they love one another. Preaching brethren have visited us, and have preached the present truth to us, and we have been searching the Scriptures for ourselves, and find that the signs of Christ's coming are all in the past, except the sign of the Son of the Son of man; and all prophecy that is not fulfilled converges to a focal point, not far from this time.

In view of the nearness of the coming of the Just One, and of the judgment of the great day, we feel that it is necessary that we should spend each day to the honor and glory of God. While we have been striving to purify ourselves, our fears have become alarmed for the unconverted, and our united prayers have been ascending to God for the salvation of those who have no interest in the Savior. We have been holding on to his sure promises, and thank heaven our petitions have been heard and answered, and six precious souls have been converted and reclaimed within a few weeks, and are now rejoicing in the love of God. O how good and blessed it is to hear their testimonies for Jesus. There are many more who are becoming deeply interested, and are almost persuaded to be christians. We expect to see more come to Jesus soon. We feel that there is a great work to be done here.

Bro. T. E. Lang has been laboring here some three weeks, with good success. O bless the Lord for what he has done, and is still doing. I do feel to thank him, that he ever put it into my heart to search for truth in these days, when men turn to fables. Truly the perils of the last days are upon us. Let others do as they will, I feel that as for me, I will serve the Lord, and be ready to meet my Savior in peace when he comes.

Porter, Me., Feb. 21st. ALBERL RICE.

Correspondence.

From Bro. J. A. Cleaveland.

BRO. GRANT:—Glory to God, I am glad I am yet alive, and that I am living in this age of the world, when light is shining more brilliantly than ever before on the word of the Lord. It seems to me that no one can be mistaken in regard to the fulfillment of God's word. Truly we are in the perils of "the last days," as the apostle said: "This know, also, that in the last days perilous times shall come." I am sure there never was a time when men were such lovers of themselves, as at the present time. Almost every one has so much care and love for himself, that he hardly thinks that there is any one that needs help or aid under any circumstances.

Covetousness is one of the last day sins. This, with unbelief, is destined to destroy many souls. Men love this world with a perfect love, therefore the love of the Father is not in them. We cannot serve two masters. I am more and more convinced that the end of all things is at hand. Glory to God, I want to see him, and be made like him.

Yours truly, looking for Jesus soon to come, J. A. CLEAVELAND.

East Montpelier, Vt.

From Sr. S. E. Teeple.

BRO. GRANT:—It is a privilege to communicate our thoughts to each other through the Crisis. I am yet among the living, and trying to keep my head above the waves as they come dashing and foaming by me. Sometimes it seems as if I must sink to rise no more; but when I started I did so for life, let the voyage be longer or shorter; the sea calm or rough. I feel confidence in the Captain, that he will guide the ship, and bring it safe to land. I have often sung:

"Then we'll watch and we'll pray, as our vessel bears away,
And we ne'er will be disheartened any more;
For the port is getting nearer, and I hear the leader say,
We soon shall reach the harbor and the shore."

Thus, with my face as a flint Zionward, have tried to go against wind and tide, making my way towards the port of endless rest. I have no desire to go back, nor even look back. The heavenly music has elated me so, I must go; I will go. I have not much preaching but the Crisis, and I know how to sympathize with others who are in some isolated place, sick and suffering; but praise God, the day is nearing when they will come from the east, west, north, and south, to inhabit the land, where the inhabitants will no more say I am sick. God bless the children, and give them a new impetus for the kingdom.

S. E. TEEPLE.

Hotchkissville, Ct., March 3d, 1870.

BRO. J. M. HACKETT writes from Dover, N. H., Feb. 25th, 1870:—"We are enjoying a blessed season of a revival of the work of the Lord in this place, under the faithful labors of Bro. Hook, whose efforts in the cause of our dear Savior, since our tent-meeting, in Sept., have been greatly blessed. Some have commenced the pilgrim journey to the land of rest; and, recently, during a series of meetings now in progress backsliders have been reclaimed, and the dear children revived and strengthened on their pilgrimage journey. The interest increases, and the work goes on. Yesterday (Sabbath Feb. 27th) was a memorable day with us. At the close of the forenoon service, the multitude repaired to the bank of the river to witness the solemnity of the baptismal scene. Three believing, obedient children were buried with Christ in the liquid grave, and raised in the likeness of his resurrection, with the impress of his divine approval. The scene was solemn and delightful.

In the afternoon, the grace of God that bringeth salvation was richly enjoyed; and in the evening, at an early hour, the hall was filled with attentive hearers, who listened with deep interest to Bro. Hook, while he gave a prophetic description of Rome, its present crisis, and impending doom. To God be all the glory for what he has done."

BRO. S. S. WOOD writes from Whitehall: "I must tell you what the Crisis has done for me. I had used tobacco for forty years, and one year ago the 17th of last Jan., I stopped that most filthy habit, and have not touched the filthy stuff since. Two weeks ago, I started to serve the Lord."

BLAMING OTHERS.—A disposition to lay the blame for our neglect of duty, or our shortcomings, upon others, is a sure sign that we have inwardly backslidden from God. The first transgressor endeavored, in this way, to palliate his offence, and his example has been faithfully followed ever since. God can make us right, whether any one else is right or not. Whoever may falter, he can enable us to do our duty. When we fail, we should blame ourselves, and no one else. In this way alone can we hope to obtain forgiveness for the past, or make improvement in the future.

Obituaries.

COOK. Died, in North Springfield, Vt., March 3d, 1870, of cancer, Sr. Charlotte Cook, aged eighty years.

She died upon her birth day. She was a dear saint of God. She was everybody's Aunt Lottie. She chose for her funeral text—"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself." Upon these words she pillowed her heart amid all her sufferings, and now rests in hope.

H. F. C.

BURCHARD. Died, at East Killingly, March 3d, of congestion of the lungs, Sister Burchard, aged sixty-three years.

She was formerly a Baptist, but about ten years ago embraced the hope of the soon coming of Christ and the resurrection of the dead; from which time she has been a faithful and consistent christian. By her request we preached from John 14: 1-3. D. V. COREY.

WALDORF. Died, in Bolton, N. Y., Feb. 23d, 1870, Sister Mary Waldorf, wife of Bro. Martin Waldorf, aged forty-three years.

Sister W. was a christian beloved. She had been looking for Jesus many years, and fell asleep rejoicing in the blessed hope of soon coming forth to immortality. Funeral services attended by the writer, March 6th. D. MATHEWSON.

SIMPSON. Died, in Genesee, N. Y., Jan. 29th, 1870, Bro. W. G. Simpson, aged forty-five years.

Bro. Simpson died in full assurance of receiving immortality at the coming of Jesus.

DERRY. Died, at the City Hospital, Boston, Mass., Feb. 7th, 1870, Sarah A. Derry, daughter of John and Catherine Derry, of Bangor, Me., aged twenty-five years and three months.

Z. B. CHASE.

CLEWLEY. Died, March 4th, Everett L., only child of George and Louisa Clewley, aged four months and three days. N. R. O.

Married.

PETTIBONE—HANNUM. In Granby, Ct., March 13th, by Eld. S. M. Tatro, ALLEN PETTIBONE, of Granby, Ct., and MERCY JANE HANNUM, of East Douglas, Mass.

LITCHFIELD—STANFORD. In Lewiston, Me., March 20th, 1870, by Eld. Jared Whitman, Mr. SAMUEL LITCHFIELD and Miss CYNTHIA STANFORD, both of Lewiston.

Summary of News.

FOREIGN.

Cable News.

LONDON, March 18. A correspondent at Rome telegraphs here that the rumor of the Pope's illness is confirmed. The Bishops of Besancon and Neveis take the lead in opposition to the infallibility dogma.

PARIS, March 21. The *Opinion Nationale* has a remarkable editorial to-day. It demands the withdrawal of the French troops from Rome, the renunciation of the concordat, and suppression of the budget, for public worship, and declares that should these measures be carried out, nothing will be left to Rome but imbecility and fraud.

DOMESTIC.

New York, March 10. Recent advices state that another insurrection had broken out in Hayti. The Piquets in the Southern Department are in arms against the new Provisional government, and the partisans of the late President Salnave are joining them. The government has sent reinforcements to the army in the field, and several war steamers have also been dispatched to the South. Thus Saget is hardly in his seat before he is called upon to go through the experiences of his predecessor, Salnave.

New York, Feb. 21. Correspondence from Salt Lake City reveals the fact that the passage of the act to give woman suffrage in Utah was the work both of the Mormons and the Gentiles, the Legislature which passed it being Mormon, and the Governor who signed it being Gentile. The two parties entertain different views of the way in which it will work.

EXTRAORDINARY RELIGIOUS REVIVAL.—A very remarkable religious revival is in progress in the Baptist church at Rondout, New York, of which Rev. Wm. H. Evans is pastor. It began about the middle of November, and has increased in extent and interest ever since. So remarkable and numerous are the conversions, says the Poughkeepsie *Eagle*, that the influence of the meetings is felt for many miles, both in and out of Ulster county. Five hundred and fifty persons have already been forward for prayers, and over four hundred have united with the church on probation. Among the converts are those of all ages, from seventy-nine to nine. Hotel keepers, wholesale and retail liquor dealers and confirmed inebriates have ceased their traffic in and use of liquor. Whole families have been brought out together, and in some cases as many as nine in a family. A large number of Roman Catholics are also among those who have been converted. People flock to Rondout from adjoining towns and villages, and the excitement increases daily.

SUBTERRANEAN LAKES. In connection with a notice of the subterranean pond supposed to exist at Worcester, the Lawrence *American* makes the annexed statement:

"In Stockton, Cal., and immediately around it, an abundant supply of good water can be had anywhere by boring down a dozen feet with a common augur with a long handle. Pic-nic parties carry a pump and stand, lead pipe and an auger as a part of the required articles for the day. But a very short time is expended in obtaining water. The fire reservoirs have no bottoms and require no filling, the water coming in freely as soon as they are dug. It was necessary to change the place of burial first selected in the town, the water penetrating the graves and partially filling them. Yet there is no healthier place than that locality in that or any other state. An artesian well was sunk one thousand two hundred feet in 1855, and ever since has thrown up a solid column of water ten feet above the surface of the ground. Some thirty or forty miles from Stockton there is a large tract called 'float land' which moves on the surface, probably of a lake, several hundred feet at times. Hundreds of cattle graze upon it with perfect safety. It is supposed to have been formed much as the Worcester land. There are several pieces of such ground in different countries of Europe."

MR. REVEL'S IN THE SENATE.—Washington, March 7th.—Not ten years have elapsed since a Methodist clergyman, who was on a visit to this city, endeavored to enter the gallery of the Senate, but was refused admittance, because, as the doorkeeper rudely told him "Niggers were not allowed there." To-day that same man, notwithstanding his African descent, stood upon the floor of the Senate Chamber, the peer of the leading men of the land, to speak as a Senator from the State of Mississippi.

It was one of those grand scenes which the future historical painters of the republic will endeavor to portray upon canvas, but which words cannot describe.

Mr. Sumner appeared rewarded for years of persistent declaration of political equality. Gen. Wilson's frank countenance glowed with delight. Mr. Pomeroy appeared perfectly contented, and the republicans generally seemed to be well pleased with the successful result of their labors. Some of the Democrats at first attempted to indulge in humorous comments, but they soon became attentive listener, and Mr. Garrett Davis appeared to regard it as no laughing matter. (Mr. Saulsbury is in Delaware.) When Mr. Revels sat down Gov. Fenton congratulated him, then Mr. Cameron, and then other Republican Senators. His speech was a success. The colored man has fought well, has voted well and has spoken well.

Two Bishops of the African Methodist Episcopal Church, introduced on the floor by Mr. Sumner, had no reason to feel ashamed of their race, and the Senators at once ordered a large edition of this epoch-marking speech for distribution.—*Cor. Boston Journal.*

☞ By special appointment Rabbi Sneershord, of Jerusalem, accompanied by Dr. Samson, president of Columbian College, and A. S. Solomons, Esq., has had a prolonged interview with the Secretary of State relative to the present condition of the Israelites in the Holy Land.

The learned Rabbi has been a resident of Jerusalem for the last twenty-six years, and was eloquent in depicting the condition of his people, and the grievances under which they labor, on account of their having no government of their own or recognized foreign consul to appeal to in case of need, which is by no means infrequent. The Secretary sympathized fully with the Rabbi, and expressed his entire willingness to render his people all assistance consistent with the enlarged and progressive spirit of the Government.

Passing Events.

☞ The astronomers are just now turning their glasses in the direction of the sun, that luminary having lately broken out in a perfect rash of spots, some of them of enormous size. No less than eight groups of spots are visible, and the largest single spot covers a superficial area of not less than one thousand four hundred and fifty-eight millions of square miles, or seven times the superfices of the terraqueous globe.

☞ The Cumberland Presbyterians are introducing the custom of licensing colored preachers to preach "among people of their own color." The Cumberland *Presbyterian* denounces the practice as unchristian and unauthorized by the Bible, Confession, or form of Government.

☞ A California missionary says that after devoting two nights to visiting the underground drinking and free lunch saloons of San Francisco, it is not a mystery to him that the California State Prison has 799 inmates, and that a large proportion of them are youths.

☞ Colorado has as many daily papers as New Hampshire.

☞ It is said that three young Celestials are to enter Harvard University soon.

☞ It is reported that the Œcumenical Council is to decide, among other things, the price of masses in France. The demand in Paris exceeds the supply, while in the Provinces the supply exceeds the demand. Of course the city clergy apply to the country for assistance; but they are inclined to demand about seventy-five per cent. brokerage. Hence the assembled Bishops are called upon to adjudicate between the parties.

☞ A grand ministerial excursion is proposed for the coming summer, from Chicago to San Francisco and return. Clergymen of all denominations can procure for themselves and members of their families, tickets for the round trip for $118; only at the Chicago office of the Chicago, Rock Island and Pacific Railroad, however. As the trip is designed for a vacation excursion, tickets will be issued only from June 15 to July 15. They will be good for sixty days from date of issue, and will allow visits at various stations on the return. Information may be obtained of Rev. H. D. Jenkins, of Joliet, Ill.

☞ The American carpet-makers produce nine-tenths of all the carpets consumed in the United States. Philadelphia has no less than 4,500 looms engaged in this production. Great quantities of American carpets are sold as "foreign."

☞ The union of the English and Scottish Presbyterian bodies approaches realization.

☞ A Quaker once hearing a person tell how much he felt for another who was in distress and needed assistance, dryly asked him: "Friend, hast thou felt in thy pocket for him?"

☞ Despatches from Japan report that another Japanese embassy is about starting on a tour through Europe and America.

☞ Rev. Albert Barnes is reported failing rapidly, and will hardly be able to live through the current year.

☞ The cholera is committing fearful ravages at Zanzibar. The people are dying by thousands.

☞ Horse cars are to be introduced into China. An enterprising Prussian has obtained the privilege of laying down tramways in all the cities in the empire. At this rate, the familiar image of that municipal vehicle will soon possess the world.

☞ A western writer says if as much attention was paid to improving corn as is given to grapes, a hundred million bushels might be added to the annual crop.

☞ The rising of the Nile this year to a greater height than within living memory has done $40,000,000 damage.

☞ The Pope is said to have a very ferocious Bull in writing, which he proposes to promulgate against the Fenians, despite the remonstrances of Archbishop McCloskey of New York and all the sensible Irish priests present at the Council. McCloskey has spoken in very plain terms against the foolishness of the Pope. He is not the only one, for Napoleon Third is alleged to have spoken of the Holy Father as a "ranting old dunce" the other day.

☞ On the 1st of March the citizens of Paris saw the first of the twenty-five franc pieces struck at the Hotel des Monnaies. The issue of French coins almost equivalent to English sovereigns is another step towards a future coinage common to all Europe. The practical difference between a sovereign and twenty-five franc piece is less than three farthings.

☞ In spite of severe cold weather, the cholera rages with unabated violence in Moscow. Of 78 cases in one week, 40 proved fatal.

☞ There was something very like a fight in the Ecumenical Council the other day. Ghilardi, Bishop of Mondovi, a violent Italian, addressed the leaders of the Opposition with such acerbity that they rose, rushed toward the pulpit, shook their fists, and finally ran out of the hall.

☞ Queen Victoria is anxious to abdicate, but the Prince of Wales is afraid to ascend the throne. He pleads a lengthy delay.

☞ France is again talking of battle with Prussia. It is thought that if the liberal (?) Cabinet gets a firm hold chance for hostilities will at once be sought.

☞ It is asserted that the sessions of the Ecumenical Council are to be suspended during May, June and July.

☞ It is said that a new description of lava is being thrown from the crater of Vesuvius since the last eruption, consisting of crystallized salt. This beautiful phenomenon has heretofore been unknown in volcanic natural history.

☞ A Lynn woman blew her stove in pieces, smashed her windows, half burned up her kitchen furniture, and injured a little boy, the other day, by thawing out a tightly-corked jug of frozen water in the stove oven.

☞ A judge at Sauk Rapids, Min., is keeper of a provision and grain store, and holds his court there, amid quarters of beef, bins of grain and sacks of flour strewn about the floor. Frequently he is obliged to leave the *bench* to wait on customers, the lawyers meanwhile eating peanuts and cracking jokes.

☞ To Preaching Brethren.

☞ The Committee for procuring preachers for Worcester, Mass., for the year 1870, are as follows:—H. M. Blackmer, Willard M. Hall, Willard G. Ruggles, to whom all communications must be addressed.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with E. A. EGGLESTON.

☞ Brethren wishing to correspond with the church at Wakefield, Mass., will please address G. R. TYZZER, Cor. Sec.

☞ Brethren wishing to visit the church in Savoy, which is represented in the Mass. State Conf., will please correspond with Daniel Miller or A. E. Bliss. Those sending appointments, are requested to state *which* church.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. THOMAS J. SPINNEY.

☞ BRO. JOSEPH A. PHILBROOK has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ Brethren desiring to preach in Goshen, N. H. will please correspond with O. F. CAIN, before sending appointments.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. R. Cooper, No. 4 Hickory Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. YORK, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with ALBERT BURGESS, Cor. Sec.

☞ Brethren wishing to preach in South Berwick (Great Works), Me., will please correspond with Bro. Harrison Dow, Cor. Sec.

☞ Brethren wishing to preach in Vernon, Vt., will please correspond with J. C. Allen.

☞ FRANK E. DAVIS, 1715 M..kham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. HITCHCOCK, Forestville, Ct.

☞ Those wishing to correspond with the Beers Street Church, New Haven, Ct., will address W. F. CARPENTER, 73 State Street, New Haven.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany.

☞ Brethren wishing to communicate with the church in Pleasant Valley, Ct., will please correspond with Bro. Reuel O. White, New Hartford, Conn.

☞ Advent meetings in Meriden, Ct., are held in Circle Hall, on Colony Street. All communications concerning church matters should be directed to E. J. Whitehead, West Meriden, Conn., Box 4.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. POWELL, Cor. Sec.

☞ All brethren wishing to preach in Wrightville, Ct., will please correspond with Bro. D. A. Grant, Torrington, Ct.

☞ All brethren wishing to preach in Newfield, Ct., will please correspond with Bro. Wm. Ripley, Pleasant Valley, Ct.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with J. COOGSWELL.

☞ Brethren wishing to send appointments to Morris, Ct., will please correspond with JOSEPH CURTISS.

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Beloved in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the CORNER OF LOWELL AND CAUSEWAY STREETS, BOSTON, on Tuesday evening, April 5th, 1870, and to continue with us over the coming first day of the week:

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready;" may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb.

TIME OF MEETINGS.

Social meeting each day at 10 A. M.
Preaching at 2½ and 2 P. M.
Fast day and Sunday, Love Feast at 9 A. M. Preaching at 10½ A. M., 3 and 7½ P. M.

The Mass. Advent Christian Conference is cordially invited to meet with us, and to hold its annual session in connection with the general conference. In behalf of the church,

GEO. T. ADAMS, MILES GRANT, } *Elders.*

J. G. HAMBLIN, S. HOVEY, GEO. T. ADAMS, M. H. PIPER, GEO. E. FOSTER, GEO. W. WOOD, } *Committee.*

Mass. State Conference.

The annual State Conference will hold their meeting for the choice of officers at Boston, Lowell Street Chapel, Friday, April 8th, at nine A. M. It is desirable that the churches be fully represented at this meeting. Let your delegates be chosen speedily; two for every twenty-five; one for a less number. If delegates cannot come, represent yourselves by letter. Do not fail this time. Come, brethren, to this meeting, alive to every good work, and decide whether the Conference shall live and be a blessing in exerting a holy influence in converting men and spreading the truth; or shall it cease to be?

S. W. THURBER, Pres.
P. S. BUTLER, Sect.

R. I. and E. Ct. Conference.

☞ *Change of time.*

That our preachers may be at liberty to attend the Boston Conference, our next conference will be held at West Gloucester, R. I., commencing Wednesday, two o'clock P. M., March 30th, 1870, which is one week earlier than our adjournment. Those coming on N. and W. R. R., leave cars at Putnam. From Providence come to Chepatchet, and be met by team. A team will probably run to Putnam depot Wednesday and Thursday.

Per order of Moderator,
H. F. CARPENTER, Clerk.

Notice.

Providence permitting, there will be a two days meeting at the lower North Fork school-house, near Westfield Village, Tioga Co., Pa., commencing Friday evening, March 25th, to continue over the Sabbath following. For the brethren,

J. W. TAYLOR.

Conference.

The Lord will, there will be a conference at West Gardiner, Me., commencing Thursday, March 31st, and continue over the following Sunday. Bro. H. Seavey and I. Damman are expected to preach the word of life. Come, one and all, full of love to work for the Lord. A. H. WALKER.

Protracted Meeting.

There will be a protracted meeting at Emerson's Mills, West Levant, Me., on the 24th day of March, seven P. M., and continue over Lord's day. Come all who love to live out the words of Jesus, and can pray for those who may believe on him through his word, and worship with us in peace. ISRAEL DAMMAN.

Minnesota Conference.

The next quarterly meeting of the Saint Paul District, will be held at High Prairie, Goodhue Co., Minn., commencing Saturday, March 26th, to continue over the Sabbath. A team will be in Northfield on Saturday morning, to meet any friends who may come on the cars.

EDWIN T. HIMES, Secretary.

Notice.

As I am intending to publish the new and enlarged edition of "Spiritual Melodies" in the first part of April, I hereby would notify those who are owing me for hymn books, that I shall need all there is due me to use in publishing. Please send to me at 167 Hanover Street, Boston, till April 15th. I. K. LOMBARD.

Who will Help?

Bro. A. H. Wyman, of Freedom, has met with a great loss. On the night of the 8th inst. his dwelling house and several other buildings, with nearly all their contents, were destroyed by fire. Any favors from friends, willing to help in this time of need, will be gratefully received by Bro. W. and his family. Direct to A. H. Wyman, Freedom, Me. R. R. YORK.

A Card.

We have just published a new series of Anti-Tobacco Tracts, entitled "What Scientific Men say about Tobacco." Many persons wishing to do good, would gladly spread these productions over the nation, but they are too poor to pay for them. We beg all such to understand, that if they will send a little postage money with their orders, they shall have the tracts "without money and without price," so long as "the cruise of oil" does not fail.

GEORGE TRASK, *Fitchburg, Mass.*

A New Book

In manuscript, all ready for the press. "THE BEAUTIFUL PORTRAIT," or, The Christian Contemplated. Written, compiled, and reviewed by J. W. Thomas. The above work is to contain not far from four hundred pages. It is divided into thirteen chapters; each chapter is in the form of a discourse, based upon a passage of Scripture, appropriate to its title, and addressed to the reader. The whole taken together presents a complete picture of the Christian, from the commencement of his religious course to its termination in glory. The titles of each chapter in order are as follows: Chapter 1st, The christian.—Acts 11: 26; 2. The christian in Christ; 3. The christian in the closet; 4. The christian in the family; 5. The christian in the church; 6. The christian in the world; 7. The christian in prosperity; 8. The christian in adversity; 9. The christian in his spiritual sorrows; 10. The christian in his spiritual joys; 11. The christian in the grave; 12. The christian in glory; 13. The result.—Acts 26: 28.

The prayers and sympathies of all christians are solicited that the book may soon be published, and that through its perusal many may become more scriptural, harmonious, and consistent in their christian walk and character; and that some, at least, who are not christians, may be not only *almost*, but altogether persuaded to become such, while the day of grace lingers. Those who think the enterprise not beneath their notice, but have a heart and a desire to help, may send their name and address to J. W. THOMAS, North Springfield, Vt., until April 10th, after that to 16 Rock Street, Lowell, Mass.

Notice.

As the piece of music entitled "Sweet by-and-by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. GEORGE E. LEE, Brimfield, Mass.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

John Couch..........Sunday, March 27th
S. G. Mathewson..........Sunday, April 3d
General Conference..........Sunday, April 10th
A. Simpson..........Sunday, April 17th
Joseph W. White..........Sunday, April 24th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

C. Goodrich..........Sunday, March 27th
T. M. Preble..........Sabbath, April 3d

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

L. Boutell..........Sunday, March 27th
Z. Foad..........Sundays, April 3d and 10th

CHELSEA, MASS., (LIBRARY HALL.)

T. M. Preble..........Sabbath, April 10th
S. W. Thurber..........Sunday, March 27th
M. Batchelor..........Sunday, April 3d

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

J. S. White..........Sunday, March 27th

Rutland, Vt., Saturday evening, March 26th, over the following Sabbath, and onward to April 3d. MILES GRANT.

Fairhaven, Mass..........April 3d and 10th
S. W. THURBER.

Bricksburg, Ocean Co., N. J., Thursday evening, March 24th, and onward for seven evenings, and Sunday, March 27th. JOHN G. HOOK.

Hyde Pa Mass..........Sabbath, March 27th
T. M. PREBLE.

Lowell, Mass..........Sunday, April 3d
JOHN COUCH.

Warehouse Point, Ct..........Sunday, April 3d
Worcester, Mass..........Sunday, April 10th
I. B. POTTER.

Epsom, N. H. (Marden's Corner), evenings, April 2nd and 16th.
Chichester (Pine Ground), Sundays, April 3d and 17th
N. B. MCMURPHY.

Goffstown Village, N. H..........Sunday, April 3d
Farmington Village, N. H..........Sunday, April 24th
WM. C. STEWART.

Great Falls, N. H......evenings, March 30th and 31st
Bradford, N. H. (Bush meeting-house) Sun., April 10th
E. S. MOULTON.

North Wakefield (Pine River meeting-house), Sunday, March 27th. JOHN & JANE DAVIS.

Great Falls, N. H..........Sunday, March 27th
Geo. W. Brown, of *South Elliot, Me.*

New Durham, N. H. (2nd division)..........March 27th
J. W. HORN.
Z. BOODY.

Hampton, N. H..........Sunday, April 17th
Pittsfield, N. H..........Sunday, April 3d
D. F. LEAVITT.

North Haverhill, N. H. (as the brethren may arrange), Sunday, April 3d.
Cabot, Vt..........Sunday, April 10th
A. A. HOTT.

Manchester, N. H..........Sunday, March 27th
JOSEPH W. WHITE.

Keene, N. H..........Sabbath, March 27th
C. H. FLETCHER.

Barnstead, N. H. (Tuttle school-house)....Sunday, April 3d Will Brn. Libby and Willey be there?
J. H. F. VARNEY.

Biddeford, Me..........Sabbath, March 27th
J. ALBERT LIBBY.

Bangor, Me..........Sunday, March 27th
Frankfort, Me..........Sunday, April 3d
Provincetown, Me..........Sunday, April 10th
Wellfleet, Mass..........Sunday, April 17th
Frankfort, Me..........Sunday, May 1st
THOMAS SMITH.

South Holden, Me......April 2nd, 2 P. M., and over Lord's day. ISRAEL DAMMAN.

Scitico, Ct..........Sunday, March 27th
Morris, Ct..........Sabbath, April 3d
Tylerville..........evening, April 9th
East Haddam..........Sabbath, April 10th
G. L. WHITE.

Lynn, Mass..........Tuesday evening, March 29th
Seabrook, N. H......Wednesday evening, March 30th
Portsmouth, N. H., evenings, March 31st and April 1st
GEO. A. BROWN.

Keene, N. H..........Thursday evening, March 24th
Vernon, Vt..........Friday evening, March 25th
A. ROSS.

Meredith Village..........evening, March 26th
Meredith, N. H. (Dolloff Hall)...Sunday, March 27th
L. E. SAULPAUGH.

Goffstown..........Sunday, April 3d
South Elliot, Me..........Sundays, April 10th and 17th
JULIA BUSWELL.

Springfield, Mass..........evening, March 29th
Charlemont, Mass., evenings, March 31st and April 1st
East Savoy (New Chapel)..........Sunday, April 3d
North Adams..........Sunday, April 10th
W. H. Point, Ct..........Sunday, April 17th
H. K. FLAGG.

New York, (Cooper Institute)..........March 27th and from thence to Philadelphia. F. H. BURBANK.

Scituate, R. I..........evening, March 29th
West Gloucester Conference..........March 30th
Abington, Ct..........Sunday, April 3d
Danielsonville, Ct..........Sunday evening, April 3d
Putnam, Ct..........Monday evening, April 4th
Webster, Mass..........evening, April 5th
Bridgewater, Vt..........Sundays, April 17th and 24th
H. F. CARPENTER.

Warren, Mass. (as Bro. Rufus Baker may arrange) evening, March 31st.
Southbridge, Mass..........evening, April 1st
Charleton, Mass..........Sunday, April 3d
Boston conference..........April 6th
Ministers and delegates in Mass., please do not "forsake your assembling" at the conference in Boston, April 7th. GEO. A. STREETER.

Westfield Farms (Baptist Church), Sun., March 27th
E. OWEN.

Abington, Ct..........Sunday, March 27th
Danielsonville, Ct.....evenings, March 29th and 30th
Will some of the Charleton brethren meet me at Webster the 21st?
Will Bro. Ingle meet me at Putnam, on the arrival of the eleven o'clock train on the morning of the 24th?
West Abington, Mass..........Sunday, April 3d
Will meet Bro. B at North Abington, on arrival of five o'clock train from Boston.
Stoneham, Mass..........Sunday, April 10th
Springfield, Mass..........Friday evening, April 15th
S. S. BREWER.

New Bedford, Mass..........Sundays, March 27th and April 3d. J. G. SMITH.

Nottingham..........Sabbath, March 27th
S. S. MOONEY.

Chicopee Falls..........Sunday, March 27th
Z. FORD.

Hopkinton, (Town Hall building).....Sunday, March April 3d. C. W. SARGENT.

Wednesday Hill (Wiggin school-house), March 27th
A. J. GLOVER.

East Concord, N. H. (Lower school-house), Saturday evening, March 26th.
Canterbury (Republican Hall) Monday evening, March 28th. ENOCH MORRILL.

My appointments are withdrawn on account of sickness. J. W. THOMAS.

Barnstead, N. H. (Tuttle school-house), Saturday evening, March 26th, and over the Sabbath.
JOHN PARSONS.

Plymouth, Vt..........Sunday, March 27th
Z. T. WOOD.

South Berwick, Me., Great Works...Sunday, April 3d
East Rochester, N. H., (for baptism), Sun., March 13th
D. M. LEAVITT.

Plymouth, Mass..........Sunday, April 3d
Holden, Mass..........Sunday, April 10th
South Reading, Mass..........Sunday, April 17th
J. S. WHITE.

East Rochester, N. H..........Sunday, March 27th
Dover, N. H..........Sunday, April 3d
E. S. MOULTON.

Piermont, (Clay meeting-house)...Sunday, March 27th
WM. H. SHAW.

Manchester, N. H..........Sunday, April 10th
Melvin Village, N. H..........Sunday, March 27th
T. W. PIPER.

East Otis, Mass..........Sunday, March 27th
Collinsville, Ct..........Sunday, April 3d
WM. J. RIPLEY.

Seabrook, N. H., (with Bro. Wm. C. Stewart), evenings, March 24th, 25th, 26th, and Sunday, the 27th.
A. A. HOTT.

Porter Village, Me..........Sabbath, March 27th
T. E. LANG, JR.

Wolcottville, Ct..........Sunday, April 10th
B. HITCHCOCK.

Wolcott, N. Y..........Sunday, March 27th
Higginsville..........March 30th
Glenmore..........April 1st
Camden, (where the brethren may appoint), Sunday, April 3d.
M. H. MILES.

Suncook, N. H., (where Bro. Paine appoints) Sabbath, March 27th SIMEON ROBY.

Northfield Mountain.....Saturday evening, April 9th
Vernon, Vt..........Sunday, April 10th
L. BOUTELL.

Providence, R. I..........Sunday, March 27th
New York City (Cooper Institute) Sunday, April 10th
W. S. CAMPBELL.

Exeter..........March 28th, 29th and 30th
Lawrence..........Sabbath, April 3d and through the week as the Lord will direct.
Exeter..........Sunday, April 10th
☞ NO NAME.

South Elliot, Me..........Sunday, March 27th
Wakefield, Mass..........Sunday, April 10th
North Barnstead, N. H. (Tuttle school-house) Sunday, April 17th.
Rochester Village..........Sunday, April 24th
East Rochester..........Sunday, May 1st
J. PINKHAM.

Friendship, Me..........evening, March 25th
Friendship, Long Island..........evening, March 26th
Cushing, Me..........Sunday, March 27th
H. S. MITCHELL.

Bath, Me..........Sunday, March 27th
C. GOUD.

East Haddam, Ct..........Sunday, March 27th
Newfield, Ct..........Sunday, April 3d
S. WOODRUFF.

New Milford, Ct..........Sunday, March 27th
Springfield, Mass. (on the hill)..........April 1st and over the following Sunday. (Baptism.)
A. D. FLAGG.

Greig, N. Y. (Union Chapel).....Sunday, March 27th
C. H. WILLIAMS.

Farmington Village, N. H..........Sunday, March 27th
WM. BODGE.

Bristol, Ct..........Sunday, March 27th
H. H. DICKINSON.

Westfield, Mass..........Sunday, March 27th
H. MUNGER.

Northville, N. H., (in the town of Newport), Sunday, March 27th. E. COTTON.

Meredith Neck (baptism)..........Sabbath, March 27th
N. GLIDDEN.

Vernon, Vt..........Sunday, March 27th
Waterbury, Ct..........Sabbath, April 17th
O. D. WOODRUFF.

Rocky Brook, R. I..........Sabbath, March 27th
Rockland, R. I..........evening, March 29th
West Gloucester, R. I (conference)..........March 30th
Webster, Mass..........Sabbath, April 3d
Millville, Mass..........evening, April 4th
C. H. SWEET.

West Meriden, Ct..........Sunday, March 27th
Hartford, Ct., (Talcott & Post's Hall), Sun., April 3d
GEO. W. BROWN.

Chicopee Falls, Mass..........Sabbath, March 27th
WM. A. & M. L. DURAND.

Pawling, N. Y..........Sunday, March 27th
J. L. WOOD.

Bridgeport, Ct..........Sabbath, March 27th
G. L. TEEPLE.

Springfield, Mass..Sundays, March 27th and April 3d
WM. N. PILE.

Kennebenkport, Me..........Sunday, March 27th
Kennebunk Landing..........Sunday, April 3d
T. P. S. HAMPSON.

Knowlesville, N. Y....Saturday evening, March 26th and over the Sabbath. WM. INGMIRE.

WORCESTER, MASS.

H. Munger..........Sunday, April 3d

LAWRENCE, MASS.

Geo. A. Brown..........Sunday, March 27th
M. Batchelder..........Sunday, April 24th
T. W. Piper..........Sunday, April 3d
H. F. Carpenter..........Sunday, April 10th
T. W. Piper..........Sunday, April 17th

LYNN, MASS.

L. Boutell..........Sunday, April 3d
M. Batchelor..........Sunday, May 1st

WILBRAHAM, MASS.

P. S. Butler..........Sabbaths, March 20th and 27th

CONCORD, N. H., (AT THE BETHEL.)

Geo. A. Brown..........Sunday, April 3d
E. Owen..........Sunday, March 20th
A. Simpson..........Sunday, March 27th

CONCORD, N. H., (CENTRE STREET.)

Enoch Morrill..........Sunday, March 27th
A. Ross..........Sunday, April 3d
J. G. Hook..........Sunday, April 10th

PORTSMOUTH, N. H.

D. M. Leavitt..........Sundays, March 20th and 27th
J. W. White..........Sunday, April 3d
J. G. Smith..........Sunday, April 10th
C. Goodrich..........Sunday, April 17th

SEABROOK, N. H.

A. Simpson..........Sunday, April 3d
A. P. Moore..........Sunday, April 17th
D. F. Leavitt..........Sunday, April 24th
C. H. Sweet..........Sabbaths, May 1st and 8th

MANCHESTER, N. H.

Wm. H. Mitchell..........Sunday, April 3d

DOVER, N. H.

C. W. Sargent..........Sunday, April 10th

EXETER, N. H.

A. Ross..........Sunday, March 27th

DOVER, N. H.

Wm. H. Mitchell..........Sunday, March 27th

PORTLAND, ME.

H. Pratt..........Sundays, April 3d and 10th
Thomas Smith..........Sunday, April 24th
J. G. Smith..........Sunday, May 1st

BRISTOL, CT.

R. K. Stark..........Sabbath, March 27th

WEST MERIDEN, CT.

Rufus Wendell..........Sunday, April 17th and evenings, April 18th, 19th and 20th.

HARTFORD, CT.

H. Pratt..........Sundays, March 27th and April 3d

NEW BRITAIN, CT.

S. C. Hancock..........Sabbath, March 27th
Rufus Wendell..........Sabbath, April 3d
Wm. N. Pile..........Sabbath, April 10th
S. S. Brewer..........Sabbaths, April 17th and 24th

NEW HAVEN, CT., (Beers Street Christian Chapel.)

B. Hitchcock..........Sabbath, March 27th

MINNESOTA.

Rockford..........March 23d and 27th
Forest City..........April 1st and 3d
Castle Rock..........April 8th and 10th
Prescott, Wis..........April 17th
O. R. FASSETT.

Clark, S. H., two miles south-east of Spartansburg, evening, March 25th.
Abbys, S. H., four miles south of Columbus, Warren Co., Pa., evening, March 26th, and over Sunday.
Rootville, Break Bread.....first Sunday in the month
JOHN T. ONGLEY.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

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Wyoming, R. I..........1st Sabbath in each month
Westerly, R. I..........2d Sabbath in each month
Riverpoint, R. I..........3d Sabbath in each month
Bristol, R. I..........4th Sabbath in each month
A. DURFEE.

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Cash received for Books and Tracts.

T R Weaver $21.00, R W Wilson $4.70, D Cogswell $2.00, S Roby $1.00, G W Beck $1.15, J Pinckney 60c, J Smith $2.50, R W Wilson $7.50, C W Bixby $2.00, G H Wallace $1.12, J F Cole $2.40, W A Bassett $4.30, B J Burgess $1.00, C H Willoughby $2.00, S L Manley $6.00, W Miles 35c, U Hertzler 60c, E G Collins $1.25, L W Davis 75c, E Hersey 75c, F A Bradford 50c, C Mills $1.00, A J Young $2.00, Knowlton Bros. $2.00, J P Shaw $4.10, E D Dunham 35c, W H Mead 50c, A H Conant $3.53, Eaton, Wellington & Co. $2.20, G W West 50c, H K Kenyon 50c, L L Bitler $1.00, S Roby 75c, A Damon 85c, A Rogers $1.60, J T Levi 40c, H B Blakeley 50c, B Barrett 45c, D F Buxton 50c, P C Child $1.45, A B F Wells 50c, Child, Hall & Russell 50c, G W Stetson $2.30.

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IN THE SHADOW.

"In the shadow our work is done,
And in the shadow our crowns are won."

Wait calmy in the shadows,
Trusting thy cares to Him
Who watcheth o'er his children
From dawn to twilight dim;
For in these deep'ning shadows
Thy truest work is done;
Amid dim doubts and longings
The brightest crowns are won.

Strive faithfully 'mid shadows,
Though the prize for which you long
May soon be grasped by other hands,
In life's swift-rushing throng.
All honor be to those who strive,
And meet well-earned success;
Yet saddest failures merit oft
An honor scarcely less.

Work earnestly mid sorrow,
In hours of doubt and pain,
Far down the misty future
The sunshine gleams again.
With the dim shadows round us,
Life's path is often dreary;
Yet there is One who giveth rest,
And comfort for the weary.

Endure, for time is fleeting,
And the seed must be sown to-day,
Though you may not reap the harvest
For which you wait and pray,—
Still work 'mid doubt and sorrow,
And when thy toil is done,
Ye shall see how, in darkest moments,
The angel crown was won.

Evening Hours.

BY

E. P. WOODWARD.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccles. 11:6.

THE MYSTERY OF GOD'S LOVE AND JUSTICE.

"I guess Mr. Alger is about right after all. It will come around all right by-and-by. At least, I can see no other way to reconcile the love and mercy of God with the idea of a future."

So says my sceptical friend, who has just come from Mr. Alger's lectures on Hell, in which the idea of universal salvation was taught. So he is wavering, and doubting the words of the truthful One. And many others, when they think of the mighty problems whose solution will never be known short of that perfect knowledge born of the perpetual light of the eternal day, and try to understand how a God of mercy and love can pour out his fury and indignation on those who will not serve him, stumble and fall.

This problem, how God can love men, with a love which moved him to give his only begotten Son to die in shame and anguish, that they might be saved, and then find it possible to lay aside his yearnings of love, bid the gentle voice of mercy cease, while He goes forth to vindicate his honor, and destroy sin and suffering and consequent death, by burying them all beneath the angry billows of the Lake of Fire,—this is a mighty problem: one which every christian does well to admit, has never yet found a solution.

But this is not the great mystery of the divine government. The great mystery is that evil exists *at all*. That it does exist, none can deny; and that it is *evil*, few will dispute. And the few who use smooth words, and tell us that "evil is only undeveloped good," that "whatever is, is right," that every act, whether called right or wrong, not only was a necessity, but another step to a higher life,—let the iron enter into *their* souls, let *their* homes be invaded, and *their* hearthstones be desecrated, let the cunning and rage and bitter hate of wicked men be poured upon *them*, or upon *theirs*,—and all their theories are gone like a dream. O, it is very easy to sit in prosperity and health, with kind and loving friends, and say, "Whatever is, is right." And O, it is so much easier for God to put his finger on you, and *wake* you from your dream of death, by breaking your idol, and making your future a desolation. Can you say then, "It is all right"? *Then*, you find nothing in nature to tell you that. *Then*, every thought of your life, every throb of your weary, aching heart, cries out against this statement as a monstrous LIE. Everything is *not* right. There are wrongs in the universe; terrible wrongs, heart-breaking wrongs, unspeakable wrongs;—wrongs that blast the hopes of trusting childhood, and crush the aspirations of riper years; wrongs that make the fountain of purity a cess-pool of corruption,—a source of all uncleanness and death; wrongs that have filled this earth with dead bodies, and ruined souls.

No, the mystery is not, *how* God will right these wrongs, but that the wrongs EXIST. If God is Almighty, why has he permitted it? If he was omniscient, why did he not provide beforehand a preventive of the whole. If he created everything perfect, how could imperfections arise? And since they have arisen, why does he permit them to continue?

Admitting that the question of God's future disposal of evil, is a problem beyond our reach, there are problems of this life just as hard to solve. Go with me through the streets of the city, and look behind the scenes, through the disguises, beyond the shadows, and I will show you sins against heaven, crimes against men, wrongs unrighted, and sorrows unassuaged, which shall make you doubt if there be a God who cares or knows what his creatures do or suffer. Look at the blasted lives and ruined hopes; innocence and purity trampled down by guilt and lust; the trusting heart betrayed by him in whom it trusted, and cast aside as a worthless thing;—look at these, and all the long, dark list of earth's iniquities, and then remember that, if there be a God, he stretches forth no hand to save the victims of wrong, or to destroy the wrong doer. Can you reconcile *these* facts? Do you find nothing here beyond your power to explain? Why does God permit these things?

"But he will bring it all out right by-and-by; this is only a dark shadow, to be followed by the eternal day. And when all are saved, then these transient evils will disappear and be forgotten."

But how do you know that? All the evidence we have in nature respecting God, lies in just these facts which your theory tries to explain. These facts, as we see them, *seem* inconsistent with the idea of God's goodness, and nature, in the grand climax, lays us all in the dust together, and we are forgotten. What can *Nature* do to explain this? How do you know God is a God of love?

Does the Bible say so? Then take *all* the Bible says about it. Admitting the love and goodness of God,—that he so loved the world that he gave his only begotten Son to die,—that he *is* love,—we also find that he is a God of justice, who will in *no wise* clear the guilty, who will take vengeance on them that obey him not; that this very message of love and mercy is so given, that to reject it is to incur his everlasting displeasure. If the Bible proves that God is *good*, it also proves that he is *just*. If it proves that his love towards us exceeds that of a mother for her only child, it also proves him to be a God of exact and unbending justice, who will never pardon an unrepented sin, and who says, "Whosoever shall keep the whole law, and yet offend *in one point*, is GUILTY OF ALL." If the Bible is filled with the grand truth that we should love God "because he FIRST loved us," there are also many, very many words that tell us of God's *hatred of sin*, and that the day is surely coming when he will make an end of sin by destroying all who walk in its ways; warnings which, put them aside as you may, forget them, ignore them, doubt them, disbelieve them, deny them, find times when they stand before the soul in all their gloomy grandeur, and will not depart at your bidding.

The trouble is, men theorize on this subject, when theory is not in place; it is not a matter of theory. It matters just *nothing* whether you can reconcile these things or not. The *love* of God, and his *justice*, his salvation and his judgment are *facts*, and whether you reconcile them or not, whether you believe them, or reject them with scorn, they are *facts* all the same. God has revealed the facts, for nature never could do it; but with this revelation, we reach the limit of our knowledge. While we accept the Bible as God's word, we have no business to question the consistency of that word, or deny or explain away a part because apparently inconsistent with the rest. His statements must be accepted as *facts*, not *ideas*. And *facts* can *never* conflict. It is not our place to say that God must save *all*, because he is so good, unless he *says* he will. We have just as good right to say he will save *none*, because he is so *just*. If his revealed mercy will *save* all, his revealed justice will *condemn* all. *How* he can blend the two, save some, and let others be lost; *how* he can "make it all right," even in the destruction of sinners;—we may not say. But we can say, by faith, "he doeth all things well."

But it is said that the Bible is not very plain, and we must explain it somewhat according to our own ideas. Admitting the indistinctness of the Bible in some of its parts, we must call it *madness* to make the same claim for the whole. Is it not plain that such a man as Abraham lived, and that Moses was the chosen leader of Israel's emancipation? That David was the "sweet singer," and Solomon the wise and foolish king? And there are other facts just as plain as these; facts recorded so plainly, and put down as foundations of so much that follows, that if we deny them, we might better throw the whole away. And men by thousands, who began by denying these facts, ended by putting the whole thing among the tales and fables of the shadowy past.

It is a plain, unvarnished, incontrovertible statement of *fact*, that Jesus Christ was born in Judea in the days of Herod the king; that he spent several years in proclaiming his mission as one sent from heaven to save lost men, and guide them to the land of light; that he was crucified under Pontius Pilate; that he rose again the third day, according to his own prophecies; that he ascended to heaven in the sight of mortal men. There can be no *honest* doubt as to the Bible's *teachings* on these points. Whether they *are* facts, or not, is another question; but we do KNOW that the Bible *calls* them facts. And what did Christ say on this point? Did *he* promise a time when love and tender compassion should overlook men's crimes and hatred of his laws, and save them forever? Did *he* ever teach that these wrongs would all be righted by love alone? Did *he* use smooth words for sinners, and gentle words for rebels? Nay, verily. The same Jesus who wept at the tomb of Lazarus, and stooped to bless the laughing babes, has spoken of the sinner's certain doom, in words of such awful import, that no art can turn aside their mighty significance; shadowing forth this swift-coming destiny in such startling figures (if figures you choose to call them), that we would fain shut our eyes to the mightier *reality* behind. No man has ever described the terrors of the coming judgment in words more pregnant with meaning than he. All the agonies of suffering which men have fancied as the results of God's broken laws, pale and fade into insignificance, beside the untold sorrows that cluster about the sentence "Depart," and which hang over the lake of fire. Yes, the gentle, loving Jesus, the Man of Sorrows, the forgiving One, has used language which none of us would *dare* to use; and which, if it proves untrue, will make Him a LIAR.

O, let us all strive to look beyond the brief, uncertain Present, when we know so little, and long to know so much, into the great, abiding, and unending Future, when we shall have time to learn all that can be known, and wisdom to comprehend and reconcile what now seems dark and conflicting. Then we shall learn the world of meaning wrapped up in those few, calmly spoken words, "What I do, thou *knowest not now*, but thou SHALT KNOW HEREAFTER."

For the World's Crisis.

DECISION NEEDED.

It is pleasant and joyful beyond any degree of comparison which mortal man is able to fully make known, to know that our sins are all forgiven us, and our worthless names written in heaven. Our mind reverts back to that period of our life spent in sin, when, without God and without hope in the world, weary, restless, unhappy and sin-burdened, we went to and fro in the earth, seeking for substantial enjoyment in the barren wastes of a heart full of sin and unbelief, and in the unsatisfying pleasures of the world; where the pure joys of heaven are not, but guilt, and weariness, and sorrow of heart are there instead. How often in those days misspent, the Spirit of Him who came to seek and save the lost, perishing children of this world, found way to our hearts only to find in us no fruits of repentance, but an utter unwillingness to obey the teachings thereof, and come in the humiliating, sin-killing way brought to light in the gospel.

When, at length, after all our labors in the vain pursuits of the world for happiness, we at last did find rest to our souls, it was first a willing mind, when we from the *heart decided* that, let the consequences be as they might, as for us, we *would* serve the Lord, and began to act out, in deed and in truth, the decision thus formed. What peace and joy then did fill our heart; and ever since that glad day it has not ceased to fill it, as far as we have lived up to the decision then made. And inasmuch as we have enjoyed the sweet fruits of the Spirit, and know the power and willingness of Christ to forgive sin, we feel deeply anxious that our friends may likewise seek and find forgiveness of their sins and joys which alone are found in obedience to his will; that they too may be saved from sin here, and from its fearful results hereafter.

Come, sinner, come now; right away, this very hour! Do yield to the gentle influence of the Spirit, which often, perhaps, has reproved you of sin, and of righteousness, and of a judgment in store for all. How can you, how dare you delay, when almost daily you are reminded of the uncertainty of life, and of the certainty that death and the judgment will surely overtake you one day? and that day may come soon, far sooner than you are expecting it. Be persuaded in season, and get ready. Brethren, you who have wandered in any degree from your first love, come back quickly, lest He come and find you unprepared. And to you, dear children, who are walking in the Lord as you received Him, so continue steadfastly unto the end; and, try by all means in your power, to win again to Christ any who may have fallen out by the way-side; remembering that we are liable to fall, and but for the mercy and long-suffering of the Lord toward us, what would have been our condition to-day? Let us be good and kind to all, that at the last great day we may stand acquitted. CHAS. H. HURD.

Freedom, N. H.

WATCH AND PRAY.

Watch, for the time is short;
Watch, while 'tis called to-day;
Watch, lest the world prevail;
Watch, christian, watch and pray;
Watch, for the flesh is weak;
Watch, for the foe is strong;
Watch, lest the Bridegroom come;
Watch, though he tarry long.

CHORUS.

O watch and pray,
O watch in the darkness and watch in the day,
Christian, watch and pray.

Chase slumber from thine eyes;
Chase doubting from thy breast;
Thine is the promised prize
Of heaven's eternal rest;
Watch, christian, watch and pray;
Thy Savior watched for thee,
Till from his brow there poured
Great drops of agony.

Take Jesus for thy trust;
Watch, watch forevermore;
Watch, for thou soon must sleep
With thousands gone before:
Now, when thy sun is up,
Now, while 'tis called to-day,
Now is accepted time;
Watch, christian, watch and pray.

—*Selected by* B. W. DAVIS.

For the World's Crisis.

PORTENTS.—NO. 7.

BY S. S. BREWER.

"He that leadeth into captivity, shall go into captivity. He that killeth with the sword, must be killed with the sword."—REV. 13. 10.

In the above chapter we are presented with a symbol of a beast with "seven heads," rising out of "the sea." He is eventually the recipient of the seat, power and authority of an antecedent ruler. This predicted transfer by the pen of inspiration, can be ascertained as having been literally accomplished, by referring to Philips and Sampson's edition of *Gibbon's Hist.*, *p.* 512, *vol.* 3, and has been referred to in a former article.

This transaction was consummated between the last Roman prince, Romulus, and Zeno, the emperor of the east, in order to simplify what to our mind appears to be the truth, with respect to this beast and the seven heads. I will refer the reader to a universally acknowledged admission, so far as my knowledge extends. In the prophecy (Dan. 7: 6), a "beast like a leopard, which had upon the back of it four wings of a fowl." The beast had also four heads. See chapter 2: 4. The beast symbolized the Greek empire. The four wings the subdivision of Alexander's empire into four parts, and the "four heads" the four regal families or rulers that succeeded the bacchanalian emperor. By the same parity of reasoning we are led to the conclusion, first, that the beast of Rev. 13 symbolized the emperor of the east, as he was the recipient of the transfer made by the last representative of dragonic authority, and the seven heads were his successors.

Justinian commenced this "war upon the saints." Upon this fact historic testimony is positive. This war was doubtless set on foot and urged to its bitter end by the papacy, designated by the metaphor of "a mouth that spake very great things"; and "a mouth speaking great things." Dan. 7: 8, 20. It is declared by the revelator that "there was given unto him [the leopard beast] a mouth speaking great things and blasphemies, and power was given unto him to continue [or, as margin reads, make war] forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."

For the speaking "of very great things" and utterances of blasphemies, I have failed thus far to find the fulfillment of the prediction in any other instance than in the utterances of the papacy. The metaphoric mouth of the leopard beast alone has blasphemed against God's saints and his tabernacle. For instances of this character translated from Latin *anathemas*, *maranathas*, see Dowling's *History of Popery*, *pp.* 485–534. I count the Latin curse there forty-eight times. "*Anathema sit*": "Let him be accursed." The pope was a mouth for the emperor in an adjunctive sense, as was Aaron to Moses. See Ex. 4: 13–16.

In A. D. 800, "the pope separated from the eastern empire, and became supreme bishop of the western." *Putnam*, *p.* 74. The same year the "new empire of the west is founded by Charlemagne, who is crowned at Rome by the pope, king of Italy, Germany and France." *p.* 74. France now becomes the first "head" of the leopard beast.

"It was after the Nicene Synod, and under the reign of the pious Irene, that the Popes consulted the separation of Rome and Italy by the translation of the empire to the less orthodox Charlemagne. By this decisive measure they would finally eradicate the claims of the Greeks. The majesty of Rome would be restored; the Latin churches or Christians would be united under a *supreme head* in their ancient metropolis; and the conquerors of the west would receive their crown from the successors of St. Peter. The Roman Church would acquire a zealous and respectable advocate. *Under the shadow of the Carlovingian power, the Bishop might exercise with honor and safety the government of the city.*"

"On the festival of Christmas, Charlemagne appeared in the church of St. Peter, and to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries, Leo suddenly placed a precious crown on his head, and the dome resounded with acclamations of the people, 'long life and victory to Charles, the most pious Augustus, *crowned by God*, the great and pacific *Emperor of the Romans!*' The head and body of Charlemagne were consecrated by the royal unction, after the example of the Cæsars; he was saluted or adored by the pontiff; his coronation oath represents a promise to maintain the faith and the privileges of the church."—*Gibbon, Vol.* 5, *p.* 48.

It was predicted that "power was given him over all kindreds, and tongues, and nations." "During a reign of forty-six years he [Charlemagne] extended his frontiers beyond the Danube, imposed tribute upon barbarians of the Vistula, made his name a terror to the Saracen tribes, and added northern Italy to the dependencies of France. Notwithstanding these successes, it appears that the conversion and the conquest of the Saxons (a nation of German idolaters, whose territories bordered closely upon his chosen capital of *Aix La Chapelle*), formed the darling enterprise of this powerful monarch. From 770 to 804 his armies were constantly directed against them, and in Wittikind, their heroic leader, he encountered a warrior as fearless if not as fortunate as himself. The brave Saxons were, however, no match for one whose triumphs procured him the splendid title of Emperor of the west, and who gathered his daring hosts from dominions which comprised the whole of France, Germany, Italy, Hungary, Bohemia, Poland, and Prussia, and were bounded on the east by the Carpathian mountains, and on the west by the Ebro and the ocean. Year after year he wasted their country by fire and sword, overthrew their idols, levelled their temples to the ground, erected fortresses amid the ruins of their villages, and *carried away vast numbers of captives to the interior of Gaul*. To this forced emigration succeeded unwelcome thousands of reluctant Saxons, who were compelled to subscribe to the ceremony of baptism. Their principalities were partitioned off among abbots and bishops, and Whittikind did homage to Charlemagne in the *Camp de Mars*."—*Hist. of France, by A B. Edwards.*

This line of kings terminated with the abdication of Charles the Fat, or may be considered a vacancy to the establishment of Otho I. See *Gibbon, vol.* 5, *p.* 55.

The Saxon the *second head.*

"Otho was of a noble race of dukes of Saxony. His father, Henry the Fowler, was elected by the suffrage of the nation to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, the first and greatest of the Othos. . . . In the north, christianity was propagated by the sword. . . . At the head of a victorious army he passed the Alps, subdued the kingdom of Italy, delivered the Pope, and forever fixed the imperial crown in the name and nation of Germany. From that time or memorable era, two maxims of public jurisprudence were introduced by force, and ratified by time.

First, that the prince who was ELECTED in the German diet acquired, from that instant, the subject kingdoms of Italy and Rome.

Second, but that he might not legally assume the title of Emperor and Augustus till he had received the crown from the hands of the Pontiff."—*Gibbon, vol.* 5, *p.* 122.

This imperial line terminated with the death of Otho III.

The House Franconia the *third head.*

This imperial line commenced by the election of Conrad of Franconia, and terminated with the death of Henry V. See *Kohlraush's History of Germany*, *pp.* 137, 229.

The House of Swabia the *fourth head.*

On the death of Henry V. (1125) "the Franconian emperors were at an end."

"Accordingly in 1125, the German tribes again encamped on the banks of the Rhine, in the vicinity of Mentz. Ten princes were selected. The archbishop persuaded them to make choice of Lothaire, duke of Saxony, who was elevated to the throne. Lothaire was seized suddenly ill and died in the year 1138. On the death of Lothaire, in 1138, the partisans of the House of Swabia made a hasty and irregular election of Conrad, in which the Saxon faction found itself obliged to yield."

This line of kings terminated with the death of Frederick Barbarossa.

Spain the *fifth head.*

Taylor, in his *Manual of History*, speaking of this imperial power, on page 512 testifies:

"Charles the first of Spain, and the fifth of the empire, possessed greater power than any sovereign that had flourished in Europe since the days of Charlemagne."—Coxe, in his *House of Austria*, vol. 3, p. 87, states that Charles, "on his arrival at Milan, the 16th of October, the joyful tidings of his unanimous election to the imperial throne. After a short stay at Milan, where he was congratulated by the Italian powers, the new Emperor proceeded to Frankfort, and was crowned on the 22d of Dec. In addition to the usual titles of emperor and king of the Romans, and to those Hungary and Bohemia, he styled himself king of Spain."

It was this nation that at an immense expense fitted out what is termed in history "The Invincible Armada," to exterminate Protestantism. It met its deserved fate. It was nearly all destroyed. Doubtless the Almighty interposed in behalf of his cause. Philip, king of Spain, and his Jesuit Queen Isabella, with Pope Sixtus seeking for the blood of Protestants, gnawed their tongues in furious chagrin at the disposition the Almighty had made of their inquisitorial and bloody intended expedition. As the result, the historian has said: "This glorious success was deservedly regarded not so much as the triumph of England, as of the Protestant cause throughout Europe. It virtually established the independence of the Dutch, and it raised the courage of the Huguenots in France. It completely destroyed the decisive influence that Spain had acquired in the affairs of Europe. Ever since the shipwreck of the Armada, the Spanish state and people seem to have lost all energy, and *sunk into almost hopeless decay*."—*Taylor's Manual of History*, *p.* 534.

Thus passed away the power of the fifth head. It continued to wax weaker, until the Pope sought another imperial head.

(*Concluded next week.*)

For the World's Crisis.

THREE NECESSITIES.

FAITH.

There are some attributes in the christian character that are not only convenient, but actual necessities, absolutely indispensable. *Faith* is of this character. Now "faith is the substance [the marginal reading is ground is confidence] of things hoped for, the evidence of things not seen." When we realize that "without faith it is impossible to please God," we feel the necessity of possessing to our uttermost capacity a living and abiding faith.

Faith is the key-stone in the arch over which all must travel who expect to enter in through the gate into the city of the New Jerusalem. Dwight has beautifully said, "The faith of the gospel is that emotion of the mind which is called 'trust,' or 'confidence,' exercised toward the moral character of God, and particularly of the Savior." If there is one word that will bring a blessing; if there is one word that will bridge the space from earth to heaven, that word is *faith*.

A living faith must rest implicitly on the veracity of God, and confidingly in Christ as the pattern of christian character and *faith*. If we would be eminently successful in running the christian race, we must be "clothed with faith as a garment. Now the just shall live by faith;" that is, their spiritual life will feed upon it, and they will have a practical love for the Bible and belief in Jesus, who is the "author and finisher of our faith."

Faith is a beautiful garment to wear, and without it none shall enter in to the marriage feast of the great King. If you would have a heart full of grace, have a heart full of faith. Faith is to the christian what the light-house is to the mariner; in the day time he gets along very well, but at night he must watch the light-house. A clear and extended definition off faith as an element of christianity may be found in the eleventh chapter of Hebrews. A. L. ADAMS.

Somers, Conn.

For the World's Crisis.

LOVE YOUR ENEMIES.

This commandment came from Him "who when he was reviled reviled not again." And again he hath said, in whose mouth was no guile, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Why do this? That ye may be the "children of your Father which is heaven."

Dear brothers and sisters, are we saying, I cannot do this? Let us listen to the sweet promise that follows: "For if ye forgive men their trespasses, your heavenly Father will also forgive you." Are we still saying, How can I? Let us read further: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Dear, tried and persecuted children of God, the peace that passeth all understanding is ours, when we have forgiven, fully and freely forgiven our enemies. It is then we feel our sins forgiven, our transgressions blotted out, our names written in the Lamb's book of life. Let us heed the words of the dear apostle, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, even as God for Christ's sake hath forgiven you."

ANNA E. MCELLISTER.

Moorestown, N. J.

For the World's Crisis.

SOUTH LIVERMORE CONFERENCE.

This meeting was one of much interest to those who attended. It is a place where there has been much preaching, of the gospel of the kingdom, and there are a few faithful believers and workers in Christ. The conference began and went on in the spirit of Christ. Brethren and sisters from various places came in ready to work, and it was a joyful greeting in the Lord. Love and union predominated. It was a precious season. The preaching was mostly done by Bro. Jesse Gay. Bro. Wellcome and Haggett also preached. The word was listened to with much attention. Some of the unconverted seemed deeply convicted of sin. The saints rejoiced in the hope of soon seeing Jesus, and to be made like him. We could say of a truth it was one of the best of our conferences. We think all felt that it was good to be there. Some fifty gathered at the table of the Lord to break bread, and celebrate the dying of our Sacrifice.

This was a truly precious season, and while reluctant to part, we rejoiced in the hope of soon meeting with all the family of the redeemed, to part no more forever.

March, 9th, 1870. E. M. HAGGETT.

Gems.

— He that loses his conscience, has nothing left that is worth keeping.

— The teacher must be divinely taught to "know" the doctrines he teaches.

— God gives birds their food, but they must fly for it.

— Bless God for what you have, and trust him for what you want.

— Whatever you dislike in another, take care to correct in yourself.

— He who assumes airs of importance exhibits his credentials of insignificance.

— A forgiving heart is one of the noblest qualities which a man can possess.

— A long-headed man is never headlong.

— Kind words are as refreshing to the burdened heart as rain to the parched ground.

— Men are generally like wagons; they rattle prodigiously when there is nothing in them.

— Let friendship creep gently to a height. If it rush to it, it may soon run itself out of breath.

— Base all your actions upon principle of right; preserve your integrity of right; and, doing this, never reckon the cost.

— God takes notice of every particular man as if there was none else; and yet takes notice of all as if they were but one man.

— Truth is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it.

— If we study christians, not in the sharp angles of their creeds, but in the pleasant roundings of their lives, we shall find good men of every name, alike in spirit and practice.

— Many flowers open to the sun, but one only follows him constantly. Let thy heart be the sunflower; let it not only be open to God, but bow to him and follow him.

If men were wise in little things,
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when wrong beats down their right,
Would strike together to restore it—
If right made might
In every fight,
The world would be the better for it.

— Horace Greely says that the darkest days in any man's earthly career is that wherein he fancies there is some easier way of gaining a dollar than by squarely earning it.

— Nature is a book of sweet and glowing purity, and on every illuminated page the excellence and goodness of God are divinely portrayed.

— Great talent renders a man famous; great merit procures respect; great learning, esteem; but good breeding alone insures love and affection.

— A Chinese proverb says a lie has no legs and cannot stand, but it has wings and can fly far and wide.

— Always be good natured if you can. A few drops of oil will do more to facilitate the movement of the most stubborn machinery than rivers of vinegar.

— The violet grows low and covers itself with its own tears, and of all flowers yields the sweetest fragrance. Such is humility.

— Usefulness and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth, they live in the memory of age like the coral islands, green and sunny amidst the melancholy waste of ocean.

For the World's Crisis.

MAN THE IMAGE OF HIS GOD.

The fact that man was originally made in the image of his Maker, in the likeness of his God, is very emphatically stated in his word. "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." This was not a moral or spiritual image, or likeness, for the language says, "God created *man* in his own image;" and in the next chapter, only a few verses afterward, when speaking on the same subject, it is said that "the Lord God formed *man out of the dust of the ground*." So it is the man of dust that is in the image of God.

Materialists agree on this point; that the earthy man was the image, the likeness of God in creation, and in the garden prior to the fall. But the great mass aside from these (and perhaps some of these) believe and teach that when Adam sinned and God cursed him, he lost that image, that likeness, and that he does not at the present time possess it. This, however, is mere assertion, as no testimony from the Bible can be deduced to prove that man at the fall, or at any time since, lost, or became dispossessed of this image, this likeness. And as man was created with this image, and as it cannot be proved that he has lost it, we have a perfect right to conclude that he possesses it to-day.

We know that when man sinned and God cursed him, when he became subject to disease and decay, to death and corruption, that this image was marred and impaired, and its beauty and brightness were dimmed and diminished. But this does not prevent its still being an image of its God. The statue of George Washington may be thrown from its pedestal into the dust and mire of the street; it may become scratched and marred, rusted and badly corroded, but who will say it is not the statue, the image, the likeness of George Washington? A diamond may become rusted and corroded until its beauty is covered, and its brightness hid, but it is still a diamond.

And so it is with man, the image of Deity; he may have experienced all these vicissitudes, but is none the less an image of deity.

Everything about man teaches this. What is it that gives him such a superiority above the brute creation? What is it that inspires dread and terror in the beasts of the forest? What is it that causes the noble lion, the king of beasts, to quail before him? or the ferocious tiger to pause before making the fatal spring upon its intended victim? It is the image of his Maker, the likeness of his God stamped on his face of clay, and reflected from the features of mortality. Yes, man does even now possess this image, this likeness.

I know that sin may have rusted it, iniquity corroded it, time lined it with sorrow, and toil and care ploughed deep furrows there, but it is still the image of its Maker, it is still the likeness of its God. And when the long night of woe is past, and the glad morning of life-giving comes; and when the dark, heavy, threatening cloud of sin and sorrow, sadness and death, that now hangs like a funeral pall over old earth, is forever swept away by an omnipotent hand, revealing the beatific brightness of God's presence, then the rust of sin will cease, the corrosion of iniquity will be removed, the lines of sorrow erased, and the plastic hand of a loving Father will smooth down the furrows of toil and care. Then man, in the vigor of eternal youth, and the spring-time of eternal strength and beauty, shall be in the image of his Maker, in the likeness of his God as never before, since sin marred it so, or since iniquity caused it to become so rusted, so corrupted.

And then when old earth is made new as when she came from the hands of her Creator; when the morning stars sing together once more, and the sons of God shout for joy again, the tabernacle of God shall be with men, and God shall be with them and be their God, and they shall be his people. Then the hopes of mortals will be consummated, the aspirations of humanity realized, and the cravings of the heart of man satisfied; yes, the longings of his heaving breast will forever be stilled. Man will then behold the face of Christ in "righteousness," and be satisfied when he "awakes" in his "likeness," in his Father's image. Dearest Lord, speed the time. Amen.

Whitefield, N. H. E. S. MOULTON.

STORM AT SEA.

A naval officer being at sea in a dreadful storm, his wife, who was sitting in the cabin near him, and filled with alarm for the safety of the vessel, was so surprised with his composure and serenity that she cried out, "My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?" He rose from his chair that was lashed to the deck, supporting himself by a pillar of the bed-place, drew his sword and pointed it to the breast of his wife, saying: "Are you afraid of that sword?"

She immediately answered "No."

"Why?" said the officer.

"Because" rejoined the lady, "I know it is in the hands of my husband, and he loves me too well to hurt me."

"Then," said he, "remember, I know in whom I believe, and that he holds the winds in his fists and the waters in the hollow of his hands."

FEELING AND FAITH.—There are two classes of christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class—those who live chiefly by emotion, remind one of ships, that move by the outward impulse of winds operating on sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful, that they move onward with rapidity. The other class—Those who live chiefly by faith—remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine.

REFORMATION ALONE CANNOT SAVE.—Cutting off the tops of weeds in a garden, does not destroy them, though it may make the garden look clean and tidy for a while; the next shower of rain will make the cheat appear.

A snake may change its skin, but yet preserve its sting.

"If thou art not born again, all thy outward reformation is nought in the sight of God; thou hast shut the door, but the thief is still in the house."

SOUTHEY says in one of his letters: "I have told you of the Spaniard who always put on his spectacles when he was about to eat cherries, that they might look the bigger and more tempting. In like manner I make the most of my enjoyments; and though I do not cast my cares away, I pack them in as little compass as I can, and carry them as conveniently as I can for myself, and never let them annoy others."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE RICHEST BOY IN AMERICA.

The papers are telling about a boy in New England, now fourteen years of age, who is supposed to be the richest boy in the United States, because he has a great deal of money. To our mind the richest boy in America is the one who is good-hearted, honest, intelligent, ambitious, willing to do right. He is the one who loves his mother, and always has a kind word for her; who loves his sister or sisters, and tries to help them with true affection. He is the boy who does not call his father the "old man," but who loves him, speaks kindly to and of him, and tries to help him as the signs of old age gather fast upon his brow.

The richest boy is the one who has pluck to fight his destiny and future. He is the one who has the manhood to do right and be honest, and is striving to be somebody; who is above doing a mean action—who would not tell a lie to screen himself or betray a friend. He whose young mind is full of noble thoughts for the future, who is determined to win a name by good deeds. This is the richest boy in America. Which one of our readers is it?

This boy we like, we would be glad to see, would like to take him by the hand and tell him to go on earnestly, that success might crown his efforts. And if he is a poor boy, we should meet him at the threshold, bid him enter, and give him good advice, well and kindly meant. That other rich boy, in New England, we don't care anything about, for there are fools and snobs enough to worship, flatter and spoil him.—*Bee-Keeper's Jour.*

WHAT WOULD YOU DO?

"What would you do, dear children, if Christ stood here in your midst to-day?" asked a lady of a Sunday-school class. The little girls gave various answers. One thought she would ask him for a "new heart," while another said very decidedly that she would "ask for a new set of furs." Some persons would smile at this reply. But I am sure there is nothing wrong about it. "The earth is the Lord's and the fullness thereof," and all things that help to make life comfortable and beautiful, and it is quite right to ask God for furs, or shoes, or dresses, or books, or anything else we need. Only keep your desires so pure and right that you won't be ashamed to go to God with every one of them; and, with all your asking, do not forget to ask him for the greatest of all gifts, forgiveness of sins, and everlasting life.

But, as the question went around the class, one little girl, a beautiful child of five years, lifted her brown eyes full of solemn rapture, and clasped her tiny hands. "I would not ask him to give me anything," she said, "but *oh, how I would love him!*" Is it strange that Christ took little children in his arms and blessed them?

WHAT LITTLE ONES CAN DO.

Mamma was sick. What could little Alice do for her? She could not be the doctor, and tell poor mamma what medicine to take. She could not be nurse to make mamma's bed, or lift her into the arm-chair. She could not go errands down the street; because she was a very little girl, and had never been in the street alone. She could not take mamma's work-basket, and finish her sewing, because she could only do patchwork. She could not sit in dear mamma's chair, and pour out tea for papa. What could little Alice do for her dear sick mamma? She could walk softly about the room, and not make a noise. Little Alice could do *that*, and she did it; and it made her mamma's head better, and did her heart good.

PROMPTED BY LOVE.—One morning I found little Dora busy at her ironing table, smoothing the towels and stockings.

"Isn't it hard for the little arms?" I asked.

A look like sunshine came into her face, as glanced toward her mother, who was rocking the baby.

"It isn't hard work when I do it for mamma," she said, softly.

How true it is, that love makes labor sweet. So, if we love the blessed Savior, we shall not find it hard to work for Him. It is love that makes His yoke easy and his burden light.

KILLED BY TOBACCO.—A youth of sixteen fell dead with a cigar in his mouth in a dram-shop. What caused his death? The coroner's inquest said "it was a mysterious act of God." The minister at the funeral consoled the friends in the same way. Physicians said it was "heart disease." A sensible woman, knowing the boy's habits, said "tobacco killed him." It deranged the action of the heart: it ceased to beat, and the victim fell.

"I CAN'T DO IT," is often a very silly speech. One trial more, and the thing perhaps may be done. But should this fail, it may be done in another way. The crow who could not open the shell with its beak, broke it by a fall, and so got the muscle; and the little boy or girl who is told to do anything, should not give it up till all ways are tried.

BEWARE! BEWARE!—Young persons should beware of evil beginnings, and by no means parley with temptation; their greatest security is in flight, and in the study to avoid all occasions of evil; for the cockatrice, which may be easily crushed in the egg, if suffered to hatch and grow up, will prove a deadly serpent, hard to be destroyed.

If your lips would keep from slips,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where.

The World's Crisis

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

STRAY THOUGHTS.

We are watching, ever waiting
For our Savior to return,
But are we forever living
With our lamps all trimmed to burn?

Can we bid our Master welcome,
When he comes on earth to reign?
Do we love our Lord's appearing—
He who was for sinner's slain?

Will he meet us with a welcome
When on earth he comes to reign?
When the saints all rise to meet him,
Oh, shall we with them remain?

Shall we hear the joyful summons,
Well done, faithful servant, come?
All the joys of God inherit
In a Savior's endless home?

Let us strive to live for Jesus,
Live as Christ has marked the way;
Ever looking for and watching
For the coming of that day.

Many sad ones we may comfort,
Many sinners point to God;
Many who for loved ones languish,
Teach there's love that guides the rod.

Yes, there's work for every christian,
Work for every one to do;
And we'll strive to do our duty—
To our Master we'll prove true.

Then he'll bid us to inherit
That dear home for us prepared;
And forever with the ransomed
We'll be free from every care.

Randolph, Vt. EUSEBIA M. SIMONDS.

For the World's Crisis.

THE ARAMAIC, SADDUCEEAN, AND PHARISAIC FAITH AND DOCTRINE OF A FUTURE LIFE.

BY O. R. FASSETT.

(*Concluded.*)

Having thus endeavored to define the Sadduceean, Pharisaic, and Aramaic views of the future, and established the scriptural foundation of the latter as the only hope of the faithful, we proceed to remark that the three classes exist in our day, advocating their antagonistic faiths, and they are becoming more and more defined and separated as we near the advent of the Redeemer and the resurrection of the dead.

1. There is the *Sadduceean class*, who believe that "there is no resurrection," nor any future state whatever after the present life; while they also reject the Platonic philosophy, that "souls live without bodies throughout all time," or during the intermediate state, as advocated by the "Hellenistic" party of the present age. Adventists are called "modern Sadducees" by those who are either ignorant of their faith and hope, or what was that of the Sadducees; or who wickedly and maliciously misrepresent them. There is quite a difference in believing that there is "no resurrection," and in "the resurrection from the dead"; that there is *no* future existence to man of either soul, body, or spirit, and that there is a future existence of "spirit and soul and body." 2 Thess 5: 23.

I am fearful that those who malign the Adventists, by this false charge of being "Sadducees," will themselves fall into the error they falsely accuse others of entertaining, unless they repent and "believe the gospel." 1 Cor. 15. Thousands are un-anchoring from the scriptural faith and hope in this age. The advent of Christ to reward men (Matt. 16: 27 and 25; Rev. 11: 15–18, and 22: 12); the "day of judgment" to judge men (Acts 17); the resurrection from the dead, to "enter into life eternal," and an "eternal inheritance" (Matt. 25, John 5), are being ignored and rejected for a substituted faith of a judgment, resurrection and rewards immediate on death. This being the case, there is but one alternative; either they must become Spiritualists or Sadducees. Spiritists are running their faith into the ground by conflicting absurdities, so that Sadduceeism is inevitably the goal of every enlightened and intelligent mind who rejects a future life by a resurrection. Hence Sadduceeism is rapidly increasing in the world; and where a few years ago professors and non-professors of religion dared not to express doubt in respect to a future existence, they are numbered by the thousands, who are bold to affirm such a belief.

2. There are those who are "Hellenistic" in their faith,—those who incorporate the doctrine of the immortality of the soul into their system of theology; a doctrine no where taught in the Scriptures, but which has been taken from Greek philosophy. But the great trouble with those of this class is to locate the *place* of souls, and determine what is the *state* of them in the intermediate period between death and the resurrection. While it is known that all the "the ancient nations, Egyptians, Jews and Pagans, of all superstitions, located the souls of all the dead under the ground" (Alex. Campbell); yet it is claimed that "we may dissent from their notion of *place and other circumstances* without impairing the weight of the evidence in favor of such a state, as was indicated by the word *hades*" (Alex. Campbell). To this we demur, so long as an appeal is made to the parable of the "rich man and Lazarus," as proof of rewards in death. If Christ taught doctrine relative to the intermediate state, or rewards in and after death to spirits, or souls, independent of the bodies of men, then it is incontrovertible that he taught the same doctrine with the ancient faith of "all superstitions"? There is no possibility of evading this conclusion. Then the "receptacle of human spirits is deeper than the ground." But few if any will admit this theory concerning the departed dead, in this our day, especially in reference to the righteous dead; and it is subversive of the science of theology! It is maintained by others, that the spirits of the good arise and ascend to

"A beautiful home beyond the starry sky!"

And it is again sung:

"Beyond the bounds of time and space
Look forward to that heavenly place."

Where such a place could be found *outside* of the *universe*, we cannot conceive; and the theory betrays an ignorance of the universe inconsistent with christian intelligence, and it wholly ignores the science of astronomy.

"The space between the earth and the sun is so vast, that a cannon ball flying with a velocity of five hundred miles an hour would not reach it in twenty years. Between the earth and the nearest fixed star, a space intervenes so vast and incomprehensible, that a ball would not reach it in four million and five hundred thousand years. These are considered the centre of a hundred worlds, as our sun is the centre of the solar system. Of these there are vast numbers; eighty millions of them are visible in the firmament by the telescope."—*Dr. Dick.*

To maintain that human souls fly instanter beyond these to a "heavenly place," immaterial, betrays stupid ignorance, becoming only that which prevailed in the dark ages. Let christian intelligence expose the error and vindicate its knowledge against infidel scoffing.

Again, it is claimed that human spirits "go to heaven" when men die; even into the immediate presence of God and of Christ; and yet at the same time it is said, that "every man attends his own funeral."—*Credo.* And how often is it preached that the spirits of our dead are hovering around the mourning circle, while at the same time they are far distant in the regions of bliss. This theory is inconsistent, unless it can be proved that the spirits of dead men are omnipresent. And there is another difficulty with this theory: if the spirits of good men are in heaven, are they not infinitely happy? Can they be more so? "If the souls be in heaven, tell me why they be not in as good a case as the angels be? And then what cause is there of a resurrection?"—*Wm. Tyndal.* But not only is it subversive of the doctrine of the resurrection, but it is unscriptural as well. "It is indeed very generally supposed that the souls of good men, as soon as they are dislodged from the body, go directly to heaven; but this opinion has not the least foundation in the oracles of God."—*Wesley.* This being found to be the truth, souls are put in a "separate state" somewhere; but no person knows where to locate them, or in what condition, until the resurrection. There is progress in knowledge upon the matter of the intermediate state, as the following extract will show; and this will illustrate the dilemma in which our professedly orthodox friends are in, as they more and more critically examine the Scriptures relative to the future of man.

A DILEMMA.

"Whether, when our Lord died, his soul actually descended into hell itself, we will not *assert*, or *deny*. The elder theologians all asserted that he did, and hence they inserted in the 'Creed' the sentence—'He descended into hell,' meaning hell itself. It was not till Puritanic times that the doctrine began to be questioned. It is asserted now, he went into the *world of separate spirits*, but not into the region of the damned. At any rate, it was but a passing presence, for we know that *swiftly he sped to the gate of heaven, taking with him the repentant thief, to be with him that day in Paradise.*"—*Credo.* It is amusing to see how this professor of one of our theological institutions, like "the chief priests and elders of the people" (Matt. 21: 23–26) in the days of Christ, refuses to commit himself, where his theological views and the Scriptures cannot be harmonized, or where he sees that to "assert or deny" would lead him to entanglement. And then to make the 'Creed' agree with the theological interpretation given to the reply of Jesus to the penitent thief, is certainly ingenious. We should like to have these theologians explain how the dying thief could reach heaven, or paradise, anywhere in a "world of separate spirits" *that day*, when he did not die until the day following his petition, and Jesus' answer to him on the cross. For it is certain that he did not die until "the evening," and, according to the Jewish reckoning, that began another day. "The evening and the morning were the first day," etc. Gen. 1. See Mark 15: 42–45; John 19: 31–34. Also, how could Christ's *soul* take the penitent thief with him, when, according to the Scriptures, that was in "hell" until the "third day"? "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."—Matt. 12: 40. "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." David, being a prophet, "spake of the resurrection of Christ, that his soul was not left in *hell*, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."—Ps. 16: 10; Acts 2: 25–32. It is very evident, according to this interpretation, that Peter affirms that Christ's soul was in hell, wherever that is, and where the Creed says he went, until the resurrection "the third day."

And, finally, how will they explain the language of Jesus to Mary the third day after his crucifixion, with the idea that "he sped to the gate of heaven, taking with him the repentant thief to be with him that day in Paradise": "I am not yet ascended to my Father"?—John 20: 17. To obtain a correct knowledge of the meaning of our Lord's answer to the dying thief, we have only to connect it with his petition: "Lord, remember me when thou comest into thy kingdom."—Luke 23: 42. It is very evident that he prayed according to the Scriptures. Christ's coming into his kingdom is fixed in the chronological book of the Old Testament (Daniel) at "the Ancient of Days," when the judgment is set and the books are opened; for Daniel says, "I saw one like the Son of man come with the clouds of heaven; . . . and there was given him dominion, and glory, and a kingdom."—Dan. 7: 9–14, 27. Also in the chronological book of the New Testament (Revelations), at the epoch of the judgment: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great."

To this agrees St. Paul's charge to Timothy: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom."—2 Tim. 4: 1. And this, too, is in accordance with the public teaching of Jesus. Luke 19: 11–27.

When, therefore, the thief prayed: "Lord, remember me when thou comest into thy kingdom," he prayed understandingly. A clergyman once asked me, "How could he understand these things?" I replied, His prayer was indited by the Spirit, no doubt. Another clergyman said before a public audience, "The thief was a blockhead,—he used come for go; he should have prayed, "Lord, remember me when thou *goest* into thy kingdom." This, no doubt, would have been more in accordance with his own theology. And another minister said before his congregation: "It is true the thief prayed, 'Lord, remember me when thou comest into thy kingdom'; but the Lord immediately corrected him by saying to him, "You need not wait until then; this very day shalt thou be with me in Paradise." Here half of the truth is confessed, namely, that the thief prayed correctly; and we think the other will yet be admitted when the church begins to understand the Scriptures more perfectly, and when our translators are willing to punctuate the passage as it should be, thus: "Verily I say unto thee to-day, thou shalt be with me in paradise." This would be in accordance with his prayer; for at the coming of Christ in his kingdom, "Paradise" will be restored. Rev. 21 and 22.

"Meanwhile the earth shall burn;
And from her ashes spring new heavens and earth,
Wherein the just shall dwell;
Then all the earth shall be paradise,
Far happier place than this of Eden,
And far happier days."—*Milton.*

3. There are those who hold to, and contend for, the Aramaic faith and hope. That is, all their hope of future existence and rewards is centred in "Jesus and the resurrection"; and as "the pious Hebrew was always in the attitude of expectation of the coming One," so are they "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—Titus 2: 13.

They regard death an enemy, and its infliction a terrible calamity, from which no part of man escapes; that the curse for sin lays man in complete and fearful ruin; and that, but for the redemption in Christ our Redeemer, there would have been no future to our race. Instead of their hope being founded and based upon an "immortal entity," or "life element" in man, which survives in death, they reason as did Paul (who was of the Aramaic school, and not of the Hellenistic): "We have the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead."—1 Cor. 1: 9. That if "the dead rise not, then is Christ not risen; and if Christ be not risen, then is our preaching vain. . . . Then they, also, which are fallen asleep in Christ are *perished*."—1 Cor. 15.

Alas! if the hope of the resurrection from the dead fail us (for in that is our only hope of future life), then, indeed, "we are of all men most miserable." Our departed dead are gone never to return to life. They are gone to be seen by us no more. We have bidden them a long and eternal farewell. And as to ourselves, we have no hope beyond this life. We eat and drink, and then die, and that is the end of us. Sad, sad fate! But, thanks be to God, Christ is risen from the dead, and he has "the keys of death and the grave"; and will ransom from its dominion our loved ones hid in dust and darkness. The torch of hope lights up the graves of our dead; and while we weep over them, and our tears fall on the green sod which covers their precious remains, and our hearts are riven with anguish and grief, our sorrow is assuaged with the cheering hope that they "shall rise again" and "live again" by Him who is "the resurrection and the life."

How this endears our Redeemer to us. How this creates within our hearts the desire for his coming again. How this honors him in making all our hopes dependent upon him and his saving grace alone. To him shall be all the praise of our salvation from sin, death, and the grave. "Amen; even so, come, Lord Jesus," and complete the work of redemption.

For this doctrine we will earnestly contend, and not only "fill Jerusalem," but the world with it, as did the apostles; and in all boldness commend ourselves to every man's conscience in the sight of God. And God our Savior is with us by his Spirit, to aid us in the proclamation of "the gospel." 1 Cor. 15. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."—1 Thess. 4: 16–18.

LIFE IS FADING.

Time is drawing nearer, nearer,
While our heads are turning gray;
Tears are falling on life's mirror
Every day!

Time is closing beauty's portals,
Flowers are blooming to decay;
Fate is delving graves for mortals
Every day!

While our pleasure-boat is rolling
Over life's eventful spray,
Funeral bells are tolling, tolling
Every day!

While the laurel wreath is shading
O'er the fame-lit brow of clay,
Sad we see the garlands fading
Every day!

Love, then take your promised treasures,
Fame is dazzling to betray;
Life is fading with its pleasures
Every day!

Hence, while all things are declaring
Death a seeker for his prey,
Let us be ourselves preparing
Every day!

For the World's Crisis.

PORTENTS.—NO. 8.

BY S. S. BREWER.

"He that leadeth into captivity, shall go into captivity. He that killeth with the sword, must be killed with the sword."—Rev. 13: 10.

(*Concluded.*)

Austria the sixth head. The following testimony appears to be sufficient evidence of this fact:—

"The elevation of the Archduke Joseph to the dignity of *king of the Romans*, was the immediate consequence of the peace. On the 27th of May, 1764, the election took place without opposition, at Frankfort, and this successful event secured to the family of Maria Theresa the imperial crown, and prevented the evils of an interregnum, in the which the sudden death of the Emperor Francis might otherwise have involved the empire."—*House of Austria, by Wm. Coxe*, F. R. S., F. A. S.

Austria ceased to be longer the protectorate of Rome by an imperial edict in A. D. 1781, Oct. 13.

France the seventh and last head of the leopard beast. Louis XVI. or Lewis Caput descended from a line of kings, of whom the Rev. D. Simpson in a foot note in his work (p. 372) states: "There is no royal family in Europe which has shed, in the support of popery, half the blood which the Caput's have shed, who deluged the earth with the blood of the Waldenses and Albegenses." His work was written in 1795, while France was smoking with the blood of nearly three millions of victims, immolated upon the same soil by the beast from the abyss, where these royal monsters had massacred millions. The Bartholomew massacre butchered in cool blood seventy thousand helpless victims. King Charles himself fired upon the fugitives from the window of the palace, shouting with the fiend-like fury of a devil or an inquisitor: "*Kill them! kill them!*" "The parliament publicly eulogized the king's wisdom," "which had effected the effusion of so much heretical blood. His majesty also went to mass, and returned solemn thanks to God for the glorious victory over heresy. He ordered medals to be coined to perpetuate its memory. A medal accordingly was struck for the purpose, with this inscription: 'Piety excited Justice.' The pope and cardinals went in procession to the church of St. Louis, to return solemn thanks to God [oh, horrible impiety!] for the extirpation of the heretics. *Te Deum* was sung, and the firing of cannon announced the welcome news."—*Dowling, pp.* 589, 590.

The days of national retribution for national cruelty in God's appointed time at last arrived; those "golden odors" of which the revelator speaks (chap. 5: 8) came into remembrance before him.

"On November 29th, 1791, the assembly decreed that the Roman ecclesiastics who would not comply with the requirements of the civil constitution, should be subject to the penalties of their disobedience. To that measure Louis XVI. affixed his veto; to which acts Pius VI. in his brief of March 19, 1792, added his sanction, eulogizing the prelates and priests for their disobedience, and Louis for the royal protection which he gave them. Among all the causes of dislike to Louis, probably not one produced more alienation to his government than that attempt to sustain the refractory monks."—*Bower, vol. 3, p.* 413.

On the 10th day of August, 1791, Louis XVI. "was tried, sentenced, deposed, and all was consummated between him and the nation." "On the 29th of Sept., 1792, he was separated from his family, and led into captivity in the great temple."

"On the 21st of Jan., 1792, he was led forth to the place of execution. Santerre called to the executioner to do his duty. Then it was that despair seized upon the mind of the unfortunate monarch. His countenance assumed a look of horror. Twice with agony he repeated, 'I am undone! I am undone!' and in one moment he was delivered from the evils of mortality. The executioner held up the bleeding head, and the guards cried '*Vive la Republique!*' The body was conveyed in a cart to the parish church of St. Madaline, and laid among the bodies of those who had been crushed to death on the *Place de Louis XV.*, when Louis XVI. was married, and those who had fallen before the chateau of the Tuilleries on the 10th of August. The grave was filled with quick lime, and a guard placed over it till the corpse was consumed. The ground was then carefully levelled with the surrounding earth, and no trace or vestage remains of that spot, to which, shrouded by the doubtful gloom of twilight, ancient loyalty might have repaired, and poured a tear, or superstition breathed its ritual for the departed spirit."—*Impartial History of France, p.* 408.

The Jacobins on that fatal day beheld at the foot of the guillotine the sacrifice they had so long desired. "There is no victim more agreeable to the gods than an immolated king."

Lamertine, in portraying the complicity existing between the political and ecclesiastical elements in France previous to the revolution, remarks:

"The king was the visible God of the nation, and it was religion to obey him; honors, dignities, influence, power, rank, all descended from the king. Esteem gave nothing; favor every thing. Moreover, an alliance as old as the monarchy united religion to royalty, and to destroy one was to destroy the other. France had two secular habits: Royalty and Catholicism, opinion and conscience, were alike on their side; and it was impossible to root up one without disturbing the other. Did royalty fall, Catholicism, as a sovereign and civil institution, fell with it, and instead, *one* ruin caused *two*."

"Lastly, the royal family in France, who considered royalty as their inalienable apanage and sovereign power, as the legitimate right of their blood, were allied by marriages to all the kings of Europe, and to attract the rights of royalty in France was to attract or threaten them all over Europe. The royal families were but one family, and the crowns dependent on them."

"The above testimony of the eloquent French historian is very pertinent; it in reality seems to constitute an exposition of our subject. Royalty fell, and Catholicism fell with it; and most evidently instead of one it brought two ruins. The prestige that had previously existed between the Roman harlot and her seven royal paramours, terminated with its victims during the days of the "*Terrible Republic.*" "General Denican, a French officer, declared that three millions of the French perished within five years of the revolution in 1789."

"This execrable power (says Mr. Kett), which alone can steel the hearts of its votaries against every feeling of nature, has dared to sanction treason, parricide, lust, massacre; and to infuse into the breasts of its subject multitudes, a new passion, which has sunk them beneath the level of the brute creation—a passion for the sight of their fellow creatures in the agonies of death—a literal thirst for blood.

This is the power that, first enthroning seven hundred tyrants in the place of one king, ruled twenty-five millions of slaves with the iron sceptre of terror, and for five years made France a slaughter-house.

This is the power that, calling evil good, and good evil, putting darkness for light and light for darkness, has thought to change times and laws, for the express purpose of destroying every vestige of true religion; and that has deified reason, after having degraded it to madness; that has fettered its vassals in the chains of requisition, a tyranny before unheard of; that has transformed the artizans and peasants into a mass of banditti, deluged the country with torrents of their blood, and marked the frontiers with the vast piles of their bodies; that, throwing away the sword of justice, made the guillotine keep pace with the slaughter of the field of battle, and crowded the prisons with numbers greater than the captives of war. That, mingling priests and nobles, women, children, and peasants, with indiscriminating barbarity, made them the victims of its fury, tortured their feelings with the most exquisite and sportive cruelty, and made them drink the cup of misery to the dregs. That, pillaging alike the church, the palace, and the cottage, banishing thousands of the inhabitants from their country, destroying villages, towns, and cities, seizing every monument of art, and drying up every source of commerce, sets up the standard of desolation in in its own dominions. This is the power which, concealing the dagger of terror under the olive-branch of peace, and, pretending also to plant the tree of liberty in every country conquered by its arms, or deluded by its professions, invariably profanes their altars, exiles or murders their priests, abolishes their most sacred laws and institutions, and avails itself of their riches and resources to increase the instruments of its own dominion. This is the power, which, not content with hurling defiance at every sovereign upon earth, has raised its voice against the Majesty of heaven, has reviled the Savior of the world, destroyed his churches, persecuted his ministers, forbidden his worship, and, to complete the measure of guilt, has declared, in terms surpassing the boldness of all former impiety, '*That there is no God.*'"

We have now traced, with as much brevity as the subject will admit of, the history of the bloody foot-prints of this seven-headed monster, from the beginning of his war upon the saints, till the hour arrived when the last head was led into captivity, and his power killed by the sword of the beast that ascended out of the abyss. The "forty and two months" it seems terminated then, and since that time the two have been effete institutions in the war elements pertaining to God's saints.

The Roman Catholic emperor's edict, at the commencement of the forty and two months, breathed war to all who would not embrace the Romish faith in three months." Concerning his faith history testifies:

"But in the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish with *fire and sword* the unity of the Christian faith."

I will now present a brief summary of the decrees of the beast out of the bottomless pit.

"On August 20, 1789, the National Assembly of France appointed a committee on ecclesiastical affairs, who were directed to present a system of laws relative to religion and the priesthood. The first act adopted was that which cancelled the tribute then paid to the court of Rome."

"On Feb. 13th, 1790, the suppression of the monastic orders were decreed."

"On May 26th, 1792, they passed a decree commanding the immediate banishment of every ecclesiastic, without exception, who would not take the civic oath."

In that decree of banishment (article X.) it demands that "they who remain in the kingdom, or return to it after their banishment has been adjudged, shall be condemned to imprisonment for ten years."

In referring to the horrid atrocities of the savage monsters during the triumph of the "*Terrible Republic*" in the citadel of Romish imperial and ecclesiastical power, the Hon. Girard Noel, of England, an eminent writer, queries:—

"Can the overthrow of the monastic orders, plunder of the church property, *the destruction of religion by legislative enactment*, and the *massacre of a hundred thousand of her clergy*, be consistent with any reasonable estimate of domination and power? Under such terrific judgments upon the persecutors, can we refuse to admit that the period of the 'twelve hundred and sixty years' has terminated its course?"

Dear reader, one more prophetic act, as predicted in the unerring word of God, and then the top stone of the church's redemption will be brought forth amid the shoutings of the resurrected sons and daughters of the living God, and the cherubic melody of angelic choristers. Through faith we can antedate the reunion of love's long separated ones. As we meditate a holy fervor glows within, and a heavenly prelibation takes us away into the sacred groves of living pleasure, where "thanksgiving and the voice of melody" will swell the gushing strains of an unending chorus to Him who has loved us, and redeemed us by his own blood. Halleluia! halleluia!

Come, Lord, in thine own good time, and call thy dear ones that have laid down to rest until the youngest heir is of age, and prepares his bridal robe for the grand coronation of the King and his beautiful bride.

"Our heart strings groan with deep complaint,
Our souls lie burdened, Lord, for thee,
And every limb and every joint
Stretches for immortality,"

and to participate in the consummation of the promise—"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Amen. Even so let it be.

REMARKABLE INSTANCES OF PRAYER.

INCIDENTS IN THE EARLY HISTORY OF NEW ENGLAND.

"Blessings," says Dwight, "have in many instances been given, after fervent prayers have ascended to God, when none but God could have contributed to their existence; when they were utterly unattainable by any human efforts, and after all hope of obtaining them, except by prayer, had vanished. I am bound, as an inhabitant of New England, solemnly to declare that, were there no other instances to be found in any other country, the blessings communicated to this, would furnish ample satisfaction concerning this subject to every sober, much more to every pious man.

And have we the same encouragement to present our supplications before the Lord that our fathers had? Most assuredly. His power and grace are still the same. The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that he cannot hear. Do any say that they are sinful and unworthy? So were our fathers. They felt and confessed themselves to be so. But they did not on this account neglect to call on the name of the Lord. Neither did the Lord turn away their prayer or his mercy from them.

An Indian of superior rank, on Martha's Vineyard, and his wife, having buried their first five children successively, each of them within ten days of their birth, notwithstanding all their use of pow-wows and medicines to preserve them, had a sick child, a son born about the year 1638, which was a few years before the English settled on the island. The mother was greatly distressed with the fear that she should lose this child also; and utterly despairing of help from the means she had formerly tried without success, as soon as she was able (which, among the Indians, is within less than ten days), with a sorrowful heart she took up her child, and went out into the field, that she might there give vent to her feelings in flowing tears. While she was here, musing on the insufficiency of all human aid, she felt it powerfully suggested to her mind, that there is one Almighty God who is to be prayed to; that this God created every thing we see; and that the Being who had given existence to herself, and to all other people, and who had given her this child, could easily continue the life of the child. This poor blind pagan now resolved that she would seek unto this God for the life of her child, which she did accordingly. Her child lived, and her faith (such as it was) in Him who answered her prayer, was greatly strengthened. In view of the goodness and mercy she had received, she was led to dedicate this child to the service of the Being who had preserved his life, and resolved to educate him, as far as she could, to become the servant of the Most High.

Not long after this, the English came and settled on Martha's Vineyard, and the Indians who had been present at some of their meetings, reported that they assembled together frequently, and that the man who spoke among them often looked upward. From this report, this woman concluded that they assembled for prayer, and that their prayers were addressed to the same God to whom she had prayed for the life of her child. She was confirmed in this opinion, when, not long after, Mr. Mayhew came and preached the gospel to the Indians on the island; which gospel she readily and heartily embraced. On her admission to the church, she stated her experience in public, when she gave an account of the preparation for the knowledge of Christ, wherewith God in this wonderful manner had favored her. And what adds to the interest of this wonderful story is, that this very child, whose name is Japhet, has become an eminent preacher of Christ to the Indians. He is living at this time (1696) a very pious man, and a laborious minister, and not only pastor of an Indian church on Martha's Vineyard, consisting of some scores of regenerate souls, but has taken pains to preach the gospel to the Indians on the main land, and his labors have been attended with wonderful success."—*Selected by Mrs. M. Arnold.*

PASSIONLESS MEN.—Passionless men doubtless usually take more credit to themselves for goodness than they deserve, while fiery men are sometimes judged over-harshly. An old divine says that the grace which would have converted John, would hardly have kept Peter from knocking a man down.

For the World's Crisis.

OUR SACRED RELATIONSHIP.

The Savior said of one class of men, "Ye are of your father the devil," in consequence of their having imbibed the spirit of the devil; and on the same principle another class are pronounced the "children of God"; that is, in consideration of the fact that they have imbibed the spirit of God. We are not to deduce the conclusion that men are only prospectively the children of God, or of Satan, but they are already such in a moral sense. But how do we become children of God, in any sense, except by being *born* into the Divine family?

In order to become the children of God in a moral sense, we must experience a moral birth; and in order to become the children of God in a physical sense, we must experience a physical birth. And the Scriptures often bring to view a change from sin to holiness under figure of *birth.* This position is sometimes controverted, some claiming that we are "born of God" at the resurrection; while others claim that we are "born of God" at our conversion. Which claim is right? Both positions are correct.

It is true that a resurrection birth awaits the saints of God, which will constitute them the "children of God" in a physical sense; but it is also true that the moral change which constitutes us saints in this life, is introduced under the figure of being born: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 13), thereby becoming "children of God by faith." Much testimony of similar import might be adduced.

But the claim is set up that we are only begotten, and not born in this life, remaining in *embryo* till the resurrection morn; and that all these texts that speak of our being born in this life, might have been translated *begotten;* but if we invariably translate this original term begotten, instead of born, it would destroy the argument in favor of a resurrection birth, and make the Savior simply say, "Ye must be *begotten again.*" "Except a man be *begotten again*, he cannot see the kingdom of God." "That which is *begotten* of the flesh is flesh; and that which is *begotten* of the spirit is spirit"; not born, but *begotten.* So this effort to blot out a moral birth, as really blots out a resurrection birth also. If the argument is good against one, it is equally as good against the other. We had better let both positions stand without amendment, for they are both Bible truths, and are in harmony with each other; and there is no need of blotting out one to make place for the other.

Says John, "Beloved, *now* are we the sons of God [that is, in a moral sense], and it doth not yet appear what we shall be"; for there is to be a future "manifestation of the sons of God" in a *physical* sense; "the children of God, being the children of the resurrection."

But the question may arise, whether to be "born *again*" would not be the *second* birth, and whether the second is not the next after the first; and also, if the first is the natural birth, and the second is the resurrection birth, how can we get a birth in between the first and second? We reply, that being "born again" implies the second birth *of the same order as itself*, and the next after the first of that order, but does not militate against the fact of another birth of *another* order between the two, any more than the "*second* death," being the next *literal* death after the first, would blot out an intervening death "in trespasses and sins," because it would make more than two deaths in the count. All is plain when we notice that there is a first and second death of *one particular order*, and a spiritual death of another order, not in the same line of deaths; and on the same principle there can be a first and second birth of one particular order, and also a moral birth of another order, not in the same line of births. This moral birth cannot be set aside; we are "born of God" in this life.

Those who tell us that we are only *begotten*, and not yet *born*, being only *embryo* children till the resurrection, make the Scriptures sound strangely; for God's children are said to suffer "chastisement." Does God chastise embryo children? Paul represents some christians as being "babes," and feeding on "milk"; whereas they "ought to be men and women" in Christ, and subsist on "meat." Can embryo children eat meat or be men and women?

God's children, in this life, are said to exercise love, to "fight the good fight," to "run the race," to offer up "spiritual sacrifices"; which could not be affirmed of unborn children. But we are "born of God," in a moral sense, in this life. "Whosoever *is* born of God doth not commit sin [why?]; for his *seed remaineth in him.*"—1 John 3: 9. But if "the wicked one cometh, and catcheth away that which was sown in his heart," of course then "his seed remaineth in him" no longer, and then he can sin. We cannot trace a blood-relationship to God, but our relationship is traced on the principle of faith—being "the children of God by faith"; and when that principle is lost, our relationship is lost, and must be regained by regaining this principle.

But at the resurrection we are to be physically the children of God, by virtue of a change from mortality to immortality, or a resurrection birth, when a "nation shall be born at once."—Isa. 66: 8. Christ was the "first born from the dead" to immortality, "the first born among many brethren" that still sleep, and soon they too will be born into immortal life, and all be "born at once," and be physically the "children of God, being the children of the resurrection."

WM. SHELDON.

— The wisest man is most conscious of his ignorance.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 30, 1870.

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All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

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ELD. J. A. CLEAVELAND'S P. O. address is North Hydepark, Vt., where he wishes all letters and papers sent until further notice.

OUR NEW OFFICE.

About the first of April, we purpose to move into our new office, corner of Hanover and Salem Streets, directly opposite our present situation. We have secured very pleasant rooms over the Boston drug store. We have reason to thank the Lord that we are able to obtain such a desirable location.

FAST.

As the approaching Boston Conference will be of much importance, we would invite those who feel a special desire that it may be a happy success, to set apart Friday, April 1st, as a day of fasting and prayer, asking the Lord to make the conference the *best* one we have ever held in Boston; and that its heavenly influence may be widely extended.

RUTLAND.

The meetings in Rutland, Vt., continue to increase in interest. We have rarely been in better meetings. The Spirit of the Lord is truly striving with the people in great power. Some who would have been the last to be selected as persons to be moved by a religious feeling, are seeking the Lord. New ones start every evening. Last Sabbath (March 20th) was a blessed day. We attended eight meetings during the day and evening. There were three sermons, two-prayer meetings, love feast, and two meetings in the jail, besides baptism. These meetings were all excellent. In compliance with a request of the parishoners, and others, we had a meeting at four P. M. in the jail; first with the men, and then with the women. Fifteen in the jail requested prayers. We were locked in with the prisoners, and enjoyed the occasion. We have strong expectations that some of them will be converted.

A great crowd assembled at the chapel in the evening; and some twenty or thirty rose for prayers. Six were baptized at noon; and quite a number of others intend to be buried in baptism next Sabbath, March 27th.

NAPOLEON.

It will be seen among the news from Paris, under date of March 22nd, that Napoleon is modifying his system of government so as to make it the most popular on the eastern continent, if not in the world. He is a well-known Spiritualist, and is arranging his political matters in harmony with the teaching of the spirits, whose evident aim is to make Napoleon III. their head man in the closing conflict between Christ and Belial. Vast preparations are being made by "the Prince of the power of the air" to overturn all religious systems and governments, that will not support Spiritualism, and the doctrine of the natural immortality of man. This is no time for christians to be asleep, and dreaming of a good time to come; but when they should be girded with "the whole armor of God," that they "may be able to stand against the wiles of the devil.' Perilous times are upon us. Shall we be armed for the conflict? While Satan is rallying his forces, the friends of Jesus should be fully armed for the conflict, and enter the contest, determined to conquer or die fighting the "good fight." Let there be no talk or thought of a compromise with the devil in a single thing. For ever let us stand against what is *wrong*.

FRANCE AND ROME.

Evidence begins to appear that France and Rome are not harmonious. The Pope's situation is becoming more critical. He is like a worm surrounded by a ring of fire. No matter which way the worm goes, there is no way out of his perilous condition. The fire awaits him on every side. So it is with the Pope. He can contrive no way of escape from his critical condition. The greater his effort, the more apparent is his weakness. The fire surrounds him. He cannot get out of the ring, and must die if he does not escape. The combined wisdom of the Ecumenical Council is not sufficient to find a way of escape.

The following is from the New York *Times*, March 15th:—

"We translate the following highly important extracts from letters of Count Daru, the French Minister for Foreign Affairs, to one of the French Prelates now in attendance at the Ecumenical Council: 'I have seen with regret,' says M. Daru, 'some things that have occurred, and yet I cannot give credence to too serious imprudences on the part of Rome. Rome cannot so blind herself as to suppose that the maintenance of our troops there would be possible on the morrow of the day on which the dogma of infallibity would be agreed upon. Did we desire to leave them in Rome we would not be able to do so. An irresistable movement of public opinion in France would occur, and it would be impossible not to yield to it. The Holy Father undoubtedly knows, sees and believes this. He will follow, I hope, the most moderate counsels of the most illustrious members of the church of France.

I fear that the majority in the Council wishes to misuse its advantages and allow itself to sweep onward madly toward the object in view. It is more difficult to direct religious than political passions. I honor much the resistance made against them by the firm attitude of the minority of Bishops, and I aid it with all my efforts. I have several times sent the instructions of the Government to M. de Bauneville, who keeps me informed of every thing, and through him I have spoken the truth to Cardinal Antonelli. It is very evident that all things can be brought into question again by the conduct of the Italian and Spanish prelates, missionaries and apostolic vicars, who seem to live in another world. It is very evident that it may be made impossible for us to keep our garrison in Rome, and to occupy ourselves with the settlement of the financial affairs of the Holy See (which I was so well disposed to look into) that the engagements of the Concordat may be greatly weakened—the Propaganda not taking these into any account—and that the compact uniting us may be broken. I have warned the Cardinal to this effect. I shall not cease representing to him the danger in which he places himself and us; but I am not sure my assurances are heeded; men do not reason, but allow themselves to be led by the ardor of the hour. If the minority can gain time, its members will do what is best at this moment.

The revolutionary party, which has lately been active here, causes us a little trouble. It conspires, and seems to wish to act soon. How blind they are in Rome, not to see that they supply it with arms, and that the danger is there; that to break the conservative strength in presence of such a peril is to do a deed of insanity; that to compromise religion by syllabi is to play the same game as they who without masks attack it daily in speech and writing! I think the revolutionary plots will fail and that the attempts of the revolutionists will be repressed, but they are symptoms of the condition of men's minds, and should as such be heeded in Rome."—*New York Times.*

A GOOD STEP.

Sr. Carlee had an interview with a preacher of the gospel, when she informed him that she was poor, and could not pay for the Crisis. He said, "Go to your heavenly Father, tell him all about your trouble, and he will provide means to pay for your paper." Sr. C. says: "But I could not, I dare not beg of Father, so long as I smoked tobacco. So I have thrown the old pipe away; and now I can ask for any thing with confidence, and expect to get the money soon."

Would it not be well for others to treat their pipes in the same manner?

DAMP BEDS.—We would call the attention of our good sisters, who entertain preachers, to an article in another column, on "Damp Beds." Is is a matter that needs attention. The picture is not over-drawn.

NEW CYCLOPEDIA.

We learn that a "New Cyclopedia of Illustrations, adapted to Christian teaching, embracing Mythology, Analogies, Legends, Parables, Emblems, Metaphors, Similes, Allegories, Proverbs; Classic, Historic, and Religious Anecdotes, etc." is about being issued by W. C. Palmer, Jr. & Co., 14 Bible House, Astor Place, New York. Judging from sample pages, we think it will be a work of much value to the preacher and the Bible student.

THE AMERICAN SUNDAY SCHOOL WORKER FOR PARENTS AND TEACHERS, is the title of a new monthly, published by S. W. McIntyre, St. Louis, Mo. Price $1.50 a year. We have received the March number, which is the third in the series. We are much pleased with the devotional spirit of the articles, and their practical bearing on the subject of Sabbath schools. From a hasty examination, we think it is the best work we have seen on the subject.

SPIRITUAL ART.

Painting by a blindfold Medium—a curious exhibition of clairvoyance.

An exhibition of clairvoyant powers was given at the corner of Broadway and Thirty-second street, yesterday afternoon. Mrs. Blair, of Lawrence, Mass., while blindfolded, painted flowers and foliage in a manner that surprised her visitors. About twenty persons were present, among whom were Parker Pillsbury, S. S. Packard, half a dozen reporters, and also several ladies of spiritualistic tendencies. A small table stood near the window partially covered with paint cups. Twenty-four thicknesses of white cotton sheeting were placed upon each of her eyes and fastened with a handkerchief. The lady has but one arm. When all were satisfied that there was no trickery, she leaned back in her chair, and in a few moments the attendant pronounced her unconscious. A card was then called for and the artist commencd painting a rose with great rapidity and skill. In the meantime she conversed in broken English. The gentleman in attendance said that her hand was controlled by Henarii Aselderaerii, an Italian artist, and her brain by a Mohawk Indian known as Black Eagle.

When the reporters began to take notes, she said that she did not understand anything about booktionary, but there was just as much sense in what she said as in the notes of the reporters. All this time she was painting pictures of roses and other flowers. One of her paintings, she said, represented a species of flowers unknown in this country. A "medium" found the other day that it grows on Mount Vesuvius, in the vicinity of the Hermitage. Dipping the brush into the paints, she called attention to a bud of three colors, which she was laying on at one time. Her materials, it was claimed, were only common writing ink, powdered indigo, a stick of gamboge, and one or two other simple colors. She read, in a broken manner, some of the names on the cards that were handed her. When the paint pots were covered with slips of paper, she instantly took them off, as though the bandages were not on her eyes. She reads and paints backward, and also writes in the same manner.

It was said that she knows nothing of painting when in her natural condition, and it is only when under the influence af the Italian, that she can paint at all. Her work in ink closely resembled pencil sketching, and all of her paintings showed a marvelous knowledge of the beautiful art. After painting flowers on several cards, including those of the reporters, a *Tribune* reporter handed out his reporting book. She began to paint on the cover, saying that it was checked, (which was true) and after making a leaf she said that the paints were tired. The bandages were then removed, and after a minute or two she opened her eyes and walked out of the room. The audience lingered to see if further light could be gained, but they were obliged to depart at last, leaving the mystery to be solved on a future occasion, if ever.—*N. Y. Tribune.*

THE MYSTERY.

We would like to say a word about "the mystery" of painting when blindfolded by having "twenty-four thicknesses of white cotton sheeting" placed over the eyes. When Moses Hull was in Winsted, giving lectures last winter, he sent for this same Mrs. Blair to come and assist him in convincing the people that the spirits of our deceased friends were present. A committee chosen by the audience blindfolded Mrs. Blair according to the regulations prescribed by Mr. Hull and other Spiritualist friends; when to the surprise of the people, it was found she could paint rose buds and roses with much rapidity, and with ordinary skill. It was claimed that her hand was guided entirely by the spirit of some deceased artist; inasmuch as it was not possible for her to see through so many thicknesses of cloth as were placed over her eyes. This wonderful performance convinced some that Spiritualism is true. A handsome income was secured from the sale of the spirit-painted roses. But it happened that some intelligent Spiritualists went home, and had their eyes bandaged in the same way as were Mrs. Blair's, hoping that some kind spirit-artist might come and use their hands to paint rose-buds. They soon astonished their friends by what they could do, although they could not paint roses, because they had never learned to do such work. But they did sketch pictures, read, add up figures, etc., showing beyond all controversy, as was supposed by the beholders, that the spirits had taken possession of them, and would, no doubt, in a short time, be able to produce things as wonderful as Mrs. Blair's rose-buds.

After all were satisfied that these persons could do wonders, like Mrs. Blair, they were honest enough to say that they could see *under* the bandage, and performed all the mysteries by the aid of the natural sight. This we received from their own lips. Many others repeated the same experiment, and with the same results. We had two men blindfolded in a very rigid manner by one of the committee who blindfolded Mrs. Blair, and who believed Mrs. B. was sincere, and that her hand was actually guided by a spirit in painting the rose; when it was found that these men, like the Spiritualists to whom we have referred, could also read and do other things that could not be done without sight. But like the others, they could see *under* the bandages.

"The mystery" is this: Before the bandages are put on, the eyes are tightly closed; afterwards they are opened, which gives a chance to see, provided the bandage be arranged like Mrs Blair's.

After we had gathered a good supply of facts on this subject, we laid them before the audience, during our discussion with Moses Hull, in Camp's Hall, West Winsted, evenings of Feb. 7th, 8th, 9th and 10th, 1870, earnestly inviting Mr. Hull to have Mrs. Blair return to Winsted and satisfy the people that the whole thing of painting roses and rose-buds was not a trick. He said he did not wish to cast pearls before swine, referring to those who doubted Mrs. Blair's sincerity. We replied, we are not all swine, who are satisfied that Mrs. B. saw with her natural eyes *under* the bandage, when she did her painting; but if we were mistaken, the thing could be easily settled, and our position overthrown, if he would get Mrs. B. and have her eyes bandaged so that all would be satisfied that she did not see under the bandage. When thus pressed to the wall, Mr. Hull said, "I would not have her come if I could." Thus the bubble exploded.

CORRECTION.—In my article in last Crisis on "Adultery, or clinging to Moses and Christ too," where it reads, "The schoolmaster came, we did not need it any longer," it should read "*Christ* came. The schoolmaster's time expired." A. P. MOORE.

HAVERHILL, MASS.—The Bro. in Haverhill, Mass., wish us to state, for the benefit of preachers who may send appointments there, that they have had to give up their hall, and cousequently their meetings for the present are suspended.

☞ The hymn, "Jesus, come again," in Crisis of March 9th, should have been credited to George Thomson. A mistake of the contributor.

NEW TRACTS.

Just Published by the A. C. P. Society.

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$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society, September 2nd, at the National Campmeeting*, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute acording to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$468.93
"Pawtucket"	5.00
William Bassford	1.00
William Baker	5.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$56.46
William Bassford	1.00
William Baker	3.00

The name of E. A. Bartlett last week should have been A. Richardson.

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$709.65
"Pawtucket"	10.00
William Baker	2.00

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

Previous acknowledgments	$26.00

PLEDGES.

"Uncle John," Weymouth, Mass	$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

TRACTS---TRACTS.

FOUR NEW TRACTS.—$200 WANTED.

I have four new tracts nearly ready for the press, designed for free circulation in new fields, *provided* friends will aid me in their publication. I think these documents are adapted to our present wants in missionary fields, as they set forth the cardinal doctrines in our faith in as strong and clear a manner as their author's ability would allow. One will contain about 64 pp., one about 48 pp., one 12 pp., and one 8 pp. Who will aid me in publishing them for *free* distribution, by sending me $1 or $10, to be refunded in tracts in part or wholly, at wholesale prices, when published? Or who will send pledges, payable as soon as the works are printed? I wish to have them ready about the first of May. It will require funds to do the work; and having been so long kept out of the field by sickness, and not being overstocked with funds, I have no delicacy in asking aid in this enterprise. Please write me at Brodhead, Green Co., Wis., or send to Bro. Grant, if more convenient. WM. SHELDON.

[We hope this call of Bro. Sheldon will receive prompt attention. He deserves a hearty lift. Are there not some noble souls who will aid him *liberally?*—ED.

For the World's Crisis.

GLOVED RELIGION.

BRO. GRANT:—Not long ago, nor a thousand miles from Philadelphia, I saw a S. S. S. actually conduct the whole af a S. S. morning session with a pair of very nice kid gloves on, tightly buttoned around his wrists; and they looked so nice! It seemed quite a novelty to me, and I thought perchance the gentleman may be a business man, and has, by accident, got his hands badly soiled with something not easy to remove; yet, by and by, I found my surmises to be groundless. Thinks I to myself, there is a good moral in this incident, too good to be lost.

Although this S. S. S. gave ample evidence of piety and earnestness in his work, yet I confess I really felt sorry for him, he looked so effeminate, and anything rather than *workmanlike*. Thinks I, soldiers on dress parade may wear gloves, but what could they do with gloves on in the field of battle? I at once thought of GLOVED RELIGION; that is, this innocent incident suggested that subject to my mind, not implying at all that such is his religion, for I should not think so; yet, there is a sort of religion, very popular, that may appropriately be so styled. I don't mean that of the sheer hypocrite, because he has no religion at all, simply an apology for the want of it. I refer to such religion as that which allows a true christian to shirk his full duty; duties performed with *gloves on*, either wanting inclination to take right hold, or wanting force to cope with pending obstacles and self-denials in its prosecution. I mean, in a word, all sorts of *apologies*, instead of a *bare-handed taking hold*.

Example: when special calls are made on a man's purse, who is really *able* to "lend to the Lord," and he merely gives a *trifle* to get rid of the case, instead of being "a cheerful giver," such as "the Lord loveth"; this is what I mean by *gloved* religion, because it is so different to a taking hold with a bare hand and a warm and willing heart.

The same remarks, in substance, are equally applicable to the great difference between a life of christian devotedness, and one of daily uniformity and general stereotyped routine. The former is a daily taking hold, not with kid gloves, but with clean hands, waxing stronger and stronger. But what is the other? It is a religion of form and custom, just as inseparable from its *forms* as the lobster is from its shell. Take formal preaching, praying, giving. Thousands *preach* (if it is indeed *preaching*) because they are preachers, ministers, pastors; having been ordeined, consecrated, set apart to that business, as the work of their lives; but the *preaching* is all in the *glove*. They are preachers, and must follow their calling.

So with the formalist saying his prayers; the millions of Romanists, whose whole salvation is in stated confessions, repeating *ave Marias*, counting beads, eating fish, fastings, etc. Such are the Romanist's *gloves*. Nor Romanists alone; such is "*High* Churchism" in all its phases—its gloves are Roman; and so, too, of "*Low* Churchism," whether in Roman gloves or Oxford. Formality is all the same in all churches, Methodist as Episcopalian, and Baptist as Roman Catholic. Gloves are *but gloves*, whether manufactured at Rome, Oxford, or Jerusalem. So the man who gives his five or ten dollars, because he cannot have a face to do otherwise; he does not give it to the Lord, but to save his character and preserve his cast. GLOVED RELIGION! I have done. J. M.

SIGNIFICANT ACKNOWLEDGMENTS.

"When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—ISA. 26: 9.

God will not be without his witnesses. Even amid the greatest corruption and degeneracy, there will still be some, who will not bow the knee to Baal, and who will boldly confess the Lord Jesus Christ and his kingdom. And, no doubt, the nearer we approach the end, the greater the corruption and degeneracy will become, and the more will those who love the Master, but have not accepted the doctrine of his speedy personal coming, be made to see and feel that the time is at hand.

This idea was forcibly suggested a few days ago, at a conference of ministers, as a certain brother, who would not see previously any merit in this momentous subject, and who still hoped that there would be a turn in human affairs, when things would grow brighter and better, made the following acknowledgment: "Although I cannot subscribe to the prophetic views put forth by Dr. Seiss and others, yet I firmly believe there is much more truth in their teachings than many of us have believed. For it cannot be denied, that things all around us, in the church and out of it, are growing worse and worse, and darker and darker, every day; and I see no earthly hope that they will get any better. Things are becoming truly awful." To this another brother, who had been still more bitter against these Advent views, replied: "This dreadful state of things is only fulfilling the Savior's words: 'Broad is the way, that leadeth to destruction, and *many* there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' And 'as the days of Noe were, so shall also the coming of the Son of man be;' and thus it will continue up to the time of the end when the Master shall come."

These brethren have thus been forced to confess the truth against their own theories and hopes. God grant that many more ministers of the gospel may be led to discern the signs of the times, and to give the trumpet a sound which shall not be mistakable!—*Prophetic Times.*

For the World's Crisis.

IT TAKES ALL TO KNOW IT ALL

We learn from each other what instinct has not taught us by nature; and as I am not satisfied with any position yet taken on the first start of man's obligation to the law of God, I will open a few thoughts for investigation, as truth cannot suffer by examination. Can there be a law without first having legislation to make the law binding? Adam was under a law which had its penalty after the law was broken. The investigation took place, and the Lord inquired into the cause of the disobedience. Three persons were implicated—the devil, or serpent, Adam and Eve. The Lord found the devil the most guilty, he being older and wiser. He gave him his sentence without mercy; then brought the seed of the woman—Christ—to view in the new, or second plan of salvation, before pronouncing sentence on the two less guilty. Here was a different sentence from the first, as Christ had been introduced into the plan of salvation before they got their sentence. Christ was slain from the foundation of the world, or this point of time, and tasted death for every man. Adam was included, and had a right to a new trial, or a continuation of the old, by substituting Christ for the tree. Now if the most guilty are at liberty, how is it that the two less guilty have had the execution administered first, and before the day of execution appointed has come, or the executioner comes to do work, which is Christ at his second coming.

It seems to me, that as Christ was offered in the second plan for all, except the devil, Adam and Eve understood the plan, and acted accordingly by their sacrifices, typifying Christ, the seed, and teaching their children to obey this second command, as we see they did; and Abel's lamb slain shows clearly this fact, and Paul so interprets it. In Gen. 4: 25–26, we see that Adam's family and relatives had a prayer meeting, when Enos, Adam's first grand-son was born, the first son of Seth. This shows that they worshiped God long before Adam suffered the penalty for his first transgression; and there is as good reason to believe Adam was a religious man as any one under the old law, and can claim eternal life through Christ as truly as we, or any other. H. MUNGER.

For the World's Crisis.

VERMONT TENT.

Dear brethren in Vermont, greeting: Last fall, at our campmeeting at Bethel, Camp Brook, we agreed to purchase a tent, to be called "Vt. Advent Christian Mission Tent." At that time we took pledges to the amount of $146, if my memory serves me right. Since that time, we have had pledged $75 more. Now, brethren, we want you to send in your pledges as soon as possible. We want $100 more, or about that. If there should be a trifle more than just enough to pay for the tent, it will be needed to pay expenses in getting the tent into the State.

We have not heard anything from the president or the secretary of the conference since its organization. For my part, I don't want this State forgotten; and I hope the brethren will not throw the responsibility upon me. Bro. Mathewson, will you do something for us on your side of the mountain? Bro. Stetson, what have you done since the campmeeting? I expect to go to Boston, to the conference, the fifth of April. I shall see what the tent will cost. We wish to have the tent now. Who will help? Who will give $10, $15, or $20? If you cannot give so much as that, give what you can. Cast in your mite, and God will bless you. Come, let us wake up to this subject. Brethren, the Lord is soon coming. Let us do what we can. Please report to Bro. Newell Stetson, of West Hartford, Vt. If you will do anything, let some one in every place get what he can, and send it to him. Take right hold of it. It is almost time to have the tent in the field.

J. A. CLEAVELAND.

North Hyde Park, Vt., Mar. 21st, 1870.

FOUR IMPOSSIBLE THINGS.—First, to escape trouble by running away from duty. Second, to become a Christian of strength and maturity without undergoing severe trials. Third, to form an independent character except when thrown upon your own resources. Fourth, to be a growing man when you look to your post for influence, instead of bringing influence to your post.

Correspondence.

From Bro. J. A. Cleaveland.

BRO. GRANT:—It is now four weeks since I left my home in Marshfield, Vt. My first meeting was in East Montpelier. Commenced on Thursday, and continued through the week, and over the following Sabbath. They were very much revived during the meeting; some were converted, and some reclaimed. The meeting was a success. From there we went to Braintree. Here we found any amount of Spiritualists of the deepest dye; nevertheless, the truth produced a good effect. There was not a dog to move his tongue against it. We commenced our meetings at this place on Wednesday evening, and continued through the week and over the following Sabbath. The way is opened here for the truth. The people are very anxious to get preaching one half of the time. There is a good opening for some one to preach. We are destitute of help in the ministry. I would like to have some of the preachers from N. H. and Mass. come up and help us. There is a very great call for help in this State. Who will come?

From this place we went to Canaan, N. H., where we found the little church in good working order, and on the way to the kingdom. This little church has had much to contend with ever since its organization; but we believe they are on the right track. They have a good Sabbath School, which is a great blessing to the children and parents. Their numbers are increasing every week. How any one can oppose well conducted Sabbath Schools, I am not able to see. For my part, I am very much in favor of them; and may God bless them, the teachers, superintendent, and all connected with the school and church.

From there we returned to Bethel, Camp Brook, Vt., where we held our campmeeting. We found the little church here on the wing for glory. God has wonderfully blessed the people in this place. A goodly number have been converted within the last year. I have preached here one fourth of the time for the last year. Last Sunday evening, there were six or eight forward for prayers. We had a full house. We never attended a better meeting than we had at this place on Monday evening, Feb. 7th. We came from Bethel to Braintree, and spent the evening there. We had a full house, and good attention. We left them Tuesday morning for East Roxbury, where we are now, well blocked in with snow. We had a very hard snow-storm. The snow fell from fifteen to eighteen inches deep. The wind is playing with it at a great rate to-day. We had a meeting with the brethren here last evening. There are a few faithful souls here, and they love the truth more than any thing else.

I am glad in the Lord that we can find some in every place that love the Lord. We find good homes all through the country. I bless God to-day that we have got almost through to the kingdom. Brethren, be faithful. Go on your way rejoicing until Jesus comes. Come, Lord Jesus, and come quickly, is my prayer. J. A. CLEAVELAND.

East Roxbury, Feb. 8th, 1870.

From Bro. S. Ayres.

BRO. GRANT:—I have just returned from Millward, Charlton, after spending three or four days in the highways and hedges, trying with Bro. Wood to stir up the people by the word of God to attend to salvation and redemption through the blood of the Lamb; and, thanks be to God, we have seen the fruits of our feeble labors, for the hills and valleys are all astir, and ready to bear upon the blessed hope of life and immortality through Christ and the speedy coming kingdom, and confess that they have never heard on this wise before.

We have been there two or three times, and spent three days at a time with them; and, blessed be God, four have made a start in the service of God, and others are anxiously searching their Bibles like the noble Bereans, to see whether these things are so. Our meetings are held in private houses, and seventy-five to one hundred congregate together, and listen attentively to the Scriptures as we try to present them. It is a pleasure to see such interest manifested to hear the word explained in so simple a way. People that have neglected to read the Bible for years, are now buying and searching them with pleasure. Backsliders, infidels, and all classes, are now in the work. The people come for miles around to hear what these babblers can say. God is with us and blessing our efforts, and to his name be all the glory.

Brethren and sisters, let us be awake to this work in the highways and hedges, that God's house may be filled. Then will our Jesus come and save us. His coming is at the door. All nature speaks, together with signs in the heavens above and upon the earth beneath, and the state of things in the church and in the world, all proclaim that it is even so. Are we ready? Is our work done? Have we on the wedding garment, ready and waiting? If so, then joy and peace are ours; and if found faithful unto the end, a crown of righteousness will be given us. May God help us to endure hardness as good soldiers of the cross, knowing here is no rest, no continuing city, but we seek one to come.

It is with much fear and trembling that I go to preach, or rather to teach, the word of God to dying men. Pray for me. When I have felt the weakest, I have proved to be the strongest; and yet not I, but Christ who is formed in me the hope of glory. Your brother, waiting in hope, SAM'L AYRES.

Worcester, Feb. 7th, 1870.

From Sr. M. M. C.

BRO. GRANT:—Sabbath, March 6th, was a memorable day to the lovers of the truth as it is in Jesus in this city. Our meetings were held in the City Hall, day and evening, for the first time, and the hall was well filled by friends from other churches, and citizens generally. Our love-feast in the morning was a sweet and precious season to the lovers of Jesus; the Holy Spirit was felt in the meeting, and God's blessing rested upon his children as they testified to his love and goodness, and spoke of the "blessed hope." At the close of the morning service we repaired to the riverside, where Bro. Hook administered the ordinance of baptism. Four happy souls were "buried in the likeness of his (Christ's) death, and raised in the likeness of his resurrection," two young couples, husband and wife, both together going into "the liquid grave," and receiving together God's blessing upon his *obedient children*,—a most interesting and impressive scene.

In the evening, at the close of the sermon, we gathered around the Lord's table to partake of the emblems of his broken body and spilled blood, that precious blood which alone has efficacy to cleanse from all sin. How blessed to obey the command thus to do in remembrance of him till he comes again, when all his children of every age and nation, from Abel down to the last saint who shall be sealed in the forehead, shall meet in the kingdom around the table of the Lord at the "marriage supper of the Lamb."

Bro. Hook has been with us some three weeks, and the Lord has blest his faithful and earnest labors among us; sinners have been convicted, and some we trust have resolved to be the Lord's. Backsliders have been reclaimed, eight in all have been baptized, and all have been strengthened and encouraged in the good way. The cause of truth is gaining ground in the minds of the people, as it must whenever and wherever it is faithfully upheld to the world. The people of Dover showed their interest by coming to hear. The hall, capable of seating comfortably a thousand or more, was filled with an intelligent and appreciative congregation, as was attested by close attention to preaching; and many in all parts of the house were seen to weep.

God grant that those of us in Dover who have got the love of God and his truth in our hearts, may so let our light shine, that others seeing our good works may be led to glorify our Father who is in heaven. O let us do all we can to save sinners for whom Christ died. It is time to be awake and in earnest about this matter. If we want to hear the words "Well done," we must do all we can to hold up the light of Christ's speedy coming to this judgment-bound people. M. M. C.

Dover, N. H.

From Sr. M. E. Streeter.

My dear, yes, more than dear brethren and sisters in the Lord:—Permit me to pen you a few lines through our dear paper, the Crisis, in this hour of deep and heart-felt affliction. Pity me, oh pity me, my dear ones, for the hand of affliction has fallen heavily upon me. Our dear, and almost idolized brother, the youngest of the family, and the pet one with the whole of us, has been suddenly and unexpectedly snatched from our fond and loving embrace, and our hearts and homes are filled with sadness, loneliness, and bitter, bitter grief.

This heavy affliction has almost crushed the tender, loving heart of our dear sick sister Thera; for he was one of the most affectionate and loving brothers that ever lived, and loved us all so tenderly; and poor sick Thera he loved and pitied so very much, her lot being such a hard one, and her sufferings so severe, he felt the deepest love and tenderest affection for her. Her heart is breaking with very grief, and her eyes are drowned with tears, and she almost refuses to be comforted, because our dear brother is not. O my God, help us to bear it without murmuring. The circle is broken; our fairest flower is gone, and gloom and sadness have been left in his stead. My pen refuses to describe the terrible scene through which we have passed, and the awful fits and spasms our dear Thera has had in consequence of this dreadful affliction.

O, if it was not for our blessed Jesus, what could she or any of us do at this time. Dear ones, do write to this poor child of affliction, and comfort her now if you possibly can. Some of the letters she has received could not have been written more comforting, had they known the awful trial through which she is passing. It is a terrible shock to her poor suffering body, and for awhile it was feared that she would die under the heavy blow which so suddenly came upon her. But we hope and pray that God will keep her calm, and help her to cast it all on him, as she ever has done. Don't forget to pray for her, and write her words of comfort. Remember us all in your prayers. "Weeping endureth for a night, but joy cometh in the morning." O hail that blessed morning, when all these trials and sorrows will be past and gone forever.

O Jesus, pity us, and hasten thy coming, and bring our loved ones from the tomb, and make this earth like Eden bloom. How true the language of the poet—

> "When we see a precious blossom,
> That we tended with such care,
> Rudely from our bosoms taken,
> How our aching hearts despair."

Never were these words more truly and feelingly expressed by any one than by this mourning household. Everything wears a gloomy appearance; but oh, this blessed hope! what could we do, where should we go, if we had no Jesus? MARY E. STREETER.

No. Dana, Mass., March 19th, 1870.

From Bro. D. D. Reed.

BRO. GRANT:—The good work in this town is still going on. A few have taken hold of the blessed truths of the Bible, and are rejoicing greatly in the light and liberty which the gospel brings. And, as is always the case, Satan and a worldly church are busy scattering darkness, and crying "peace and safety." But thank God, they can do nothing against the truth, but for it; and the more they try to put it down, the more people are looking into it. This town has been pretty well stirred, and many are searching the Scriptures to see if these things are so.

Thursday, Feb. 3d, we took stage and crossed the mountains—the coast range—to Santa Cruz, about forty miles. We found a good road, had a pleasant drive, and saw many wonderful things—as this great country abounds in wonders. I will mention but one, and that a kind of tree that grows on these mountains, called Red-wood. They are from ten to twelve feet through, and some two hundred feet high, straight as a line, and will split out like boards for building or shingling. The wood is red clear through, very durable, standing for years in the soil or water without rotting.

Santa Cruz is an old town, on the sea-board, and was settled by Spanish Catholics. They have a large property at the present time. There are about four thousand inhabitants. It is a summer watering place for the State. It has five orthodox churches, and quite a brisk shipping port. We knew no person in town, and stopped at the Pacific House. Next morning we started out with tracts, and scattered them all through the town, talking with people as opportunity presented. About a mile from town, on a thickly settled road leading to another village, we found a large, new school-house, which we obtained to hold meeting in on Sunday afternoon. I wrote notices, and took them to the pastors of the different churches in town to read. The Congregationalist eyed me sharply, and asked if I was a Mormon? They all read them, however, and we had a good, intelligent congre-

gation, that listened with tearful eyes and deep attention, and joined heartily with us in singing our songs. I spoke on the kingdom of God, touching on the state of the dead, no immortality out of Christ, and the destruction of the wicked.

A few words about my experience. Those who labor in this State must go as strangers into a strange place, stop at a hotel, scatter tracts around, and look up a place to preach; and if the school-houses and halls are not owned or ruled by church members, you can secure one. Give your own appointment, pay your bills on leaving, and give away your tracts. Whoever can labor in this way will find plenty of room and work in this State; and a few that love Jesus and his appearing will bid you welcome, but the great body will say all manner of evil against you falsely, and wish you anywhere else but here. We spent one day very pleasantly on the coast, gazing on old ocean with its ever-varying and changing beauty. Our love for the ocean is intense, as it was our companion in childhood, and the home of maturer years was by its waters. After two years of wandering missionary life, I gaze upon the broad Pacific with a heart swelling with love and gratitude to God, who hath guided my feet and preserved me thus far. God grant some fruit may be found from this visit in the great harvest day.

I arrived home safely, and found the little church in good condition, as it was left in the hands of Bro. Newton, who stands like a granite boulder for the truth.

Feb. 11th, we left home again for Melpetus, on the railroad to San Francisco. Scattered tracts, and held meeting on Sunday. Good attention, and some listened with eagerness. We met with an English family at this place, who had formerly been members of Dr. John Cumming's church, in London, for five years. They believed the Lord was soon coming, and longed for his appearing, and believed they should reign on the earth. Our interview was pleasant, for we find none of like precious faith as we journey in this land. We are strangers, and among strangers, but the Lord is with us, and is our strength and shield. If we continue faithful, we shall all meet in the kingdom soon, for the Lord is soon coming. God help us to endure. In hope,

D. D. Reed.

Santa Clara, Cal., Feb. 14th, 1870.

Bro. J. Willfong writes from Dubuque, Iowa:—"Within the last year I became acquainted with your doctrine in relation to the future destiny of man. I must confess that I have never seen before any doctrine that harmonizes with the Bible—that is, to take it all through—as the doctrine which you advocate. I have been a Roman Catholic, but I could not find any Bible doctrine in that church. About one year ago I left that faith and went to the Lutherans, thinking perhaps that I would find the true Bible doctrine there. I went to their theological seminary to study for the office of the ministry, but I was not satisfied, so I left them and went to Strawberry Point, Iowa, and there I got hold of a book entitled, 'A Discussion between Elder Grant and Elder Clayton, upon the intermediate state of the dead, and the destruction of the wicked.' Then it was that my eyes began to be opened. Passages which were dark and mysterious to me before, became as plain as a, b, c; and to-day the Bible seems to me an entire new book. Now I say to my Catholic and Lutheran friends, lay aside your prejudice, take up your Bible, and do as St. Paul says, 'Prove all things; hold fast that which is good,' and you will be a Catholic or Lutheran no longer. You will find that the Bible does not teach that men go to heaven, or hell, or purgatory, at death. I am willing to face any priest, bishop, or pope, upon that doctrine."

Bro. J. B. Paine writes from Suncook, N. H., Feb. 7th, 1870:—"My heart is made glad every week by reading the Crisis. The doctrine it advocates, I believe with all my heart. It cheers me to hear from those of like precious faith, and I often sing—

"How sweet the christian's hope to me
While here I'm called to roam;
It points me to a better land,
That I may call my home."

No wonder Paul should call it that 'blessed hope.' May the Lord help us all to be ready to hail the glad day."

Bro. A. Warren writes from N. Islesboro, Me., Feb. 15th, 1870:—"I thank God that the Crisis ever came to me; that it was ever put within my reach. It has been the means of giving me more light on the Bible than any thing else I ever read. I can now understand it. It is as plain as the A. B. C.'s are to me. I love to read of the coming of my Lord. I believe the time is very near."

Bro. C. D. Kentfield writes from Brandon, Vt., Feb. 17th, 1870:—"The Crisis has come to hand to-night, and I have got my feast out of it, as I generally do; for in the midst of the moral darkness that is all around me, it affords me much comfort. That and the blessed Bible give me bright light on our nearness to the port of peace."

NEWS FROM ALL THE WORLD.

Here is an item showing the baneful result of wrong ideas touching the state of the dead:

Some remarkable statements are made in the Sitka *Times* about the prevalence of slavery in Alaska territory. Slaves can be bought to-day from any Indian tribe in Alaska. Parents will sell their children for three or four blankets or a few dollars, and have no compunction of conscience for the use they may be put to in the future. When one tribe goes to war with another, all the prisoners taken by either tribe are called, treated, and used as slaves. When a chief or any of his family dies, it is the custom to kill one or more of these slaves, so that the chief or his deceased relative may have a servant in the other world to wait upon him. As soon as the chief dies the slave is compelled to wash the body of the corpse, and is then taken out and thrown flat on his back and held there, when a stick of wood is placed across his throat and the two Indians sit down on each end of it, and in this way strangle him to death. His body is then placed inside a large pile of wood and burned to ashes. Quite recently an old chief of the Sitka tribe died, and his relatives selected as a victim for the usual sacrifice a young, healthy, good-looking fellow whom the tribe had taken prisoner while at war with one of the tribes down near Queen Charlotte's sound. Nothing but the interference of Gen. Davis prevented the putting of him to death.—*N. Y. Sun.*

A Recalcitrant Divine.—Rev. George Gilfillan, well known to literature, is to be tried before his presbytery, in Scotland, for impugning the confession of faith and the shorter catechism. He has told his congregation that he claimed for himself that he held all the vital doctrines of christianity, such as the existence of God, the trinity, the divinity of Christ, the atonement, etc., but admitted that there were certain doctrines in the confession, such as the eternal reprobation, the damnation of non-elect infants, to which he could not subscribe. But he was not, he said, singular in denying these statements. Dr. William Anderson, in the presbytery of Glasgow, and Dr. Peddie, in the presbytery of Edinburgh, had each avowed their dissatisfaction with portions of these venerable documents. Why, then, he asked, should he be pounced upon, and forced to plead while these other offenders were allowed to go unpunished? It was proposed to institute inquisitorial proceedings, and to ask him to point out the doctrines in the confession, besides those stated in his book, to which he took exception. That he would not do.

A Gigantic Military Experiment.—The Russian government is making a very important experiment. The Oxus now flows into the Sea of Aral. It once flowed into the Caspian, its old bed being still visible enough to be a feature in maps. If it could be brought back the Russians would have an unbroken and impregnable water communication from the Baltic to the heart of Khiva, and with further improvements to Balkh would, in fact, be able to ship stores at Cronstadt for central Asia, and send them without land carriage. The addition to their power would be enormous; for instance, they could send 10,000 riflemen almost to Afghanistan by water, and without any sound audible to the west, and their engineers think it can be secured. An energetic officer, with 1,800 men, is already on the south bank of the Caspian; the natives are reported "friendly,"—that is, we suppose, quiet—and the Russian government has the means, through its penal regiments, of employing forced labor on a great scale. We shall hear a great deal more of this engineering enterprise.—*London Spectator.*

A Speaking Machine.—A German genius has invented a speaking machine, which is now on exhibition in Leipsic, and is a masterpiece of inventive art. It is in imitation of all the parts of the human organs of speech, executed in India and wood. A keyboard, played like that of a piano, puts the parts in motion, while by a pedal and bellows the required air is sent through the windpipe. The keyboard has only fourteen keys, representing the sound of a, o, u, i, e, j, r, w, f, s, b, g, d, sh; the other sounds of the alphabet are produced by the same movement, and the admission of more or less air. The sounds of m and l are produced by closing the lips, and by pressing the tongue against the roof of the mouth, &c. The French nasal sounds are produced by a separate contrivance. The laughing, it is said, sounds truly diabolical, and the crowing of a rooster very comical.

A speaking image is prophesied in Revelation.

Crime in New York.—A morning paper admits that there is no kind of security for life or property now remaining in the city. It immediately follows this admission with a declaration that the police are not to blame. The responsibility for all the prevailing lawlessness rests, according to that paper, upon coroners, magistrates and judges. This is in direct opposition to an abundance of evidence to the contrary. No doubt magistrates and judges have had their share in promoting the reign of immunity for criminals of a certain class. But for the devilish effrontery, and almost inconceivable safety, with which villians of every grade perpetuate their offences here nobody is to be blamed but the police. Indeed, so corrupt is that body that we believe there would be less crime among us if it did not exist.

She says "she will sit a queen." From the correspondence of the London *Times*:—

Rome, Feb. 18. All sides are now buoyant with hope. The Italians—that is, the perfidious enemies by whom the Pope's own organ declares his throne to be surrounded—say that Rome is about to stultify herself past all cure. Rome herself says that she is about to unite all nations, and establish her reign forever. The wondrous birth of time which is to do this has not yet been seen by eyes profane, but the exultation is unbounded. Already all the supposed failures and mishaps are more than repaired; they are justified, and declared to be the very best things that could have happened.

The Scarlet Woman.—The vestments worn at Rome are described as beautiful beyond conception, and the ladies say the lace upon them surpasses anything in the world. So dazzling are the colors of the dresses that the bishops are likened to a bed of tulips in appearance.

What does this mean?—Charles Sumner, Horace Greeley and B. F. Butler have been elected honorary members of the French "Universal Peace League."

Bishop Simpson's Charge.—Bishop Simpson recently gave a unique charge to several young Methodist ministers who were ordained at Philadelphia. In the course of it he said:

"Talk neither too long nor too loud. The measure of our duty is the measure of our ability. You must use the tone and power of your own voice and nothing else. Be as God made you and what he has given you. Guard yourselves strongly and thoroughly, both mentally and physically. By your care you can work for years. An earnest heart with thought reaches the people. The more natural we talk the more effective will we be. Take time for speaking. Speak naturally and earnestly, and stand erect in the fear of God. Be careful about your diet. Don't eat late suppers. I have found that nine out of ten ministers who eat after preaching die early. Endeavor to live long and try to do as much good as you can. Oh! if, after we have learned to live, we could live a thousand years, what a great amount of good we could do here! I am more anxious now to live than I ever was."

Married.

JONES—LIBBY. In Wakefield, N.H., March 10th, 1870, by Elder Joseph Spinney, Hiram Jones and Lizzie A. Libby, both of Wakefield, N. H.

HOLT—PAUL. In Norway, Me., March 20th, 1870, by Elder Jesse Gay, Mr. Dennis Holt, of Norway, and Miss Aroie H. Paul, of Stoneham, Me.

BLANCHARD—MERRILL. In Richmond, Me., March —, by Eld. H. D. Reed, Mr. James Blanchard and Mrs. Elizabeth Merrill, both of Richmond.

BROWN—LYON. In Newtown, Conn., on the 5th inst., by the Rev. Mr. Smith, B. W. Browne, of Fairfield, Conn., and Mrs. E. B. Lyon, of Newtown.

Obituaries.

Hill. Died, in Lakeville, Conn., March 11th, 1870, of consumption, John S., son of James M. and Mary E. Hill, aged nineteen years.

A few weeks after he was baptized, in a meeting at his father's house, he said, "I am glad that I was converted and baptized before I was taken sick. When friends stood weeping at his bedside, he said, "Weep not for me; Jesus will make me live again." Without a struggle he fell asleep in Jesus. The funeral was attended by the writer, in the M. E. Church in Sharon. C. W. Baker.

Foster. Died, in Victoria, Knox Co., Ill., March 10th, 1870, of consumption, Sr. Clarissa, wife of Eld. Geo. W. Foster, aged fifty years.

Sr. Foster was born in Grafton, N. H., in which State she resided some thirty years before coming west. She embraced the "blessed hope" about 1840, and was a firm believer in the time question of '43–4; consequently much disappointed because her Savior did not then come. Nevertheless her mistake in the *time* did not weaken her faith in the *fact*, and though the vision tarried, she patiently waited for it until the enemy death claimed her for his victim. But she sleeps in Jesus—

"Blessed sleep!
Fom which none ever wake to weep."

By her life, her example, her godly walk and conversation, she won the esteem of the pure in heart wherever her lot has been cast, and let her light so shine that others seeing her good works might be led to glorify her Father which is in heaven. A faithful wife, a kind and loving mother, she leaves a bereaved family circle, husband, children, father, and sister to mourn her loss. But they sorrow not "even as others which have no hope," for by "patient continuance in well doing" they hope to be prepared by a grace divine to meet her again at the resurrection of the just.

Sermon on the occasion by the writer, at the M. E. church. Text, Rev. 14: 13. E. Royce.

☞ There is a ragged school in Manchester, England, supported entirely by private contributions, through which 78,000 children have passed, and been bettered on the way, since 1789.

Summary of News.

FOREIGN.

Cable News.

Paris, March 22. The *Journal Official* to-day contains a letter from the Emperor to the Prime Minister, Emile Ollivier. He says: "It would be expedient in the present condition of affairs to adopt all reforms which will restore constitutional government to France in order to put an end to that immoderate desire for change which possesses certain spirits who disturb the public mind by their belief in the instability of the present regime." Among the reforms which he has instituted the Emperor places in the first rank those which touch the Constitution and the prerogatives of the Senate. He urges M. Ollivier to concert with his colleagues for the submission to him (the Emperor) of a project for a *Senatus Consultum* which will fix invariably the fundamental provisions—dispositions *fundamenteles*—growing out of the *plebiscitum* of 1852, divide the legislative power between the two chambers and restore to the nation a part of the representative power which had heretofore been delegated.

London, March 24. The cable from Aden, Arabia, through the Red Sea to Suez, Egypt, has been successfully laid, thus completing a direct submarine line from Bombay to Suez. The completion of the Indo European line was announced a few days ago.

This is still another route and is destined to be the thoroughfare of the far East business. The line will be open to the public in a day or two.

It is asserted that the American bishops at Rome refuse to assent to the proclamation of Papal infallibility, and that every effort to conciliate them has proved futile.

March 25. Cholera has reappeared in St. Petersburg.

Rome, March 25. In the Ecumenical Council great excitement was caused to-day by a motion of Bishop Strossmer that the assent of the entire Episcopate be necessary to the definition of an article of faith.

Florence, March 25. Tumults have taken place in Pavia between the military and citizens. Some were shot on both sides. In Parliament last night Signor Lausea said that the Government would do all in its power to prevent the recurrence of the lamentable event.

Paris, March 27. Prince Pierre Bonaparte has been acquitted in spite of the strong appeal by the Procureur General for a verdict of guilty with extenuating circumstances.

It is believed at Rome that the French Government is discussing with the English Government the political aspects of the question of Papal infallibility. The publication of the Bishop of Strossmayer's protest against the proclamation of the dogma is hourly expected. A manifesto on the subject from Count Daru is also looked for.

DOMESTIC.

A Phenomenon in Maine.—A correspondent of the Lewiston (Me.) *Journal* says a singular phenomenon occurred last week in the field of John Gould, Jr., in Lisbon. A loud noise was heard in the vicinity on the same day the shock of earthquake was experienced at Richmond. People rushed out of doors, and looked around to discover the cause of the noise, but nothing unusual was to be seen. Since then it has been found that a large mass of earth has been lifted from its place, in Mr Gould's field by some unknown power. The earth removed is nearly in the form of a parallelogram on the surface. It is about twelve feet long and four feet wide, and is fully a foot thick, or to the depth of the frost. It is as regular, and the corners as well defined, as though cut by a saw, and was thrown out, apparently, by some tremendous power exerted on all parts alike, and it was deposited, "right side up," half its width from the place it formerly occupied. The ground on one side of the hole is puffed up about six inches to the rising land, about a rod distant.

Important Subterranean Discoveries at Athens.—King George of Greece is excavating the ancient Panathenaic Stadium at Athens. He has purchased at his own expense the land supposed to have been occupied by the race-course on the right bank of the Illyssus, and workmen are engaged in removing the deposits of earth. At a depth of several feet a perfect semi-circular wall of compact marble has been exposed, and a corresponding interior wall of perfect masonry. Between these the spectators passed, ascending through marble entrances—two of which have also been discovered—to the seats in the amphitheatre above. These walls are supposed to have extended around the entire length of the race-ground, and may be still existing. The upper end is in perfect preservation. Parts of columns have been found with carved work at the bases, and other marble fragments forming portions of the doorways and seats. It will not be surprising if King George's discoveries equal those made along the shores of the Acropolis, which are now only second to the Parthenon and the Tharum. The length of the Stadium was six hundred yards, the semicircle end was artificial, and the natural slope of the banks formed the amphitheatre, where some forty thousand spectators seated themselves on the turf. Herodes Atticus constructed the marble steps and seats, and this is the work now brought to light. It is described by Parsanius as having been "of white marble and wonderful to behold." The King intends to upturn the earth over the whole extent of the plain and hill-sides, so that whatever exists in the way of stone work may be revealed.

A Sad Affliction Connected with the Loss of Steamer City of Boston.—Seven merchants, all doing business on the same street in Halifax, were lost in the steamer City of Boston. They had gone out to purchase their spring supply of goods and will never more return. This is a sad affliction, indeed.—*Boston Traveller.*

Religious Items.

☞ Rev. Mr. Earle's recent labors of ten days in Salem, Mass., were greatly blessed, and large and earnest meetings are still in progress. In every church there are manifest tokens of the presence of the Spirit, and the interest seems on the increase. The *Congregationalist* says, "The state of things is such that the Unitarian ministry have abandoned a course of lectures on church history which they had in progress, and have commenced a series of Sabbath evening discourses on topics that are being largely discussed in the community."

☞ The Congregationalists, Baptists and Methodists of Kalamazoo, Mich., are holding interesting Union meetings.

☞ On Sunday, the 5th inst., seventy-five were added to the Beach street Presbyterian church of Boston; of these many were heads of families.

☞ The five Evangelical churches in Portsmouth, N. H., have held a series of union meetings in connection with the labors of Mr. H. F. Durant and several clergymen. On Sabbath afternoon, February 27, Mr. Durant spoke at the North meeting house, being aided by one of the pastors, while at the same time the four remaining pastors attended a crowded union prayer meeting in the Methodist church. Thirty neighborhood prayer meetings were announced for the following Saturday night.

☞ The Welsh C. M. church of Cincinnati have lately had a very refreshing visitation of the Holy Ghost. For a few weeks past they have been holding special meetings of prayer and exhortation, which have been attended by deep religious feeling. Forty-one members have been added to this church during the past month, most of them being children. Whole classes are now called Christians, every member being consecrated to Christ.

☞ On Sunday morning, March 6, seventy-six persons were received into the Second Presbyterian church, Zanesville, Ohio. A large number have been received into the other Presbyterian churches of that city, as well as into the churches of other denominations. In the judgment of Christians the work is only beginning, services being only fairly entered upon in all the churches, with encouraging results.

Passing Events.

☞ It is told of a lady in Maryland, born a mute, that on the day she attained her fiftieth year, to the great surprise of her family and friends, she began talking fluently, and from then to the hour of her death, which occurred on the following day, she prayed almost unceasingly in an audible voice and understandingly. The lady had two sisters and a brother also mutes.

☞ Sir Moses Montefiore publishes in London an appeal which he received from Jerusalem. It is signed by the representatives of several Jewish congregations. They state that dire distress has fallen upon the city. All help from without is closed. Hunger rages within, and water cannot be obtained for money. Hosts of locusts encamped on the borders destroyed every blade of grass, consequently all kinds of provisions are daily increasing in price. The appellants earnestly cry for assistance in this time of sorrow and affliction.

☞ The greatest discontent with the new ministry prevails in France. Ollivier is cursed from morning till night, and men heretofore inactive are now roused into action by a desire to dethrone this second Emperor.

☞ The highest point reached by man, without the aid of a balloon, is 19,600 feet.

☞ Salt Lake, in Utah, is seven feet higher than it was ten years ago, and is constantly rising.

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Beloved in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the corner of Lowell and Causeway Streets, Boston, on Tuesday evening, April 5th, 1870, and to continue with us over the coming first day of the week:

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready;" may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb.

TIME OF MEETINGS.

Social meeting each day at 10 A. M.
Preaching at 2½ and 7 P. M.
Fast day and Sunday, Love Feast at 9 A. M. Preaching at 10½ A. M., 3 and 7½ P. M.

The Mass. Advent Christian Conference is cordially invited to meet with us, and to hold its annual session in connection with the general conference. In behalf of the church,

Geo. T. Adams, Miles Grant, } *Elders.*

J. G. Hamblin, S. Hovey, Geo. T. Adams, M. H. Piper, Geo. E. Foster, Geo. W. Wood, } *Committee.*

Mass. State Conference.

The annual State Conference will hold their meeting for the choice of officers at Boston, Lowell Street Chapel, Friday, April 8th, at nine A. M. It is desirable that the churches be fully represented at this meeting. Let your delegates be chosen speedily; two for every twenty-five; one for a less number. If delegates cannot come, represent yourselves by letter. Do not fail this time. Come, brethren, to this meeting, alive to every good work, and decide whether the Conference shall live and be a blessing in exerting a holy influence in converting men and spreading the truth; or shall it cease to be?

S. W. Thurber, Pres.
P. S. Butler, Sect.

R. I. and E. Ct. Conference.

☞ *Change of time.*

That our preachers may be at liberty to attend the Boston Conference, our next conference will be held at West Gloucester, R. I., commencing Wednesday, two o'clock P. M., March 30th, 1870, which is one week earlier than our adjournment. Those coming on N. and W. R. R., leave cars at Putnam. From Providence come to Chepatchet, and be met by team. A team will probably run to Putnam depot Wednesday and Thursday.

Per order of Moderator,
H. F. Carpenter, Clerk.

To my Friends.

In response to my advertisement in the Crisis, desiring a home for my little girl, I have received some eighty applications. A pressure of business prevents my replying to all by letter, and I take this means of informing those to whom I have not written, that I have obtained a place. Brethren and sisters will please accept my thanks for their kind offers and words of sympathy.

C. H. Sweet.

I have removed from Millville, Mass., to *Natick, R. I.* Correspondents will please address me at the latter place. C. H. S.

Notice.

As I am intending to publish the new and enlarged edition of "Spiritual Melodies" in the first part of April, I hereby would notify those who are owing me for hymn books, that I shall need all there is due me to use in publishing. Please send to me at 167 Hanover Street, Boston, till April 15th. I. K. Lombard.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. George E. Lee, Brimfield, Mass.

Notice.

Our conference at West Gardiner will be postponed until settled traveling. A. H. Walker.

☞ To Preaching Brethren.

☞ The Committee for procuring preachers for Worcester, Mass., for the year 1870, are as follows:—H. M. Blackmer, Willard M. Hall, Willard G. Ruggles, to whom all communications must be addressed.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with E. A. Eggleston.

☞ Brethren wishing to correspond with the church at Wakefield, Mass., will please address G. B. Tyzzer, Cor. Sec.

☞ Brethren wishing to visit the church in Savoy, which is represented in the Mass. State Conf., will please correspond with Daniel Miller or A. E. Bliss. Those sending appointments, are requested to state *which* church.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. Thomas J. Spinney.

☞ Bro. Joseph A. Philbrook has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for London Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ Brethren desiring to preach in Goshen, N. H. will please correspond with O. F. Cain, before sending appointments.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. R. Cooper, No. 4 Hickory Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, or with either of the following committee:—H. C. Freeman, James Berry, S. K. Dyer.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with Albert Burgess, Cor. Sec.

☞ Brethren wishing to preach in South Berwick (Great Works), Me., will please correspond with Bro. Harrison Dow, Cor. Sec.

☞ Brethren wishing to preach in Vernon, Vt., will please correspond with J. C. Allen.

☞ Frank E. Davis, 1715 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

☞ Those wishing to correspond with the Beers Street Church, New Haven, Ct., will address W. F. Carpenter, 73 State Street, New Haven.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany.

☞ Brethren wishing to communicate with the church in Pleasant Valley, Ct., will please correspond with Bro. Reuel O. White, New Hartford, Conn.

☞ Advent meetings in Meriden, Ct., are held in Circle Hall, on Colony Street. All communications concerning church matters should be directed to E. J. Whitehead, West Meriden, Conn., Box 4.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Powell, Cor. Sec.

☞ All brethren wishing to preach in Wrightville, Ct., will please correspond with Bro. D. A. Grant, Torrington, Ct.

☞ All brethren wishing to preach in Newfield, Ct., will please correspond with Bro. Wm. Ripley, Pleasant Valley, Ct.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with J. Cogswell.

☞ Brethren wishing to send appointments to Morris, Ct., will please correspond with Joseph Curtis.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

Lowell Street Chapel.

S. G. Mathewson..........Sunday, April 3d
General Conference..........Sunday, April 10th
A. Simpson..........Sunday, April 17th
Joseph W. White..........Sunday, April 24th

Boston, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

T. M. Preble..........Sabbath, April 3d

East Boston.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

Z. Foad..........Sundays, April 3d and 10th
J. T. Dixon..........Sundays, April 17th and 24th

Chelsea, Mass., (Library Hall.)

T. M. Preble..........Sabbath, April 10th
S. W. Thurber..........Sunday, March 27th
M. Batchelor..........Sunday, April 3d

Charlestown.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

W. S. Campbell..........Sunday, April 3d
A. Simpson..........Sunday, April 10th
M. Batchelor..........Sunday, April 17th
Z. Ford..........Sunday, April 24th

Chicopee Falls, Mass..........Sunday, April 3d
John G. Hook.

Webster, Mass..........Monday evening, April 4th
Charlton (Chapel)..........Tuesday evening, April 5th
Milward..........Wednesday evening, April 6th
Boston Conference..........Thursday April 7th
Stoneham, Mass..........Friday evening, April 8th
Saturday and Sunday following not engaged.
Will Bro. Partridge come to Webster Tuesday, after me? H. Munger.

Fairhaven, Mass..........April 3d and 10th
S. W. Thurber.

Lowell, Mass..........Sunday, April 3d
Manchester, N. H..........Sunday, May 1st
John Couch.

Stoneham, Mass..........Sabbath, April 3d
Abington, Ct..........Sabbath, April 10th
C. H. Sweet.

North Adams, Mass..........Sunday, April 3d
Worcester, Mass..........evening, April 5th
Chicopee Falls..........Sunday, April 10th
E. McCullock.

Nashua, N. H..........Sunday, May 1st
U. G. Ladd.

Keene, N. H..........Sunday, April 10th
Enoch Morrill.

Meredith, N. H. (Dolloff school-house), Sab., April 3d
Meredith Neck..........Sabbath, April 10th
N. Glidden.

North Hinsdale, N. H., (where Bro. Thomas shall appoint), Friday evening, April 1st, and over the following Sabbath, April 3d. W. W. Sutherland.

East Rochester, N. H..........Sabbath, April 10th
S. S. Mooney.

Great Falls, N. H..........Sundays, April 3d, 10th, 17th and 24th. Geo. W. Brown, of *Elliot, Me.*

South Berwick, N. H. (Great Works), Sunday, April 17th.
Dover, N. H..........Sunday, April 24th
J. G. Smith.

Richmond, R. I. (Clark's Hall)..........Sunday, April 3d
A. Durfee.

South Windsor, Ct..........Sunday, April 3d
S. C. Hancock.

Square Pond, Ct..........Sunday, April 3d
Westfield, Mass..........Sunday, April 10th
Exeter, N. H..........Sunday, April 17th
Scitico, Ct..........Sunday, April 24th
A. M. Higgins.

Southington, Ct..........Sunday, April 10th
Anna E. Smith.

Bristol, Ct..........Sunday, April 10th
Collinsville, Ct..........Sunday, April 17th
S. Woodruff.

Richmond, Me. (Reed meeting-house) Sunday, April 3d. S. K. Partridge.

Kennebunk Depot, Me..........Sunday, April 10th
T. P. S. Hampson.

Pleasant Valley, Conn..........Sunday, April 3d
E. Owen.

Hartford, Ct., (Talcott & Post's Hall), Sun., April 3d
Wallingford, Ct..........Sunday, April 10th
Northfield, Mass..........Sunday, April 17th
Brattleboro, Vt..........Sunday, April 24th
West Meriden, Ct..........Sunday, May 1st
Geo. W. Brown.

Putnam, Ct..........Sabbath, April 17th
P. S. Butler.

Providence, R. I..........Sunday, April 10th
New York City (Cooper Institute) Sunday, April 24th
Pleasant Valley, Ct..........Sunday, May 1st
W. S. Campbell.

Warehouse Point, Ct..........Sunday, April 3d
Worcester, Mass..........Sunday, April 10th
I. B. Potter.

Epsom, N. H. (Marden's Corner), evenings, April 2nd and 16th.
Chichester (Pine Ground), Sundays, April 3d and 17th
N. B. McMurphy.

West Kingston, N. H..........Sunday, April 3d
Farmington Village, N. H..........Sunday, April 24th
Wm. C. Stewart.

Bradford, N. H. (Bush meeting-house) Sun., April 10th
E. S. Moulton.

Hampton, N. H..........Sunday, April 17th
Pittsfield, N. H..........Sunday, April 3d
D. F. Leavitt.

North Haverhill, N. H. (as the brethren may arrange), Sunday, April 3d.
Cabot, Vt..........Sunday, April 10th
A. A. Hoyt.

Barnstead, N. H. (Tuttle school-house)....Sunday, April 3d Will Brn. Libby and Willey be there?
J. H. F. Varney.

Frankfort, Me..........Sunday, April 3d
Provincetown, Me..........Sunday, April 10th
Wellfleet, Mass..........Sunday, April 17th
Frankfort, Me..........Sunday, May 1st
Thomas Smith.

South Holden, Me..........April 2nd, 2 P. M., and over Lord's day. Israel Damman.

Morris, Ct..........Sabbath, April 3d
Tylerville..........evening, April 9th
East Haddam..........Sabbath, April 10th
Prospect, Ct..........Sabbath, April 17th
G. L. White.

Newfield, Ct..........Sunday, April 3d
S. Woodruff.

Goffstown..........Sunday, April 3d
South Elliot, Me..........Sundays, April 10th and 17th
Julia Buswell.

Charlemont, Mass., evenings, March 31st and April 1st
East Savoy (New Chapel)..........Sunday, April 3d
North Adams..........Sunday, April 10th
W. H. Point, Ct..........Sunday, April 17th
H. K. Flagg.

Abington, Ct..........Sunday, April 3d
Danielsonville, Ct..........Sunday evening, April 3d
Putnam, Ct..........Monday evening, April 4th
Webster, Mass..........evening, April 5th
Bridgewater, Vt..........Sundays, April 17th and 24th
H. F. Carpenter.

Southbridge, Mass..........evening, April 1st
Charleton, Mass..........Sunday, April 3d
Boston conference..........April 6th
Ministers and delegates in Mass., please do not "forsake your assembling" at the conference in Boston, April 7th. Geo. A. Streeter.

West Abington, Mass..........Sunday, April 3d
Will meet Bro. B at North Abington, on arrival of five o'clock train from Boston.
Stoneham, Mass..........Sunday, April 10th
Springfield, Mass..........Friday evening, April 15th
S. S. Brewer.

Hopkinton, (Town Hall building)...Sunday, April 3d
C. W. Sargent.

South Berwick, Me., Great Works...Sunday, April 3d
Kennebunkport, Me..........Sabbath, April 10th
D. M. Leavitt.

Plymouth, Mass..........Sunday, April 3d
Holden, Mass..........Sunday, April 10th
South Reading, Mass..........Sunday, April 17th
J. S. White.

Dover, N. H..........Sunday, April 3d
E. S. Moulton.

Manchester, N. H..........Sunday, April 10th
T. W. Piper.

Collinsville, Ct..........Sunday, April 3d
Wm. J. Ripley.

Wolcottville, Ct..........Sunday, April 10th
B. Hitchcock.

Camden, (where the brethren may appoint), Sunday, April 3d. M. R. Miles.

Lawrence..........Sabbath, April 3d
and through the week as the Lord will direct.
Exeter..........Sunday, April 10th
☞ No Name.

North Dorchester, N. H..........Sunday, April 3d
☞ No Name.

Waterbury..........Sunday, April 10th
East Otis..........Sunday, April 24th
☞ No Name.

Northfield Mountain..........Saturday evening, April 9th
Vernon, Vt..........Sunday, April 10th
L. Boutell.

Wakefield, Mass..........Sunday, April 10th
North Barnstead, N. H. (Tuttle school-house) Sunday, April 17th.
Rochester Village..........Sunday, April 24th
East Rochester..........Sunday, May 1st
Hampton, N. H..........Sunday, May 8th
Seabrook, N. H..........Thursday evening, May 10th
Dover, N. H..........Sunday, May 15th
J. Pinkham.

Springfield, Mass. (on the hill)..........April 1st and over the following Sunday. (Baptism.)
A. D. Flagg.

Waterbury, Ct..........Sabbath, April 17th
O. D. Woodruff.

Springfield, Mass..........Sunday, April 3d
Wm. N. Pile.

Kennebunk Landing..........Sunday, April 3d
T. P. S. Hampson.

Worcester, Mass.

H. Munger..........Sunday, April 3d

Lawrence, Mass.

T. W. Piper..........Sunday, April 3d
H. F. Carpenter..........Sunday, April 10th
T. W. Piper..........Sunday, April 17th
M. Batchelder..........Sunday, April 24th

Lynn, Mass.

L. Boutell..........Sunday, April 3d
M. Batchelor..........Sunday, May 1st

Wilbraham, Mass.

P. S. Butler..........Sabbaths, April 3d and 10th

Concord, N. H., (at the Bethel.)

Geo. A. Brown..........Sunday, April 3d
U. G. Ladd..........Sunday, April 24th

Concord, N. H., (Centre Street.)

A. Ross..........Sunday, April 3d
J. G. Hook..........Sunday, April 10th
Allen Damon..........Sundays, April 17th and 24th

Portsmouth, N. H.

J. W. White..........Sunday, April 3d
J. G. Smith..........Sunday, April 10th
C. Goodrich..........Sunday, April 17th

Seabrook, N. H.

A. Simpson..........Sunday, April 3d
A. P. Moore..........Sunday, April 17th
D. F. Leavitt..........Sunday, April 24th
C. H. Sweet..........Sabbaths, May 1st and 8th

Manchester, N. H.

Wm. H. Mitchell..........Sunday, April 3d

Rye, N. H., (Chesley's Hall.)

D. M. Leavitt..........Sunday, April 24th
G. W. Brown..........Sunday, May 8th

Dover, N. H.

C. W. Sargent..........Sunday, April 10th

Portland, Me.

H. Pratt..........Sundays, April 3d and 10th
John Couch..........Sunday, April 17th
Thomas Smith..........Sunday, April 24th
J. G. Smith..........Sunday, May 1st

Biddeford, Me.

Benj. Woodside..........Sabbath, April 3d
J. T. Jordan..........Sabbath, April 10th
D. M. Leavitt..........Sabbath, April 17th
John Couch..........Sabbath, April 24th

Bonny Eagle, Me.

Jeremiah Hill..........Sunday, April 3d
T. P. S. Hampson..........Sunday, April 17th

West Meriden, Ct.

Rufus Wendell..........Sunday, April 17th and evenings, April 18th, 19th and 20th.

Hartford, Ct.

H. Pratt..........Sunday, April 3d

New Britain, Ct.

Rufus Wendell..........Sabbath, April 3d
Wm. N. Pile..........Sabbath, April 10th
S. S. Brewer..........Sabbaths, April 17th and 24th
Geo. W. Brown..........Sabbath, May 8th

Square Pond, Ct.

Dr. A. M. Higgins..........Sunday, April 3d
B. Hitchcock..........Sunday, April 17th
A. Morse..........Sunday, April 24th
P. S. Butler..........Sunday, May 1st

Minnesota.

Forest City..........April 1st and 3d
Castle Rock..........April 8th and 10th
Prescott, Wis..........April 17th
O. R. Fassett.

Rootville, Break Bread.....first Sunday in the month
John T. Ongley.

Rochester, N. H.

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Over and over again
 No matter which way I turn,
I always find in the Book of Life
 Some lesson I have to learn.
I must take my turn at the mill;
 I must grind out the golden grain;
I must work at my task with a resolute will,
 Over and over again.

We cannot measure the need
 Of even the tiniest flower,
Nor check the glow of the golden sands
 That run through a single hour.
But the morning dews must fall,
 And the sun and the summer rain
Must do their part, and perform it all
 Over and over again.

Over and over again,
 The brook through the meadow flows;
And over and over again
 The ponderous mill-wheel goes.
Once doing will not suffice,
 Though doing be not in vain;
And a blessing, failing us once or twice,
 May come, if we try again.

The path that has once been trod,
 Is never so rough to the feet;
And the lesson we once have learned,
 Is never so hard to repeat.
Though sorrowful tears may fall,
 And the heart to its depth be driven
With storm and tempest, we need them all
 To render us meet for heaven.

EVENING HOURS.

BY

E. P. WOODWARD.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccles. 11:6.

WHO IS MISTAKEN?

The atonement was not the pre-eminent doctrine with the early Christians. The resurrection held that place. This was the "hope" for which Paul was judged—the hope that "there shall be a resurrection of the dead." He taught that their preaching and faith were vain if there be no resurrection.

I have mentioned one of the happy turns given to the death of Christ. Another, and no less honest one, was that which made his death lead to a triumphant argument for the resurrection. If Christ had risen, then there would be a rising of all, "both of the just and the unjust." His resurrection was held to be the earnest,—the "first-fruits" of the general resurrection.

With the believing Jews, the Messiah's reign—*a visible and literal reign*—was second in importance to the resurrection only. *They were sure of it.* So, TOO, WAS JESUS. The difference between himself and them on this point was, they believed he would set up his kingdom then, and he, that he must *first pass through the gates of death.* Soon after his death, however, they *believed he had risen*, and the effect of this was to renew their confidence in his kingdom. Confident were they that he would soon "reign in righteousness." Full of this confidence was Paul. He doubted not that "the end of the world has come;" though he did not think it to be quite as near as the Thessalonians did. Peter doubted not that "the end of all things is at hand." So, too, James, "that the coming of the Lord draweth nigh." And John adds, "We know it is the last time. And Christ did himself assign a very early date to his return. See Matt. 16: 28; 24: 34; Mark 9: 1; Luke 21: 32. * * * Yes, Jesus believed not only that the Jewish nation would within a few years be overwhelmed and scattered, but that "then" would his kingdom be set up, and "with power and great glory." The temple, Jerusalem and Judea did all meet their fate before the generation to which Jesus spake had passed away. But his kingdom has not yet been set up, nor have the signs appeared which were to precede it. * * * He lived and died the Messiah of the Jews; and not only did he believe, in common with his disciples, that he would return to earth, but it is somewhat probable that he also believed he would return to earth in no wider capacity than that in which he left it.—GERRIT SMITH, in *The Religion of Reason*, pp. 46–60.

Here we have the testimony of a man who has read the Bible, with at least no prejudice in favor of the truthfulness of its claims. And we can hardly decide which to consider the most strange, the fact that he can admit as much as he does in the extract above, and then deny the rest, or the fact that those who acknowledge the divine mission of Christ, can ignore, explain away, and even *deny* the facts by which he proved beyond all question that he was sent from God. Christian ministers say very little about the CENTRAL FACT of Bible history, and care little for the CENTRAL FACT of Bible prophecy,—without which facts Christianity becomes a mighty drama, thrilling us with its power, cheering us with its hopes, but soon to vanish, and leave us alone in the dim twilight of Nature's unending night, wandering on, groping for light, and life, and strength, and none to be had,—while around us are playing forces, mighty beyond our feeble strength, and subtle beyond our narrow wisdom,—forces which use us as playthings,—and in the distance we hear the murmuring surges of oblivion's waters, whither we are slowly and surely driven by an unseen, resistless power, there to lie beneath the chilling flood, and be forgotten:—is it any wonder, when Christ's ambassadors forget *these* facts, that his enemies should go further, and say he was mistaken?

The fact is, there is no *honest* way to avoid the conclusion that Christ and his apostles did expect his return at *some* period of time, to raise the dead, and reign over the whole earth; and also that this hope was based on the assumed FACT that he had been raised from the dead by the power of God. There is no way to dodge this. If language means *anything*, it means this. And although his followers may have little to say of their great hope, and have no words of rejoicing over the glorious fact on which those hopes rest, we will remember these facts, and keep our eyes fixed on the "hope." And though men may say Christ and his disciples were *mistaken*, though admitting they were honest, we know that if they were *honest*, they were *not* mistaken. We know that mistake was an *impossibility*. If Christ was raised, they told the truth; if he was not, they *lied*. And we can stake our all on that fact; and then calmly and confidently say with One who sealed his testimony with his blood, "If Christ be not raised, YOUR FAITH IS VAIN." And so, resting our *faith* on this unparalleled, incontrovertible *fact*, and by our faith reaching forward to the "glorious *hope*," we may become "rooted and grounded in *love*"; and by these three, faith, hope and love, we may come to "know the LOVE OF CHRIST, *which passeth knowledge*." And he, in his own time, will show a rebellious world that the *mistake* they been made by those who deny or ignore his claims.

For the World's Crisis.

JESUS OF NAZARETH.

What a remarkable life was that of our Savior while on earth! It was, and ever will be, unparalleled in purity, meekness, patience, and suffering. In contemplating the earth-history of this holy one, we are lost in wonder at his miraculous conception, and his lowly birth-place, which was none other than a *manger* where oxen fed. Nevertheless, on the very day of his birth he was pronounced by the angel who appeared unto the shepherds, "a Savior, which is Christ the Lord." In this same humble place, the "wise men," sent by Herod, the king, and guided by a star which went before them till it came and stood over where the child king lay, fell down and worshiped him, and opening their treasures, presented him with costly gifts. After their departure, in obedience to the command given by an angel of the Lord to Joseph in a dream, his parents fled with him into Egypt; while the wicked Herod, in his chagrin and anger at having his purpose to destroy the holy child thwarted, ordered that all the children in Bethlehem, from two years old and under, should be slain, thus causing lamentation and bitter weeping throughout the land. He doubtless thought the child Jesus would share the fate of the others.

According to the requirement of the law, Jesus was carried by his parents to Jerusalem, to be *presented to the Lord*, where he was taken in the arms of good old Simeon, who, being filled with the Holy Ghost, blessed God, and pronounced the child Jesus "a light to lighten the Gentiles, and the glory of thy people Israel." No wonder that Joseph and Mary "*marvelled* at those things which were spoken of him." For a short time thereafter Jesus remained in comparative obscurity; but when he was twelve years of age, he accompanied his parents to Jerusalem, to attend the yearly feast of the passover. On their return they missed him, for he tarried behind. After anxiously seeking him three days, they found him in the temple, sitting in the midst of the doctors asking them questions. Truly they must have been "*amazed*" at beholding him there in the midst of those savans, who, with "all that heard him, were astonished at his understanding and answers." But the meek, submissive Jesus, returned to the little town of Nazareth with his parents, "and was *subject* to them," thereby teaching all children a lesson of *obedience to their parents.*

About eighteen years afterwards, we find Jesus at the river Jordan, where he came from Nazareth to be baptized of John. As the holy Lamb of God came up out of the water, the heavens opened, and the Spirit of God like a dove descended upon him, while a voice is heard saying, "Thou art my beloved Son; in thee I am well pleased." O wondrous Prince of Peace! what need is there of further evidence that thou art the *very Christ*, the *Son of the Living God!* But, alas! dear Lamb of God, who taketh away the sin of the world, thou art doomed to a life of suffering. Persecuted even in thy infancy, thou hast now become "a man of sorrows and acquainted with grief." O blessed One, "who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

We now follow him directly from this glorious manifestation of his divinity, which was witnessed at his baptism, into the wilderness, where he remained with the wild beasts, fasting forty days and nights, being tempted of the devil, who tried to induce Jesus to worship him; but Jesus answered, "Get the hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." "Then the devil leaveth him, and behold, angels came and ministered unto him." After this severe trial, Jesus returned to Nazareth, where he was brought up; entered the synagogue and began to teach the people, "and all bare him witness, and wondered at the gracious words which proceeded out of his mouth." But they of the synagogue were filled with wrath, and thrust him out of the city, and would have killed him, but he passing through their midst, went his way.

The first of Jesus' miracles was in Cana of Galilee, where he turned water to wine. He afterwards cast out devils, healed the sick of the palsy, and forgave his sins; cleansed the leper; to the timid woman, who thought if she could but touch the border of his garment, she should be healed, he said, "Daughter, be of good comfort, thy faith hath made thee whole. Go in peace." To another, who had an infirmity eighteen years, he said, laying his hands on her, "Woman, thou art loosed from thine infirmity," and immediately she was made straight and glorified God. To the impotent man, who had an infirmity thirty-eight years, he said, "Rise, take up thy bed and walk," and the man did so. He restored the withered hand, made the blind to see, the dumb to speak, the deaf to hear, the lame to walk. He at one time cleansed ten leprous men, who had besought him to have mercy on them, but out of them all only *one* "returned to give glory to God." Jesus healed Peter's wife's mother, and the centurion's servant. He never refused help to any who called upon him. He took our infirmities and bore our sicknesses. He fed the multitudes; walked on the sea in the night to save his disciples, saying, "Be of good cheer. It is I, be not afraid," and bade Peter come to him on the water. He stilled the waves of the sea of Galilee at the time of a great tempest. Well might the men *marvel*, and exclaim, "What manner of man is this, that even the winds and the sea obey him!"

Jesus noticed the *poor*. He said of one who cast into the treasury, "Of a truth I say unto you, that this poor widow hath cast in more than they all, for all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had. Could he say the same of any in *our* day, who cast into the Lord's treasury? Who among us casts in *all* our living?

This loving Jesus did not despise or neglect little children, but took them fondly in his arms and *blessed* them, saying, "Of such is the kingdom of heaven." He raised to life the little girl of the rich ruler, and also the only son of the widow of Nain. At the grave of another, "he cried with a loud voice, Lazarus, come forth, and he that *was dead* came forth, bound hand and foot with grave clothes, and his face bound about with a napkin. Jesus saith unto them, Loose him and let him go." It can truly be said of him, "He went about doing good." This seemed to be his mission. He came to seek and "save that which was lost." He told his disciples that he "came not to be ministered unto, but to minister, and to give his life a ransom for many." Still the good deeds of this sinless being were *evil* spoken of. It was said of him that he cast out devils through Beelzebub, the prince of the devils. He was called a gluttonous man and a wine-bibber, a friend of publicans and sinners. He was "despised and rejected of men," and was esteemed "stricken, smitten of God, and afflicted." At one time he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He was despised and set at naught in his own country; but he knew no revenge; he only *wept* over Jerusalem as he beheld it, and thought of its rejecting him, and of its downfall. His betrayer was one of his professed friends and followers. Judas well knew his Lord and Master was innocent of any crime, and yet for the paltry sum of "thirty pieces of silver," he *sold* him to those who sought his life, and was so lost to all sense of shame, as to betray "the Son of man with a *kiss*;" but afterwards, remorse for the awful deed seized upon him, and he "went out and hanged himself."

A little before his persecutors came to take him, we find Jesus alone in agonizing prayer in the garden of Gethsemane, sweating, as it were, great drops of blood, and saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." He is willing to do his Father's pleasure, ever though it cost him his life. Are there any such sons in the world now? Three times he went by himself alone in earnest prayer, and on each return found his disciples *asleep*. They felt not the Savior's agony. He asks, "What, could ye not watch with me one hour?" but immediately excuses them by saying, "The spirit indeed is willing, but the flesh is weak." And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves from the chief priests and elders of the people." Now comes the saddest part of all. It seems not enough that he should have been betrayed by one of his disciples, but now "*all* the disciples forsook him and fled," even to *Peter*, that one who said, "Lord, I am ready to go with thee, both to prison and to death," and "Though I should die with thee, yet will not I deny thee." O how weak a thing is men's boasted strength! yet how many trust in it, forgetting it is *vain*, until they are pierced through with many sorrows, as was Peter, when he "went out and wept bitterly." Jesus was left in this trying hour without one friend to sympathize with him, and in addition to all his burden of sorrow, he had the pain of being forsaken and *denied* by those in whom he had trusted. He suffered *alone*. They took away his own raiment, and put upon him the scarlet robe and crown of thorns, spitting upon him, and mocking. At length there seems to be *one* who has some sense of justice and right. He wishes to release Jesus, and remonstrated with the mob, saying, "I find no fault in this man." But they prefer Barabbas, a notable prisoner and *murderer*, to the guileless Jesus, and cried out "Away with him, away with him, crucify him!" and after further insulting and mocking him, they *crucified him*, for "the voices of them and of the chief priests prevailed." By wicked hands, the "Savior of the world" is nailed to the shameful cross, *between two thieves*, as if he were as vile as they. It seems as if his cruel persecutors had sought out every way and means their evil minds could devise to insult and wound their innocent victim. Does Jesus retaliate, and threaten vengeance on those who so justly merit it? Nay, verily; but long-suffering, forgiving and merciful to the last—hear him pray—"Father, forgive them; for they know not what they do." Could anything be more touching than this prayer of the suffering Jesus for his murderers, while they are carrying out their fiendish purpose, and doing all in their power to augment his anguish? But, alas! the hardened hearts of those around the bleeding Savior remain unmoved; they continue to mock and deride, until the dear dying Lamb of God, with a loud voice cries, "Father, into thy hands I commend my spirit," and a *dead Savior* is presented to the gazing multitude. They cease reviling now for very fear, for, behold, the sun is darkened, the veil of the temple is rent in the midst, the earth quakes, the rocks rend, and the graves are opened. When the centurion and they that were with him beheld these things, "they feared greatly, saying, Truly, this was the Son of God." Well might they say it, for it was none other than he. Blessed be that Joseph, of Arimathea, who with Nicodemus took the dear body of Jesus, wrapped it in linen, and laid it in the new sepulchre that was in the garden. It is said of him, "he was a good man," and "waited for the kingdom of God."

This "Holy One" was not left in the grave, neither did his body "see corruption," but he rose again the third day, according to his promise. He appeared first to the two Mary's, who were early at the sepulchre on the morning of the first day of the week, and said to them, "Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me." O how favored, to be the bearers of such tidings from their risen Lord, to the sad, lonely ones, who "mourned and wept." Their words seemed as "idle tales" to these dejected ones; for "they believed them not." Jesus next appeared to two of his disciples, as they walked to Emmaus, "and they went and told it unto the residue," yet they would not believe. He afterwards appeared in their midst, and said, "Behold my hand and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have;" then their doubts were removed, and their hearts were filled with joy. Three times he showed himself unto his disciples, instructing them more perfectly in the things pertaining to the kingdom of God." Finally, he led them out to Bethany, and lifting up his hands blessed them, and "while he blessed them, he was parted from them and carried up into heaven," which will receive him "until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." He has been away now nearly nineteen centuries, and ere another shall begin, we expect the great stone will smite the feet of the image, king Nebuchadnezzar saw, and become a great mountain, filling the whole earth, *then* will begin the reign of the Prince of Peace, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"

When our Savior was on earth, he prayed for his disciples thus: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." Jesus prays for us still. He is our Priest; not "after the order of Aaron, ... for it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." He is not a priest "after the law of a carnal commandment, but after the power of an endless life," for "The Lord sware and will not repent. Thou art a priest forever after the order of Melchizedec. . . . . Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The man Christ Jesus is now "the one mediator between God and men." He "gave himself a ransom for all," and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden light." Again he says, "Whosoever . . . . shall confess me before men, him will I confess also before my Father which is in heaven." Blessed Jesus, I love thee, and will confess thee. Help me to be good. S. R. GILMAN.

Melbourne, Q., March 16, 1870.

THE LORD WILL PROVIDE.

In some way or other the Lord will provide;
 It may not be my way,
 It may not be thy way;
 And yet in his own way,
 "The Lord will provide."

At some time or other the Lord will provide;
 It may not be my time,
 It may not be thy time;
 And yet in his own time,
 "The Lord will provide."

Despond then no longer, the Lord will provide;
 And this be the token—
 No word he hath spoken
 Was ever yet broken—
 "The Lord will provide."

March on then right boldly, the sea shall divide;
 Thy pathway made glorious,
 With shoutings victorious,
 We'll join in the chorus,
 "The Lord will provide!"

—*Amer. Messenger.*

For the World's Crisis.

BEARING THE CROSS.

To this world we must become *crucified*. Crucifixion is a *hard death*; but very few persons are willing to die such a death; but this is the only way of entering the kingdom of God. We must be "crucified unto the world, and the world unto us." Some professed christians have made a covenant with the world, not to part with it; and Satan satisfies them that speaking in meeting sometimes, and giving a little something to support the gospel, they may keep good their hold on the world. But "if any man love the world, the love of the Father is not in him."—1 John 2: 15.

If you would bear your cross, *remember*, every trial of your life, whether spiritual or temporal, from friends or enemies, great or small, or whatever be the character of it, is by the appointment of our heavenly Father, who willeth not the death of the sinner, but who is seeking by trials to crucify you unto the world, and fit you for a home in glory.

What is it to bear the cross? It is to suffer all the trials, of which we have spoken, *patiently*. You are not to indulge in fretfulness under it. If you do, you do not bear the cross. And although you may speak like an angel in meeting, yet if you fret and complain under the trials of life, by which the Lord is seeking to crucify you unto the world, it is no use for you to talk about your bearing the cross; you are but deceiving your own soul. God hath said, "All things work together for good to them that love God."—Rom. 8: 28.

Said the Savior, "In your patience possess ye your souls." We are not to pray for the cross to be removed, but pray for grace to endure every trial; for submission to the will of God. We may say, If God had taken any other means to try me, any other cup but this one, I might have endured it with better fortitude. The Lord knows full well what we best need; the cup he provides for us is just the one we need most. The affliction is so heavy, and the trial so severe sometimes, we think it is impossible to bear it. But hark! "My grace is sufficient for thee." If we knew as much now as we shall hereafter, we should praise God for every trial and every cross we have to bear.

The apostle James says: "My brethren, count it *all joy* [the world count it all sorrow] when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work."—James 1: 2, 3. By faith we praise God now, while in the furnace of trial.

As an example of bearing the cross, see the Lord Jesus Christ, who became poor; was despised of men; a man of sorrows, and acquainted with grief; endured reproach; resisted temptation; when he was reviled, reviled not again; murmured not, though wounded, bruised, put to death, his soul made an offering for sin; scourged, spit upon; his hands and feet pierced with nails; his soul in agony;—all this he bore, and no lisp of impatience ever escaped him. Would you be crucified unto the world? Go and learn of him. Contemplate his poverty, his life, his sufferings, his patience, his forgiving spirit. Think of these things, and then realize this truth—"If so be that we *suffer* with him, that we may be also glorified together."—Rom. 8: 17.

Let us be patient in all things, at all times: this is bearing the cross daily; and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Fair Haven, Ct. J. E. CLARK.

For the World's Crisis.

ENCOURAGING WORDS.

"Be not afraid, only believe."—MARK 5: 36.

These are the words of Jesus. Have you been afraid that you might fall out by the way, or that you might be left to fall into sin, and bring reproach upon the cause of Christ, and ruin upon yourself? You would doubtless do so if left to yourself. But Jesus says, "I will never leave, nor forsake thee." "Lo I am with you alway, even unto the end of the world." "Be not afraid, only believe." You will not be left to yourself, unless you trust in yourself.

As long as you trust in Jesus, you are safe. But some are afraid they will be left to suffer for want of temporal things. Learn a lesson from the little child. Ask him if he is afraid he shall suffer for want of food or clothing? How quick the answer comes, "my father will take care of me." If our children have such confidence in us, surely we ought to have confidence in our Father who is in heaven. The birds of the air, and even the grass of the field, and the very hairs of our head are all numbered. Then cast your care upon him, for "He careth for you. He has brought us safely thus far, and we can say, "hitherto the Lord hath helped us." "Be not afraid, only believe."

Webster, Mass. F. H. CHAMBERLAAN.

— A faithful friend is the medicine of life.

For the World's Crisis.

PRAYER OF THE CHURCH.

O, Lord God of all grace, mercy and truth, thou who inhabitest eternity and dost constantly look down upon the children of men, and take cognizance of all their actions, look in mercy on us as a people, and help us in our extremity. We believe this church is one planted by thine own right hand, and we pray that thou wouldst therefore water it, and cause it to flourish.

We need not tell thee, O Lord, what our extremity is, for thou knowest it altogether. Thou knowest we agreed to pay thy servant, our minister, so much money for preaching thy gospel unto us, and that we have not been able to do it. Therefore, we pray thee, help us. Last year we raised the price of the seats in thy house, hoping thereby to avoid the unpleasant necessity of having a festival, which most of us deprecate. But, after the price was raised, some bought only half a slip, so that our expectations were not realized. And this year, rather than resort to a festival, some of the more liberal and able ones offered quite liberal extras to make up the deficiency, but failed to get the necessary amount. Now, Lord, under these circumstances, what can we do? Is not a festival our only resort? We pray that thou mayst see it in this light, so that thou canst sanction our doings, and sanctioning help us. It has been raining for several days, and it is getting very muddy, so that unless thou shalt order a change before to-morrow night, but few will be able to attend. And then if we should have to postpone on account of the weather, our turkies and oysters may not keep, especially the oysters. So thou seest our dilemma. Thy servant may fail of getting his dues, unless some of the more wealthy brethren pay from their own pockets. We therefore pray thee to overrule the weather for the best good of the festival, so that many shall come from the east and the west, the north and the south, that our present deficiency shall be met, and enough more received for a similar deficiency next year. Then we shall escape the painful necessity of having another festival.

Some are telling us that, if these three little churches in this village would only unite and become one, our burdens would be much lighter, and we should have no occasion for festivals. This we know full well, O Lord, but how shall it be done? We know our Savior did pray that we might all be one as he and the Father are one. But what can we do to bring about so desirable an end? Thou would'st not have us become Congregationalists, and so endorse that very dangerous and evil doctrine of "once in grace always in grace," which doctrine we believe has shipwrecked thousands of souls. Nor do we believe thou would'st have us become Baptists, who not only hold to the just-named doctrine, but also exclude from the table of the Lord all who have not been immersed and joined them. We believe all thy children who have been sprinkled or immersed, and have joined any evangelical church, are entitled to a place at thy table. Notwithstanding the errors of these churches, we cannot deny that we have in some way acknowledged them to be churches of thine own planting. Ministers have acknowledged it by their exchange of pulpits, Sunday Schools by their union pic-nics, and the church by a very few union prayer-meetings. Now, if thou hast planted them, as we acknowledge, who dare pull them up? If the errors of these two neighboring churches could be rooted out, and they become of our order, nothing could more rejoice our hearts. If thou, O Lord, hast any plan for the accomplishment of so desirable an end, we pray thee reveal it to us.

Some strenuously claim, O Lord, that, even on the ground of economy, it is best to have three churches in this little village, notwithstanding the prayer of Christ that we all might be one. They claim that some sinners may thus be reached who otherwise could not be. If it be best, O Lord, thus to remain separate, as some believe, we pray that nothing may transpire to unite us. But if, on the other hand, it is best to be united, according to the prayer of our Lord, we pray that the means to that end may be speedily used. But until then, we pray thee to grant us favorable weather for festivals, so that we may not wrong our minister, thy servant, in his wages. Amen.

DANIEL D. CHAFFEE.

For the World's Crisis.

WHAT PROFIT.

"For what will it profit a man, if he shall gain the whole world and lose his own soul?"

Reader, do we ever think of this passage of Scripture as we ought to think of it? Have we secured our soul's salvation? or are our minds so much absorbed in the things of this life, so intent on making money, and gaining worldly fame and honor, that we find no time to think of this all important subject, the salvation of our own souls?

Now it is right for us to be industrious, for God has said man shall earn his bread by the sweat of his brow; and again he says man shall not live by bread alone, but by every word that proceedeth out of the mouth of God; and Seek ye first the kingdom of God and his righteousness, and all other necessary things shall be added unto you.

But how many are saying in their own heart, I will seek first to accumulate all the wealth that I can, and gain fame and honor, and then after I have done all this, I will have plenty of time to seek my soul's salvation. Ah! my friend, you do not know that you will have plenty of time then; you may not live to accomplish all these great things; and if you should, you may not feel like coming to the Savior then, any more than you do now, nor half as much. "My Spirit will not always strive," saith the Lord. And would you, my friend, insult the Lord by indulging in sin and wickedness all the *best* part of your life, and when you get to be old and feeble, say, "Here, Lord, I have enjoyed myself all I want to; I have gained worldly fame and honor. Now I am old and feeble, and not good for much, so you may have the rest of my life."

Do you think the Lord wants such conversions as that? My impenitent friend, he wanted you to give your heart to him in your young days, while you will have time to work for him. O how much more noble it is to give our hearts to the Savior first, and be satisfied with just what earthly blessings he sees fit to bestow upon us. For what will it profit us if we shall gain the whole world, and lose our own souls?

O what an important subject is this! Dear sinner, can you say with an honest heart that your soul is at rest? Do you not at times, when you come down to your sober moments, think—O this unrest in my soul? I have worldly prosperity attending me all the time. I have enough for this life, but still I am not satisfied, for what have I for the life to come? Nothing at all; no hope for my soul. Ere long, at the longest, I must die and leave it all, and then how poor I shall be without Christ. O what will it profit me if I shall gain the whole world and lose my own soul?

I beseech you, dear sinner, to attend to your soul's salvation first of all. Religion is a precious treasure to have in our hearts; it sweetens all our pleasures; it makes us feel that we are safe resting in Christ; and if our worldly possessions should all be taken from us (for we are not sure of anything in this life), yet our possessions in the life to come are secure—forever ours.

What a beautiful thought that we can have such great possessions without money and without price. Let us be wise and seek these great possessions offered to us so freely, remembering that it will profit us nothing if we shall gain the whole world and lose our own souls. M. E. CHUTE.

Portland, Me.

For the World's Crisis.

"SUCH AS I HAVE, GIVE I THEE." Acts 3: 6.

We can give only what we have received. We must be true ourselves, if we would teach the truth to others. God can make us true. No man is perfect by nature, for all men inherit from Adam a depraved nature. This evil heart of unbelief must be taken away, and a new heart, full of love and faith be put in its place.

I find the following verses, which are copied without the author's name, but they express so completely what I wish to say, that I will insert them here:

"Thou must be true thyself,
 If thou the truth wouldst teach;
Thy heart must overflow, if thou
 Another's heart wouldst reach;
It needs the overflow of soul
 To give the lips free speech.

Think truly, and thy thoughts
 Shall the world's famine feed;
Speak truly, and each word of thine
 Shall be a fruitful seed;
Live truly, and thy life shall be
 A great and noble creed."

The best of us are but "earthen vessels"; yet we all may have a "treasure," and such as we have we may give. God has given to every man a measure of faith. And by that faith we may benefit others, and thereby be blest in return. O, for more of that spirit of faith and love which will not "pass by on the other side," but will rather seek to reclaim and restore our fellow men.

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

DAMP BEDS.

BRO. GRANT:—I feel a little delicate about writing this piece for the Crisis, but I really feel it a duty; so I will not stop to confer with flesh and blood, but will out with it.

To all whom it may concern: Do not put our poor preaching brethren in cold, damp beds to sleep. Many of them leave their happy, humble homes, and ride miles in the cold and snow to preach the word of the Lord to us; and perhaps some of them preach three times in one day, and get all in a state of perspiration, being so in earnest, then we invite them home with us to stay all night, and we give them our *best beds*, and forget that no one has slept in them for weeks. The bed is cold and damp, and the man of God goes to bed not to sleep, but to *shiver* all night. And what is the result? Why a severe cold, perhaps fever, or a lung difficulty comes on, and a long fit of sickness. None of us meant to do this, only we did not *think*. May the Lord help us to think and act, and warm and air and dry our spare beds, that become damp, and so do good as we have opportunity, and not have our poor brethren get their death cold. We need all our preaching brethren in the field yet. May the Lord help us all to do right, is the prayer of your Sister in Christ. C.

Gems.

— Understandings are almost always misunderstandings. Therefore, it is wise and prudent to leave nothing to be imagined, or inferred, or supposed, but have everything expressed plainly. Human reason is very imperfect; memory is not infallible, and the best friends are often separated because one understood the thing one way and the other another.

— Books are masters who instruct us without rods and ferrules, without words of anger, without bread or money. If you approach them they are not asleep; if you seek them they do not hide; if you blunder, they do not scold; if you are ignorant they do not laugh at you.

— There is a thread in our thoughts as there is a pulse in our heart: he who can hold the one, knows how to think; and he who can move the other, knows how to feel.

— Men's lifes should be like the day, more beautiful in the evening; or like the summer, aglow with promise, and the autumn, rich with the golden sheaves, where good works and deeds have ripened on the field.

— The man who, whether in his habits or his actions, in great things or in small, separates himself from his friends, seems to set every evil and envious feeling of our nature in array against him. Distinction is purchased at the expense of sympathy.

— There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.

— Hard councils avail but little; they are like the hammer which always recoils from the anvil.

— You can no more exercise your reason if you live in constant dread of ridicule, than you can enjoy your life if you live in constant fear of death.

— Engage not hastily, as a party, in a difference between others, but reserve thyself impartial and unengaged, that thou mayst moderate between them.

— Truth is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it.

— Every object has so many different sides that we should always examine, never dispute.

— The abundance of a miser is but poverty to him.

— Many men are led by the fear they have of being led.

— Cleanliness is the elegance of the poor.

TO DRY UMBRELLAS.—I obtained this item years ago from a friend who was an umbrella manufacturer. Most people dry their umbrellas handle upward. This concentrates the moisture at the top where it is close, rusts the wire which secures the stretches, and rots the cloth. It is better, after the umbrella is drained, to simply invert it, and dry in that position. This is better than spreading it to dry.

FOR TATTLERS.—Some folks are prodigiously penitent over other people's sins, and seem to think they have a special call to confess them before the whole world. They would gouge their brother's eyes out rather than leave a single mote in them. At the same time they are singularly blind to their own failings.

Hygiene.

"*This is for your health.*"—PAUL.

CHILDREN'S ARMS AND LEGS.

Nude arms are the means of the premature deaths of many of the little innocents. We often see these little mites, the darlings of their parents, with thick, substantial clothing about the body, mufflers around the throat, and caps on their heads, with their arms bare to their elbows, and their legs in a similar condition nearly up to their knees.—These extremities of a child, in which the blood is never of so high a temperature as it is in the adult, and in which it is of the greatest importance that it should be kept in a circulating medium, ought to be warmly clad. Every parent, and especially every mother, should see that the clothing of a child comes down to the wrists upon the arms, and to the feet upon the legs. It may be fashionable, it may be gratifying to the mother's vanity and to the father's pride, to see the clear skin of their children; but it is often death to the children. Every practising physician could tell a tale upon this subject that should make the ears of all such indiscreet parents to tingle.

A distinguished English physician, who had practised forty years, stated that he believed he had known several thousands of children brought to an untimely grave by going with their arms and legs naked; and a distinguished physician who died some years since in Paris, declared, "I believe that during the twenty-six years I have practised my profession in this city, twenty thousand children have been carried to the cemeteries a sacrifice to the absurd custom of exposing the arms naked." As lovers of children, we warn parents against adopting such a deleterious custom.

Many have wondered why so many children die. We wonder that any live. Soon after birth they are crammed with food, dosed with medicine, and steamed with bed-clothes and stoves; then they are sent out in cold weather, clothed warmly upon all parts of the body, except where the clothing is the most needed. Their legs, arms, and necks are bare, and thus are they exposed to a temperature that makes a strong man shudder, though gloved, overcoated, stockinged and booted. But we want to harden the children; yes, and soon you find they are gone.

Put the bulb of a thermometer in a baby's mouth, and the mercury will rise to ninety degrees. Now carry the same to its little hand; if the arms be bare, and the evening cool, the mercury will sink to forty degrees. Of course all the blood which flows through those arms must fall to within thirty to forty degrees below the temperature of the heart. Need we say, when these currents of blood flow back into the chest, the child's vitality must be more or less compromised? And need we add that we ought not to be surprised at its frequent recurring affections of the tongue, throat, or stomach? Many children, with habitual cough and hoarseness, or choking with mucus, have been entirely or permanently relieved by simply keeping their arms and hands warm. Every observing and progressing physician has daily opportunity to witness the same cure.—*Good Health.*

EXPANSION OF THE LUNGS.

To prevent consumption has been the laudable endeavor of many scientific physicians, as well as many quacks. That more can be done to ward off this fell destroyer is beyond a doubt, than can be effected to cure the malady when fixed.

Our object in referring to this disease now is, not to repeat or lay before our readers all the hygienic means that may be used in such cases, for they are legion; but simply to call attention to a single one that may be useful in preserving the lungs in a healthy state. It is simply expanding them. Consumptives are usually narrow-chested. Asthmatics are usually broad-chested, and become so very much from the difficulty they have in breathing when attacked with asthma. Hence, asthmatic persons are seldom the victims of consumption.

Many inventions have been sought out for expanding the lungs; but the following simple means will accomplish the work as well as it can be possibly done. Go into the air, stand erect, throw back the head and shoulders, and draw the air through the nostrils into the lungs as much as possible. After having thus filled the lungs, raise your arms, still extended, and suck in the air. When you have thus forced the arms backward, with the chest open, change the process by which you drew in your breath, till the lungs are emptied. Go through this process several times a day, and it will enlarge the chest, give the lungs better play, and serve very much to ward off consumption.

If the lungs are tender, or blood-vessels weak, due care must be used, at first, not to overstrain them.—*Ibid.*

CUTTING TEETH.

Children who are cutting teeth should have the clothing distributed evenly over the body, not having too much about the waist and always having the arms, legs and feet well covered. The food should be very plain, consisting simply of unleavened Graham bread and milk or Graham gruel, or oatmeal gruel, or something as bland and nutritious as these articles. Three or four times in twenty-four hours is as often as any child should take food who is old enough to be cutting teeth. The child should live in the open air as much as the weather will admit, should have its regular sleep, and be free from all influences which tend to irritate the nervous system. If children are thus treated, in no more than one case in a thousand will there be any necessity for scarifying the gums. I don't say but the necessity may sometimes occur. In such case be sure to ask the advice of some physician of age and experience who is at hand to examine the patient.

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"TELL JESUS."

Go to Jesus, child of sorrow,
 Kneel, and watch, and humbly pray;
Sin hath brought a darkened morrow
 To thy brightly opened day.
Dry those fastly flowing tears,
 That no mortal eye doth see;
Throw aside all worldly fears,
 Jesus died and bled for thee.

Ere the weary day is past,
 And the evening shadows fall;
At the cross thy burdens cast,
 Jesus will receive them all.
With the morning's earliest breath,
 Bow the head, and bend the knee;
From the toils of sin and death,
 Jesus stands to set thee free.

When the day's long tasks are done,
 And its cares and toils are o'er;
Count thy errors, one by one,
 Then arise, and sin no more.
O'er the tide of human woe,
 Beams the eastern star for thee;
Turn thy gaze from all below
 To the cross of Calvary.

—*Selected by* T. B. Hall, *Concord, N. H.*

For the World's Crisis.

SALVATION OF THE SPIRIT.

Those who advocate the doctrine of the salvation of the spirit of man, independent of the body, frequently quote 1 Cor. 5: 5,—"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Let us briefly examine the text, and learn its true sentiment.

1. The advocates of the salvation of a spirit entity in man, at death, separate from the body, cannot aid their cause by quoting this text; for, instead of supporting their theology, it proves too much for them, if it proves anything concerning the destiny of a disembodied spirit; for the spirit here spoken of, instead of being saved at death, is not to be saved till "the day of the Lord Jesus;" and when that day arrives, spirit and body will be united as really as now, as they themselves also believe, even if the spirit had existed between death and the resurrection in a conscious state. So this text does not prove the salvation of the spirit out of the body.

2. "The destruction of the flesh" here referred to, indicates a reformatory chastisement of some kind, to ultimately lead to the salvation of the *person*,—not to the damnation of the body, and the salvation of the spirit without the body; and in order to this chastisement, this person, like Job, was to be delivered over to Satan for the infliction of some physical disease. "Destruction," from the Greek term *olethron*, is a correct rendering, but does not indicate the *modus operandi*, whether by pining sickness, leprosy, Job's boils, or some other scourge. The apostles certainly possessed power to deliver men over to a state of chastisement for their sins, that they might be made sensible of their folly, and be induced to reform, as in the case of Hymeneus and Alexander, whom Paul "delivered unto Satan, that they might learn not to blaspheme" (1 Tim. 1: 20), as in the case of Elymas, whom Paul made "blind" for a year (Acts 13: 8, 12); and they also had power to inflict death, as in case of Ananias. But in this instance, Paul being unable to be present in person, and only present in spirit, delegates this apostolic power to the Corinthian church, and bids them, in his stead, to deliver this person over for "the destruction of the flesh," that the might thereby be brought to repentance, and finally be "saved."

3. "That the spirit may be saved." The term "*spirit*" is doubtless here used as a synonym of *person*, in which sense it is sometimes used, as in 1 John 4: 1,—"Believe not every *spirit*, . . . because many *false prophets* are gone out into the world." Here the term refers to persons. And this use of the term is applicable to the resurrected saints, who are to be raised with *spiritual* bodies; for, in speaking of Christ in his resurrected state, it is expressly affirmed that he was "made a quickening *spirit*" (1 Cor. 15: 45), though, unlike an *angelic* spirit, he had "flesh and bones" (Luke 24: 39); and it is also declared that we shall "bear the image of the heavenly;" so we are to be "saved in the day of the Lord Jesus" as *personal spirits*, with spiritual bodies, but not as bodiless spirits. The salvation here promised is not to be realized independent of the body, for (1) it is not to be experienced till "the day of the Lord Jesus," and that is the time when the body will be saved, and when body and spirit will be united; and (2) that is the time when the *spirit body* will be saved, but not a spirit without a body; and if a *whole man* is to be saved at that time, a part cannot be saved *separately*.

Wm. Sheldon.

The christian is commanded to "pray without ceasing." He cannot always be engaged in the positive act, but he should have what I call a *holy aptitude for prayer*. The bird is not always on the wing, but he is ready to fly in an instant; so the believer is not always on the wing of prayer, but he has such a gracious aptitude for this exercise, that he is prepared in a moment, when in need or danger, to fly for refuge to his God.—*R. Hill.*

THE CONQUEROR'S REWARD.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3: 21.

Surpassing honor! amazing dignity! incredible exaltation! And yet it is strictly true. It is neither to be "spiritualized" nor explained away as meaning something not literally represented by the words. "*The Truth*" says it, and he will do it. It is the great Conqueror's promise to those who conquer by and for him; the Chief Victor's reward to the victors that follow in his steps, and exhibit his spirit, and fight his battles, and remain steadfast to his truth amidst the whirlwind of opposition which loyalty to the coming King occasions in an unholy world, the language of whose heart is, "We will not have this man to reign over us." And what a reward it is! No king of earth ever bestowed such honor upon his favorite.

No poetic flight of imagination ever placed classic hero upon such a lofty seat of empire.

Look at it, as steadily as its dazzling grandeur will permit, ye who daily groan being burdened with the infirmities of the mortal state; ye who are sometimes half-tempted to give up all in despair because of the difficulties of the conflict, and the severity of the discipline; ye who experience the pain of being suspected, shunned, and evil spoken of by fellow christians, because the tradition of the elders and the theology of the schools are nothing to you if the Holy Scriptures have taught you something higher, nobler, more glorious and God-like; ye who are oppressed with a sense of your utter unworthiness to bear the name of the glorious occupant of Jehovah's throne; and ye who are bewildered by the miserable heartlessness in Christ's service of thousands who call him Lord, and the utter failure of all religious organizations, not only to establish righteousness in the earth, but also to prevent the voice of truth from being silenced in many places where she has a nominal home, by the din of militant theologians, the champions of rival creeds, and the defiant shouts of the goliaths of unbelief. Yes, look at it until the magnificent reality fill the field of vision, and the surpassing love of the royal Promiser compel you to fall at his feet in wonder and worship, and to determine, then and there, that you *will* conquer for his dear sake—throne or no throne the issue, just as he pleases! Let the text interpret itself. It needs no illumination from men. Surely it is bright enough to satisfy the loftiest aspiration without any word-painting of ours. The Lord means just what he says; and we do not think he feels at all indebted to us for making him in a thousand instances—in our great wisdom—mean what he does not say.

The very thought of being enthroned with Christ, "the King of kings," when he ascends his own glorious throne in the coming kingdom, is enough, and more than enough, to stir a christian man's heart to its very depth, and to nerve him with holy heroism amidst the severest trials and sorrows of this preliminary life. The shadowy, flimsy, intangible heaven of common theology is surely a self-condemned absurdity; but the inspired representation of the resurrection-life of the christian "conqueror" gives us something real, substantial, grand, with which the sanctified mind can fully sympathise—work, space, position of which we can form a distinct idea, while all has the unutterably precious commendation of being holy and permanent, and of being flooded with the glory of the Chief Conqueror's presence. He who ascended to the Father in his perfect humanity, will so come as he went—the blessed, beloved, glorious Jesus; and when he sets in order the affairs of his great kingdom, the overcomers for his sake shall have dominion with and under him, and "reign on the earth." Be glad, then, ye patient sufferers for Christ and conscience; hold on; be faithful; fear not. Your reward is great. "If we suffer, we shall also reign with him."

That God should elect the kings and princes of the "world to come" from among some of the sons of men whom, by grace, he has already made sons of God and co-heirs with Christ, is very wonderful, and calls for special adoration and praise; but it is, after all, only in harmony with his revealed character, and his eternal purpose to glorify the Redeemer with a peculiar and transcendent glory. Every available tribute to his unequalled worth and work is not only right and proper in itself, but is also a public recognition of the services he has rendered to the moral universe. Of his followers, then, some are being qualified by peculiar discipline for the principalities and royalties of the predetermined kingdom and dominion. Daring all for Christ, they shall reign with Christ. Faithful in a few things, they shall be made rulers over many things. Bold to confess the rejected one in the face of all opposition, by him they shall be confessed before his Father and the holy angels, when he ascends the throne of the empire that awaits him. The high qualities of holiness, fidelity, self-denial, zeal, wisdom, and moral courage in which they are trained by the Spirit of Christ, will find ample field for exercise in the grand future; and the immortality they derive from their risen Lord will sustain them without weariness in the discharge of their princely functions. They are now at school, and if they knew what God intends by the trying tasks he sets them, they would neither murmur nor grow impatient. Every privation has its meaning; every trial, its import; every bereavement, its lesson; every disappointment, its significance; every storm, its interpretation; and every cross, its result in the world to come. The Father has no pleasure in any one of these things for its own sake. To put his little ones in pain is no joy to him. If it were possible to make them fit for what he means them to be, and do, and enjoy, without the rough but most salutary school of personal experience, into that school he would not send them; but to take a beggar from the dunghill and set him with the princes of God is not the work of a moment. Such rapid transitions are not according to the mode of working which the Allwise has adopted. A man called from sin, pollution, ignorance, shame, and degradation, with the purpose on God's part to make him a king—not in name, but in truth and in glorious reality—must have much done in him and for him before he can possibly be fit to enter on such a high office. He must be pardoned, justified, adopted, cleansed, educated.

Men are trained for the trades and professions of the present life, and the training in each case has, of course, strict respect to the trade or profession which the individual intends to follow. This is simply the dictate of common sense. The necessity of adaptation is its essence; and the recognition of this necessity is intuitive. Men do not reason on such a subject: the true common sense, logical sequence of the premise is reached in a moment. But shall that universally recognised necessity in the affairs of threescore years and ten be ignored as unnecessary in the immeasurably higher affairs of a millenium? "Not a novice" is one of the laws in relation to the christian ministry; shall its principle be dispensed with in relation to the co-assessors of the Son of man during the thousand years of righteous judgment? O that christian men would think in the light of revelation!

Another word, not by way of exposition, for that we have already disclaimed in this paper, but of suggestion. "To him that overcometh will I grant to sit with me in my throne." Who speaks? He who, though he is Lord of all, had not where to lay his head; he who, though he is the Father's beloved, was despised and rejected of men; he who, though he is the dispenser of the water of life to all who shall live forever, asked a draught of water from the woman of Samaria; and he who, though he is worshiped by the angels of God, had a couple of wretched thieves as his companions in a shameful death. This is he who distributes thrones, and assigns to the conquerors their different ranks in the royalty of heaven. Now mark the lesson; it will richly repay the thought it demands. Follow Christ, in the life of faith, through humility, and patience, and reproach, and rejection, and death; and when he comes he will give you honor and glory, and immortality. Follow Christ in the spirit of earnest, thorough consecration, and the day of his revelation will be the day of your recognition. Follow Christ, with the settled conviction that the trials of the present are, in reality, tests of the qualifications that will be necessary for high post-resurrection office; and when he chooses the high officers of his kingdom he will say, "Sit with me in my throne."—*The Rainbow.*

For the World's Crisis.

SEEK THE LORD.

"Seek ye the Lord while he may be found, call ye upon him while he is near."—Isa. 55: 6.

There is a time in every one's life when the Lord calls them to seek him; when he comes to the door of each one's heart and knocks for admittance; and, reader, did you at that time open the door of your heart, and say, Yes, my dear Savior, come in; I bid you welcome? O how gentle were his knockings, how sweet the precious words he whispered to your hardened conscience. "Come unto me, . . . and I will give you rest, take my yoke upon you, and learn of me, for I am meek and lowly in heart," "My yoke is easy, and my burden is light." Did you listen to that still small voice, and take his easy yoke upon you, and learn of him? Did you call upon him while he was near? or did you listen to the other voice—that wicked voice of Satan, that was speaking to you at the same time, and telling you to say, Lord, "go thy way for this time; when I have a more convenient season, I will call for thee?" You did not say those cruel, wicked words to the Savior, did you, after he had borne the cross of shame and suffering, and shed his precious blood to save you? Follow him in your imagination to Calvary; see him nailed to the accursed tree, bleeding, groaning, dying, for your sins. See the look of agony in his countenance, and at the same time the look of love and pity as he says (by this act), Sinner, I shed my blood for you, that you may live.

O, did you reject such a dear loving Savior as this? If so, did you think, perhaps this is the last time the Lord will call for me? What a dreadful thought. You know God has said in his own word, My Spirit will not always strive. I hope it was not the last time. God grant to call for you once more; and, dear sinner, I plead with you to listen to that still small voice, and say,

"O Savior, I come to thee,
 Just as I am, without one plea,
 But that thy blood was shed for me."

Perhaps there may be some who read this with whom the Lord's Spirit is striving now. To such I would say, Seek ye the Lord *now*, while he may be found; call ye upon him while he is near. "*Now* is the accepted time; behold, now is the day of salvation." Do not put it off until another day, for then it may be too late. You may be called away before another day shall dawn.

It may be with you as with the young man, who, a few weeks ago, started in business for himself, with bright hopes for the future in this life; but, alas! no hope for the life to come. He little dreamed that death was approaching so near; that it would come so suddenly upon him; but in a few days after he had commenced business, sickness came, and in a few days more death snatched him away with no hope beyond this life.

What a solemn thought! O sinner, God grant that this may not be your doom; for what excuse would you make in that last great day, when you will stand before the tribunal bar of God, to be judged? Will you say, Lord, I thought there was time enough to seek my soul's salvation; I thought I would wait until you called the next time? He will say, I called for you the last time, and you neglected my call. Now I say unto you, I know you not, depart from me, ye cursed. Sinner, let not this dreadful sentence be pronounced upon you, but "seek ye the Lord *now*, while he may be found; call ye upon him while he is near."

M. E. Chute.

For the World's Crisis.

SUBMISSION.

When my heart is sad and weary,
 And trials press me down;
When it seems no friend is near me,
 And the world doth on me frown;
Let me feel the blessed witness
 To calm each rising fear,
And thy ever faithful promise,
 To reanimate and cheer.

O, give me true submission,
 And still my heart incline,
By faith and humble meekness,
 To trust a hand divine.
May Jesus' love constrain me
 To walk the narrow way,
Which points the weary pilgrim
 To realms of endless day.

The night's been long and dreary
 Since we had hoped to see
The King in all his beauty,
 To set his people free;
Yet, Lord, thou wilt remember,
 Nor let our hope be vain,
For, sure as earth's foundation,
 Thy promise will remain.

H. Clark.

For the World's Crisis.

FACTS *versus* THEORIES.—No. 1.

Stubborn things they are, and a great many theories have been utterly spoiled and brought to shame and confusion by a simple array of facts in the case.

SAMPLES.

According to Paul (1 Tim. 1: 8, 11), it is a fact (1) that the law is good if a man use it lawfully; and that the end of the commandment is charity, out of a pure heart and of a good conscience, and of faith unfeigned;—"From which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully."

(2). "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust."—1 Tim. 1: 9–11.

(3). "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God is evident; for, The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. 3: 10–14.

(4). "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise [i. e., by the Spirit]. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."—Gal. 4: 21–25.

(5). That inasmuch as this whole law question turns on a single pivotal point, viz: which did Christ abolish; the law of commandments, or of works? and whereas some men (and these described in 1 Tim. 1: 7, as above cited) do affirm that it was the law of works or ordinances, and not the commandments written and engraven in stones; therefore know ye and understand (6), that Paul says to all such—"You neither know what you say, nor whereof you affirm."

(7). That the law, by which some desire to return, was one that gendered to bondage (or death), and was the old covenant or law given on Mount Sinai (Ex. chaps. 19 and 20, also Deut. 5: 6–21), in which the decalogue is recapitulated, concerning which Moses says, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers [Abraham, Isaac and Jacob], but with us, even us, who are all of us here alive this day."

Proof. Deut. 29: 13: "That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob." He made the covenant of promise to Abraham four hundred and thirty years before the giving of the Sinaitic covenant. See Gal. 3: 17; Gen. 12: 3, 7; 17: 7. Having read this decalogue covenant to the people, Moses adds: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me." Also 9: 5. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob."

Concerning the fourth commandment, Moses says in Deut. 5: 15,—"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day."

From this fifth chapter Moses rehearses God's dealings with them, and reprimands them for a non-observance of the terms of the covenant, and admonishes them as to the future, until he reaches chapter 12, where he begins to rehearse the terms of the superadded ordinances, which Paul in Eph. 2: 15 likens to a vessel which contained this "law of commandments"; and these ordinances were designed only to elucidate and enforce the decalogue. This rehearsal is continued to chap. 26: 16–19, where Moses obligates the people, and the Lord avouched himself to them in these words:

"This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine ~~hearty~~ and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken." Exod. 24: 7, 8: "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

Before we proceed further, let us here note the distinction which Moses made between the book of the covenant, and the book of the law of superadded ordinances. The covenant is specified in Deut. 4: 12, 13: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." "And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand. And he [i. e., God] wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me."—Deut. 10: 3–5.

Next we have the "book of the law," or the ordinances containing, comprehending, embracing and enforcing the decalogue. Deut. 31: 24–26,—"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

Four things in the foregoing demand particular attention. (1). God with his finger wrote the decalogue commandments, or covenants, on tables of stone. (2). Moses wrote "the law of ordinances" in a book. (3) The decalogue covenant was put into the ark. (4) The book of the law was placed in the side of the ark. Query: Which was first? Answer: The decalogue, or stone covenant; consequently answered to our Constitution of government, and was a God-given constitution to Israel, designed for their government in the flesh; and all laws in Israel must of necessity be framed upon and in harmony with that constitution, or be a nullity, having no binding force whatever because of unconstitutionality.

Now suppose every ordinance (law) contained in "the book" written by Moses annulled, set aside, and the decalogue left intact, and you undertake to make a new set of laws on that same decalogue covenant, or constitution; do you not perceive that your way is hedged up? Not one step can you go in your legislation, unless you reproduce the old in kind. What is the matter? What is in the way? What takes away all the power, force, and vitality of our enactments? What *kills?* The letter. The old constitution, the old covenant. Change that, make a new one, a new covenant (constitution), adapted to the wants, conditions, circumstances and emergencies of the present surroundings, and then frame your laws in harmony with the scope and spirit of your covenant, and you will directly find that your law is not a dead letter on your statute book.

Such was the plan adopted and the course pursued by the Divine Legislator when he abrogated the covenant for fleshly Israel, and introduced the covenant for a spiritual Israel, giving life.

G. W. Stetson.

Olena, O.

THE HEAVENLY HOME.

The Characteristics of the "great city, the holy Jerusalem," are thus set forth by Rev. Horatio Bonar:

1. It is a *great* city. "That great city," said John, gazing on it. Its circuit is vast—beyond Babylon or Nineveh, or Paris, or London. That "mighty city," says John, speaking of Babylon the Great (Rev. 13: 10;) but this is mightier far. There has been no city like it. It is *the* city, the one city, the great metropolis of the mighty universe, the mighty city of the mighty God.

2. It is a *well-built* city. Its "builder and maker is God." Its foundations are eternal. Its walls are jasper, its gates pearls, its streets paved with gold. It is "compactly built together," lying four-square, and perfect in all its parts; without a break or flaw, or weakness or deformity.

3. It is a *well-lighted* city. Something brighter than sun or moon is given to fill its heaven. The glory of God lightens it. The Lamb is its "light," or "lamp;" so that it needs no candle, no sunlight. There is no night there.

4. It is a *well-watered* city. A pure river of the water of life flows through its streets, proceeding from the throne of God and the Lamb. What must its waters be! What must be the rivers of pleasure there! Who in it can ever thirst? Its inhabitants shall thirst no more.

5. It is a *well-provisioned* city. The tree of life is there, with its twelve variety of fruits, and its health-giving leaves. It has more than Eden had. It is Paradise restored. Paradise and Jerusalem in one; Jerusalem in Paradise, and Paradise in Jerusalem.

6. It is a *well-guarded* city. Not only has its gates, and walls, and towers, which no enemy could scale or force; but at the gates are twelve angels, keeping perpetual watch.

7. It is a *well-governed* city. Its King is the son of God; the King of kings, Immanuel; the King eternal, whose sceptre is righteousness; who loveth righteousness and hateth iniquity. No misrule is there, no disorder, no lawlessness.

8. It is a *well-peopled* city. It has gathered within its walls all generations of the redeemed. Its population is as the sands or the stars; the multitude that no man can number; the millions of the risen and glorified.

9. It is a *holy* city. Its origin is heavenly, and it is perfect as its Builder. Nothing that defileth shall enter—no spot or speck, or shadow of evil. All is perfection there—divine perfection.

10. It is a *glorious* city. The glory that fills it and encircles it is the glory of God. All precious stones are there; no marble nor granite, such as we boast of now; all about it is gold, and pearls, and gems. Everything resplendent is there.

11. It is a *blessed* city. It is truly the joyous city. It is the throne and seat of the blessed One, and all in it is like him. Its name is Jerusalem, the city of peace. Its King's name is Solomon, the Prince of peace. There is no enemy there, no danger, no darkness, no sickness, no curse, no death, no weeping, no pain, no sorrow, no change forever. They that dwell in it "shall hunger no more, neither thirst any more" (Rev. 7: 16, 17); for "the ransomed of the Lord shall return, and come to it with songs; sorrow and sighing shall flee away." Isa. 36: 10. Blessed city! City of peace, and love, and song! Fit accompaniment of the new heavens; fit metropolis of the new earth, wherein dwelleth righteousness! How eagerly should we look for it! How worthy of it should we live!

DOING LITTLE THINGS.

Let us be content in work,
To do the thing we can, and not presume
To fret because it's little. 'T will employ
Seven men, they say, to make a perfect pin.
Who makes the head, consents to miss the point;
Who makes the point, agrees to leave the head;
And if a man should cry, "I want a pin,
And I must make it straightway, head and point,"
His wisdom is not worth the pin he wants.

—*Mrs. Browning.*

For the World's Crisis.

"PREACH THE WORD."—2 Tim. 4: 2.

Yes, to be sure. Why not? Be instant in season, out of season, at all times, in all places, under all circumstances. "Preach the word"; not the doctrines and commandments of men, not church creeds, not Satan's lies, but preach and teach the word—God's word, the truth; the whole truth, and nothing but the truth. Preach the word on all subjects; on doctrine, prophecy, and practice. Do not shun to declare the whole counsel of God.

"Preach the word." Tell men what the word says concerning them; that by nature we are all sinners; that "sin is the transgression of the law"; that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Tell them that "the wages of sin is death"; that "sin, when it is finished, bringeth forth death"; that "the soul that sinneth, it shall die."

"Preach the word"—that God so loved the world, that he gave his only begotten Son, the Lamb of God, that whosoever will believe on him shall be saved. Tell the wonderful story of redemption, how that Christ died for our sins, according to the Scriptures, not according to human creeds; but that Christ died, was buried, and was raised from the dead to die no more; that after forty days, in the which he established his resurrection by many infallible proofs, he ascended up to heaven, and there sits at the right hand of the throne of God, interceding for poor, lost, sinful man.

"Preach the word." Point sinners to the Lamb of God, that taketh away the sin of the world. Tell them that the blood of Jesus cleanseth from all sin. Tell to dying, perishing sinners that salvation is to be obtained only through Christ; that there is no other name given in heaven, nor among men, whereby we can be saved, except the name of Jesus; and if men will but confess the Lord Jesus with their mouths, and believe on him with their hearts, they shall be saved. Tell them that his yoke is easy, and his burden light; and if they will bear it, they shall find rest to their troubled souls. Tell them that if they will not believe in Christ; if they will not have him to rule over them; if they will not bear his cross, own his laws, and honor his name, then he will not own them, nor confess them before his Father and the holy angels. Tell them that if they refuse a present salvation, they will meet a future retribution.

"Preach the word"—that this same Jesus, that died, was buried, was raised from the dead, and ascended up to heaven, is coming again. Yes, coming again. Not as some vainly imagine, when they say that he comes disguised in the habiliments of death, or at conversion, or by his Spirit; but he is coming again *personally*, visibly, and gloriously. Preach the word upon this great and important theme. Give the trumpet the certain sound; let the truth ring out long and loud. Let its notes be in harmony with the testimony of the angels of heaven,—that this very same Jesus shall come again in the glory of his Father, with all his holy angels.

"Preach the word" as Paul preached it. Tell the people as he told them, how that "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Comfort the mourners with the same words he spoke to the brethren of Thessalonica: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord." Go tell the world that the Lord is coming "with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds, ... and of all their hard speeches which ungodly sinners have spoken against him." Preach the coming of the Lord as the great incentive to repentance, as Peter proclaimed it on the day of Pentecost, when he exhorted them to repent and be converted, so that their sins might be blotted out when the refreshing and renewing time should come from God, and when he shall send Jesus Christ to earth again, to restore all things.

Preach the coming of the Lord as the great incentive to godliness, self-denial, and holiness. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peuliar people, zealous of good works."

Finally, "preach the word" on the signs of the speedy advent of the Lord. Sound aloud the "midnight cry," Behold, the Bridegroom cometh! Pour it into the ears of the sleeping virgins; alarm the world, by pointing them to the sure word of prophecy, and then to the many wonderful events which prove its fulfillment. O keep this great and solemn truth before the people day and night, at all times, and in all places. Keep this advent proclamation moving.

O christian, watch the signs that surely prove the speedy appearing of your Lord and Master. Turn your eyes from the world and the things of the world, and gaze with open, watchful, hoping eyes towards heaven, that you may catch the first glimpse of the glory that shall herald his approach to earth. Open wide your ears to catch the first sound of music from the angelic choir which accompanies the Lord from heaven; and when his lightnings shall enlighten the whole world, and the earth reel to and fro like a drunken man, and tremble and shake beneath your feet, you can exclaim with joyful emotion, "Lo, this is our God, we have waited for him, and he will save us" with an everlasting salvation.

O sinner, you too want to be saved when Jesus comes. Then make haste; get thee quickly to the cross of Christ, and he will save you now; but if you delay till to-morrow it may be too late. The door of mercy may be closed, and closed forever.

Slatersville, R. I. Alva Bellows.

For the World's Crisis.

ALWAYS NEAR.

"I know that the Lord will maintain the cause of the afflicted, and the right of the poor."—Ps. 140: 12.

Dear sorrowing ones, whom the waves and billows have gone over, do you know it, too? When tongues like a serpent, and lips under which is the poison of adders are devising mischief against you; when the proud have hid a snare for you, and have purposed to overthrow your goings, can you say with the king of Israel, "I know that the Lord will maintain the cause of the afflicted, and the right of the poor"?

Can you say with the sweet singer of Israel, "In the day when I cried thou answeredst me, . . . with strength in my soul"? Can you say with David, when passing through the fiery trial that is to try you, "Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me"? Can you say, "The proud waters have gone over our soul," yet "our help is in the name of the Lord"?

Does your soul go out to God, who is your refuge, in this fervent, believing prayer—"Deliver me from my persecutors, for they are stronger than I," ending with faith's triumphant declaration,—"The righteous shall compass me about; for thou shalt deal bountifully with me"? Then can you sing, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Dearly beloved, while we peruse the sublime Psalms of David, which are indeed food for the hungry soul, let us pray, "Set a watch, O Lord, before my mouth; keep the door of my lips"; "that our prayer be set forth before him as incense, and the lifting up of our hands as the evening sacrifice."

Anna E. McEllister.

Moorestown, N. J.

For the World's Crisis.

WHAT IS A LIVING SOUL?

Adam, as a body, who could be seen, handled, and touched, is termed a living soul (Gen. 2: 7); and thousands of men and women are termed souls in the Bible. Now turn to Rom. 6: 12, and find that which in the above passage is termed soul, is there termed *mortal*. From this, I think we have the strongest reason to conclude that it takes nothing less than a flat contradiction of the Bible, to uphold the doctrine that any part of man is immortal before the resurrection.

Wellersburg, Pa. B. Keeffer.

— "Thou art weighed in the balances" is as true of men to-day, as when its terrible import shot arrows of consternation into the hearts of the wise men of the east. We are daily and hourly being weighed—God holds the balance—man sees it poised, and reads the verdict.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 6, 1870.

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☞ ELISHA LANE—Your subscription is only paid to last Sept.

☞ BRO. KINGTER—Many thanks for the "Christian World."

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ ELD. J. A. CLEAVELAND'S P. O. address is North Hydepark, Vt., where he wishes all letters and papers sent until further notice.

☞ J. G. SMITH'S P. O. address is changed to Farmington, N. H.

RUTLAND.

Our meetings in Rutland, Vt., continue to increase in interest. We have never been in better ones. The last have surpassed all the others. Some thirty or forty requested prayers the last two evenings (March 28th and 29th), and some fifty or sixty spoke after the sermons. The Lord is doing a great work. A vast amount of prejudice has been removed, and many members of the different churches are rejoicing with us in the blessed hope of soon seeing Jesus. Our conference meetings are real christian feasts. Three and four rise at a time to speak. Sixteen have been baptized, and several others intend to be immersed next Sabbath. Pray for us.

EDITORIAL COMFORT.

We wish to say to those who write for the Crisis, and have occasion to quote from the Bible, that they afford us much comfort, when they are very careful to quote the Scripture *word for word*, just as it is in the Bible. It saves us much labor. If it is not done by the writer, then we have to spend much time in doing it ourselves. Turn to the passage, by the aid of a concordance, and be sure not to include a *single word* in the quotation only what is found in the Bible. If one or more words are left out, put three or four *periods* in their place. Whenever any author is quoted, always give his *precise* words. It is not proper to put within quotation marks a *single word* not found in the author quoted; nor to omit any thing within the quotation, without using the *periods* to indicate their absence. We would *specially* request all who write for the Crisis to observe these things.

HELP US.—We wish our readers would assist us in making "our paper" as good as possible. No doubt they often come across interesting articles in other papers, or some rare item of news, that would be read with much interest bo those who take the Crisis. Please send us such things, and thus help in the good work.

PRINCE BONAPARTE.—Telegrams from Paris inform us that Prince Pierre Bonaparte, who murdered Victor Noir, has been acquitted of the deed of murder, but condemned by the High Court to pay 25,000 francs to the family of the murdered one, and also to pay the expenses of the suit. It is quite probable that the whole matter has been arranged in harmony with the wishes of the Emperor.

IMMORTALITY.—We have just received a new work on the subject of immortality, by Bro. James P. Whitmore. We have not yet had time to read but a small portion of it; but from what we have read, we have concluded that is a valuable work, and will render effective aid in spreading the truth in relation to the nature of man.

The book contains 800 pp., and is published at the office of the "Advent Christian Times," Buchanan, Mich. Single copies, post-paid, $1. Six copies, by mail, $5; by express, $4.20. Twelve copies, by mail, $10; by express, $8. Special terms will be made with those desiring larger quantities. For sale at the Crisis Office.

THE PROGRAMME.—In another column, our readers will find a "Programme" for a festival, which ought to be widely circulated. It can be obtained at the Crisis office, in a tract form, with some very interesting additional matter, for 20 cents per dozen; $1.30 per one hundred, postpaid; by express, $10.00 per one thousand.

"PARISHIONERS."—In our last week's report from Rutland, we are made to say: "In compliance with a request of the *parishioners*, and others, we had a meeting at four P. M. in the jail." It should read, "request of the *prisoners*."

BUSINESS, REMOVAL, ETC.—Those having sent us money, and do not see it credited this week, will please be patient. The delay is owing to our removal. It will be attended to soon.

GOOD HEALTH for April is at hand, filled, as usual, with valuable hygienic reading, that should be in every family. It is ably conducted, and published by Alexander Moore, 11 Bromfield Street, Boston. Price $2 a year. It is worth the money.

AFFAIRS AT ROME.

The Ecumenical Council is progressing slowly, as the following will show:—

"According to the Rome correspondent of the London *Times*, the wheels of the Ecumenical Council have been almost stopped by the flood-tide of speeches rolling in upon it. After a session of nearly ten weeks (Feb. 14) the Little Catechism has been reached, and fifty-seven Fathers have inscribed themselves to speak about it. All are most anxious to speak. Five speeches a day are the utmost that can be delivered or listened to with patience at one sitting, and there are only three sittings a week, nor would it be possible to have more. So as matters now stand there must be eleven sittings—that is, a month's work—on this small affair. But all this speaking would be no more than preliminary—because after it the Catechism will have to make a second appearance in an amended form, and the discussion will be reopened, unless the Cardinal Legates attempt to cut the knot another way. It is rumored that an attempt will be made to choke off these speeches by having them taken as having been delivered, laid on the table, printed, and circulated among the Fathers, as is done in the American Congress; but the anxious debaters declare that if this course is pursued they will pronounce discussion stopped, their mission ended, and leave for home. The next day, however, twenty more Fathers had registered their names for speeches, and the "American plan" may yet be adopted from the impossibility of listening to them.

At last accounts the tide of feeling was toward peace, union, dispatch, and a quick return home. The Fathers are not only homesick, but specially sick of Rome. Most of them are ill-lodged, in mere prophets' chambers, small, dark, dull, cold, ill-furnished and uninteresting. For air and warmth they have the dirty, winding streets and lanes of medieval Rome. Their francs and dollars are going fast, if not gone long since. Even Cardinals groan over the monotony of the Council, a turgid flood of talk, day after day."

TO PARENTS.

The following advice is of first class importance to all parents. They are often much to blame for their great carelessness on the subject. Said Dr. Johnson:—

"Accustom your children to a strict attention to truth, even in the most minute particulars. If a thing happen at one window, and they when relating it say that it happened at another, do not let it pass, but instantly check them; you do not know where deviation from truth will end. It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world. All truth is not of equal importance; but if little violations are allowed, every violation will, in time, be thought little.

This subject demands attention. The number who tell the truth at all times is alarmingly small; but there is no promise of salvation to any but those who love and speak the truth. "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21: 8. Who can afford to speak lies?

QUERIES ON ISA. 65: 17-25.

BRO. GRANT:—Will you please tell me to what Isa. 65: 17-25 refers? I have always understood that it represents this earth in its renewed state, and its inhabitants, but doubts have lately risen in my mind. *Query*:—Will children *die* on the new earth? (1) Will there be *sinners* there to be accursed? (2) Will there be houses built and inhabited, and vineyards planted in the kingdom of God? (3) To what does the "labor" and bringing forth of the 23d verse have reference, to "offspring" or to the fruit of the field? (4) If there is to be "no more thence an infant of days," how can children be born there, if the bringing forth of children is the meaning of the passage. (5) Are the redeemed of the Lord to *labor* on the new earth? (6) I had supposed it would be a place of *rest*. Yours seeking for light on God's word. S. R. GILMAN.

We think the passage refers to the new-earth state. In answer to the specific inquiries, we would say, (1) We do not think children will "die on the new earth." (2) We do not think there will "be sinners there to be accursed." (3) We believe the houses and vineyards will be in the kingdom. (4) We think the "labor," etc., refers "to the fruit of the field." (5) The answer to number five is contained in the answer to number four. (6) We do not think the redeemed of the Lord will earn their bread by the sweat of their brow; neither do we think that the saints will be for ever inactive; but like Adam in innocence, it may be said of them, they will be put "into the garden of Eden to dress it and to keep it." Gen. 2: 15.

We would further remark on this portion of Scripture, that it appears evident that it relates to the new heavens and earth, because the subject is introduced in the following language:

"Behold I create a new heavens, and a new earth, and the former shall not be remembered, nor come into mind; but be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65: 17-19.

Now turn to Rev. 21: 1-4, which reads as follows:—

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

It will be seen at a glance, that Isaiah and John are describing the same events. Both saw in vision the new heavens, the new earth, and the new Jerusalem. Then there will be no more weeping, pain nor death. Is it reasonable to suppose that persons will die in the new earth, and no one feel sorrow? The more elevated and heavenly our condition, the more sorrow we should feel at the loss of loved ones.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed." Isa. 65: 20. This verse gives light in relation to infants. It is first stated, "There shall be no more thence an infant of days." That is, after we come to the new-earth state, mentioned in the preceding verses. But infants are to be saved. Said Jesus: "Of such is the kingdom of God." How can these sayings be harmonized? (1) "There shall be no more thence an infant of days." (2) "The child shall die an hundred years old." (3) "The voice of weeping shall be no more heard." (4) "Of such is the kingdom of God."

If the infants that die come forth in the resurrection as infants, then they will need the same care as when in this life. But instead of this, the infant that dies in this world comes forth from the dead with the ability of one "an hundred years old;" hence, "there shall be no more thence an infant of days;" but if they were *born* there, then there would be infants of days. There will be no "old man that hath not filled his days," as in this present world. "But the sinner [who lives here] being one hundred years old [at death], shall be accursed," or shut out of the kingdom of God. The present earth and the new one are contrasted. Here infants die; over "there shall be no more an infant of days." Here we weep over the death of loved ones; there "the voice of weeping shall be heard no more," for the reason that "there shall be no more death." Rev. 21: 4. Here the sinner lives to be "an hundred years old;" in the new earth, he has no place, but is "accursed," or utterly rejected from that heavenly society.

THE MILLENNIUM.

"BRO. GRANT:—Although connected with another religious denomination, I am no sectarian. I desire only the truth, and for it am willing to investigate. I am trying to 'climb up Zion's Hill,' and feel that the Crisis has been a great assistance to me.

Will you give in the Crisis a statement of what you hold to be the Bible doctrine respecting the millennium? Also a commentary on Rev. 5: 11, and Rev. 22: 15?

Respectfully, BELA ATWOOD."

We believe the millennium will not begin till Jesus comes personally, and sets up his kingdom; at which time the righteous dead will be raised, the sanctuary be cleansed, and all the saints will be gathered to the promised land to reign with Christ a thousand years. In the last revelation from Jesus, we find the following on this subject:—

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20: 4-6.

We can not "reign *with* him, till after he comes and sets up his kingdom. "The first resurrection" must take place before the millennium can begin. But the dead will not be raised till the second coming of Christ; therefore, it follows that the millennium cannot begin before the personal coming of our Savior.

Rev. 5: 12 reads as follows:—

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

We think this passage will be fulfilled after the coming of Christ.

Rev. 22: 15 is as follows: "for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters and whosoever loveth and maketh a lie." We understand this Scripture to teach that the classes mentioned can have no place in the new earth or kingdom of heaven.

NEW TRACTS.

Just Published by the A. C. P. Society.

"THE GATE TO GLORY." A good tract to give to those who think good people enter through death to glory. By A. P. MOORE. 36pp. Price, by mail, single 5 cts; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

"SCRIPTURE, OR POPULAR THEOLOGY;—*Which shall we believe?*" By S. L. MANLEY. 8pp. Price, by mail, postpaid, two copies for 5 cents; 25 cts. per dozen; $1.00 per hundred. Address all orders to MILES GRANT, *Boston, Mass.* AG'T.

"Evangels of the Coming One."

This work of forty pages, written by Bro. S. S. Brewer, is now ready for delivery. Contents: Exposition of Matthew 24; the Sixth Seal of Revelation; the Image of Daniel 2nd; the King and his Throne, and the Sign of the Son of man. Price, 8 cts. single copy; by mail, 10 cts; per hundred, $5.00; per dozen, by mail, 70 cts. For sale at this office.

Two New Four Page Tracts.

"THE CALL TO JUDGMENT," and "MAN AND HIS DESTINY," have just been published, and are for sale at this office. Price, 25 cts. per hundred.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

THE SEVEN MESSAGES OF THE APOCALYPSE, showing their harmony. By S. S. Brewer. 48 pp., 12mo. Price per dozen, $1.20; single, 13 cents.; postage, 2 cents. For sale at this office. AG'T.

NEW MUSIC.—"Bright Mansions," and "The Realm of Delight," by Geo. E. Lee. Price, 5 cts. each, or both pieces sent by mail for 12 cents. For sale at this office.

MUSIC.—We have a fresh supply of "All to Christ I Owe," and "Beautiful Vale of Rest." Send in your orders. Price reduced. 3 cts. single; by mail, 5 cts.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. H. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments..............$479.93
Friend..............1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments..............$56.46

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments..............$709.65

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

Previous acknowledgments..............$26.00

PLEDGES.

"Uncle John," Weymouth, Mass.....$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

ROMANS 5: 1.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The justification about which the Scriptures principally treat, and which reaches the case of the sinner, is called evangelical justification; by which is meant the acceptance of one by God, who is and who confesses himself to be guilty, and who repents and believes in Jesus Christ. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."—Rom. 4: 3. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." Gal. 2: 16.

As to the method of justification, three things are to be considered: the originative, the meritorious, and the instrumental causes. Hence it is said to be by grace through faith. The originating cause is the grace of God, which disposed him, when we were exposed to death as the penalty of our offence, to provide a substitute in his Son. For we read, "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3: 3, 6.

This substitute is the meritorious cause of our justification. What Jesus Christ did in obedience to the precept of the law, and what he suffered in satisfaction of its penalty, constitute the ground of our acceptance or justification before God.

As to the instrumental cause of our justification, the merit of Christ does not operate so as to produce pardon as a necessary and unavoidable effect, but through the instrumentality of faith. The faith by which we are justified is present faith; faith actually existing and exercised.

Religious faith is assent to the truth of divine revelation, and of the events and doctrines contained in it. This may be merely historical, without producing any effect on our lives, and it is then a dead faith such as the devils had. But a living or saving faith not only believes the great doctrines of religion as true, but embraces them with the heart and affections, and is thus the source of sincere obedience to the divine will of God.

Faith in Christ is a grace wrought in the heart by the Holy Ghost, whereby we receive Christ as our Savior, Prophet, Priest, and King. True faith is an essential grace, and a mainspring of christian life. By it the christian overcomes the world, the flesh, and the devil, and receives the crown of righteousness. 2 Tim. 4: 7, 8. In virtue of it, worthy men of old wrought great wonders. Heb. 11. This should encourage us to live by faith on the Son of God. H. S. MITCHELL.

For the World's Crisis.

CHRISTIAN UNION.—No. 3.

"For as many as are led by the Spirit of God, they are the sons of God."—ROM. 8: 14.

The Spirit of God has an agency in bringing the carnal mind into love and fellowship with Christ. So radical is this change, that Paul says, "If any man be in Christ, he is a new creature; old things are passed away, and behold, all things are become new." This being the fact, the new man develops itself in the new channel; whereas he was once blind, he now sees; whereas he once hated, he now loves; a complete change; and all those regenerated by the Holy Spirit, having the same spirit, are one, necessarily so.

So, then, those begotten by the word of truth are "born not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever." This class of disciples, believing on Christ as the Scriptures have said, have the living testimony, are living witnesses. Jesus knows them; they know him, and they are one, bound together by a cord not easily broken—faith, love, and good fellowship. Many a trial has been made to unite professors of religion together, and it has often failed. What is the difficulty? It lies here: you can never unite Christ and Belial; they have no part with each other. One has fellowship with the world, the other is chosen out of it. One has the Spirit of the Lord, the other the spirit of the world. No union can be made, any more than two pieces of cold iron can be made to cleave one to the other.

Let the heavenly influence of the word of Christ by the Holy Spirit dwell in us richly, and the warming influence would be so delightfully felt that you could not help but clasp the hand; heart would beat to heart; greetings and sweet fellowship would be as natural as life. Such union and fellowship we do and must have, in order to please the great Head of the church and give us constant prosperity.

This holy union, not made up for the occasion, will abide amid all the changes of life; in perils, persecutions, and trials. It is there the abiding principle; united to Christ; he the only law-giver; no rules but Christ; adopted into his school, his family, by faith. Loyal to Christ and his government, Christ favors him; he expects promotion, and feels blessed well about it, and will not deny his commander; and he feels a sacred nearness to all who have enlisted under this one Chieftain. The sight of one of these living branches inspires new life; all on the track; only one interest, one Lord. This blessed oneness, in spite of all differences and former opinions, the one spirit binds together; no getting apart while the fire of love burns in the heart. Glory to the Most High for this Holy Spirit, Bible oneness!

Creeds, formulas, resolutions and declarations amount to nothing, compared with this heaven-ordained binding. It is the spiritual that binds us more closely than any relationship in life.

The living church is here, and this oneness that Jesus prayed for will be more plainly developed, showing the difference between the true and false church. The true light is in this direction, and the light must and will shine. Divisions on the one hand; fellowship, love and union on the other; not that which you have to cultivate, but that which is spontaneous; all you have to do is to "let brotherly love continue"; and the power of this love and union is of divine growth, a plant of our heavenly Father's planting.

Now if anything shall interfere with this heavenly principle, take the right course, and although it may seem to conflict with the interest of our party, or people, notwithstanding all this even, be loyal to the principle; it will work right, it will come out right. The Lord knew best when he marked the plan and provided the remedy. Then let our motto be—one with Christ, one with Bible believers, one with the spiritual branches of the true vine; one with the high standard of a full assurance of faith; one in self-denial for Christ and his holy people; one in having our wills completely swallowed in the will of our divine Master; one in the hearty response—"Come, Lord Jesus, and come quickly. Even so, come, Lord Jesus."

This will not unite with worldlings; they cannot reach it; but it will exalt us and give us a new start onward; and love, joy, and peace, with strong confidence in God, truth, and the faithful. Amen. L. BOUTELL.

For the World's Crisis.

LETTER FROM BRO. E. T. HIMES.

BRO. GRANT:—I would say to the friends in the east that the cause of truth is prospering in this part of the field. Like the mariner on the ocean, we have the storm to pass through; and like the soldier on the battle-field, the foe to meet; but with our compass always true, and the sword of the Spirit, we find deliverance and victory in every place.

We are often represented as being insane, or infidels, and many ignorantly suppose it to be the case, but, out of curiosity, come out to hear what this babbler will have to say, and lo, to their surprise they find that the most he has to say is what they have read again and again in their Bibles at home, only they never knew that those passages meant what they said, but supposed they had a spiritual meaning which the common people could not understand. And now comes a host of questions to answer; "What are you going to do with the 'thief on the cross'?" "Does n't the spirit *go* to God who gave it when we die?"

Well, all we have to do is to believe what God has said about these things, and leave out what man says, and all is plain. Now what a time there is through the town; almost every one is searching their Bible as never before, both ministers and people, and every one is talking about the "Advents." Some are searching to find the truth, and others are looking for an argument to refute what they claim to be error. A brother recently undertook to refute your statement that the word "immortal" is found only once in the Bible. After quoting the passage where it occurs, he then quoted those containing "immortality." "Now you see Grant's statement is not true; for we find the word several times." A Bro. arose in the congregation and said, "I cannot see it; you have found *immortal but once*." "O, well," said he, "it is all the same, only the i-ty." This is the substance of, though not the exact conversation, and it is also a fair specimen of many of the arguments that are raised against us. We have patience to meet all these things kindly and with meekness.

I have been cheered this winter by seeing many embrace the truth, both among those in the churches and out of them. There are but a few active laborers in this State, I think not more than six who are able to devote their whole time in the field; others laboring a part of the time only. There are several hundred ministers of the other churches, who are generally hostile to us and our doctrine because we deny the immortality of the soul; but with all their opposition, the truth is gradually gaining ground. I hope the Lord will stir up some of the brethren east to "come over and help us" in this great work; for the harvest is great and the laborers few. Affectionately in Christ, EDWIN T. HIMES.

St. Paul, Minn.

For the World's Crisis.

LONG SERMONS AND PRAYERS.

I am glad for the sake of Christ's cause that this subject is being agitated in the Crisis; for the evils complained of are no doubt hindrances to a revival spirit.

I once heard a deacon of a church say that there was once a revival in the church in which he officiated, and the first intimation they had of the presence of the Holy Spirit was in their short prayers. He said the church had settled down into a cold, formal state, having long, formal prayers and exhortations, and were losing ground. There was nothing in their meetings attractive to young or old; but on one occasion some of the brethren felt a burden upon them to pray for the Holy Spirit, and after one had uttered a few heartfelt petitions for this, another would be burdened with the same thing, and the result was, a reviving of the church and the conversion of the impenitent. No doubt the Lord saw that the church was losing its power and vitality, and in pity poured out his Spirit upon it, and gave it a spirit of prayer.

There is something to be learned from this, and one important lesson is, the Holy Spirit does not impress the church in its meeting to pray all over the world, as is often the case; and that when its prayers are concentrated upon one point, they are always answered, if the object prayed for is for his glory. D. N. SMITH.

NEWS FROM ALL THE WORLD.

I send you the following interesting and important statement. It is worth preserving.

WHAT NEXT?

By the year 1874, it is believed, the whole globe will be spanned with cables, either overland or under the sea. The growth, for the few years past, has been most wonderful, and just now the ocean cables exceed a distance of 20,000 miles, and have a capital of $35,000,000, with more lines in prospect than have been completed.

The zeal of the Old World for new things of this kind is quite equal to our own. When the Russian government wanted rapid news from far-off Caucasus, they built a telegraph from Moscow on to Tiflis and Erinan; then by aid of British capital they extended their lines to India. Their wires were stretched on through the Persian Gulf to Kurachee. After that came a Russian line to Siberia, Tartary, and on the frontiers of China, and the Chinese now insist that the lines of communication shall be brought to their own doors.

The Russians are also building lines across Eastern Siberia to the Japenese Sea, to connect by cable with Japan, Shanghai, and Hong-Kong. Returning to England we see lines contemplatad from Falmouth to Malta, via. Gibraltar, to connect with the Malta and Alexandria cable, and thus completing the English line to Bombay. A cable will then be completed to Singapore, and one north to Hong Kong, Amoy and Shanghai, and one south to Batavia via. Java to North Australia. And the end is not here, for a cable is projected to New Zealand from Hobart Town, and another from China to America, via. Japan and Alaska. All this is in the certain and not remote future. The dream of Puck is a sober reality. The girdle, four or five years hence, will be not only all round the earth and under all the seas, but everywhere where civilization can find a foothold. Truly we live in an eventful and wonderful age, and the only real regret is, that with the immense strides of science and material advancement, moral improvement lags behind about as much as material interests go ahead.—*N. Y. Express.*

And following that, is a tabular list of positive interest and value, and well worth preserving for reference. Let the date at which the reckonings are made, stand about the beginning of 1870.

THE SOVEREIGNS OF EUROPE.

A correspondent of the New York *Evening Post*, writing from Frankfort-on-the-Main, gives the following catalogue, founded upon figures in the Gotha Almanac, showing the ages of the various sovereigns of Europe, with the number of subjects ruled:

Ruler and Country.	Age: Years.	Reign: Years.	Number of Subjects.
Pope Pious IX., Rome	77¼	23½	720,000
Duke Leopold, Anhalt	75¼	52¼	197,000
King William I., Prussia	72¾	9	24,000,000
Prince Albert, Schwarzburg Rudolstadt	71¾	2½	75,000
PrinceGunther, Schwarzburg Sondershausen	68¾	34¾	67,500
King Johann, Saxony	68	15¼	2,423,000
Duke Wilhelm Brunswick	63¾	38	303,400
Grand Duke Ludwig III., Hesse-Darmstadt	63¾	21¾	823,000
Emperor Napoleon III., France	61¾	17	38,000,000
King Wilhelm III., Netherlands	53	21	3,600,000
Pr. Adolph, Lippe-Schaumburg	52¼	9¼	31,186
KingChristian IX., Denmark	51¾	6	1,717,000
Emperor Alexander II., Russia	51¾	15	61,325,000
Duke Ernst II., Saxe-Coburg-Gotha	51½	26	168,700
Grand-Duke Carl Alexander, Saxe-Weimar-Eisenach	51¼	16¼	
Prince Carl III., Monaco	51	13¾	283,000
Queen Victoria, England	50¾	32¾	30,157,000
Grand-Duke Friedrich Wilhelm, Mecklenburg-Strelitz	50¾	9¾	98,700
King Victor Emanuel, Italy	50	20¾	24,368,000
Prince Leopold, Lippe-Detmold	48¾	19	111,3000
	48¾	19	111,300
Grand-Duke Frederich Franz, Mecklenburg Schwerin	47	27¾	560,600
King Carl Wurtemberg	46¾	5¾	1,778,000
Emperor Pedro, Brazil	44	38¾	(11,780,000)
Duke George II., Saxe Meiningen	43¾	33	180,000
King Carl XV., Sweden and Norway	43¾	10¾	6,000,000
Grand Duke Frederick, Baden	43¾	17¾	1,435,000
Duke Ernst, Saxe-Altenburg	43¾	16¾	142,000
Grand-Duke Peter, Oldenburg	42¾	17	315,600
Sultan Abdul Asis, Turkey (Europe)	40	8¾	10,500,000
Emperor Francis Joseph, Austria	39¾	21	35,500,000
Prince George, Waldeck	39	24¾	56,800
Prince Heinrich XIV., Reuss-Schleiz	37¾	2¾	83,000
King Leopold II., Belgium	34¾	4	5,000,000
King Louis Philippe, Portugal	31½	8¾	4,000,000
Prince Johann II., Lichtenstein	29¾	11	8,000
King Ludwig II., Bavaria	24¾	5¾	4,824,000
King George, Greece	24	6	1,348,000
Prince HeinrichXXII., Reuss-Griez	24	10	44,000

There are, besides, the vassal princes—Prince Carl I of Roumania, Prince Nicolaus II., of Montenegro, and Prince Milan IV. of Serbia—and the Regent of Spain. The Republic of Switzerland and the free cities of Hamburg, Bremen and Lubeck complete the list of European lands.

The record of growing evil is not pleasant to peruse, except as it furnishes a prophetic hint of our proximity to the coming Restorer. We give sundry items:—

THE REIGN OF CRIME.

The "*Herald*" thinks that nothing in the history of Christian cities—the worst capitals in the worst ages of the past—can equal or approach the dreadful prevalence of crime in this "metropolitan shamble."

"Already in the one month of this year (says the editor) we have chronicled a murder or attempted murder for every day in the month, and not one of these crimes but seems inspired by a spirit of fiendish savagery equal to the worst act men or devils could conceive."

What is it, it is asked, that has given, within a few years, the reins to the fury of these murdering wretches?

"It is their consciousness of immunity, their discovery of the enormous power that they wield in our corrupt political system, in virtue of which power it is impossible to punish them; the repeated connivance in their escape of all the authorities, from the policeman in the street to the Judge on the bench; the state of the law, the state of the administration of justice in this city, and the state of the public mind with regard to the death penalty."

"The so-called philanthropists" are considered as scarcely less guilty than the murderers. The *Herald* says:

"They have unsettled the public mind with regard to the propriety of capital punishment. These lunatic teachers of free love, who have broken down the morality of society in their assaults on the institution of marriage, have also broken down the great barrier of safety to human life in undermining the only penalty that appalls the thought of the murderer."

Nothing, it is said, can in the least degree palliate the heinous offences that have been committed here, "in shielding murderers by the very machinery contrived for the administration of justice. Our city is corrupt and rotten with the guilt of this offence. The Judge's ermine is dabbled in the blood of the citizen, and he holds his place, not to protect society, but to protect its foes."

Our municipal functionaries, the editor goes on to say, are "chosen in great part from the ruffianly classes of society," and "the power they wield is used to protect their associates in the perpetration of outrages." In fact:

"The instincts and sympathy of the men entrusted with the safety of society are with the dealers in outrage and violence—the potent fountains of political power, who can commit no crime in their hours of frenzy that they may not condone on election day."

Where is the remedy for all this? is asked. But there the editor pauses, as if puzzled for an answer.

Enterprise is restless and endless in our day as the following shows. It is a *building* age, indeed:—

"We are soon to have a telegraph cable connecting Panama with Peru. Senor Paz Soldan has presented to the Government an application for permission to land a cable on the shores of this bay, and the President has accepted it without the least alteration, and will do all in his power to hasten the completion of the line. As a cable is about to be laid from Cuba to Colon, you may soon expect to receive news from Peru and Chili daily. Two of the survey party arrived per steamship *Alaska* on the 29th of December. This looks like work. Americans here, as well as all foreigners and natives, are anxious to have the surveys completed. They feel satisfied, however, that the route finally determined upon for the ship canal will be from Colon to Panama, *via* the Rio Chagres, from the Atlantic through the Rio Grande to the Pacific. We feel that there is no doubt as to the accomplishment of this undertaking during the present Administration, whether it takes four or eight years. General GRANT is looked upon by his countrymen as the man to carry through and give to the world the greatest achievement of the eighteenth century."—*S. Am. Cor. N. Y. Times.*

A WOMAN'S WORK.—Princess de da Tour d'Auvergne, who has obtained a grant from the Sultan of the piece of ground whereon Christ taught the Lord's prayer, is personally superintending the erection of a temple on the spot which will contain the prayer in every language. See has already spent over $50,000 in carrying out her project.

C. COLEGROVE.

For the World's Crisis.

VERMONT STATE TENT.

Dear Brn. and Srs.:—What say you? Are we to have the Mission Tent the approaching summer, which was partly pledged for at our excellent campmeeting at Bethel? It is left with each brother and sister to say what they will give for this object. Are there not enough of the lovers of Jesus, his truth, and the salvation of precious souls (not immortal souls) who are perishing for the want of the truth as it is in Jesus, who are willing, yes, who crave the privilege to have a share in it? Let every brother and sister who have not pledged send their names to us at once what they will give, that we may know whether we are to have the tent or not. It is high time that something is done in this direction. Do not delay any longer. Write us now, before you forget it.

Brn. Cleaveland, Carpenter, Mathewson, and others, send names of volunteers to this object. There are hundreds and thousands who would hear the truth by these means, who would not otherwise; and, by receiving it into good and honest hearts, be saved in the day of the coming of the Lord Jesus.

West Hartford, Vt. R. N. STETSON.

Correspondence.

From Bro. Wm. Ingmire.

BRO. GRANT:—I wish (through the Crisis) to inform the brethren in Murray, N. Y., that the reason of my non-fulfilling my appointments advertised for the 19th, and onward, was on account of sickness. For two weeks I was confined to the house, and mostly to my room; but through mercy was so far restored as to be able to go to Knowlesville on the 26th. But here was another disappointment. In reaching the latter place, I found that a destructive fire had occurred the night previous, which had burned the hotel, with the principal stores adjoining, together with the Advent Chapel, a neat and comfortable place, where our brethren in that neighborhood had enjoyed of late many precious seasons. I shall not soon forget the very blessed meetings we had in connection with the New York Conference last December, when other of God's children (besides Adventists) felt it to be a blessed privilege thus to meet to have fellowship one with another. The chapel was owned by Bro. Geo. Amos, and the premises had been insured up to within a few weeks of the fire.

Our brethren at Knowlesville are far from being rich, but have a heart in the cause, and will do what they can to build another tabernacle for worship, and that soon. Perhaps some who profess to believe that our Lord will soon come, and are able to help their brethren in their efforts to keep the light shining in that place, may feel it their duty (perhaps a privilege) so to do; but that is a matter between them and God, so I leave it in their hands.

May the Lord direct all our hearts into the love of God, and into the patient waiting for Christ. Amen. Truly your Bro. in Christ,

WM. INGMIRE.

Brockport, N. Y., March 30th, 1870.

From Bro. C. W. Low.

BRO. GRANT:—I wish to say a few words through the columns of your most excellent paper to the brethren and sisters of like precious faith, to let them know my whereabouts in the journey towards the kingdom. I am still on my way to the promised home of endless rest. I am trying every day to live near the "place which is called Calvary." I love to linger around the cross, and feel that my heart is made better by the close proximity.

I am preaching some this winter, but my faith is greater than my liberty; for since the death of my employer, secular matters confine me more closely than I desire to be. But however we may be circumstanced in life, let us all look well to our own hearts, for it is the "pure in heart" that "shall see God." With what care, then, and with what watchfulness should we live, praying always, that we enter not into temptation.

Soon the Judge will be here. The signs that indicate his coming are thickening fast all around us. Among other signs, we see the great and wise men (D.D.'s) of the present day departing from the simplicity of the word of God, and dealing in philosophy, metaphysics, etc., to the spiritual and gospel bewilderment of the people. They are teaching in these parts that "man was made a *spirit-being*, and that the *body* may be considered or regarded as an accident." They have abandoned the *soul* as being the man proper, and taken up the *spirit* as the man. The "soul" and "body" is of small account. They say that "Paul, as a spirit, left the body and went to paradise; and if he had not returned, his body would have died and been buried."

My dear brethren, let us who know the truth, and having been made free by it, maintain it before God and men, in the spirit of Christ, at all and every cost. Let us abide in his word, for it will save us in the last day, while the fables and the false teachers will be set aside as unfit for the Master's use. May God help us all to be faithful to him, to his word, to ourselves, and to each other.

Your Bro. in gospel hope, C. W. LOW.

From Bro. J. B. Wadsworth.

Bro. Grant:—It has been some time since you have heard from me. I left Louisville six weeks since, went through Evansville, Ind.; from thence to Paducah, Ky.; from which place I walked to Hickman, a distance of seventy-five miles. Here I took a boat for Memphis, where I have been about two weeks, enjoying the hospitality and society of the Mission family, who gave me a welcome reception on my arrival here. I found the Mission in a prosperous condition. I believe a good work has been done here among the freedmen, by those who have labored, and are still laboring here; though there was at one time a seeming interruption, it was only a separation of the chaff from the wheat, and the church has been in perfect harmony and thriving ever since. Bro. Cole and the laborers here are earnest and faithful in their work, and should have the sympathies and prayers of God's people, as I believe they do.

I found many in Louisville who believed in the speedy coming of Christ, and are anxious for some one to preach this faith to them. They desire a church of their own. One Bro. said he would give a thousand dollars towards building a church. Who will go and give them light? Should any one feel moved by the Spirit of the Lord to go, please notify L. H. Ferrell, No. 194 East Walnut St. There they will meet a welcome reception. I became very much attached to these dear brethren in L. My little work will be out in a short time, as it is ready for publication. Bro. J. V. Himes is to publish it. I expect to leave here to-morrow for Huntsville, Ala. Any one wishing to write me can direct here, in the care of Bro. L. F. Cole, Box 634, until further notice from me. Yours in love,

J. B. Wadsworth.

Acknowledgments of money received.—Mary R. Wardwell, Savannah Landing, N. Y., through Bro. G. T. Adams, $2.00. J. F. Rathgeber, Pa., $1.00. A. A. Havens, Clato, Ohio, $1.00. I have also received from Bro. Greene, M. D., Phila., Pa., a large number of tracts, practical and prophetic, all of which were gladly received. J. B. W.

Memphis, Tenn., Mar. 26th, 1870.

From Bro. G. W. Truell.

Bro. Grant:—I have taken the "Crisis" over four years; always loved it, deeming it a faithful messenger of God; but to-day it seems more than ever before fraught with love, power, and "good news," and laden with a precious freight of hope, joy, and strength. Praise God for the "Crisis"! We are all praying for those dear friends who labor in "word and deed" to maintain God's word in its purity against the "world lying in wickedness," against wickedness in spiritual places, and against "false teachers" who "teach for doctrine the commandments of men."

Praise God for a free salvation, that saves from sin every day, that saves me from my own selfishness, that helps me find the poor and needy, and minister to their needs; that makes me pity, where once I cursed and shunned; that makes me weep and rejoice with those who weep and rejoice; that makes me "gentle, easy to be entreated," truthful, kind, happy.

Labor on, pray on, dear friends, who make, and also who read the dear "Crisis," for soon, oh, soon the night will pass away, be merged in the morning of the resurrection, and then hope will be changed to glad fruition, and we, with all the people of God, shall "be made perfect." Hallelujah!

Only a few are looking for "that blessed hope" in Taunton, and no one ever comes to preach the gospel here; but prayer is being made to God for meat in due season, and we shall yet have it. Thanks be to God for his promises. Pray for us, that we may be used of God to the salvation of some dying souls.

Yours in hope of the resurrection and a glorious life in Christ, G. W. Truell.

For the World's Crisis.

PEACE.

In the turmoils of the present life, tempest-tossed and assailed as we are by troubles and perplexities, how natural it is that we reveal to our fellow men the cares and anxieties of our mind, thereby hoping to find some comfort or relief. How consistent with our nature it is to sigh for rest. But the child of God, knowing the uncertainty of human help, turns to the eternal Father, as a place of repose, protection, and solid comfort; the Rock of Ages that cannot be washed away by the storms of this world's unrighteousness. For thy blessed Son's sake, help us to place a greater reliance in thee. Help us to be more like Christ Jesus. May we grow in grace, and be strengthened in holy love day by day. Enable us to feel that of ourselves we can do nothing; all depends on Christ. It is by the grace of God we are what we are. How we should strive to help thy cause by being obedient to thy just and perfect laws. O for a closer walk with God; then shall we have a foretaste of that joyous peace that awaits the redeemed at his coming; when the Lord God omnipotent shall reign on the new earth.

Wilmington. C. Mendenhall.

MR. HAMMOND AT CINCINNATI.

To show the power of God's Spirit in changing the most worldly-minded into devoted Christians, Mr. Hammond referred to an instance that came to his knowledge while in England. Captain Trotter, of the Horse Guards, moved in the highest circle of society, even among the nobility. His sister, moving in the same circle, went to Paris and there fell in with some of the devoted people of God. She felt her lost condition and accepted Christ as her Savior. Her heart became filled with the love of God. She wrote to her brother, telling him of the unutterable happiness she had found. Her brother on receiving the letter could scarcely credit his senses. He was angry and indignant. He at once hurried off to Paris to see his sister. He sought her out, and loaded her with reproaches for bringing such shame and infamy on the family. The sister heard him through, and then quietly opened her Bible, and asked him to read the beginning of the 8th chapter of Romans: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Captain Trotter was struck with the oft-quoted passage. He took his sister's Bible to his room. He repeated the words: "There is then no condemnation to them which are in Christ Jesus." Of course, then, thought he, there is condemnation to them who are not in Christ Jesus. His sins troubled him. He was unable to sleep. In the morning he hurried to his sister's room. With tears in his eyes, he besought her to pray for him that his sins might be washed away. He accepted Christ as his Savior, and experienced the joys of pardoned love. This was eleven years ago, and ever since that Captain Trotter has been a bright and shining light, winning many to the cross of Christ.

— Time is a file that wears and makes no noise.

Obituaries.

Hovey. Fell asleep in Jesus, in Natick, Mass., Sept. 12th, 1869, Abby W. Hovey, aged seventy-two years.

The subject of this notice was brought to Christ in her youthful days. In 1832 she was baptised and united with the first Baptist church in Cambridgeport, Mass. She possessed a most meek and gentle disposition; and with the grace of God in her heart, she became a pattern of true christian character. "Her whole life," says one who knew her, "was devoted to Christ and his service." She loved her Savior enough to desire his appearing; and the tidings of his coming were to her welcome and cheering. The hope of redemption at the coming of her Savior cheered and comforted her in all her afflictions.

Her physical sufferings were borne with great patience. To the last all was submission, and without a sign of impatience. Could she have spoken, she would have uttered words cheering to friends and all those looking for Jesus. But her life and spirit speak louder and more truly than words.

She had the spirit of missions. She was deeply interested in all our efforts to send the gospel of the kingdom to the ignorant and benighted, and none could make a greater effort than she did to help along the work among that oppressed and down-trodden race in our own land.

I remember two years ago receiving from her a large package of children's underclothing, made by her; every stitch in them taken with her one left hand, the right being wholly paralyzed. These were distributed in the Memphis Mission, as she desired; and many a poor child there has had reason to bless that hand which thus daily and wearily moved in its behalf. Other missions I believe have received from her in like manner.

May our dear Bro. and Sr. Russell, at whose hands this loved one received the kindest attention, share largely in the blessing of Christ, until they meet her where there will be no sickness or death. I. I. Leslie.

Streeter. Died, in Hinsdale, N. H., Jan. 14th, 1870, Sr. Mary Streeter, widow of the late Elihu Streeter, aged eighty-four years, and nearly ten months.

From her youth she made God her refuge, and in old age proved his unchangeable love. In great suffering, and while passing through deep waters, she would say, "He only is my rock and my salvation"; "I shall not be moved." And ever at the mention of "Jesus and his appearing," her countenance glowed with heavenly light. Her children, three sons (among whom is Bro. B. F. Streeter, of Northfield, Mass.), and two daughters, "sorrow not as others which have no hope"; for them "which sleep in Jesus will God bring with him." The church and community miss a "mother in Israel"; but we expect

"A glorious dawn!
We shall meet to part, no, never,
On the resurrection morn!"

S. B. Thomas.

Griggs. Fell asleep in Jesus, March 17th, 1870, my mother, Lydia Fletcher Griggs, aged ninety-five years, two months, and twenty-six days.

She remembered the "dark day" of 1780, and also how people felt at the time, thinking the day of judgment had come. She remembered that they lit candles at noon, and that fowls went to roost at mid-day. There is but one witness more left in this town of Brimfield, Mass.

A. W. Griggs.

Burchard. Died, in East Killingly, Conn., Mar. 3d, 1870, of congestion of the lungs, Sr. Sarah Burchard, wife of James C. Burchard, aged sixty-three years.

She was formerly a Baptist, but about ten years ago embraced the soon coming of Christ and the resurrection of the dead. Since that time she has been a faithful and devoted christian. By her request Elder D. V. Corey spake from John 14: 1–3.

J. H. Burchard.

Burnham. Died, in Biddeford, Maine, Dec. 26th, 1869, Ira M., wife of Lorenzo Burnham, aged twenty years, five months, nine days.

Sister B. died in full hope of immortality when Jesus comes. She leaves a kind husband, with a large circle of friends to mourn her loss, but not without hope. Sermon by the writer, prayer by Bro. J. W. White. C. S. Emory.

Little. Died, in Windham, Maine, Sept. 4th, 1869, Sister Mary Little, aged seventy years, eleven months.

Sister L. maintained a christian life for fifty years, and for the last twenty-seven years had looked with longing desire for the return of our Savior, on whom her only hope of future life was stayed, which life she expected through the resurrection of the dead. Services attended by the writer.

B. S. Emory.

Brown. Died, in Derry, N. H., March 6th, 1870, Nathaniel Brown, aged seventy-one years.

He was formerly a Methodist, but for nearly thirty years had been living in expectation of the speedy coming of Christ. He was faithful to the last in the discharge of his duties as a citizen and a christian. N. H. Brown.

Swazy. Died, in Moultonborough, N. H., March 4th, 1870, Widow Jane Swazy, aged forty-five yrs. The deceased was a great sufferer. The funeral was attended by the writer. Frank Mudgett.

Summary of News.

FOREIGN.

Cable News.

London, March 29. Assurances have been received from Rome that the Council, yielding to the representations of the European powers, will adjourn the discussion on Papal infallibility until the latter part of May. The Catholic laity of Switzerland are dissatisfied with the ultramontanism of their Bishops in the Council.

Paris, March 29. The conspiracy affair is assuming more importance. Orders have issued for the arrest of twenty persons therein named, including Joseph Mazzini, Felix Pyat, Louis Blanc and others not now in the country.

The journals to-day announce that the Emperor has requested Prince Pierre Bonaparte to leave the country. It is reported that he will go to America.

During a lecture yesterday Dr. Tardieu was hissed and insulted on account of the deposition made by him at Tours in favor of Prince Bonaparte. Dr. Tardieu was obliged to quit the hall, and, while retiring, declared that he should resign his chair, and the announcement was received with bravos.

Tibaldi, a political prisoner at Cayenne, has been set free, and is expected in Europe at an early day.

Ledru Rollin has arrived in Paris.

Paris, March 31. The first number of a new religious journal *La Concorde*, of which Pere Hyacinthe is the chief editor, appeared to-day.

The police are actually pursuing investigations into the alleged conspiracy against the Emperor. Nearly all the parties lately arrested in connection with the affair are workmen.

Rome, March 31. The *Schema de Fide* was promulgated to-day, and it is understood that the Council will immediately begin the discussion of the *Schema* of infallibility, in which case the French Ambassador will not return to Rome, and the Pope will issue a Bull of excommunication against the dissident Armenians.

Rome, April 2. The *Civita Catholica* publishes an article in view of the approaching discussion on the proposition for Papal infallibility, tending to show that the Pope has no particular need of unanimity in the Council, but that a simple majority is sufficient to establish the claim.

Rome, April 4. The Pope wishes to promulgate the first scheme at Easter, so that the second scheme, that on infallibility, may be discussed immediately after the holidays.

☞ A Paris letter says the authority for the announcement of the serious illness of the Pope is a lady profoundly devoted to the Holy See, who has just been received by Pio Nono, and who found his Holiness grievously changed for the worse. His glance has lost its vivacity, and his voice has become feeble. Attempts are made, it says, to conceal the facts, but great anxiety is felt at the Vatican.

☞ During the recent New-Zealand massacre, more than thirty Europeans and fifty natives were slain. Some of the latter, who were Christians, were offered life if they would bow the knee to the Hau-hau god, but declined to purchase life on such terms.

DOMESTIC.

St. Louis, March 30. A dispatch from Springfield, Mo., says: We have just received advices, dated Jainesville, Texas, March 5, of an extensive raid of the Camanche Indians in Western Texas. Over forty families are reported massacred, several houses burned and several hundred horses captured. It is believed that the commander at Fort Hill could have prevented some of the massacres if he had been disposed. Over seventy horses are reported near the fort in possession of the Pennsylvania Quaker tribe.

Ottawa, Canada, March 29. Bills authorizing the Great Western Railway Company to reduce its guage to that of the New York Central, and the construction of a tunnel under the Detroit river, have passes through the committees, and will probably pass Parliament without difficulty. These improvements will enable passengers to go from Boston and New York to San Francisco without change of cars.

St. Albans, Vt. For several weeks past an unusual supply of money orders and drafts from Philadelphia and New York have been received at Burlington, payable to men well known as Fenians. Lately there has been a mysterious movement of loaded teams from this point to Underhill and West ford, some seventeen miles east of here, and not on the railroad. A week ago last Sunday night several double teams freighted with boxes and casks, passed northwardly through the village of Fairfield, some ten miles east of St. Albans, and the same thing was repeated last Sunday night in Fairfax, which lies between Westford and Fairfield. Six of these teams were seen, all bound north. Fairfield is largely inhabited by Irishmen, most of whom are Fenians, and it only about ten miles from the Canada line.

The Working of the Suez Canal.—Late London and Liverpool commercial newspapers show that a large number of steamers are constantly advertised for ports in India, China and Japan, via the Suez canal, which has caused an advance in the prices of suitable vessels in England, and 15 per cent additional premium is easily obtainable for such steamships over last year's prices; and the shipyards of the Clyde are now building several steamers of 2000 tons and upward of a construction especially adapted to this trade.

A Strange Disease.—A peculiar and very fatal form of sickness is prevailing in Daviess county, Ind., and extending to the adjoining counties. It is called by the doctors the "cold plague."

The disease first manifests itself by a chill; and in those cases which prove fatal, the victim becomes insensible in a few minutes, and is sealed for death from the very first indications of the disease. The physicians have met with but little success in treating the malady, and in a settlement of Germans in Daviess county every case proved fatal. In the town of Washington the deaths are from twelve to fifteen per week. Every case has proved fatal except two, and one of the persons who recovered has been left in such a crooked and deformed condition by the ease as to render life a burden, while the other, who, previous to the attack, was a lady of intelligence and rare accomplishments, has been left almost idiotic. A similar disease prevailed in the same region several years ago, and swept off hundreds of victims.

Issue of the Fifteenth Amendment Proclamation. The proclamation from President Grant, announcing the ratification of the Fifteenth Amendment to the Constitution, was issued yesterday, immediately after the admission of Texas to the Union, and it is now a settled and uncontrovertible fact that the color of a man's skin, "or previous condition of servitude," shall no longer in this country prone a barrier to his enjoyment of all the rights and privileges of the ballot box. It forms a new and memorable era in the history of the nation, and the announcement will be received with joy, not only by the blacks, but also by every just and loyal citizen of this country.

Trichina Pork.—A special from Belvidere, Ill., to the Chicago *Tribune*, states that three persons belonging to a family of Germans, living twenty miles southeast of that city, had died from eating trichina pork. Eight others are prostrated from the same cause, and will probably all die. The trichina can be seen in immense numbers in the meat, and also in the flesh of those that have died.

Passing Events.

☞ It was stated in the Methodist Conference at Springfield yesterday that *Zion's Herald*, the denominational organ in this city, didn't more than pay expenses now, and ran $6000 behind last year, owing to its increased expense in its new book form. Its circulation is hardly greater than it was ten years ago, and is now only 14,000.

☞ A crab has been brought to San Francisco for exhibition, that was found clinging to the wreck of the steamer Oneida, on the coast of Japan, and which measures thirteen feet from tip to tip of the claws, and weighed when taken from the water fifty pounds.

☞ Newspapers are being multiplied in Kentucky, to meet the desire of the freedmen for instruction and information.

☞ The greatest flood ever known on the upper Mississippi is expected this spring.

☞ The investigation into the case of the Welsh fasting girl has resulted in the committal of the father and mother for trial. Against the medical defendants the magistrates decided that there was no case.

☞ The general impression of the mining regions is that the prices of coal will rule lower the coming year than during the past year.

☞ The *Democratic Union* newspaper of Ravenna publishes a letter from Mazzini urging a revolt in Romagna.

☞ Millions of pigeons have arrived in the woods of Western Pennsylvania, on their northern migratory tour.

☞ Professor Tyndall has just succeeded in igniting a diamond in oxygen by the concentrated rays of the electric light. He has no doubt of his ability to ignite it by the purely invisible rays from the same source.

☞ Two years ago a Florida negro, who was so afraid of a railroad car that he had to be blindfolded to get him on a train, was elected to the Legislature. He is now a railroad director. A marked instance of negro improvement.

☞ An earthquake was felt in Basle at noon of the 28th of February, and the people were greatly alarmed. The shocks were wave-like, and accompanied by a rolling noise.

☞ A letter from Jerusalem says the locusts are spread over the mountains of Judah and Samaria, in the valley of Jordan, and in the plain of Sharon and Galilee, having come to lay their eggs, which will be hatched just before the harvest, and there is the greatest alarm throughout the country.

☞ Dispatches from Bombay, received in London, report a terrible conflagration in the town of Comptah, near Nugpoor, Bengal. Two hundred houses and 2,500 bales of cotton had been destroyed, entailing an immense loss.

☞ New York is again agitating the question of free-bathing establishments.

☞ About 1200 persons visit the pneumatic tunnel under Broadway, daily.

☞ Singing is to be taught hereafter on board all the vessels of the French Navy.

☞ Eugenie sometimes smokes as many as ten cigarettes a day.

☞ During the late war a colored clergyman, feeling constrained to preach against the extortions of the sutlers, from which his little flock had suffered, announced for his text, "Now de serpent was more sutler dan any beast ob de field dat de Lord had made."

☞ A learned professor has computed the distance the human voice would reach if it was as powerful in proportion to the size as that of the grasshopper. He states it at 1000 miles.

☞ Miss Agnes Richmond of Springfield died on Monday, of malignant pustule. She left home for a visit in Maine in the full bloom of youth. On Monday of last week a small pimple came on her under lip, which speedily developed into a malignant pustule, from the prostration of whose poison she died. What is the nature of this deadly disease is yet unsolved with any degree of certainty.

☞ In some French cities there are wine shops for women only, and the drunkenness among working women is said to be on the increase.

☞ Infanticide prevails to an alarming extent in Brooklyn.

☞ The Chicago *Republican* says that the negroes in the cotton States are able to accumulate from $500 to $3000 for one year's work, as their share of the growing crop.

☞ Pere Hyacinthe remains in Paris, living quietly with his sister, but working hard and watching with care the various events at Rome and elsewhere bearing upon the polity of the Roman Church.

☞ Over 2,000 persons have been added to the Cincinnati churches during the present revival.

☞ There have been twenty murders in New York recently, and not one execution.

☞ Liquor is now openly sold over nearly every bar in New York, on Sundays.

☞ A Mrs. Morrison has been appointed Justice of the Peace in Montana, since the removal of the *Agitator* from this metropolis.

☞ Fifty murders were committed in the United States during the month of January.

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Beloved in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the corner of Lowell and Causeway Streets, Boston, on Tuesday evening, April 5th, 1870, and to continue with us over the coming first day of the week:

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready;" may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb.

TIME OF MEETINGS.

Social meeting each day at 10 A. M.
Preaching at 2½ and 7 P. M.
Fast day and Sunday, Love Feast at 9 A. M. Preaching at 10½ A. M., 3 and 7½ P. M.

The Mass. Advent Christian Conference is cordially invited to meet with us, and to hold its annual session in connection with the general conference.

In behalf of the church,

Geo. T. Adams, Miles Grant, } Elders.

J. G. Hamblin, S. Hovey, Geo. T. Adams, M. H. Piper, Geo. E. Foster, Geo. W. Wood, } Committee.

Mass. State Conference.

The annual State Conference will hold their meeting for the choice of officers at Boston, Lowell Street Chapel, Friday, April 8th, at nine A. M. It is desirable that the churches be fully represented at this meeting. Let your delegates be chosen speedily; two for every twenty-five; one for a less number. If delegates cannot come, represent yourselves by letter. Do not fail this time. Come, brethren, to this meeting, alive to every good work, and decide whether the Conference shall live and be a blessing in exerting a holy influence in converting men and spreading the truth; or shall it cease to be?

S. W. Thurber, Pres.
P. S. Butler, Sect.

Notice.

The Lord will, the third quarterly session of the New Hampshire State Conference will be held at Portsmouth, N. H., commencing at 10 o'clock A. M., Thursday, May 5th, to hold over the following Sabbath. It is hoped that our preaching brethren will arrange to attend this meeting, and that all will come to work for the Lord.

T. W. Piper, A. W. Sibley, C. H. Fletcher, } Committee.

Jeffersonville, Ind., Conference.

There will be a conference of believers in the personal advent of our Lord Jesus Christ, at the Christian Tabernacle, Jeffersonville, Ind., commencing April 28th, and continuing several days. Ample arrangements will be made for all who may attend. We earnestly request the preaching brethren in the southern part of the State to meet with us on this occasion. Let no ordinary obstacle prevent them from availing themselves of the opportunity of organizing a permanent conference for Southern Indiana. In behalf of the church of Jeffersonville, N. Field, Pastor.

Notice.

As I am intending to publish the new and enlarged edition of "Spiritual Melodies" in the first part of April, I hereby would notify those who are owing me for hymn books, that I shall need all there is due me to use in publishing. Please send to me at 167 Hanover Street, Boston, till April 15th. I. K. Lombard.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. George E. Lee, Brimfield, Mass.

Notice.

Our conference at West Gardiner will be postponed until settled traveling. A. H. Walker.

☞ To Preaching Brethren.

☞ The Committee for procuring preachers for Worcester, Mass., for the year 1870, are as follows:—H. M. Blackmer, Willard M. Hall, Willard G. Ruggles, to whom all communications must be addressed.

☞ Preaching brethren wishing to send appointments to Westfield, Mass., will please correspond first with E. A. Eggleston.

☞ Brethren wishing to correspond with the church at Wakefield, Mass., will please address G. R. Tyzzer, Cor. Sec.

☞ Brethren wishing to visit the church in Savoy, which is represented in the Mass. State Conf., will please correspond with Daniel Miller or A. E. Bliss. Those sending appointments, are requested to state *which* church.

☞ Preaching brethren wishing to preach in Portsmouth, N. H., are requested to correspond with Bro. Thomas J. Spinney.

☞ Bro. Joseph A. Philbrook has been chosen Corresponding Secretary for the church in Hampton, N. H. Preaching brethren will please notice.

☞ Brethren wishing to preach in Manchester, N. H., will please correspond with the following committee:—A. J. Mayhew, S. R. Davidson, O. Proctor.

☞ Brethren sending appointments for Loudon Ridge, N. H., will bear in mind that the *fourth* Sabbath in each month is engaged.

☞ Any Bro. wishing to come to Seabrook, N. H., to preach, will please address Bro. R. S. Johnson, of Hampton, N. H., or Bro. Charles Barton, of Seabrook.

☞ Brethren desiring to preach in Goshen, N. H. will please correspond with O. F. Cain, before sending appointments.

☞ All preaching brethren who desire to communicate with the church at Rochester, N. Y., are requested to correspond with J. R. Cooper, No. 4 Hickory Street.

☞ Preaching brethren wishing to send appointments to Portland, Me., will please correspond first with Eld. R. R. York, S. K. Dyer, or D. F. Scamman.

☞ Preaching brethren wishing to send appointments to Lewiston, Me., will please correspond first with Albert Burgess, Cor. Sec.

☞ Brethren wishing to preach in South Berwick (Great Works), Me., will please correspond with Bro. Harrison Dow, Cor. Sec.

☞ Brethren wishing to preach in Vernon, Vt., will please correspond with J. C. Allen.

☞ Frank E. Davis, 1715 Markham Street, Philadelphia, has been chosen Cor. Secretary of the church worshiping at Ninth and Spring-Garden Streets.

☞ Brethren wishing to visit the church in Bristol, Ct., will please correspond with Elder B. Hitchcock, Forestville, Ct.

☞ Those wishing to correspond with the Beers Street Church, New Haven, Ct., will address W. F. Carpenter, 73 State Street, New Haven.

☞ Brethren desiring to preach in Hartford, Ct., will please correspond with Bro. L. Tiffany.

☞ Brethren wishing to communicate with the church in Pleasant Valley, Ct., will please correspond with Bro. Reuel O. White, New Hartford, Conn.

☞ Advent meetings in Meriden, Ct., are held in Circle Hall, on Colony Street. All communications concerning church matters should be directed to E. J. Whitehead, West Meriden, Conn., Box 4.

☞ Persons wishing to communicate with the church in New Britain, Conn., in regard to preaching, will please correspond with Bro. A. Powell, Cor. Sec.

☞ All brethren wishing to preach in Wrightville, Ct., will please correspond with Bro. D. A. Grant, Torrington, Ct.

☞ All brethren wishing to preach in Newfield, Ct., will please correspond with Bro. Wm. Ripley, Pleasant Valley, Ct.

☞ All preaching brethren desirous of going to New Milford Ct., to preach, will first correspond with J. Coggswell.

☞ Brethren wishing to send appointments to Morris, Ct., will please correspond with Joseph Curtis.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

General Conference.....Sunday, April 10th
A. Simpson.....Sunday, April 17th
Joseph W. White.....Sunday, April 24th

Boston, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

C. Goodrich.....Sunday, May 8th

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

Z. Foad.....Sunday, April 10th
J. T. Dixon.....Sundays, April 17th and 24th

CHELSEA, MASS., (LIBRARY HALL.)

T. M. Preble.....Sabbath, April 10th
S. W. Thurber.....Sunday, March 27th
M. Batchelor.....Sunday, April 3d

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

A. Simpson.....Sunday, April 10th
M. Batchelor.....Sunday, April 17th
Z. Ford.....Sunday, April 24th

Exeter, N. H.....Sunday, April 24th
Stoneham, Mass.....Sunday, May 1st
C. Goodrich.

Fairhaven, Mass.....Sunday, April 10th
S. W. Thurber.

Manchester, N. H.....Sunday, May 1st
John Couch.

Springfield, Mass.....Sunday, April 10th
Plymouth (East Church) evenings, April 12th and 13th
My address for the month of April is Springfield, Mass. A. D. Flagg.

Northfield Mountain.....Saturday evening, April 9th
Vernon, Vt.....Sunday, April 10th
L. Boutell.

North Adams, Mass.....Sunday, April 17th
C. Pike.

Webster, Mass.....Friday evening, April 8th
Danielsonville, Ct.....Sabbath, April 17th
South Elliot, Me.....Sabbaths, May 15th and 22nd
Dover, N. H.....Sabbath, May 29th
C. H. Sweet.

Chicopee Falls.....Sunday, April 10th
E. McCulloch.

Boscawen, N. H. (High Street school-house) Sabbath, April 10th.
Salisbury, N. H. (Smith's Corner, meeting-house) Sabbath, April 17th.
Boscawen, N. H. (Gulf school-house) Sabbaths, April 24th and May 1st.
Lake Village, N. H.....Friday evening, May 6th
Meredith, N. H., (Dolloff Hall).....Sabbath, May 8th
Simeon Roby.

Reed meeting-house.....Sunday, April 10th
Bowdoin.....Saturday evening, April 16th and over Sunday. Prayer meeting at 9 A. M.
Bowdoin Centre.....Sunday, May 1st
Will the brethren give out this last appointment so it will be known at the place appointed?
H. S. Mitchell.

Boston Conference.....Thursday, April 7th
Stoneham, Mass.....Friday evening, April 8th
Keene, N. H.....Sabbaths, April 10th and 17th
Westfield, Mass.....Sabbath, April 24th
Warehousepoint, Ct.....Sabbath, May 1st
H. Munger.

Manchester, N. H.....Sunday, April 10th
West Ossipee, N. H. (for baptism, if desired) Sunday, April 24th
Melvin Village.....Sunday, May 1st
T. W. Piper.

Dorchester, N. H. (Town House) Sunday, April 10th
North Dorchester, N. H. (Union school-house) Sunday, April 17th. John H. Evans.

Rochester Village, N. H.....Sunday, April 10th
Austin W. Taylor.

Pittsfield, N. H. (at the Bethel).....Sunday, April 10th
John H. Clark.

East Rochester, N. H.....Sabbath, April 10th
Nottingham, N. H.....Sabbath, April 17th
Salisbury (at Bro. Foot's), Saturday evening, April 23d, and at the Union meeting-house, Sabbath, 24th.
S. S. Mooney.

Loudon Ridge, N. H.....Sunday, April 10th
Hampton, N. H.....Sunday, April 17th
East Canaan, N. H.....Sunday, May 1st
D. F. Leavitt.

Nashua, N. H.....Sunday, April 10th
John H. Dadmun.

Great Works, South Berwick, Me.....Sunday, April 10th
Rye, N. H.....Sunday, April 17th
Joseph W. White.

Rye, N. H., (Chesley's Hall).....Sunday, April 10th
L. E. Saulpaugh.

East Acworth (Buss Hollow).....Sabbath, April 17th
T. L. Hall.

Knowlesville, N. Y.....Sunday, April 10th
E. S. Jennings.

Hartford, Ct., (Talcott & Post's Hall), Sun., April 17th
Springfield, Mass.....Sunday, April 24th and Sundays, May 1st and 8th.
West Meriden, Ct.....Sunday, May 15th
New York, (Cooper Institute).....Sunday, May 22d
Providence, R. I.....Sunday, May 29th
Springfield, Mass.....Sunday, June 5th
W. N. Pile.

Richmond, R. I. (Clark's Hall).....Sunday, April 10th
John T. Dixon.

Hartford, Maine (Stetson school-house), Sabbath, April 17th. E. M. Haggett.

Nashua, N. H.....Sunday, May 1st
U. G. Ladd.

Keene, N. H.....Sunday, April 10th
Enoch Morrill.

Meredith Neck.....Sabbath, April 10th
N. Glidden.

Great Falls, N. H.....Sundays, April 10th, 17th and 24th
Geo. W. Brown, of *Elliot, Me.*

South Berwick, Me. (Great Works), Sunday, April 17th.
Dover, N. H.....Sunday, April 24th
J. G. Smith.

Westfield, Mass.....Sunday, April 10th
Exeter, N. H.....Sunday, April 17th
Scitico, Ct.....Sunday, April 24th
A. M. Higgins.

Southington, Ct.....Sunday, April 10th
Anna E. Smith.

Bristol, Ct.....Sunday, April 10th
Collinsville, Ct.....Sunday, April 17th
S. Woodruff.

Kennebunk Depot, Me.....Sunday, April 10th
T. P. S. Hampson.

Wallingford, Ct.....Sunday, April 10th
Northfield, Mass.....Sunday, April 17th
Brattleboro, Vt.....Sunday, April 24th
West Meriden, Ct.....Sunday, May 1st
Geo. W. Brown.

Putnam, Ct.....Sabbath, April 17th
P. S. Butler.

New Bedford, Mass.....Sundays, April 10th and 17th
New York City (Cooper Institute) Sunday, April 24th
Pleasant Valley, Ct.....Sunday, May 1st
W. S. Campbell.

Worcester, Mass.....Sunday, April 10th
I. B. Potter.

Farmington Village, N. H.....Sunday, April 24th
Wm. C. Stewart.

Bradford, N. H. (Bush meeting-house) Sun., April 10th
E. S. Moulton.

Provincetown, Me.....Sunday, April 10th
Wellfleet, Mass.....Sunday, April 17th
Frankfort, Me.....Sunday, May 1st
Thomas Smith.

Tylerville.....evening, April 9th
East Haddam.....Sabbath, April 10th
Prospect, Ct.....Sabbath, April 17th
G. L. White.

South Elliot, Me.....Sundays, April 10th and 17th
Julia Buswell.

North Adams.....Sunday, April 10th
W. H. Point, Ct.....Sunday, April 17th
H. K. Flagg.

North Springfield, Vt.....Sunday, April 10th
Bridgewater, Vt.....Sundays, April 17th and 24th
H. F. Carpenter.

Stoneham, Mass.....Sunday, April 10th
Springfield, Mass.....Friday evening, April 15th
S. S. Brewer.

Kennebunkport, Me.....Sabbath, April 10th
D. M. Leavitt.

Holden, Mass.....Sunday, April 10th
South Reading, Mass.....Sunday, April 17th
J. S. White.

Wolcottville, Ct.....Sunday, April 10th
B. Hitchcock.

Exeter.....Sunday, April 10th
☞ No Name.

Waterbury.....Sunday, April 10th
East Otis.....Sunday, April 24th
☞ No Name.

Epsom, N. H. (Marden's Corner), evening, April 16th
Chichester (Pine Ground).....Sunday, April 17th
N. B. McMurphy.

Wakefield, Mass.....Sunday, April 10th
North Barnstead, N. H. (Tuttle school-house) Sunday, April 17th.
Rochester Village.....Sunday, April 24th
East Rochester.....Sunday, May 1st
Hampton, N. H.....Sunday, May 8th
Seabrook, N. H.....Thursday evening, May 10th
Dover, N. H.....Sunday, May 15th
J. Pinkham.

Waterbury, Ct.....Sabbath, April 17th
O. D. Woodruff.

Harrisburg, N. Y. (Hall school-house) Sunday evening, April 17th.
Barns' Corners, N. Y.....evening, April 18th
Wilcox Corners, N. Y.....evening, April 19th
Lorrain, N. Y. (Randall Dist.).....evenings, April 20th and 21st.
Greenboro, N. Y.....evening, April 22nd
Redfield, N. Y. (at the south school-house near Bro. Perry's), Sunday, April 24th, at two o'clock P. M.
Florence Village, N. Y.....evening, April 25th
Will Bro. Perry please arrange for this meeting?
Empyville, N. Y.....evening, April 26th
Will Bro. J. N. Bleenis please circulate the appointment in Empyville?
Glenmore, N. Y.....evening, April 27th
Also at the school-house, near Bro. M. Johnson's, evening, April 28th.
New London, N. Y. (Morrell Dist.) evening, April 29th
Higginsville, N. Y., Sunday, May 1st, at ten o'clock A. M.; Lock school-house, at two o'clock P. M.; Fish Creek Landing, evening of the same day.
Lake Port, N. Y.....evenings, May 2nd and 3d
Let the Brn. in the vicinity of these meetings come prepared to labor for the salvation of mortal souls?
C. H. Williams.

LAWRENCE, MASS.

H. F. Carpenter.....Sunday, April 10th
T. W. Piper.....Sunday, April 17th
M. Batchelder.....Sunday, April 24th

LYNN, MASS.

M. Batchelor.....Sunday, May 1st

WILBRAHAM, MASS.

P. S. Butler.....Sabbath, April 10th

CONCORD, N. H., (AT THE BETHEL.)

A. Kidder.....Sunday, April 10th
U. G. Ladd.....Sunday, April 24th

CONCORD, N. H., (CENTRE STREET.)

J. G. Hook.....Sunday, April 10th
Allen Damon.....Sundays, April 17th and 24th

PORTSMOUTH, N. H.

J. G. Smith.....Sunday, April 10th
C. Goodrich.....Sunday, April 17th

SEABROOK, N. H.

A. P. Moore.....Sunday, April 17th
D. F. Leavitt.....Sunday, April 24th
C. H. Sweet.....Sabbaths, May 1st and 8th

RYE, N. H., (Chesley's Hall.)

D. M. Leavitt.....Sunday, April 24th
G. W. Brown.....Sunday, May 8th

DOVER, N. H.

C. W. Sargent.....Sunday, April 10th

PORTLAND, ME.

H. Pratt.....Sunday, April 10th
John Couch.....Sunday, April 17th
Thomas Smith.....Sunday, April 24th
J. G. Smith.....Sunday, May 1st

BIDDEFORD, ME.

J. T. Jordan.....Sabbath, April 10th
D. M. Leavitt.....Sabbath, April 17th
John Couch.....Sabbath, April 24th

BONNY EAGLE, ME.

T. P. S. Hampson.....Sabbath, April 17th

WEST MERIDEN, CT.

Rufus Wendell.....Sunday, April 17th and evenings, April 18th, 19th and 20th.

NEW BRITAIN, CT.

Wm. N. Pile.....Sabbath, April 10th
S. S. Brewer.....Sabbaths, April 17th and 24th
Geo. W. Brown.....Sabbath, May 8th

SQUARE POND, CT.

B. Hitchcock.....Sunday, April 17th
A. Morse.....Sunday, April 24th
P. S. Butler.....Sunday, May 1st

MINNESOTA.

Castle Rock.....April 8th and 10th
Prescott, Wis.....April 17th
O. R. Fassett.

Rootville, Break Bread.....first Sunday in the month
John T. Ongley.

ROCHESTER, N. H.

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With this vast accumulation of books, a wise discretion is needed to select those only which will best subserve our purposes. For the heaviest purse would soon become light if one were to purchase indiscriminately, and the brief period of human life would pass away before a half could be read. So that in the matter of time, as well as money, there is a great chance for economy.

There are those who appear to act somewhat on the principle of the law student, who ordered a library by the cubic foot. They buy every book they see, and then take pains to find more. This is all very well if a library is being selected for general use, or simply as a collection. But otherwise it is simply useless.

Having been asked many times, "What shall I read?" it may not be amiss to spend a portion of our Evening Hours talking over this matter. And if the ideas here presented shall be of service to any one, the time will not be mis-spent.

In the first place, find out what *kind* of books you want. You can't read everything, even if you had everything. A friend of mine was once picking up books preparatory to leaving the city, and after collecting quite a number, he remarked that there were many more he wished to buy; and when asked what they were, he said, "I don't know till I see them." And perhaps that remark would illustrate the principle on which many persons select books. And he will very likely find, some day or other, that he has on hand a large amount of material, which he has neither the ability nor the inclination to use.

When we study, we should undoubtedly have a definite object in view. When we work, there should be some particular purpose to be accomplished. And as the selection of books must determine somewhat the direction and extent of future reading and study, it is of paramount importance that we have a well defined *purpose* in view. A purposeless accumulation of books, like property or education obtained without an object, is at the best of little value, and with difficulty made available. Life is so short, and so large a portion of it consumed in sleep, eating, recreation, and necessary labor, that with rare exceptions, and these almost invariably among those of large means, even comparative perfection can be attained only *in one department*. And any thing which tends to scatter the mental energies, will diminish their strength and efficiency. The practice of buying and reading books without an object in view, not only has this effect, but tends to produce the same result in other departments. Men acquire loose, unprofitable habits of thinking, and their practice is accordingly modified more or less.

Men usually read merely as a pastime. This is proper enough, to some extent, but there is great danger of overstepping the bounds. Almost every one loves play better than work, mentally as well as physically, however much it may be denied. But that is no reason why play should be life's great work. But with a purpose in view, reading will cease to be play, and become a cheerful, attractive portion of life's labors. And after the years have gone by, the hour each day spent in systematic reading, with an object in view, will surely tell. Though you may read less than the person of leisure, you will be more likely to remember what you do read, and to use what you remember. It does not indicate wisdom to be able to say, "I have forgotten more than you ever knew." Some of the best informed persons have read comparatively little.

And not only decide as to the general, but also as to the *specific* character of your books. If you want books of history, determine to what particular branch of history you will give your special attention; of course having reference to the object for which you study history. In short, find out definitely and particularly just *what* you want to do, and you have obtained the first requisite for a correct judgment respecting the materials to be used. There is nothing which will take the place of this.

Earthquakes.

We are having a rich treat in Boston this year in the shape of a course of geological lectures, under the auspices of the Boston Society of Natural History, by Wm. T. Brigham, which, for interest, variety, modest and unassuming worth, and the almost utter absence of dogmatic assertion with respect to theories unproved, cannot easily be excelled. The lecturer is evidently *honest*, and consequently is obliged to acknowledge in very many instances the complete inability of his favorite science to solve even some of the simplest problems in that realm. In several instances he gave the audience hints and suggestions which showed the great folly of drawing hasty conclusions with reference to the age of the world, the length of the human era, etc. Some of his ideas will be presented hereafter more fully. One point only now.

His subject, March 28th, was "Earthquakes." He gave a very vivid account of some of the phenomena and circumstances accompanying the most noted earthquakes, and the most commonly received theories as to their origin, adding that after all that had been said and written, as to the cause of these disturbances, it was "ALL CONJECTURE," at the same time stoutly denying that there is a particle of reliable evidence that earthquakes are *preceded* by signs which indicate the approaching calamity. One thing he said was rather startling. When speaking of the earthquake which was felt in New England the same year in which Lisbon was destroyed, he said that another one *like that* would without doubt destroy one half of Boston, and cost *fifty thousand lives*. The harmlessness of that one was due simply to the absence of high, top-heavy buildings, which at this day are so very common in all our large cities. As it was, multitudes of chimnies were thrown down, and some gable walls were thrown outwards. So that our fancied security in this country is all very well, only it is liable to be very suddenly and rudely broken. And judging by what can be seen of the buildings now going up, the lecturer's prophecy would be fulfilled with terrible certainty. But "our Father is at the helm."

PROGRAMME

FOR THE

FESTIVAL

OF THE

FIRST CHURCH OF THE "DIPPERS;"

(REV. REUBEN CONFORMITY, D. D., PASTOR.)

TO BE HELD AT

Vanity Fair,

FRIDAY EVENING, FEB. 25, 1870.

ADMISSION FREE.

(N. B. A donation of *twenty-five cents* is expected from each of those who are present, for the benefit of the poor fellow who has generously offered his services as door-keeper.)

The 'object' of this Festival is, firstly and chiefly, to 'raise funds,' to be expended as follows:—To extinguish the debt contracted in building a house for the worship of Him who has commanded, 'Owe no man anything'; —Also to furnish the pews with soft and easy cushions on which the followers of the lowly Jesus—who had not where to lay his head—may sit without discomfort while the living truth of God's word is *dispensed with*, and on which they may *recline* while our unworthy Pastor addresses Him before whom angels *bow*, and archangels veil their faces;—Also to purchase a new organ, to aid in the worship of Him who is a Spirit, and can be worshiped *only* 'in spirit and in truth';—Also for the purchase of a bell to hang in the new belfry, (otherwise the money spent in the erection of the steeple will be lost) whereby we can direct sinners away from the church of our neighbors, the 'Sprinklers,' (who have no bell) to our own doors.

Also many other 'modern improvements' manufactured by Demetrius the silversmith, Alexander the coppersmith, and others, will be obtained as an additional inducement for our friends, Mr. Morality, Mr. Philanthropist, Mr. Good-man, Mr. Easy-to-please, Mr. Sceptic, Mr. Fickle-mind, Miss Gad-about, Mrs. Fashion-lover, and others, to honor the house of the High and Holy One with their occasional presence.

The reason for having it held on Friday is that, during the exercises of the evening, grab-bag, prize-tree, ring-cake, etc., etc., all the participants may bear in lively remembrance the sufferings of Him who died, as is supposed, on the afternoon of this day, to redeem us who in 'the time past of our life' 'wrought the will of the Gentiles' 'in revelings and banquetings,' and who hath said to us, 'Come out from among them, and be ye separate, and touch not the unclean thing.'

Another object of the Festival is to show that we are not behind our neighbors, the 'Sprinklers,' either in the beauty and taste displayed on similar occasions, or in the zeal and skill manifested in devising means to obtain a large amount of that 'filthy lucre,' the love of which is 'the root of all evil.'

Another object is that, 'if there come in those that are unbelievers,' they may behold the 'manner of spirit' which is in us, and seeing our good works, 'glorify our Father which is in heaven.' N. B. This is only an *incidental* purpose; and those who differ from us

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respecting the truth of our religion, need not fear any annoyance from this source, for we shall strive to become 'all things to all men,' that we may 'by all means save some' (money).

It is hoped that all who attend will come early, and thereby have a better opportunity to purchase our 'wares;' thus not only benefiting themselves, but also giving us the incidental advantage of the trade. Those who wish to help the cause of the Lord, and have no money to spare, can furnish articles to be sold, (with their business cards attached) thus gaining the honor of the 'cheerful giver,' while we gain the amount received by the sale.

Come, friends; come, foes; come, one; come, all: the doors of God's house will be open, and 'whosoever will, let him come,' and partake of our good things freely, *not* 'without money and without price.'

PRIVATE NOTE TO CHRISTIANS.

Sinners are earnestly requested not to read this.

Certain of our brethren, among whom are Bro. Honesty, Bro. Hate-the-world, Bro. Fear-God, and Bro. Stand-for-Truth, not being 'conformed to this world' after the manner of the most of us, have created much trouble by affirming that this Festival is not of God, and that the means used to raise money are detrimental to good morals, by encouraging habits which prove the ruin of many, such as gambling and reveling and loose morals generally, citing instances where this is *known* to be the fact, as evidence that *this* Festival has the same tendency;—and that consequently the funds raised cannot be regarded as given to the Lord, nor likely to be blessed by the Lord; asserting that, since 'the earth is the Lord's, and the fullness thereof,' there can be no possible necessity for any such devices as grab-bags, prize-trees, wheels of fortune, or ribbon-bows, to obtain money to build a house for Him who 'dwelleth not in temples made with hands.' And they have had the bad taste to quote passages of Scripture like the following:—'Abstain from all appearance of evil'; 'Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak'; 'but when ye so sin against the brethren and wound their weak conscience, YE SIN AGAINST CHRIST'; 'Whether, therefore, ye eat, or drink, or *whatsoever ye do*, DO ALL TO THE GLORY OF GOD'; 'Every idle word that men shall speak, *they shall give account thereof in the day of judgment.*' But our Pastor has promised to spend an afternoon, in which he will take up these passages, and show conclusively that they were addressed simply to the early church, and so were not designed for this 'progressive age.' And for fear this may not be satisfactory to all, he will show the defects of our translation, and give a rendering of his own, which we trust will be embodied in the forthcoming Revision of the Scriptures by our Church. He will wisely ignore all passages of Scripture liable to be misconstrued *in this connection*; and after the necessary explanations are made, from the difficulty of finding a suitable passage in the Bible, will preach a short sermon from two passages found in the Apocrypha: 'For alms doth deliver from death, and shall purge away all sin'; Tobit iv. 10. 'Alms maketh an atonement for sins.' Ecclesiasticus iii. 30.

If it should turn out that money given here is of no account in the presence of Him who sitteth on the 'great white throne,' well,—we shall be very sorry, for we think all who give money to *our* church *ought* to be saved, but—the less said about it, the better; no one will be any *worse* off, and we—*need the money*.

P. S. The prayers of all *baptized Christians* are requested, that God will grant pleasant weather and favorable circumstances for a crowded house, and incline the hearts of many to come with full pockets, and remain till they have left all the money they bring with them.

N. B.—*This is for Christians* AND *Sinners.*—In regard to all money left with us by our friends, we shall '*ask no questions* for conscience' sake,' either as to whom it rightfully belongs, how it was obtained, or in what business it was earned, provided said business is 'duly licensed by the United States.'

Any person having money on hand wet with the tears of widows and orphans, or stained with the blood of souls, will find this a favorable opportunity to get rid of the 'reward of iniquity.'

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ORDER OF EXERCISES.

The services will be opened with prayer by the Rev. Dr. Conformity, who will crave the special presence of the 'Man of Sorrows' on this occasion of rejoicing, when His followers shall have sweet communion and loving words with those who say in their hearts, 'We will not have this man to reign over us,' and with their lips, 'Where is the promise of His coming?' for it is designed that there shall be here 'no North, no South,' no saint, no sinner, 'neither Jew nor Greek,' but 'all one in the' pursuit of '*pleasure and* PROFIT.'

The divine blessing will be invoked 'in the breaking of bread,'—and in the opening of the 'ring-cakes,' that all who purchase shares, may be rewarded for their liberality, either by obtaining the ring, or by a double portion of resignation from Heaven, and a disposition to 'try again.'

Prayer will be offered for all who attend, that they may have a profitable time, and invest largely in 'the merchandise of our Fair'; and that, *after the Festival is over*, they may go to their homes serious and thoughtful respecting their need of salvation from lives of vanity, gaiety and sin.

The blessing of God will be sought on all games of chance, so that all who are present may 'invest early, and invest often,'—*all* receiving *more* than they invest, and we receiving more than they do.

But especially will divine favor be implored that the '*object*' of the Festival may be attained,—to 'raise funds' which are *absolutely necessary* to carry forward the work of Him who hath said, 'The silver is mine, and the gold is mine.' 'Every beast of the forest is mine, and the cattle upon a thousand hills.' 'THE WORLD IS MINE, and the fullness thereof.'

Prayer will be followed by the reading of a *small* portion of the Book of Esther,—selected from the fact that no reference is found there to the God of heaven, or His laws.

There will then be singing by the quartette club, (in which the congregation is *not* expected to join) led by Prof. Harmonioso. The selections have been made with great care, avoiding everything which might in any way be distasteful to Spiritualists, Infidels, Sceptics, Universalists or lukewarm Christians. All such hymns as the following will be omitted:

'O, for a closer walk with God,'
'Farewell, vain world, I bid adieu,'
'Blessed Bible! Book divine!'
'How firm a foundation, ye saints of the Lord,'
'How long shall Death, the tyrant, reign?'
'Lo! He comes, with clouds descending,'—

But there will be sung a large number of more modern, progressive and inspiring pieces, such as, 'Hail! Columbia!,' 'Nelly Bly,' 'John Brown,' 'The Cottage by the Sea,' etc.,—the singing being accompanied by appropriate instruments, such as were used at a Festival mentioned in history, when 'all the people heard the cornet, flute, harp, sackbut, psaltery, and all kinds of music, and fell down and worshiped the *Golden Image* that the king had set up.'

THE WHEEL OF FORTUNE will revolve at various times, by which will be illustrated the words of the Wise Man, 'Cast in thy *lot* among us; let us all have one purse. My son, *walk not thou*,' etc. (See Proverbs, i. 10-19).

THE GRAB BAG will be filled with numerous unnecessary articles, and used as an example of the old adage, 'A fool and his money are soon parted.'

A PRIZE TREE, loaded with articles of beauty and utility, will present a chance for every one to 'double their money,'—provided they have any left.

RIBBON BOWS, of various styles and colors, will be kindly furnished to all gentlemen on entering, which they have full permission to wear on their coats during the evening. N. B. It is expected that each gentleman will hunt up the lady wearing a bow similar to his own, and pay for her supper. ☞ 'This is a goak.'

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A LARGE SHOE, filled with a live girl and several score of doll babies, will illustrate the sad history of the venerable 'Old woman who lived in a shoe.'

☞ The Festival will positively continue *till all the babies are sold*. 'Price ten cents.'

A POST OFFICE will be opened for the accommodation of those who wish to hear from their friends across the room. Charges reasonable: '*Only* twenty-five cents.'

KISSING. The committee of arrangements have received several communications from other churches, earnestly advising us to try the plan of selecting the most beautiful ladies, to be kissed at 'twenty-five cents a smack.' One friend writes, 'Though some opposition was encountered, the ladies tried this method, and *without trying anything further*, raised the balance of money needed.' It is hoped this will not be necessary, as it might prove a new source of trouble from our friends, Bro. Honest and Co.

There will also be a large assortment of Yankee notions, knick-knacks, etc., which we expect will be sold, as the tables will be attended by the handsomest girls to be found, who will use in this good cause, all the arts natural to their sex, in persuading the young men to buy. *Purchase early before everything is sold.*

Services will be held in this house every Sunday, and our friends are invited to come and listen to the words of our Rev. Pastor, who will endeavor to preach in manner and matter so as to please all who have patronized this Festival.

And may the God of truth guide us and keep us all safely till the coming of the next Festival, is our prayer.

Committee of Arrangements, { Elder Demas, Deacon Iscariot, Father Apoll—yon.

P. S. A gentleman has just offered us fifty dollars for the use of the rest of this page, to advertise some sort of Show, we should judge; though it is a question whether it will pay to read it.

THE COMING FESTIVAL.

And I saw a GREAT WHITE THRONE, and HIM that sat upon it, from whose face the earth and the heaven FLED AWAY.

And I saw THE DEAD, *small and great*, STAND BEFORE GOD: and the Books were opened. And another Book was opened, which is the BOOK OF LIFE, and the dead were judged out of those Books, according to their works. And whosoever was not found written in the Book of Life, was cast into the LAKE OF FIRE. And I saw

A NEW HEAVEN, AND A NEW EARTH:

for the first heaven, and the first earth were PASSED AWAY. And God shall wipe away all tears from their eyes; and

THERE SHALL BE NO MORE DEATH,

neither *sorrow* nor *crying*, neither shall there be *any more pain*; for *the former things are* PASSED AWAY. And He that sat upon the throne said, 'BEHOLD, I MAKE ALL THINGS NEW.'

And the city had no need of the sun, neither of the moon, to shine in it: for THE GLORY OF GOD did lighten it, and the LAMB is the light thereof. And the nations of them which are saved, shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for

THERE SHALL BE NO NIGHT THERE.

And there shall *in no wise* enter into it ANYTHING that defileth, neither whatsoever worketh abomination, or MAKETH A LIE: but *they which are written in the Lamb's Book of Life*. And

THERE SHALL BE NO MORE CURSE,

but the throne of God, and of the Lamb, shall be in it; and his servants shall serve him: and they shall see his face, and his name shall be in their foreheads. And there shall be no night there: for they need no candle, neither light of the sun; for the Lord God giveth them light.

AND THEY SHALL REIGN FOREVER.

He which testifieth these things, saith, 'Surely

I COME QUICKLY.'

For the World's Crisis.

A PILGRIM'S BUDGET.

BRO. GRANT:—It is time to write up the journals and give a brief account of myself. For some years I had cherished a desire to take at least one hasty glance at the "broad acres" of the great and growing West. This desire has just been gratified. Declining, for the time being, the many kind invitations received from the New England States, I started westward about the first of January, 1870.

BUCHANAN, MICH.

This is a thriving village of about three thousand inhabitants. Here I found a neat and commodious building, where Elder J. V. Himes and William, his son, are accustomed to drive the "editorial quill," and where several other busy hands are employed in issuing the "Advent Christian Times," and as many books and tracts as their too limited means will allow. I found, also, a very neat and appropriate church edifice, and a membership of about two hundred. For just two weeks I tried to preach the gospel in its plainness and purity. Though there was some melting and confessing, I did not witness those marked results which my yearning heart desired. I trust the day of destiny will reveal the fact that those meetings were not wholly in vain.

BRODHEAD, WIS.

After spending a blessed Sabbath in Chicago, Ill., I went to Brodhead, to attend the "ministerial conference," at the earnest solicitation of several brethren. I found myself in a beautiful village of some two thousand five hundred, situated in a delightful section of country. I need not speak of the conference, as you have had a full report, furnished by Wm. Sheldon, the secretary. I remained a few days after the conference adjourned, to assist Bro. Sheldon in some extra meetings. Several were converted, and several more were burdened with conviction when I left. I found some precious souls there, who reminded me of certain brethren who fell upon Paul's neck with breaking hearts and flowing tears, when the hour of separation came. There were others, however, who would not be greatly injured by a fresh anointing from above!

CHICAGO, ILL.

The next two weeks I spent in this great city of three hundred thousand people. I labored with Bro. Ramsay in the Advent Christian Chapel. We saw a number converted; though I felt like saying, *What are these among so many?* When we look out upon the careless, prayerless myriads that are pressing on to their terrible destiny of destruction, we groan over the meagerness of our success, and are almost tempted to give up in despair. But this will never do. We must gird up our loins for the work, and occupy till Jesus comes. I found a goodly number of earnest christians in Chicago. There is quite a mixture of nationalities, and some diversity of views, in the Advent Society, which occasionally produces a jarring note; but on the whole the meetings are characterized with fervor and crowned with success. A new mission has recently been opened on the north side, with encouraging prospects. There is room enough in this great and wicked city for a dozen missionaries to operate, without treading on each other's toes. May God raise them up and set them in motion!

CLINTON, IOWA.

This is a thriving young city of seven thousand, on the western bank of the Mississippi, at the point crossed by the great North Western Rail Road. On Sunday, March 6th, I opened the gospel battery by preaching two square sermons on the doctrine of immortality. It was the first time *that* note was ever struck in Clinton. I opened the door for questions, and received a volley of queries and objections, which indicated that a lively interest had been awakened. Bro. R. W. Wilson, formerly of Rochester, N. Y., was my faithful co-laborer. He rendered valuable assistance through the entire campaign, and proved himself a workman that needeth not to be ashamed. God has evidently called him to preach, and he is going at it. Our meeting continued over two weeks with increasing interest. We gave them a strong mixture of doctrinal, experimental, and practical truth. Some were converted and reclaimed, and others greatly revived, encouraged, and edified. The barriers of prejudice were so broken down that some who opposed us strongly on the start, were our warmest friends at the close. One man arose in the meeting and charged us with being false teachers because one star—the immortality of the soul—had been dropped from our flag. In less than a week he arose to tell another story. He said he had been searching the Scriptures; and had concluded that not only was there a star wanting in the flag of the popular churches, but the flag itself was only half unfurled!

On Sunday, March 20th, I baptized eight persons in the cold waters of the Mississippi, the brother referred to among the number. We organized a promising little society of twenty-four members. They were "of one heart and one soul." More will join soon. R. W. Wilson was elected as their pastor, with a recommendation that he be ordained at the earliest opportunity. Provision was made for future meetings, which, I trust, will be crowned with rich results. One of the leading ministers of the place charged us with preaching "the worst kind of infidelity," and publicly called our meetings a "side show;" but I felt like saying, "*None of these things move me.*" Many expressed their deep gratitude that we ever brought them such a message. The blessed Bible will henceforth possess new beauty, richness, harmony, and power. It is a strange type of infidelity that makes people understand and love their Bibles better than ever before! The people in Clinton treated me kindly, and urged me to make my home in the West. This I am willing to do, if God shall so direct.

I am now on my way to Rochester, N. Y., where I hope to see my wife and three little girls, after an absence of nearly twelve weeks. I expect to remain home a few weeks, and then push out again into the great harvest-field. I desire to go where the demands are most urgent. Let those who want me most indicate their desires, and I will do the best I can for all. O for divine direction!

ABLE ARTICLES.

The recent series of articles from the pen of William Sheldon possess so much merit for their clearness, soundness, and strength, that I can hardly refrain from congratulating you on having your columns thus enriched. I am persuaded that the position so ably defended in those articles is more thoroughly scriptural, and hence less vulnerable, than any other. I hope the same pen will continue its telling strokes, in elucidating the great truths of scriptural Christianity..

GREEK TESTAMENT LOST.

I suppose I must have left my Greek Testament at some place, in my travels through New England last summer. Greenfield's edition, extra bound, with lexicon. If any brother has found it, I will thank him much for sending it to me by mail, as I need it to use. Grace be with all the scattered pilgrims.

Yours for the Kingdom,

A. A. PHELPS.

For the World's Crisis.

THE FUTURE STATE.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 PETER 3: 13.

By the word of the Lord and his promises, both in the Old and New Testaments, we are looking for a new state of things. Instead of a world filled with violence, we look for one filled with peace. Instead of sorrow, we shall have joy. We shall exchange our trials and afflictions for happiness and glory. Instead of sickness, pain, and death, we shall have health, life, and endless pleasure.

That this old earth is to be melted with fervent heat and the works therein contained burned up, and a new earth to be formed, and fitted up for the future abode of the saints, is plainly promised and foretold in the word of God. That sin will never enter there is assured us. The kingdom of Christ will be established on the new earth, and the saints will possess it forever and ever. The saints will inherit the new earth.

What a glorious inheritance is ours, if we endure to the end. No tempting enemy there. Every thing will be pure and holy. We are looking according to the word for these things soon to come to pass. Soon the heavens will roll together like a scroll, and the elements will melt with fervent heat.

Let us press on towards the kingdom. The day is just at hand; our trials will soon end, and we shall soon reap the full fruition of our hopes. Lord, help us to be faithful to the end, that we may reign with Jesus when he comes.

Gilmanton, N. H. N. B. McMURPHY.

Gems.

— The power of a man is revealed in his casual talk. The die of his intellect is stamped upon his small coin. It is the spirit we put into our words which often reveals our true character. Happy is he who "offends not in word";—words may testify to the grace, health and beauty of our general existence.

— Think not that in the walk of faith all the trials, and conflicts, and afflictions of the wilderness have come to an end. The old Adam is not dead, though dying daily; but his last groan will be the first note of the song of triumph, "Death is swallowed up in victory."

— Leave all your matters in the hands of God, who performeth all things for you, and he will put into your hands what of them he would have *you* do, and show you, if you wait on him, when and how he would have you do them.

— Light conceits and flowers of rhetoric wrong the word more than they can please the hearer; the weeds among the corn make it look gay, but the farmer would have them all rooted out.

— Noah in all the wide world, and Lot in Sodom, were singular men. But in that precisely lay their honor and their safety. It is better to be in the ark with a few, than to be drowned with the rest for company.

— There are very many questions which may be started in regard to the doctrines and the prophecies of the Bible to which our best answer is, "The Lord knoweth how."

— Our graces, like evergreens, grow most in the low vale of affliction, even as stars are most luminous and lovely when nearest the horizon.

— Sour words dangerously tend to make the hearer sour. They create an atmosphere which he breathes, and the virus is likely to penetrate his soul, and make him sour too.

— The fiery darts of the wicked one may assail the child of God, but "no weapon that is formed against them shall prosper."

— The only way to be conquerors is to be "more than conquerors through Him that loved us."

— If you wish to be esteemed, be slow to perceive your own good qualities, and quick to appreciate those of others.

— Do not let the stumbling-blocks of adversity prove barriers, but stepping-stones to true honor.

— He is wise who knows the extent of his own ignorance.

— Every temptation is an opportunity of getting nearer to God.

— If you wish to be happy, endeavor to promote the happiness of others.

— If you wish to succeed on the journey of life, let honest integrity be your staff.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

A NOBLE SPIRIT:

Or, doing as you would be done by.

DEAR CHILDREN:—I know you love to read the Crisis, and especially the column devoted to you. I can easily imagine how eagerly you look for your corner (the Children's Corner), and if it is left out how disappointed you feel.* I freely acknowledge I love the "Children's Corner" myself, and I think there are many of the good brothers ane sisters that do too. Why, we must all become as little children if we will be saved. I know you heartily thank Bro. Grant for so kindly remembering you as to set apart a column in his valuable paper for you; and by his permission I will occupy some of it in telling you another (the third) incident in Mary's school life. (Mary D—— of Virginia.)

Just four weeks before the close of school a Bible was offered as a prize to the class in spelling, of which Mary was a member, to be given to the one who should merit the greatest number of "head-marks."

The contest soon waxed warm between Mary and Elsie. Little Elsie studied hard, but she had to stay at home one day in every week to tend the baby while her mother went to a neighbor's to wash, and bring back food to keep them through the week. Now what do you think Mary did? I will tell you. She asked her mother if she might not bring Minnie (for that was baby's name), home on washing-day and take care of it. Her mother gladly consented, and also to take care of it while May, as he mother called her, went to school as usual.

At the end of the third week Elsie was one mark ahead; yet when washing-day came round Mary got up early, and got the baby so that Elsie could attend school that day. Elsie won she prize, but I shall always think Mary deserved it, although Elsie was a good girl. Mary's father attended the school when the prize was given, and presented his little daughter with a Bible, so much like the one Elsie received, you could not tell them apart without looking at the name. Elsie had no father to give her a Bible, and her mother was too poor to buy her one, so I will be satisfied with the way the contest ended. Be assured that Mary and Elsie are and ever will be the best of friends.

"My soul! what hast thou done for God?
Look o'er thy misspent years and see;
Sum up what thou hast done for God,
And then what God hath done for thee."

God does as much for the children as he does for men and women, and will you not try to do something for him? Try to make one heart happy every day. Oh! now while you are young write the golden rule indelibly on your heart. Speak kind words kindly. Do kind acts silently. Praying that the choicest of heaven's blessings may rest upon you, I bid you "good by." "God be with you!"

Adamsville, W. Va. A. L. ADAMS.

* [The "Corner" is filled regularly *every other week*.—ED.

For the "Children's Corner."

LETTER TO YOUNG PILGRIMS.

I have kept close house for several days owing to indisposition, but I determined still to execute all the missionary work that I could indoors. Therefore I took up my pen and wrote to several of the papers as I had promised to do, and one of my resolutions was, not to forget the children. I have a good many friends among the children, and have sent and received quite a lot of small letters. Still I cannot reach all of them except I apply to the printer to help me out. I find a share of the "Crisis" divided off, and called "The Children's Corner." Ah! I like that word I think a good many more children will read the paper on that account.

Methinks a good many of you reckon yourselves "pilgrims to the celestial city;" but what makes you? Is it because you have a good pious father, or a dear, devoted, praying mother? or have you really been praying for yourself? Have you asked the dear Saviour to forgive you all your sins, and save you by his own precious blood? If you are doing this, and keeping his commandments from day to-day, then indeed you are on the high road to everlasting happiness.

But perhaps some young reader will say, "Oh, I am too young to be a christian, and I shall wait awhile." Dear children, many have kept saying that till they were lost. Scarce any, who are old enough to read, are too young to understand how to love Jesus, and be saved at his coming; but the great trouble is, they so soon get pride into their hearts. They would like to be saved, but you know they do not like their young friends to think they are religious at all. They hardly dare let a friend know that they ever prayd in secret, or read their neat little Testament, to learn the will of the Lord. The little girls are paying great attention to dress, and desire to appear as near like some of Mamma's lady friends as possible. The boys are making great efforts to appear manly by saying and singing street songs, or repeating some wicked word they have heard by the wayside, while away from home influence.

Now, children, if you have any doubts about whether this kind of religion will save you or not, I would refer you to the Bible; or, as you may have Bunyan's "Pilgrim," you can find in that book a most faithful account of the kind of life we must lead to be found among the saved pilgrims. He tells us of some who thought they would be saved, but through sin and disobedience they could not get into the city at last. And so, too, with us. Whether little pilgrims or older ones, we have some watching and some working to do, or we shall not be owned as disciples.

I am glad to know that some of you are not afraid to do right, not ashamed to pray, and have your little meetings, not ashamed to honor father and mother, and honor Jesus too, by owning him anywhere.

But I am almost to the end of my letter, without acknowledging the receipt of the children's mites to the "Clinton Arch Mission," nor saying "God bless you" for your kind remembrance of our dear little school. Let me thank you all at once, and let each who have sent us, receive this as their receipt. If any more of the children think it would be a privilege to care for neglected little ones, do not wait till you feel richer, but do just as two dear little girls did last week. They heard of us through their papa, and each carried him five cents to send for them. Yes, little E—— and R——, it does help us lots to know that you cared five cents worth for us. A fine little boy writes us a neat little letter, enclosing a ten cent stamp; these came many hundred miles, and the Lord saw it all.

Another little pilgrim in the city did a thing which maybe some other boy would like for an example. He put up a nice package, which contained about twenty-five Sunday school papers, a good little assortment of tickets and cards, and *last, but not least*, a pack of envelopes, and quire of note paper, for the use of the Missionaries. These he arranged in a bundle, and pasted the particulars on the outside in this style:

"An Offering for Clinton Arch Mission,
FROM FRED. SMITH,
New York City.

Yours on pilgrimage, E. S. MELLEN.
Rear 169 Allen St., N. Y.

GO TO SLEEP EARLY.

Many children, instead of being plump and fresh as a peach, are as withered and wrinkled as last year's apples, because they do not sleep enough. Some physicians think that the bones grow only during sleep. This I cannot say certainly; but I do know that those little folks who sit up late nights are usually nervous, weak, small, and sickly. The reason why you need more sleep than your parents is, because you have to grow and they do not. They can use up the food they eat in thinking, talking, and working, while you should save some of yours for growing. You ought to sleep a great deal; if you do not, you will in activity consume all you eat, and have none, or not enough, to grow with. Very few smart children excel, or even equal, other people when they grow up. Why is this? Because their heads, if not their bodies, are kept too busy; so they cannot sleep, rest, and grow strong in body and brain. Now, when your mother says, Susie, or Mary, or whatever your name may be, it is time to go to bed, do not worry her by begging to sit up "just a little longer." But hurry off to your chamber, remembering that you have a great deal of sleeping and growing to do to make you a healthy, happy, useful, man or woman.

A LITTLE BOY'S TRIAL.

At a recent communion season, a little boy of ten years remarked, in his testimony, he had many trials and temptations, but thanked the Lord he had been delivered out of them all. His father doubted if he understood the nature of trial, and on reaching home at the close of the service inquired of him when his last trial occurred, and in what it consisted. The little fellow thought a moment and said,

"Last Friday at school, the boys were scrambling for tins, and I pushed the one ahead of me so he could not stop soon enough to pick up his, and he punched me. The trial was to know whether I should fight him or not; but I concluded to walk away and leave him."

It is needless to add the father was convinced. What a lesson for older christians.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

PUBLISHING COMMITTEE:
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GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection; and final destruction of the wicked.

For the World's Crisis.

SPRINGLAND.

Wildly the storm beats over me now,
Sadly the sorrows of life o'erflow;
Tempests and heart-chills o'er visions wing,
O for perpetual Spring!

Oh—There's a land—a happy, sunny clime,
If I'm good, 'tis promised to be mine;
What then the howling tempest to me,
I shall the Springland see.

Winter and tempests fading away,
Darkness receding, dawnings of day,
Visions of Jesus coming to me,
I shall the Springland see.

Flowers immortal, Spring evermore,
Music enchanting swell on the shore;
Songs of the ransomed risen and free,
I shall the Springland see.

Sweet gliding rivers, angelic strains,
Fields ever blooming, Edenic plains;
Meetings and greetings there there shall be,
When we the Springland see.

GEO. THOMSON.

THE COMING OF OUR KING.

The coming of Jesus is a precious theme, never ceasing to afford consolation and refreshment. It is not soon tiresome and exhausted of interest, but a perpetual fountain of joys; frontmost, midmost, and topmost, amid all hopes the most fruitful of themes, and lending sweetness to everything related to it. It stands a tower of glory amid Bible topics and promises, itself the best and fairest promise. Why is it unwelcome to many who profess a love for the Savior? Why is it disapproved, discouraged, disrelished, and dismissed, when, where, and by whom it should be welcomed, loved, cherished and defended? Why is it not eagerly received into Christian societies and associations as the most delightful subject of conversation? Why is it so hard and so rare to find an avenue or a means of its introduction into religious assemblies? Why is there such an array of opposition to it?

Alas! it is deemed an innovating and obtrusive theme. But it is sweet, grand and powerful, notwithstanding. Around it revolve a glorious array of vital Bible truths, and from it issue unspeakably important results. The coming of Christ is the great hope of the church, and, rightly understood, is her only hope and supreme necessity. It is not a subordinate concern, but first, single, and absolute, as a fixed condition to any and every future fruition beyond this life. Without it there can be no immortality, no eternal life. No wonder, then, it is of such towering proportions in the teachings of the word of God, and in the esteem of the rightly instructed believer. But in what a maze of darkness is the mass of Christian kind in our day involved respecting it! Darkness which is nevertheless disavowed and unperceived. Darkness in regard to related events both as signs and consequences; darkness in regard to the order and manner and time of the advent, a darkness which amounts, to a great extent, to a practical negation of the fact itself, and a practical neglect of the event in the very time and act of its nearly prepared and tremendously imminent advance. Why is it thus? and how long shall it be thus? Nevertheless, the wise can understand, and rejoice in the onward march of events, as couriers going just before the hour and power of the return of the High Priest and Prince of the people of God to reign forevermore.—*Prophetic Times.*

For the World's Crisis.

COMING EVENTS.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—2 PET. 3: 1.

According to God's word, we are looking for the final consummation of the things spoken of in this chapter. Are we living as becometh men and women looking for such things? Do we believe that Jesus is soon coming to establish his everlasting kingdom, and reward his saints, and destroy his enemies. Do we believe the signs that mark his coming are in the past? Do we see that we are in the perils of the last days? Are we living in a day when men love pleasure more than God? When they have a form of godliness, but deny the power thereof? If so, what manner of persons ought we to be? Are we showing to the world by our daily lives that we believe these things? Are we doing all we can for our Master's cause? Are we improving every opportunity of doing good to our fellow men? Are we laboring together with God and one another for the salvation of the perishing around us? Do we love one another as brethren? Are we exhorting one another and encouraging one another by our words and actions? Are we keeping the unity of the Spirit? Do we ever allow any harsh words to be spoken to any one of the flock, thus causing hardness and division? We are truly living in a day when God's people should be united and active; when they should be one in christian love and sympathy; when every effort should be made to strengthen the confidence and courage of one another. We live in a time when the enemy is trying every art to divide and scatter the flock. He will leave no stone unturned that will cut asunder the bonds of christian love and fellowship. If he can destroy our confidence in one another, he will do so.

The great day of accounts is at hand, and it behooves us to see that we are in the path marked out in God's word, having our conversation in heaven from whence we look for Jesus to come the second time, without sin unto salvation. May we all see to it that we are living by faith on the Son of God, and doing his will daily; that we may have an abundant entrance into his his kingdom.

Gilmanton, N. H. N. B. MCMURPHY.

For the World's Crisis.

PROPHETIC TIME TABLE.

The route from old Babylon to the New Jerusalem is very accurately given on a sacred time-table, with intervening stations, and our present whereabouts on the line, approximately, is not a matter of conjecture, but of absolute certainty. We know that all of these great stations are in the rear, and the celestial city comes next. If our watches are not precisely right, we shall enter the depot of Glory precisely on *New Jerusalem time*; and if it is not yet certain how near our time approximates a harmony with that, it is certain that we have passed the right stations, and must be near the city of eternal repose. Let every heart be on fire with holy animation, and heavenly zeal. The long journey is almost ended. The perils of the route will soon be over.

Angels await us at the great depot, for they know that this train, loaded with holy passengers, is almost due, and the arrival of this train is one of the events that the "angels desired to look into," and they have not lost their interest yet, nor are they ignorant of the time, for even the devils know something about when future fates will be administered, else they never would have inquired of Jesus, "Art thou come to destroy us before the time?" They knew the judgment was not then due, hence they must have known when it would come; and the saints ought to know as much as devils, seeing all their information is derived from revelations to the saints, and not to themselves. WM. SHELDON.

For the World's Crisis.

FACTS *versus* THEORIES.—No. 2.

8. It is a fact that our Lord Jesus Christ, being a Jew after the flesh, a lineal descendant of the seed of David, and of the tribe of Judah, was circumcised on the eighth day after his natural (fleshly) birth, according to the Mosaic ritual, by which he became obligated to keep that entire covenant law, and do all of it; and, blessed be God, he did do it, did keep, did magnify the law and make it honorable; filled it full in every jot and tittle; and yet, that law slew him, because he consented to take on my, your, our, poor, sin-condemned nature—the seed of the woman, the divine *Logos*, made flesh. Put to death in, by, or through that flesh, by that righteous, holy law of God that, because of its infraction, puts all sinful flesh to death; the Adamic sin, the Adamic penalty, the "one sin" that brought the one death, that no flesh should glory in his sight; for "by the works of the law shall no flesh be justified." Put to death in the flesh; justified in, by, or through the Spirit.

O praise the Lord! O my soul, let all that is within me praise his holy name; for just as I am writing these words, on this 21st day of Feb., at 11 o'clock P. M., the stillness of the mid-winter night is broken by the strong cries and prayers of some poor soul just across the way, in our village, making supplication to God for mercy; seeking forgiveness of sin by justification of the Spirit, through faith in our Lord Jesus Christ; who, having been raised from the dead, is become the author of eternal salvation unto all and upon all that call upon his name. Ride on, O thou conquering cherub, ride on gloriously in thy warfare against sin and Satan's legion hosts, until in all the universe of God our Father there shall not be left a vestige of that darkling, blighting curse that once laid thee in its silent, cold, and dark domain. O, my Lord, let, oh! let that wailing cry for sin go up from every house, and every heart, and every tongue, in all our village, and in every place in all the land; and let, oh! let thy people gird themselves with truth, and fit them for the conflict, as co-workers with thee, for the ineffable, incoming glory so soon to be revealed.

"Justified of the Spirit," condemned of men, approved of God. Amen. During all the days in which our Lord sojourned among men in the flesh, he carefully observed that fleshly, fourth commandment. *He* kept that Jewish Sabbath *strictly*; and the apostle gives us the reason why he so kept it: "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, *made under the law*, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir."—Gal. 4: 1–7.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."—John 8: 31–36.

"Stand fast therefore in the liberty where with Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith, which worketh by love."—Gal. 5: 1–6.

"Is the law, then, against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Gal. 3: 21–22.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death."—Rom. 7: 4–5.

"So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Rom. 8: 8–10.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. 7: 6.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—2 Cor. 5: 14–17.

THE DIFFERENCE.

But no sooner was Jesus risen from the dead, after having been "put to death in the flesh," than all his observance of that old covenant law,—that "carnal commandment,"—ceased, and ceased forever; "For the priesthood being changed, there is made of necessity a change also of the law." In conformity with this change, we see Jesus no longer in the Jewish temple, neither in their synagogues, on and observing the seventh day; but we do see him on the "first" day of the week sitting down to meat with two of the disciples, at Emmaus; and then and there making himself known to them by administering to them the Lord's Supper. "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."—Luke 24: 30. In this, our Lord left us an example, for he is our pattern; but not content with this, he repairs to Jerusalem whither the two had preceded him. "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread." Luke 24: 33–36. "Then the same day at evening, being the *first* day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."—John 20: 19.

He met with them, and blest them also; thus sanctioning their assembling themselves together on this *first* day of the week, not for ordinary purposes, because they had no reason to have "fear of the Jews" from the observance of any usual custom; but contrary to *their* custom, and contrary to the custom of some in our day, assembled to comfort and "exhort one another."

Now this is all in perfect harmony with the Bible doctrine concerning man's mortal nature, and our faith predicated upon it, how that the flesh life (or human soul) is in the blood, and is in penal forfeiture to a transgressed law of Deity, in consequence of which Christ died; yielded up his natural life; "poured out his *soul*.[human] unto death"; or his mortal, human soul DIED TO OR BY SIN, and he never took it again; but was raised from the dead by the power of an endless life; that eternal life which was with God from the beginning, over which (life) this decalogue commandment never had power at all.

"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a *new covenant* with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."—Heb. 7: 18–19; 8: 6–10. "Not in tables of stone, but in fleshly tables of the heart."—2 Cor. 3: 3.

Therefore, as we also are "crucified with Christ," and by sin "dead to the world," and have been buried out of the world, but risen also with Christ to walk (or live) a *new* life (by the Spirit) in him, *we* are no longer under *law*, but under *favor*, and are under no obligation to observe days, and months, and times, and years. "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ."

NOTE.—By referring to Ex. 24, and reading consecutively from thence to chapter 32, it will be found that the entire tabernacle arrangement was predicated upon the decalogue covenant, not excepting the Aaronic or Levitical priesthood; and Moses was duly instructed thereunto before he came down from Mount Sinai; and the fourth article in that covenant was a *speciality* for and to the *children of Israel*; consequently all this argument hinged upon the distinction of "law of ordinances" and "law of commandments," is neither more nor less than human sophistry.

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore, for it is holy unto you; every one that defileth it shall surely be put to death. Wherefore the children of Israel shall keep the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."—Ex. 32: 12–18.

As we have shown already, the "book of the law" was subsequently superadded.

Olena, O. G. W. STETSON.

For the World's Crisis.

I LOVE THEE STILL.

Dangers beset my pathway round,
While passing o'er enchanted ground;
And fierce temptations oft arise,
And darkest clouds obscure the skies.
In vain I hope for kind relief,
Till in thy ears I tell my grief,
And cry, submissive to thy will,
I love thee, Lord, I love thee still.

When waves of trouble round me roll,
And keenest anguish rends the soul;
While Satan would with fiendish art
More sorely try the stricken heart;
Then in my time of greatest need,
Thy precious promises I'll plead,
And say amid life's direst ill,
I love thee, Lord, I love thee still.

But still the clouds around me lower,
And I am left in Satan's power;
My Savior hides his smiling face,
And doth not manifest his grace.
My faith, though tried, would eager clasp
Thy promises with firmer grasp,
And while I wait thy blessed will,
I love thee, Lord, I love thee still.

But when the clouds have passed away,
And brightly shines the dawning day,
My voice in grateful song I'll raise,
And sing my great Deliverer's praise.
Thy loving kindness I'll proclaim
To-day, forever, still the same;
And breathe, while peace my heart doth fill,
I love thee, Lord, I love thee still.

South Boston, Mass. MRS. M. E. CORNELL.

For the World's Crisis.

"WORSHIP GOD."—Rev. 22: 9.

Worship consists in paying a due respect, veneration and homage to the Deity, under a sense of an obligation to him; and this internal respect is to be shown by external acts. Private worship should be conducted with self-abasement, supplication for ourselves and others, especially our enemies, hungering and thirsting after righteousness. It should be frequent and regular. Some have acknowledged the propriety of private worship, but objected to that of public, yet without sufficient reasons. Christ attended public worship, "and he closed the book, and he gave it again to the minister, and sat down, and the eyes of all them that were in the synagogue were fastened upon him."—Luke 4: 20. He prayed with his disciples. "And it came to pass about an eight days after these sayings, he took Peter, John and James, and went up into a mountain to pray."—Luke 9: 28. He has promised his presence to social worshipers: "For where two or those are gathered together in my name, there am I in the midst of them."—Matt. 18: 20.

Public worship is of great utility. It gives christians an opportunity of openly professing their faith and love to Christ. It affords an excellent example to others, and excites them to fear God. It should be solemn. The Psalmist says: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Ps. 89: 7. Cheerful, and not with forbidding aspect, enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him, and bless his name; for the Lord is good; his mercy is everlasting. Psalms 4 and 5.

It should be sincere and not hypocritical. "Woe unto you, Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matt. 33: 13.

Do not be late to the place of worship. It shows a state of lukewarmness. It is a disturbance to both minister and people. It is negligence, carelessness and slothfulness, and is generally owing to late rising. We arise early through the week, and then rob God Sunday morning, by drawing away our time in bed. How can we enjoy a devotional frame of mind, and so often spoil the devotion of others. May the Lord help us to be wise in season, refrain from evil, do good, and be saved when he comes. Amen and amen.

A. D. FLAGG.

For the World's Crisis.

WHICH OF THE TWO?

Which is the best world; the one where men say christians live in a state of continual happiness, and the devil, with numerous other devils, at the same time are tormenting a countless number of their fellow beings in endless life in misery; or the world as the Bible has it, where the devil and all his followers are destroyed, and all believers in Christ are forever free from sorrow, pain and death? B. KNEPPER.

THE GENERAL COUNCIL, ETC.

The Œcumenical Council is now arresting the attention of the world. Day by day, step by step, the public press follows the Roman conclave in its never-ending progress, and with the usual ill success. The public press has long been degraded and stupefied by the love of filthy lucre, or, at least, with secular ambition. It cares everything for the profits and politics of the hour, and nothing for eternal truth. It is, therefore, invariably blinded in all its efforts at forecasting the future. Whether the Pope be infallible may be a question, but there is no question at all as to *one case* of infallibility—the infallible blundering of the public press. What have we learned, or what can we foresee, with column after column from our "special correspondents" at Rome? Absolutely nothing. We can neither discover whether Papal infallibility will be carried by a majority, nor what will be the ultimate effect should infallibility command the majority. In this case, as in all others, we shall gain more light from the word of God than from all the brilliant tapers of our "special correspondents" combined into one. No artificial illumination was ever equal to the solitary light-giver of the skies.

Long has the idea been spreading abroad, and widely has it been spread, that man is a self-dependent being, a god in flesh and blood, all-sufficient to himself. Human perfectibility is the grand apostasy of the age, and sets up man as a deity against the only living God. Man commenced as a monkey, say some great authorities, and from a monkey he has developed into what we now call a man. This can easily be proved by going back to the happy days of our innocent childhood. While still in the nursery we hear ourselves called, by way of endearment, "You little monkey!" This is seldom or never spoken in anger, but in moments of overflowing fondness. This applying the word "monkey" to a child in a complimentary sense, proves the innate conviction that men were originally apes, and have gradually developed into men. This sublime idea did not originate from Darwin or from Huxley, but from the philosophers of the nursery. And the originality must be awarded to them. Having already expanded from a monkey to a man, what is to prevent a man from expanding from a man to a God? First will come the angelic stage, and afterwards the divine one. Into this heap of combustible materials the doctrine of Papal Infallibility will be cast, like fire into a powder magazine. An explosion will follow which will blow to pieces the last stronghold of modesty. If one man is voted *infallible*, a precedent will instantly be established in favor of all mankind. It is an old saying, that "what man has done man can still do." And the saying is equally good, that "what one man has reached other men can reach." Here is an instalment of perfectibility which will be an earnest of full payment. The present age is by no means a worshiper of the priesthood; it will not allow the clergy to monopolize perfection. "If the clergy of Rome have ascribed perfection to a *priest*, we will ascribe perfection to a *layman*." So will the people of the world defiantly exclaim, "You have got your infallible priest, and we will have our infallible man of the age." Once open the way to the fashionable doctrine of infallibility, and you know not where it will stop. It will pass by the priest as mediæval and obsolete, and will place its hands upon some unanointed head. Once exhibit to the world perfection in living flesh and blood, and the world will raise up a rival after its own heart. There have been Popes and anti-Popes, and there will be infallibles and anti-infallibles. The crown of infallibility will hover in the air, will flutter up and down till it has descended upon some head a little loftier than the rest.

In plain words, if once Papal infallibility be established, it will be impossible to arrest the idea of human perfection, or to stop short at the Vatican. The vote of the clergy weighs nothing in these days beyond the vote of the laity. The people of Europe will not rest until they have got an *infallible* of their own, If it were only in opposition to clerical assumption, the laity of Europe will set up an infallible *layman* against an infallible *Pope*. Then will follow all the feuds of Pope and Anti-pope, of infallible against infallible, of a perfect political chief against a perfect High Priest. Each faction will cry up its own champion as the incarnation of infallibility, and the silver voice of the conclave will be drowned in the stormy roar of the multitude.... Then will the numbers and the strength on one side be compared with the strength and numbers on the other side, and the infallible high Priest be found utterly helpless when contrasted with his unclerical opponent. Numbers and strength will, of course, be in favor of the infallible champion of the laity; and perfection will be transferred from the Vatican to the capital of some victorious Cæsar.

Now, the consequences of setting up an *infallible layman* will be far worse than those which arise from the infallibility of the *priest*. In the first place it will be an accumulation of evil, for the infallibility of the priest will still remain as a spiritual doctrine superadded to the infallibility of the Cæsar as a political one. Little harm was ever done by the *rival* infallibilities of the Popes and the Anti-popes, for in that case the infallibilities were contrary to one another, and pulled the world in two opposite directions. That was the *neap-tide* season of Anti-christian error, when the Pope and the Anti-pope—like the sun and moon—acted one against the other, and made the tide of apostasy ebb and flow with the least possible variation. But when the infallible Cæsar shall be set up, the infallible Roman Pontiff will be his dependant and his vassal. No Pontiff can ever maintain the sovereignty of Rome without the aid of foreign bayonets. To the end of time he must be subservient to the Cæsar. The spiritual Infallible must bow down to the temporal one; the two infallibilities must stand side by side, and draw the tide of nations in one political direction. Then will begin the *spring-tide* hour of Anti-christian apostasy. The imperial sun and the Pontifical moon will act in conjunction upon the stormy waves, and the spring-tide high-water mark of iniquity will be reached. It will no longer be Pope and Anti-pope neutralizing each other in opposition, but infallible and infallible acting together in conjunction.

Nor will this be all. For an infallible Cæsar is far more extensively dangerous than an infallible high priest. The priest must keep to his own bounds. He can act only on the interior world, and on the *consciences* of mankind. But *conscience* in these days has shrunk to the compass of some stagnant pool, too shallow and diminutive to feel the influence of the tidal force. Whoever saw a pond affected by the tides? But when the infallible Cæsar shall be united with an infallible Pontiff the case will be far different. The temporal Cæsar acts not upon the narrow conscience, but on the wide-spread ocean of mankind—upon all its currents and its tides—upon its ambition, its pride, its avarice, and its fears. On this vast expanse the infallible Cæsar will act with all his powers, as the heavenly bodies on the surface of the ocean. All men will feel his influence, and all but the people of God will be drawn after him to the high-water mark. The infallible Cæsar will act upon the exterior, and the infallible high priest on the interior, and stir up the ocean waves from their utmost depths, foul and discolored, to break upon "the high shores of this world."

How long it may take to effect this it is impossible to say. It may happen in a moment, when once the infallibility of the Pope has been voted by a majority. The world at large utterly detests priestcraft, and the announcement of an infallible high priest may be followed without delay by a most decided movement in favor of an infallible *man* of the *people*. People against priest is the watchword of the age—the popular outcry of the day. And to allow the priest to be exalted to infallibility, while the man of the people is still groaning under the infirmities of nature, is a thing not to be borne. When one sister marries a giant, the other will not be satisfied with a dwarf. The tendency of the age will from thenceforth be decided in the direction of infallibility, and all that will then be necessary will be the apparition of some man of supreme good fortune. Such a man will be ready-made for infallibility, and will require only a little shaping and polishing to produce a perfect specimen of perfection. A few trifling weaknesses will be overlooked, like the petty roughnesses of some gigantic image; and all will bow down to the golden idol—not only that which Nebuchadnezzar shall have made, but of Nebuchadnezzar himself. Everything is ripe for the proclamation of infallibility. All that is now wanting is the provocation and the man. The provocation will come from the Roman conclave when it has announced the infallibility of the high priest, and the right man in the right place is never far behind when the opportunity has arisen.

Our ally across the water has already begun the career of Cæsarian infallibility. Having, first, by the aid of his prefects, secured a safe majority in the chambers, he proceeded next to proclaim himself a Liberal. He grants a free constitution when he has made sure that the constitutional majority shall be on his own side. Some men have made their fortunes by selling spirituous liquors, and (when their fortune was made) have joined the Temperance Society. They gained at once the credit of sobriety and the profits of intemperance. The French sovereign, in a similar way, has gained the credit of liberalism and the advantages of absolute power. He first ties the hands of the French Chambers, and then allows them to beat him as much as they please. He has most evidently bought over that wretched publication the *Daily Telegraph*—a paper notorious for tawdry sensationalism and blundering half-literature. We have before us an extract from that paper, in which it is announced that, "fixing his eyes upon the pattern of Constitutional liberty under which England has long been so great and happy, the French emperor is now honestly striving to bestow upon his countrymen a parliamentary system, and a constitution government not unlike to our own." This is a paragraph not unworthy of the *Daily Telegraph*, and unworthy of common sense.

How can a country possess a free constitution while the constitution-makers are elected by the agents and vassals of the sovereign. The French prefects are appointed by the imperial government; they are removable at pleasure; they are, therefore, mere agents of the throne. Out of the whole multitude of prefects in France only *eight* have been removed, just to save appearances, while all the rest continue still as subservient as before. But he has gained his object. He has assumed the character of a constitutional sovereign, and has blinded men's eyes like the eyes of the Syrian army. The Syrians mistook Samaria for Dothan, and Elisha for a military "guide;" and the European public mistakes France for a free country, and Napoleon for a constitutional monarch. The *Telegraph* has already begun the song of jubilee at home, and the people of Germany have raised the cry, "Give us as much liberty as they enjoy in France!" All this is just what we might have expected.

"Deceivers and deceived" is the Scriptural description of the "last days." And the words of St. Paul are verified before our eyes. He first secures the guns, the stores, and the garrison, and then liberally surrenders the fortress to the besieging army. The besiegers enter the fortress, and find the guns wheeled round, and brought to bear upon themselves.

Now, all this seems a preparation for the full development of a personal anti-christ, and for the chief of the apostasy. It does not even seem to be, but it is actually a preparation. An infallible High Priest provokes this priest-abhorring age to set up in opposition an infallible political leader. But who so worthy of infallibility as the man who has created a free government of his own accord, and without the delay almost of an hour. It was but "ask and have" in dealing with so liberal a heart. And who so well prepared to keep up the claim of infallibility as the master of a million bayonets? The Pope will need should his infallibility be disputed; but the Emperor will make good his claim by the infallibility of his new guns. His fallibility of judgment will be supplemented by the precision of his guns. If he be not the very man, he is at least preparing the way for the man who is to assume the crown and sceptre of infallibility. He will leave *spiritual* infallibility to the Pope, because it is nothing but an idea; while he will grasp *temporal* infallibility for himself, because it is a splendid reality. Besides, the Pope is dependent altogether upon France, and he will, therefore, only [illegible] the "crown" with the French sovereign. The infallible High Priest will unite with the infallible Cæsar, and their united perfections will gather round them all the fanatics and infidels of the Roman world. The Pope will have the fanatics, the Emperor the infidels, and the Anti-christian apostasy will have both. But we have, probably, said enough upon the subject of infallibility, as our object is chiefly to raise the attention of others, and to lead them on to finish the subject for themselves.—*The Last Vials.*

For the World's Crisis.

MEEKNESS.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."—MATT. 11: 29.

The lesson contained in these words is very precious indeed; but there are very few who have learned it. We believe this from the fact that we see but few who have control of themselves. In order to be a disciple of Jesus, our will, temper, tongue, appetite and disposition must be under our control. If we give license to these, we shall be like a vessel in a storm without ballast or helm. There is only one thing that can enable us to overcome *self*, and move steadily and peaceably onward through this world. It is *faith* in God. Whoever has the love of God shed abroad in his heart is gentle and loving, meek and forbearing towards all; because brotherly love is inseparable from the love of Christ, and love is always gentle toward its object. The service of Jesus, therefore, which is neither more nor less than faith working by love, always shows itself in self-conquest, in a victory over *self*, which is our greatest enemy, there will not be much difficulty in overcoming the world. We must see to it that there are no traitors *within* first, and then we can wage war successfully with the adversaries which are *without*. A pleasant illustration of what the grace of Christ can do is found in the memories of Wesley.

"He had been preaching on his father's grave in Epworth church-yard. A great many had embraced the truth, and converts abounded on all sides, very much to the annoyance of the obstinately wicked. Some of these sought to gratify their malignity of spirit by arresting a cart load of the new converts, whom they carried before a rare character in those intolerant times—an honest-hearted justice of the peace. No Justice Shallow, with his dog-latin and pride of ancestry was he, but a plain old English squire, with a brain well filled with common sense, and sound notions of justice. 'What crime have these people committed?' very properly inquired he, as the happy looking converts were planted before him in his fine old hall. The would-be accusers were dumb. For their lives they could not frame a charge against those pious rustics. At length, one man answered:

'Why, sir, these people pretend to be better than other people, and they pray from morning till night!' We fancy how on hearing this reply, the honest justice peered through his silver-rimmed spectacles, first at the accused, and then at the accuser, a quaint smile playing round his lips, as he asked, 'Is that all they have done?' Another spokesman now interfered. An old man with gray hairs was he. With eager words he replied, 'No, sir! Please your worship, they have converted my wife! Till she went among them she had such a tongue! And now she is quiet as a lamb!' This was too much for the equanimity of the good Justice to endure. Amused, yet indignant at the intrusion, we see him rising slowly on his great gouty feet, —we can hardly picture a Justice of those days without the gout,—he elevates his voice, and in a tone of authority cries: 'Carry them back! carry them back! and let them convert all the scolds in town.'"

Assuredly the woman, whose harsh, rude spirit had become tamed to the quiet of a lamb, had learned this precious lesson in the school of Christ. This lesson, all who call Jesus Master, are also bound to learn, both as a duty and a privilege. The command is imperious: *Take my yoke upon you.* The privilege is a high and holy one, pregnant with blessings—"*Ye shall find rest.*" How is it with thee dear reader? Have you learned this lesson of meekness and gentleness? Can you endure injury and insult with an unruffled mind? Art thou Christ-like in thy temper? Remember you are your Lord's disciple only in proportion to the degree of your obedience to his precepts. Obey him, imitate him, and you are his friend. Disobey him, trample upon any one of his precepts, and you separate yourself from him. Listen, therefore, to the lesson of meekness he teaches thee,—"Learn of me, for I am meek and lowly in heart." Seek his grace to renew and transform your mind. Let his Spirit take full possession of your heart, and then you can say in the trials and changes of life "Not my will but thine be done."

"O gently scan your brother man,
Still gentler sister woman;
Though they may go a trifle wrong,
To step aside is human;
One point must still be greatly dark,
The moving why they do it;
And just as lamely can ye mark
How far perhaps they rue it."

J. W. THOMAS.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 13, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

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☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ SETH GOODHUE—Money received.

☞ GEO. H. WEST—We were out of Spiritualism and Tracts. Are now sent.

☞ NANCY DOWD—Please give us your P. O. address, so we can credit your money.

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ ELD. J. A. CLEAVELAND'S P. O. address is North Hydepark, Vt., where he wishes all letters and papers sent until further notice.

☞ J. G. SMITH'S P. O. address is changed to Farmington, N. H.

PREPAY POSTAGE.

When persons send letters to or from Canada, or Nova Scotia, they should recollect that the postage is *six* cents; and if not prepaid, the receiver of the letter will have to pay ten cents. People in the States are so accustomed to paying only three cents postage on a letter, they often forget to put on an extra stamp for Nova Scotia, or Canada.

BOSTON CONFERENCE.

Thus far (Thursday, April 7th) the conference in Boston at the Lowell Street Chapel, has been a happy success. The prospect is very encouraging. Sweet peace and harmony prevail. It is evident that those who are at the conference are of one mind in believing that we are near the coming of Jesus. This thrilling fact is causing them to feel that they must be dead to this world, and all ready to welcome the Savior at his appearing. Many expressed a strong desire to have their wills entirely lost in the will of God. This is the only safe position, and the Lord is impressing this upon the minds of his dear children.

Tuesday evening, at the opening of the conference, Bro. J. Couch, of Concord, N. H., preached a most excellent sermon on sanctification,—just what was needed, which was heard with great pleasure by the friends of Jesus.

Wednesday A. M., we had a good conference meeting, when many spoke of their love for Jesus and his coming. In the afternoon we had preaching by Bro. D. M. Leavitt, of Holderness, N. H. We were not able to be present, but heard favorable reports. The subject was examination of the apostolical examples. In the evening preaching by the writer. An excellent conference meeting followed the sermon.

Thursday was a blessed day in the conference. We had an excellent love-feast at 9½ A. M., when a multitude of heart-cheering testimonies were heard from the dear christian pilgrims. It was truly a feast. At 10½ we listened to a weighty sermon on the judgment, from Bro. S. G. Mathewson, pastor of the church at Castleton, Vt. From half-past one to three in the afternoon, we had another excellent conference meeting. At three o'clock, we had a valuable and stirring sermon from Bro. J. Couch, of Concord, N. H., showing that we are very near the second coming of Christ. In the evening, from 6½ to 7½ o'clock, we had another refreshing conference meeting, and then an interesting sermon from H. L. Hastings, relating to the condition of the South, where he has been traveling for the last month.

We have never seen the Lowell Street Chapel so crowded before as it was on Thursday. The aisles were all filled by persons standing, and many had to go away for want of room. Several requested prayers, and many have been specially blest during the conference.

The meetings on Friday were about the same as on Thursday. The love-feast in the morning was a precious season. Bro. Munger preached in the afternoon and the writer in the evening. Thus far, we think we have never had a better conference in Boston. We were obliged to leave for Rutland, Saturday morning, and can give no further report of the meeting at present. We expect to hear of an increased interest in the meeting to its close. We have great reason to praise the Lord for what he is doing.

RUTLAND.

The great work of the Lord in Rutland is still increasing in interest. We think the meetings are the best we ever enjoyed in a revival. Some fifty have been converted, and thirty have been baptized. Many of the most devoted members of the Methodist, Baptist and Congregational churches, are earnestly at work in the meetings. Every meeting shows that the power of the revival is increasing. Persons of all ages, from eight to between fifty and sixty, are among the converts. After each evening sermon from fifty to seventy testify of the joys of the Christian religion. It is a real feast to hear their warm testimonies.

Last Sabbath (April 3d) fourteen were baptized, and several others are now waiting for an opportunity to follow their example. About one thousand people were spectators at the baptism. It was a heavenly season. The Lord gave a great victory. Shouts of praise arose from the baptized ones, and others on the banks of the river, while many eyes were filled with tears at the sight. One of the candidates had been a Catholic nun. She is an intelligent lady, and a bright convert. We may hear from her through "our paper." Pray for Rutland.

ACROSS THE SEA.

We are receiving frequent intelligence that the truth is taking hold of strong minds in Europe. Until recently, the doors seemed closed against any additional light upon the Scriptures, but now there is a happy change. Many are seeing and rejoicing in the light. The defenders of theological fables are much troubled, and quite opposed, but the Lord is raising up many strong men to defend his word. The following is from the editorial columns of "The Christian World," London, Eng:—

"The many books and pamphlets that have been published of late upon the subject of the future punishment of the wicked, confirm the conviction to which we gave expression a few months ago that a great number of the most devout and thoughtful persons in our churches are deeply exercised regarding it, and anxiously desirous of ascertaining the real teaching of Holy Scripture thereupon. To those who have had no doubts upon the subject, this questioning of the current teaching in our pulpits and religious books may seem alike unnecessary and absurd; but as a matter of fact the momentous theme has come up for reconsideration, and cannot be repressed by mere dogmatic assertions. And while recognizing the fact it would be well for all of us to be fully assured of this—that the rejection of the doctrine of eternal torment does not necessarily imply the giving up of a single essential doctrine of the gospel; and that, therefore, there ought to be no calling of names. 'Sceptic,' 'heretic,' 'infidel,' and the like, are wholly out of place, and should never be used in such a controversy, for it happens that a considerable number of our unquestionably Evangelical ministers, both Episcopal and Nonconformist, have avowed their disbelief in the creed that satisfied a former age, and themselves also in bygone days. It would be well, moreover, to remember that whatever opinions may prevail the real truth will remain the same—that the future will not be altered to us or to a single human soul in consequence of any man's opinions. People are often apt to forget this very manifest truth in a time of theological debate, but the recollection of it will do much towards keeping our minds calm, even when the very foundations of our faith may be assailed. . . .

It is not a little startling to find the extent to which this opinion is spreading in our evangelical churches. Several well-known ministers, whose orthodoxy on other points is as firmly fixed as ever, have ventured to brave the opposition sure to arise by writing boldly and earnestly in support of this new reading of the many declarations of the New Testament to the effect that life and immortality come only by accepting the gospel of Christ. These names include a Baptist, the Rev. William Miall; Congregationalists, Rev. E. White, Rev. Dr. Leask, and many others; and it is stated that one of the rising leaders of this section of Nonconformists is about to issue a book on the same side, that will certainly arouse the attention of the whole church to which he belongs. Of the Episcopalian clergy quite a host have declared themselves on this side of late. The Rev. William Ker, M. A., vicar of Tipton, has published a very elaborate argument, and more recently the Rev. Samuel Minton, M. A., minister of Eaton Chapel, Eaton-square, has penned a powerful letter to Mr. Robert Baxter reviewing the whole controversy, and declaring explicitly for the views set forth by Mr. White, whose communication to us may be regarded as an epitome of the facts and arguments relied upon by this growing party in our Christian society."

Christians have only to examine the Bible with care, to be satisfied that it does not teach the doctrine that man has an immortal soul; but, on the contrary, he must "seek for . . . immortality," "by patient continuance in well doing." In this life, the whole man is mortal; in the world to come, the entire man is made immortal.

SIGNS OF THE TIMES.

Nearly all careful observers are well convinced that some great and startling event is at hand. Signs in heaven and earth—on sea and land,—in church and state,—every where—indicate that things cannot long remain as they are. While some religious papers are not yet awake to the subject, and many professed watchmen are sounding no alarm, the secular dailies and weeklies are calling attention to the subject. The following is from the New York *Mercury*, April 9th, 1870. It is but a small part of a long article:

"The whole month of April will be a peculiar one, and the Atlantic will be the scene of some of the greatest perils on the higher latitudes that navigators have ever encountered.

May will deepen the convictions that the preceding month will have begun to impress upon the minds of the most unbelieving. We shall then hear of local floods and earthquakes from many parts of this continent; and the attention of mankind will be sternly and solemnly riveted on the condition of the earth beneath their feet and the heavens above them.

Farther from the line of our immediate present we will not now depart. Beyond lies a tremendous mass of appalling probabilities to which we shall devote another paper. But let those who may peruse what we have written to-day feel assured that they have not long to wait ere the sublime reality which these thoughtful warnings predict will burst upon them. The ground beneath us and the celestial spaces overhead are full of portents. Solemnly our little planet swings on its fateful round. Solemnly the myriad witnesses above gaze down upon her revolutions that cast back hour after hour and day after day upon the strand of the past that we can never reach again.

It is for men and nations now seriously to ponder while they uplift their gaze to the towers where Science deeps her anxious vigil, and ask of her votaries,

'Watchman, what of the night?'

The only answer they can give is a summons again to preparation; their only trust, "The Lord God Omnipotent reigneth!"

GERMAN TRACTS.

We would call attention to a letter in another column from Bro. L. Reimer, of Philadelphia, on the subject of tracts. Bro. R. has made a noble sacrifice in order to get the truth before the German population. We are not acquainted with another Bro. who is so well qualified for this work. Who will assist him? He has done what he could; but he needs help. Please read his letter, and then give him a liberal lift. Let us spare no effort by which men can be saved. The time seems to have come for a special effort in this direction.

THE RAINBOW.

We hope a number of our readers will feel like subscribing for the *Rainbow*, in order that Dr. Wm. Leask, its editor, may feel encouraged. He is engaged in a noble work in London, and should be sustained. Those who hold to the immortality of the soul, and the eternal misery of the wicked, are making a strong effort to put down the *Rainbow*. Let the friends of truth rally. Any who wish to take this monthly periodical, can send us greenbacks, amounting to $2.50 in gold, and we will forward the same to Dr. Leask.

In the March number of the *Rainbow* the editor says:—

"To many friendly enquiries respecting the position of this Magazine, our answer is—We have not yet got through the pelting storm; but we hope to survive it. If the friends of pure Scripture truth will heartily co-operate in this great matter, all will be well, with the blessing of the Lord. His 'stewards' will help his work; and that help is needed to enable us to carry on the Magazine—for though we have many new friends, the defections have been serious, and the advocates of eternal misery, whom we pity rather than blame, are striving zealously to silence our testimony. Surely those who value the *Rainbow* on account of the glorious truths it teaches, will not allow it to disappear for want of practical help. We would fain keep silence on this subject, but necessity is laid upon us. Esteemed readers! the Magazine is yours; your Editor is serving you freely and gladly; that is all he can do; will you do the rest until we get a larger constituency? The Master will 'repay you' (Luke x. 35.)"

THE ADVENT CHRISTIAN QUARTERLY for April is at hand. This number completes the first volume. It is edited by Bro. Wm. L. Himes, Buchanan, Mich. Price $2.00 a year. Now is a good time to subscribe. The following is the table of contents for the April number:—"Immaterialism; or, Soul-Immortality Refuted"; "The Throne of David"; "A Review of Prof. Bartlett's 'Refutation of the Theory of Annihilation'"; "The Errors of the Age"; "Hades and Heaven"; "Can the Earth contain its Inhabitants, if they are resurrected?" Editorial. It contains valuable reading matter. By the request of Bro. Sheldon, we will give our readers his article on "Immaterialism."

REASON WHY.—In consequence of delays and interruptions caused by moving our office, in order to favor our compositors, we have inserted some articles in the Crisis from stereotype plates, which, to some, may not look quite so well to the eye; but trust they will be just as good for the heart.

BUSINESS, REMOVAL, ETC.—Those having sent us money, and do not see it credited this week, will please be patient. The delay is owing to our removal. It will be attended to soon.

NEW TRACTS.

Just Published by the A. C. P. Society.

"THE GATE TO GLORY." A good tract to give to those who think good people enter through death to glory. By A. P. MOORE. 36pp. Price, by mail, single 5 cts; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

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The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

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For the World's Crisis.

A VALUABLE TRACT.—*The Gate to Glory.*—We have just read this excellent tract, by Bro. A. P. Moore. It will have a wide circulation when our tract circulating friends read and learn its contents. It squarely meets the pernicious error of expecting rewards at death; also gives a clear statement of what the saint's reward is—when and how it is bestowed. Brethren, buy, read, and circulate this tract. I. C. WELLCOME.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments..............$480.93
A Friend.............................3.00
J. Goodwin...........................1.50

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments..............$56.46

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments..............$760.65
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To help send the Pilgrim to the Poor.

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PLEDGES.

"Uncle John," Weymouth, Mass.....$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

CASH RECEIVED FOR THE BOOK

TO BE PUBLISHED BY

the Adv. Chris. Conf. of N. A.

W. E. B. (payment of pledge)............$100.00

For the World's Crisis.

LETTER FROM BRO. O. R. FASSETT.

BRO. GRANT:—The last of February, in company with Mrs. F., and Bro. and Sister Hutchinson and child, who conveyed us with a mule team and sleigh, we left La-Cross Valley, Wis., and passed through cooleys, valleys, and over hills of romantic scenery, and finally on the ice on the Mississippi River for the distance of about forty miles, until we reached Winona, Minnesota. We tarried at Winona with the christian friends a week, being entertained especially by Bro. and Sr. Gilbert, and visiting Eld. Ramer's family and Sr. Rowell's, and held service in a hired hall on the Sabbath, March 6th, where we addressed large congregations at three services. Though the church in that city have lost their place of worship by fire, yet they are defending the truth in private, so that the cause is losing nothing, but rather gaining among the people; and it is hoped that a chapel will be erected the present season for the accommodation of an Advent congregation. Winona is an important point in our State, and the cause needs to be well sustained there. Let the friends there do their duty to the Master.

Mrs. Fassett having taken a severe cold before leaving Wis., and not improving in health, took cars for Minneapolis, our home, while I tarried at Utica and Lewiston to fill appointments. A severe snow-storm however interrupted our series of meetings at Utica until Sabbath, March 13th, when the friends broke roads in every direction, and we held a successful meeting in the evening, of which we have since heard good news. The Lord be praised. At St. Charles we had the Methodist church in which to hold our meetings; but the storm again set in and raged furiously, preventing much of a gathering. The christian friends were present, and a few others. I took cars then for home; but was stayed at Owatonna by the Milwaukie and St. Paul R. R. cars being snow-bound below at Austin; and together with others encamped in the depot all night, and for the space of fifteen hours. Then reached home after six hours more, and fasting twenty-one hours.

We visited West St. Paul the 19th and 20th, and found the "little flock" firm and steadfast in the faith. The congregation was small, owing to the storm of the morning of the 20th, yet our meeting was profitable to all. This is now the place of residence of Bro. E. T. Himes. He has been dividing his labors between this church and the congregation in Minneapolis; but has ceased to visit Minneapolis, and travels more at large. His labors are blest in different sections of this field.

The 24th inst. we visited Rockford and held a series of meetings. We never had a larger attendance, or more interest. The church is prospering. Several are to be baptized. It was here I was turned out of doors by a Methodist minister. His successor has now challenged me to a discussion upon the following question: "*Resolved*, That man possesses an immortal soul, in a continued state of consciousness between death and the resurrection, and ever existing." This resolution is of his own getting up; and his plan or programme for discussion is the following: He writes out his views for some paper (and they have been published in the Sauk Rapids *Sentinel*); then I am to answer "in print"; then the debate must take place. I have forwarded my reply to the same paper. The battle will follow when we can arrange. Great interest is excited in all this region concerning this discussion; and the difficulty will be to obtain a place large enough in which to hold it. It is hoped that we shall have the Orthodox meeting-house.

Yesterday I came to Dassel Depot, where I write this letter while waiting for the cars. My meeting was appointed near three miles from here. On my arrival I found no conveyance as I expected. The stage had not come, owing to bad roads or accident; so I swung my carpet-bag upon my shoulder on a stick, and trudged along through mud and water and slosh; and when half the distance began singing:

"Away from his home and the friends of his youth,
He hasted, the herald of mercy and truth."

I had an early breakfast, and had fasted until seven o'clock P. M., when, after supper, I visited the school-house in Steelsville, and found a large congregation, which I addressed for full two hours, and I do not know but they would have heard me until "midnight" if I had had strength to address them, so wrapped in attention were they. This morning—a beautiful spring morning, while birds were singing and the ground frozen, I trudged back again in like manner as I went yesterday. During the night I had been hospitably entertained in a log house, twelve by thirteen feet in size, all one room; and so low that, although I could stand up in it, the man of the house could not! His wife and children also were able to do so. This house had one door in it, opening outside; one window, containing three seven-by-nine panes of glass; a large fire-place with a good, cheerful fire in it, where our food was cooked as I used to see my grandmother and mother cook our food in childhood. It also contained two beds and a trundle-bed, which accommodated all in the house, with myself, and there are seven children in the family! The cat was down cellar, and the dog outside. Three bags of Minnesota flour, and one barrel of the same, were in the room with sink, shelves for dishes, five chairs, and a bench. What other things this compact house contained, beside my carpet-bag and overcoat, I do not know. But here were found big, kind, generous hearts, ready to entertain a stranger with a cup of coffee, nice warm biscuit, splendid Goodrich potatoes, with ham, beans, pie, and cake;—hearts as big, generous, and christian, as any found anywhere; and here we offered up our evening and morning prayer with a thankful and a glowing heart.

When I contemplate that for over a quarter of a century I have traveled so much, and been so exposed to accidents, and infectious and evil diseases, I am surprised that today I am so well. My health has been continually and uniformly good; better than most of my ministering brethren. Well, I often think, in the hands of the Lord we are "immortal till our work is done," as said Napoleon.

Having preached the gospel on the Atlantic coast, in all the New England States and the Canadas; and having canvassed my native State from west to east, and from east to west (New York), and also preached here in the far West, I feel a desire to visit the "Pacific Slope," and carry the glad tidings of the kingdom of God there also. I feel as though Providence may favor this, if the Lord tarry. Yet I shall not run before being sent of the Lord, I trust.

I have left Mrs. F. at Rockford in the sugar-maple region. The Brethren Hall have tapped nearly five hundred trees, and she tarries to enjoy the novelty of the sugar bush. She is better than she has been for fifteen years. Has preached over fifty times since last fall, and to good acceptance. Pray for us. O. R. FASSETT.

Minnesota, March 30th, 1870.

For the World's Crisis.

OUR NEW YORK STATE TENT.

Dear brethren and sisters in Christ, in the State of New York:—The time to commence our tent-meetings again has nearly come. Do you all understand that we, as a conference, are indebted to our dear brother, Jonas Wendell, for last year's labors with the tent, about *one hundred dollars?* Dear brethren and sisters, I am going to tell you what I want you to do, in each church in the State. Take up a collection on the first Sabbath in May, for the express purpose of paying off that debt. Send the amount so collected to our treasurer, Bro. B. C. Simonds, of Darien, Genesee Co., N. Y., so that he may be able at our next annual conference in June to pay Bro. Wendell. *Will you do that very thing*, without fail? Dear brethren, do not disappoint me in this matter. In places where there is no church organized, let every one interested send something to Bro. Simonds for this purpose. Dear brethren, we shall very soon give an account of our stewardship. Will the Master say, "Well done"? Now will this request be heeded? I trust it will.

D. COGSWELL, *Pres. of Conference.*

For the World's Crisis.

THE BOOK "IMMORTALITY"—*By J. H. Whitmore.*—I have just closed the reading of this excellent book. I am greatly pleased with it, and do not see where I could suggest an improvement, except in the type. This is a heavy blow upon Platonic Orthodoxy, well dealt; and at the same time a thorough statement of the Scripture doctrine of immortality. I have not seen its equal for the general reader. It is stated more concisely and positively than by Dobney, more mildly and candidly than Ham, is more courteous and lenient than Moncrieff, more direct and easily comprehended than Hudson, more conclusive than Whateley or White, more gentle and christian than Ellis and Reed; more spirited, tolerant and mild than Blain. The author takes a wider range than most writers on the subject, and quotes a large amount of valuable matter from many of the most prominent heathen and christian writers, on both sides of the question of immortality. He states the theories and views of opponents candidly and fairly, and then, without dodges or cants, meets and overthrows them with plain Scripture statements and logical deductions. We think this book worthy of vigorous efforts to circulate it as widely as possible, that it may lead multitudes into scriptural light on one of the most important subjects of revelation. We shall circulate as many as we can of them for the truth's sake.

Yarmouth, Me. I. C. WELLCOME.

For the World's Crisis.

SPIRITUALISM.—I wish to say to the brethren and sisters at large, if you wish to head off Spiritualism, and thereby save your friends and neighbors from that awful delusion that is sweeping so many down to death, send to the Crisis office, and get "Spiritualism Unveiled,—shown to be the work of demons," and send it to your friends, and lend it to your neighbors. Are we doing all we can to save perishing men? One of those little books may save a soul from death. Brethren, send for them, do. God will bless you.

D. COGSWELL.

For the World's Crisis.

BABYLON.

What is it? Answer: It is "that great CITY, Babylon, that mighty city." What city is like unto this great city"? "Thus with violence shall that great city, Babylon, be thrown down." Rev. 18; 10, 18, 21. It is "Babylon" five times, "woman" six times, "whore" three times, and "city" five times. These tems are used interchangably. Nay, they are identified with the seven heads, seven mountains, and seven kings. Rev. 17: 9-10. The Roman church polity seems personified, geographized and characterized by these nineteen times, in which these varied designations are employed.

When the city is divided into three *parties* (as the context seems to indicate and require), then Babylon (another name for it) will come into remembrance for judgment. Thus the great whore will be judged, with all its revealed antecedents and concomitants, by the hatred and agency of the ten kings. Of course, no attempt is now made to exhaust this subject. All we need to aid our apprehension, and give the right direction to our thoughts on this point, seems embraced in the varied and interchangeable use of the above terms. "Babylon the Great" is "the great whore—woman—city"—subject to the coming judgment of God. Amen.

J. B. COOK.

IMMORTALITY IN CHRIST.

DEAR SIR,—You will rejoice to learn that the glorious doctrine of *life and immortality in Christ* is finding an entrance into many christian hearts. Thoughtful persons, not a few, are discovering that the tradition notion of the creature man, sinful dust and ashes, being in himself necessarily and essentially immortal, is a mere human invention, without a shadow of foundation in God's word. A gentleman in Essex has lately offered a purse of one hundred guineas to any one who will produce a single text of Scripture to prove the natural immortality of the soul. Those who hold the dogma, and denounce all who do not, ought certainly to come forward with one text at least. It is to be hoped that this offer will lead many to search the Scriptures for themselves. Then they will find it written, not that every one, whether believer or unbeliever, but only "he that doeth the will of God abideth forever," he only that believeth in Christ "shall never die." (1 John 2: 17; John 11: 26.)

A learned and pious divine lately discoursing upon the subject, remarked as follows—"On what do I base my faith? Not in what is called the immortality of the human mind. I do not know—not one knows—what matter is, and therefore no one can, with any amount of intelligence, predicate anything about immateriality; not on the instinctive longings which we all have for a future life; not on the constitutional immortality of the human soul, for I believe that the constitutional immortality of the creature is a contradiction. On what, then, do I ground my faith? On the revealed will of God. The duration of any creature's existence must always depend on the will of the Creator, the absolute one. I say philosophically that the continuation of any creature's existence for a day or for an hour must depend upon the will of that God who created the universe, whose we are, and whom we are bound to serve."

Thus we see that the truth is progressing, the good seed is springing up: let us thank God, and take courage. You, sir, and others, have sown in tears; you will assuredly reap in joy, reap a rich harvest of blessing both here and hereafter, for "ye serve the Lord Christ."

I am, dear sir, yours respectfully and gratefully, E. ELCOCK.—*Rainbow.*

For the World's Crisis.

PILGRIM NOTES.

The itinerant preacher, who proclaims the flying angel message, has many items to recount, that perhaps would interest and edify the laity of the "one faith." But in chronicling these items, there is great danger of dissembling, and making self the prominent character in the drama of action. Therefore the necessity of attributing success to the overruling power of a kind Providence, and becoming subordinate to the leadership of the great Spirit, lest we get exalted, and are led "after the flesh" to exaggerate our accounts of labor in the gospel field. O Lord, control our thoughts and pen just now.

For the last few months our labors have been signally blessed of the Lord. Amid the numerous perils of the latter days, our tongue has not been silent; and now, for the encouragement of scattered ones, we break the silence of our pen, trusting that God may be glorified in so doing. The great spiritual dearth prevailing so alarmingly in these last days has caused many hungering and starving souls to ask for "the bread of life." We could not close our ears to the Macedonian cry that came up from various quarters, or heedlessly slight the call of duty. Therefore, with the Spirit of Christ in our heart, and the word of God as our foundation, we have tremblingly gone forth to meet the roaring lion in his den of formality and Sodom-like iniquity. Our field of action is in four counties of northern New York, having a circuit of one hundred and fifty miles. We have only time to speak of new fields recently visited. First,

DAYANSVILLE.

It is a thrifty little village, on the Black River, in Lewis Co., containing a motley set of religionists, a portion of whom are Episcopal Methodists, who kindly gave us permission to occupy their house of worship. But we had not continued meetings long, before their pastor came in, and declared publicly that "he had no sympathy with Adventism whatever, as it was nothing more or less than *infidelity hitched on to christianity in disguise;*" and furthermore, "it was a system of theology that originated with the Sadducees;" and, to cap the climax, he compared us to a "thief and rascal." But the Lord gave us grace to bear all this with patience; however we thought it was our imperative duty, in kindness to ask the brother to prove his statements in oral debate. This he refused to do, but succeeded in getting the trustees to lock the house against us. Accordingly we repaired to the school-house, which is large and commodious, where God opened to us the door of utterance in a special manner, and we were blessed in dispensing the truth to a large congregation for a number of evenings in succession. As the result many, like the Bereans, searched the Scriptures, and manifested great interest in the same; while some gave their hearts to Jesus, and are rejoicing in his pardoning love.

We also visited the Seventh-day Baptist church in Watson, Lewis Co., where we were kindly treated by Bro. Reed, the minister in charge. By his urgent request, we addressed his congregation, and was prevailed upon to leave another appointment. We filled the same and have reason to believe that our labors were highly appreciated by pastor and people. Four came forward for prayers. At the close of our services Bro. R. helped me scatter tracts, thus showing that he was not bound up in sectarian bigotry. We were invited to tarry longer, but appointments in regions beyond prevented our doing so.

LORAIN.

In a country school-house, four miles southeast of Adams village, we commenced meetings under circumstances that were not so propitious as we could wish, for some of other churches withstood our words for many evenings. Finally, the preachers of modern theology came in, and discovering that the sea upon which they were sailing was very much disturbed, they became spasmodic, and went to throwing the stone of slander and sediment of tradition in our face. This, of course, had to be borne with patience, and met with the word of God, which is always irrefutable. At last, a young man of religious character and collegiate acquirements opened a battery of what the apostle terms "vain philosophy." His charge, however, was so absurd and averse to God's word, that he and his colleagues were ashamed, and quit the field. Our meetings continued, and have eventuated in much good; for a number have come to a saving knowledge of the truth, rejoicing that "the darkness is past, and the true light now shineth." To God be all the glory. Next we speak of

GREENBORO, OSWEGO CO.

In this place we had some trials to pass through before the car of salvation got to moving; but we succeeded in getting the truth before the people, and it germinated in their hearts. The first time we visited the people of this place, we only remained one week, but sixteen persons were hopefully converted to God, and ten were baptized. We have visited the people several times since. The last time twelve more were hopefully brought into the fold of Christ, and eight were baptized. Praise God for his word which is "quick and powerful," and taketh effect when presented in the right spirit. The people in Greenboro are poor in this world's goods, but, glory to God, many of them are "rich in faith." We have had many happy seasons with them, and hope to meet them in the paradise of God.

We might speak of other new fields recently visited, where there seems to be a good interest; but time and spece will not allow. Suffice it to say, that truth is rapidly advancing in northern New York. We are unable to supply all the calls we have, but with the help of God, we will proclaim the flying angel message until Jesus comes. Hallelujah, he will soon be here. C. H. WILLIAMS.

West Martinsburg, N. Y.

For the World's Crisis.

REPORT OF THE R. I. AND EAST. CONN. CONFERENCE.

Held at W. Gloucester, R. I., March 30th to Apr. 1st, 1870.

Wednesday afternoon we enjoyed our usual social meeting, and in the evening Bro. M. R. Phetteplace gave us a clear, logical discourse upon immortality. Thursday, 9 A. M. met for business. M. R. Phetteplace Chairman *pro tem.*

Report of churches. North Scituate, by Bro. N. A. Angell. Have seventy-six members, most of whom stand well. An increasing interest in the Sabbath school. Meetings well attended. Danielsonville, by Bro. N. Shumway. Upon the whole I think the church stands as well, spiritually, as it has before for years. Foster, by Bro. Eldredge. Interest good. Have preaching most of the time. West Gloucester, by Bro. Phetteplace. About twenty have arisen for prayers during the winter, and there are others under powerful conviction. Wyoming, by letter. God has heard prayer in behalf of this church, and we are enjoying a season of refreshing. Two added to the church, and another converted. Lafayette, by letter. Some added since last conference. Are flourishing in the Lord. We then listened to interesting and heart-cheering reports from the following preaching brethren: J. S. Collins, D. O. Hopkins, J. S. Eldredge, D. V. Corey, N. A. Angell, M. R. Phetteplace, C. H. Sweet, H. F. Carpenter, and E. Bellows. Adjourned until to-morrow at 9 A. M. At 2 P. M. preaching by C. H. Sweet, from Phil. 3: 13, 14. In the evening an encouraging word by Bro. H. F. Carpenter, from Heb. 11: 16.

Friday, 9 A. M., Treasurer's report read and accepted. Bro. H. F. Carpenter presented his resignation of the office of Clerk and Treasurer, stating that he was unable to discharge the duties of said office on account of having removed to Vermont. After some hesitancy, and with much regret, his resignation was accepted. Proceeded to the election of a new Clerk and Treasurer by ballot. C. H. Sweet was chosen. The subject of church organization and discipline came up, and after considerable discussion, in which Brn. Bellows, Carpenter, Collins, Phetteplace and Angell participated, it was voted, That a committee of three be appointed to draft a covenant and rules of church order, to be submitted to this conference at its next session. Brn. H. F. Carpenter, E. Bellows, and M. R. Phetteplace, were chosen that committee.

Moved, That we change the time for the meeting of this conference from the first to the last Wednesday in the quarter. Carried. Adjourned to meet with the church at River Point, R. I., the last Wednesday in June next. At 11 A. M. preaching by D. V. Corey from Jno. 3: 16. At 2 P. M. Bro. Carpenter gave us an able discourse from Heb. 12: 26, showing very clearly that the time was at hand when God would "shake not the earth only, but also heaven.' In the evening a sermon from Bro. J. S. Collins. Text, Rom. 8: 1.

Those who came to this meeting expecting a feast of fat things, were not disappointed. The interest in our Conference is deepening among both preachers and churches.

C. H. SWEET, *Clerk.*

For the World's Crisis.

CANNOT PREACH NOW.—Bro. Grant,—Please permit me to say through the Crisis, to the various churches and friends whom I have promised to visit, that my lungs and chest have at last failed. My speaking organs are in constant pain, and will not allow that I preach more at present. The over use of them for many months has caused this. I ask, and feel confident I shall have, the prayers of the church, that I may again preach the word. I. C. WELLCOME.

April 2nd, 1870.

ENCOURAGEMENT TO PRAY.—If any are disposed to grow weary in praying, let them read this incident and keep on supplicating:—

"Do you think," I asked, "that the Lord will let me see, in this life, the salvation of the souls for whom I pray?"

"I cannot say as to that. When I was a child in the Sabbath School in the old country," she continued, "my faithful teacher used to say, "I have prayed too much for my class for one of them to be lost. I was a thoughtless girl at the time, and remember wondering at it, and thinking it a very self-confident remark. She was so sure. 'I shall have them all,' she would say, 'I shall say to Christ at the judgment, 'Here am I, and the class thou hast given me.'"

"And were they all converted" I asked.

"Yes; she did not live to see it, but my eyes have seen it—the last of the sixteen gathered into the fold."

Correspondence.

From Bro. L. Reimer.

BRO. GRANT:—It is now more than ten years since I embraced these glorious truths which distinguish us from the rest of the so-called christian churches. It was a hard struggle for me before I could depart from preconceived ideas and traditions of men, and substitute in their stead the plain and simple "thus saith the Lord"; however, God helped me to overcome all obstacles, though I lost an honorable position in a now very fashionable church, and a number of friends with whom I had been on intimate terms for a long time. The truth was so dear to me, the new light (though as old as the Bible itself) so glorious and heart-cheering, that I cared nothing for the consequences. Not satisfied, however, to have found the treasure for myself, I determined, by the help of God, to write these truths down in my native tongue, to scatter them among my German countrymen, wherever I might have an opportunity. My means were limited; yet I was willing to sacrifice my little surplus for the truth's sake. A few friends assisted me; yet the principal burden rested on my own shoulders.

For some time I saw very little fruit of my labor, and almost thought of giving up the contest; when, to my joy and encouragement, I received some letters from several German Baptist preachers in the far West, in which they expressed much pleasure in having come into possession of my German tracts, and in having found in them those glorious truths to which they had all the way along been strangers. To these followed other testimonials of a similar character, and even from far-distant Germany, the land of my birth and youth, I received letters whose contents were expressions of joy and gladness in having read and heard proclaimed the glorious news of Christ's second coming in order to raise the dead, change the living saints to immortality, destroy the wicked, and establish his everlasting kingdom on the earth. The truth now is taking hold everywhere, where it is presented, and many have been the demands lately for more tracts. But how can I comply with all the demands, being (so far as I know) alone in the work of publishing these tracts, of which no more than three are stereotyped; while the others, for want of funds, could not be stereotyped, but have all been given away, without my being able to get them re-printed?

There are some millions of Germans in this country, of whom the greater number reside in the far West; and in order to enlighten this vast number with the truth as it is in Jesus Christ, and to send them the glorious message of the coming King, it requires more than the labor of a few individuals, and more than a few dollars for the distribution of German tracts among such great numbers. In short, it requires the united efforts of all those who are both able and willing to assist the cause of truth, whether it be among Americans or foreigners; as all have but one hope, one faith, one baptism, and one Lord Jesus Christ.

But to come to the point: it is my firm conviction, and has been for some time past, that the time has arrived when a German "Tract Fund" ought to be established, so as to be able to spread the glorious light of the soon coming of our King, as well as other blessed truths, among the thousands of Germans that are scattered all over this land. As for me, I am willing to spend all the time I have to spare, in writing and translating such tracts, without money and without price. But I must have assistance, or else I can do but very little. Dear friends, will you help me? I have assisted the English cause for these last eleven years; have both bought and distributed hundreds of English tracts; might I not with some justice expect at least some help for my German countrymen from my American brethren? Are we not all heirs and joint-heirs with Christ? Though speaking in different tongues, do we not all travel towards the same blessed country, our eternal home?

But enough. You see, Bro. Grant, and all those who may read this appeal, what is wanted. Please act in the fear of the Lord, and act soon, before it is too late. But a short time remains, and what is to be done must be done quickly. Should my humble request receive your approval, and that of the rest of my brethren (and I do not see how it can be otherwise), then you will be kind enough to grant to me a little place in the *Crisis*, where I may be able to acknowledge the receipts of money that may be sent to me, or to the *Crisis* office, towards publishing and distributing German tracts among my German countrymen. I have no doubt that many lovers of the truth, many friends of Jesus, had they had any knowledge of this matter, would have assisted me willingly and cheerfully, both with money and otherwise; but thinking that I might add to the many burdens that have already been borne by many of the Advent friends, and impose upon their liberality, I tried to get along as well as I could without any public appeal, and therefore kept silent until now. May the Lord direct in this matter, and bless you and all the friends of Jesus that love his appearing. Your Bro. in Christ,

L. REIMER.

1006 *Chestnut St., Philadelphia, Pa.*

From Bro. M. R. Miles.

BRO. GRANT:—I am still in the vineyard of the Lord. The world is my field of labor. The Lord has been with me, bless his holy name. About seven weeks ago I was called to preach Bro. Steele's funeral sermon at Alton. I was a stranger in the place, but I saw the sermon had such an effect on the audience, that I said to Bro. Steele's sons, if they could get the house, I would come and preach to them more. They secured the house, and I commenced meetings Jan. 30th. The people came out and filled the house, and gave the best of attention to the word spoken. One of the prominent Free Methodist members said he would bet twenty-five dollars that Eld. Miles' Bible was not like his. An unconverted man standing by said he would bet it was not either; for his was *cotton* paper, and mine was *linen*; that was all the difference.

O how blind people are as to what the Bible teaches. I continued my meetings through the week. The people began to read their Bibles, and the interest increased. Sinners began to tremble and cry, What shall we do to be saved? Some of the first people of the place came out. Some of them were bordering on infidelity; others on Spiritualism; but the sword of the Spirit cut them, or their faith, all to pieces.

The Spiritualists had a meeting at Alton last August of about three thousand people. Alton is only fourteen miles from where Spiritualism started by the Fox girls. It had a strong hold on the people, or some of them. The Spirit that first communicated through the Fox girls claimed to be a peddler that was murdered at Hydesville. The peddler was missing for a long time, but has returned, and now lives in Alton; so the spirit lied in the commencement of Spiritualism, the same as the devil did when he said, man "shall not surely die." It is the same lying spirit.

The second week, Bro. B. P. Stevens came and helped me in the meetings. The work went on gloriously, but our quarterly conference was called, and we had to leave; but not until we made a promise we would come back soon. Bro. Stevens staid to conference one day, then returned to Alton. Bro. Jones, from Hemlock Lake, came to the conference to get a minister to preach his mother's funeral sermon. The lot seemed to fall on me, so I left the conference, after staying one day. Sister Jones was eighty years old. She was a firm believer in the coming of Jesus. She sleeps in Jesus.

In the evening we preached again at Hemlock Lake. Three made a start in religion. I then returned to Alton, and found Bro. Stevens preaching to a full house; but he had to leave to fill his appointment in Oneida county, so the Lord and I have been carrying on the meetings since. The Lord is doing a great work in Alton. We have the Christian house. The Baptist minister told the trustee if he let us in, he never would get us out. The trustee said he never wanted to, if we preached as we did now.

M. R. MILES.

Wolcott, N. Y.

From M. E. Otis.

BRO. GRANT:—Many months have passed away since I have penned anything to the readers of your paper, and in the meantime I have passed through some trials sore, but have ever found the Lord to be a "*present* help" in time of trouble; and this morning while I write, my heart is filled with gratitude to Him whose tender care has been over me from infancy, and whose arm has upheld me in hours of severest trial. He has led me in a way which I knew not. I have not always felt that I could look up and say with that confidence which I desired, *Thy will, O Lord, be done*, but I have of late been enabled to say, and feel it too,

"To be, to do, to suffer,
Whate'er His will may be;
Prone in my heavenly Father's hand,
I lay me still."

I shrink no more from "darksome paths" that may lie before me; I know the grace of God is sufficient, and I'll travel on. Why should the christian court prosperity and shun trials, when the child of God is not dependent on outward circumstances for happiness, but can be enabled through the grace of God, like one of old, to glory in tribulation? The apostle Paul could shout even while he lay in prison, with back sore and feet fast in the stocks. O, I thank God that to day we can have just such religion as this, and that there are some who can exclaim with the poet—

"Pass away, earthly joys,
Jesus is mine;
Break away, mortal ties,
Jesus is mine;"

and like our colored brethren can sing—

"Jesus here, and Jesus there,
All the way long 'tis Jesus."

Your Sister waiting for redemption,

MARY E. OTIS.

From Bro. B. P. Stevens.

BRO. GRANT:—I have just received a letter saying Sister C. B. Turner is under the doctor's care, having typhoid fever, and wishing me to say to you, that she wishes you to say through the Crisis that "being sick she is not able to answer the letters she has received, and is grateful to God and them for their remembrance of her in her affliction and need." She has been sick for some time, and is in want of help. Any wishing to help bear her burdens, can pray for and remit to her. Address Syracuse, N. Y. It will be thankfully received, and used as those that shall give account. Yours for the right,

B. P. STEVENS.

P. S. I am just home from the close of a meeting (on account of the badness of the roads) in Alton, N. Y., where a goodly number are rejoicing in the power of Christ's gospel to save them from their sins, and that their Bible points the true way to eternal life.

B. P. S.

For the World's Crisis.

HAUNTED HOUSES.

In various localities, for centuries past, there has been much sensation about "haunted houses," said to be haunted by ghosts of dead people; but these wonders have usually been performed in the night. That much of this has been the result of superstition and ignorance, no one can doubt; but it is questionable whether some of it has not a foundatian *in part*, in demoniacal deception. The *St. Louis Republican* gives an account of a house "haunted" in "day-light" by what purports to be the spirit of a girl twelve years old, which speaks with an *audible voice* (though invisible to all but a little girl in the family, who says the spirit is dressed in "blue"); answers numerous questions put to it, takes clothing off the hooks, and throws it down, then elevates it again to its place on the hooks; pulls the children's dresses, opens doors, takes them off their hinges, moves furniture, barrels of flour, blows out lights, and relights them again, and such like things.

If this is not all falsehood, got up to produce a sensation (and it is said that the Mayor of East St. Louis and many others have pronounced it beyond their comprehension, after a thorough examination), then it is but another exhibition of the "miracles" of *demons*; and instead of leading men to believe that the dead are alive, it should convince us that the DEVIL is alive, and as usual doing his work in disguise, to deceive men. Demons never come in their own name.

WM. SHELDON.

THE PATH OF THE JUST.

His glory is from within. It is a radiation. Put him where you will, he shines, and cannot but shine. God made him to shine. For instance: Imprison Joseph, and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel, and the dazzled lions retire to their lairs, and the king comes forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison Peter, and, with an angel for a harbinger star, he will swell his aurora from the fountains of Jordan to the walls of Beersheba, and break like the morning over mountain and sea. Imprison Paul, and there will be high noon over all the Roman Empire. Imprison John, and the Isles of the Ægean, and all the coasts around, will kindle with sunset visions too gorgeous to be described, but never to be forgotten—a boundless panorama of prophecy gliding from sky to sky and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God.

Not only so; for modern times have similar examples—examples in the Church, and examples in the State. For instance, bury Luther in the depths of the Black Forest, and the "angel that dwelt in the bush" will honor him there; the trees around him will burn like shafts of ruby, and his glowing orbs loom up again, round and clear as the light of all Europe. Thrust Bunyan into the gloom of Bedford jail, and as he leans his head on his hand, the murky horizon of Britain will flame with fiery symbols, "delectable mountains" and celestial mansions, with holy pilgrims grouped on the golden hills, and the bands of bliss, from the gates of pearl, hastening to welcome him home.—*Ex.*

Married.

BRADISH—BARRETT. At Worcester, Mass., April 3d, by H. Munger, Mr. BRADISH BRAMAN and Miss SARAH BARRETT.

DAVIS—LOVERAGE. At Savoy, April 2d, by Eld. E. McCullock, Mr. HENRY H. DAVIS and Miss HITTIE LOVERAGE, all of Savoy.

LITTLEFIELD—LIBBY. In Biddeford, Me., March 26th, by J. Albert Libby, Mr. HARTLEY L. LITTLEFIELD, and Miss LIZZIE B. LIBBY.

Obituaries.

ROSE. Died at Peace Dale, R. I., March 21st, 1870, John, infant son of George and Mary E. Rose, aged one year and six months.

The funeral was attended by the writer, who endeavored to comfort the mourning parents by showing from the Scriptures that infants are lawful heirs to the kingdom of God.

C. H. SWEET.

KEEFE. Died at her residence in Cambridgeport, Mass., March 29th, 1870, of pneumonia, Ella F., formerly of Washington, N. H., wife of Edward F. Keefe, and daughter of Horatio and Eliza A. Eaton, aged seventeen years, five months.

She is now at rest, free from care, sorrow and toil. The threatening storms of life that once crossed her pathway are silent to her now. She sleeps in Jesus.

"No sound can awake her,
She is free from all pain."

She leaves a circle of friends, parents, sisters, and a fond husband to mourn her absence. When Christ who is our life shall appear, we trust she will appear with him in glory. The writer spoke on the funeral occasion from the consoling words in Psalms 119: 74.

J. R. BOYNTON.

IRELAND. Died, in Augusta, Me., Feb. 6th, 1870, with congestion of the lungs, Abby Ireland, aged twenty-three years, two months and seventeen days.

With much sadness we record the death of one who was much beloved by all of her acquaintances and friends. She was away from her father's home, and was deprived of the care and sympathy of parents, until the last few hours that life lingered. She expressed a willingness to die, and at last calmly fell asleep, to awake at the sounding of the trump of God. Sermon preached by the writer, at Corinna, from Matt. 28: 18.

ALLEN DAMON.

STANWOOD. Died, in Lake Village, N. H., March 2d, 1870, of consumption, A. D. Stanwood, aged forty-seven years and four months.

He leaves a wife and three children. For some time he had professed to be a believer in the coming of the Lord and other kindred truths. Sermon preached by Eld. Henderson (Free Will Baptist), from a text of his choice, found in Ps. 34: 4.

ALLEN DAMON.

PATTERSON. Died, in Bangor, Me., March 21st, 1870, Sister Fannie M. Patterson, aged fifteen years, seven months, twenty-two days.

Fannie rests in hope. A. H. WALKER.

ANDERSON. Died, in Richmond, Me., March 15th, 1870, Willie Anderson, son of Charles R. and Jennie Anderson, aged thirteen years and six days.

He will come again from the land of the enemy.

A. H. WALKER.

Summary of News.

FOREIGN.

Cable News.

LONDON, April 8, 1870. Mr. Inman, one of the proprietors of the Liverpool, Philadelphia and New York line of steamships (commonly known as the Inman line,) publishes a communication, in which he expresses his disbelief that the steamer city of Boston foundered in a gale. He says the City of Boston and the City of Antwerp were twin boats, and they both encountered the same gale, the latter without damage or serious difficulty. All things considered he thinks the Boston collided with one of the icebergs so numerous to the northeast of Cape Race and went down when only two or three days out from Halifax.

PARIS, April 8, 1870. The antiquarians are profoundly interested in the discovery of a great Roman amphitheatre in the excavations now going on at Mount St. Genevieve, in this city.

ST. PETERSBURG, April 6. The Emperor and Empress will soon go on a tour through the Crimea and Caucasian provinces. They will subsequently visit Darmstadt and Ems in Germany.

PARIS, April 6. The news from Spain is important. The Madrid *Gazette* this morning says that order has been restored at Barcelona, but not without considerable loss of life.

The barricades were attacked by the soldiers, and taken without much difficulty. Many of the rioters were killed and wounded. The whole Province of Barcelona is declared to be in a state of siege. The Governor of the Province has been displaced, and the city is occupied by the military. There are rumors of serious disorders elsewhere, particularly at Valencia and Cadis, growing out of the opposition to the Conscription law lately passed.

MADRID, April 10. The anti-conscription revolt at Barcelona is ended.

PARIS, April 9. The crisis was continued this evening in the Ministerial Council with respect to a definite reply in the matter of the Plebiscite Legislatif, M. Ollivier declared that the Government would employ neither menaces nor promises. He argued that the Emperor and Empress were out of the question. The only question was, "Shall we change an absolute empire for a liberal one?"

Napoleon's syncope was the result of a sprained ankle. The facts, as usual, have been greatly magnified, chiefly by speculators at the Bourse.

DOMESTIC.

INSANITY IN CALIFORNIA.—The San Francisco Bulletin says there is no disguising the fact that the ratio of insane persons increases faster than the sane population in California. Of the causes of this state of things, the Bulletin says:

"The effect of business reverses during the past year is seen in the large increase of patients at the Asylum. But even in the most prosperous years the number of new cases is so large as to attract attention abroad. As homes and domestic and social comforts increase, the per cent. of insanity ought to decrease. But we are confronted with the fact that with all these gains there is an increased ratio of insanity. What are the causes operating so adversely upon mental health? Are we finally to become a crazy people?

We suspect it is still true that more than any other people we live on excitements of some sort. The crowded hotels and restaurants illustrate how little a large proportion of the population are in love with domestic life. We are pepetually keyed up with excitement. The climate stimulates so that all excessive gratification of appetites does its work with fearful rapidity. When we have made all the qualifications, rioting and drunkenness are the disorders here which are sending men and women to the Asylum by hundreds. They do not all go there, because the sharp, quick stroke of death lays them low as a more merciful dispensation. It is not climate, not unavoidable business reverses, though there are enough of these. But it is that social disorder which makes an eternal excitement necessary to the happiness of an average 'Californian.'"—*Journal.*

Passing Events.

☞ At a recent murder trial in Wyoming Territory, one half the jury was composed of women. The jury were not permitted to separate and go to their homes, but were, under the charge of bailiffs, (one lady and one gentleman) taken to the hotel for their meals, and lodging was provided for them in the adjoining parlors, each under the charge of their bailiff. Every morning during the trial the ladies kneeled together in prayer, at the same time their male associates were engaged in trifling levity.

☞ A letter from Rome calls attention to the fact that all the revolutions that have occurred since 1787 took place under Popes named Pius. Louis XVI. was beheaded under Pius VI., Napoleon I. destroyed the republic under Pius VII., the two catastrophes of the empire happened also under Pius VII.; Charles X. was dethroned under Pius VIII., and Louis Philippe lost his crown under Pius IX. The name Pius thus seems to be as fatal as the number thirteen.

☞ An alarming disease, thought to be spotted fever, prevails at North Haverhill, N. H., utterly defying the skill of medical men. Persons of all ages in life have been stricken down by it, living but three or four hours after the appearance of the first symptoms.

☞ There are said to be more Jews in New York than in all the ancient land of Judea.

☞ There are 7,646,020 gallons of milk consumed in Boston annually, at a cost of $2,599,646 80.

☞ To test the purity of candy not colored, dissolve it in water. If the water remains transparent, the candy is pure; but if milky, or depositing a sediment, terra alba or some equally harmful adulteration has been used.

☞ During the late severely cold weather in Iowa two little children were preserved from freezing to death by a pig, which crawled upon their bed, and reclining across them kept them warm.

☞ The Spanish club at Havana have declared their purpose to reduce every building on the island to ashes, in the event that Cuba should either be ceded or sold by the home government.

☞ The Pope says he don't care whether the French troops leave Rome or not; that he has lived through greater troubles than that.

☞ Imprisonment for debt has been abolished in England.

☞ Brigandage is still rife in Greece, particularly in the mountainous districts, but the government is working faithfully to suppress it.

☞ The Congregationalists and Methodists of East Longmeadow, Mass., are holding very interesting union meetings. The two pastors work in harmony together, and many souls have been hopefully converted to God and some backsliders reclaimed.

☞ A Philadelphia landlord, turned a sick woman and her children into the street, during the temporary absence of her husband in search of work. This brutal treatment caused the death of the poor woman next day.

☞ The largest organ in the world will be the organ now building for the Hall of Arts and Sciences, South Kensington, England. It will have 111 sounding stops, independent of 14 couplers.

☞ Bears have been killed in seventy towns and plantations in Maine the past year. The bounties will amount to about $1,500.

☞ Charlotte E. Ray, daughter of a negro, preacher, has entered the Howard University at Washington, D. C., as a student of law.

Notices.

Protracted Meeting.

A protracted meeting will be commenced in Boston, (Branch Chapel, corner of Washington and Madison Streets), THURSDAY, APRIL 21st, 1870, and continue as long as it shall seem duty. Meetings to commence at *half past seven oclock* on the following evenings: Tuesday, Wednesday, Thursday, and Friday. Three meetings on Sunday. JOHN G. HOOK.

Notice.

The Lord will, the third quarterly session of the New Hampshire State Conference will be held at Portsmouth, N. H., commencing at 10 o'clock A. M., Thursday, May 5th, to hold over the following Sabbath. It is hoped that our preaching brethren will arrange to attend this meeting, and that all will come to work for the Lord.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER,

Jeffersonville, Ind., Conference.

There will be a conference of believers in the personal advent of our Lord Jesus Christ, at the Christian Tabernacle, Jeffersonville, Ind., commencing April 28th, and continuing several days. Ample arrangements will be made for all who may attend. We earnestly request the preaching brethren in the southern part of the State to meet with us on this occasion. Let no ordinary obstacle prevent them from availing themselves of the opportunity of organizing a permanent conference for Southern Indiana. In behalf of the church of Jeffersonville,

N. FIELD, Pastor.

Conference in Indiana.

There will be a conference of believers in the personal advent of our Lord and Savior Jesus Christ, at the Christian Tabernacle in the city of Jeffersonville, Ind., commencing on Thursday, May 5th, to continue several days. Ample arrangements will be made to entertain all who may attend. We earnestly request the preaching brethren in the southern part of the State to meet with us on this occasion. Let no ordinary obstacle prevent them from availing themselves of the opportunity of organizing a permanent conference for southern Indiana. In behalf of the church at Jeffersonville,

N. FIELD.

Notice.

The Alton Bay campmeeting committee are requested to meet on the camp-ground, Friday, May 13th. For the committee, J. G. SMITH.

To whom it may Concern.

At the solicitation of friends west, in Illinois, Iowa, and Minnesota, and to "preach the word," and so do good, if it be possible, to "the household of faith," and others, I now purpose, if circumstances should seem to favor, to leave home for that distant field of labor, about the middle of May next, and go by rail from Swanton, Vt., to Chicago, and so to the points where it may seem best, the exact route to depend upon invitations that may come by letter. Let those who may desire a visit from me, as above suggested, write immediately, stating particulars of location, condition, etc., that I may determine my route, and appoint accordingly. Address me at Stanbridge, P. Q.

My visit of 1864 was pleasant, and I trust a means of good to some, by God's blessing upon imperfect labor by a feeble instrument. May my intended visit be more useful to the cause of Bible truth, in answer to fervent prayer.

Yours in the faith, CHAS. P. DOW.

A. C. Times, please copy.

We wish to commend Bro. Dow to the churches. He is a true servant of the Most High.—ED.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. GEORGE E. LEE, Brimfield, Mass.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass	*E. A. Eggleston.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass	*G. R. Tyzzer.*
Worcester, Mass	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson, or O. Proctor.*
Loudon Ridge, N. H	*Fourth Sabbath is engaged.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Goshen, N. H	*O. F. Cain.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Portland, Me	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me	*Albert Burgess.*
South Berwick, (Great Works), Me	*Harrison Dow.*
Kennebunk Depot, Me	*Rufus Duran.*
Vernon, Vt	*J. C. Allen.*
Bristol, Ct	*B. Hitchcock, Forestville, Ct.*
New Haven, Ct	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct	*Royal O. White, New Hartford, Ct.*
Meriden, Ct	*R. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn	*A. Powell.*
Wrightville, Ct	*D. A. Grant, Torrington, Ct.*
Newfield, Ct	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct	*J. Coggswell.*
Morris, Ct	*Joseph Curtis.*
Rochester, N. Y	*J. R. Cooper, 4 Hickory St.*
Philadelphia, Pa	*Frank E. Davis, 1715 Markham Street.*

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

A. Simpson...Sunday, April 17th
Joseph W. White...Sunday, April 24th
Mrs. L. M. Stoddard...Sunday, May 1st

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

Geo. A. Streeter...Sunday, April 17th
Thursday evening, 7½ o'clock, April 21st, and onward four evenings in the week, Tuesday, Wednesday, Thursday, and Friday evenings, and Sunday, April 24th. Love feast Sunday morning, at 10 A. M.
JOHN G. HOOK.
C. Goodrich...Sunday, May 8th

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

J. T. Dixon...Sundays, April 17th and 24th
John G. Hook...Monday evening, April 25th

CHELSEA, MASS., (LIBRARY HALL.)

B. Woodside...Sunday, April 17th
T. M. Preble...Sabbath, May 8th
J. G. Smith...Sunday, May 15th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

M. Batchelor...Sunday, April 17th
Z. Ford...Sunday, April 24th

Rutland, Vt...Sabbath, April 17th
MILES GRANT.

Exeter, N. H...Sunday, April 24th
Stoneham, Mass...Sunday, May 1st
C. GOODRICH.

South Reading, Mass...Sunday, April 17th
J. S. WHITE.

Manchester, N. H...Sunday, May 1st
JOHN COUCH.

North Adams, Mass...Sunday, April 24th
C. PIKE.

Fairhaven, Mass...Sundays, April 17th and 24th
J. W. THOMAS.

Chicopee Falls, Mass...Sundays, April 17th and 24th
Cheshire Street, Ct...Sunday, May 1st
WM. A. & M. L. DURAND.

Williamstown, Mass...Tuesday evening, April 19th
North Pownal, Vt...Wed. evening, April 20th
Union Village, N. Y. (as brethren may arrange), Thursday evening, April 21st, and onward over the following Sabbath, and as long as may be duty.
H. K. FLAGG.

Stoneham, Mass...Sunday, April 17th
B. FINNEY.

Greenwich Village, Mass., evenings, April 14th, 15th and 16th, over Sunday, and longer if duty requires.
I. B. POTTER.

Assonet Neck, Mass. (Berkely)...Sunday, April 17th
Fairhaven, Mass...Thursday evening, April 21st
Dartmouth (where Bro. Cottle may appoint) Sunday, April 24th.
Scitico, Ct...Sunday, May 1st
MARY E. OTIS.

Fitchburg, Mass...Sabbath, April 17th
Brimfield, Mass...Sabbath, April 24th
Holden, Mass...Sabbath, May 1st
Bristol, R. I...Sabbath, May 15th
Lowell, Mass...Sabbath, May 22d
T. M. PREBLE.

Charlstown, Mass. (at Bro. Adams', 29 Soley Street), evening, April 13th.
East Boston...evening, April 14th
Chelsea...evening, April 15th
Milville, or Blackstone...evenings, April 19th to 21st
Bristol, R. I...Sunday, April 24th
North Dana, Mass...Sunday, May 1st
GEO. A. STREETER.

Charlton, Mass...Sunday, April 17th
Will some one meet me at the depot Saturday, P. M.?
Z. FORD.

Danielsonville, Ct...Sabbath, April 17th
South Elliot, Me...Sabbaths, May 15th and 22nd
West Greenwich, R. I. (as Bro. R. Green may arrange), evening, April 22d, and over Sunday.
Dover, N. H...Sabbath, May 29th
C. H. SWEET.

Salisbury, N. H. (Smith's Corner, meeting-house) Sabbath, April 17th.
Boscawen, N. H. (Gulf school-house) Sabbaths, April 24th and May 1st.
Lake Village, N. H...Friday evening, May 6th
Meredith, N. H., (Dolloff Hall)...Sabbath, May 8th
SIMEON RORY.

Bowdoin...Saturday evening, April 16th and over Sunday. Prayer meeting at 9 A. M.
Bowdoin Centre...Sunday, May 1st
Will the brethren give out this last appointment so it will be known at the place appointed?
H. S. MITCHELL.

Keene, N. H...Sabbath, April 17th
Westfield, Mass...Sabbath, April 24th
Warehousepoint, Ct...Sabbath, May 1st
H. MUNGER.

West Ossipee, N. H. (for baptism, if desired) Sunday, April 24th
Melvin Village...Sunday, May 1st
T. W. PIPER.

North Dorchester, N. H. (Union school-house) Sunday, April 17th. JOHN H. EVANS.

Great Falls, N. H...Sundays, April 17th and 24th
GEO. W. BROWN, of *Elliot, Me.*

South Berwick, Me. (Great Works), Sunday, April 17th.
Dover, N. H...Sunday, April 24th
J. G. SMITH.

Exeter, N. H...Sunday, April 17th
Scitico, Ct...Sunday, April 24th
A. M. HIGGINS.

Northfield, Mass...Sunday, April 17th
Brattleboro, Vt...Sunday, April 24th
West Meriden, Ct...Sunday, May 1st
GEO. W. BROWN.

Putnam, Ct...Sabbath, April 17th
P. S. BUTLER.

New Bedford, Mass...Sunday, April 17th
New York City (Cooper Institute) Sunday, April 24th
Pleasant Valley, Ct...Sunday, May 1st
W. S. CAMPBELL.

Nottingham, N. H...Sabbath, April 17th
Salisbury (at Bro. Foot's), Saturday evening, April 23d, and at the Union meeting-house, Sabbath, 24th.
S. S. MOONEY.

Hampton, N. H...Sunday, April 17th
East Canaan, N. H...Sunday, May 1st
D. F. LEAVITT.

Rye, N. H...Sunday, April 17th
JOSEPH W. WHITE.

East Acworth (Buss Hollow)...Sabbath, April 17th
T. L. HALL.

Hartford, Ct., (Talcott & Post's Hall), Sun., April 17th
Springfield, Mass...Sunday, April 24th and Sundays, May 1st and 8th.
West Meriden, Ct...Sunday, May 15th
New York, (Cooper Institute)...Sunday, May 22d
Providence, R. I...Sunday, May 29th
Springfield, Mass...Sunday, June 5th
W. N. PILE.

Hartford, Maine (Stetson school-house), Sabbath, April 17th. E. M. HAGGETT.

Nashua, N. H...Sunday, May 1st
U. G. LADD.

Wellfleet, Mass...Sunday, April 17th
Frankfort, Me...Sunday, May 1st
THOMAS SMITH.

Prospect, Ct...Sabbath, April 17th
G. L. WHITE.

South Elliot, Me...Sunday, April 17th
JULIA BUSWELL.

W. H. Point, Ct...Sunday, April 17th
H. K. FLAGG.

Bridgewater, Vt...Sundays, April 17th and 24th
H. F. CARPENTER.

Springfield, Mass...Friday evening, April 15th
S. S. BREWER.

East Otis...Sunday, April 24th
☞ NO NAME.

Epsom, N. H. (Marden's Corner), evening, April 16th
Chichester (Pine Ground)...Sunday, April 17th
N. B. MCMURPHY.

Haverhill, N. H. (as the Lord directs), Sunday, April 17th.
East Landaff, N. H...Sunday, April 24th
A. A. HOYT.

Farmington, N. H...Sunday, May 8th
West Ossipee, N. H...Sunday, May 22d
J. G. SMITH.

Epsom Mountain, N. H. (school-house) Sunday, April 24th.
New Durham Ridge...evenings, April 3d and May 1st
North Sutton (at Bro. Jesse Hazen's for baptism) May 15th. JOHN PARSONS.

North Haverhill, N. H. (at the brick house) Sunday, April 17th.
Piermont (Clay meeting-house) for baptism, Sunday, April 24th. WM. H. SHAW.

East Rochester, N. H...Sunday, April 17th
WM. H. MANNING.

Nashua, N. H...Sunday, April 24th
Goffstown (at Sr. Whipple's)...Sunday, May 1st
B. P. MANNING.

North Barnstead, N. H. (Tuttle school-house) Sunday, April 17th.
Rochester Village...Sunday, April 24th
East Rochester...Sunday, May 1st
Hampton, N. H...Sunday, May 8th
Seabrook, N. H...Tuesday evening, May 10th
Dover, N. H...Sunday, May 15th
Lowell, Mass...Sunday, June 5th
J. PINKHAM.

Waterbury, Ct...Sabbath, April 17th
O. D. WOODRUFF.

Harrisburg, N. Y. (Hall school-house) Sunday evening, April 17th.
Barns' Corners, N. Y...evening, April 18th
Wilcox Corners, N. Y...evening, April 19th
Lorrain, N. Y. (Randall Dist.)...evenings, April 20th and 21st.
Greenboro, N. Y...evening, April 22nd
Redfield, N. Y. (at the south school-house near Bro. Perry's), Sunday, April 24th, at two o'clock P. M.
Florence Village, N. Y...evening, April 25th
Will Bro. Perry please arrange for this meeting?
Empyville, N. Y...evening, April 26th
Will Bro. J. N. Bleenis please circulate the appointment in Empyville?
Glenmore, N. Y...evening, April 27th
Also at the school-house, near Bro. M. Johnson's, evening, April 28th.
New London, N. Y. (Morrell Dist.) evening, April 29th
Higginsville, N. Y., Sunday, May 1st, at ten o'clock A. M.; Lock school-house, at two o'clock P. M.; Fish Creek Landing, evening of the same day.
Lake Port, N. Y...evenings, May 2nd and 3d
Let the Brn. in the vicinity of these meetings come prepared to labor for the salvation of mortal souls?
C. H. WILLIAMS.

East Kingston, N. H. (Town Hall), Sunday, April 17th
Farmington Village, N. H...Sunday, April 24th
West Kingston...Sunday, May 1st
Baptism will be attended to after the P. M. service.
WM. C. STEWART.

West Falmouth, Me...Sunday, April 17th
Bath, Me...Sunday, April 24th
C. GOUD.

China, Me. (Week's Mills)...Sunday, April 17th
South Gardner, Me. (Peacock dist.)...Sun., April 24th
THOMAS RINES.

Freeport, Me. (Swamp school-house), 10½ o'clock, Sunday, April 17th. S. F. MORSE.

Corinna, Me. (at the Chapel)...Sunday, April 17th
Orrington, Me. (at the Chapel)...Sunday, April 24th
E. V. B. EDGERLY.

North Somers, Ct...Sabbath, April 17th
R. STARK.

Bloomfield, Ct...April 14th, and over Sunday
Putnam, Ct...Sunday, April 24th
MRS. L. M. STODDARD.

Danielsonville, Ct...Sunday, April 24th
Putnam, Ct...Sunday, May 1st
Manchester, N. H...Sunday, May 8th
Goffstown, N. H...Sunday, May 15th
Vernon, Vt...Sundays, May 22nd and 29th
A. SIMPSON.

Collinsville, Ct...Sunday, April 17th
East Haddam, Ct...Sunday, April 24th
Wallingford (North Farms), Ct...Sunday, May 1st
Yalesville, Ct...Sunday evening, May 1st
Cheshire Street, Ct...Sunday, May 8th
Prospect, Ct...Sunday, May 15th
S WOODRUFF.

Bristol, Ct...Sabbath, April 24th
H. H. DICKINSON.

Woodstock Valley, Ct...Sunday, April 24th
P. S. BUTLER.

Plymouth, Vt...Sunday, April 24th
Rawsonville, Vt...Sunday, May 1st
Z. T. WOOD.

Vernon, Vt...Sunday, April 17th
Westfield Farms...Sunday, April 24th
E. OWEN.

LAWRENCE, MASS., (ADVENT CHAPEL.)

T. W. Piper...Sunday, April 17th
M. Batchelder...Sunday, April 24th
T. P. S. Hampson...Sunday, May 1st
H. Pratt...Sunday, May 8th
Annie E. Smith...Sunday, May 15th
J. Pinkham...Sunday, May 22d
S. S. Brewer...Sunday, May 29th

WESTFIELD, MASS.

H. L. Hastings...Sunday, April 17th
H. Munger...Sunday, April 24th
J. Hemenway...Sunday, May 1st
Sr. L. M. Stoddard...Sunday, May 8th
I. B. Potter...Sunday, May 15th
C. Goodrich...Sunday, May 22d
G. A. Streeter...Sunday, May 29th
J. Hemenway...Sunday, June 5th
A. Simpson...Sunday, June 12th

WILBRAHAM, MASS.

H. Pratt...Sabbath, April 24th
Z. Ford...Sabbath, May 1st
Sr. M. E. Otis...Sabbath, May 8th

LYNN, MASS.

M. Batchelor...Sunday, May 1st

CONCORD, N. H., (AT THE BETHEL.)

John G. Hook...Sunday, April 17th
U. G. Ladd...Sunday, April 24th
J. G. Smith...Sunday, May 29th
T. W. Piper...Sunday, June 5th

CONCORD, N. H., (CENTRE STREET.)

Allen Damon...Sundays, April 17th and 24th

PORTSMOUTH, N. H.

C. Goodrich...Sunday, April 17th

PITTSFIELD, N. H. (at the Bethel.)

C. S. Shattuck...Sabbath, May 1st
J. Couch...Sabbath, May 15th
C. Goodrich...Sabbath, May 29th
E. Owen...Sabbath, June 5th

SEABROOK, N. H.

A. P. Moore...Sunday, April 17th
D. F. Leavitt...Sunday, April 24th
C. H. Sweet...Sabbaths, May 1st and 8th

RYE, N. H., (Chesley's Hall.)

D. M. Leavitt...Sunday, April 24th
G. W. Brown...Sunday, May 8th

PORTLAND, ME.

John Couch...Sunday, April 17th
Thomas Smith...Sunday, April 24th
J. G. Smith...Sunday, May 1st

BIDDEFORD, ME.

D. M. Leavitt...Sabbath, April 17th
John Couch...Sabbath, April 24th

SOUTH ELLIOT, ME.

Wm. H. Mitchell...Sunday, April 24th
Geo. W. Brown...Sunday, May 1st

BONNY EAGLE, ME.

T. P. S. Hampson...Sunday, April 17th

WEST MERIDEN, CT.

Rufus Wendell...Sunday, April 17th and evenings, April 18th, 19th and 20th.

NEW BRITAIN, CT.

S. S. Brewer...Sabbaths, April 17th and 24th
Geo. W. Brown...Sabbath, May 8th

SQUARE POND, CT.

B. Hitchcock...Sunday, April 17th
A. Morse...Sunday, April 24th
P. S. Butler...Sunday, May 1st

Prescott, Wis...April 17th
O. R. FASSETT.

Rootville, Break Bread...first Sunday in the month
JOHN T. ONGLEY.

ROCHESTER, N. H.

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Evening Hours.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccl. 11:6.

[illegible]

This is the subject of two discourses recently delivered in Boston by Wm. Denton, and reported in the *Banner of Light*. The question is rather ambiguous, and liable to mislead. It might be shown to a person's satisfaction that certain phenomena, called Spiritual Manifestations, actually did occur, and he might hardly, and thoughtlessly admit that Spiritualism is true. But it is forgotten that the phenomena may be admitted, and attributed to a power entirely outside of human agency, and still, *Spiritualism be a lie*. And if those who feel so firm in their new-found faith in what, they confidently deem the only *demonstration* of immortality, would submit their claims, and the facts and suppositions on which those claims rest, to the cool, impartial analysis of that Reason of which they have so much to say, and for the alleged disregard of which they berate Christians in so many bitter words, they would hardly fail to be startled by the bottomless gulf of uncertainty which would yawn beneath their feet. This I say from experience, having felt the terrible thrill which goes through the soul when first is discovered the yawning fact that [illegible].

Many writers on Spiritualism, among whom the editor of the *Banner* is a marked example, seem never to have had the faintest shadow of a doubt that if the *phenomena* are proved to be true, SPIRITUALISM must be true. And so, when their opponents admit the phenomena, and claim that the spirits are "lying spirits," they very coolly wonder how we can charge our spirit friends with lying! Is it true that Spiritualists cannot see this point, or what is the matter?

Spiritualism as a system, just like Christianity, is founded on facts, *or supposed facts*. If the facts are *known*, then we may *know* that Spiritualism is true; if they are only *believed*, then Spiritualists are just where Christians are, compelled to base their faith on *belief*, and to submit the whole thing to the same test. And the *weight of evidence* is the only weight which will sink the scale. And if it should turn out, after all the sneering words about a "blind faith," etc., which have been thrown in the face of those who worship Him who said, "I am he that liveth, and *was dead*; and behold, I AM ALIVE FOREVERMORE," that the Christian's faith rests on impregnable FACTS, while the faith of the Spiritualist rests on that which, by its nearness to us, seems to be so easy of proof, but which is ALL a delusion; perhaps we shall then see the great importance of being able to give a REASON for the hope that is in us.

What is Spiritualism? Not the phenomena which are seen. These are considered by its friends to be the proofs of its truth, but not the truth itself. Taking the admissions and assertions of their own writers and speakers, Spiritualism as a *belief*, or *faith*, is the doctrine that the spirit or soul (or something to which these names are applied) of man survives the death of the body, leaves the visible form, and, retaining its full consciousness and power of thought and feeling, lives on thenceforth in this free, untrammelled state, increasing in knowledge, power and goodness *forever*. And all who believe these leading points are considered Spiritualists. Then it is claimed, as a natural, necessary conclusion of this belief, that these departed spirits can, and do act upon, and communicate with, spirits still "in the flesh," using the same subtler elements of matter which previously served as a link between them and their own bodies. This as a *theory* is a very legitimate conclusion from the theories first mentioned. As a *fact*, however, this is the *first* thing generally believed, the *foundation* of the whole system. And since this theory is supposed to be *proved*, we hear a great deal said about the *demonstration* of Spiritualism as compared with the *faith* of Christianity. Spiritualists argue, "The spirits of our departed friends communicate with us; whatever communicates information must have life and intelligence; *therefore* our friends are still alive." But they *never* say, "Our departed friends are still alive and conscious. Whatever is alive and conscious can communicate intelligence; *therefore* our friends can (*and probably do*) communicate with us." And inasmuch as the soundness of the conclusion in the first instance depends on the correctness of the first proposition, we can see how great the error if that proposition be proven false, and how doubtful the whole thing becomes, if we must accept that as extremely *probable*, but not *certain*. And right here we find the weak spot of Spiritualism, the unguarded point, where no art or device can prevent the sword of truth from entering its very vitals, if wielded by a skillful hand.

Admitting the phenomena, what do they *prove*? Simply this, that they are *produced by beings of conscious intelligence*. Who are those beings? Ah, there we must stop the investigation, and trust wholly to *faith*. For instance: I receive a communication from a source purporting to be the spirit of my grandfather, and to-morrow another communication is received claiming to have been given by Frederic the Great. Now so far as we can *see*, or *hear*, or *feel*, there is nothing by which we can distinguish between these two spirits, *even if it be not the same spirit*. What evidence has there been given that it is not the same intelligence? Not a particle of PROOF, not even *evidence*. The medium speaks indeed of things known only to my grandfather, but the spirit of Frederic the Great (if conscious after death) might have known all about it. My grandfather's tones, ways, familiar words, and even form and looks, may be assumed,—it could all be done by the spirit of Frederic. That this *could* be done, we have the testimony of every speaker and writer who has touched on that subject; and that they *do* sometimes thus assume other characters, we have numerous undisputed instances. True, such assumption is a *deception*, a LIE; but by their own admission, they do *sometimes* lie, and since in this matter we have no means of [illegible] the correctness of their claims, how do we know that they do not ALWAYS lie? They say they do not, *of course*; but if the intelligence (for we have no evidence that more than *one* intelligence ever communicates through any particular medium) ever lies, how shall we feel sure that the truth will ever be told when a lie would serve better?

We are told that it is unreasonable to suppose our departed friends would deceive us so cruelly in matters of such vital importance. But we have not yet settled the question that our friends have anything to do with the matter. If they do, they will probably not deceive us to any great extent; though we are deceived by friends sometimes in this world. If they *are* the spirits of our departed friends, it is of very little importance whether they deceive us or not, respecting the matters of fact communicated, or the personalities assumed. The fact of their identity being established, Spiritualism would be true, and we could have no dispute in the matter. But while this fact rests upon the veracity of the spirits themselves, it becomes a vital question as to that veracity. A failure here, is a total failure.

So the case stands about like this. We receive certain communications from some intelligence hitherto unknown. This intelligence claims to be the spirit or spirits of dead men. And certain phenomena are exhibited, certain facts are communicated, which are supposed to be evidence, going to show that these intelligences are what they claim to be. But they *will* LIE—they admit it themselves. And the *only* argument we have to show that they would not deceive as to their *identity*, is that they would not be willing to deceive *on that point*. Why not on that? They *do* deceive on *some* points, and we cannot *assume* that they may not on all. So that the *fact* on which Spiritualism stands,—the intercourse of men with the spirits of the dead,—rests *solely* on the ASSERTIONS of "LYING SPIRITS"—assertions of spirits who have lied, and who, for aught any one *knows*, lie when they say they were once clothed with mortal flesh.

Evidence, to be valid, must be of such a nature that it appeals to the consciousness of mankind at large. The evidence of a clairvoyant as to the form, size, appearance, etc., of the spirits seen, is utterly valueless to *prove* the point claimed. And for two reasons: first, it is a kind of evidence which the majority of men can not appreciate. A medium sees a spirit, but we fail to discern it. *It may be* that he does see one, but there is nothing to corroborate his testimony, and we must accept his statements *purely on faith*;—and faith in a man who is *confessedly* in "an abnormal [*unnatural*] condition," with the fact staring us in the face that men often in an abnormal state *do* see many things which we *know* do *not* exist. Second, these images on the brain of the medium *may* be *pure impressions* caused by a SUPERIOR WILL. This is also admitted. And this is the *foundation* of that system which is claimed to be the *only* "demonstration" of immortality! This is the cornerstone of the system which we are asked to accept in lieu of Christ's gospel of coming peace and eternal joy, whose foundations have been cemented by the blood of millions! These are the *conjectures* which are to supersede the incontrovertible FACTS of Christianity! Shall we make the change?

For the World's Crisis.

YOUNG PREACHERS.

"Let no man despise thy youth."—1 Tim. 4: 12.

I am glad to see in the report of the "Western Ministerial Conference" some action taken in regard to encouraging young preachers; and as but few read conference reports, I wish to say something on this subject. I have long felt a desire to speak out on this subject, as I see in certain directions a disposition to neglect, and keep back, and despise young preachers. There seems to be a jealous feeling growing between the aged, gray-haired veterans, and those that have come in at the eleventh hour. I have known several instances where old ministers have gone around among the churches, and advised them not to employ young preachers to preach for them. One man said to me, in speaking of preachers, "I have been through the battle since '43. I'm none of your rowen." The spirit that was manifested shows the feeling that exists.

There is danger in two directions: 1st. Of young preachers getting above their business, and calling the older ones that "have borne the burden and heat of the day" "*old fogies*," (which, I am very happy to say, I never yet have heard); and 2nd, of the older ones looking with suspicion upon the younger ones, and feeling that they are stepping in to reap the benefit of their ardent toil, and getting a feeling against them, and do just what Paul commanded them not to do: "Let no man despise THEE"; "Let no man despise thy YOUTH."

It does seem that, if all had for their object only the glory of God, and the salvation of perishing men, there would be no chance for any ill feelings. Some of the brightest stars that have shone in the church since Christ established it have been men that began to preach in their youth. Such men as Huss, Wesley, Whitefield, and a host of others in the reformation, began their ministerial labors young; and some of them very young, and full of zeal and the Holy Spirit. Some of the ablest preachers among us, as a people, began to preach very young, and some of them were very unpromising and inferior in their style of delivery, and ability; but aided by the Holy Spirit, and with a determination not to be turned aside by frowns or sneers, have gone forth weeping, bearing precious seed, and will doubtless in the harvest return bringing sheaves with them, and are now looked up to as the leaders of the people. Have such forgotten that they were once young preachers, and had to creep before they could walk, and walk before they could run? In these days, age is no proof of spirituality, or youth of a lack of it. The greatest work of the Lord I have known in any town for years, has been done through the instrumentality of young preachers; but no trumpet has been blown, or cackling performed. The Lord has had the praise.

Men, who have gone forth and preached nothing but doctrinal discourses for years, until they have dried up the fountain of spirituality within themselves, and the churches where they have labored, cannot throw off the responsibility from themselves, and charge it upon young preachers. Adam tried to screen himself from blame for his sin by throwing the responsibility upon the woman which God gave him; and the same disposition is prominent to-day. It seems evident to all that what is needed now is, not to stop the mouths of young preachers, but for all, both young and old, to [illegible] THE LORD, before the glory departs and Ichabod be written. Is there not labor enough to be done? Are there not doors enough open on every hand for all to labor? [illegible] we believe what we profess, that the judgment is at hand, and sinners must perish forever unless rescued by the power of God, and saved by faith in the blood of Christ? If we did, there would be no chance or disposition for quarrels, or strife, or envy, or jealousy.

Now, shall young men, who are consecrated to God, and are willing to make any sacrifice to preach the most unpopular truth in the world, for the least remuneration of any work they could be engaged in, be put down and kept down? If so, where will the church be in a very short time, if the Lord should remain away? The veterans (and I reverence them, and sit at their feet for instruction and counsel) are falling on every hand, and their places must be filled by young men or be vacant. Shall young preachers be encouraged? Shall they be admonished? Shall they be sustained by prayers, counsel, and means?

If men are afraid young preachers will run things into the ground, let them counsel them and do them good, instead of slurring them, and getting others to turn the cold shoulder to them. I know they are looking for counsel from the older ones. "Old men for counsel, and young men for war." Dare any take the responsibility to discourage young preachers, and say to them, Leave the field? See how the frown of God has rested upon those who have rejected his messengers, whom he has sent in the past, and see if it is safe to do it. Because some young men have been puffed ahead, and got puffed up, and been an injury to the cause, is it safe to class all young preachers with this class, and treat them with coldness, indifference, contempt, and scorn? I pity the man, or men, who have so departed from God as to do it. Have not old ministers made shipwreck also. The great cause of all the wrong feeling seems to arise from our great lack of system and order. But more on that soon. (D. V.) A. P. MOORE.

Boston.

For the World's Crisis.

"TIS THE VERY SAME JESUS."

Yesterday, two of our dear missionaries might be seen leaving our rooms, bearing in one hand a small tin pail, in which was covered some smoking hot soup; and in the other, tracts, papers, and a copy of the Lord's word, to be read among those who are not able to read it for themselves. They were about to visit a retired spot, where there was a quarter of a hundred of colored families quietly stored away from public gaze, and but few of the world ever know how they do, or what are their privations. However, it had been given these visitors to know that there lay a poor sick woman, almost wholly deprived of the necessaries of life. She had been an invalid, to some extent, for the last six years; but now her sufferings are greatly increased, and she doubtless nears the closing scene. She has lain upon her back so long that she can bear it no longer, and has to sit erect, or rather leans forward. There she coughs, moans, and prays, which sounds, alas! are often mingled with the cursings of a brutal husband. Yes, behold she prayeth. She has been sinful, hardened, and indifferent, till within a few weeks, when she became so deeply interested for her salvation that she seemed to forget the absence of fire, and the presence of a poor little hungry child at her side.

Her mind grows more calm now, and she is hopeful, though still seeking a brighter evidence of her acceptance with the Lord. Other missionaries have at length joined ours (those who seldom approach the colored), and the wants of the sick are now being supplied, both temporally and spiritually. We are told that they all reached the hovel about the same moment; one party coming especially to offer spiritual consolation, the other to add to it something to nourish that poor racked body. These christians were of different faith, but soon they were all on one united errand to the throne of grace together, breathing the sweet atmosphere of prayer in behalf of the sick and dying. Their interest was indeed a common one now, and to them all it was truly "*The very same Jesus.*" Their voices then blended in that sweet song which so beautifully invites us to "carry everything to him in prayer," and we doubt not that it fell graciously on the ear of the invalid.

The little party dispersed, each to make other calls in their own district; but who knows the result? Who would not like to have been one of the number, to enjoy the blessedness of thus administering to the destitute and dying? We confess that when we saw the little pail go out, we felt somewhat grieved that we could not follow it; but the Lord had prepared other work, all unknown to us, and soon a precious soul came inquiring, "What shall I do to be saved? Here was something to do, and we got another copy of the blessed Bible, and for hours pointed out passages of wholesome instruction, and marked them in her own neglected Bible. She had waited, she said, "to find us alone," being ashamed to expose her ignorance, and thus that "God who moves mysteriously," appoints us each our own work. If some are out, he goes with them; if one is indisposed, and must remain indoors, he will not allow that one to feel an idler in the vineyard, but he directs sinners to these. Thanks, many thanks, are due him for the facilities we have to make others happy and comfortable; to feed the hungry, comfort the sick and sorrowing, and to teach the erring and inquiring. But it is not to us alone that this experience belongs. Ah! no. Our friends abroad have done some of this work, as well as these who are here in actual service, and we desire to make all feel glad that it is even our privilege to rejoice together in this work. Let us recount his mercies again; let us see what has influenced us to care for the lost; and whether we do the work at home or abroad, in our mission or at the bedside of the sick, we will be compelled to say it was not us, but by the same power exerted on all christian hearts everywhere. "It is the very same Jesus." E. S. MELLEN.

Rear 169 Allen St., N. Y.

LOOK TOWARDS THE LIGHT.—The sailor on the midnight sea if he would guide himself across the trackless deep, must look not upon the dark, troubled waves, but at the clear, blue heavens. If the sky is overcast and the stars are veiled by the clouds, he must turn to his compass, and its needle, ever true to the pole, will point to the star, though it be hidden from his vision. So we are tossed on many a billow. If we would see heaven's guiding light, we must look not on the waves of temptation that dash and break around; but above to God, should darkness and clouds gather in the sky. Let us turn to the Bible, and it will point to Him who shines beyond the clouds in unchanging glory.—*Cyrus Barney.*

CHURCH FESTIVALS.

JESUS CHRIST was born to be a King, and his kingdom is the whole world. No monarch on earth's crumbling thrones has such a birthright as He. It is his by creation, and his by redemption. The home of a rebel race, whose crying sins and dark iniquities have spread over it the blighting curse of God; who despised his name, and hate his laws; who scorned his message, and nailed him to the cross!—willingly bearing the heavy burden of sin, gladly yielding allegiance to the Prince of darkness, if they may evade His service:—for all this, whatever men may say or do, though they may doubt his promise, and deny his existence, the day is surely and swiftly approaching, when at his name 'every knee shall bow, and every tongue shall confess'; when the songs of peace, and the rapturous harmonies of 'an endless life' shall wake the echoes from earth's green valleys and vine-clad hills,—while he whose Great Rebellion has made our world the abode of death, shall be destroyed and eternally forgotten.

This kingdom is not yet made manifest. Its very existence is hid from men. The KING is absent,—driven back with curses to his Father's throne. His subjects wear no royal robes, no emblems of their coming power;—bearing with meekness the scoffs and insults of their foes. His kingdom is in the hands of his enemies,—every foot of ground in his broad domain stained with blood, or wet with tears; the Capital of his empire trodden down by wicked men, and the towers of Anti-Christ standing on the ruins of his holy Temple. No wonder men sneer at his claims, and mock his prophecies of coming glory. Never before did a king make such startling claims, and never did one have so poor a prospect of making his promise good. When on trial for his life, knowing that death was close upon him, and not one in all the world who dared to call him 'Friend,' his perfect confidence in his final success never left him, but he could calmly speak those awful words, 'Hereafter ye shall see the Son of man sitting on the right hand of Power, and COMING IN THE CLOUDS OF HEAVEN!'

"The secret of Jehovah is with them that fear him." To those who walk humbly before him, feeling their utter weakness, ignorance, and nothingness in his sight, does he speak those words of hope which lift him above the cares and trials of earth; which give him a steady eye, that never quails at danger, or is blind to sin; a heart that always beats with love for him; an arm strong to work for suffering men, and quick to put aside subtle temptations and besetting sins; and above all, a LIFE that shall be young when the stars grow dim with age.

These are Christ's subjects; they who shall reign with him *forever*. And while the world passes on, careless and gay, these, his chosen ones, are watching to catch the first sound of his chariot wheels. That will be a terrible surprise to those who have spoken so confidently and bitterly, 'Where is the promise of His coming?'—but not to his waiting friends. They are looking for him *every day*,—NOW. And since the sad hour when he departed, despite the bitter trials of fire and sword, his Church has never ceased to watch and pray, 'THY KINGDOM COME.'

As a result of this, the Christian stands alone. He is *among* men, but not *of* them. The foolery and flippancy, the pomp and splendor which dazzle and befool others, are all lost on him. He sees through it all, and knows that under the whole, after all the winning smiles and honied words, there are hidden hates and passions which, unless restrained by an Almighty arm, would bind him to the stake, and make this world a Hell. He trusts his fellows, not because he has faith in human nature, or confidence in earthly promises, but because there is a God in Heaven who has promised him protection. He walks humbly before God, knowing that on His word alone he can rely for perfect safety; but he stands proudly before men, for he is to inherit a *throne*,—he is an HEIR OF GLORY. He obeys the mandate of his KING without question, and with reverential fear, promptly and willingly,—and all because he is thus commanded. But when the powers of earth, or the customs of society, demand his allegiance, he obeys simply so far as those commands *coincide with his Master's will*. And if they should conflict, there is no hesitation, no chance or ground for argument,—his only alternative is to 'OBEY GOD RATHER THAN MAN.'

And this arises not from *fear*, but from *love*. Christ first loved him, even when a sinner, and by his death, has opened a way of salvation from the darkness and terror of eternal death. By this salvation he is placed where ever after he can say with tears of gratitude, that he is not his own, but is bought with a price. And there is seen in his soul the first dawning of that mighty love from which even death cannot separate him, and which is surely awakening a counter-love, which shall make all the loves and friendships of earth seem weak and faint and worthless. So that, when he once knows his Master's will, every prompting of love impels him to obedience. And thus he is 'not under the *law*, but under *grace*,' Rom. vi. 14. He obeys, not because he *fears*, but because he *loves*. Christ himself appeals to this feeling when he says, 'If ye *love* me, KEEP MY COMMANDMENTS.' John xiv. 15. And so this freedom from the bondage of the law gives him no license to sin, but binds him more closely than ever to the Source of all truth and right, with those 'bands of *love*,' which cause him to say,

'In thy service pain is pleasure,
With thy favor loss is gain.'

With this new motive power in life, come new views of life, new methods of action, and new plans and purposes. Every desire and purpose of his life—life itself—is henceforth subordinated to the one grand purpose of pleasing his Royal Master. A moment's hesitation, the secret inclination of the heart, fill him with remorse. And like a loving bride, who lives alone to love and honor him whom she adores, so he lives only for Christ. He is emphatically and forever, '*dead to the world*.'

Men talk smoothly and sweetly of fraternity and brotherhood, equal rights and universal peace; but the Christian understands it all. He knows that at the only time when God ever gave men a chance to be united in one grand Brotherhood under the King of Peace, the response went up to heaven in the angry cry, 'Crucify him! Crucify him!'—that the great Sin of earth to-day is the rejection of Jesus Christ; and that were he now in their power, the sad scenes of Calvary would be re-enacted. Yes, THE WORLD has rejected Christ, and said, 'We will not have this man to reign over us'; and when His waiting ones think of that, there is very little in the splendor and pomp of earth to charm them. In the light of this, everything is *hollow* and *poor*.

And when the Christian looks down deep into human hearts, through the disguises and behind the veils, there is one startling fact which forever blots out whatever of beauty and joy has been cast about sin and folly;—he sees that this strife for pleasure is but a token of the secret unrest within; that the confident words and the proud looks which seem to speak of security and hope, are oftimes assumed only to steel and fortify the heart against the shadows of coming evil which no mortal arm can avert; that the song and the dance, the mirth and the wine, are but the twistings and writhings of guilty souls, striving vainly to hide themselves '*from the face of* HIM *that* SITTETH ON THE THRONE.' Yes, the world is lost, and the world knows it, and the world has rejected its Redeemer.

But above all, the Christian looks forward, and his heart leaps with joy, as he thinks of the time when Christ's loved ones shall meet in the City of God, to go no more out forever. In the light of this coming glory, earth's boasted grandeur grows dim, and her brightness pales. He sees the splendor of the golden streets, the crystal walls, the gates of pearl, and brighter than all this, the unapproachable effulgence of the 'GLORY OF GOD' which shall hide the moon, and make the sun a useless thing; and when this breaks upon his rapt vision, there is no room left for folly, or levity, or sin. And ever after, one purpose alone employs his powers, to obey the command, 'Whether, therefore, ye eat or drink, or *whatsoever ye do*, DO ALL TO THE GLORY OF GOD.'

And then, when there arises the question of Balls, Parties, Theatres, CHURCH FAIRS, etc., he finds no difficulty in deciding what to do. There is a dividing line *somewhere*, and though he may not know exactly where it lies, his *love for Christ* will never let him linger in dangerous proximity to that unseen boundary between right and wrong. He will always keep far over on the *safe side*. And when he is asked to raise money for the work of Him who has said, 'THE WORLD IS MINE,' and that by means which the Prince of this world has always used to beguile unwary souls unto DEATH; means which find their legitimate results in the gambling hell and the brothel!—and these means used in company with men who hate Christ, and mock at his coming; men whose presence is pollution, and their friendship a shame:—when he is asked to do this in the name of Jesus, he must surely refuse. He will aid as God has blessed him, but 'NO COMPROMISE WITH SATAN,' is his motto, *though the 'cause' be lost*. He knows that anything in which the church comes down from its high ground of 'separation,' and becomes one with the world, *for whatever purpose*, must inevitably 'grieve the Spirit,' and *give the world the control of the whole affair*. SATAN NEVER COMPROMISES, however much Christians may: and *what Christ loses*, SATAN GAINS. As *men*, Christians mingle with the world; as a *church*, they must ever stand *alone*.

This is a great Principle, wider in its application than is generally suspected. And if applied as it was by Christ, it would do what it did then, REVOLUTIONIZE SOCIETY. But this will not frighten the Christian: he will rather rejoice, for with him the path of duty is the path of joy. Men may call him 'odd,' and 'separate him from their company,' and 'cast out his name as evil'; but his Master's blessing rests upon him. And ever, amid the scoffs and the sneers, he hears the promise of his KING, 'Be thou faithful unto death, and I will give thee

A CROWN OF LIFE.'

THE MASTER'S WARNING.

THIS KNOW, ALSO, that in the LAST DAYS
PERILOUS TIMES SHALL COME.
For men shall be lovers of their own selves,
Covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
WITHOUT NATURAL AFFECTION, TRUCE-BREAKERS, FALSE ACCUSERS,
Incontinent, fierce, despisers of those that are good, traitors, heady, high-minded,
LOVERS OF PLEASURES MORE THAN LOVERS OF GOD,
Having a FORM *of godliness, but* DENYING THE POWER THEREOF.
FROM SUCH TURN AWAY.

Take heed to yourselves, lest at any time your hearts be *overcharged* with surfeiting, and drunkenness, and CARES OF THIS LIFE, and so THAT DAY come upon you UNAWARES. For, AS A SNARE shall it come on ALL them that dwell on the face of the WHOLE EARTH. . . . The end of all things is AT HAND: be ye therefore *sober*, and WATCH UNTO PRAYER . . . WATCH ye, therefore, . . . lest coming *suddenly*, he find you SLEEPING. And what I say unto you, I SAY UNTO ALL

Watch.

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Gems.

— An hour spent in the worship of God by prayer and good deeds, brings more true peace and joy than years spent for the world's fleeting show or vanity.

— It is by trial God proves the strength of our love for him.

— The christian's armor is kept bright by use and care, like fine steel.

— One can no more judge of the true value of a man by the impression he makes on the public, than we can tell whether the seal was gold or brass by which the stamp was made.

—Some folks are prodigiously penitent over other people's sins, and seem to think they have a special call to confess them before the whole world. They will gouge their brother's eyes out rather than leave a single mote in them.

— They who respect themselves will be honored; but they who do not care about their character will be despised.

— We are never in a better frame than when we find a holy panting for grace in the Lord Jesus Christ.

Use gentle words, for who can tell
The blessings they impart;
How oft they fall (as manna fell)
On some nigh-fainting heart!
In lonely wilds, by light-winged birds,
Rare seeds have oft been sown;
And hope has sprung from gentle words,
Where only griefs had grown.

— The disciples dealt out to the multitude the bounteous feast that Christ had provided for them, but they could not eat as fast as the Lord increased it before their eyes. The ministers of the gospel may experience the same thing spiritually.

— It is astonishing what apologies *half*-christians will make for those worldly inconsistencies which would cover a true believer with the deepest humiliation.

— Wherever I have traveled, I could never judge of the height of any hill, but from the vale beneath. The height of God's eternal love is only to be discovered from the vale of humility.

— The door of mercy is closed to none but those who shut it against themselves.

— Holy poverty is heavenly riches.

— We look most effectually to the Lord, when we feel ourselves helpless and empty.

— We should not repine at dark providences, for there is light on the other side of them.

— I can never give God *all* the glory, till I see that in myself dwelleth no good thing.

— Whatever pertains to true religion, comes to us while humbled under a sense of our spiritual poverty.

— Ministers ought to preach the gospel faithfully, boldly, confidently, lovingly, and leave the event to God. Some preachers are so afraid of their congregations, that they dare not speak out. Such never will be blessed.

For the World's Crisis.

LIVING EPISTLES.

Some men cannot read the Bible, and many who can read it, will not; but all men can and will read a christian, for he is "known and read of all men," being a "living epistle." It has ever been the duty of the disciples of Christ to be heavenly minded, and pure in heart, but now we have reached the time when we have reason to believe that the day of the Lord is about to dawn, the ungodly about to be engulphed in perdition, and the new earth about to be given to the saints as their eternal abode, and "seeing (we) look for such things," "what manner of persons ought we to be in all holy conversation and godliness."

We profess to believe these things, and men read our professions, and also read our lives, and then contrast the two. Do they read any thing in our lives that is out of harmony with the spirit of our great message? Do our lives recommend our message to those who "read" us? "Out of the abundance of the heart the mouth speaketh," and "where your treasure is, there will your heart be also;" hence, if we are heavenly minded, this principle will shine out, but if we are worldly minded, it will be a task to conceal the fact long at a time; and even a garb of hypocrisy will prove but an imperfect covering. Men will read us, and thereby be either favorably or unfavorably impressed. Let your light shine; not the theological light merely, but the light of holiness. WM. SHELDON.

SHORT CUT TO MISERY.—Begin by fancying that no one cares for you, that you are of no use to anybody—a sort of nonentity in the household, where your place would not be missed, but easily supplied. Ponder on your want of beauty, and lead yourself to believe that no one can love a plain face, or think you agreeable because there are others more charming. Fancy that every one who looks upon you makes a mental comparison which militates against you in favor of some one else. Imagine that every word said in jest is only meant to cover a more painful and deeper one—that every article of wearing apparel you don is criticized and ridiculed. Do all this, and your tendency to morbidity of feeling will so increase that in a very short time you will become one of the most miserable of human beings.

— Whatever God gives us, we should take it thankfully, and use it to his glory; but when he takes it away, our business is to say, "Father, thou knowest what is best for thy children." We could part with a thousand worlds, if we were but filled with the power of the world to come.

Hygiene.

"This is for your health."—PAUL.

THE BEST MEDICINE.

Take the open air,
The more you take the better;
Follow nature's laws
To the very letter.
Let the doctors go
To the Bay of Biscay;
Let alone the gin,
The brandy and the whiskey.
Freely exercise,
Keep your spirits cheerful;
Let no dread of sickness
Make you ever fearful.
Eat the simplest food,
Drink the pure cold water;
Then you will be well,
Or at least you ought to.

For the Hygienic Column.

USING TOBACCO.

When I was a lad but fifteen years of age, I commenced the use of this filthy weed, Tobacco. I got the very foolish idea into my head, that to get a pipe into my mouth, and walk around town, made a perfect gentleman of me. I kept up this bad habit for a number of years, when I began to see what a great mistake I had made, and what a dreadful low, mean habit it was. But it had grown so strong upon me, I hardly knew how I was going to leave it off; so kept on using it awhile longer, when I made up my mind that it was doing me more harm than good, and that it must be broken off; so I went without it a few days, when I began to hanker for it. I could not resist the temptation, so took up using it again, used it a few days, and then left off. I kept on in this way for a number of years, when I saw it was of no use; it had gained the mastery over me. I had become a complete victim to this nasty, filthy weed. But still I knew it was a great injury to my health, and also a useless expense; for what I spent for tobacco might have been used for a much better purpose. But ere long I began to see what a great sinner I was. I felt a heavy burden on my conscience; and as day after day passed away, the burden grew heavier, and I found no relief until I found it in believing in Jesus. And then I could see what a *sinful* habit was the habit of using tobacco. And once more I resolved to leave it off; this time asking God to help me, for my own strength was not sufficient. When I made this resolve, I had enough tobacco about me to last about one week. The enemy came round, as he always does at such times, and told me I had better use up what I had, and then leave it off. I took the tobacco and pipe and threw them into the stove.

I went without it one week. At the end of that time, as I was walking along the road one day, I met one of my old comrades, and he took a piece of tobacco out of his pocket and offered it to me. This, of course, was a great temptation, after I had used it so many years, and I could not have resisted it in my own strength; but I felt that it was a sinful habit, one that would, if I clung to it, keep me from entering the kingdom of heaven, and I knew that it must be broken off; so I trusted in the Lord to help me, and, blessed be his holy name, he *did* help me. I thought I would never be tempted to sin again; but in a few days from that time, as I was out in the barn looking round, what did I see laid away very carefully up on one of the beams, but an old pipe and a piece of tobacco; one that I had placed there myself some time ago. I stood there looking at it for some moments, not knowing whether to use it or not. The old evil one kept saying to me, O how foolish. I would use it this once, and then you need not use it again. You have not had a good smoke for some time; so don't be so foolish. Then, on the other hand, I seemed to hear the voice of conscience whispering and saying to me, It is a bad, sinful habit; one that does not at all correspond with christianity; and if you yield this time, it will be easier the next, and thus you will keep on until you get in the same place where you was before; so I saw that it would be more foolish to yield than it would to resist, and, thank the Lord, he helped me that time also, and the tempter left me, and since then I have had no desire at all to indulge in this low habit.

Now, my friends, those who read this who are in the habit of using tobacco, and especially those who profess to be christians, let me say to you that it is a sin, and is a great injury, both bodily and spiritually, and to the cause of Christ. It will gain the mastery over us just as much as intoxicating drinks, and will make us complete slaves.

Why, only the other day, I saw a man over eighty years old, who had got out of tobacco, and was traveling four miles to get more. It was one of the coldest days that we have had this winter. Do you think he would have felt as anxious, on such a cold day, to go to a prayer-meeting? And then just think how very foolishly money is spent in this way, when it might be given to help the suffering ones around us; for God has said, Feed the hungry, clothe the naked, and "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Some professors say they do not feel condemned for using it. Allow me to say, that we sometimes get into that place where we do not feel condemned for anything we do. We go on from one sin to another, until we entirely hush the voice of conscience, so that although it speaks to us, there is so much rubbish heaped up there that we do not hear it. Now, dear reader, let us all make this resolve, that we will get right into the place where the Lord would have us, and then we shall be willing to feel condemned when we go astray; and we shall hear the low whisperings of the voice of conscience, as it speaks so softly to our hearts, telling us that religion does not consist in any such low, filthy habits as using tobacco; that Christ set no such example for us to follow; and if we are truly his followers, we shall strive to do just as he did in all things; he has said nothing vile or unclean can enter into the kingdom of heaven. Now let us be willing to think of all these things, and pray to him to make us truly his followers, doing just as he did in all things; and then when he comes to gather his children home, how glorious it will be to have him say to us, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." J. L. CHUTE.

RUNNING UP STAIRS.—Often practised, it is ruinous to health. An eminent physician once said to us that he wouldn't go up stairs faster than a walk if the house was on fire and he had valuable property to save; and we believe he wouldn't. Much walking up stairs is especially injurious to women; and frequent running up stairs is a sure ticket to heart disease.

AN ELOQUENT PREACHER MADE A DRUNKARD BY HIS CIGAR.

I knew a young clergyman, whose oratory obtained for him the admiration of many influential persons, among whom was a gentleman of fortune, who courted his company and taught him to smoke. The young minister was warned of his danger, but could not be persuaded to renounce what he considered a harmless indulgence, and claimed that his cigar soothed his mind and composed his feelings. A friend, in reply, told him, the mind never wanted composing, when in health, by artificial means, but only when discomposed by improper causes, or the feelings soothed but when they should not be irritated; and added, "Beware how you indulge in a bad habit." Impatient under the rebuke, the clergyman rejoined, "I smoke but seldom, and could almost do without it." Seldom and almost are two fatally ominous words. Seldom will become regular, and almost be converted into always. And as smoking and drinking are sworn companions, "Let me beseech you," said his friend, "not to make them yours. Ministers should be a fence around the pit of perdition. Some inexperienced youth may see you smoke, and imitate your example, and become a confirmed smoker, and, sooner or later, a confirmed drunkard. The line of demarcation being once effaced, he may soon be lost in the vortex of sin."

Little did this young preacher suppose this to be a picture of his own mournful case. But, by his habits, his splendid talents soon became dim, his hearers forsook him. His wealthy host, who first taught him to smoke, witnessed his growing desire for stimulants, and with a look more expressive than words, would say of him, "that in spite of praying and preaching, professors of religion like the good things of this life as well as others"; and that, after all, saints and sinners were pretty much alike."

The days of this eloquent young clergyman were ended in ignominy. Around a once most promising, talented preacher, a gloomy curtain was drawn; and a life which promised to be happy and illustrious, was early brought to a miserable close. His intemperate habits, it was supposed, killed his young wife, and made a beggar of his child. He died in a mad-house, blaspheming the very Savior he had preached.

Avoid smoking. "It is the devil's leading-string, commencing with a hair, and ending with a cable."—*Geo. Trask.*

For the Hygienic Column.

A VALUABLE RECIPE FOR BURNS.

Ointment made of sweet oil and lime water has proved to be the most soothing and healing antidote yet used for burns. For a quart, put a piece of unslacked lime as large as a butternut into a pint of cold water, for one half hour; strain, and add about as much sweet oil as will stir together until it mixes, or becomes a kind of ointment. This will keep in a bottle ready for use at any time. Spread it on a cloth, and lay it on the burn. Keep it wet or moist with the same until well. The pain will soon cease after it is applied, so as to keep the air from the burn. Do not undo it to let the air strike it till it begins to heal. H. MUNGER.

ALCOHOLIC RHEUMATISM.—A writer in the *British Medical Journal* thus alludes to a disease, new in name, if not new in experience, in this country:

1. Alcoholic rheumatism is the result of a distinct cause.
2. It is produced by drinking alcoholic beverages.
3. It is slow in effecting a marked change in the system.
4. It does not usually appear before middle life.
5. Its effects are produced by the accumulation of the alcoholic fluids taken into the system.
6. It causes stupidity, stiffness in the body, hobbling gait, and ultimate lameness.
7. It causes changes of structure, produces chronic alcoholism.
8. The remedy is abstinence from the use of all fermented alcoholic drinks, and taking vigorous exercise in the open air.

CHANGING CLOTHING.—If clothing is to be diminished, it should be done in the morning, when first dressing. Additional clothing may be safely put on at any time. In Northern States the under garments should not be changed for those less heavy, sooner than the middle of May. Woolen flannel ought to be worn next to the person, by all, during the whole year, but a thinner material may be worn after the first of June.

Half the diseases of humanity would be swept from existence if the human body were kept comfortably warm all the time. The discomfort of cold feet, or of a chilly room many have experienced to their sorrow; they make the mind peevish and fretful, while they expose the body to colds and the inflamations which often destroy it in less than a week.—*Hall's Journal of Health.*

TO KEEP PURE AIR IN A SICK ROOM.—To avoid the foul air produced by burning a kerosene lamp in a sick room or nursery, put the lamp in a wooden box (a raisin box will do) outside the window, with the open side of the box facing the room. The box can be fastened in its place in any convenient way. In ordinary weather the lamp will burn full as well outside, and the air in the room will be much purer.

BLEEDING FROM THE NOSE.—Put a piece of paper in your mouth, chew it rapidly, and it will stop your nose from bleeding. This remedy has been tried frequently, it is stated, and always with success. Physicians say that placing a small roll of paper or muslin above the front teeth, under the upper lip, and pressing hard on the same, will arrest bleeding from the nose, checking the passage of blood through the arteries leading to the nose.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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MILES GRANT, EDITOR.

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth, holiness of heart; the unconscious state of the dead, their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

SWEET REST TO COME.

Ye workers in God's vineyard,
Who work with might and main,
Though weak, and faint, and weary,
You labor not in vain.
'T will not be always toiling,
'T will not be always grief;
The happy day is hasting
That brings us sweet relief.
There is sweet rest to come,
There is sweet rest,
There is sweet rest to come.

O, this shall stimulate us
To bear the heat of day,
In service of the Master
Who will the "penny" pay;
In deeds of noble daring,
By brain, and tongue, and pain;
The Master comes at twilight,
We shall be rested then.

Then cheerfully we'll labor,
And mingle toil and song;
In earnest, good endeavor,
The weakest may be strong,
None but the true and faithful
The promises can test,
None but the weary worker
Can know the sweets of rest.

Then up! to work! ye idlers,
The day is waning fast;
This is no time for sleeping,
The time for sleep is past;
The fields are white to harvest,
The gleaning time is come,
The day of toil is ending,
We soon shall rest at home.

GEO. THOMSON.

For the World's Crisis.

IMMORTALITY OF MAN.

BY WM. SHELDON.

Speculations concerning the question of immortality are both abundant and ancient. The fact having been revealed that in some sense man is possessed of a soul, men have taken the liberty to assume, without proof, and contrary to evidence, that the soul is an invisible *personality*; and not contented with this unwarranted assumption, they have gone a step further and assumed that it is also deathless in its nature. Though they are so ready to assume these two points, they are all afloat when we press them to decide concerning its origin, whether pre-existent, transmitted, or directly created at birth. Immortal *shades* or *spectres* of the dead are only creatures of blind imagination.

The Bible introduces the theme of immortality, and presents the matter in its true light; but instead of representing a part of man as already immortal, and destined to outlive the body, as a separate personality, it treats of "mortal man" (Job 4: 17), and never intimates that there are *two personalities* composing what we call man, the one the exact duplicate of the other, the one visible, and the other invisible, the one mortal and the other immortal; but it treats of man as a *unit*, having a soul and spirit, but not in the sense of *personalities*. Neither the soul or spirit are ever pronounced immortal.

We will briefly examine all the statements of the Bible concerning immortality, and thus learn what its teachings are upon this topic.

1. "Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory forever and ever." 1 Tim: 17. Here the great truth is distinctly stated, that the supreme God is immortal. All believe this.

2. "The blessed and only Potentate, the King of kings, and Lord of lords, who only hath *immortality*, dwelling in the light which no man can approach unto." 1 Tim. 6: 16. In Rev. 19: 16, we read of the return of Christ from heaven, bearing this inscription, "King of kings, and Lord of lords;" and Paul speaks of him as now "dwelling in the light," and presents him as the "only" one from the human race who "*hath immortality*," or the only one from the ranks of men yet immortalized: "Christ being raised from the dead, dieth no more" (Rom. 6: 9): he is now immortal.

3. "Who [Christ] hath abolished death, and hath brought life and *immortality* to light through the gospel." 2 Tim. 1: 10. Death was abolished in the person of Christ at his resurrection, and he bore away the keys; eternal life was then for the first time conferred on man—"the man Christ Jesus"—and immortality was then imparted, and exhibited in the resurrected person of Christ; for, says John, "the life was *manifested*, and we have seen it, and bare witness, and show unto you that *eternal life* which was with the Father and was manifested unto us." John 1: 2. Though Christ was once possessed of a dying nature, and did die, he was not only released from the grasp of death, but was made *deathless*: "death hath no more dominion over him." Rom. 6: 9.

4. "Who [God] will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life." Rom. 2: 7. Here man is represented as destitute of immortality, and is told how he may availingly seek for it. God will render eternal life to the faithful seeker, at some future time, when mortality shall be succeeded by immortality; for while mortality may be the basis of a short life, nothing short of immortality can be the basis of endless life.

5. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15; 52–54.

Here the term immortality occurs twice, and is applied to the condition of the saints at their resurrection. In no other text in the entire Bible can the term be found. This is just what the Bible says on this topic, and all it says. In brief, we are informed (1) that Jehovah is immortal: (2) that Christ is the only one yet immortalized from the ranks of mortals, and is now dwelling in the realm of light, to which mortal man never gained access, and will in due time show himself in the capacity of the "only *Potentate*" due the world, in which capacity he has never been "seen" by mortal man; (3) that Christ not only abolished death in his own person, at his resurrection, but brought endless life, and an immortalized existence after death, to light, not theoretically, but practically, by exhibiting himself as the "first fruits;" which fact is set forth "through the gospel;" (4) that man may "seek" for immortality by "well doing;" (5) that the righteous will receive immortality at the resurrection.

This is the unperverted theology of inspiration on this topic. Any conflicting theory, no matter how popular, is unreliable, speculative, and both *un*-scriptural and *anti*-scriptural.

The prevailing sentiment among modern theologians, that the human soul or spirit is immortal, is without foundation in reason or scripture; and more than this, it clashes with both philosophy and revelation. Who can believe without *evidence?* and who can believe *contrary* to evidence? It is *weakness* to believe without evidence, and *rashness* to believe contrary to evidence. Where is the evidence that the soul is immortal? What prophet ever affirmed it? What apostle ever declared it? What inspired witness ever pronounced it immortal? Not one. The Bible uses the term soul eight hundred and forty times without once pronouncing it immortal; and why is this? Man is represented as possessing both a *soul* and a *spirit*—two distinct things, and not two names for one thing: for we read of "the dividing asunder of soul and spirit" (Heb. 4: 12:) and of "your whole spirit and soul and body" (2 Thess. 5: 23); so that the spirit is as really distinct from the soul as the soul is from the body; and the claim that the soul is a *personality* would also make the spirit a personality as really as the soul,—thus locating two personalities within each man.

While we freely admit that the Bible often speaks concerning the soul of man, and the spirit of man, we deny that a personality is meant in a single case. Spirit as a personality (as in the case of God, angels, demons, and also when used as a synonym of man) is one thing; but the spirit of a personality is a different thing altogether; for while God, *as a spirit*, is a personality, who would be wild enough to affirm that seven personalities are indicated by "the seven spirits of God"? Rev. 3: 1.

There is just as much authority for pronouncing the seven spirits of God seven distinct personal deities, as for pronouncing the spirit of man a personality distinct from man. If the "seven spirits of God" are so many influences or elements, instead of so many personalities, why insist, without proof, that the spirit of man indicates an invisible personality within the body? This error arises from confounding spirit as a being, with the spirit *of* a being. Who does not know that the sun as a light is different from the light *of* the sun? In the first case, reference is made to a body, and in the second case to something residing in or proceeding from the body.

So "soul" *as a personality*, is a different thing from the soul *of* a personality. Let this point be understood, and it will save much needless confusion and speculation.

The term soul is often used as a synonym of "life," and "mind;" but neither life or mind are personalities. The Hebrew term *nephesh*, from which soul is translated in the Old Testament, is rendered "life" in the singular and plural form one hundred and twenty times. The Greek term *psuche* from which soul is translated in the New Testament, is rendered "life" forty times in the singular and plural forms. Life is not a personality, but the principle within the personality that causes the personality to live.

The original word translated soul is sometimes rendered "mind;" but mind, instead of being a personality within man, is only a result of a living organism. Mind is feeble in infancy, which could not be the case if it were an immortal personality; as that which can be increased can also be diminished; and that which can be diminished in the *least degree*, can be reduced to non-existence by the same principle, which cannot be true of immortality. Mind becomes childish in old age, or becomes impaired by disease, and is often deranged, and finally dies; "In that very day his thoughts perish." Ps. 146: 4. These philosophical and scriptural facts clearly negate the assumption that the mind is immortal, even it if were a personality; but this fact, with the fact that mind is not a personality, sweeps immortal-soulism into oblivion.

Life, not being a personality, cannot have a separate conscious existence, even though it is often called soul, as in Job 12: 10. "In whose hand is the soul of every living thing;" and in Prov. 12: 10—"A righteous man regardeth the life [*nephesh*, soul] of his beast." If life is a personality in man, it must also be in beasts.

Mind, not being a personality, could not have an independent conscious existence, even if it were deathless; but add to this the fact that it does die, and the supposition of its immortality expires.

"Soul" is a term used not only in the foregoing senses, but also as a synonym of person, liable to die, and sleep in the grave, as in these texts:

"All they that go down to the dust, shall bow before him: and none can *keep alive* his own *soul*." Ps. 22: 29.

"Thou hast delivered my *soul* from *death*." Ps. 56: 13.

"He spared not their *soul* from *death*." Ps. 78: 50.

"Let my *soul live* and it shall praise thee." Ps. 119: 175.

"The eye of the Lord is upon them that fear him, . . . to deliver their *soul* from *death*." Ps. 33: 19.

"My *soul* chooseth strangling and *death* rather than my life." Job 7: 15.

"The *soul* that sinneth, it shall die." Ezek. 18: 4.

"Eight *souls* were saved by water." 1 Pet. 3: 20.

"Every living *soul died* in the sea." Rev. 16: 3.

"What man is he that liveth and shall not see *death?* Shall he deliver his *soul* from the hand of the grave?" Ps. 89: 48.

"O Lord, thou hast brought up my *soul* from the *grave*." Ps. 30: 3.

"His *soul* draweth near unto the *grave*." Job 33: 22.

"He will deliver his *soul* from going into the pit." Job 33: 28.

"Thou hast in love to my *soul* delivered *it* from the pit of corruption." Isa. 38: 17.

"God will redeem my *soul* from the power of the *grave*."—Ps. 49: 14.

"Deliver my *soul* from the sword." Ps. 22: 20.

"They smote all the *souls* that were therein with the edge of the sword: utterly *destroying* them." Josh. 11: 11.

Many similar texts might be quoted in opposition to the doctrine of soul-immortality.

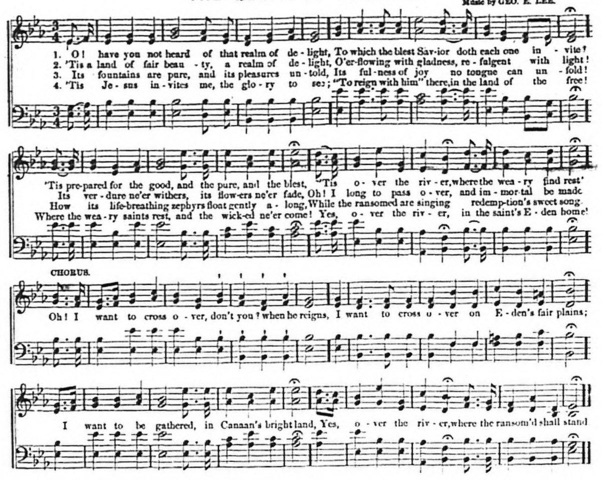
But I may be informed that man has a spirit which may be immortal, even if the soul is not. We fully believe that man has a spirit, but do not believe that it is a personality within him. Spirit, as a personality, is different from the spirit *of* a personality, as before shown. In Eccl. 3: 21 we read concerning "the spirit *of* man," and also "the spirit *of* the beast," and all this in the same text; and the original word *ruach* is used for spirit in both cases—"*ruach of* man" and *ruach of* the beast:" and more than this, it is affirmed of men and beasts in verse 19 of the same chapter, "They have all one *ruach*." The spirit of the one is as really an invisible being as the other. If the "spirit of the beast" is an element, the spirit of man cannot be a personality, as they have "one *ruach*"—one in kind. An element must be meant in both cases, or an organized being in both cases. The latter conclusion would involve the existence of a future world for disembodied beasts. We read that "the spirit shall return to God who gave it" (Eccl. 12: 7); but did God give it as a personality? If so, it will return to God as a personality; but if it came from God as an element, it will return as an element. In the record of man's creation, we learn that after man was formed out of the dust of the ground, God "breathed into his nostrils the breath of life," or "the spirit of life"; not an entity, to distinguish him from the beasts, but something as really possessed by the animal creation as by man, in proof of which we read: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven." Gen. 6: 17. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." Gen. 7: 15. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of creeping things that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land died." Gen. 7: 21, 22.

Thus we learn (1) that the only spirit that is to return to God is the spirit that God "gave" man; (2) that the only spirit that God gave man at his creation was "the breath of life," or "spirit of life"; (3) that the animal creation also possess the "breath of life"; hence, to assume that it means an *entity* instead of an *element*, in the case of man, is virtually to admit the same in the case of the animal creation. We have already seen that the mental spirit, or human mind, being a result of the physical organization, and not a superadded entity, lives and dies with the human organism. It is not a personality in men, God, nor angels.

We are often referred to texts that speak of "giving up the *ghost*," as though a personal ghost were meant—the very thing to be proved instead of assumed. That the giving up of the ghost is synonymous with *dying* is evident (1) from the fact that in the Old Testament the original from which "gave up the ghost" is translated, is sometimes rendered "died," and by other equivalent words; (2) in the New Testament *ghost* and *spirit* are both from the same original term; and we have already seen that the spirit of a man is not a personality, but a life-producing element, which man yields up in death; so "the body without the spirit is dead." This is the only kind of ghost to be delivered up by man in death. A *personal* ghost is a creature of imagination.

THE REALM OF DELIGHT.

Music by GEO. E. LEE.



For the World's Crisis.

MUSINGS UPON THE PRESENT IN CONTRAST WITH THE WORLD TO COME.

BY S. S. BREWER.

While musing upon my surroundings, amid the scenery of a beautiful landscape, my mind was deeply affected at the mutations of nature. Autumn once more had tinted the beauties of the past summer with the hectic flush, the unerring precursor of its speedy dissolution. While gazing upon a beautiful plant, attired in virgin green, seemingly as vigorous as in early spring-time of nature, I could but exclaim—Alas! like poor, frail humanity, it stands unconscious of the death-breathings of the autumnal winds, sighing in mournful strains through the soon-to be leafless groves and forests.

O how beautiful are the mutations of nature! and how instructive to the meditative and thoughtful mind. Poor, frail mortality, like vegetation, is ever in a transition in the present state. But how soul-stirring and heart-cheering to anticipate the soon-to-be realities of the Christian's hope.

The frosts of autumn have breathed like an angel of death upon the beauties of nature. The foliage of grove and forest presents a rare combination of colorings; the beautiful vermillion, the light and deep red, every tint from the delicate, pale yellow, to the deepest shade, blending with the various-hued green; and frequently, as though nature would present the contrast in her sublimest manner ere the last fibre of its attenuated existence is severed by the rude breath of winter, the pendant beauties become more beautiful, till, trembling, the last tiny fibre loosens its hold and falls to earth, and, like all departed beauty, is seen no more.

While vegetation has its spring, summer, autumn, and decay, myriads of beasts, birds, fishes and insects come into being, and perpetuate their existence by devouring each other, and in turn being devoured, presenting a constant and ever-mindful evidence of the apostle's inspired declaration: "The whole creation groaneth and travaileth in pain." While man, to whom his Creator said, "Have dominion over every living thing," at every pulsation of his heart approximates nearer the dismal and gloomy confines of the grave. Disease, whose name is legion, has made earth a charnel-house to hide the lord of creation, whom death makes an object so repulsive that its surface cannot allow it to rest upon. Sin hath spread far and wide the

"Lazar house, and noisome dark, wherein are laid
Numbers of all diseases, all maladies
Of ghostly spasm, or racking torture qualms,
Of heart-sick agony, all fever kinds,
Convulsions, epilepsies, and fever catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac frenzy, and moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide wasting pestilence,
Dropsies and asthmas, and joint-racking rheum"

The cup of humanity is mingled in the present state, in a greater or less degree, with calamities and suffering. Man's probationary term is like the prophet's flying roll—"Full of lamentation, mourning, and woe." And who, that has been permitted by faith to enjoy a prelibation of the world to come, can possibly refrain from exclaiming in the apocalyptic aspiration: "Surely I come quickly. Amen. Even so, come, Lord Jesus." Or in the heart-gushing desire of the sweet singer of Israel: "Let the whole earth be filled with his glory." Amen.

All this side will continue to be as it hath been; all the other side will be eternal light, life, sacred rest, and perpetual, supreme liberty. Earth this side will quake, vibrate, and totter beneath six thousand years' accumulated and precipitating curse. Heaven, once so calm and serene, will continue to scowl, blacken, and pour its devastating floods in hoarse, destructive mutterings, with fierce lightning's flash, and thunder's booming roar. Until the day breaks and the sun of eternal day arises, the gloom of sorrow will hang still heavier, and earth continue as it has been, the realm of sickness, dying, and death; monumental emblems will continue to wake afresh the sad, fond memories of departed joys, and the warm tears gush in bitter sadness from our eyes.

Till then, the tolling knell of death's indiscriminate victims, just gathered and gathering amid the death-rattling gasp and piteous moans of heart-rending grief, will never cease to fall in gloomy, dolorous, monotonous sounds upon the ears of weepers o'er tenderest affection's nearest ties. Till then, o'er earth abroad the sick shall be thickly strewn, and all around the dead. Till then, the groans of nature will resound in mournful dirges upon the ears of mortality: "Dust thou art, and unto dust shalt thou return." Till then, we must sing in mingled grief and glorious hope of immortality at the appearing of our ever-living Head—

"Saint after saint on earth,
Has lived and loved and died,
And as they left us one by one,
We laid them side by side;
We laid them down to sleep,
But not in hope forlorn;
We laid them but to rest in hope
Till that bright, glorious morn.
Come, then, Lord Jesus, come."

Then, infinite power, love, greatness and perfection will be manifest in the consummation of the promise: "As I live, the earth shall be filled with my glory." Then the seraphic vision of the son of Amos, whose heart was lit with inspiration's hallowed ken, will appear in all its full-orbed sublimity to the ecstatic admiration of the blood-besprinkled multitudes "out of all nations, and kindreds, and peoples, and tongues." Then "thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married."—Isa. 62: 4.

God will celebrate that sacred nuptial tie at the appearing of the Bridegroom; and never, no, never will infinite wisdom permit that covenant to be violated; beyond that Satan nor sin will ever more intrude. The last enemy, which is death, will then be destroyed.

"Earth's chosen ones shall live again,
A countless, tearless throng!
To wake creation's voice anew,
And swell the choral song.
Go, earth, go wipe thy falling tears,
Forget thy heavy woe;
Hope died not with thy first-born sons
Six thousand years ago."

Till the regenerating trump sounds, we must exclaim with the aged Jacob, "Few and evil have the days of the years of my life been"; or, with the patient seer of Uz: "My days are swifter than a weaver's shuttle."

"Forty years once seemed a long and weary pilgrimage to tread. It now seems but a step. And yet, along the way are broken shrines, where a thousand hopes have wasted into ashes; footprints sacred under their drifting dust; green mounds, whose grass is fresh with the watering of tears; shadows even which we would not forget. We will garner the sunshine of those years, and with chastened step, and heavenward hope, push on toward the evening, whose signal lights will soon be seen swinging where the waters are still, and the storms never beat."

O come, precious Redeemer; haste and consummate thy promise; thy loving bride hath often, with warm affection's tears streaming from her uplifted eyes, looked and listened with deep intent to hear the rumbling of thy chariot, or catch the first glimpse of the coming "far more exceeding and eternal weight of glory," now reserved for all the pure in heart; until the day dawns and the shadows flee from the top of the mountains.

Clouds and darkness hang pensively o'er the face of nature. It is the gloom of Autumn. The sighing of the winds through the branches of the trees hard by where I sit falls in mournful cadence upon mine ears. 'Tis nature's voice pealing its dirge o'er the forever faded and transient beauties of the past. It seems but yesterday nature smiled and the feathered choir warbled their sweetest notes of praise from their blithe and merry throats in joyous glee. They have fled to sunny climes, and the hoarse breathings of Æolus fall in gloomy contrast with their fascinating melody. We are amid nature's bloom and nature's gloom. Nature's morn, noon and night will chase each other in rapid succession, until the fiat of the mighty One shall "make all things new."

Reminiscences of a few short years wake to mind sad memories. Alas, what changes have transpired. O death! how indiscriminate has been thy unrelenting sway. Eyes that were wont to sparkle with sweet delight are now dimmed and closed in the dark, damp grave. Faces once beaming with joy and radiant with smiles of christian grace are hid away. Hands that once and again were extended across the door-sill to grasp the weary pilgrim, and bid a hearty welcome, are folded and rigid across bosoms that ever pulsated with fond, loving and tender hearts. Tongues that out of the fulness of those warm hearts uttered fervid supplication, thanksgiving, and words of tender sympathy and love, are silent in death. These sad recollections of the loving and loved, time can from memories of the present never efface. Fathers, mothers, children, alternately mourn in bitter grief, and from the depths of mental anguish, their fondest loves, their early dead; bright skies are mantled in gloom, and clear suns are obscured at noonday.

The exiled bride of the "Man of Sorrows" mourns the loss of her sacred dead. 'Tis her night of sadness and weeping; her habiliments are weeds of widowhood. Sanctified ties, entwining around and cementing holy hearts in bonds of heavenly union, are constantly severed and severing, and with the weeping son of Hilkiah she oft exclaims: "She wept sore in the night; her tears are on her cheeks"; or, like the son of Jesse: "I have mingled my drink with weeping." O! who can behold the grief-heaving bosom of fathers, mothers, and juvenile innocence gathering and standing around and beside the bed of the death-stricken victim, as the dim taper of life is flickering into darkness and death's cold embrace, and "refrain our voice from weeping and our eyes from tears"? "Jesus wept" o'er one he loved. It is truly Christ-like to weep.

Since tracing these thoughts, what multitudes have gathered up their feet in death. The hand that sets this in typical form for the imprint, may move with great dexterity; but reflect with what greater velocity mortals are every instant groaning out their existence in the agonies of death, and each pulsation of our hearts beating a dead march in closer and still nearer proximity to the domain of death. One eminent writer estimates the amount of death's victims per annum at thirty-two millions, per day about eighty-seven thousand six hundred and seventy-one, per hour three thousand six hundred and fifty-three, per minute about sixty-seven. Thus at least every seconda human life is ended. How solemn the thought! This very instant multitudes are heaving their expiring groan. Truly earth is one wide, extended, universal ante-chamber of death.

Dearly beloved reader, in view of the mutability of everything in this present state, can you fail to perceive how positively essential it is that we should seek to obtain an admittance into the "land of the living," where sin can never taint, sickness blast, nor death devour? Time is fast making inroads upon some of us; it is ploughing deep its furrows; its frosts are blanching our scanty locks, dimming our vision; but few of our grinders remain, and "the few that look out are darkened"; and with tremulous and broken strains we often sing:

"I am weary of sighing o'er sorrows of earth,
O'er joy's glowing visions that fade at their birth;
O'er the pangs of the loved that we cannot assuage,
O'er the blightings of youth and the weakness of age."

And thus it will remain until the Nobleman returns to redeem the purchased possession. Then the "goodly pearls" down deep in the dark blue sea, precious dust, hidden in caverns o'er which its ever restless billows have surged and dashed its briny foam amid the war of elements, will hear "the voice of the Son of God, and come forth." O happy, blissful morn! Then the palm-bearing, victory-crowned martyrs, who laid down their lives for the love of Jesus and his precious word, will "shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Then praise the Lord, oh my soul. The bones that have been calcined by the fires of the horrid Papal "*auto da fe*" will be resurrected, and come within the city of the living God with songs and everlasting joy upon their heads. Then the whole new earth will be at rest and break forth into singing.

O illustrious morning, dawn! Dark clouds gather fast around. Darkness is settling o'er all the earth. The ways of Zion mourn. Few love her solemn assemblies. Fairs, festivals, picnics, "broad churches," broad ways, and every way but the strait and narrow way, with few exceptions, are well sought for, well paid, and well patronized, by sadly-deceived patrons and easy-minded teachers, who must mourn and howl in bitterness of spirit when the Almighty shall make inquisition for blood.

The professed spouse of Christ has broken her vow and committed adultery with the world. She taketh more pleasure in the giddy halls of mirth and frivolity, where the jeer, jibe, and the empty laugh from unregenerated hearts resound, than where the meek and lowly in heart assemble to greet each other in holy communion and offer prayer and praise. O merciful Redeemer, hasten, oh! hasten thine appearing. Millions of earth's teeming population are crossing the line of accountability, and, comparatively speaking, but few, very few indeed, are brought in a scriptural sense to a saving knowledge of the truth and obedience to the requirements of the gospel. Come, oh come, glorious Emancipator; hasten the Jubilee of jubilees, when every yoke, bond, chain and fetter shall eternally disappear at the brightness of thine appearing. Then thy multitudinous host, redeemed by thy sacred, all-cleansing blood, shall break forth in rapturous, holiest and grand acclaim: "Alleluia! for the Lord God Omnipotent reigneth."

Dear, weeping one, then we shall have sacred and eternal reunion. Then heaven, earth, air, mountains, hills, vales, rivers, purling rills, crystal fountains; every atom above, around, beneath, throughout a redeemed universe, will bear the impress of perfection. O then the wondrous, amazing change! Earth's almighty Architect will spread throughout his re-created, immortal realm his garniture, inviting the admiration of the white-robed, immortal host. O transporting, ravishing thought! a universe instinct with IMMORTALITY. Who, oh, who that possesses an "earnest of that inheritance" within his heart, can avoid joining in harmony with the aspiration of the seer of Patmos, in view of the glory then to be revealed: "AMEN; EVEN SO, COME, LORD JESUS." Then this long-predicted glory will be consummated: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—Zeph. 3: 17.

"Hallelujah! hark! the sound,
From the centre to the skies,
Wakes above, beneath, around,
All creation's harmonies.
He shall reign from pole to pole,
With illimitable sway;
He shall reign when, like a scroll,
Yonder heavens shall pass away."

Thy Bro. waiting for the blissful consummation, S. S. BREWER.

Ashburnham Depot, Mass.

For the World's Crisis.

NOT EVERY ONE.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—MATT. 7: 21.

Many persons will go to church regularly, and make long prayers, using large words, just to be heard of men; come to the Lord with lip service, while their hearts are far from him. And daily they will think in their own hearts, Lord, I am a great deal better than such an one, for I do this, that, and the other, and I am always seen at church, always make good prayers, and give good exhortations, and so on.

But, my friend, do you do all these things (that you boast of) as Christ would have you do them, in the spirit of meekness, and for the upbuilding of his cause? or do you do them merely to get a great name in the world, and feel that you are exalted far above your humble christian neighbor, who is doing all that he can for Christ in his humble way?

God has said, "He that humbleth himself shall be exalted," and "he that exalted himself shall be abased." Now what is it to humble ourselves? Let us go to Christ our Savior, he who was so meek and lowly on earth, and bow low before his throne, smiting our breasts like the poor publican, and ask him to have mercy upon us poor sinners, and show us ourselves just as he sees us. And when we thus see ourselves, poor, unworthy, sinful creatures of the dust, and consider what a lowly, humble life he led here below; when we think that this great King, our Savior, who had such power, could condescend to come to this earth in the humble manner that he did, taking upon himself our infirmities, bearing the cross of shame and suffering, meekly submitting to having the crown of thorns placed upon that noble brow, and when being reviled, reviled not again, all for our sins, paying the debt for us that we could not pay by bearing all these things, and shedding his own precious blood;—oh, when we think of all these things, shall we not feel that surely we have no merits of our own to plead; that we can only come in the name of Jesus, this blessed Savior, and cry, O Lord,

"I'm a poor sinner, and nothing at all,
But Jesus Christ is all in all."

When we get into this place, Christ will reach down his strong arm and lift us up; and by faith we shall be enabled to exclaim, Glory to God, I have seen the Mount in all its beauty and holiness. We shall feel that our feet are placed upon the rock Christ Jesus, that our hope is sure and steadfast, like an anchor to the soul. We shall feel that we have indeed been exalted by Christ himself; and oh, how much better this honor that Jesus can give us, than all the honor that can be conferred upon us by a thousand worlds like this.

God looketh not at the outward forms of religion, nor to our own self-estimation; that will never save us; but he looketh at the heart. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." In meek humility bend the secret soul to him, and let it be known that penitence is there.

Thus let us humble ourselves before the Lord and follow Christ's example, remembering that he has said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Portland, Me. M. E. CHUTE.

For the World's Crisis.

QUERY.

A question for the advocates of the immortal soul doctrine: As a child born into the world has a mortal body; how and when does it get an immortal soul? Does the Lord create the immortal soul just as men are born into the world, or has he immortal souls ready since the creation, to put one after another, for a longer or shorter period, in a mortal body? B. KNEPPER.

— I find that when the saints are under trial and well humbled, little sins raise great cries in the conscience; but in prosperity, conscience is a Pope that gives dispensations and great latitude to our hearts. The cross is therefore as needful as the crown will be glorious.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 20, 1870.

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☞ SR. M. L. PRATT—The cans would be no better for that purpose than a bottle.

PREPAY POSTAGE.

When persons send letters to or from Canada, or Nova Scotia, they should recollect that the postage is *six cents*; and if not prepaid, the receiver of the letter will have to pay ten cents. People in the States are so accustomed to paying only three cents postage on a letter, they often forget to put on an extra stamp for Nova Scotia, or Canada.

OUR NEW OFFICE.

We are much pleased with our new office. It is on the corner of Hanover and Salem Streets, over the "Boston drug store," directly opposite the old office. The entrance is at No. 1 Salem Street. We believe we were directed to the place in answer to prayer.

RUTLAND.

Saturday, April 9th, we returned to Rutland, and had another good meeting, when several more started in the service of the Lord. We learned that their prayer meetings had been good during the week. The Lord is truly doing a great work in R. Sabbath day, April 10th, was one of special interest. Four more were baptized, and several new ones have decided to serve the Lord. There appears to be no abatement yet in the interest felt in the meetings. Many are under conviction, whom we hope to see yield to Jesus, and thereby obtain pardon for their sins, and a right to the tree of life.

On our arrival in Rutland, we were shown the following from the Rutland *Herald*:—

ELD. MILES GRANT AND CHRISTIAN UNION.

Censure has been cast upon many of the churches, and upon the pastors of the churches because they have not and do not co-operate with Elder Grant in the meetings he has held and is holding in this place. He, and those who labor with him, claim that his efforts are unsectarian and are of such a character, that all can and should labor with him in advancing that cause, so dear to every truly christian heart, and the advancement of which is so greatly needed in our community.

If this be strictly true, then, indeed, such censure is deserved. Especially is it deserved by such, as, like myself, have earnestly wished, and do yet as earnestly desire, the union of all Evangelical societies in behalf of a common cause, and against a common foe.

But for one I am compelled, however reluctantly, to keep myself as a pastor of a church, from joining actively in the meetings with Mr. Grant. I am and have been compelled to do it in self defense. When this gentleman first came to town, and even before he came, I was assured by others and by himself after he came of his determination to be unsectarian, and to avoid issues that would engender controversy between different societies, or lead to division among themselves. It is true that many, judging, as they said, from a knowledge of his peculiar tactics in former years in this and other places, distrusted all such pretensions and predicted very much such results as have, unhappily, been realized. For one, however, I felt, and acted for a time on the feeling of giving Elder G., a full and fair opportunity to redeem himself from these imputations and suspicions. I hoped that he would; for a time it seemed as if he would.

But it has not been altogether so. For, while he has thus refrained from openly advocating those peculiar views which are most obnoxious to us as a religious people, yet he has not kept himself free from interfering, at least, in fact, with our rights as pastors and churches. He may not have intended this; I trust that he did not; but, if not, he has evinced a sad lack of judgment. It certainly is and has been most trying to us, as pastors, to see members of our churches so warped in their judgments, and so absorbed in their new affection toward him, as to prefer him and his counsels to ours; and through his counsels be led to violate their covenant obligations. It has been a sore evil to us and to the great majority of our members, to see, as the result of his teaching and position; members of other churches running hither and yon seeking to lead unwary minds to conform to Elder Grant's wishes and ideas. It has been more especially so, to know, that he, personally, has solicited members of at least one church, to do what he must have known, would prove both afflictive to us and in direct violation of our views of a sacred ordinance.

I grieve, Mr. Editor, to write this. I had hoped better things from the labors of one, whose christian character I dare not impeach, and from being familiar with whose writings, and with the spirit manifested therein, together with his protestations against all sectarian issues, had led me to hope, that his coming and his labors would be attended with great good and no considerable drawbacks. I now believe that he has done good. There is clear evidence of this. Many of us have heard his sermons and have rejoiced in their utterance. Absence from the place and pressing duties at home have prevented me from hearing him but thrice. I was much pleased with two of these sermons, the preaching of the other I then deplored; I deplore it still; I said so, substantially, at the time; I say so still; it was ill advised; its results have been unhappy.

If Elder Grant wished to baptize those converted by his immediate labors, no one would seriously object; though laboring, as he claimed to, wholly in an unsectarian way, and for, ostensibly and professedly, the promotion of christian union, it would have been, even with respect to such persons better to have left their baptism to the pastors of the churches they should elect to join. Such is the course of Mr. Earle and all other eminent evangelists. No other course can avoid antagonism with different churches; no other way is consistent with a strict unsectarian course, or can be promotive of christian union.

Wishing Elder Grant all manner of success in well doing in his Master's cause, I cannot, in conclusion, Mr. Editor, but express the hope, that he will in future, both here and elsewhere, wherever he labors for the advancement of a common and vital christianity, take such a course as will really and most widely promote it. A. F. BAILEY.

Bro. Bailey is the pastor of the M. E. church in Rutland. The sermon which he "deplored" was on baptism. Several members of the Methodist church were baptized; and judging from their shouts when they came out of the water, and their testimonies since, we think the "results" have been very HAPPY.

WOMAN FOR PRESIDENT.

It is a fact that there is serious talk of an effort to make some woman the next President of the American people. Should it be accomplished, it would be no more strange than many other events that have transpired. One woman is already named—Mrs. Victoria C. Woodhull,—who has a reputation among the bankers and brokers in Wall St., New York, in the firm of Woodhull, Claflin & Co. What next?

AFFAIRS AT ROME.

Affairs at Rome are in a very unsettled state. The Pope's condition is critical. He does not know which way to turn. His way is hedged up on all sides. He may well say that the *Mene, Mene, tekel*, is already written against him. The days of Rome are numbered.

Says the New York *Herald*:—

"Our letters and our cable news are full of trouble so far as France versus the Council and the Holy See are concerned. The Syllabus and the dogma of infallibility have aroused France from one end to the other. A cable despatch assures us, as our letters from Rome had warned us, that France will not have the Syllabus confirmed or infallibility declared. The one and the other will compel France to reconsider her position and in all likelihood to modify her concordat with Rome. Count Daru, though a good Catholic, is a man of sense and imbued somewhat with modern ideas, plainly speaks out and warns Rome that if the Jesuits who now surround and govern the Holy Father carry the day, France will have no choice, but to break off from all her obligations Rome-ward, and that it may be necessary to withdraw her troops from the Holy City and, indeed, from the entire Papal territory. For some such result we have long looked, and, although it is not yet absolutely certain that France is committed to this policy, we have every reason to believe that under their new conditions the French people will not submit to any Roman tyranny. France is not unwilling to protect Rome; but the day has gone by when the French people will submit to be governed by Rome."

CHURCH LOTTERIES.

It is strange that any one, who professes to be a follower of Jesus, should have the least sympathy with the lotteries, grab-bags, and other gambling operations practiced in church fairs at the present day. Is it not time to awake to the perils that surround us in these last days? These gambling operations have gone so far that worldly people cry out for reform. The following is from the *Watchman and Reflector*:—

"The practice of disposing of goods at church fairs by lottery has been adjudged by the city court at Waterbury as partaking of the character of gambling. An action was brought to recover the value of an umbrella disposed of in this way, and the judge in rendering his decision, assumed strong grounds against the legality of such lotteries, and cited a late decision of the Supreme Court of the State, in support of his decision."

HERETICAL POPES.

It is claimed by the Catholics that the popes are holy because they are the successors to St. Peter. As well might all mankind claim that they are pure because they are the descendants of Adam, who at the first was innocent. It would be strange reasoning to argue that there can be no filth in a stream that starts from a pure spring. Those who talk of the "holy apostolic succession," should first prove that all the popes have been holy; and that no corruption was in their nature. If it can be shown that a single pope was an unholy heretic, then the purity of the apostolic stream ceases.

It should also be remembered by those who claim that ordinations are not valid unless administered by some one in the priestly succession, that their stream is but an offshot of the Papal river; hence partakers of the same nature. It is sheer nonsense to talk of any pre-eminence in sacred things, because we have descended from any man, or set of men. The stream of human nature became corrupted in Adam, and can be purified only by receiving the divine nature *individually* through the operation of the Holy Spirit, as the result of confessing and forsaking our sins.

We have been led to these thoughts by reading the following:—

The *Neue Freie Prese* of Vienna, has been excluded from circulation in Rome on account of a masterly article of which the following is a resume:

"From St. Peter (in supposing that he ever was at Rome) to Pius IX. there have been 297 Popes, including 24 anti-Popes, and one female Pontiff; 19 of them left Rome, and 35 reigned in foreign countries; 8 ruled a month only; 50 one year; 22 two years; 54, five; 51, fifteen; 18, twenty; and 9 only for a longer period. Among the 297, 31 declared usurpers and heretics; out of the 266 legitime, 64 died violent deaths; that is to say, 18 were poisoned and 4 strangled, the rest perishing in other ways. Independent of the Popes of Avignon, 26 Pontiffs were deposed, expelled, and banished from Rome; 28 others could only maintain themselves by the aid of a foreigner. Out of the whole number, 153, or more than half, showed themselves unfit for the office; 5, in spite of their vows, had children; Leo IV., it is said, was a woman, and died in child-birth. Urban V. confessed his fallibility, and submitted to the censures of a council; two other Popes, Victor III. and Adrian VI., confessed in public that they had sinned, etc. . . . Certain it is that in this long history of Christ's vicars, note may be taken of frequent absences of the Holy Spirit."

THE NEW FRENCH GOVERNMENT.

Napoleon is making some important changes in the government of France, which are well calculated to add much to his popularity, and general influence. He is managing with great skill and success. He keeps in advance of all other rulers, and seldom fails to accomplish his object.

When speaking on the situation in France, the editor of the New York Daily *Herald*, April 12th, says:—

"The Emperor's letter to Prime Minister Ollivier has, as we expected, given France a new sensation. France is again before the world as prominently as she has been any time this last half century, and France is, perhaps, more occupied with herself than she has been during the same period. No one in or out of France of any note has a thought for Prince Bonaparte or for Henri Rochfort, or, indeed, for any of the names so recently so prominent. Our minds are filled, not with thoughts of *coups d'etat* or of centralization or of the one man form of government, but with thoughts of great changes, of large concessions, of peaceful revolutions, of mysterious self-abnegation and the probable results of the same. . . . It must be admitted that the reform which the Emperor has initiated is a big sensation for France and the world generally.

Our news from day to day shows that in the Senate, in the Corps Legislatif, and, indeed, among all ranks and classes of the French people, the proposed experiment of the Emperor is occupying men's minds to the exclusion of almost every other subject. It is so novel, so unexpected and so revolutionary that it is not much to be wondered at that the country should be divided between those who think it an imperial dodge and those who think it an imperial blessing. . .

It is not our opinion that much difficulty will be experienced by the Emperor at the hands of the Senate; for, of all legislative bodies, the French upper chamber, since the days of the Council, of the Ancients, downward, has been at once the least active and the most obsequious. In the meantime the Senate is a body of the Emperor's own creation; there is, therefore, but little likelihood that it will oppose his plans. The real difficulty in the case is the reconciliation of the empire with universal suffrage and with paid deputies. We await the action of the Corps Legislatif on the *Senatus Consultum* and the Emperor's proclamation with some interest. The immediate future is big with the fate of Napoleon and of France."

EVANGELICAL ALLIANCE.

The conditions of membership in the Evangelical Alliance have of late been the subject of considerable discussion in several European branches of the Alliance. The German branch in reconstructing its standing committee, establishes the principle that every evangelical christian is a member, and that formal enrollment is merely a matter of convenience. No test of membership is adopted. In the English branch, the Rev. T. R. Birks, the honorary Secretary, has resigned on account of a complaint by certain members against a book published by him; as containing sentiments contrary to the fundamental declaration of the Alliance of the everlasting punishment of the wicked. The "Evangelical Christendom" regrets the introduction of a controversy on this subject, especially as Mr. Birks professes to maintain, with the "Alliance, "that the reward of heaven and the punishment of hell are eternal."

Dr. Blackwood. who was chosen to succeed him as Secretary, declined the place, because he would not seem to cast censure upon Mr. Birks, or undertake either to approve or condemn the book, especially at a time when it is so necessary that christians should be in harmony and love, undisturbed by abstruse speculations.—*The Methodist.*

It is evident from the foregoing, that Mr. Birks, a very able minister, has taken a bold stand against the doctrine of eternal misery. The punishment of the wicked is eternal *death* in hell, or *hades*, not eternal life in misery. Quite a number of ministers, eminent for piety and intelligence, are advocating the Bible doctrine, that the wicked will be eternally destroyed, and for ever cease to exist as conscious beings. On this subject we have not a shade of doubt.

NEW TRACTS.

Just Published by the A. C. P. Society.

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Two New Four Page Tracts.

"THE CALL TO JUDGMENT," and "MAN AND HIS DESTINY," have just been published, and are for sale at this office. Price, 25 cts. per hundred.

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This little volume of 300 pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

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This work of forty pages, written by Bro. S. S. Brewer, is now ready for delivery. Contents: Exposition of Matthew 24; the Sixth Seal of Revelation; the Image of Daniel 2nd; the King and his Throne, and the Sign of the Son of man. Price, 8 cts. single copy; by mail, 10 cts; per hundred, $5.00; per dozen, by mail, 70 cts. For sale at this office.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

THE SEVEN MESSAGES OF THE APOCALYPSE, showing their harmony. By S. S. Brewer. 48 pp., 12mo. Price per dozen, $1.20; single, 13 cents.; postage, 2 cents. For sale at this office. AG'T.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments..............$485.43
J. B. Paine..............................50
C. W. Place..............................75

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments..............$56.46

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments..............$760.65

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

Previous acknowledgments..............$26.00

PLEDGES.

"Uncle John," Weymouth, Mass.....$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

PASTORS.

As a people we have been so opposed to following any of the denominations around us, that we have not been willing to profit by any of their experience. Some have had so much to say about a settled ministry, and men preaching for a salary, that they are not willing to acknowledge their wrongs, but still they will not go and preach unless they are sure of about so much pay. It must be evident to all observing people, that we greatly need order. It is one of heaven's first laws.

There are in New England more than fifty preachers that are going around in a well-beaten path, and often running across each other's track. One Bro. arranges a string of appointments, and then when he takes up the Crisis he sees some other Bro. has in his string run across his track, and they conflict. Now, either one or the other must change their programme, or they both be present, which is a common occurrence, and is apt to cause jealousies and ill feelings, and some are inclined to think there are altogether too many preachers. There are, in some sections, with our lack of system. In sections where there are not churches organized, it is well to have evangelists to break up the soil, sow the seed, and raise up churches; but after that I am satisfied that our system (or lack of system) of running is not in God's order. Christ gave some evangelists, and some pastors and teachers. After evangelists have raised up churches, pastors are needed to feed, care for, and watch over them, and add to them by the blessing of God.

Our ministers accomplish little comparatively, because they do not stay long enough in a place. Many churches among us need pastoral labor, but they have fought so hard against a settled ministry, that they are not willing to concede their error, and get a faithful man of God to settle among them and take the oversight, "not for filthy lucre, but of a ready mind," for fear they will be accused of following other denominations.

If we would come into some kind of system, our ministers would be better sustained, and there would not be any need of so much being said about their being poorly paid for preaching. About one third of what is paid for preaching goes to pay car fare, and oftentimes it takes nearly all, and sometimes more than all ministers receive to get to and from their appointments; which would be saved if men did not have to go so far to preach. I do not see the sense or propriety of one man's going from seventy-five to a hundred miles to preach on Sunday, when there is a minister close by, in full fellowship, who has to go as far in another direction.

A great many churches seem to be converted to certain men, instead of to God and his truth, so that they cannot listen to the truth unless it comes through just such a channel. If it is the *message* we love, we will love that if God chooses his own messenger. A minister going to a place on Sunday does not get acquainted with the wants and needs of the people; and they sometimes act just like some quack doctors,—give certain doses for everything. If a minister shows himself "approved unto God," he will rightly divide the word of God, that he may give to each their portion, which he cannot do if he knows nothing of their wants.

It is an easy thing for men to have a set of doctrinal sermons, and preach them everywhere; but look at the effect. Backslidden preachers can do that, and they do it, and are sapping the vitality from our churches in many places. One man may come along and preach a doctrinal sermon, and the next Sunday another come and preach on the same subject, and the next Sunday another on the same; and in one place they told me they had heard the same thing preached for six Sundays, I think, until the lambs were well nigh starved to death. Surely, I thought, a reform is needed. The lambs are neglected, and are suffering for food. They are starving on dry theory. It is good to have a frame to a building, but when it is all frame it will not shelter from the storm. A garment needs warp, but if it is all warp what is it good for? Where we preach one doctrinal sermon, we ought to preach at least two practical ones.

Much labor is in vain, or nearly so, by our ministers going to a place and preaching two or three sermons, and then off. This pleases the ministers of the different denominations, for they well know that after the minister is gone, by judicious pastoral labor, they can counteract the most of his influence; when, if they thought he was going to stay among them for a time, at least, they could not muster forces enough to do it. They well know their *forte* is pastoral labor.

Again, many preachers go to places and labor hard in tears, and get the soil all mellow for the seed, and then go elsewhere for some one to come along and sow a crop of tares, and divide and distract the flock. This might all be avoided if we had system, or order. There is danger of killing everything by formality; and in avoiding this we have gone off the bridge on the opposite side. Some seem to think that the first thing to be done is to make a creed, or declaration of faith, in order to have system; but I fail to see the necessity or propriety of that. Where others have gone too far, can we not see their wrong and avoid it? Because some have gone too far, shall we say we will not go at all?

We as a people have accomplished much for the last thirty years in awakening the theological world, and getting many to leave the papal dogma of inherent immortality and eternal torment, and embrace the Bible truths instead. Many in all the different denominations have seen the truth, and confessed it, and others are now shaking like a leaf; but we have done and are doing little, compared to what we might do if we were a unit, and worked in harmony, and with some kind of system. Can we not do more than we are doing? We ought to fortify and save what territory we have taken, and press into new fields, or into the "regions beyond."

Some of our ministers are just calculated, by God's help, to break up the fallow ground, and they ought to keep at it. Others are calculated to teach and instruct and visit and labor as pastors, and they ought to do it. We often hear it said of some man, "He is a real good man, but not very much of a preacher." Such men are better calculated for pastors than the class are that are said to be "great preachers and mighty reasoners, but have not got much spirituality." Think of these things, ye men of God, and with prayerful hearts look to Him for wisdom in this matter. It does seem that something more might and ought to be done than we are doing, and that some system ought to be adopted; not that we ought to lay out work for years to come, but go at what we are about as though we meant *work*, and we may expect God's blessing to attend us.

Boston. A. P. MOORE.

For the World's Crisis.

ELDERS GRANT AND CORNELL'S "DISCUSSION."

Some few days since this work of 126 pp. was placed in my hands, by the kindness of Sr. M. E. Orr, the same having been left in her care by an adherent of the fourth precept in the decalogue. I grasped the work readily. Full of interest to know how the battle commenced, was carried on, and concluded. I in a few hours reached the negative's last declaration—"And thus I leave the subject with you." I then returned to the commencement of the work, with the determination to read, study, compare, reflect, and meditate upon every word, phrase, sentence and argument in the book, noting and referring to every passage of Scripture referred to. This I did, and I read a host beside. I am exceedingly and deeply interested in this friendly, earnest, and enthusiastic debate. In my judgment, it will in due time accomplish much good.

It is a question of much interest to me, and has been for nearly twenty years. I have studied and searched it through and through years ago, as many as fifteen or twenty times. Some ten years ago, I bade a friendly farewell to my last doubt on the question in debate, and my mind has not been disturbed any since with fears as to the binding obligation of the fourth precept. I am (blessed be God, whose light shines out of darkness) full of peace relative to it. After reading the discussion through the second time so thoroughly, I still find myself without a doubt, and in no way discontented. I lost my last doubt touching this theme in the gospel according to St. Matthew, 23:1–3.

As soon as I found myself on the "rock Christ Jesus," I commenced an earnest labor with my erring brethren. God blessed my labors, and in a short time I was instrumental in leading six of their ministers out of it, and many of their private members. The success I met with caused the leaders of the Sabbath interest to shun me, and not love me as the "royal law" and "new commandment" require, but J. H. Chase chose to publish me to their churches as a "wolf in sheep's clothing," all of which I frankly and freely forgive. It is enough for me to know that I have the truth and enjoy the love of it, for these "elements" are nearer and dearer than life itself to me; so I am forced by *facts* immutable to stand on the side of Christ, with his affectionate "Bride"—the "Lamb's wife"—the knot having been tied thoroughly over eighteen hundred years ago. And as many children have been begotten since by the "law of faith," or "the gospel of Christ," or "of your salvation," we have now quite a good, loving, earnest "brood" of children hovering around Christ, with tears in their eyes, imploringly looking into the face of Jesus for counsel, wisdom, guidance and grace, to meet the demands which their loving and sympathizing hearts call for; even the "bread of eternal life," and "the rest that remaineth for the people of God."

Having canvassed this "Discussion," and finding sentiments that I cannot conscientiously endorse, I would, by the blessing of God, like to present what to me is permanent and sanctifying truth, and will stand the ordeal of investigation.

It is announced publicly that the seventh-day Sabbath is a *memorial of creation*. Frankly admitted. Now their God gave this memorial day to his "Bride"—the Jewish church, when he brought them out of the land of Egypt into the wilderness, as a memorial not only of God's labor of creating the world in six days, but also of their own bondage in Egypt under the slave-holding hand of Pharaoh, continually reminding them of their own labor, as well as that of God's; and at Mt. Sinai God makes obligatory upon his dear "Bride" the Sabbath commandment, as well as all other "commandments," "statutes," "ordinances," and "judgments," all of which were to be observed from their exodus onward throughout their generations for a perpetual covenant; yea, even until Christ Jesus our Lord, by his great love, mercy and grace to a doomed world, wrought out the good, exceedingly great, superlatively grand, beautiful, and sublime in the highest degree of infinite magnificence, the soul-cheering system of *eternal redemption*, which by far surpasses the work of creation, even as much as the "ministration of the Spirit" surpasses the "ministration of death written and engraven in stone." That world of "far more exceeding and eternal weight of glory" infinitely outshines the creation of anything belonging to this mundane system.

And permit me to ask, in all candor, whether *the day* upon which this "redemption" was lawfully secured to the church, by Christ's resurrection early upon the first day of the week, and that too by divine appointment, ought not to be faithfully observed by his Bride—the Lamb's wife, as a memorial throughout an endless eternity. I answer, Yes, and beyond a doubt I believe it will be so. Isaiah says (66: 22–23), "For as the new heavens and the new earth which I shall make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. Then every day in the week will certainly be a Sabbath. It is an endless rest. Glory be to God and his dear Son our Savior. In the second will, or testament, through or by which we are sanctified (Heb. 19: 9, 10), we find the following phrase: "Upon the first day of the week," eight times. The original word for this first day is *Sabbaton*, precisely the same word that is used for the original Sabbath (Saturday). *Sabbaton* is here used figuratively, and applies to the whole week, to be kept as a memorial of eternal redemption. It must be so, for it is impossible for the church of Christ to observe any one day of twenty-four hours, scattered as they are among all nations, and in all latitudes; but when the *whole week* is embraced, then all can with ease observe the "law of Christ," or "of liberty," or that "law of the Spirit of life in Christ Jesus [not in Moses] which has made us free from the law of sin and death." "The Sabbath [of the Lord, it is said] was made for [the] man." Mark 2: 27. Very true, but for what man?

The term "man" has three different significations in the Bible. 1. 1 Cor. 15:47—"The first man is of the earth, earthy; the second man is the Lord from heaven." Here is its primary signification,—one organized being. Job 14:1,—"Man that is born of a woman is of few days and full of trouble." "But man dieth and wasteth away, yea, man giveth up the ghost, and where is he?" "So man lieth down." "If a man die, shall he live again?" Here the term is used in an unlimited sense, and includes all mankind. Mark 2:47; James 1:1, and 2:20; Rom. 9:20, 2:1, 3, 17.

All these passages refer to the Jews as a nation, and consequently the Jews as a body are called a "man," "vain man," "a Jew." The original Sabbath was made for the (this) man. Christ addressed this man when he said, "The Sabbath was made for man." This Jewish man is no longer a man now; the nation has been destroyed long since, and dispersed among all Gentiles nations, and has become part or parcel of other kingdoms.

But is there no man in this latter sense now in being? O yes, verily. Paul says in Eph. 2:14, 15, "For he is our peace, who hath made both one [Jews and Gentiles], and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments [and the "covenant of ten commandments" is certainly included] contained in ordinances, for to make in himself one new man, so making peace." Here, then, we have in this age, under "the ministration of the Spirit," *one new man*. Christ is lord, or governor, of this second organism. No Sinaiatic Sabbath is obligatory upon this body of Christ; not the first word of it. Whatever the Holy Spirit wrote out upon the fleshly tables of apostles' hearts, is obligatory upon christians in this age, or dispensation; nothing else. The Holy Spirit on the day of Pentecost never set one type for that sentiment. If so, the apostle would have mentioned it somewhere in his writings; for he "shunned not to declare the whole counsel of God," and kept back nothing that was profitable to the church. If it is really there, why, then, it must read on his and their hearts just as it did read on the tables of stone, and they must have expressed it in some of the writings of the second will, or testament; or if not, then they withheld some of the Holy Spirit's correspondence; hence are culpable, and proved themselves traitors to the government of God as clearly revealed in the "face of Jesus Christ."

Where is the seventh-day Sabbath? Let me ask, Where are the tables of the old covenant? In the Jewish synagogues? at Battle Creek? or have they been translated to heaven? or where are they? It is said "the ten commandments" were engraved on two tables to be preserved and perpetuated throughout time. The direct and overwhelming truth is, that that whole system of God's government connected with the Jewish nation,—call it what you may, testament, will, covenant, ordinance, book of the law, constitution, institution, commandments, statutes, judgments, handwriting of ordinances, etc.,—all, all, literally all, in the mind of God, closed up business, having honorably discharged its obligation when Jesus Christ bowed his head and gave up the ghost. And there is not in my judgment one fragment of evidence in the entire book of God that militates against this position. The seventh-day Sabbath is an ordinance, a shadow; and Paul says, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not; which all are to perish with the using), after the commandments and doctrines of men? which things indeed have a show of wisdom, in will worship and humility and neglecting of the body, not in any honor to the satisfying of the flesh." Col. 2:20–23.

The above words—"touch not; taste not; handle not," are so direct, pointed, searching and withering touching the Sabbath ordinance, I conclude that, as I never have, so I never will violate this express command of Jesus Christ, and advise all others to do the same thing. Those who have can repent and find pardon, provided they go direct to Christ for pardon; for the blood of the new covenant still cleanses from all sin, and sin is the violation of the law of God given by Christ, which is the second will or new covenant by which we are sanctified.

Christ is Lord over all. God says, "Hear him." "He shall speak all that I shall command him."—Deut. 18:15–18. Christ said to his chosen embassadors, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Did they preach a full gospel after they were endowed with the Holy Ghost or power from on high? Judge ye. A. N. SEYMOUR.

POPULAR ERRORS.—That editors keep public reading rooms. That they have plenty of time to talk to everybody. That they are delighted to get anything to fill up the paper with.

☞ The three best medicines in the world are warmth, abstinence and repose.

For the World's Crisis.

THE COMING OF CHIST IN INDIA.

The following extract, which we cut from the letter of a Madras correspondent of the Chicago *Interior* (Presbyterian), will be read with interest, showing, as it does, the universal expectation of a coming One in all lands, especially in heathen India, and among the followers of the "false prophet." W. B. H.

"It is remarkable how the whole world seems on the tip-toe of expectation, looking for some remarkable event shortly to happen—just as it was in the days immediately preceding the birth of Christ. And surely the day of his second Advent is drawing nigh. What a glorious prospect it is when 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and when he shall reign from the river even unto the ends of the earth." A remark I read in the *Madras Times*, an entirely secular paper, impressed me greatly. After giving a brief summary of the events that took place in the world during last year, and the present position of things, it said:

"Surely none but the most foolish and senseless of men, but must pause at such a time as this, and ask what do all these things mean? Surely the crisis of the most remarkable events the world ever saw are at hand.'"

When worldly men see these things, how is it that christians do not awake? I do feel every day more and more convinced that 'the night is far spent, the day is at hand'—the bright and glorious day of Christ's coming.

"We have been talking on these subjects, and Mr. Tracy, who has been a missionary in southern India for over thirty years, said:

"Let me tell you what the people down there think. The Mahometans say that for the next few years there are to be a great many troubles all over the world, wars, earthquakes, storms, and famines. Then their tenth and greatest Imaun (prophet or high-priest) since Mahomet, is to appear. Then all the wicked are to be cut off, and he is to reign in righteousness all over the earth. The Hindoos also state that there has been a recent incarnation of Vishnu; that he is at present in the north of India, somewhere in the neighborhood of Cashmere; that he is now about thirteen years old; that he is being thoroughly educated, as as soon as he arrives at man's estate, he will proceed to Delhi, where he will be placed on the throne of his ancestors; that immense treasures are still concealed in that city, which he by his divine wisdom will soon discover; that before this, however, there will be the most dreadful wars, and plagues, and the strangest sights seen both in earth and heaven. Kings and queens, from all parts of the earth, will come to bring him presents, and to worship him, and those who do not, he will destroy. All those who are very wicked will die, but the good will all continue to live most happily while his reign shall last, which will be many thousands of years.

"Mr. Tracy tried if he could not trace these traditions up in some way to the Bible, but they are believed and held where the christian religion was never heard of Is it not singular?

For the World's Crisis.

"COME OVER AND HELP US."

To the flock of God scattered abroad, greeting. Peace be multiplied unto you. We are preaching the gospel in this great western field, alone, excepting a few raised up since we came here, to help preach the glad tidings of the soon coming King. Wherever we go to preach this truth, it moves the people; but the Lord wants more help in this field. Will not some faithful minister of Jesus Christ come over and help us? We want good, godly help; men that are willing to hazard their lives, if need be, for the cause of our Lord Jesus Christ. We do not need any "hobby riders," for there are a plenty of that stock here now. I have a big tent boxed in Minnesota, ready for shipping at any time. We can use a tent eight months in a year in this country. If some one or more will come, I will send for it. I cannot use it alone. May the Lord stir some good, able minister to come over at once. You can live here as cheaply as anywhere, and it is the finest and healthiest country under heaven.

You would be astonished to see the darkness that broods over the minds of the people. How true, "Like priest, like people." Come on, and get out of each other's way, where there is room enough and to spare. We have great reason to rejoice at the blessed work in this town, which at first looked very discouraging. One young brother of the Christian church, who had been licensed to preach, came out first, very strong in the faith, and has been talking it everywhere through the town, and scattering tracts. His church abused him, demanding his papers, and finally turned him out. He bears it all meekly for Christ's sake. He is now preaching in the surrounding towns. Since the Baptist minister gave his lectures to prove "eternal torment," two of his best members, young men of talent and promise, and who had long thought of the ministry, and have been studying for that purpose, have come out strong on the truth, and are very happy talking it everywhere. They told us, at the close of our little prayer-meeting (which was a blessed one), that "we had three sheaves sure in this town." How wonderfully the Lord moves. Three ministers raised up as our first fruits in California. The truth is spreading, and many are interested. The Lord is at work in his own way, and no one can get the glory but him, for it has moved so silently and unperceived.

We are drawing near the end, and the battle is waxing hot. He that endureth to the end shall be saved. God help us to endure, and make full proof of our ministry. Brethren, pray for us. In hope, D. D. REED.

Santa Clara, Cal.

For the World's Crisis.

GRAINS FROM CLINTON ARCH MISSION.

The gleaners have been out gleaning till near eventide. Wearied with the labors of the day, and heart-sick at what our eyes beheld, we bent our steps homeward, still smelling and tasting the poisonous effluvia we inhale as we tread the various courts of filth. One man, I believe, had spent the night in dissipation, returned home early in the morning, with violent pain in his head. In a few hours he was a corpse. They sent immediately for a coroner, who kept them waiting nearly two days and nights before he came near them. They of course could not bury or move him till the coroner came, if it was not in six months.

As we entered, there sat a woman the picture of despair, with one little child on her lap, and three or four others around her: while the dead man lay upon a lounge near the fire, with his feet in a chair, and the cockroaches running over his face. Such a stench arose from his discomposing body, and everything was so saturated with the fluids oozing therefrom, that we turned from the sickening scene with horror and disgust, that man's in-

humanity to man, should make such countless thousands to mourn, because a sable face was their's. Then with stomachs already nauseated, we passed through the filthy court, and held our breaths as we climbed the rickety stairs before us. O what a spectacle presented itself, as the wretched abode admitted us to its unhallowed precincts. Every element of our nature revolted, as we glanced at its filth, poverty, and misery; but its most formidable feature was the vice which stood out in such bold array. We saw at once, the house was of the vilest character. White and colored mingled together like pepper and salt. Females who had sold their virtue for a mess of pottage, had evidently become more abandoned than man can be. One writer has remarked, "It took angels to become devils;" so, in proportion, does high-toned, pure-minded woman sink to corresponding depths of vice and crime. We felt our hearts yearn over them, in their degraded condition, and God gave us a message for them; which, attended with his Spirit's power, we trust was not without its effect upon them. As the judgment, with its scenes was portrayed to their view, in contrast with the advantages of a life of purity, the Lord helped. The upheaving bosom, the flowing tear, and the saddened tone, showed that the virtue was gone, and friends gone, and reputation gone; yet mercy lingered, and the Spirit of God still strove with unhappy Magdalenes. After singing, praying, and giving them tracts, we left them in the hands of him whose compassion embraced in its sacred folds such vile outcasts as these.

Gleaning still a little further, we turned our steps toward our twilight home, still nauseated and weary; and in spite of ourselves, we could not forget the comforts we used to enjoy at our homes. Could the history of this little mission be written, it would be one complete panorama of trials and blessings, emergencies and deliverancies. This mission was instituted on a very small scale. Its operations have been quiet and unobtrusive; but the convicting and converting power of God has been manifest in its results. I have never seen such humble, unpretending endeavors so signally crowned with success, as has attended the labors of these missionaries. True, it was opened under very inauspicious circumstances; and is not a stranger to the trials, and dark days which generally characterize the infancy of an institution of this kind. But the Lord has given repeated assurances of its divine authenticity. Four weeks ago, as I came to this field of labor, I found Sisters Mellen and Dow both considerably worn down, by over-taxation, both of body and mind. The work is somewhat arduous. We have a flourishing Sabbath School, and an adult Bible class, with meetings in three several directions, and a long way apart. At almost every meeting we we have one or more seeking the Lord.

We do not enter the whitened field with a nice chapel of Gothic structure or gilded signboard; but with meekness and humility we glean a wisp here, and a grain there, which the reapers have left; and we trust in the great harvest day these gleaned sheaves will be gathered into the garner of the Lord, to whom be all the glory. Yours in the courts and alleys, A. E. BENNETT.

Rear 169 Allen St., New York.

Correspondence.

From S. D. Sinclair.

Brethren and Sisters:—Jesus says, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." "Be of good cheer" implies that something glorious in the future awaits the suffering ones, who have made Jehovah their everlasting strength, and are drinking from the sweet fountain of his love. The Spirit reveals unto such what has never entered into the unregenerate heart to conceive of the things that he hath prepared for those that love him. The soul that has pitched his tent close to the fountain of wisdom, and plunges within its sacred depths, quaffing the pure streams issuing therefrom, enjoys a precious season of fat things, which one in bondage by the carnal mind cannot comprehend. The chastened soul rises from the low vale of humiliation, and soars to Pisgah's heights; and what a glorious view of the promised inheritance of the saints is there beheld. We draw nearer to Jesus, singing—

"Nearer, my God, to thee;
Nearer to thee";

and he draws near. We find ourselves in the living vine plucking sweet clusters therefrom. The delicious fruit is so enlivening and refreshing, it makes the desert heart rejoice and blossom as the rose; makes the parched land like a pool; opens the eyes of the understanding, giving wisdom to the simple, unfolding the prison doors and loosing the captive soul; giving beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

As we receive the rich clusters, we scatter some abroad, thinking of the word, "Cast thy bread upon the waters, and thou shalt find it after many days." Also, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, either this or that; or whether they shall both be alike good." Therefore let us go "forth weeping, bearing precious seed"—the word of life; if not faithless, we shall "doubtless return with joy," bringing some precious "sheaves" for the garner of the Lord. Shall we hear the gracious words—"Well done," and wear the glittering crown in the kingdom of glory? "Go work in my vineyard," says the Master to every believer in Christ, "and whatsoever is right I will give thee." Shall I have the approbation of my Savior, saying, "She hath done what she could"? "The day is far spent," and what is done must be done quickly. Shall I receive a "penny"?

How have the precious gems committed to our trust been improved? Have we been faithful, an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity? May we not hide our Lord's money? These thoughts are solemn, thrilling, appalling, to my soul, and I cry, Lord, save, or I perish. Shall we say we cannot serve God, trials press so heavily, sickness lays his palsied hand upon us, poverty's vale to tread, the rod of persecution to encounter, and many evils arise to hinder our advance?

Ah! there is just the place to glorify God and honor our blessed Savior—*in the fires.* For unto us it is given not only to believe on him, but also to suffer for his sake; and if we suffer with him we shall also reign with him. Thus by patient continuance in well doing, and rejoicing in tribulation, we may win a starry crown, a coronet of bright gems, when the Master appears, and be of those who, having come out of great tribulation, have washed their robes and made them white in the blood of the Lamb; and we shall see his face forevermore. The dark night of sorrow will surely end, and, behold, He cometh whom our souls love. The chariot wheels rumble in the distance; the sound of the bells on his garments floats on every breeze. O let us be ready to hail the glad day, bringing many sheaves with us. Your sister in Christ,

Brewer, Me. SARAH D. SINCLAIR.

BRO. O. BENDIXON writes from Chicago, March 29th, 1870:—"Our meetings in Chicago have stirred up the people, and some of the ministers especially. Two of them have begun to write articles on the immortality of the soul. When trying to prove that the soul of the wicked goes down to hell-fire at death, he quoted Job 21: 13:—"They spend their days in wealth, and in a moment go down to the grave." To prove that the soul of the righteous goes to heaven, he quoted such texts as Ps. 31: 5; 73: 24, 26.

The other day, I went to this minister, and after talking for awhile, I asked him this question concerning the soul: If the soul, as you affirm, can now live without the body, and act, think, sing, praise, or do anything, could it not do so before it entered the body? and if it could, what need of giving it a body, and thereby introducing an innocent thing to partake of all the miseries, sorrows, and tears, to which the body is exposed in this world, and, according to your doctrine, in the world to come much more? Then, half angry, he told me not to speak like that, for it was blasphemy."

SR. S. CARLEE writes from Lunenburg, Feb. 8th, 1870:—"I have been climbing up Mt. Zion all alone. There is no one here who believes with me that Christ is about to appear the second time. My friends are all against me. It has seemed sometimes that I must sink under the trials I have had to endure. But glory be to God, the door is opening for the truth to be preached here in L. The Methodist minister, Bro. Johnson, is one of God's honest, christian men. He is from Nova Scotia. He called on me last summer. He said he thought the coming of Christ was very near. He said he had never heard a sermon on the subject. I told him I had got a sermon in the 'World's Crisis' that I would like to have him read; and the text was, 'Search the Scriptures.' He read it, and, to my surprise, said, 'Sister Carlee, will you lend me those papers?' With all my heart, Bro. Johnson, I replied. In two weeks from that time he called again. Said he, 'I want to get more of your papers. They are the best papers I ever read.' Of course I gave him all he could carry home.

Bro. Johnson has been holding meetings here in L. for three weeks. I must tell you the good Lord sent Bro. Albert Jordan, from Cannan, Vt., to this place. As soon as Bro. Johnson heard he was here, he invited him to come in and help him. He said if Bro. Jordan could not have a seat in his pulpit, he could not. Bro. Jordan came full of the Holy Ghost, and it came down upon us in great power. The church went to work, backsliders were reclaimed, and sinners converted. The work is still going on."

BRO. D. D. REED writes from Santa Clara, Cal., March 7th, 1870:—"The battle goes well here. Truth is taking effect; churches are stirred, and the devil is mad. My health is greatly improved, and by the help of God, I mean to press this battle to the gates through this State. Then my eyes turn to Oregon, and the Sandwich Islands, if time lasts. But I believe we are drawing very near the end, and my whole soul cries out, Come, Lord Jesus. But while time lingers, I mean, by the grace of God, to blow the trump, and give it a certain sound too, that will startle the ears of somebody. There is too much holding back, speaking soft words, and fearing the people. My whole soul is sick of it, and I feel like pressing the truth and thundering it in their faces. God help me to make full proof of my ministry."

BRO. C. S. EMERSON writes from Pittsfield, N. H.:—"We have had some encouragement from the Lord of late, to make a rally, and do more in this place to stir up the people to make preparation for the coming kingdom. We want help, and would say to any of our preaching Brn., who have the cause at heart, and would like to come to Pittsfield, please write me."

BRO. J. W. BURROUGHS writes from Ancona, Ill., March 12th, 1870:—"I have been laboring here in this place for the past three weeks with good success. A church of over fifty members has been formed. I baptized thirty-two, and have organized a Sunday school and Bible class. I have engaged to preach to them every first Lord's day of each month."

ARE YOU ON THE RIGHT ROAD?

Whither are you going? are you prepared for your journey? are you on the right road? Three travelers from Frankfort to Bale fell asleep. They had entered a wrong carriage, and were taken away toward Strasburg. They never discovered their error until they reached the bank of the great river where their tickets were asked for. Their vexation on discovering what their sleep had cost them, suggested a solemn lesson. I thought of another journey of thousands who are passing on toward eternity fast asleep; of the speed with which they are hurrying along; of another river; of other sleepers awakening to find that they have been on the wrong way, and that they must face an eternity undone. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

I have read a story of a professional fool, one of those men who once formed an appendage to every great house. The king, his master, on investing him with the badges of his office—the staff, and cap, and bell—told him to wear them till he found a greater fool than himself. The king was dying. He sent for the fool, and told him that he was going on a journey—a very long journey—and that he would never return. "What provision have you made for your journey?" said the fool. "None," said the dying man. "What!" said the other, "are you going into eternity without making any provision for it?" "Yes," said the king, with a heavy sigh. The fool dropped his staff, cap and bell, and laid them before the king, saying, "I was only to keep them till I had found a greater fool than myself, and I have found him.—*Ex.*

☞ Once in the sacred precincts of any home admitted to its privacy, sharing its life, all that you see and hear should become a sacred trust. It is as really contemptible to gossip about such things as it would be to steal the silver or borrow the books and forget to return them.

There are twelve thousand varieties of roses.

There is said to have been of late years a marked decrease in the number of executions in France, owing to the reluctance of juries to convict.

☞ The whole number of species of birds now found in Massachusetts is 308.

☞ The blood of a healthy, full-grown average man weighs twenty pounds.

☞ London has 100,000 houses to let.

☞ The French Prince Imperial is reported to have said, recently, "When I become Emperor I shall not permit any one to be without religion."

Obituaries.

HOLT. Died, at Manchester, N. H., March 25th, Sr. Hannah E. Holt, aged seventy-seven years and five months.

Sr. Holt was converted some thirty-nine years since, and united with the Baptist church; but in the year 1853 became interested in the doctrine of the soon coming of Christ, and from that time the Adventists were her people. She lived and died a Christian. The funeral services were conducted by the writer. Sermon from Ps. 17: 5.

JOSEPH W. WHITE.

Married.

GLIDDEN—SANBORN. In Thornton, N. H., April 10th, 1870, by Eld. A. W. Sibley, Mr. WARREN A. GLIDDEN, of Pembroke, N. H., and Miss SARAH L. SANBORN, of Thornton.

KIBBE—TOMPKINS. In New Britain, Conn., April 15th, at the residence of the bride's father, by Eld. H. Rockwell, ALBERT O. KIBBE, of North Somers, Conn., and SARAH P. TOMPKINS, of New Britain, Conn.

Summary of News.

FOREIGN.

Cable News.

LONDON, April 11. The *Memorial Diplomatique* of Paris is assured that it is the intention of the Ecumenical Council to adopt the dogma of Papal infallibility by acclamation on Easter Monday, and that the representatives of the foreign Powers in Rome have resolved not to be present at the public session of that day.

ROME, April 13. The Ecumenical Council has voted almost unanimously in favor of the entire text of the dogma of Papal infallibility.

LONDON, April 13. The Hungarian prelates of the Ecumenical Council who vote for the dogma of Papal infallibility will be excluded from the Upper Chamber of the Diet.

MADRID, April 14. The Spanish priests acting under orders from the Vatican, refuse to take the oath prescribed by the new Constitution.

DUBLIN, April 14. The magistrates of Waterford have asked the Government for additional troops for the protection of life and property during the hearing of the election petition.

PARIS, April 16. It is now tolerably certain that the formula of the *plebiscite* will be: "Do the people desire constitutional reforms in 1870, which assure liberty, placing it under the guarantee of the empire and the dynasty?"

The *Figaro* (independent organ) announces today that the Emperor Napoleon has written a letter on the signification of the *plebiscite* for the instruction of the people. Eight millions of copies of this document will be printed forthwith, in order that it may be placed in the hands of every voter of France.

It is understood that at the termination of the *plebiscite* the Duke de Persigny will proceed to Berlin to propose a general European Congress.

MADRID, April 16. The republican journals of Spain demand a separation of Church and State, and that all priests or bishops refusing to take the oath to the constitution be sent to Rome.

ROME, April 15. The authorities keep themselves well informed of the projects of Mazzini and his partisans for another attempt on Rome, and are obliged to increase their vigilance and severity. Within a few days a party of suspected persons have been arrested in Rome and in the neighboring Pontifical towns, and the avowals elicited at their examination leave no doubt of the existence of a conspiracy within the Papal territory, the leaders of which are acting in concert with the revolutionary party outside.

RELIGIOUS REFORM IN SPAIN.—The Spanish government has submitted a measure to the Cortes, which, if adopted, will leave the union between Church and State in that country but little more than nominal. The bill proposes to give to the clergy the same civil rights as are enjoyed by other citizens of Spain, and to grant them freedom of action in all religious matters, but takes from the bishops all the temporal jurisdiction to punish, banish, and remove curates, etc. At the same time, great reductions are made in the number of bishops, canons and other dignitaries, as well as in the salaries of those who will remain. The sums assigned for expenses of worship, which in many cases were most exorbitant, have likewise been curtailed or taken away. In short, a reduction of £311,680 will be made in the amount already voted for ecclesiastical purposes for the current year. Notwithstanding this diminution, it is said the revenues that will remain will make the Spanish clergy better paid than their brethren in France and other Catholic countries.

DOMESTIC.

Havana, April 12. The Spanish bank has loaned the Government $5,000,000 with which to finish the war.

HIDEOUS FACTS IN MORMONDOM.—A Salt Lake correspondent of a San Francisco paper ventilates one of the hideous features of Mormonism as follows:

"George D. Watt, church reporter, and, who had attracted some attention by his articles in the *Alta California* on the subject of silk culture in Utah, married his half sister. Johnson, the Mormon Bishop at Springville, has four nieces among his dozen wives. Bolton, some years ago clerk to Forney, and respectably connected in the city of New York, being the son of one of its well known old merchants, married two women, who were mother and daughter; and there is a Mormon who has three wives who are said to bear to each other the relation of grandmother, mother and daughter. Of course this strange intermingling makes anything but a happy home for the parties thus united. That such a state of affairs should exist in an organized Territory of the United States is a disgrace to a boasted civilization and christianity."

Passing Events.

☞ The Russian Government has decided to admit women to the lectures in the medical department of the University of St. Petersburg. They are also to be allowed to practice as physicians, but not to be admitted to degrees.

☞ The traffic through the Suez canal is reported to be increasing steadily.

☞ The leading London editor says: "An editor is generally right when he rejects an article, but almost always wrong when he begins to give his reason for so doing."

☞ It has been ascertained that one square mile in the east end of London contains twenty thousand children, the most uncared for in the community, "receiving no regular instruction"—in fact, gutter-children.

☞ Efforts are being made in India to put a stop to the ancient custom of destroying female infants, and a bill for this purpose is now before the Council in Calcutta. So general had the practice become that in one native community of 10,000 not one girl was to be found.

☞ It is now believed that the Fenians are concentrating largely on the Canada border, although quietly. The depots of arms in New York are said to be emptied.

☞ A negro in Kentucky has invented a machine for breaking hemp, which is likely to produce for him a large fortune.

☞ Business men will be glad to learn that it is in contemplation to put on a train to run between Boston and New York in six or seven hours. There will be only five stops on the route.

☞ The Treasury Department last week destroyed more than half a million dollars' worth of mutilated currency.

☞ The Ku-Klux-Klan of Tennessee have changed the name of their nefarious order to that of "Pale Faces."

☞ They say in Rome that Queen Victoria is strongly leaning toward Catholicism, and Archbishop Manning is reported to have asserted that in case her Britannic Majesty should abdicate her crown she would at once embrace the Catholic faith.

☞ The Pope, giving a practical instance of his infallibility, has just decreed that horse racing, which hitherto was heretical in Rome, shall now be an orthodox pastime.

☞ The Russian Czar has fifty-two titles.

☞ There is a famine in Jerusalem.

☞ It is said that Mrs. Stowe lost over $16,000 by her Byron book.

☞ Through tickets are now sold from Chicago to China and Japan.

☞ At Yeddo, China, five thousand houses were destroyed by fire, February 5th.

☞ There are 8,000,000 of horses owned in the United States.

☞ An article in *Appleton's Journal* states that "Spiritualism has long existed among heathen nations and savage tribes. One of the old Moravian missionaries, a century ago, gives an account of Sorcery, as he found it in Greenland, corresponding precisely with the manifestations of modern mediums."

☞ There are over two hundred Jewish congregations in the United States, who are the most enlightened, and taken on the whole, the most wealthy and enterprising of their race. The American Jews exceed in number all those of Palestine.

Business.

Cash received for Books and Tracts.

G B Macumber $10.50, D Weatherby 44c, D D Reed $5.00, J B Wilbur $1.35, E W Waters 50c, S Ayers $4.50, Mrs B Beardsley 60c, A M Barber 35c, H F Bolles 60c, Mrs S R Breed 40c, D Cogswell $5.00, P Meadows $1.00, S Harper 35c, J E Colby 85c, H P Glidden 60c, C B Norris $1.25, D D Reed $1.00, A J Mayhew 34c, A T Bowen 91c, J Warner 50c, L M Howell $1.00, G W Vinton $3.10, R S Johnson $1.25, C Pennoyer 60c, H N Reed $2.50, P C Child 35c, W E Brown 75c, M Paithorp $1.00, J Hill $1.00, E Urch $1.50, A B Hollindrake $1.20, L Roundsville $1.25, J B Wilber $1.35, T Smith $3.00, H L Hastings $17.23, A J Mayhew $3.25, E J Fuller 35c, D D Reed $5.00, I N Thompson 50c, J S Hill 90c, Mrs R Elwell $4.50, O Wincapan $1.15, F Peabody 48, J Chapman $7.00, S C Rogers 50c, E J Barrett 50c, D D Reed $12.50, J Kimball 50c, H L Hastings $3.27, A J Mayhew $3.75, H Rude $6.40, L Rawson 50c, G W Gillispie 75c, W Evans 68c, G B Snow 46c, E C Stewart 50c, S Wheelock 50c, G W Burnham $1.00, G H Wallace 65c, D Cogswell $2.00, T Hodgdon $2.50, A J Pago 50c, A Patterson 50c, J S Collins $1.00, J A Hodsdon 50c, C R Tuffree 50c, G W Henson 50c, E Phelps $1.00, H Wilber 35c, O Stannard 40c, G W Bently 50c, E Phelps $1.25, A Raymond $1.31, E P Hoole 35c, W F Fahnestock 50c, M Hewitt 60c, G W Wright 75c, H T Leonard 35c, H T Miller 50c, A A Hoyt 60c, W B Rose 35c, A C Locke $1.00, C F Lathrop 37c, A Walker $2.30, H Bailey 40c, L Reimer 50c, W A Fenn $19.50, L Lord 75c, H Bailey $1.00, J E Smith 35c, W H Dewey 35c, H W Davis 35c, S G Gidley 35c, W G Churchill 58c, W Cook 45c, D Cogswell $2.00, A K Frick $2.65, Mrs S Winchip $1.00, D W Curtis 70c, C W Buvinger $4.00, H T Miller 75c, Mrs J Freezp $1.00, S Hitchcock 35c, W W Wheaton 35c, W N Eckerson 50c, A E Fullerton $1.30, J P Hazard $1.00, J Tuttle $1.00, W A Thomas $1.00, T Ames $2.00, M V B White 35c, J Brooks 4gc.

Books and Tracts Sent.

By Mail.—O Stannard, H Wilbur, J M Stephenson, E Phelps Jr, Mrs A D Hardy, Mrs P Mayberry, E D Fowler, H T Miller, A A Hoyt, W B Rose, A Pease, M W Nuss, J. W. Bentley, A. S. Albee, H Bailey, E Phelps, G H Bundy, L. L. Twitchell, G H West, A Raymond, Geo Thomson, E P Hoole, M Hewitt, Wm Morrell, H. Steinhart, Eld. G. Wright, C L Opdyke, H S Learnard, J Bean, S H Withington, S Wheelock, M E Hopkins, F Peabody, E E Stewart, G H Wallace, G W Burnham, G B Snow, L E Schuyler, Wm Evans, Mrs A Andrews, M D Peang, G W Gillespie, S Pease, J M Leach, A Patterson, B. C. Morrill, M E Truiss, H. F. Shepard, Mrs. K. A. Page, Miss M. Boyle, A. Walker, H Clark, C F Lathrop, A C Locke, L A Hart, Miss J A Aodsdon, Wm Durfee, J S Collins, S Prapee, S G Gridley, Miss M Edson, J. Smith, W H Dewey, S M Randall, L Reimer, G P Cottrell, Wm. Cottrell, H Bailey, L Lord, J W Ireland, H F Miller, O W Berenger, D W Curtis, M C Andrews, S. L. Manley, S Winship, A K Frick, Miss M M Smith, D Cogswell, J P Hazard, Wm A Eckerson, E A Fullerton, W W Wheaton, A F Lawrence, F. Parker, I Tuttle, D D Stilwell, C W Morse, Mrs E B Nelson, S Roby, F A Chamberlain, J W Henson, C R Tuffee, A Twiss, S Leonard, W G Churchill, M W Corliss, W H Doughty.

By Express.—T Hodgdon, H Rude, Wm A Fenn.

Letters Received

P M Eaton, J G Smith, F M Williams, T Belcher, J C Bowker, C C Smith, H R Tryon, H E Lyon, S H Folsom, E J Chandler, R Allen, Z D Baird, L J Adams, E L Crumb, B Taylor, R Keeler, C E Stewart, J W Henson.

Notices.

Protracted Meeting.

A protracted meeting will be commenced in Boston, (Branch Chapel, corner of Washington and Madison Streets), THURSDAY, APRIL 21st, 1870, and continue as long as it shall seem duty. Meetings to commence at *half past seven oclock* on the following evenings: Tuesday, Wednesday, Thursday, and Friday. Three meetings on Sunday. JOHN G. HOOK.

Notice.

The Lord will, the third quarterly session of the New Hampshire State Conference will be held at Portsmouth, N. H., commencing at 10 o'clock A. M., Thursday, May 5th, to hold over the following Sabbath. It is hoped that our preaching brethren will arrange to attend this meeting, and that all will come to work for the Lord.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER,

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. SEVEY,
S. W. CARR, } Mt. Vernon, Me.
H. C. CLIFFORD,

Jeffersonville, Ind., Conference.

There will be a conference of believers in the personal advent of our Lord Jesus Christ, at the Christian Tabernacle, Jeffersonville, Ind., commencing April 28th, and continuing several days. Ample arrangements will be made for all who may attend. We earnestly request the preaching brethren in the southern part of the State to meet with us on this occasion. Let no ordinary obstacle prevent them from availing themselves of the opportunity of organizing a permanent conference for Southern Indiana. In behalf of the church of Jeffersonville, N. FIELD, Pastor.

Conference in Indiana.

There will be a conference of believers in the personal advent of our Lord and Savior Jesus Christ, at the Christian Tabernacle in the city of Jeffersonville, Ind, commencing on Thursday, May 5th, to continue several days. Ample arrangements will be made to entertain all who may attend. We earnestly request the preaching brethren in the southern part of the State to meet with us on this occasion. Let no ordinary obstacle prevent them from availing themselves of the opportunity of organizing a permanent conference for southern Indiana. In behalf of the church at Jeffersonville, N. FIELD.

Notice.

The Old Pilgrim will fulfill his promise made about a year ago, to some of the friends at Montreal and other places, in a few days, God willing. ELD. W. DEVERELL.

Notice.

The Alton Bay campmeeting committee are requested to meet on the camp-ground, Friday, May 13th. For the committee, J. G. SMITH.

To whom it may Concern.

At the solicitation of friends west, in Illinois, Iowa, and Minnesota, and to "preach the word," and so do good, if it be possible, to "the household of faith," and others, I now purpose, if circumstances should seem to favor, to leave home for that distant field of labor, about the middle of May next, and go by rail from Swanton, Vt., to Chicago, and so to the points where it may seem best, the exact route to depend upon invitations that may come by letter. Let those who may desire a visit from me, as above suggested, write immediately, stating particulars of location, condition, etc., that I may determine my route, and appoint accordingly. Address me at Stanbridge, P. Q.

My visit of 1864 was pleasant, and I trust a means of good to some, by God's blessing upon imperfect labor by a feeble instrument. May my intended visit be more useful to the cause of Bible truth, in answer to fervent prayer.

Yours in the faith, CHAS. P. DOW.

A. C. Times, please copy.

We wish to commend Bro. Dow to the churches. He is a true servant of the Most High.—ED.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson, or O. Proctor.*
London Ridge, N. H.	*Fourth Sabbath is engaged.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Goshen, N. H.	*O. F. Cain.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Glocester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Reuel O. White, New Hartford, Ct.*
Meriden, Ct.	*E. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn.	*A. Powell.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell.*

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.
Joseph W. White.........Sunday, April 24th
Mrs. L. M. Stoddard.........Sunday, May 1st

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
C. Goodrich.........Sunday, May 8th

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
J. T. Dixon.........Sunday, April 24th
John G. Hook.........Monday evening, April 25th
Geo. A. Streeter.........Sunday, May 15th

CHELSEA, MASS., (LIBRARY HALL.)
T. M. Preble.........Sabbath, May 8th
J. G. Smith.........Sunday, May 15th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Z. Ford.........Sunday, April 24th
Wm. N. Pile.........Sunday, May 1st
Rufus Wendell.........Sunday, May 8th
S. S. Brewer.........Sundays, May 15th and 22d
Rufus Wendell.........Sunday, May 29th

Rutland, Vt.........Saturday evening, April 23d and onward. MILES GRANT.

Exeter, N. H.........Sunday, April 24th
Stoneham, Mass.........Sunday, May 1st
C. GOODRICH.

Worcester, Mass.........Sunday, May 15th
Lowell, Mass.........Sunday, May 22d
H. PRATT.

Springfield, Mass.........Sunday, April 24th
Lynn, Mass.........evening, April 27th
Salem, Mass.........Friday evening, April 29th
West Meriden, Ct.........Sunday, May 15th
New York, (Cooper Institute).........Sunday, May 22d
Providence, R. I.........Sunday, May 29th
Springfield, Mass.........Sunday, June 5th
W. N. PILE.

Lowell.........Sunday, April 24th
Holden.........Sunday, May 8th
J. S. WHITE.

North Adams, Mass.........Sunday, April 24th
C. PIKE.

Fairhaven, Mass.........Sunday, April 24th
J. W. THOMAS.

Chicopee Falls, Mass.........Sundays, April 17th and 24th
Cheshire Street, Ct.........Sunday, May 1st
WM. A. & M. L. DURAND.

Union Village, N. Y. (as brethren may arrange), Thursday evening, April 21st, and onward over the following Sabbath, and as long as may be duty.
H. K. FLAGG.

Dartmouth (where Bro. Cottle may appoint) Sunday, April 24th.
Scitico, Ct.........Sunday, May 1st
MARY E. OTIS.

Brimfield, Mass.........Sabbath, April 24th
Holden, Mass.........Sabbath, May 1st
Bristol, R. I.........Sabbath, May 15th
Lowell, Mass.........Sabbath, May 22d
T. M. PREBLE.

Bristol, R. I.........Sunday, April 24th
North Dana, Mass.........Sunday, May 1st
GEO. A. STREETER.

Stoneham, Mass.........evening, April 29th
Lynn, Mass.........evening, April 30th
South Elliot, Me.........Sabbaths, May 15th and 22d
Dover, N. H.........Sabbath, May 29th
C. H. SWEET.

Boscawen, N. H. (Gulf school-house) Sabbaths, April 24th and May 1st.
Lake Village, N. H.........Friday evening, May 6th
Meredith, N. H., (Dolloff Hall).........Sabbath, May 8th
SIMEON ROBY.

Bowdoin Centre.........Sunday, May 1st
Will the brethren give out this last appointment so it will be known at the place appointed?
H. S. MITCHELL.

Westfield, Mass.........Sabbath, April 24th
Warehousepoint, Ct.........Sabbath, May 1st
Keene, N. H.........Sabbath, May 8th
Milward, in Charlton, Mass, Wednesday evening, May 11th. Will some one meet me at Charlton depot, two P. M. train from Springfield?
At the Chapel, Thursday evening, May 12th.
At the Union meeting-house, Friday and Saturday evenings, May 13th and 14th.
Webster.........Sabbath, May 15th
H. MUNGER.

Lake Village, N. H.........Sunday, May 1st
ALLEN DAMON.

Hampton, N. H.........Sunday, April 24th
EDWIN WELLS.

Nottingham, N. H. (Geebig school-house) Sunday, April 24th.
Northwood Narrows.........Sunday, May 1st
Farmington Village.........Sunday, May 8th
Strafford, N. H., (Roberts' school-house) Sun., May 2nd
N. C. TWOMBLY.

Keene, N. H.........Sunday, April 24th
B. WOODSIDE.

Exeter, N. H.........Sunday, May 8th
M. BATCHELOR.

Northville, N. H. (in the town of Newport) Sundays, April 24th and May 1st. E. COTTON.

West Ossipee, N. H. (for baptism, if desired) Sunday, April 24th
Melvin Village.........Sunday, May 1st
T. W. PIPER.

Great Falls, N. H.........Sundays, April 17th and 24th
GEO. W. BROWN, of *Elliot, Me.*

Scitico, Ct.........Sunday, April 24th
A. M. HIGGINS.

Brattleboro, Vt.........Sunday, April 24th
West Meriden, Ct.........Sunday, May 1st
GEO. W. BROWN.

New York City (Cooper Institute) Sunday, April 24th
Pleasant Valley, Ct.........Sunday, May 1st
W. S. CAMPBELL.

Salisbury (at Bro. Foot's), Saturday evening, April 23d, and at the Union meeting-house, Sabbath, 24th.
S. S. MOONEY.

East Canaan, N. H.........Sunday, May 1st
D. F. LEAVITT.

Nashua, N. H.........Sunday, May 1st
U. G. LADD.

Frankfort, Me.........Sunday, May 1st
THOMAS SMITH.

Bridgewater, Vt.........Sunday, April 24th
H. F. CARPENTER.

East Otis.........Sunday, April 24th
☞ NO NAME.

East Landaff, N. H.........Sunday, April 24th
A. A. HOYT.

Dover, N. H.........Sunday, April 24th
Farmington, N. H.........Sunday, May 8th
West Ossipee, N. H.........Sunday, May 22d
J. G. SMITH.

Epsom Mountain, N. H. (school-house) Sunday, April 24th.
New Durham Ridge...evenings, April 3d and May 1st
North Sutton (at Bro. Jesse Hazen's for baptism) May 15th. JOHN PARSONS.

Piermont (Clay meeting-house) for baptism, Sunday, April 24th. WM. H. SHAW.

Nashua, N. H.........Sunday, April 24th
Goffstown (at Sr. Whipple's).........Sunday, May 1st
B. P. MANNING.

Barnstead, N. H. (Clark meeting-house) Sunday, April 24th.
Alton Corner, N. H.........Sunday, May 1st
Strafford, N. H., (Roberts' school-house), Sun., May 8th
WM. BODGE.

Chichester, N. H. (Pine Ground).........Sunday, May 1st
Gilmanton (Osgood school-house).........Sunday, May 8th
N. B. MCMURPHY.

West Alton, N. H.........Sunday, May 1st
Meredith Village, N. H.........Sunday, May 8th
Alton, N. H. (Loon Cove).........Sunday, May 15th
LEVI ALLEN.

Guilford, N. H. (Pond school-house) Sunday, April 24th.
Holderness, N. H., (True school-house), Sun., May 1st
CHARLES LOCKE.
I. B. BROWN.

Campton, N. H. (Bump school-house) Sun., May 8th
W. H. SHACKLEY.
I. B. BROWN.

Manchester, N. H. (Smith Hall).........Sunday, May 1st
Rochester, N. Y.........Sundays, May 22nd and 29th
J. COUCH.

Porter, Me.........Sunday, April 24th
Meredith Village (school-house).........Sunday, May 1st
Lake Village (North Church).........Sunday, May 8th
Sandwich (Vittum school-house).........Sunday, May 15th
T. E. LANG, JR.

Scitico, Ct.........Sunday, April 24th
Chicopee Falls, Mass.........Sunday, May 1st
Bristol, Ct.........Sunday, May 8th
Keene, N. H.........Sunday, May 15th
Springfield.........Sunday, May 22d
A. M. HIGGINS.

North Somers, Ct.........Sunday, May 1st
Woodstock Valley, Ct.........Sunday, May 8th
Abington, Ct.........Sunday, May 15th
Square Pond, Ct.........Sunday, May 22d
A. MORSE.

Rochester Village.........Sunday, April 24th
East Rochester.........Sunday, May 1st
Hampton, N. H.........Sunday, May 8th
Seabrook, N. H.........Tuesday evening, May 10th
Dover, N. H.........Sunday, May 15th
Lowell, Mass.........Sunday, June 5th
J. PINKHAM.

Redfield, N. Y. (at the south school-house near Bro. Perry's), Sunday, April 24th, at two o'clock P. M.
Florence Village, N. Y.........evening, April 25th
Will Bro. Perry please arrange for this meeting?
Empyville, N. Y.........evening, April 26th
Will Bro. J. N. Bleenis please circulate the appointment in Empyville?
Glenmore, N. Y.........evening, April 27th
Also at the school-house, near Bro. M. Johnson's, evening, April 28th.
New London, N. Y. (Morrell Dist.) evening, April 29th
Higginsville, N. Y., Sunday, May 1st, at ten o'clock A. M.; Lock school-house, at two o'clock P. M.; Fish Creek Landing, evening of the same day.
Lake Port, N. Y.........evenings, May 2nd and 3d
Let the Brn. in the vicinity of these meetings come prepared to labor for the salvation of mortal souls?
C. H. WILLIAMS.

Farmington Village, N. H.........Sunday, April 24th
West Kingston.........Sunday, May 1st
Baptism will be attended to after the P. M. service.
WM. C. STEWART.

Bath, Me.........Sunday, April 24th
C. GOUD.

South Gardner, Me. (Peacock dist.)...Sun., April 24th
THOMAS RINES.

Orrington, Me. (at the Chapel).........Sunday, April 24th
E. V. B. EDGERLY.

Putnam, Ct.........Sunday, April 24th
MRS. L. M. STODDARD.

Danielsonville, Ct.........Sunday, April 24th
Putnam, Ct.........Sunday, May 1st
Manchester, N. H.........Sunday, May 8th
Goffstown, N. H.........Sunday, May 15th
Vernon, Vt.........Sundays, May 22d and 29th
A. SIMPSON.

East Haddam, Ct.........Sunday, April 24th
Wallingford (North Farms), Ct.........Sunday, May 1st
Yalesville, Ct.........Sunday evening, May 1st
Cheshire Street, Ct.........Sunday, May 8th
Prospect, Ct.........Sunday, May 15th
S WOODRUFF.

Bristol, Ct.........Sabbath, April 24th
H. H. DICKINSON.

Morris, Ct.........Sabbath, May 1st
East Haddam.........Sabbath, May 8th
Scitico.........Sabbath, May 22d
G. L. WHITE.

Providence, R. I.........Sundays, May 1st and 8th
WM. STUART.

Richmond, R. I. (Clark's Hall).........Sunday, April 24th
A. DURFEE.

Belgrade Depot.........Sunday, April 24th
Belgrade Mills.........Sunday, May 1st
Rome (Town House).........Sunday, May 8th
H. B. SEVEY.

Hartford, Ct.........Sundays, April 24th and May 1st
S. THURBER.

Shannock Mills, R. I.........Sunday, May 1st
J. T. DIXON.

Clarksville, Vt.........Sunday, April 24th
Keene, N. H.........Sunday, May 1st
ENOCH MORRILL.

Hall's Stream, P. Q.........Sunday, April 24th
Luther Hill (Upper school-house).........Sunday, May 1st
Pittsburg, N. H. (where Bro. Young may arrange), Sunday, May 8th. A. GORDON.

Woodstock Valley, Ct.........Sunday, April 24th
P. S. BUTLER.

Plymouth, Vt.........Sunday, April 24th
Rawsonville, Vt.........Sunday, May 1st
Z. T. WOOD.

Westfield Farms.........Sunday, April 24th
E. OWEN.

LAWRENCE, MASS., (ADVENT CHAPEL.)
M. Batchelder.........Sunday, April 24th
T. P. S. Hampson.........Sunday, May 1st
W. N. Pile.........Thursday evening, May 5th
H. Pratt.........Sunday, May 8th
Annie E. Smith.........Sunday, May 15th
J. Pinkham.........Sunday, May 22d
S. S. Brewer.........Sunday, May 29th

WESTFIELD, MASS.
H. Munger.........Sunday, April 24th
J. Hemenway.........Sunday, May 1st
Sr. L. M. Stoddard.........Sunday, May 8th
I. B. Potter.........Sunday, May 15th
C. Goodrich.........Sunday, May 22d
G. A. Streeter.........Sunday, May 29th
J. Hemenway.........Sunday, June 5th
A. Simpson.........Sunday, June 12th

WILBRAHAM, MASS.
H. Pratt.........Sabbath, April 24th
Z. Ford.........Sabbath, May 1st
Sr. M. E. Otis.........Sabbath, May 8th

LYNN, MASS.
M. Batchelor.........Sunday, May 1st

CONCORD, N. H., (AT THE BETHEL.)
U. G. Ladd.........Sunday, April 24th
W. N. Pile.........Tuesday evening, May 3d
John G. Hook.........Sunday, May 22d
J. G. Smith.........Sunday, May 29th
T. W. Piper.........Sunday, June 5th
E. Owen.........Sunday, June 12th

CONCORD, N. H., (CENTRE STREET.)
Allen Damon.........Sunday, April 24th
C. H. Fletcher.........Sabbaths, May 1st and 8th
John G. Hook.........Sabbath, May 15th
J. Albert Libby.........Sabbaths, June 19th and 26th

PITTSFIELD, N. H. (at the Bethel.)
C. S. Shattuck.........Sabbath, May 1st
J. Couch.........Sabbath, May 15th
C. Goodrich.........Sabbath, May 29th
E. Owen.........Sabbath, June 5th

SEABROOK, N. H.
D. F. Leavitt.........Sunday, April 24th
C. H. Sweet.........Sabbaths, May 1st and 8th

RYE, N. H., (Chesley's Hall.)
D. M. Leavitt.........Sunday, April 24th
G. W. Brown.........Sunday, May 8th

PORTLAND, ME.
Thomas Smith.........Sunday, April 24th
J. G. Smith.........Sunday, May 1st

BIDDEFORD, ME.
John Couch.........Sabbath, April 24th
Wm. H. Mitchell.........Sabbath, May 1st

SOUTH ELLIOT, ME.
Wm. H. Mitchell.........Sunday, April 24th
Geo. W. Brown.........Sunday, May 1st

NEW HAVEN, CT., (Beers Street Christian Chapel.)
B. Hitchcock.........Sunday, April 24th
G. L. Teeple.........Sunday, May 1st
J. T. Dixon.........Sundays, May 8th and 15th
B. Hitchcock.........Sunday, May 22d
H. H. Dickenson.........Sunday, May 29th

WOLCOTTVILLE, CT.
G. L. Teeple.........Sunday, April 24th
B. Hitchcock.........Sunday, May 8th

NEW BRITAIN, CT.
S. S. Brewer.........Sabbath, April 24th
Geo. W. Brown.........Sabbath, May 8th

SQUARE POND, CT.
A. Morse.........Sunday, April 24th
P. S. Butler.........Sunday, May 1st

Rootville, Break Bread.........first Sunday in the month
JOHN T. ONGLEY.

ROCHESTER, N. H.
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Evening Hours.

BY

E. P. WOODWARD.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccles. 11:6.

"THE LOVE OF CHRIST."

Much has been said and written of the power of love. Men of all races and ages have not been slow to perceive that gentle words and loving deeds could tame the savage heart, and still the raging tumult of passion, when all other means were unavailing. And he who has laid aside the thought of redress for his wrongs, and has given kindness for injury, love for hate, has ever been considered as walking in another sphere. And of all earthly love, the love of the mother for her child has been deemed the most unselfish and enduring. Owing his existence to her; in a thousand cases protected and rescued from impending danger by her watchful eye and loving hand; accepting her proffered bounty with no words of gratitude, no thoughts of recompense; selfish, unfeeling and unsympathizing; growing up with hopes and plans in which she can have no part; spurning her counsel, and scorning her words of admonition; leaving her to pass down the dark decline of years in sadness and alone, heart-broken and comfortless at the thought of her darling's wayward steps and bitter words;—in all this the untold yearnings of that mother's love, the self-devotion of that mother's heart, are all the same. Cruel words may break her heart, and lay her in the grave, but her last look is one of pitying love. The highway of crime may be the chosen resort of him who should have been her glory and her pride; but through it all, when every other earthly friend has forsaken him, when the laws of God and man hang o'er his head, and he is hunted through the earth by the ministers of justice, the mother of his early days overlooks it all, and sees in him only the prattling babe, the first dawnings of whose young life filled her with such a new and holy joy.

But the loves and friendships of earth are changeful and uncertain. He who to-day holds the warmest place in our heart, to-morrow looks on us with coldness and hate. The busy tongue of slander, the blasting breath of jealousy, the chilling influence of selfish purposes and plans, the blinding mists and darkness of misunderstanding and human short-sightedness, make ofttimes fearful work; and no one, whose friendship rests on man alone, can rise in the morning and *know* that his friends will not pass by him on that day in silence and contempt. And he whose hopes are built alone on the assumed stability of earthly love and esteem, stands above a slumbering volcano, whose genial, inviting warmth is only a *snare* which shall engulf him in irremediable ruin.

But while all this is true, there is one place where we may be sure of unchanging and abiding love. Far back in the days that are past, when the stern rule of law and justice was required to hold back the world from the pit of utter corruption, and to vindicate the honor of the Holy One, we hear the words of Him who is love pleading with the people he had chosen, to trust in his abiding love: "Can a woman forget her sucking child? . . . Yea, *they may forget*, YET WILL I NOT FORGET THEE. . . . And all flesh shall know that I the Lord am thy SAVIOR and thy REDEEMER."

But in Jesus Christ alone is seen the fulness of the Father's love. The love of God in Christ,—"THE LOVE OF CHRIST"—here we find no dark spot to mar the living beauty, no dark chasm impassible to mortal feet. Here we may rest, and rest forever. Friends may forsake and foes destroy, but Christ is still our Friend. Adversity may be our lot, death may be our portion, but no man can rob us of "the love of Christ." The Great Adversary of souls may shower upon us the pitiless hail of doubts and fears as we enter the dark "valley of the shadow of death"; but

"If Jesus himself will be our guide,
We shall walk through the valley *in peace*."

And though the King of terrors may mockingly pile above us the clods of the valley, our loving Friend can never forget us, but will surely bring us again from the land of the enemy. And whatever may be our lot in life, to all the assaults of Satan we may give back the answering cry, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, NOR ANY OTHER CREATURE, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

With such a deathless love flowing down to us from the great Fountain of love, there can be but one result to him who feels its power. There is born in him a love beside which the mother's love is an empty thing. And many a one who could look with joy and pride on the friends he cherished, and who thought he knew the utmost limit of earthly love, has found the friendships of earth vanishing or changing to bitterest hate, while the love inspired within him by his new-found Friend, hides the memory of his former loves in its enduring brightness. And when the choice comes before him, either to give up Christ, or those he once loved so well, there is no chance, no time, for doubt or hesitation. Everything of earth, even life itself, is a *willing* gift on the altar of this love. The mighty fact which lies beneath his hopes, and stands as an eternal bulwark between him and the flood of evil, is "the love *of* Christ"; and the grand inspiration of his daily life, which no created power can ever quench, is his love *to* Christ as his Redeemer and his Friend.

Men may "separate him from their company," and look upon him in his separation as a man of loneliness and solitude, but they little dream that his pulse is quickened by the pressure of a loving hand, and his life guarded by the protecting power of an unseen arm. And while men tremble amid the swaying of earthly passions, and the ruin of worldly friendships, his eye betokens no alarm, for the love on which *he* leans,—which is his *life*,—is ETERNAL.

"He that loveth father or mother more than me, is not worthy of me." So says our Friend, and the world calls it folly, says it is *impossible*. But to him who has known the bitter anguish of sorrow for sin, and the untold joys which follow repentance and forgiveness, they are not idle words. He *knows* what it is to love his Redeemer more than all the world besides. And while men make this command a ground of cavil and doubt, it is to him a confirmation of his faith.

Man of God, fail not to preach "THE LOVE OF CHRIST." Men may be reformed somewhat by other motives, but that transformation which makes of fallen, lost, ruined man, "a new creature," can only be effected by *love*,—"the love of Christ." That motive can never lose its power. And he who has lost his love for earthly friends, his love of duty and right, his love of *self*, if once awakened by the love of the Lamb of God, may yet stand forth as a free man in Christ Jesus. Preach the whole word, but as the source, and life, and beauty of that word, let nothing hide "THE LOVE OF CHRIST."

And when the scenes of earth are over, then we may know more fully than ever, "the love of Christ, *which passeth knowledge*."

For the World's Crisis.

THE THREE UNCLEAN SPIRITS.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—REV. 16: 12-14.

It will be noticed that one of the prominent transactions under the sixth vial is the coming of the three unclean spirits from the mouth of the dragon, the mouth of the beast, and the mouth of the false prophets, and their going forth to the kings of the earth to gather them to the battle of the great day of God Almighty—to Armageddon.

It is advocated by some expounders of the prophecies that these three spirits represent the spiritual teachings of the present day, or that they symbolyie Spiritualism; but to our mind there are some inconsistencies, even impossibilities in the idea. Without pretending to be wise above what is written, or to have any extensive or superior knowledge of the prophetic portion of the Bible, and with due respect for the opinions of other people, we would like to give expression to some ideas on this subject through the "Crisis."

In the first place it will be noticed that the three spirits had each of them a separate origin, that they proceeded from three different, three distinct sources, so that, if the idea just referred to is correct, Spiritualism must have sprung from three different sources, must have had three distinct origins, and must, therefore, be possessed of three phases or natures, each distinct from the other two.

And again, if the idea is correct, each of these three spirits must symbolize one of these phases or natures of Spiritualism; the spirit from the dragon the phase or nature derived from the dragon; the spirit from the beast, the phase or nature derived from the beast; and the spirit from the false prophet, the phase or nature derived from the false prophet. Now will some advocate of the common theory please tell us which part of Spiritualism is symbolized by each of these spirits, or which part of the phenomenon of Spiritualism is produced by the action of each of these spirits, and throw some light on this subject, for the benefit of some persons who are very much interested in the same?

But again, it will be noticed that the three spirits not only had, each of them, a different and distinct origin, but that, without uniting or blending together, they each went about their work, went to the kings of the earth to gather them together. Now from these facts we can, we have a right to, infer and deduce that the three spirits, instead of symbolizing three phases or natures of the same thing, symbolize three radically different, three entirely distinct things, although the three are engaged in the same work, and have been sent on the same mission, namely, to gather the kings of earth together.

The spirit of a thing is not the thing itself, but something produced by, or emanating from, the thing itself; the something produced by or emanating from a certain thing always, of course, to a certain extent, partaking of the properties and principles of the thing by which it was produced, or from which it emanated. Thus, for instance, corn produces a spirit called whisky; whisky is not corn, but something produced by corn, and partaking of its properties.

Apples produce a spirit called cider; cider is not the apples, but something produced by apples, and partaking of their properties. God has emanating from himself a spirit called Holy Ghost; the Holy Ghost is not God, but something emanating from God, and partaking of his attributes. The three spirits coming from the mouth of these three beasts, are not the beasts, but something emanating from them, and partaking of their properties and principles.

Eminent Bible students will say that the dragon brought to view in the passage at the head of this article is Paganism; that the beast is Papacy, and that the false prophet is Mohammedanism. Now if these eminent Bible students are right in this exposition, of course the spirit coming from the mouth of the dragon must symbolize something emanating from Paganism; the spirit coming from the mouth of the beast, something emanating from Papacy; and the spirit coming from the mouth of the false prophet, something emanating from Mohammedanism.

We must in the first place find out what the properties and principles of each of these three things are, in order to find out what is symbolized by the spirit coming from the mouth of each of them—Paganism, Papacy, and Mohammedanism.

1. Paganism. Paganism is infidel and unbelieving in regard to God, and all things purporting to come from God, and, as a matter of necessity, that emanating from it must be infidel and unbelieving in regard to God and his word, and all things purporting to come from God.

2. Papacy. Papacy possesses a belief in natural immortality, and a character of corruption, and that emanating from it must possess a belief in natural immortality and a character of corruption.

3. Mohammedanism. Mohammedanism is immoral and licentious, believes in polygamy and other things of that nature, and that emanating from it must be immoral and licentious, and believe in polygamy and other things of that nature.

Here we have three pictures, and do we not see three things or classes of things exactly filling them? We will give our humble opinion in regard to the matter, in regard to the three things symbolized by the three spirits, and let some one else show us to be wrong if we are out of the path of truth.

I. The spirit from the mouth of the dragon symbolizes infidelity and infidel teachings. For the past thirty years this spirit has been on its mission, going north and south, east and west, to every land and clime; to kings and princes, to potentates, and rulers and peoples of all classes and positions. It has gone into the councils of kings and chambers of senates; it has gone into the home circle and the worshiping congregation, and swept up to the very altars of the sanctuary, and into the very pulpit itself.

Here is an item copied from the Portland *Transcript* of Jan. 8th, 1870, showing the boldness of this spirit:

"The lectures of Prof. Fiske, Prof. of Positive Philosophy in Harvard University, are attracting much attention because of the boldness of the antagonism to the religious faith accepted by all denominations. This philosophy rejects every thing that is not proved to be a fact, whether in science, philosophy, or theology. Its disciples take nothing for granted, not even the need of a designing mind in the construction of the universe. There is no room for faith in this system of philosophy."

Even in the churches of our day this spirit is doing its mighty work. The great mass of religionists possess only a nominal faith, and, if any thing out of the path of science takes place, they brand it with "fanaticism" and "delusion," and raise the cry "the day of miracles is past."

II. The spirit from the mouth of the beast symbolizes Spiritualism and its satellites, as are seen everywhere at the present time. This spirit has gathered to its fold twenty million souls. Spiritualism is sweeping through the world as no other imposition ever did. It is too well known to be further noticed here.

III. The spirit from the mouth of the false prophet symbolizes Mormonism, free-loveism, and the doctrine of spiritual affinity between husband and wife. This spirit, these doctrines, are more wide-spread than is generally expected. And they have done a mighty work; they have had a mighty effect. This country has one of their blighting plague-spots—Utah. There, in open daylight, polygamy is practised; and our Congress does not, and dares not, take steps to prevent it. Not only does this doctrine, this spirit, find a foothold in our country, but in other parts of the world it is on its mission, doing its work. And the ease with which a divorce is obtained, as taught in the Richardson—McFarland tragedy, and its attending incidents, and the increasingly great number of divorces, show that the marriage tie is exceedingly loose, and that this spirit is rapidly doing up its mighty work, fulfilling its mighty mission. We can see the outside, but who can tell the vast amount of corruption which is pent up within this moral volcano? Yes, who can tell?

Here we have three things possessed of the properties and principles of the three symbolizing spirits; and do not they fill the picture drawn by the inspired Revelator? Do they not fulfill the prediction of the Revelator? Are not these three spirits in the world? And do not they come from the mouths of the dragon, the beast, and the false prophet, and manifest the two-faced natures of the frog? Do not they go to the kings of the earth to gather them together? Do not they set God and his word one side, and tell that God is soon to come forth and plead with all flesh?

These are our ideas in regard to these three spirits, and we are willing that they should stand the test of criticism. If they are wrong, let some one show it, so that we can have the *truth*. We want the truth; let us have it.

Whitefield, N. H. E. S. MOULTON.

UNQUENCHABLE FIRE.

Man, as a descendant of Adam, is uniformly spoken of in the Bible as a mortal being, and as a sinner doomed to perish, for "the wages of sin is death." Rom. 6: 23. On the other hand, immortality, or deathlessness, is always spoken of as belonging to God, or to such as, on certain specified conditions, he has declared his purpose to confer it. It is by overlooking this truth, and assuming that the Bible teaches that all men, converted or unconverted, are born into the world immortal beings, that such statements as the following are used to support the belief of the eternal existence of the wicked in misery: "He will burn up the chaff with unquenchable fire" (Matt. 3: 12); "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into Gehenna, into the fire that never shall be quenched." Mark 9: 43.

The words, "fire that never shall be quenched," in Mark 9: 43, are the same in the Greek as "the unquenchable fire" in Matt. 3: 12; and should have been similarly rendered. Probably, the reason for introducing the terms "never shall be quenched" in translating Mark's narrative, was to render them more expressive of the idea of eternal torment, which the translators believed to be the final doom of impenitent sinners. Suppose, however, that we use the rendering "unquenchable fire" instead of "the fire that never shall be quenched," it will still be thought by many expressive enough of the idea that the unsaved shall be doomed to endure the most excruciating agonies throughout unending duration. If it could be demonstrated, from the usage of the language, that the casting of a person into "unquenchable fire," necessarily implies the everlasting existence of that person; or that the words, "unquenchable fire," are in no other instance applied in Scripture to objects which we know do perish, then I confess we would be shut up to accept the doctrine of immortal misery, with all its weight of melancholy sadness, unless it were elsewhere positively denied. If, however, on the other hand, we find the same language applied to objects which we know have ceased to exist, then surely we are bound to maintain, in the absence of direct testimony to immortality of impenitent men, that such language by no means expresses, or implies, the idea of unending being.

The phraseology which our Lord here employs was familiar to his auditors. From their childhood, we may presume they had frequented the synagogue on the Sabbath, where the Scriptures of the prophets were read in their hearing; and they must often have listened to these words of the Lord by the prophet Ezekiel, "Son of man, set thy face towards the south, and prophesy against the forest of the south field; and say to the forest of the south, hear the words of the Lord. Thus saith the Lord God: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I have kindled it; it shall not be quenched." Ezek. 20: 46-48. These words contain a threatened desolation of the land of Judea, which lay towards the south of the river Chebar, where the prophet resided. The terrible and thorough character of the desolation, is represented as "unquenchable flames" in a forest; and we plainly perceive that the language simply denotes the complete scattering of the Jewish people.

In the prophecies of Jeremiah also similar language is used. "If ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 16: 17. No sane man will assert that these palaces and gates of Jerusalem are indestructible, because the fire that destroyed them is termed "unquenchable;" so far from that being the case, the figure is justly understood to represent their complete destruction. Jehovah kindled the flames, and none could extinguish them; they would continue to burn till their purpose was completely effected. *Destruction*, not *preservation*, is the idea meant to be conveyed; and why not also the same idea when the doom of the wicked is represented by the same language? Why affirm that they are indestructible because Jesus said, they shall be "burnt up like chaff in unquenchable fire"?

The meaning of the words "unquenchable fire" may be further illustrated by the use which Eusebius, the ecclesiastical historian, makes of them in recording the death of those who suffered at the stake for their adherence to the Christ. In his history, Book VI., chap. 41, he gives an account of those who suffered death at Alexandria. "The first of these was Julian, a man afflicted with the gout, and neither able to walk nor stand, who, with two others that came with him, were arraigned. Of these the one immediately denied, but the other, named Chronion, surnamed Eunus, and the aged Julian himself, having confessed the Lord, were carried on camels throughout the city,—a very large one as you know,—and in this elevation were scourged, and finally consumed in an immense fire" (*puri asbesto*, the same terms rendered unquenchable fire" in Matt. 3: 12.") After these, Epimuchins and Alexander, who continued for a long time in prison, from the scourges and scrapers, were also destroyed in an immense fire" (*puri asbesto*.) These faithful witnesses, by being cast into "unquenchable fire" were reduced to ashes, not tormented for ever and ever; and when Jesus uses the same terms to describe the fate of the incorrigible sinner, how can these terms be fairly understood to mean anything else? The language of Jesus no more expresses the indestructibility of sinners, than does that of Eusebius express the deathlessness of those who for the truth's sake were consumed at the stake. "Unquenchable fire," then, means fire that irresistibly destroys that which is committed to its action.

Had the Savior's words been properly attended to, they would never have been used as an argument for the doctrine we are combating. Would any one who had not previously believed such a doctrine, ever imagine that when Jesus, alluding to the end of the wicked said, "He will burn up the chaff with unquenchable fire," he taught his hearers that the wicked were unconsumable? Certainly not. It is the *wicked* who are like the chaff; and though the fire might never be quenched, in the most absolutely literal sense, the chaff would be consumed. Jesus positively asserts that it shall—"The chaff he will burn up." What emblem more expressive of the complete destruction of the wicked? Dream not then, O impenitent sinner! that thou art an immortal; unless thou yield thee to the love of God, and heartily believe the gospel of his Son, the Messiah, who loved thee and gave himself for thee, perish thou must, like chaff before quenchless flame. Ponder, I beseech thee, the love warning of Jesus; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life."

Not less expressive of entire destruction is the Savior's language recorded by Mark, which has been already quoted: "It is better for thee to enter into life maimed, than having two hands to be cast into hell, into the fire that never shall be quenched, where their worm dieth not and their fire is not quenched." The word here translated "hell" is in the Greek "Gehenna," or valley of Hinnom, a small valley at the south-east of Jerusalem. In this valley the idolatrous Israelites caused their children to pass through the fire to Moloch. After the captivity the place became an object of the greatest abhorence, on account of these abominations; and, following the example of Josiah (2 Kings 23: 10,) they made it a receptacle for the filth of the city, the carcasses of animals, and malefactors. To prevent the deleterious effects of the consequent putrefaction, great fires were constantly kept burning; hence the valley was called "Hinnom's valley of fire," or "Gehenna of fire." It was thus a noisome and hideous spot. Its lurid fires, constantly burning, and the loathsome worms feeding on the corpses, were indeed a fit and expressive picture of the most abhorrent and complete destruction.

This view of the subject is confirmed by the closing sentences of Isaiah's prophecy. Speaking of the future glory of the nation of Israel, and its capital, Jerusalem, and the terrible overthrow of the opposing Gentiles, the prophet says, "Behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Chap. 66: 15, 16. "And it shall come to pass from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look on the carcasses of the men that have transgressed against me. For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Verses 23, 24.

Doubtless the scene here depicted is one of real carnage; yet the language, "their worm shall not die, neither shall their fire be quenched," is applied to the carcasses of dead men. Here we have a key to the language in Mark; which, indeed, is but a quotation from Isaiah, that would be familiar to the disciples of Jesus. So thinks Albert Barnes, though a believer in the immortality of the wicked. In his notes on Mark 9: 44-46, he writes: "This figure is clearly taken from Isaiah lxvi. 24. In describing the great prosperity of the kingdom of the Messiah, Isaiah says, that the people of God shall go forth and look upon the carcasses of the men who have transgressed against God. Their enemies shall be overcome. They shall be slain. The people of God shall triumph. The figure is taken from the heaps of the dead slain in battle, and the prophet says that the number of them shall be so great that their worm—the worm feeding on the dead—shall not die, shall live as long as there are carcasses to be devoured; and that the fire which was used to burn the bodies of the dead shall continue long to burn, and shall not be extinguished till they are consumed." "The word 'their,' in the phrase 'their worm,' is used merely to keep up the image or figure. Dead bodies, putrefying in that valley, would be overrun with worms, while the fire would not be confined to them, but spread to other objects, kindled by combustibles through all the valley."

It is rather remarkable that this writer, after such a correct exposition of the language, should affirm that the picture represents "dreadful and eternal suffering." Putrid, decaying carcases, the image of dreadful and eternal suffering! The worm luxuriating on a painless corpse, an image of the most painful anguish! The consumption of dead bodies in the devouring flame, a symbol of deathless spirits, tormented by fire which pains but cannot kill them! Oh, the blinding effects of heathen philosophy on the minds of those who submit to its teaching! The words of God, in defiance of all the laws of rhetoric and common sense, must be made to sustain the baseless theories of human imagination; and thus poor mortals, condemned to everlasting destruction, inflate themselves with the vain conceit of their immortality, echoing with true filial earnestness and joy, the words of the old serpent, the devil—"Ye shall not surely die!"—*Rainbow*.

APRIL.—A FOREWARNING.

Delicious April comes at last; I feel the promise now
Of music in the humid air, and blossoms on the bough.
The crocus and the hyacinth above the mold appear,—
The first-come guests to celebrate the bridals of the year.
Yet not for me this balmy earth, these moist and weeping skies;
Upon my heart a weary weight of inmost sorrow lies,—
The weight of those who in the land of nether darkness dwell:
Ah! woe is me! it seems to make the very earth a hell.

Alas! alas! in vain the clouds are bright with sudden showers,
That swell the woodland's budding leaves and summon out the flowers;
For human hearts are winter-cold, and sit with clouded eyes,
Nor heed the love that fain would make this world a paradise
The south wind blows his elfin horn; the butterfly and bee
Wake from their winter sleep to find the daisies on the lea;
But, in the torpid human breast, a death-like silence reigns;
Nor will they hear though fall from heaven the blessed angel strains.

In pleasure's barge of painted sail the gay and careless glide,
Nor heed the distant hurricane that sweeps adown the tide;
With careless jest and easy sin the hours consume away,
While at the very portal stands the world's great judgment day.
How thrills the breast! how throbs the heart! that portents dark and drear
Within the spirit's midnight vault all terribly appear!
Yet still the worldling counts his gains, the minstrel tunes the lyre,
Blind to the dread Apocalypse of inward burning fire!

It comes! it comes! o'er land and sea! but still the human mind
Laughs down its fears, to every sign of change and judgment blind;
And, like a cruel beast, the earth for spoil and rapine roars,
While ONE with vestures dipped in blood is standing at the doors.
How will the nations reel before the fury of the blast,
Smit by consuming pains, that turn to blood and fire at last!
While loving hearts, though faint and few, who sadly, vainly yearn,
Behold the blissful Eden-years all deathlessly return.

Though few may heed the warning now, my spirit shall not pine;
Arouse, my languid heart! and lift thy prophecy divine;
'Tis thine to bear, 'tis thine to do, but 'tis not thine to plan,
The blast that sweeps the threshing-floor is moved not by the fan.
Lift up, lift up thy voice again, before thy work is done,
The clouds shall break that now obscure the great Millennial Sun,
And, through the deep heart of mankind, a burst of music roll
From Him whose judgment angel opes the gateways of the soul.

—*Herald of Light.*

Gems.

THANKFULNESS.—If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and it would draw to itself the most inevitable particles, by mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find, in every hour, some heavenly blessings; only the iron in God's sand is gold.

— It does n't follow that, because we have taken a perilous step, we ought to retrace it. She wasn't a wise old woman who crossed a bridge, and on being told that it was labelled "dangerous," turned and re-crossed it in all haste.

— Men's lives should be like the day, more beautiful in the evening; or, like the summer, aglow with promise; and like the autumn, rich with the golden sheaves, where good works and deeds have ripened on the field.

— The same spirit of faith which teaches a man to cry earnestly, teaches him to wait patiently; for as it assures him the mercy is in the Lord's hand, so it assures him it will be given forth in the Lord's time.

— Truly it is a glorious thing to follow the Lamb; it is the highway to glory; but when you see him in his own country at home, you will think you never saw him before.

— As Noah's dove could find no rest for the sole of her foot, so the Spirit of God can find no residence in that heart which is deluged in sin.

— The cross of Christ is the sweetest burden that I ever bore. It is such a burden as wings are to a ship, to carry it forward to a desired haven.

— Our conscience is as a fire within us, our sins as the fuel; therefore, instead of warning, it will scorch us; unless the fuel be removed, or the heat of it removed by penitential tears.

— Those who by faith see the invisible God and the fair city, make no account of present losses and crosses.

— That Christ and the sinner should be one, and should share heaven between them, is the wonder of salvation; what more could love do?

— The christian is called to be like Abraham in conduct, like Paul in labors, and like John in spirit.

— In doing good to others, there is an enjoyment of which the sordid, selfish man knows nothing.

— Pride has no chamber within which may be born "the hope of glory."

— Low spirits cannot exist in the atmosphere of bodily and mental activity.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A CHILD'S PLEDGE.

Long as I live I will abstain
From beer and brandy, rum and gin;
And nothing stronger than the rain
I'll ever put my lips within.

NELLIE OF SOME USE.

One lovely afternoon, early in the month of June, a little girl, not more than eight years old, sat at a window overlooking a beautiful lawn and fish-pond. She had been reading; but the book had fallen from her hands. There was a sad expression on her countenance; for she was thinking how she used to love to run about in the green fields, and play with her hoop or her skipping-rope. But those she had to exchange for a crutch: she was a cripple.

Just then, some little sparrows came to pick up the crumbs which the child had thrown from the window. She watched them with the deepest interest as they hopped about in happy freedom; till at length, having satisfied their hunger, with a chirp they flew away to join their companions.

The little girl turned away sorrowfully from the window, and stopped to reach her crutch, which had fallen to the floor. In vain did she try to drive back her tears; they would come: and, covering her face with her hands, she wept bitterly. Whilst thus troubled, she felt a hand laid softly upon her head; and, looking up, she saw her mother bending over her with a mingled look of anxiety and love in her face.

"What is the matter with my Nellie?" she asked in a gentle voice.

"O mamma!" exclaimed the child, as she threw her arms around her mother's neck, "it is of no use for me to live now that I am lame. I can never be of any use."

The mother, breathing a silent prayer to God for a blessing on her instruction, seated herself on a low chair, and, drawing Nellie on her lap, whispered words of comfort to the troubled little one. She told her of the Redeemer's love to children; of his sufferings and death on the cross. She told her also of the lame and the blind, the deaf and the dumb, who were brought to the loving Savior, and were healed; and then with a mother's tenderness she pressed the child to her heart, and tried to show her in how many ways even a cripple might be useful. She told her of the glow-worm, whose tiny light cheers the traveler on his way in the dark night.

"But, mamma," said Nellie, "I am not a glow-worm."

"No, dear," said her mother; "but you may do what the glow-worm does,—you may 'let your light shine.' Have you forgotten those lines which your papa taught you not long ago?—

Do what you can, being what you are,
Shine like a glow-worm, if you can't be a star.

You cannot do much, I know, and yet, by your example, you may be made a blessing to others. You may sow the seeds of kindness and love, and mercy and truth, which by and by will, with the divine blessing, grow up bright and beautiful flowers, that shall bloom throughout eternity."

"But, mamma, how can I do this?"

"Well, my dear," replied her mother, "by giving up your own will for another's pleasure, you sow the seeds of love and kindness; by immediately confessing when you have done wrong, you sow the seeds of truth; and you were sowing the seeds of mercy when you gave your dime to the poor blind man at the door this morning."

With a bright smile of hope, the child looked up into her mother's face; and, pressing a warm kiss on her cheek, she said, "Thank you, dear mamma: I *will* try to be more happy and useful."—*Children's Guest.*

HELPING ONE ANOTHER.

Dumb animals sometimes set us good examples. I will tell you a true story of two horses.

In the town of Indianapolis there was a blind horse who, one day last summer, wandered into the river, and then did not know how to get back to dry land. Now, there was a good horse, whom the boys called Dick, and who was grazing near by, when he saw the blind horse swimming round in a circle in the river, and trying in vain to find the solid shore.

Dick must have thought to himself, "That poor horse can't see, or he would not act in that strange way. I will call to him; perhaps he will mind my voice."

So Dick began to neigh as loud as he could, but the blind horse was still at a loss to know which was to turn. Perhaps he was deaf as well as blind; for, though Dick would neigh quite loud, the poor blind horse still could not find his way out of the river.

Then Dick must have thought, "That poor horse will get tired by and by, and sink and drown if I do not help him."

Then Dick went down the river, and swam out to where the blind horse was, and touched noses, so much as to say, "Follow me," and then guided the blind horse safely to the shore.

This kind act was seen by a great many people on the shore; and they cheered loudly as Dick came back upon the bank with the blind horse behind him.

I hope you will be as ready to help a friend in need as poor Dick was. We must learn to be kind to one another, for kind acts and kind feelings will make us happy.—*Nursery.*

MANNERS.

Young folks should be mannerly. How to be so is the question. Many a good boy and girl feel that they cannot behave to suit themselves in the presence of company. They feel timid, bashful, and self-distrustful the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling and acquire graceful and easy manners, that is to do the best they can all the time at home, as well as abroad. Good manners are not learned from arbitrary teaching so much as acquired from habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly and womanly at home, and then it will soon become a kind of second nature to be so everywhere. A coarse, rough manner at home begets a habit of roughness, which we cannot lay off if we try, when we go among strangers. The most agreeable people we have ever known in company, are those that are perfectly agreeable at home. Home is the school for all the best things, especially for good manners.

HOME CHEERFULNESS.—Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases they are apt to seek it; if it displeases they are prone to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them talk to their children, especially the little ones, in such a way as to make them happy.

THREE LESSONS.—My children remember these three lessons:

1st. Learn to love: Jesus loved you.
2nd. Learn to give: Jesus gave himself for you.
3d. Learn to deny yourselves for others: Jesus denied himself for you.

LOVE every body, and every body will be likely to love you.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

THE CROWN.

Seek not, my soul, to grasp the crown,
If Jesus' cross ye would lay down;
Who wins the crown must bear the cross,
And count all worldly honors dross.
Nor think, vain soul, thy hand to join
With this proud world, whose current coin
Is pride of equipage and dress,
To win a crown of righteousness.

To win for us the blood-bought crown,
Our Savior laid his dear life down;
And for his sake I'll suffer loss,
And glory in his shameful cross.
Forsaking all for his dear name,
Brave martyrs have endured the flame;
Their lives have joyfully laid down;—
They bear the cross to win the crown.

Come, fainting soul, and bravely bear
The cross, if you the crown would wear,
And lay it only with life down,—
Beyond the cross behold the crown.

Moorestown, N. J. ANNA E. MCELLISTER.

For the World's Crisis.

HAVE THE 144,000 GONE TO HEAVEN?

When asked whether the one hundred and forty-four thousand, spoken of in Revelation, have gone to heaven, I give a negative answer, for several reasons:

1. Christ, our High Priest, was to enter "*alone*" into the "holy place," which is "heaven itself," instead of entering with one hundred and forty-four thousand. Heb. 9: 7, 24.

2. In the type "*no man*" could enter while the High Priest remained in the "holy place," and the same prohibition holds good in the antitype, which principle would not allow one hundred and forty-four thousand to enter. Lev. 16: 17.

3. We are expressly told that "*no man* hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John 3: 13. This statement cannot be reconciled with the claim that one hundred and forty-four thousand ascended with Christ to the Father's throne. Even Enoch and Elijah, though taken up into the atmospheric heaven, never went to the heaven of Christ's abode, but were taken to some other locality, for some unrevealed purpose.

4. Paul speaks of the Divine Potentate as "dwelling in the light which *no man* can approach unto."—1 Tim. 6: 16. This affirmation is not in harmony with the claim that one hundred and forty-four thousand are dwelling in that realm of light.

5. The one hundred and forty-four thousand are not "*sealed*" till "*after*" the sixth seal is opened, and the day of the Lord dawns; and not till then are they "redeemed from the earth" by a resurrection, or sealed with immortality. Rev. 7 and 14. For a special purpose they are spoken of in contradistinction to the "great multitude." As they are not sealed till this epoch, they could not have gone to heaven over eighteen hundred years ago.

6. Besides all this, it is nowhere stated that one hundred and forty-four thousand went to heaven with Christ; and it is not possible that such a mighty event as this would have been, could have escaped the pen of every inspired writer who officiated after the ascension. The *inferences* deduced in support of this theory are all illegitimate, as we shall soon discover.

7. No one ever *saw* one hundred and forty-four thousand resurrected saints ascend to heaven with Christ, for if they had witnessed such a sight they would have *told* of it, and not kept it a secret; and certainly the eyes that could behold Jesus rise, could as easily have seen this great multitude go up, as to have seen Jesus; and it is but folly to say that Jesus might have gone up to the Father with them on the very morning of his resurrection; for first, if they rose from the dead with him, there was not time for them to go into the holy city and appear unto many before his ascension, and then rise to heaven with him, unless he left the tomb before his "three days and nights" were out; and second, his friends were told by the angels at the sepulchre, while it was yet early, that he had gone to Galilee, instead of having gone to heaven; and they probably told the truth; and third, if Christ really went up to heaven with one hundred and forty-four thousand saints, on the morning of his resurrection, and got back again before daylight, it would not only be making good time, but would make his *return* a *second* coming, and thus overthrow the doctrine of Christ's second coming in the future; but long after Christ's ascension Paul affirmed, "Unto them that look for him *shall* he appear the *second* time."—Heb. 9: 28. If the second coming of Christ was future when Paul wrote, Christ did not descend from heaven in person on the morning of his resurrection; and if not, he did not then take one hundred and forty-four thousand up to heaven.

The theory which we are opposing claims scriptural support, which we will now examine.

First text. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matt. 27: 52, 53. Let it be observed (1) that not a word is here said about one hundred and forty-four thousand; that is all *guess so*; and (2) not a word is said about their going to heaven; that is taking for granted the very thing that needs proof; but they "went into the holy city," Jerusalem; and though some have said Jerusalem could not be called "holy," it is nevertheless true that Christ called it "the city of the great King." As to what became of these resurrected saints we are not told, any more than in the case of Lazarus and the widow's son. But we are nowhere informed that they went to heaven.

Second text. "Wherefore he saith, When he ascended on high, he led captivity captive," or, as the margin reads, "a multitude of captives." Eph. 4: 8. In his own person, one of death's captives ascended on high, as a sample, or representative of a multitude, bearing "the keys of death and *hades*," having *really* "abolished death" in his own person, and *prospectively* abolished it for all his saints. Christ has conquered the foe that holds the captives, and gone on high as conqueror, and will soon return and *liberate* the prisoners. There is no intimation here that "captivity" held only one hundred and forty-four thousand, or that the "multitude of captives" were only one hundred and forty-four thousand in number. As their leader, he went before, and they are hereafter to follow; his liberation came first, but "afterward they that are Christ's at his coming."

Third text. "For whom he did *foreknow*, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. 8: 29, 30. Did God "foreknow" *only* one hundred and forty-four thousand? Are only one hundred and forty-four thousand to "be conformed to the image of his Son"? Are the one hundred and forty-four thousand the sum total of Christ's "many brethren"? God's foreknowledge is not restricted to one hundred and forty-four thousand, but includes all the saints; and the "many brethren" include the entire redeemed throng, and Christ is the "first born" among them all, or "the first born from the dead" to an immortal life; hence born before any of them, but *not cotemporaneously* with any of them. But it is said some are "glorified." How many? Not merely one hundred and forty-four thousand, but "whom he did foreknow," let that include as many as it will,—them he did "predestinate," "called," "justified," and "glorified" in the plan of salvation; but that plan existed before any of it was executed, and many still are unjustified in reality who will hereafter be saved, and none are yet glorified in reality. If one hundred and forty-four thousand were glorified eighteen hundred years ago, why could not all be glorified without a judgment just as well? *Prospectively* God has called, justified and glorified every saint, but part of this work is yet to be executed.

WM. SHELDON.

For the World's Crisis.

THE ALARM BELL.

THE BRAND-MARK OF ANTICHRIST.

"It is pleasing to know that both the French emperor and his son are now inclined to pay particular regard to the interests of religion. His majesty recently took occasion to assure a French archbishop that such doctrines as undermined the immortality of the soul should receive no favor whatever at his hands. Shortly after Napoleon the Third had taken this ground, his son, the prince imperial, went a step further, by saying, 'When I become emperor, I shall not permit any one to be without religion.' What Frenchman now will refuse to support 'my dynasty?'"—*Buffalo Courier.*

Amid agitations and discussions upon a dogma of "infallibility," we may be sure of the absolute infallibility of God and his word. We have taken occasion to point out from time to time, according to the pre-portraiture of antichrist, both the character and identity of that last remarkable representative of Satan. And in the paragraph prefixed to this article, there is furnished another infallible signal of the policy and personality of the imperial figure, destined for a brief but terrible moment, under demon inspiration, to dominate the world. How shall we describe the emotions which a profound conviction of the near and fearful reality is adapted to beget?

We honor and love our English brethren* who have borne faithful testimony to the character of coming events. We mean no disparagement to the zeal and devotion of American Adventists, who have united in the emphatic protest of swiftly coming judgment on the nations of the earth; but we are compelled to think that some of our transatlantic friends have shown greater accuracy in a fore-delineation of developments signified by the apocalyptic scripture. (Of course we except individual instances of uniting with the symbolic a literal understanding of the book, which we are constrained to conceive, to a large extent, the true principle of interpretation. Some in America have done this.) While thus cheerfully conceding to the correctness of prophetic rendering in other countries, and in our own dear ancestral England, we have to raise a cry of loud and affectionate entreaty to all people who love Jesus, in all the world: be, to the utmost, we beseech you, admonished to recognize what is infallibly certain to become a reality of portentous purport. We can modestly say, we think, that we have searched this matter thoroughly, and we lift up our call of alarm to all men, to beware of the craft and snare of the enemy. We can not shrink at wounding sensibilities, or crossing traditions,—there is no alternative but plainness and faithfulness and earnestness.

We humbly certify to those who love the kingdom and appearing of Jesus, be assured of a truth indubitable and indisputable as the sun in heaven. We call to you in no doubtful tones or terms of entreaty; we beseech you by all that is eternal in truth, and precious in the gospel, behold, observe and consider, in this moment of intense expectation and vast transition, the *positive and diagnostic brand-mark of antichrist.* *It is the championed but baseless tenet of the* IMMORTALITY OF THE SOUL.

The intimation contained in the quoted paragraph is but the fulfillment of an expectation awakened by a series of circumstances, especially the assurance beyond question that the last elect of Satan, the imperial idol of the demonized multitudes, would build up his system of religious blasphemy upon the dogma of the consciousness of the dead. For it would not answer to admit the fact of intercourse with demons and the prince of demons, whose baneful operations have cursed the earth and race since the fall. It would be the expedient of a study, intent to allay misgivings of something darkly sinister in the copious and startling supernaturalisms of the career of antichrist, to refer these marvelous prodigies to some source quite other than the foul and powerful arch-rebel against heaven. In fact, the entire universe of the dead will be held to be in sympathy with the ministers and doctrines of the new religion, and the whole invisible world of air will be held to be populous with intelligent spirits of the former inhabitants of earth, bringing in their vehement testimony to the lawful warrant of antichrist to lord it over men. Voices countless and incessant will confirm the prerogative of the new imperial Apollyon, and clamor to extend the sphere of his dominion, and emphasize with impressive prodigies the rectitude of his supremacy.

But, O miserable device of demons and Beelzebub the prince of the demons! For we know and understand, and insist in no mincing or mistakable terms, that the whole series of antichrist's operations is demoniac and infernal, and that the basis on which the new religion of blasphemy is built, is a foul deception. We see already what is to be the ruling dogma of the dynasty of desolation—the very marrow of the false gospel of the apostasy; mark it well! read, recognize and remember it. It is (again we say) the *Immortality of the Soul.* But this is false. There is no foundation for it in the word of God. A revolution of faith or opinion is instantly and imperatively demanded among christians, in the whole habitable earth. For there is no net,—be assured, there is no trap, no device, so keen, so subtle, so cunning, so powerful, so dangerous, whereby thousands and millions are in imminent hazard of being captivated and subjected to homage of the great dagon of infidel democracy—as this very commonly accepted article in the faith of christendom. But as it was the great first lie of the enemy, so it is also the last, and will be held either as a bait to catch the uninstructed, or hung and swung *in terrorem* over the weak and vacillating votary of christianity, to coerce his allegiance to a system which, because it is built definitely on a belief and teaching popular among almost all denominations of christians, will therefore be all the more seductive and deadly.

It is perfectly plain to see that in the present exceedingly critical exigency of the Roman priesthood and papacy, the French emperor, in aiding and fostering a diversion of European homage toward himself, as a solace for perplexed ecclesiastics and a repairer of threatened desolations, would most naturally magnify a doctrine dear to the alarmed dignitaries whom he would succor and console. Who does not know that the immortality of the soul has been the very life of Romanism? and who can not see that in championing this vital tenet of the Catholic church, the "man of destiny" does exactly that which will commend him to the confidence of the Catholic people and powers? Who can not see that it is precisely this declaration of intention, contained in the language he has uttered, which will qualify him to become the trusted receptacle of a mighty interest, the guardian, the protector, and the official head, both secular and religious, of immense communities and masses of people, that in the fulness of nefarious times rise up to salute their chief?

Yes, brethren, be perfectly settled in your profession, which is but the voice of your established conviction; there is no alternative. You know there is no truth in the allegation of immortality in man. Be therefore firmly established in the present truth, and gird your loins about with the immutable word of God. You may depend upon it you may expect the hostility of Satan, and you may well believe that "such doctrines as undermine" the dogma of the chief of the fallen host, the ruler of spiritual wickedness in high places, "will receive no favor whatever at the hands" of the subtle vicegerent of the demon powers, the emperor of the French, who, we are persuaded, is on the verge of his rapid development into antichrist. It is a solemn and tremendous period. Be ready for any event whatever, of prosperous or adverse fortune. We should expect no favor from a power pledged and devoted with the utmost energy to the maintenance of the great fable. Look for the speedy appearing and kingdom of Jesus; but let not one such heir apparent of the future glory of Christ, in one imagination of the thoughts of the heart, feel otherwise than ready, by divine grace, to render up instantly this present earthly, mortal life a sacrifice, if required, in testimony of the word of God. Let there be among you all, at least, the true spirit of martyrdom; and, perchance, if you are thus surrendered in heart to the perfect will of God, his powerful hand will bear you away untouched into safety, while the host under antichrist are ready to perpetrate their deeds of vindictive frenzy upon the unwatchful left behind. Let no one lay to his soul the flattering unction of temporal security, who does not love the kingdom and appearing of Jesus. An hour of temptation is coming on the whole world.

It will be noticed the prince imperial is quoted as saying, "When I become emperor, I shall not permit any one to be without religion"; which, when interpreted, signifies the enforced acceptance, by all classes and languages of people embraced in the sphere of the imperial rule, of the religion of blasphemy on pain of death. But will the prince imperial live to be emperor? Will he succeed to the position held by his father? Can the restrictive necessities of prophetic periods, seemingly at the point of exhaustion, allow such a delay as the advance of the young French prince into manhood with imperial prerogatives? We think certainly not. It is true, that if he lives, he may with the empress Eugenie his mother bear a part, and even a conspicuous part, in the pending developments; but still subordinate, since the period yet remaining for the complete consummation of all prophecies antecedent to the destruction of antichrist (personal), can apparently not reach beyond six or eight years at the utmost, and the prince is yet a boy.

In conclusion, we can and do diligently insist on the importance of detecting and appreciating what we have pointed out as an incipient token of the coming mark, which we have designated the *brandmark* of antichrist. And this false doctrine may be reasonably anticipated, we presume, to take expression in some manner in the engraved *charagma*, or character, which will be imprinted on the votaries or worshipers of the beast. Such is the vaunted virtue and worth of the satanic *dixit*—"Thou shalt not surely die," amplified or refined to the popular phraseology and illusive notion of the "immortality of the soul."

CLINTON COLEGROVE.

* We wish to call attention again to the great value of the English monthlies published by Purdon and Baxter. They are intensely interesting as aids to a right understanding of coming developments. We can not refrain from expressing our appreciation of the arduous and useful labors of Mr. Baxter in disseminating information relative to the identity and operations of antichrist. We do not abate our confidence in the correctness of that identity, notwithstanding the development has been delayed several years beyond the time first designated by Mr. Baxter as the probable date of the commencement of the manifestation. So much the greater will be the astonishment of those who, on account of the imputed decrepitude and advancing years of Napoleon, have assumed the utter improbability of his accession to power as the head and expression of the demon-energy and false philosophy of spiritualism and its congeners. These things will doubtless come suddenly. The world will wonder. Alas! how many will wonder and perish, who have not the armor of Christ!

BE KIND TO ONE ANOTHER.

Be kind to one another:
This is a world of care;
And there's enough of needful woe
For every one to bear:
But if you ease the burden
That weighs another down,
That work of christian charity
Will lighten half your own.

Be kind to one another:
Scatter the seeds of love
Wide o'er the field of hearts, and rich
The harvest wealth will prove:
A wealth more truly precious
Than aught beneath the sun,
Which India's diamonds could not buy,
And yet—how lightly won.

Be kind to one another:
Not to the good alone,
E'en to the cold and selfish heart
Let deeds of love be shown.
So shall ye be his children
Who rains his gifts on all,
And even upon the thankless ones
Bids his bright sunbeams fall.

—*American Messenger.*

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—MATT 16: 3.

In the first verse, we learn that the Pharisees and Sadducees came to Jesus, and desired him to give them a sign from heaven. What kind of a sign they wanted, does not appear, nor for what purpose,—anything, probably, which would settle the question of his Messiahship. The Savior, knowing that they were not actuated by a sincere desire to know the truth, did not comply with their request, but rather upbraided them for their want of spiritual discernment. From their knowledge of natural signs, they could tell whether it would be fair, or foul weather on the morrow, but they could not discern the spiritual meaning of those important events which were passing before them. It was their duty to do so. Hence we infer, that it is still a christian duty, carefully to observe the signs of the times. It is not every future event that is foreshadowed by signs—only those of the most vital importance to men. The first and second advents of our Savior are events of this kind. The latter, no less than the former, is clearly pointed out by unmistakable signs.

1. The era of the second advent will be immediately preceded by a great running to and fro, and by a great increase of knowledge. See Dan. 12: 4. The prophet connects these things with the time of the end, and the full unfolding of his prophetic visions; see the same verse. But the end here spoken of, agrees in point of time with the coming of Christ, for in the foregoing context it is connected with the standing up of Christ, the great prince, for the deliverance of all who have their names written in the book of life. It is also connected with that fearful time of trouble, which will be visited upon an ungodly world, at the coming of Christ, with the resurrection and the rewarding of the righteous with unfading glory. But we are now living in the time indicated by these signs. Within the past forty years the world has undergone an entire revolution in these respects. There is now a constant running to and fro, a ceaseless mixing and mingling of the nations. Aided by the application of steam to the propulsion of the railway carriage and the ocean steamer, and stimulated by an insatiable thirst for pleasure, for fame, for gain, and for knowledge, the present age stands out boldly marked, and clearly defined, above and beyond all that have gone before it, as the age of travel. But the present is no less clearly marked as an age of knowledge. Not that we understand better than our fathers the doctrines of christianity; but in many, if not all the departments of human knowledge, we have far outstripped all the generations of the past. There is not only great advance, but wide diffusion. The printing press, the telegraph, the railway and the steamer, are rapidly developing new thoughts, new habits and aspirations, in all places of the earth. It is doubtless, then, the age indicated by the prophet,—an age of running to and fro, and of the increase of knowledge.

2. The coming of Christ will be immediately preceded by the world-wide preaching of the gospel. See Matt. 24: 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The end here spoken of, is the end of the world, that with which the coming of Christ is associated. Before this end comes, the gospel is to be preached in all parts of the world, not for the salvation of all the world, but for a witness unto all nations. For the past forty years this work has been in a special manner accomplishing. During this period have come into effective operation, all our missionary, Bible and tract societies. These, aided by great improvements in the art of printing, and still greater facilities in travel, and stimulated by the Macedonian cry, from large portions of our world hitherto effectually barred against the gospel, have even now, for aught any one can decide positively to the contrary, fulfilled to the letter, this witness-preaching of the gospel to all nations.

But we have additional testimony on this point in Rev. 16: 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach—to every nation, and kindred, and tongue, and people." The substance of this preaching is, Fear God, and give to him glory, and worship; and the reason assigned is, "For the hour of his judgment is come." Hence we are told in the next verse, "And there followed another angel saying, Babylon is fallen, is fallen." The flying of this angel preacher marks the rapidity with which the gospel is to be spread, and identifies it, beyond dispute, with our own day; while the immediate subsequent fall of Babylon proves that it immediately precedes the coming of Christ, for the Roman anti-christ is to be "consumed by the Spirit of Christ's mouth, and destroyed by the brightness of his coming." 2 Thess. 2: 8.

3. The age immediately preceding the coming of Christ, will be an age of great pleasure-seeking, and of business enterprise. See Luke 17: 26–27: "As it was in the days of Noe, so shall it be also in the days of the Son of man." They ate, they drank, they married wives and were given in marriage. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; even thus shall it be in the day when the Son of man is revealed." Men have eat and drunk, have planted and builded in every age. The Savior knew this perfectly well. But he also knew that the times of Noah and Lot were distinguished for these things, that then men and women had become so engrossed in worldly things, in the pleasures and business of life, as that they had in a great measure, lost all regard for the authority of God. These were almost, or altogether, the only things for which they lived; even so shall it be, in the age immediately preceding the advent. But here the question arises, Are not these the characteristics of our own day? Is not this a pleasure and a gain-seeking age? Was there ever an age like it in the history of our race, unless we except those marked as it parallel, by the Savior? And they were only like in kind, not its equals in degree. Their facilities for acquiring gain, and gratifying pleasure, were comparatively limited. The wonderful inventions of modern times have aroused and stimulated, to a degree hitherto unknown, both the power to acquire wealth, and the dispotion to spend it in all the ways which a voluptuous age can invent. Nor are these alone the characteristics of the world. The church, too, notwithstanding all her activity in the great and good work of spreading the gospel, is largely under the influence of this worldly spirit. The Savior, foreseeing that his church would be in danger, from this source, issues a timely warning. See Luke 21: 34: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." This warning has almost the force of prediction. Is it not true that the church is largely engrossed with the cares of this life? so living, as that should the day of the Lord now come, it would come upon her unawares? And this word, unawares, reminds us of another point of resemblance between the times of Noah, and Lot, and the time of the coming of the Son of man. For as the flood of water came on the antediluvian world, and as the rain of fire came on the cities of the plain unawares, even so will the coming of the Son of man be. The great mass will, as then, be taken by surprise.

4. And this naturally brings into view another sign of our times,—viz., the unbelief of the church and the world as to this great doctrine of the advent. The world will scoff at the doctrine of the advent altogether, while the language of the church will be, "Our Lord delayeth his coming." The sentiments of the former, we find recorded in 2 Peter 3: 3, 4: "Knowing this, first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." What period of time is included by the last days here named, need not be positively decided. It is sufficient to say, that the last days of the gospel dispensation, those immediately preceding the coming of Christ, are doubtless included. Yet in these days, down to the period of the advent, the men of the world will scoff at the idea. But is not this true of our own day? "No," says the superficial observer; "does not the church preach this doctrine of the future advent? and where is the scoffing of the world?" But hold; just give this subject a little prominence, half that which the Scriptures give it, preach as the Scriptures preach it, as an event near at hand, intensify this truth, by the lapse of eighteen hundred years, and the concurrence of all the signs of our times, strike boldly and plainly, until you arrest public attention, and, having done all, mark the result. The man who will do so, who has the fortitude and ability to do so, effectually, will call down upon himself such a tirade of abuse and ridicule, as no other course of action would secure, however simple, mean or criminal. Miller's experience is an example in point. Long before the error of his chronological dates had been developed by the lapse of time, he was the butt of ridicule. The license to abuse and vilify him was absolutely universal and unchallenged. Why was this? From the great mass, this opposition, this abuse arose not from the detection of his chronological errors, but from unbelief of, and hatred to, the doctrine of the advent altogether. And this belief, this hatred, still pervades the masses; and were the doctrine preached to-day, as then, plainly, boldly, powerfully, the results would be everywhere similar.

But the church's unbelief is of a different type. She does not, like the world, deny the doctrine in toto, she simply postpones the event. "Our Lord delayeth his coming." And should the question be asked her, How long? the reply would be, at least a thousand years. But why put this language into the mouth of the church? We answer because the Savior puts it into the mouth of the evil servant, who would not watch for his returning Lord; and that servant must be understood as the representative of a class,—a class, who should be found in the church just prior to the advent. And if that class does not constitute the church of to-day, it is not because her position on the subject of the advent is not the same. If that unfaithful, unwatchful servant, dees not represent the church of to-day, on this subject, then we will look in vain for the represented.

But again, the unbelief or indifference of the church, just prior to the advent, as it respects this event, as illustrated in the parable, is a prophetic description of the state of the church immediately preceding the advent. We do not understand, however, that the definite numbers used, represent the exact proportion of the true and false professors of that day. There will be many of both classes. But what we wish to notice particularly, is that just before the midnight cry is made, "Behold the Bridegroom cometh," these virgins "all slumbered and slept." This language points out the great want of watchfulness which will characterize the church at that day. Now where shall we look for a realization of this prophetic picture, if not to our own day? On this subject the church of to-day is most assuredly asleep. We are told the form of salutation among christians in primitive times, in very common use, was, "The Lord cometh." We know from the Scriptures, that the early christians longed for this event. But it is not so now. The subject is not talked of, nor thought of. The pulpit and the press proscribe it. Truths pertaining to the church's faith are discussed a thousand times over, but those pertaining to her hopes are neglected. Many excuse themselves by saying, "The great matter is to know that we are united to Christ." Yet the wise, as well as the foolish virgins are censured, not because they had no oil, but because they went to sleep when they ought to have watched. We conclude, then, that the unbelief and indifference of the church and world on the subject of the advent, constitutes a marked and well-defined sign of the near approach of that event.

5. The period immediately preceding the advent will be distinguished as a time of great trouble, anxiety and consternation among all classes of society; see Luke 21: 25, 26: "And upon the earth, distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth." The Savior speaks of these as immediate precursors of his second coming. They certainly refer to a time which is to be remarkable for the things named. But are we not now beginning to realize something of this distress of nations—much, very much of this perplexity, and fear, and evil foreboding? Nations like individuals sometimes have presentiments. This was true at the time of the first advent. Men, as it were, held their breath, sure that something remarkable was about to transpire. And so it is now. The civilized world is fairly oppressed with the conviction that we are upon the threshold of some grand crisis; some great turning point in the history of our world. If we are not living in the time indicated by the Savior, it is possible we will fail to know it when it comes. . . .

6. Finally, the last days, and therefore the days immediately preceding the advent will be noted for great laxity of morals in the church of God. See 2 Tim. 3: 1–5: "This know, also, that in the last days perilous times shall come: for men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Having a form of godliness, but denying the power thereof." This is a sad picture, yet since the apostle tells us that the persons spoken of have a form of godliness, we must look for its original in the church of God; nor need we look long to find it in our own day. Is it not very largely true, that there is now scarcely any such thing as discipline known in the church? What enormity can the imagination paint which some one or more of the churches does not tenderly cover over with the mantle of religion? Even the slaveholder, who seems the embodiment of all that is wicked—whose crime is "the sum of all villainies," finds a safe lodging-place in many of the churches. Besides, it is an age distinguished for selfishness, pride, insubordination, and formality. No part of the church can plead not guilty to these charges. Is it harsh, then, is it uncharitable, to say that the apostle describes in the above language the church of our own times, and that consequently we are living in the time closely trenching upon the coming of Jesus Christ?

Such are some of the signs of our times—signs which all point with unerring certainty to one grand coming event—an event so glorious, that its prospect should fill every christian heart with an ecstacy of joy.

From the foregoing we may notice the following practical deductions.

1. We should study this subject. "Blessed is he that readeth, and they that hear the words of this prophecy." "We have, also, a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." The mariner examines his charts, and takes his observations. He is not satisfied unless he knows his latitude and his compass points. So the christian should know his position upon the great stream of time. He, too, should take his daily observations. Prophecy is his only chart. Without its light, he can know nothing of the future; all would be impenetrable darkness. Without this light to guide and cheer us amidst the darkness and the storm, we are like the sea-tossed mariner, who, without compass or helm, abandons himself to the winds, and drifts—he knows not whither. We may know everything that is to be known: but diligent, prayerful study, here, as in every other department of Bible literature, will be amply compensated.

2. We should watch for the coming of Christ. It is not enough that we have the oil of grace in our lamps—that we are children of God by regeneration; we have a duty beyond this; we must watch; for we know not at what hour the Son of man cometh. Nor is this a watching for the event of death simply. Death is no pleasant prospect. It is not desirable for its own sake—not, says the apostle, that we would be unclothed. He did not desire it for its own sake. But the coming of Christ is to be looked for with very different feelings. It is regarded as a joyful prospect. "Looking for," says the apostle, "and hasting unto the coming day of God." We are even taught to pray for it: "Even so, come, Lord Jesus."

Preparation and watchfulness for death are not what our Lord enjoins in connection with his glorious advent. But how, says an objector, can I watch intently, in any true sense, for an event which I believe, and christians generally believe, to be over a thousand years distant? We answer, you cannot. But should you believe as you do? Are you not occupying the position of the evil servant who said, "My Lord delayeth his coming"? Do not the Scriptures teach us to watch for it as an event which may transpire at any day? Let us watch, then, lest the day of the Lord should overtake us as a thief.

3. If the foregoing reasoning be correct, then we cannot have the millennium before the advent. If the advent is near, as indicated by the signs, there is no room for the millennium this side of it. The signs cannot occur, and all pass away a thousand years in advance of the thing signified. Then they would be no signs. They cannot occur during the millneium—these, or any like them. It would suppose a state of things wholly unlike the millennium. They cannot transpire at the close of the millennium; for between that and the final judgment, there is but a "little season," and that little season is so completely taken up with events peculiarly its own, that there is no time nor place for these signs. Yet if we put the advent at the close of the millennium, we must put the signs there too. And what a strange confounding and misplacing of events that would be! The kingdom does not come in its power before the King; the millennium does not come before the advent.

4. But, finally, if the advent is near, then what new zeal and life should be infused into all who hear this good news. Now is the time when the servants are to make their last and best efforts to gather guests. We must go out into the highways and hedges, and gather up the lame, the halt, and the blind, and compel them to come in, that the wedding may be furnished with guests. The door of our New Testament ark is not yet closed. Let us tell the prisoner to hasten and escape to Christ, the only ark of safety. Tell him that the time is short, that now is the accepted time, and now is the day of salvation. Tell him that the Master cometh. And let our prayer be, "Even so, come, Lord Jesus, come quickly."—*United Presbyterian.*

— Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

— Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, without any observation of the heavenly bodies.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 27, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ J. E. ANDRUS—Money not received. We extend the date on the paper, and send the "Pilgrim."

☞ J. W. MARDEN—Money received and credited.

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ ELD. J. A. CLEAVELAND'S P. O. address is North Hydepark, Vt., where he wishes all letters and papers sent until further notice.

PREPAY POSTAGE.

When persons send letters to or from Canada, or Nova Scotia, they should recollect that the postage is *six* cents; and if not prepaid, the receiver of the letter will have to pay ten cents. People in the States are so accustomed to paying only three cents postage on a letter, they often forget to put on an extra stamp for Nova Scotia, or Canada.

OUR NEW OFFICE.

We are much pleased with our new office. It is on the corner of Hanover and Salem Streets, over the "Boston drug store," directly opposite the old office. The entrance is at No. 7 Salem Street. We believe we were directed to the place in answer to prayer.

THE BOSTON CONFERENCE.

We learn that the late conference at the Lowell St. Chapel continued with unabated interest during Saturday and Sabbath, April 9th and 10th. Without hesitation it is said to be the best one we have ever had in Boston. The Lord smiled upon the conference, and filled his children with great peace. It was a cross to leave the conference before its close; but we have long since learned that the path of duty is the path of pleasure. Such gatherings are a great blessing to the church of Christ. We gain strength by association that can be obtained in no other way. For this reason, no doubt, the Jews were required to meet annually at Jerusalem to worship the Lord.

We had a very large gathering at the Boston conference. Many could not get into the house. The occasion was like the ancient feasts at Pentecost. We are expecting that soon all the saints will be gathered at the great feast of tabernacles in the kingdom of God. Let us be ready and waiting.

THINGS AT ROME.

The Pope's matters are in a very interesting condition, and we may expect some important movements soon. The Italians are awake to the state of things, and preparing to make the Pope serious trouble. It is now known that a conspiracy is in operation, with Mazzini for a leader, with the avowed object of ridding Italy of the Papal power. The future prospect for Pius IX. looks very dark and threatening. The eyes of the whole civilized world are turned to see how the Pope will escape from his perilous condition. He seems to flatter himself that it is coming out right; that the Lord will deliver him in some miraculous manner. We shall see. It is truly sublime to be living in these days, so near to the great day of the Lord, when the dead will be raised, and the kingdom of God established.

PERSONAL.

BRO. EDWIN BURNHAM is some better, but is far from being well. He is sweetly leaning upon Jesus. Pray for him, that he may again be able to preach the word with renewed energy and success.

BRO. ADAMS is improving slowly, but is not yet well. He is able to come to his store every day, and pay some attention to business.

BRO. WM. SHELDON is now in New England, and purposes to spend a few weeks near the sea-shore, hoping to receive physical benefit. He is better, but not yet able to do full work. He can preach once or twice on the Sabbath; and those churches who wish the labors of this faithful servant of the Lord, and also feel willing to help him "after a godly sort," can address him at the Crisis office.

"THE PROGRAMME."

We were a little surprised to learn that it has been supposed, at least by one of our readers, that "the programme" of the festival, published a few weeks since, was one to be held by those who are looking for the coming of Christ. We trust they have nothing to do with such things. The festival was held by those who have no sympathy with the blessed hope we love so well. When those who take the Crisis attend and assist in festivals, and other such scenes of amusement, we think they cannot have much comfort from the Holy Spirit of God.

☞ The Jeffersonville, Ind., Conference is postponed one week, or until Thursday, May 5th. See notice.

"THE CHURCH OF UNIVERSAL UNITY."

The enemies of the cross of Christ are busily engaged in efforts to establish what they are pleased to call "THE CHURCH OF UNIVERSAL UNITY." Satan has turned pretended reformer, and is making a grand effort to unite all men into one great confederation, under the watch-words of "LIBERTY, EQUALITY, AND FRATERNITY." He well knows the magical power of these words. The *liberty* proposed is expressed as follows: "Each man, and each woman, if you please, has a perfect right, under *all* circumstances, in *all* conditions, and in whatever locations, to do as he or she pleases." In addition to this, he would have all made equal by the law of universal suffrage, and then a universal brotherhood in "the church of universal unity."

All these things are sure tokens of the preparations for "the battle of the great day of God Almighty (Rev. 16: 14), when the enemies of the Lord must meet an eternal defeat. "The church of universal unity" does not accept Jesus as our Savior, but only as a "good man." This system is known in many places by the name of "Liberal Church." Such a church meets at Horticultural Hall, Boston. Sabbath, April 3d, it was addressed by Wm. H. Channing, who took occasion to say, as reported in the Boston *Journal*, April 4th:—

"The aspirations of mankind should be made one around the planet; a conception perfectly new and utterly unprecedented, opening the entire future, as yet unexplored, of a united humanity. Through all nations now, for the first time, as from one heart and from one brain, can pulsate a universal life. All the different types of men, different representatives of the divine ideal, speaking different tongues, with a variety of traditions, are thus centered and convergent, that they may accomplish together one united destiny.

The speaker drew a glowing picture of all the different nations trembling with the great expectation of this unity, characterizing America as the chosen of mankind, the youngest portion of the human family, standing actually as a mediator on this Western shore between the oldest Asia and the newest Europe, the bond among all nations, the peacemaker, if we follow our Providential destiny, among the nations destined under God to be the herald of universal unity. . . . The speaker then passed in view the great religious systems of the world, showing their limitations and inadequacy to the great trust of leadership in this scheme of progress. Of those who would offer Christendom as the universal system, he would ask which Christendom—the Christendom of the primeval church, of the middle ages, of the reform movement, or of to-day? He argued that the religion of the future must be thoroughly national, but in each nation have have an indigenous growth, and assume a distinctive and peculiar character of its own. All mankind will unite in a universal church; at the same time it will be adapted to the peculiar circumstances of each nation. One religion shall be acknowledged by all men. . . . He thought that the fullest, freest, amplest, noblest expression of the truth that God is infinitely social and has infinite ways of manifesting himself was to be found in the writings of Swedenborg. He disparaged the doctrine which would make Jesus an exclusive and superior being instead of a lowly brother and friend. The new call is to put the stripes of the Christian religion behind us."

RUTLAND.

The Lord is doing a great work in Rutland; but it meets with some bitter opposition from a few professors of religion. May the Lord "forgive them, for they know not what they do." The interest continues unabated. New ones are seeking the Lord every evening. We have had some of the best meetings we have ever enjoyed. The meeting Friday evening, April 15th, surpassed any one we ever experienced. The Spirit of God so filled the house, that it seemed as though we were breathing the very atmosphere of heaven. Sinners melted into tears, and gave their hearts to the Lord. It was an exceedingly rich feast of blessings, that filled the hearts of saints with an overflowing peace. The scene will not be soon forgotten by those present.

Fourteen more were baptized Sabbath, April 17th, and others are now waiting for the next opportunity. The heavenly tide is still rising, and we are expecting to witness still greater things. Pray for us.

The following was the leading editorial in the Rutland *Courier*, April 15th:—

ELDER GRANT AND THE CHRISTIAN UNION (?)

We, with many others, would be greatly pleased to know what Elder Grant has been doing amongst us, to so move the wrath of some of his brother divines. We have always heard of Elder Grant as an earnest, gifted, zealous preacher, with some ideas peculiar to himself. But his honesty and fair dealing we never doubted, not even since Rev. "Brother Bailey" come down, in the Rutland *Herald*, with such a heavy hand upon him. To preach that which one believes to be true is the mission of a manly christianity. To preach anything else is to preach a sham. To preach less is but little better. Elder Grant comes amongst us to exercise his instrumentality in saving souls. All preachers have a sort of formula for doing this. That is, each faith has its own ideas of the method of salvation. To repent, to believe, to be baptized are the essentials. What to repent of, is embraced in a faith common to all christians. What to believe, is preached in varying codes of faith. How to be baptized, is a matter of sectarian regulation. Has Elder Grant preached anything but his own doctrines on these points? Could he preach any other and preach honestly? Could he preach any less and preach conscientiously? We must confess we do not understand what is complained of in him. Did he come to Rutland undertaking to save sinners upon general principles, and not according to special ideas of faith and ceremonial? Did he agree to bring sinners to repentance and leave the finishing of the job to the other divines that seem to be troubled at his success? Surely if he believes that a specific faith and baptism are essential, he should inculcate those as well. If he belongs to a peculiar church he is bound in conscience to gather his converts in his own peculiar fold. Every one outside that fold, is one to be gathered in. If immersion is to him material, must he not teach its materiality? Not to teach is to declare, by implication, that it is not material. What, therefore, is the matter?

Has he stolen some of the Methodist or Baptist flock? Surely they ought to be preached to, and converted, if from Elder Grant's standpoint, all the essentials of their salvation have not been complied with. Has he committed some breach of clerical etiquette? Must a poor sinner be allowed to go to the devil on a point of clerical etiquette? Do the Reverend clergy, in their preconcerted and prearranged forays into the devil's domains, settle by treaty the division of the spoils? If so, it seems to us that it would be but fair for each of the high contracting parties to furnish their contingents of warriors and munitions of war. Has Rev. Mr. Grant burned anybody's powder but his own? Has any cohort, here, charged Beelzebub's ramparts but the Grantite column? Do the other brethren, because, perhaps, of moral support—a sort of transatlantic sympathy—claim to share the fruits of conquest? How about the converted sinners? Are *they* to have no voice or choice in the matter? Are *they* to be parceled out like cattle, so many to this party and so many to that?

Again we ask, what *is* the matter? Has Elder Grant been poaching upon Bro. Bailey's manor? If so, how? Has he led any of the brethren or sisters astray? Has he interfered with Bro. Bailey's patients or clients? Has he immersed any of the Methodists, Congregationalists, Baptists, Unitarians or Catholics? If so, what is to be complained of? With Pope, we would say:

"For forms of faith let zealous bigots fight,
He can't be wrong whose life is in the right."

Certainly, standing up to one's middle in the drifting ice of East Creek is not a job one would naturally hanker after in the month of March, and were we a Methodist parson, we would be glad to let out the job. Is there any harm in a plunge—lay or clerical—into ice water, provided one don't catch cold or show their—ankles? In every aspect of the question, it is a performance as well as a practice to be commended, for the performance is an act of godliness and the practice is next akin to it. Nor as a practice could it be improved except in the selection of a more comporting temperature and perhaps the occasional addition of—well, soap. If a man has been sprinkled or anointed, what harm to dip him? Is he any the less a good christian for the dipping? If he wants to make a sure thing of it, why not let him have the satisfaction and comfort of sprinkling and immersion both? If a man has one ticket of admittance to glory, what is the harm of his having another, if he is willing to pay for it? In sickness the patient has more than one doctor and no complaint is made; and surely, if one renowned Doctor of Divinity says *sprinkling* is the certain cure, and another says *immersion* is the thing needed, a prudent man or woman, to make a sure thing of it, might get both remedies without danger of being damned for so doing. So, we ask, in all seriousness, what is the matter? Has the Elder been too much for the other clergymen in Rutland? Is he too sharp a practitioner? Has he come it over 'em? Ain't they up to the dodges? Has he gone back on 'em? Has he bamboozled, skinned, whipped or euchred the crowd? What is the matter? For the Lord's sake, "Let us have peace."

EUROPEAN WAR CLOUDS.

The political aspect in Europe looks quite stormy. The war clouds appear to be gathering again for a great tempest among the nations. While severe storms in nature are passing over the earth, doing great damage on sea and land, there are very strong forebodings of a corresponding blowing of the political winds.

Says the New York *Herald* of April 21st, 1870:—

"By our latest advices per mail from Europe we learn that Russia is concentrating an army of one hundred and twenty thousand men on the southern confines of Poland, and at the same moment Prussia is pushing with hot haste the work on her grand fortified harbor of Wilhelmshafen—the Cherbourg and Cronstadt, in one, of the North Germanic Confederation. Against whom or under what menace are these preparations directed? There is some difficulty still between the Prussian and the Danish governments in reference to the everlasting subject of the Schleswig-Holstein treaties, and it has even been rumored that Copenhagen might be bombarded by the German navy, but that would not directly require a concentration of Russian forces toward the southwest. The Czar is reported to be eying the crisis in Austria and the movements of Turkey with eager gaze; but that would hardly account for hasty and heavy Prussian fortifications on the north.

What, then, does this sudden and simultaneous action of the two great conterminous northern powers portend? They are closely allied, and their rulers are nearly related by marriage. The Czar has long been displeased with Austria, and Prussia has a bone to pick with France. Bismarck means German unity south as well as north. Napoleon dare not let a Teutonic Colossus grow up to overshadow him beyond the Rhine. Then Bismarck is ill, and his attacks have always portended mischief in the field of diplomacy. He is as bold as he is able, and he well knows how 'where the lion's skin falls short, to eke it out with the fox's.' Are we to have a grand move to absorb Baden and Wurtemberg along with Bavaria, as hinted in our article of a few days since? And are Russia and Prussia to stand together against France and Austria? The drift of the political current sets that way, and diplomatic notes and semi-official journalistic articles are flitting to and fro like Mother Carey's chickens seen before a storm. The cloud in the northeast is thus far no bigger than a man's hand; but that hand, in its broad grasp and nervous digits, looks wondrously like the huge paw of Count Bismarck."

WOMAN'S HEALTH JOURNAL.—The Laws of Life, and Woman's Health Journal, has been issued, by its publishers, in an extra number, to be sent to all its subscribers, and to all other persons who would like to receive specimen copies of it. The publishers seem determined to spare no expense in maintaining for their Journal, first class rank. They therefore have decided hereafter to issue it in neat covers, to improve its quality of paper, add to made it answer the necessities and desires of all classes of persons, who wish to know, either how to live, without sickness, or if sick, to get well, by simple methods. We advise our readers, by all means, to send, and obtain specimen copies of it. It is ably edited, is devoted especially to the improvement of the health of woman, and every family in the land needs its instruction. We cheerfully recommend it to all our readers, advising them to send postage stamp, and obtain specimen copies, to read these carefully, and then to subscribe for it.

☞ The price of the *Advent Christian Quarterly* is one dollar per year.

NEW TRACTS.

Just Published by the A. C. P. Society.

"THE GATE TO GLORY." A good tract to give to those who think good people enter through death to glory. By A. P. MOORE. 36pp. Price, by mail, single 5 cts; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

"SCRIPTURE, OR POPULAR THEOLOGY;—*Which shall we believe?*" By S. L. MANLEY. 8pp. Price, by mail, postpaid, two copies for 5 cents; 25 cts. per dozen; $1.00 per hundred. Address all orders to MILES GRANT, *Boston, Mass.* AG'T.

Two New Four Page Tracts.

"THE CALL TO JUDGMENT," and "MAN AND HIS DESTINY," have just been published, and are for sale at this office. Price, 25 cts. per hundred.

"Evangels of the Coming One."

This work of forty pages, written by Bro. S. S. Brewer, is now ready for delivery. Contents: Exposition of Matthew 24; the Sixth Seal of Revelation; the Image of Daniel 2nd; the King and his Throne, and the Sign of the Son of man. Price, 8 cts. single copy; by mail, 10 cts; per hundred, $5.00; per dozen, by mail, 70 cts. For sale at this office.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

THE SEVEN MESSAGES OF THE APOCALYPSE, showing their harmony. By S. S. Brewer. 48 pp., 12mo. Price per dozen, $1.20; single, 13 cents.; postage, 2 cents. For sale at this office. AG'T.

NEW MUSIC.—"Bright Mansions," and "The Realm of Delight," by Geo. E. Lee. Price, 5 cts. each, or both pieces sent by mail for 12 cents. For sale at this office.

MUSIC.—We have a fresh supply of "All to Christ I Owe," and "Beautiful Vale of Rest." Send in your orders. Price reduced. 3 cts. single; by mail, 5 cts.

For the World's Crisis.

NEW YORK STATE CONFERENCE.

Dear Brethren of New York:—Shall the above title be the name of a dead carcass? or of a living, active, *useful institution?* Which shall it be? Come, brethren, it is for *you* to decide. Our annual conference is soon coming off, and how many delegates have we a right to look for? We should have one from each of the following places; viz., Victory, Butler, Wolcott, New London and vicinity, Seneca Falls, Honeoye, Alton, Danville, Rogersville, Springwater, Brockport, Carlton, Murray, Darien, Knowlesville, Shelby, Lockport, Yorkshire, Rochester. This would give us a delegation of nineteen members, and some of the above churches are entitled to two or three delegates. Any church numbering fifty members is entitled to two delegates, or one delegate for every twenty-five members above the first twenty-five. Any church having three male members, who are co-operationg with the Advent Christian body of this State, will be entitled to send one delegate, provided with a certificate attesting the fact that he is chosen to represent them at the conference.

There is very important business to come before our next annual conference, and we want every church represented. Let us come together like men, and do something that will honor the cause we love so well.

It is time we were all awake. The Lord is coming: The kingdom is coming. The glory, the honor, the immortality,—all, all will very soon be here. Have we all done our duty? Can the Master say to *me*, "Well done"? Brethren, think of these things candidly, soberly, prayerfully. Do not read them and dismiss without a second thought, but say, I must do something. We hope the ninth of June to see you or your delegate at the place of conference, the first day of meeting, ready to act in the great work of making ready a people to hail with joy the coming of that Just One. We cannot now name definitely the place for the next conference. It will soon be noticed in the Crisis.

D. COGSWELL.

For the World's Crisis.

A LITTLE JOURNEY.

BRO. GRANT:—On Friday night, the 4th of March, I went on board the Portland boat with my wife and two brothers in Christ. That evening, we held a meeting. We opened the meeting by singing a hymn, and reading a portion of God's word and prayer. We then gave liberty for others. One young man spoke a few words. We felt the power of God with us. We arrived at Portland that morning about three o'clock. The next day at four o'clock my wife and brothers left for Halifax. The next day was Sunday. I went to the Advent Chapel in Portland, and found the brethren strong in the Lord. Bro. York preached two good discourses, and the Lord blessed us through the word.

Tuesday morning I left for Boston on foot, and got as far as Kennebunkport. Had a meeting in the school-house that evening. Had a good time with the brethren. Some rose for prayers. There seems to be good interest among all the brethren in that village. The next day I walked as far as Great Works, and there met with Bro. Dow and his family. His hope is strong in the Lord. The next day, I walked as far as Newcastle, N. H. The next day I stopped at Portsmouth awhile, and then traveled as far as Hampton, and called on Bro. Johnson. He is a strong man in Jesus. I got blessed while I was with him. Saturday evening, we went up to Seabrook, to a prayer-meeting. We had a blessed time together. We felt the Spirit of Christ was with us. The next day was Sunday. It was very stormy, but we met at the new chapel, and had a good time in Jesus. There are dear brethren in Seabrook.

I like to work for Jesus. He pays me well. I feel strong in him. I expect to go among the sons of the ocean. I must work for Jesus. R. ANNIS.

For the World's Crisis.

BEREAN'S CASKET.—I have examined the "Casket," and find it worthy of the name it bears, and can recommend it to all who study the Bible as a great help.

Canton, Me. ORRILL W. KIMBALL.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$486.68
Louis Parker (by M. G.)	5.00
H. Baldwin	1.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$56.46
Wm. Bosford	1.00
Wm. Baker	3.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$767.65
G. H. Bundy (on pledge)	5.00
Emma A. Tilley	2.00
Julia F. Tilley	2.00
H. Baldwin	5.00
A Reader	1.00
G. S. Brewster (balance of pledge)	15.00

S. N. A. CAMPMEETING FUND.

(To help make up the deficiency in the receipts.)

Previous acknowledgments	$157.00
G. W. Johnson (pledge paid)	5.00

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

Previous acknowledgments	$26.00
PLEDGES.	
"Uncle John," Weymouth, Mass	$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

ASCENSION ROBES.

BRO. GRANT:—Will you be so kind as to insert the following correspondence, clipped from the New York *Independent*, for the benefit of many readers of "our paper," who believe that "Millerites" once donned ascension robes to "go up" and meet the Lord.

"Mr. J. T. Dixon, of Rocky Brook, R. I., under date Feb. 10th, writes: 'In the notice of a new work on the 'Coming of Christ in his kingdom,' in the *Independent* of last week, I read the statement that 'gaping believers have prepared their ascension robes, ready to be donned at a moment's warning, on the appearance of the august and descending Personage.' Will you be so kind as to announce in the *Independent* that the sum of one hundred dollars will be paid if proof positive can be produced that an ascension robe was ever 'donned' by any of the Second Adventists at any time. I, like others, have been misled by that slander.' Mr. Dixon will observe that the writer of the notice in the *Independent* did not say that ascension robes had been 'donned' but only that they had been 'prepared, *ready* to be donned.' But we suspect that even this cannot be proved. The writer probably erred in assuming the truth of idle stories set afloat in a time of excitement to satirize the Second Adventists."

The following letter from Rev. Samuel Lee, pastor of the Congregational church in New Ipswich, N. H., and the affidavit accompanying the same, tell their own story:

NEW IPSWICH, N. H., Feb. 26th, '70.

MR. TILTON—*Dear Sir*:—As Mr. J. T. Dixon offered, through the *Independent*, $100 to any one who would furnish evidence that an 'ascension robe' was ever 'donned,' I suppose the evidence in point should be given through the same medium. The Mr. Chas. C. Bellows, whose testimony I send, is one of my neighbors, and a christian gentleman, whose word would not be doubted by any who know him. Please then inform Mr. J. T. Dixon, of Rocky Brook, R. I., that I am happy to give him the information he so much desires; and also that I shall regard myself as entitled to the $100. Respectfully yours,

SAMUEL LEE.

AFFIDAVIT.

On the 23d October, 1844, while boarding in Providence, R. I., I saw two ladies, fellow-boarders—the name of one I well remember—who firmly believed they were to ascend to heaven that night, and appeared very anxious that I, with four or five other boarders, should go with them to the general meeting of the Millerites and place of ascension. I had frequently seen these ladies sewing on fine white goods for several days. They said to me they were ascension robes. They were made longer than ordinary dresses of that day. My engagements did not permit me; but those who went, one of them my own brother, since dead, told me there were over thirty in the company of about two hundred that were ready, *with their ascension robes on*, and that the excitement was very great.

C. C. BELLOWS.

State of New Hampshire, Hillsborough, ss., Feb. 26th, 1870.

[SEAL.] W. A. PRESTON,
Justice of the Peace and Notary Public.

"Mr. J. T. Dixon, of Rocky Brook, R. I., in response to the letter of the Rev. Samuel Lee, and the affidavit of Mr. C. C. Bellows, published by us last week, writes as follows: 'I have just read the affidavit of Mr. C. C. Bellows in relation to the 'donning ascension robes,' etc. While I would not for a moment question the Christian integrity of Mr. B., or of the Rev. Mr. Lee, who sends the affidavit, I must dispute the testimony as not being positive or sufficient for any honorable man to claim the reward. It is certainly not such testimony as I demanded. I think you, Mr. Editor, and every common-sense person, will admit it. I trust Mr. B. will not regard this as too severe, neither as a plea to evade the fulfillment of the pledge. I simply reason from my own standpoint.'

Mr. Dixon fortifies his position by an argument for which we cannot find room. His decision in the case is all that interests our readers or the public."

In my reply, or argument, as they called it, I simply asked for one living witness who would before a magistrate make oath, or affirmation, that they ever saw an ascension robe donned. C. C. B.'s brother was *dead*. He did not give the name of that lady; neither did he state the *place* of meeting. I happen to know *where* that meeting was: in the vicinity of Providence, on the 23d of Oct., 1844; and have *positive* proof from more than one *living* witness that no ascension robes were donned. I spoke of the two ladies making robes longer than usual, that Mr. B. noticed several days as being of a kind that all ladies generally use; and that when gentlemen are *too* inquisitive, modest ladies sometimes answer equivocally, as it might have been in that case; and that often in their meetings in those times they would speak of having on their robes, or of having them prepared, always meaning the spotless robes of Christ's righteousness. Prejudiced persons would report these things with their colorings, and in this way many were perhaps duped, as was C. C. Bellows. I requested Mr. B. and Rev. Mr. Lee to post themselves a little better, and they would discover that Adventists never expected to "ascend to heaven" with or without "ascension robes."

In a private note from the editor of the *Independent*, after giving reasons why he could not give place in his columns for my argument, he closes thus: "As to an investigation, to decide whether anybody ever 'donned' an ascension robe, I don't believe any such thing ever happened; but if it ever did, it is not of the slightest consequence."

J. T. DIXON.

Christian Times, please copy.

For the World's Crisis.

THE NEW HAMPSHIRE TENT.

To the brethren, sisters, and friends of New Hampshire:—The time for tent meetings is nearly upon us; and have we made up our minds, in the fear of God, what our duty is in this matter, and what we will do by the help of the Lord? If we have not, let us do it *now*. How shall we meet our responsibility in a few days at the judgment? God has laid upon us the duty of warning this generation of their approaching doom, and we believe one of the mightiest means, in the hand of God, is "tent meetings." When we see what was accomplished last year at Albany, Dover, Great Works (South Berwick), Farmington, and other places, it is no longer a matter of doubt about tent meetings being the best way to carry the truth into new places, and sometimes into old places.

But what do we need? First, the right men to go. We think we have them. Second, we need means to carry the tent into new places. Say, friends of Jesus and of the perishing, shall we have it? How much will perish in the fires of the last day; and shall we perish with it? or shall we, by doing our duty, save ourselves and them who hear us?

The tent is in the hands of the New Hampshire Conference, and that conference is not an "iron bedstead," but one of God's free conferences, laboring harmoniously to publish the truth. Who will stand aloof? Will not all put shoulder to the work, and help in the good cause?

Bro. John B. Shorey, of East Rochester, N. H., has been chosen tent-master, and to arrange tent-meetings; so friends who wish tent-meetings will correspond with him, and he will try to arrange them to the best advantage.

Those who gave pledges at the conference at Concord, we would like to have them, so far as they can, bring or send the amount to the conference *next week*, at Portsmouth, as there is but a trifle in the treasury to commence with. It will also be a good time for others to take hold in the good work, so that our brethren can meet their expenses as they go, beside those where the tent goes doing all they can. May the good Lord give us wisdom in this good work.

J. G. SMITH, *Treasurer.*

For the World's Crisis.

THE GENERAL THEOLOGICAL LIBRARY.

This institution, at No. 12 West street, deserves more attention from our Advent ministers and students of the Bible than it has received. Who, in his study of the Scriptures, or in the preparation of a discourse or an article for publication, has not often felt the want of valuable Bible helps, which his means were not adequate to purchase, and which, at some time, would have been of great advantage to him to have had at hand for consultation?

The *General Theological Library* is designed to meet this very want, and to furnish ministers and others, not only in Boston but at a distance, with such helps as they may need, in the prosecution of their Biblical or theological investigations.

The Library has been increasing largely every year since its formation, and now numbers nearly 7000 volumes, 8000 pamphlets, and 22,000 newspapers on file; and embraces some of our own denominational papers and publications. The number of persons who took out books the past year was 18,000, from sixty-eight different towns and cities.

Ministers and Bible students, visiting the city, would do well to give the Library a call before leaving. Any further information, as to terms, etc., may be had by addressing the Secretary, Mr. Luther Farnham, No. 12 West St., Boston. W. B. HERRON.

THE HOROSCOPE FOR 1870.

More and more, as we progress in wisdom, it is discovered that the relations between mind and matter are very intimate, and that those influences which control the physical universe also exert a powerful if not a controlling influence over the mental, and therefore *living* world.

The science of Astronomy, for ages, has been associated with that art or profession called Astrology, and with such results as to preserve their connection to this day. Certain occultations and siderial conjunctions of planets, certain signs in the sun, certain movement of comets, certain magnetic phenomena, have been found so to affect the health, happiness and conditions of men that students of science have had to acknowledge subtle, yet perfectly apparent relations of man to the order of the universe.

These relations, when once clearly resolved, or demonstrated, will no doubt explain a thousand mysteries of our lives and account for what is now known as *Spiritual Phenomena*; the phenomena of the Planchette, &c., &c., and will also enable the sagacious observer to *prognosticate* the future of certain human events with as much accuracy as we now foretell an eclipse, or the return of a comet, or the coming of a shower of meteors.

Without ascribing to our "Seer" any undue confidence, we are yet led to acknowledge that his predictions of last year were remarkably fulfilled. He really foretold important events, and revealed, beforehand, some most significant truths. This has led us to accord the same authority a space for the following:

PREDICTIONS FOR 1870.

It will not be a year of general fruitfulness. Grain in the west will not be over half a crop: the price of land will fall in all the States west of the Alleghanies and north of parallel 38°6', an advance in all States south of that line; the cattle from Texas will be driven to northern markets with less success than during the year past, for prices of beef will be lower and feed higher; there will be fearful storms in the northwestern States during the summer, and late in the fall the lower Mississippi country will be inundated. The sugar crop in Louisiana will be a good yield, and that of cotton throughout the Southern States will be a large yield, but in the seaboard States will be less satisfactory than in 1869. All of these predictions are based upon those astronomical signs and physical conjunctions now at work, and which must result in the general effects above indicated when the causes are applied to man's labors and the soil.

In the moral and religious world remarkable excitement will pervade all Europe and South America. There will be a serious schism in the Roman Catholic Church, and there will also be a serious conflict of opinion between the Romish and Protestant faith. This will enlist not only the pulpit and the churches, but involve the press of both continents, and the year will be noted in the Calendar as the year of political and religious upheaval. One man will become the observed of all observers in this country. His going and coming will be followed by great commotion.

An Emperor will die and his dynasty will cease its reign. Two Empresses will cease to reign. A leading member of the reigning family of Great Britain will die. Great discoveries in the African continent will be announced. Canada will be in deep discontent, and one member of the Dominion will ask for admission to the United States. Two United States Senators will die during the year. A fierce simoon will sweep the southern coast, reaching to the Isle of France, in August.

A great philanthropist, even as we write, is obscured in the Horoscope, betokening his early decease. A millionaire of vast influence in the commercial world will cease his labors, either by death or accident. His horoscope indicates a violent death. A railroad accident of an appalling character on one of the lines of railroad lying east and west is inevitable. The prismatic lines in Sirius are broken, which always betoken accidents to lines of iron running at right angles with the magnetic current. The Union will be fully restored during the year. An author of great celebrity will die, probably before the summer.

A woman now celebrated or distinguished on the stage will meet with a calamity which will end in her death, and much scandal will be associated with her name. There will be magnificent star showers soon after we write, which will be repeated in the early part of November. The year will be one of unusual health, but of much excitement, as before stated. The horoscope shows two clouds coming upon us—one from the west, probably the Chinese, and one from the east—probably the outpouring of a vast emigration from Europe. This cloud is silver-centered, which betokens a prosperous financial condition. The collocation of stars with golden rims or discs, also indicate a golden prosperity, which is highly favorable to the success of the year's commerce and trade.—*Com.*

For the World's Crisis.

REPORT OF THE THIRD ANNUAL CONFERENCE OF MASS.

Conference met at Boston, Mass., Lowell St., in connection with the General Conference, April 8th, at 9 o'clock A. M. The officers were all there. The following names of members present were handed in:—Elders Grant, Couch, Mathewson, Pratt, Munger, Ross, Thomas, Butler, Streeter, Owen, Goodrich, Brewer, Preble, Higgins, White, Woodside, Sweet. The following brethren were voted in and added as members:—Elds. Wm. E. Hathaway, J. G. Smith, D. M. Leavitt, C. P. Whitten, and B. Finney. Delegates: Brn. Hall, Barnes, Ayres, Higgins, Giddings, Buxton, of Worcester; Welsh, Bailey, of Holden; Whitten, Church, of Lowell; Eggleston, Phelps, Westfield; Cruse, Hamblin, E. Boston; Kingsbury, Richards, Chelsea; Griggs, Brimfield. Savoy and No. Adams were represented by E. McCullock, by letter; Boston, South End, and Stoneham, were represented by C. Goodrich. Bro. Jordan reported the Lowell St. church.

The following officers and committees for the year ensuing were chosen: President, S. W. Thurber; Vice President, T. M. Preble; Secretary, Geo. A. Streeter; Treasurer, C. Goodrich. Protracted Meeting committee: Geo. A. Streeter, H. Munger, L. Boutell, S. W. Thurber. Ministerial committee: H. Munger, A. M. Higgins, Elam Burnham, L. Boutell, C. Goodrich. Quarterly Conference committee: L. Boutell, S. S. Brewer, Geo. A. Streeter, C. Goodrich, H. Munger, J. S. White, T. M. Preble.

It was voted that the Quarterly Conference committee should hold meetings and preside at them in their several localities. Bro. C. Goodrich gave a report as a committee on certificates of membership, which was accepted. It was voted that the certificates be referred to the Ministerial committee for distribution.

It was voted that the conference take the Mass. Tent and run it the present year. A committee of three were chosen, of the following Brn., to have the charge of it: E. G. Kingsbury, Geo. A. Streeter, and L. Boutell. Pledges were handed in to the amount of $236.00, to carry the Tent into new places or fields, some of which was paid in. Some of the members and delegates reported their labors and churches. They gave good reports. As this conference was connected with the general one, there was not time for all to report.

We were glad to see so goodly a number present, and such a growing interest. Although the conference opened under some discouragements, yet it closed well. One said he was glad it had not died; and it now stands better than it ever has. We sincerely hope that it will be a blessing to everybody, and an injury to none. May the blessing of God rest upon it, for without that all is useless. Brethren and sisters, pray for it.

GEO. A. STREETER, *Secretary.*

For the World's Crisis.

SHEPHERD OF ISRAEL; or, ILLUSTRATIONS OF THE INNER LIFE. *By Rev. Duncan McGregor, M. A.*

The above is the title of a new book just from the press of Robert Carter and Bros., New York. This is an excellent book, by a Scotch minister. It breathes the true spirit of christianity, and of the best type, much deeper in christian experience than most religious books of the present day. Although interspersed with the error that the dead are in heaven, it is rich in illustrations of the truth that Christ is coming to gather his church; and in constant allusions to the blessed hope of the future rest and glorious reign of the saints in the world to come. We give a few extracts. After speaking of the church as the king's daughter, he continues:—

"THE BRIDE'S HOME. 'She shall be brought unto the king in raiment of needle work. . . . With gladness and rejoicing shall they be brought. They shall enter into the king's palace.' Now she is busy, like a betrothed, preparing for the bridal day, sometimes bright with hope, but oftener mourning her unreadiness to meet her Lord. She looks for him. She forgets her people and her father's house for him. She cries, 'Until the day break and the shadows flee away, Turn, my beloved; and be thou like a roe, or a young hart upon the mountains of Bether.' Now the voyage is rough and the tempest high; and, with 'neither sun nor stars for many days appearing,' sometimes 'all hope of being saved is taken away'; at last the shores of Emmanuel's land appear; angels stand beckoning, and the royal Bride enters into the haven." "*She shall see the King in his beauty.*" There will be a personal meeting. Here the marriage, like all royal marriages, is arranged

by ambassadors. Joseph only speaks by an interpreter, and sometimes speaks roughly. She cannot see Jesus face to face now; but at last he will come out of the ivory palaces, and she shall be caught up to meet him in the clouds. These eyes shall see him; these arms shall embrace him; these ears shall hear the music of his voice. O, it was sweet to hear him say, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest'; but sweeter will it be to hear the joyful welcome from the throne, 'Come, ye blessed.' There will be an open declaration of his love to her before all worlds. The King will say to her from his throne, 'These are my jewels; this is my Bride. For her I lay in the manger; for her I hung upon the cross; for her I lay in the grave. In a day of power I espoused her to myself; I drew her with cords of love."—Pages 49, 50.

I. C. WELLCOME.

Correspondence.

From Bro. P. Tandy.

Dear Brn. and Srs. in Christ:—Let me, by the help of God, "stir up your pure minds by way of remembrance." The Lord saith, "Ye are my friends, if ye do whatsoever I command you." What has he commanded us to do? He saith, "Go work in my vineyard." Is there any work in the vineyard of the Lord for us to do? Yes, say you, enough of it, and but little time in which to do it. May we "come up to the help of the Lord against the mighty." We can do nothing without him. And while he is ready and willing to "work in us, to will and to do of his good pleasure," may we "work out our own salvation with fear and trembling." Is it not the duty of every christian to fear God and keep his commandments? Yes, the wise man saith this is man's whole duty. Now, are we fearing God and keeping his commandments? We are required to love God with all the heart, and our neighbor as ourself. Are we doing it, dear friends? Has the precious love of Christ the uppermost seat in our affections? Is he to us the chief among ten thousands, and the one altogether lovely? and do we do by others as we wish to be done by?

The Lord has commanded us to be "diligent in business, fervent in spirit, serving the Lord." Are we as earnestly engaged for God and his most precious truth as we ought to be? It is as Bro. Thomson has said in the Crisis: "We cannot be consistent with our profession of faith, without being *terribly in earnest*." O, my dear brethren, sound the alarm.

"That awful day will surely come,
The appointed hour makes haste,
When we must stand before our Judge,
And pass the solemn test."

The Lord has promised to "make all things new." Yes, we are looking for new heavens and a new earth, wherein dwelleth righteousness. Seeing that we are looking for such things, "what manner of persons ought we to be in all holy conversation and godliness."

P. TANDY.

BRO. J. H. BULLARD writes from Chicago, March 25th, 1870:—"We are having lively meetings here now. The prayer-meetings are doing good. We have just started a mission on the north side, No. 40 Clybourn Avenue. Bro. Ramsay dedicated the place last Lord's day. We hope and pray that sinners may flock in and taste of the sweetness of the christian religion. We have prayer-meetings every Wednesday and Friday evenings. The Lord is working through us, and making our hearts glad. He is blessing us abundantly, and we hope, by his help, to bring many sinners into the fold of Christ. We are unfurling the blood-stained banner of our Lord and Savior Jesus Christ; and we intend to hold it above our heads, that it may be seen by all around."

For the World's Crisis.

NEWS FROM ALL THE WORLD.

THE CATHOLICS AND THE PUBLIC SCHOOLS.

The following is from a New York *Times* editorial:—

"Do we over-state the demands of the Roman Catholics? If anybody supposes so, let him listen to the expressions of opinion in the Catholic journals. The *Tablet*, a paper of authority among Catholics, said only last Saturday, in reference to a proposed compromise, 'No, gentlemen, that will not do, and there is no help but in dividing the public schools, or in abandoning the system of public schools altogether.' The *Catholic Telegraph*, of Cincinnati, has declared, 'It will be a glorious day for Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces. Until then, modern Paganism will triumph.' The *Freeman's Journal*, Dec. 11, says: 'Let the public school system go to where it came from—the devil.' 'We ask,' says Bishop Lynch, of New Orleans, 'that the public schools be cleansed from this peace-destroying monstrosity—Bible reading.' We cannot use the common schools, says Rev. Thomas Preston, 'because they answer not our end, nor satisfy our consciences.' We might multiply quotations to the same effect until we filled this column, but we apprehend that no Catholic will repudiate the sentiments compromised in the extracts already given.

'The Catholics,' such persons say, 'only want to do what they like with their own children.' The truth is they want to do much more than this. They want to break up the educational system which has cost so much labor and thought to construct, and which has already been productive of such great benefits to the whole country."

THE ŒCUMENICAL COUNCIL.

We take the extract ensuing from the N. Y. *Express*.

The Outside Pressure at Rome.—Great bodies move slowly. The Ecumenical Council is unquestionably a great body, and must not hence be expected to participate in the hurry which in these go-ahead days is characteristic of most other assemblages. Even if it has been over three months in session, and has not yet reached the all important question of the infallibility of the Pope—what then? Nothing, except that when the fathers are ready it will be promulgated, and not a moment before. What is known as "outside pressure" has no influence on this learned conclave. Its motions it is claimed, are the motions, not of men, but of the Holy Spirit—and as these cannot be subjected to worldly wishes, or worldly aspirations, the faithful must have patience, and bide their time.

Meanwhile, however, serious trouble is arising with the kingdom that is not of this world. The godless government of France is exhibiting an inclination to meddle with the deliberations of the Council, and if the inclination is not gratified it threatens to withdraw the French troops from Rome, and so leave the Holy Father to the uncovenanted mercies of the heathen "reds." At any rate, it is authoritatively announced that the representatives of several secondary Catholic Powers, among them Bavaria, Belgium and Portugal, have informed Cardinal Antonelli that their governments have entered into negotiations with the Cabinet of the Tuileries to the effect that if a French Ambassador be sent to the Council, he will at the same time represent their respective interests. This crowd of outsiders naturally annoys the Pope, but the old gentleman bears up under it with characteristic complacency.

The Rome correspondent of the London Times writes:—

"The Bishops have been very clamorous lately for leave to go home by Easter, and make "holy oil" for the ensuing year. Pius IX. is equal to the emergency, and has issued a document to the effect that the remaining stock of holy oil is to be mixed with sufficient new oil to make a supply for the next year; and that the oil so mixed is to have the same virtue as if every particle of it had been consecrated. To uninitiated persons this looks a very sensible course to take under the circumstances, but a good many of the Bishops allege that the Pope cannot command a violation of the Ritual, decreed by successive Councils, without the consent of a Council. The very act of issuing such an order, they say, shows that Pius IX. is exalting himself above everything, superseding all authority, and dispensing with all obligation."

The following is a startling exhibition of the prevalence of

FŒTICIDE.

Dr. Hopkins, of Utica, publishes a statement giving most startling statistics of the growth and prevalence of this crime. The figures are well nigh unbelievable, but are vouched for as reliable. Taking New York city as an index of this country, the records show the increase of procured abortions to be alarmingly rapid, in spite of civilization and religion. In 1805, the ratio of fœtal deaths to the population was one to 1,633; but in 1849, one to 340; in 1856, one to ten, and now, one to four. This is a most terrible showing for the morals of the country, when we reflect that ante-natal infanticide is as clearly murder as the forcible extinction of a life which has taken visible form in the world. We cannot bring ourselves to believe that the metropolis is a fair index of the country. The crowded population there renders the rearing of children more difficult, and makes stronger the incentives to their premature destruction. Besides, crime segregates in great cities, and the proportion of bastard births, of which unfortunate women are ashamed, is far larger than elsewhere. The knowledge of the means of procuring abortions, also, is more generally diffused in centres of population, and the instrumentalities therefor are readier at hand. We cannot, therefore, but believe that New York city is extreme in respect to this crime, with a saving clause in disfavor of Chicago. But though in the greater part of the country the proportion of fœticides to living births is not nearly so great as one in four, the facts are sufficiently atrocious. The enactment of rigorous laws against this crime, or the enforcement of those existing, would carry consternation into thousands of families whose heads are carried high. It is time that the press, the pulpit and the lawmakers should devote their most earnest efforts to wiping out the horrible practices which render the most enlightened country on the face of the earth no better than the barbarians of the South Seas.—*Buff Courier.*

C. COLEGROVE.

Married.

HOFFMAN—BRADSTREET. In Rochester, April 20th, 1870, by Elder Wm. A. Fenn (at his residence), Mr. WILLIS M. HOFFMAN and Miss ADDIE BRADSTREET, both of Irondequoit, Monroe Co., N. Y.

ROBERTS—TRAFTON. In Warner, N.H., April 22d, 1870, by Eld. Simeon Roby, DANIEL W. ROBERTS, of Salisbury, N. H., and MARY F. TRAFTON, of Warner, N. H.

HULL—LEWIS—In Scituate, R. I., April 17th, by Rev. T. L. Ellis, Mr. DANIEL HULL, of Charlton, Mass., and Miss EMILY L. LEWIS, of Scituate.

Obituaries.

COLBY. Died, in Wolfborough, N. H., March 27th, 1870, of lung fever, Sister Sarah D., wife of Alphonzo G. Colby, aged fifty-six years and eight months.

Well may we adopt the language of an editor living near by, speaking of our sister, that she was a faithful wife and mother, a kind neighbor, a trusting christian, and a friend to the poor. Words of comfort were spoken by the writer at the funeral, from Nahum 1: 7. J. G. SMITH.

DAVIS. Died, in Rumney, N. H., April 9th, 1870, of consumption, Clarissa, wife of Jacob Davis, formerly of Hudson, aged sixty-four years, six months, and sixteen days.

She calmly fell asleep in Jesus, just as the sun was sinking behind the western hills. She was baptized in 1833, and united with the Baptist church in this place. She was a consistent member till her death. For the last two or three years she has believed in the sleep of the dead, and of their resurrection at the appearing of Christ.

B. W. DAVIS.

SAMPSON. In Kingston, Mass., April 8th, 1870, of pneumonia, Sister Sally B., wife of Bro. Benjamin Sampson, aged sixty-five years.

Sister Sampson sweetly sleeps in Jesus. She went down with the blessed hope that her life was hid with Christ in God. While living she bore a faithful testimony for Jesus and the power of his resurrection, and was made an overcomer by the blood of the Lamb. Words of comfort were spoken by the writer, from Rev. 14: 13.

GEO. A. BROWN.

ROGERS. Died, in South Windsor, Conn., April 15th, 1870, of consumption, Mrs. Mary Lucretia Rogers, wife of Albert Rogers, and daughter of Oliver Loomis, aged thirty-three years and five months.

The subject of this notice had for many years professed faith in Christ. We have hope in her death, that she will come forth again to life eternal, when He who is our life shall appear to resurrect the sleeping dead and give them immortality. Words of comfort were spoken by the pastor of the M. E. Church, to which she belonged.

M. A. LOOMIS.

MARDEN. Died, in Palermo, Me., of consumption, John F. Marden, aged twenty-nine years. He rests in hope. J. W. MARDEN.

Summary of News.

FOREIGN.

Cable News.

PARIS, April 20. The trial of Barbenet, director of *Marseillaise*, is concluded. His offence was the publication of a congratulatory address from the women of Lyons to the women of La Creuzot. He was convicted and sentenced to six months imprisonment, and to pay a fine of 4000 francs.

PARIS, April 20. The long threatened strikes have begun in earnest. The foundry men and molders, about 15,000 strong, struck to-day, as also the tailors. The house-painters are expected to strike to-morrow.

PARIS, April 20. The excitement on account of the Plebiscitum is increasing throughout the country, and the journals complain that it has had a bad effect on commerce. The vote will be taken on the Plebiscitum on May 8.

The sugar refiners and hat manufacturers have joined the strike.

In the Senate to-day the debate was continued on the Senatus Consultum. M. Ollivier wound up the discussion with a long and brilliant speech. Referring to the plebiscitum, he said that the government did not wish to extend the question; they only desired to submit certain liberal modifications to the people. They had no intention of submitting the principle on which the State was founded, and of converting the hereditary power into an elective empire, but the revolutionary party, obeying its evil passions, had given another complexion to the debate. If the revolutionary party wished to combat the Government, the Government would accept the challenge. If the desire was to take revolutionary grounds, the Government would follow and outstrip its enemies. M. Ollivier assured the Senate that whatever might be the result of the struggle, the government would not place itself on the track of reaction. He continued: "The Government and Emperor will remain where they now are, always generous liberal, and magnanimous. It is peculiar to the Emperor to be always advancing, never receding. The Government, in its work of conciliation, will always hold out its hands to honest men. Let them remember that Democracy and liberty are not incompatible with the Empire. The triumph through the Government will be for the sovereign glory complete and for the nation's security without a cloud." M. Ollivier said the Emperor still had alone the right to prepare the formula of the plebiscitum.

The debate then closed and the Senatus Consultum was adopted by the Senate.

LONDON, April 20. Later advices from the Argentine Republic contain more particulars of the frightful storm at Buenos Ayres on the 9th of March. The wind blew a hurricane, and the water flooded a great portion of the city; men and horses were drowned in the streets, and many people barely escaped with their lives; a great number of buildings were undermined, which subsequently were entirely destroyed by the weight of goods in them; ships were driven ashore and wrecked or sunk at their anchors; many sailors were drowned. The damage was immense.

PARIS, April 21. The Emperor, in his proclamation concerning the plebiscitum, gives a resume of the reforms introduced since 1860 up to the present moment, and dwells on the fortunate results to come from them, namely, the stability of the institutions and the easy transmission of power to the heir of the throne. The formula of the plebiscitum is brief and simple. The vote will be taken on the 8th of May, verified on the 10th, and officially announced on the 12th. Prince Napoleon left Paris before the recent debates in the Senate, because the Emperor desired that he would take no part in the discussion on the succession to the throne. He returns on Saturday.

BERLIN, April 22. The Chinese Embassy has arrived in this city. Russia has signed the Burlingame treaty and has agreed to a fair settlement of the frontier question. The Embassy will proceed to Brussels and Paris and then leave for home.

PARIS, April 20, 1870. The political excitement on account of the *Plebiscitum* is increasing throughout the country, and the journals complain that it has a bad effect on commerce.

PARIS, April 20, 1870. The *Moniteur* announces that the *Journal Officiel* will publish on Friday next a decree appointing the 8th of May as the day for taking the vote of the nation on the *Plebiscitum*, and limiting the voting to one day.

LONDON, April 21. Letters from Rome contradict the assertions recently that a minority would leave the Ecumenical Council if the infallibility proposition is pressed.

PARIS, April 22. It is announced to-day as certain that the French army, which never votes, will participate in the plebiscite on the 8th of May next.

LONDON, April 22. The Queen and Princess Alexandria to-day had a narrow escape from a collision with a runaway team with a heavy wagon attached.

VIENNA, April 23. There is a strong movement in the Tyrol for secession from the Romish church in case the question of infallibility is pressed upon the Council.

ROME, April 24. The third public sitting of the Ecumenical Council was held this morning. There was a magnificent assemblage. The Pope made his entrance at nine o'clock. Nearly all the benches were occupied by that time. Many of the Bishops, heretofore abstaining from the meetings, attended to-day. After the celebration of mass, the non-voting prelates withdrew.

The first four chapters of the *Schema de fide*, condemning rational philosophy and heterodoxy, were read aloud. The scrutatores collected the votes, which were all in the affirmative. The Pope from his throne then announced and sanctioned the decree of the Council. The proceedings were highly impressive.

DOMESTIC.

NEW YORK, April 19. It is stated that the officers of the Fenian army held a secret meeting yesterday, at which instructions were delivered to all relative to the projected raid on Canada. Major General Spear is to command the whole force. A large body of Fenians leave to-morrow night for some unknown point. Twenty thousand stand of arms have been received by the Fenians, part of them being distributed in Vermont, and a large number have recently been shipped from Chicago to a point near the Red river country. It is believed that a part of the Fenian programme is to assist the Winnipeg revolutionists, and also to make a raid on Montreal when the volunteers have been sent to the Red river country. A large number of prominent Fenians are in town to attend the Convention to-day.

PERSECUTION OF CHRISTIANS IN JAPAN.—The Shanghae *News Letter* of March 12th, says there had been 4200 Christians deported from Japan within a space of ten days only. The Princes who aided the Mikado in the war against the ex-Tycoon have been rewarded with vast territories in the island of Yesso, and hundreds of Christian families are banished to that quarter. The Japanese are anxious to populate and hold the island, and fearing a visitation of Russians in that region, they thus want to be beforehand in the occupancy.

ADULTERATION OF TEA.—The nefarious practice of adulterating tea, which has grown into a large business at Shanghae, has attracted the attention of the literati, who are engaged collecting information relative to the process, extent of its use and probable effects, with a view to setting forth the details in a memorial to be addressed to the Taoutai, praying its summary suppression. At last accounts they had obtained such facts bearing upon the matter, showing the unfavorable effects the practice must have upon the trade, and the serious consequences likely to ensue to the health of consumers, that it was anticipated an edict would now be issued prohibiting the business.

THE FAMINE IN JERUSALEM.—A letter has been received in London from the Anglican Bishop of Jerusalem, which corroborates the statement made on this painful subject by Sir Moses Monteifiore. The Bishop in his letter says:

"A small donkey's load of water costs 6d to the poor Jews, whose family income is 1s 1d per week. Many Moslems and nominal Christians are in the same position. What is most dreadful to contemplate is the fact that the springs near Jerusalem are drying up. But there is another more terrible calamity still. The locusts are spread over the mountains of Judah and Samaria, in the valley of Jordan, and in the plain of Sharon and Galilee, having come to lay their eggs, which will be hatched before the harvest, and as the Arabs say that each couple lays two hundred eggs, countless millions will appear, eating every green thing, poisoning the ground, and thus preventing grass growing for the cattle."

Passing Events.

☞ The cholera rages fearfully on the coast of Zanzibar.

☞ Over one hundred young women are at present studying law in this country—many in the universities, but more in lawyers' offices, where they pay their tuition fees by writing.

☞ There are in the United States six hundred and fifty-nine Young Men's Christian Association with over 100,000 members.

☞ The journals of Italy make extensive extracts from those of the United States, and manifest great interest in American affairs.

☞ Four persons were killed by eating pork in which there were trichina, in Ballard county, Kentucky, last week.

☞ The *Osservatore Romano*, a Jesuit organ, publishes an article which represents the situation of the Italian kingdom under a most deplorable aspect. According to that journal "everything is going on from bad to worse."

☞ The largest salary in the Imperial household, namely, $10,000 a year, is received by Eugenie's hair dresser.

☞ Public opinion in Austria is disturbed at the growing anti-Prussian tendencies of South Germany, fearing that they will lead to another civil war.

☞ A French fleet had sailed from Hong Kong, China, at latest dates, to demand satisfaction for the murder of a French missionary by the Chinese at Szchuen. When last heard from, it was at the mouth of the Noonsung river.

☞ The number of working-women in Paris is computed at three hundred thousand. Thirty cents a day is the average pay they receive.

☞ The North German naval squadron, under the command of Prince Adalbert of Prussia, composed principally of iron-clads, received orders to continue its cruise as far as the Madeira. In accordance with a royal ordonnance, the experiments with torpedoes are to be resumed on a larger scale.

☞ The Romanist population of the French Empire is 36,800,664; the Protestant 1,501,150; thl Jewish 158,994.

☞ Prince Pierre Bonaparte will sail for America early in June. He intends to make the tour of the country, and to return early in September. He has no intention of quitting France, and has never been told to remain away from there.

☞ The famous fated peach orchard at Benton Harbor, Mich., has been visited for the fourth time, and about three hundred trees girdled.

☞ The Egyptian army has been reduced to 20,000 men, the number agreed upon with the Porte some years ago.

☞ The Austrian priesthood have been authorized by the Holy Father to take the oath of obedience to the civil power exacted by the constitution, provided that they add this clause—"Without prejudice to the laws of God and of the Church."

☞ The largest merchant steamship in the world, except the great Eastern, was launched on the Clyde a few days since. It is the Italy, to run from Liverpool to New York, and is 4200 tons measurement and 600 horse power.

☞ A ball of fire, about the size of half bushel measure, supposed to be a meteor, was seen moving along the ground near Bloomington, Ill., last Wednesday. It struck a small outbuilding and burst, completely demolishing the building.

☞ A Tripoli letter in Constantinople, March 23d, reports the fall of a monster ærolite in the neighborhood of Mourzouk, weighing, it is said, nearly 5,000 pounds. This must, of course, be only a rough guess, but if it be even tolerably approximate the mass is one of the largest meteoric bodies.

☞ In Dublin, March 31st, the detective police seized a large number of rifles and a quantity of ammunition packed in cases. The rifles and ammunition well made up. No arrests. The articles were found on board the Liverpool steamer on its arrival.

☞ At Strasbourg, in France, the garrison is now unusually strong, and much care is taken to make the demarkation line between the two countries—France and Germany—as little noticed as possible. France will put her foot over the other side of the Rhine presently.

☞ The plebiscite will give Napoleon Third a larger power with some classes in France than he now has, and will incite others strongly against him. It is the most dangerous step he could have taken to hint at it even. The Empire cannot afford to appeal to the people.

Notices.

Notice.

The Lord will, the third quarterly session of the New Hampshire State Conference will be held at Portsmouth, N. H., commencing at 10 o'clock A. M., Thursday, May 5th, to hold over the following Sabbath. It is hoped that our preaching brethren will arrange to attend this meeting, and that all will come to work for the Lord.

T. W. PIPER, }
A. W. SIBLEY, } Committee.
C. H. FLETCHER, }

F. U. M. Association.

The Female Union Missionary Association are hereby invited to hold their next quarterly session with the church in Southington, Conn. Meetings to commence Wednesday, May 11th, 1870, and continue over the following Sabbath.

Per order, M. L. DURAND, A. Secretary.
[Full notice next week.—ED.

Notice.

The Alton Bay campmeeting committee are requested to meet on the camp-ground, Friday, May 13th. For the committee, J. G. SMITH.

Tent Meeting.

The Lord willing, the N. H. tent will be pitched at Kittery Point, Me., May 21st, 1870, and remain until the 30th. Preaching may be expected from different ones, as the Lord may direct. Come, brethren and sisters, be free in the Lord, and let us labor effectually in proclaiming the gospel of the kingdom this present season, for the harvest is great, and the laborers must be diligent. Also at Great Works, Me., June 4th, and remain over Sunday, June 12th. And at Great Falls, June 18th, and over two Sundays.

D. M. LEAVITT.
J. C. SHOREY.

Jeffersonville, Ind., Conference.

There will be a conference of believers in the personal advent of our Lord Jesus Christ, at the Christian Tabernacle, Jeffersonville, Ind., commencing May 5th, and continuing several days. Ample arrangements will be made for all who may attend. We earnestly request the preaching brethren in the southern part of the State to meet with us on this occasion. Let no ordinary obstacle prevent them from availing themselves of the opportunity of organizing a permanent conference for Southern Indiana. In behalf of the church of Jeffersonville, N. FIELD, Pastor.

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. SEVEY, }
S. W. CARR, } Mt. Vernon, Me.
H. C. CLIFFORD, }

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. BELLOWS.

Notice.

The Old Pilgrim will fulfill his promise made about a year ago, to some of the friends at Montreal and other places, in a few days, God willing.

ELD. W. DEVERELL.

For Sale.

A lot of second-hand Sunday School books, some of them nearly new. For particulars, address A. C. GREENE, River Point, R. I.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., postpaid. GEORGE E. LEE, Brimfield, Mass.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

Sheldon's Tract Fund.

The following remittances and pledges have been received:—

PAYMENTS.

J. H. Whitmore	$2.00
A. D. Shepard	.25
W. E. Grinnell	1.00
Friends in B—	2.20
C. J. Hall	1.00
Peter W. Matts	2.00
L. Morse	1.00
No name	.50
Friends in R	.50
Mary Selin	2.00

PLEDGES.

Perry M. Grinnell	2.00
O. S. Knapp	10.00
R. W. Wilson	10.00

WM. SHELDON.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson, or O. Proctor.*
London Ridge, N. H.	*Fourth Sabbath is engaged.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Goshen, N. H.	*O. F. Cain.*
Pittsfield, N. H (Bethel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Glocester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Haven, Ct.	*W. P. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Reuel O. White, New Hartford, Ct.*
Meriden, Ct.	*E. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn.	*A. Powell.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Philadelphia, Pa.	*Frank E. Davis, 1715 Markham Street.*

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. E. SMITH, Principal.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

Mrs. L. M. Stoddard...Sunday, May 1st

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

John G. Hook...evenings through the week and Sunday, May 1st.
C. Goodrich...Sunday, May 8th

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

John G. Hook...Monday evening, April 25th
Geo. A. Streeter...Sunday, May 15th

CHELSEA, MASS., (LIBRARY HALL.)

T. M. Preble...Sabbath, May 8th
J. G. Smith...Sunday, May 15th
J. Pinkham...Sunday, May 29th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

Wm. N. Pile...Sunday, May 1st
Rufus Wendell...Sunday, May 8th
S. S. Brewer...Sundays, May 15th and 22d
Rufus Wendell...Sunday, May 29th

Stoneham, Mass...Sunday, May 1st
C. GOODRICH.

Dover, N. H...Sunday, May 8th
JOHN G. HOOK.

Worcester, Mass...Sunday, May 15th
Lowell, Mass...Sunday, May 22d
H. PRATT.

Stowe, Mass...Sunday, May 1st
Holden...Sunday, May 8th
J. S. WHITE.

Charlton, Mass...Sunday, May 1st
WM. SHELDON.

Exeter, N. H...Sunday, May 8th
Worcester, Mass...Sunday, June 5th
Lowell, Mass...Sunday, June 12th
M. BATCHELOR.

Stoneham, Mass...Sunday, May 15th
B. FINNEY.

Lowell, Mass...Sunday, May 1st
D. M. LEAVITT.

Springfield, Mass. (on the hill)...Sunday, May 8th
Wrightville, Ct...Sunday, May 15th
A. D. FLAGG.

North Adams, Mass...Sunday, May 8th
MRS. ELIZABETH WARREN.

Wakefield, Mass. (for baptism)...Sabbath, May 8th
Salisbury (at the Union meeting-house) Sab., May 22d
Nottingham...Sabbath, May 29th
S. S. MOONEY.

Springfield, Mass (on the hill)...Sabbath, May 1st
Chicopee Falls, Mass...Sabbath, May 8th
I. B. POTTER.

Holden, Mass...Sabbath, May 1st
Bristol, R. I...Sabbath, May 15th
Brimfield, Mass...Sabbath, May 22d
Lowell, Mass...Sabbath, May 29th
T. M. PREBLE.

North Dana, Mass...Sunday, May 1st
GEO. A. STREETER.

East Rochester...Sunday, May 1st
Hampton, N. H...Sunday, May 8th
Seabrook, N. H...Tuesday evening, May 10th
Dover, N. H...Sunday, May 15th
Nashua, N. H...evenings, May 25th and 26th
Stoneham...evenings, May 31st and June 1st
Lowell, Mass...Sunday, June 5th
J. PINKHAM.

Bowdoin Centre...Sunday, May 1st
Will the brethren give out this last appointment so it will be known at the place appointed?
H. S. MITCHELL.

Warehousepoint, Ct...Sabbath, May 1st
Keene, N. H...Sabbath, May 8th
Milward, in Charlton, Mass., Wednesday evening, May 11th. Will some one meet me at Charlton depot, two P. M. train from Springfield?
At the Chapel, Thursday evening, May 12th.
At the Union meeting-house, Friday and Saturday evenings, May 13th and 14th.
Webster...Sabbath, May 15th
H. MUNGER.

Lake Village, N. H...Sunday, May 1st
ALLEN DAMON.

Northwood Narrows...Sunday, May 1st
Farmington Village...Sunday, May 8th
Strafford, N.H., (Roberts' school-house) Sun., May 2nd
N. C. TWOMBLY.

South Berwick, Me. (Great Works)...Sunday, May 1st
JOSEPH W. WHITE.

Bath, Me...Sabbath, May 8th
H. D. REED.

South Casco, Me...Sunday, May 1st
J. T. JORDAN.

Pascoag, R. I...Saturday evening, May 28th and over the following Sabbath. A. DURFEE.

Great Falls, N. H...Sunday, May 15th
Hamdton, N. H...Sunday, May 22nd
GEO. W. BROWN, Elliot Me.

Goffstown (at Sr. Whipple's)...Sabbath, May 1st
Lawrence, Mass...Sabbath, June 5th
Lee, N. H...Sabbath, June 12th
Will Bro. Durgin meet me at New Market Depot, two o'clock train from Boston? B. P. MANNING.

West Ossipee, N. H...evening, May 2nd
Square Pond, Ct...Sunday, May 8th
North Somers, Ct...Sunday, May 15th
L. C. & M. MCKINSTRY.

Bradford, N. H. (Bush meeting-house) Sun., May 8th
☞ NO NAME.

Seabrook, N. H...Sunday, May 15th
L. E. SAULPAUGH.

Hampton, N. H...Sunday, May 1st
EDWIN B. WELLS.

Hopkinton, N. H. (Town Hall building) Sun., May 8th
Red school-house, near Bro. Goodrich's.
JOHN B. PAINE.
C. W. SARGENT.

North Dorchester, N. H. (Union school-house) Sunday, May 1st.
Dorchester, N. H. (Town House), (baptism), Sunday, May 8th. JOHN H. EVANS.

Melvin Village...Sunday, May 1st
Barnstead, N. H., (Tuttle school-house) Sun., May 15th
Porter Village, Me...Sunday, May 22nd
T. W. PIPER.

Rawsonville, Vt...Sunday, May 1st
Warner, N. H., seven o'clock P. M., evening, May 3d
London Ridge, N. H...Sunday, May 8th
Boscawen, N. H. (Gulf school-house), May 18th and 19th, 7 P. M.
Biddeford...Sunday, May 1st
Z. T. WOOD.

West Meriden, Ct...Sunday, May 1st
Providence, R. I...Sunday, May 15th
GEO. W. BROWN.

Pleasant Valley, Ct...Sunday, May 1st
W. S. CAMPBELL.

East Canaan, N. H...Sunday, May 1st
D. F. LEAVITT.

Nashua, N. H...Sunday, May 1st
U. G. LADD.

Frankfort, Me...Sunday, May 1st
THOMAS SMITH.

Farmington, N. H...Sunday, May 8th
West Ossipee, N. H...Sunday, May 22d
J. G. SMITH.

New Durham Ridge...evenings, April 3d and May 1st
North Sutton (at Bro. Jesse Hazen's for baptism) May 15th. JOHN PARSONS.

Alton Corner, N. H...Sunday, May 1st
Strafford, N. H., (Roberts' school-house) Sun., May 8th
WM. BODGE.

My appointments for Lynn and Salem are withdrawn on account of sickness. W. N. PILE.

Chichester, N. H. (Pine Ground)...Sunday, May 1st
Gilmanton (Osgood school-house)...Sunday, May 8th
N. B. MCMURPHY.

West Alton, N. H...Sunday, May 1st
Meredith Village, N. H...Sunday, May 8th
Alton, N. H. (Loon Cove)...Sunday, May 15th
LEVI ALLEN.

Holderness, N. H., (Tree school-house), Sun., May 1st
CHARLES LOCKE.
I. B. BROWN.

Campton, N. H. (Bump school-house) Sun., May 8th
W. H. SHACKLEY.
I. B. BROWN.

Manchester, N. H. (Smith Hall)...Sunday, May 1st
Rochester, N. Y...Sundays, May 22nd and 29th
J. COUCH.

Meredith Village (school-house)...Sunday, May 1st
Lake Village (North Church)...Sunday, May 8th
Sandwich (Vittum school-house)...Sunday, May 15th
T. E. LANG, JR.

Chicopee Falls, Mass...Sunday, May 1st
Bristol, Ct...Sunday, May 8th
Keene, N. H...Sunday, May 15th
Springfield...Sunday, May 22nd
A. M. HIGGINS.

North Somers, Ct...Sunday, May 1st
Woodstock Valley, Ct...Sunday, May 8th
Abington, Ct...Sunday, May 15th
Square Pond, Ct...Sunday, May 22nd
[illegible]

Higginsville, N. Y., Sunday, May 1st, at ten o'clock A. M.; Lock school-house, at two o'clock P. M.; Fish Creek Landing, evening of the same day.
Lake Port, N. Y...evenings, May 2nd and 3d
Let the Brn. in the vicinity of these meetings come prepared to labor for the salvation of mortal souls?
C. H. WILLIAMS.

West Kingston...Sunday, May 1st
Baptism will be attended to after the P. M. service.
WM. C. STEWART.

Putnam, Ct...Sunday, May 1st
Manchester, N. H...Sunday, May 8th
Goffstown, N. H...Sunday, May 15th
Vernon, Vt...Sundays, May 22nd and 29th
A. SIMPSON.

Wallingford (North Farms), Ct...Sunday, May 1st
Yalesville, Ct...Sunday evening, May 1st
Cheshire Street, Ct...Sunday, May 8th
Prospect, Ct...Sunday, May 15th
S WOODRUFF.

Morris, Ct...Sabbath, May 1st
East Haddam...Sabbath, May 8th
Scitico...Sabbath, May 22nd
G. L. WHITE.

Providence, R. I...Sundays, May 1st and 8th
WM. STUART.

Belgrade Mills...Sunday, May 1st
Rome (Town House)...Sunday, May 8th
H. B. SEVEY.

Hartford, Ct...Sunday, May 1st
S. THURBER.

Richmond, R. I. (Clark's Hall)...Sunday, May 1st
J. T. DIXON.

Keene, N. H...Sunday, May 1st
ENOCH MORRILL.

Luther Hill (Upper school-house)...Sunday, May 1st
Pittsburg, N. H. (where Bro. Young may arrange), Sunday, May 8th. A. GORDON.

Stoneham, Mass...evening, April 29th
Lynn, Mass...evening, April 30th
South Elliot, Me...Sabbaths, May 15th and 22nd
Dover, N. H...Sabbath, May 29th
Rochester, N. H...Sabbath, June 5th
East Rochester, N. H...Sabbath, June 12th
South Berwick, Me. (Great Works)...Sab., June 19th
C. H. SWEET.

Rochester Village, N. H...Sunday, May 1st
South Berwick, Me., (Great Works)...Sun., May 8th
New Durham, N. H., 2d division...Sunday, May 15th
JOHN & JANE DAVIS.

Holderness, N. H. (Brick school-house, near Deacon Merrill's) Sunday, May 8th. WM. W. SUTHERLAND.

Northville, N. H. (in the town of Newport) Sunday, May 1st.

Springfield, N. H. (where Bro. B. Pillsbury may appoint), Sunday, May 8th.
Northville (town of Newport)...Sunday, May 15th
E. COTTON.

Warner, N. H. (Schoodac school-house) Sab., May 1st
Lake Village, N. H...Friday evening, May 6th
Meredith, N. H., (Dolloff Hall)...Sabbath, May 8th
Webster, N. H. (old meeting-house)...Sab., May 15th
Fisherville, N. H. (in Sanders Hall)...Sab., May 22d
SIMEON ROBY.

Springfield, Vt...Sundays, May 1st and 8th
Bridgewater, Vt...Sundays, May 15th and 22nd
West Fairlee, Vt...Sunday, May 29th
H. F. CARPENTER, or substitute.

South Windsor, Ct...Sunday, May 1st
B. HITCHCOCK.

Abington, Ct...Sabbath, May 8th
E. BELLOWS.

Pleasant Valley, Ct...Sabbath, May 15th
G. L. WHITE.

Collinsville, Ct...Sabbath, May 1st
R. K. STARK.

Waterbury, Ct...Sunday, May 8th
WM. J. RIPLEY.

Southington, Ct...Sunday, May 1st
East Haddam, Ct...Sunday, May 8th
"U. F. M. Association" conference at Southington, Ct., May 11th to 15th.
Chicopee Falls, Mass...Sunday, May 22d
WM. A. & M. L. DURAND.

Scitico, Ct...Sunday, May 1st
North Somers, Ct...Sunday, May 15th
MARY E. OTIS.

WORCESTER, MASS.

S. S. Brewer...Sundays, May 1st and 8th
Henry Pratt...Sunday, May 15th
William Sheldon...Sunday, May 22d
E. Owen...Sunday, May 29th

LAWRENCE, MASS., (ADVENT CHAPEL.)

T. P. S. Hampson...Sunday, May 1st
W. N. Pile...Thursday evening, May 5th
H. Pratt...Sunday, May 8th
Annie E. Smith...Sunday, May 15th
J. Pinkham...Sunday, May 22d
S. S. Brewer...Sunday, May 29th

WESTFIELD, MASS.

J. Hemenway...Sunday, May 1st
Sr. L. M. Stoddard...Sunday, May 8th
I. B. Potter...Sunday, May 15th
C. Goodrich...Sunday, May 22d
G. A. Streeter...Sunday, May 29th
J. Hemenway...Sunday, June 5th
A. Simpson...Sunday, June 12th

WILBRAHAM, MASS.

Z. Ford...Sabbath, May 1st
Sr. M. E. Otis...Sabbath, May 8th

LYNN, MASS.

M. Batchelor...Sunday, May 1st

CONCORD, N. H., (AT THE BETHEL.)

W. N. Pile...Tuesday evening, May 3d
John G. Hook...Sunday, May 22d
J. G. Smith...Sunday, May 29th
T. W. Piper...Sunday, June 5th
E. Owen...Sunday, June 12th

CONCORD, N. H., (CENTRE STREET.)

C. H. Fletcher...Sabbaths, May 1st and 8th
John G. Hook...Sabbath, May 15th
J. Albert Libby...Sabbaths, June 19th and 26th

PITTSFIELD, N. H. (at the Bethel.)

C. S. Shattuck...Sabbath, May 1st
J. Couch...Sabbath, May 15th
C. Goodrich...Sabbath, May 29th
E. Owen...Sabbath, June 5th

MANCHESTER, N. H.

T. W. Piper...Sunday, May 8th
A. Simpson...Sunday, May 15th

SEABROOK, N. H.

C. H. Sweet...Sabbaths, May 1st and 8th

RYE, N. H., (Chesley's Hall.)

G. W. Brown...Sunday, May 8th

PORTLAND, ME.

J. G. Smith...Sunday, May 1st
W. H. Mitchell...Sunday, May 15th
Jas. A. Libby...Sunday, May 22nd
J. S. White...Sundays, May 29th and June 5th

BIDDEFORD, ME.

Wm. H. Mitchell...Sabbaths, May 1st and 8th

SOUTH ELLIOT, ME.

Geo. W. Brown...Sunday, May 1st

NEW HAVEN, CT., (Beers Street Christian Chapel.)

G. L. Teeple...Sunday, May 1st
J. T. Dixon...Sundays, May 8th and 15th
B. Hitchcock...Sunday, May 22d
H. H. Dickenson...Sunday, May 29th

WOLCOTTVILLE, CT.

B. Hitchcock...Sunday, May 8th

NEW BRITAIN, CT.

Geo. W. Brown...Sabbath, May 8th

SQUARE POND, CT.

P. S. Butler...Sunday, May 1st

Rootville, Break Bread...first Sunday in the month
JOHN T. ONGLEY.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

PORTLAND, ME.

Meetings are held in Advent Hall, Cushman's Block, 253½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

WORKS BY I. C. WELLCOME.

A Treatise on Matt. xxiv. and xxv.

Expository and Historical, showing the accurate fulfilment of Christ's predictions to the present time, and what we should expect next. Fifth edition. 168 pages. 25 cts. by mail.

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I. C. WELLCOME, Yarmouth, Me.

FOR SALE AT THIS OFFICE.

Business.

Letters Received.

J C Shorey, N Eaton, J N Wilfong, B F Davis, M V Saltmarsh, E M Haggett, A L Forester, D D Lathrop, J W Burroughs, J H Bullard, F H Chamberlain, W O Swinnerton, C Reimer, A J Brown, W A Fenn, N Field, H C Spear, D Coggswell, J Maxim, H Bullard, J Carr, H W Williams, F Burr, G A Brown, E N Harding, E D Kentfield, M A Loomis.

Books and Tracts Sent.

BY MAIL—M V B White, T Ames, W A Thomas, Miss M F Collins, Mrs E M Pratt, Mrs M A Bardy, A W Lewis, G W Spear, G F Shirley, S Goodhue, H Bailey, H R Darling, O Kendall, C C Darling, J Wheeler, J H Thompson, S M Withram, J F Batcheber, A W Slocum, Mrs C Colamy, A Hubbard, C F Lathrop, C Mendenhall, G A Lewis, M Holman, J S Richards, R Rothman, Abby Pratt, E N Whitford, J S Ames, Wm G Churchill, S H Kenny, L A Durgin, L M Draper, J P Barnes, H T Taylor, S Whitney, S Pease, S J Buswell, L M Eccleston, J F Tripp, Miss C Streeter, J Pickney, E D Kentfield, B F Greenman, J Blinn, F S Pond, J S Richards, R L Gove, H E Townsend, E J McDale, M F Vickery, G Perkins, D S Blanchard, D A Beckett, Wm J Crawford, A Rice, E Shells, J C Wheeler, S M Wells, A McSwain, J A Packard, Mrs L A Bushman, J Whitecar, I Kulp, J Taylor, J H Umstead, Miss M M Doe, J S Pearson, S Hughes, M Conrad, S F Waite, Wm Clark, H Baldwin, A S Williams, V E Twiss, N P Sawyer, B F Davis, J Walfenstetter, D D Reed, F A Bradford, J S Yaw, H A Smith.

BY EXPRESS—Eld. P Hough, J B Macumber, J V Himes, J Elliott, Geo A Brown, Geo W Brown.

BOOKS AND TRACTS

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by ambassadors. Joseph only speaks by an interpreter, and sometimes speaks roughly. She cannot see Jesus face to face now; but at last he will come out of the ivory palaces, and she shall be caught up to meet him in the clouds. These eyes shall see him; these arms shall embrace him; these ears shall hear the music of his voice. O, it was sweet to hear him say, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest'; but sweeter will it be to hear the joyful welcome from the throne, 'Come, ye blessed.' There will be an open declaration of his love to her before all worlds. The King will say to her from his throne, These are my jewels; this is my Bride. For her I lay in the manger; for her I hung upon the cross; for her I lay in the grave. In a day of power I espoused her to myself; I drew her with cords of love."—Pages 49, 50.

I. C. WELLCOME.

Correspondence.

From Bro. P. Tandy.

Dear Brn. and Srs. in Christ:—Let me, by the help of God, "stir up your pure minds by way of remembrance." The Lord saith, "Ye are my friends, if ye do whatsoever I command you." What has he commanded us to do? He saith, "Go work in my vineyard." Is there any work in the vineyard of the Lord for us to do? Yes, say you, enough of it, and but little time in which to do it. May we "come up to the help of the Lord against the mighty." We can do nothing without him. And while he is ready and willing to "work in us, to will and to do of his good pleasure," may we "work out our own salvation with fear and trembling." Is it not the duty of every christian to fear God and keep his commandments? Yes, the wise man saith this is man's whole duty. Now, are we fearing God and keeping his commandments? We are required to love God with all the heart, and our neighbor as ourself. Are we doing it, dear friends? Has the precious love of Christ the uppermost seat in our affections? Is he to us the chief among ten thousands, and the one altogether lovely? and do we do by others as we wish to be done by?

The Lord has commanded us to be "diligent in business, fervent in spirit, serving the Lord." Are we as earnestly engaged for God and his most precious truth as we ought to be? It is as Bro. Thomson has said in the Crisis: "We cannot be consistent with our profession of faith, without being *terribly in earnest*." O, my dear brethren, sound the alarm.

"That awful day will surely come,
The appointed hour makes haste,
When we must stand before our Judge,
And pass the solemn test."

The Lord has promised to "make all things new." Yes, we are looking for new heavens and a new earth, wherein dwelleth righteousness. Seeing that we are looking for such things, "what manner of persons ought we to be in all holy conversation and godliness."

P. TANDY.

BRO. J. H. BULLARD writes from Chicago, March 25th, 1870:—"We are having lively meetings here now. The prayer-meetings are doing good. We have just started a mission on the north side, No. 40 Clybourn Avenue. Bro. Ramsay dedicated the place last Lord's day. We hope and pray that sinners may flock in and taste of the sweetness of the christian religion. We have prayer-meetings every Wednesday and Friday evenings. The Lord is working through us, and making our hearts glad. He is blessing us abundantly, and we hope, by his help, to bring many sinners into the fold of Christ. We are unfurling the blood-stained banner of our Lord and Savior Jesus Christ; and we intend to hold it above our heads, that it may be seen by all around."

For the World's Crisis.

NEWS FROM ALL THE WORLD.

THE CATHOLICS AND THE PUBLIC SCHOOLS.

The following is from a New York *Times* editorial:—

"Do we over-state the demands of the Roman Catholics? If annbody supposes so, let him listen to the expressions of opinion in the Catholic journals. The *Tablet*, a paper of authority among Catholics, said only last Saturday, in reference to a proposed compromise, 'No, gentlemen, that will not do, and there is no help but in dividing the public schools, or in abandoning the system of public schools altogether.' The *Catholic Telegraph*, of Cincinnati, has declared, 'It will be a glorious day for Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces. Until then, modern Paganism will triumph.' The *Freeman's Journal*, Dec. 11, says: 'Let the public school system go to where it came from—the devil.' 'We ask,' says Bishop Lynch, of New Orleans, 'that the public schools be cleansed from this peace-destroying monstrosity—Bible reading." We cannot use the common schools, says Rev. Thomas Preston, 'because they answer not our end, nor satisfy our consciences.' We might multiply quotations to the same effect until we filled this column, but we apprehend that no Catholic will repudiate the sentiments compromised in the extracts already given.

'The Catholics,' such persons say, 'only want to do what they like with their own children.' The truth is they want to do much more than this. They want to break up the educational system which has cost so much labor and thought to construct, and which has already been productive of such great benefits to the whole country."

THE ŒCUMENICAL COUNCIL.

We take the extract ensuing from the N. Y. *Express*.

The Outside Pressure at Rome.—Great bodies move slowly. The Ecumenical Council is unquestionably a great body, and must not hence be expected to participate in the hurry which in these go-ahead days is characteristic of most other assemblages. Even if it has been over three months in session, and has not yet reached the all important question of the infallibility of the Pope—what then? Nothing, except that when the fathers are ready it will be promulgated, and not a moment before. What is known as "outside pressure" has no influence on this learned conclave. Its motions it is claimed, are the motions, not of men, but of the Holy Spirit—and as these cannot be subjected to worldly wishes, or worldly aspirations, the faithful must have patience, and bide their time.

Meanwhile, however, serious trouble is arising with the kingdom that is not of this world. The godless government of France is exhibiting an inclination to meddle with the deliberations of the Council, and if the inclination is not gratified it threatens to withdraw the French troops from Rome, and so leave the Holy Father to the uncovenanted mercies of the heathen "reds." At any rate, it is authoritatively announced that the representatives of several secondary Catholic Powers, among them Bavaria, Belgium and Portugal, have informed Cardinal Antonelli that their governments have entered into negotiations with the Cabinet of the Tuilleries to the effect that if a French Ambassador be sent to the Council, he will at the same time represent their respective interests. This crowd of outsiders naturally annoys the Pope, but the old gentleman bears up under it with characteristic complacency.

The Rome correspondent of the London Times writes:—

"The Bishops have been very clamorous lately for leave to go home by Easter, and make "holy oil" for the ensuing year. Pius IX. is equal to the emergency, and has issued a document to the effect that the remaining stock of holy oil is to be mixed with sufficient new oil to make a supply for the next year; and that the oil so mixed is to have the same virtue as if every particle of it had been consecrated. To uninitiated persons this looks a very sensible course to take under the circumstances, but a good many of the Bishops allege that the Pope cannot command a violation of the Ritual, decreed by successive Councils, without the consent of a Council. The very act of issuing such an order, they say, shows that Pius IX. is exalting himself above everything, superseding all authority, and dispensing with all obligation."

The following is a startling exhibition of the prevalence of

FŒTICIDE.

Dr. Hopkins, of Utica, publishes a statement giving most startling statistics of the growth and prevalence of this crime. The figures are well nigh unbelievable, but are vouched for as reliable. Taking New York city as an index of this country, the records show the increase of procured abortions to be alarmingly rapid, in spite of civilization and religion. In 1805, the ratio of fœtal deaths to the population was one to 1,633; but in 1849, one to 340; in 1856, one to ten, and now, one to four. This is a most terrible showing for the morals of the country, when we reflect that ante-natal infanticide is as clearly murder as the forcible extinction of a life which has taken visible form in the world. We cannot bring ourselves to believe that the metropolis is a fair index of the country. The crowded population there renders the rearing of children more difficult, and makes stronger the incentives to their premature destruction. Besides, crime segregates in great cities, and the proportion of bastard births, of which unfortunate women are ashamed, is far larger than elsewhere. The knowledge of the means of procuring abortions, also, is more generally diffused in centres of population, and the instrumentalities therefor are readier at hand. We cannot, therefore, but believe that New York city is extreme in respect to this crime, with a saving clause in disfavor of Chicago. But though in the greater part of the country the proportion of fœticides to living births is not nearly so great as one in four, the facts are sufficiently atrocious. The enactment of rigorous laws against this crime, or the enforcement of those existing, would carry consternation into thousands of families whose heads are carried high. It is time that the press, the pulpit and the lawmakers should devote their most earnest efforts to wiping out the horrible practices which render the most enlightened country on the face of the earth no better than the barbarians of the South Seas.—*Buff Courier.*

C. COLEGROVE.

Married.

HOFFMAN—BRADSTREET. In Rochester, April 20th, 1870, by Elder Wm. A. Fenn (at his residence), Mr. WILLIS M. HOFFMAN and Miss ADDIE BRADSTREET, both of Irondequoit, Monroe Co., N. Y.

ROBERTS—TRAFTON. In Warner, N. H., April 22d, 1870, by Eld. Simeon Roby, DANIEL W. ROBERTS, of Salisbury, N. H., and MARY F. TRAFTON, of Warner, N. H.

HULL—LEWIS—In Scituate, R. I., April 17th, by Rev. T. L. Ellis, Mr. DANIEL HULL, of Charlton, Mass., and Miss EMILY L. LEWIS, of Scituate.

Obituaries.

COLBY. Died, in Wolfborough, N. H., March 27th, 1870, of lung fever, Sister Sarah D., wife of Alphonzo G. Colby, aged fifty-six years and eight months.

Well may we adopt the language of an editor living near by, speaking of our sister, that she was a faithful wife and mother, a kind neighbor, a trusting christian, and a friend to the poor. Words of comfort were spoken by the writer at the funeral, from Nahum 1: 7. J. G. SMITH.

DAVIS. Died, in Rumney, N. H., April 9th, 1870, of consumption, Clarissa, wife of Jacob Davis, formerly of Hudson, aged sixty-four years, six months, and sixteen days.

She calmly fell asleep in Jesus, just as the sun was sinking behind the western hills. She was baptized in 1833, and united with the Baptist church in this place. She was a consistent member till her death. For the last two or three years she has believed in the sleep of the dead, and of their resurrection at the appearing of Christ.

B. W. DAVIS.

SAMPSON. In Kingston, Mass., April 8th, 1870, of pneumonia, Sister Sally B., wife of Bro. Benjamin Sampson, aged sixty-five years.

Sister Sampson sweetly sleeps in Jesus. She went down with the blessed hope that her life was hid with Christ in God. While living she bore a faithful testimony for Jesus and the power of his resurrection, and was made an overcomer by the blood of the Lamb. Words of comfort were spoken by the writer, from Rev. 14: 13.

GEO. A. BROWN.

ROGERS. Died, in South Windsor, Conn., April 15th, 1870, of consumption, Mrs. Mary Lucretia Rogers, wife of Albert Rogers, and daughter of Oliver Loomis, aged thirty-three years and five months.

The subject of this notice had for many years professed faith in Christ. We have hope in her death, that she will come forth again to life eternal, when He who is our life shall appear to resurrect the sleeping dead and give them immortality.

Words of comfort were spoken by the pastor of the M. E. Church, to which she belonged.

M. A. LOOMIS.

MARDEN. Died, in Palermo, Me., of consumption, John F. Marden, aged twenty-nine years. He rests in hope. J. W. MARDEN.

Summary of News.

FOREIGN.

Cable News.

PARIS, April 20. The trial of Barbenet, director of *Marseillaise*, is concluded. His offence was the publication of a congratulatory address from the women of Lyons to the women of La Creuzot. He was convicted and sentenced to six months imprisonment, and to pay a fine of 4000 francs.

PARIS, April 20. The long threatened strikes have begun in earnest. The foundry men and molders, about 15,000 strong, struck to-day, as also the tailors. The house-painters are expected to strike to-morrow.

PARIS, April 20. The excitement on account of the Plebiscitum is increasing throughout the country, and the journals complain that it has had a bad effect on commerce. The vote will be taken on the Plebiscitum on May 8.

The sugar refiners and hat manufacturers have joined the strike.

In the Senate to-day the debate was continued on the Senatus Consultum. M. Ollivier wound up the discussion with a long and brilliant speech. Referring to the plebiscitum, he said that the government did not wish to extend the question; they only desired to submit certain liberal modifications to the people. They had no intention of submitting the principle on which the State was founded, and of converting the hereditary power into an elective empire, but the revolutionary party, obeying its evil passions, had given another complexion to the debate. If the revolutionary party wished to combat the Government, the Government would accept the challenge. If the desire was to take revolutionary grounds, the Government would follow and outstrip its enemies. M. Ollivier assured the Senate that whatever might be the result of the struggle, the government would not place itself on the track of reaction. He continued: "The Government and Emperor will remain where they now are, always generous liberal, and magnanimous. It is peculiar to the Emperor to be always advancing, never receding. The Government, in its work of conciliation, will always hold out its hands to honest men. Let them remember that Democracy and liberty are not incompatible with the Empire. The triumph through the Government will be for the sovereign glory complete and for the nation's security without a cloud." M. Ollivier said the Emperor still had alone the right to prepare the formula of the plebiscitum.

The debate then closed and the Senatus Consultum was adopted by the Senate.

LONDON, April 20. Later advices from the Argentine Republic contain more particulars of the frightful storm at Buenos Ayres on the 9th of March. The wind blew a hurricane, and the water flooded a great portion of the city; men and horses were drowned in the streets, and many people barely escaped with their lives; a great number of buildings were undermined, which subsequently were entirely destroyed by the weight of goods in them; ships were driven ashore and wrecked or sunk at their anchors; many sailors were drowned. The damage was immense.

PARIS, April 21. The Emperor, in his proclamation concerning the plebiscitum, gives a resume of the reforms introduced since 1860 up to the present moment, and dwells on the fortunate results to come from them, namely, the stability of the institutions and the easy transmission of power to the heir of the throne. The formula of the plebiscitum is brief and simple. The vote will be taken on the 8th of May, verified on the 10th, and officially announced on the 12th. Prince Napoleon left Paris before the recent debates in the Senate, because the Emperor desired that he would take no part in the discussion on the succession to the throne. He returns on Saturday.

BERLIN, April 22. The Chinese Embassy has arrived in this city. Russia has signed the Burlingame treaty and has agreed to a fair settlement of the frontier question. The Embassy will proceed to Brussels and Paris and then leave for home.

PARIS, April 20, 1870. The political excitement on account of the *Plebiscitum* is increasing throughout the country, and the journals complain that it has a bad effect on commerce.

PARIS, April 20, 1870. The *Moniteur* announces that the *Journal Officiel* will publish on Friday next a decree appointing the 8th of May as the day for taking the vote of the nation on the *Plebiscitum*, and limiting the voting to one day.

LONDON, April 21. Letters from Rome contradict the assertions recently that a minority would leave the Ecumenical Council if the infallibility proposition is pressed.

PARIS, April 22. It is announced to-day as certain that the French army, which never votes, will participate in the plebiscite on the 8th of May next.

LONDON, April 22. The Queen and Princess Alexandria to-day had a narrow escape from a collision with a runaway team with a heavy wagon attached.

VIENNA, April 23. There is a strong movement in the Tyrol for secession from the Romish church in case the question of infallibility is pressed upon the Council.

ROME, April 24. The third public sitting of the Ecumenical Council was held this morning. There was a magnificent assemblage. The Pope made his entrance at nine o'clock. Nearly all the benches were occupied by that time. Many of the Bishops, heretofore abstaining from the meetings, attended to-day. After the celebration of mass, the non-voting prelates withdrew.

The first four chapters of the *Schema de fide*, condemning rational philosophy and heterodoxy, were read aloud. The scrutatores collected the votes, which were all in the affirmative. The Pope from his throne then announced and sanctioned the decree of the Council. The proceedings were highly impressive.

DOMESTIC.

New York, April 19. It is stated that the officers of the Fenian army held a secret meeting yesterday, at which instructions were delivered to all relative to the projected raid on Canada. Major General Spear is to command the whole force. A large body of Fenians leave to-morrow night for some unknown point. Twenty thousand stand of arms have been received by the Fenians, part of them being distributed in Vermont, and a large number have recently been shipped from Chicago to a point near the Red river country. It is believed that a part of the Fenian programme is to assist the Winnipeg revolutionists, and also to make a raid on Montreal when the volunteers have been sent to the Red river country. A large number of prominent Fenians are in town to attend the Convention to-day.

PERSECUTION OF CHRISTIANS IN JAPAN.—The Shanghae *News Letter* of March 12th, says there had been 4200 Christians deported from Japan within a space of ten days only. The Princes who aided the Mikado in the war against the ex-Tycoon have been rewarded with vast territories in the island of Yesso, and hundreds of Christian families are banished to that quarter. The Japanese are anxious to populate and hold the island, and fearing a visitation of Russians in that region, they thus want to be beforehand in the occupancy.

ADULTERATION OF TEA.—The nefarious practice of adulterating tea, which has grown into a large business at Shanghae, has attracted the attention of the literati, who are engaged collecting information relative to the process, extent of its use and probable effects, with a view to setting forth the details in a memorial to be addressed to the Taoutai, praying its summary suppression. At last accounts they had obtained such facts bearing upon the matter, showing the unfavorable effects the practice must have upon the trade, and the serious consequences likely to ensue to the health of consumers, that it was anticipated an edict would now be issued prohibiting the business.

THE FAMINE IN JERUSALEM.—A letter has been received in London from the Anglican Bishop of Jerusalem, which corroborates the statement made on this painful subject by Sir Moses Monteifiore. The Bishop in his letter says:

"A small donkey's load of water costs 6d to the poor Jews, whose family income is 1s 1d per week. Many Moslems and nominal Christians are in the same position. What is most dreadful to contemplate is the fact that the springs near Jerusalem are drying up. But there is another more terrible calamity still. The locusts are spread over the mountains of Judah and Samaria, in the valley of Jordan, and in the plain of Sharon and Galilee, having come to lay their eggs, which will be hatched before the harvest, and as the Arabs say that each couple lays two hundred eggs, countless millions will appear, eating every green thing, poisoning the ground, and thus preventing grass growing for the cattle."

Passing Events.

☞ The cholera rages fearfully on the coast of Zanzibar.

☞ Over one hundred young women are at present studying law in this country—many in the universities, but more in lawyers' offices, where they pay their tuition fees by writing.

☞ There are in the United States six hundred and fifty-nine Young Men's Christian Association with over 100,000 members.

☞ The journals of Italy make extensive extracts from those of the United States, and manifest great interest in American affairs.

☞ Four persons were killed by eating pork in which there were trichina, in Ballard county, Kentucky, last week.

☞ The *Osservatore Romano*, a Jesuit organ, publishes an article which represents the situation of the Italian kingdom under a most deplorable aspect. According to that journal "everything is going on from from bad to worse."

☞ The largest salary in the Imperial household, namely, $10,000 a year, is received by Eugenie's hair dresser.

☞ Public opinion in Austria is disturbed at the growing anti-Prussian tendencies of South Germany, fearing that they will lead to another civil war.

☞ A French fleet had sailed from Hong Kong, China, at latest dates, to demand satisfaction for the murder of a French missionary by the Chinese at Szchuen. When last heard from, it was at the mouth of the Noonsung river.

☞ The number of working-women in Paris is computed at three hundred thousand. Thirty cents a day is the average pay they receive.

☞ The North German naval squadron, under the command of Prince Adalbert of Prussia, composed principally of iron-clads, received orders to continue its cruise as far as the Madeira. In accordance with a royal ordonnance, the experiments with torpedoes are to be resumed on a larger scale.

☞ The Romanist population of the French Empire is 36,800,664; the Protestant 1,501,150; thl Jewish 158,994.

☞ Prince Pierre Bonaparte will sail for America early in June. He intends to make the tour of the country, and to return early in September. He has no intention of quitting France, and has never been told to remain away from there.

☞ The famous fated peach orchard at Benton Harbor, Mich., has been visited for the fourth time, and about three hundred trees girdled.

☞ The Egyptian army has been reduced to 20,000 men, the number agreed upon with the Porte some years ago.

☞ The Austrian priesthood have been authorized by the Holy Father to take the oath of obedience to the civil power exacted by the constitution, provided that they add this clause—"Without prejudice to the laws of God and of the Church."

☞ The largest merchant steamship in the world, except the great Eastern, was launched on the Clyde a few days since. It is the Italy, to run from Liverpool to New York, and is 4200 tons measurement and 600 horse power.

☞ A ball of fire, about the size of half bushel measure, supposed to be a meteor, was seen moving along the ground near Bloomington, Ill., last Wednesday. It struck a small outbuilding and burst, completely demolishing the building.

☞ A Tripoli letter in Constantinople, March 23d, reports the fall of a monster aerolite in the neighborhood of Mourzouk, weighing, it is said, nearly 5,000 pounds. This must, of course, be only a rough guess, but if it be even tolerably approximate the mass is one of the largest meteoric bodies.

☞ In Dublin, March 31st, the detective police seized a large number of rifles and a quantity of ammunition packed in cases. The rifles and ammunition well made up. No arrests. The articles were found on board the Liverpool steamer on its arrival.

☞ At Strasbourg, in France, the garrison is now unusually strong, and much care is taken to make the demarkation line between the two countries—France and Germany—as little noticed as possible. France will put her foot over the other side of the Rhine presently.

☞ The plebiscite will give Napoleon Third a larger power with some classes in France than he now has, and will incite others strongly against him. It is the most dangerous step he could have taken to hint at it even. The Empire cannot afford to appeal to the people.

Notices.

Notice.

The Lord will, the third quarterly session of the New Hampshire State Conference will be held at Portsmouth, N. H., commencing at 10 o'clock A. M., Thursday, May 5th, to hold over the following Sabbath. It is hoped that our preaching brethren will arrange to attend this meeting, and that all will come to work for the Lord.

T. W. PIPER, A. W. SIBLEY, C. H. FLETCHER, } Committee.

F. U. M. Association.

The Female Union Missionary Association are hereby invited to hold their next quarterly session with the church in Southington, Conn. Meetings to commence Wednesday, May 11th, 1870, and continue over the following Sabbath.

Per order, M. L. DURAND, A. Secretary.
[Full notice next week.—ED.

Notice.

The Alton Bay campmeeting committee are requested to meet on the camp-ground, Friday, May 13th. For the committee, J. G. SMITH.

Tent Meeting.

The Lord willing, the N. H. tent will be pitched at Kittery Point, Me., May 21st, 1870, and remain until the 30th. Preaching may be expected from different ones, as the Lord may direct. Come, brethren and sisters, be free in the Lord, and let us labor effectually in proclaiming the gospel of the kingdom this present season, for the harvest is great, and the laborers must be diligent. Also at Great Works, Me., June 4th, and remain over Sunday, June 12th. And at Great Falls, June 18th, and over two Sundays.

D. M. LEAVITT.
J. C. SHOREY.

Jeffersonville, Ind., Conference.

There will be a conference of believers in the personal advent of our Lord Jesus Christ, at the Christian Tabernacle, Jeffersonville, Ind., commencing May 5th, and continuing several days. Ample arrangements will be made for all who may attend. We earnestly request the preaching brethren in the southern part of the State to meet with us on this occasion. Let no ordinary obstacle prevent them from availing themselves of the opportunity of organizing a permanent conference for Southern Indiana. In behalf of the church of Jeffersonville, N. FIELD, Pastor.

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. SEVEY, S. W. CARR, H. C. CLIFFORD, } Mt. Vernon, Me.

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. BELLOWS.

Notice.

The Old Pilgrim will fulfill his promise made about a year ago, to some of the friends at Montreal and other places, in a few days, God willing.

ELD. W. DEVERELL.

For Sale.

A lot of second-hand Sunday School books, some of them nearly new. For particulars, address A. C. GREENE, River Point, R. I.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. GEORGE E. LEE, Brimfield, Mass.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

Sheldon's Tract Fund.

The following remittances and pledges have been received:—

PAYMENTS.

J. H. Whitmore	$2.00
A. D. Shepard	.25
W. E. Grinnell	1.00
Friends in B—	2.20
C. J. Hall	1.00
Peter W. Matts	2.00
L. Morse	1.00
No name	.50
Friends in R	.50
Mary Selin	2.00

PLEDGES.

Perry M. Grinnell	2.00
O. S. Knapp	10.00
R. W. Wilson	10.00

WM. SHELDON.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	E. A. Eggleston.
Savoy, Mass	Daniel Miller, or A. E. Bliss.
Wakefield, Mass.	G. R. Tyzzer.
Worcester, Mass.	H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.
Portsmouth, N. H.	T. E. Wood, Box 1445.
Hampton, N. H.	Joseph A. Philbrook.
Manchester, N. H.	A. J. Mahew, S. R. Davidson, or O. Proctor.
London Ridge, N. H.	Fourth Sabbath is engaged.
Seabrook, N. H.	R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.
Goshen, N. H.	O. F. Cain.
Pittsfield, N. H. (Bethel)	C. S. Emerson.
Portland, Me.	R. R. York, S. K. Dyer, D. F. Seamman.
Lewiston, Me.	Albert Burgess.
South Berwick, (Great Works), Me.	Harrison Dow.
Kennebunk Depot, Me.	Rufus Duran.
Vernon, Vt.	J. C. Allen.
Bristol, Ct.	B. Hitchcock, Forestville, Ct.
West Gloucester, R. I.	Geo. A. Hawkins, Putnam, Ct.
New Haven, Ct.	W. F. Carpenter, 73 State St.
Pleasant Valley, Ct.	Ruel O. White, New Hartford, Ct.
Meriden, Ct.	E. J. Whitehead, West Meriden, Conn., Box 4.
New Britain, Conn.	A. Powell.
Wrightville, Ct.	D. A. Grant, Torrington, Ct.
Newfield, Ct.	Wm. Ripley, Pleasant Valley, Ct.
New Milford, Ct.	J. Coggswell.
Morris, Ct.	Joseph Curtis.
Rochester, N. Y.	J. R. Cooper, 4 Hickory St.
Philadelphia, Pa.	Frank B. Davis, 1715 Markham Street.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. E. SMITH, Principal.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

Mrs. L. M. Stoddard......Sunday, May 1st

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

John G. Hook......evenings through the week and Sunday, May 1st.
C. Goodrich......Sunday, May 8th

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

John G. Hook......Monday evening, April 25th
Geo. A. Streeter......Sunday, May 15th

CHELSEA, MASS., (LIBRARY HALL.)

T. M. Preble......Sabbath, May 8th
J. G. Smith......Sunday, May 15th
J. Pinkham......Sunday, May 29th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

Wm. N. Pile......Sunday, May 1st
Rufus Wendell......Sunday, May 8th
S. S. Brewer......Sundays, May 15th and 22d
Rufus Wendell......Sunday, May 29th

Stoneham, Mass......Sunday, May 1st
C. GOODRICH.

Dover, N. H......Sunday, May 8th
JOHN G. HOOK.

Worcester, Mass......Sunday, May 15th
Lowell, Mass......Sunday, May 22d
H. PRATT.

Stowe, Mass......Sunday, May 1st
Holden......Sunday, May 8th
J. S. WHITE.

Charlton, Mass......Sunday, May 1st
WM. SHELDON.

Exeter, N. H......Sunday, May 8th
Worcester, Mass......Sunday, June 5th
Lowell, Mass......Sunday, June 12th
M. BATCHELOR.

Stoneham, Mass......Sunday, May 15th
B. FINNEY.

Lowell, Mass......Sunday, May 1st
D. M. LEAVITT.

Springfield, Mass. (on the hill)......Sunday, May 8th
Wrightville, Ct......Sunday, May 15th
A. D. FLAGG.

North Adams, Mass......Sunday, May 8th
MRS. ELIZABETH WARREN.

Wakefield, Mass. (for baptism)......Sabbath, May 8th
Salisbury (at the Union meeting-house) Sab., May 22d
Nottingham......Sabbath, May 29th
S. S. MOONEY.

Springfield, Mass (on the hill)......Sabbath, May 1st
Chicopee Falls, Mass......Sabbath, May 8th
I. B. POTTER.

Holden, Mass......Sabbath, May 1st
Bristol, R. I......Sabbath, May 15th
Brimfield, Mass......Sabbath, May 22d
Lowell, Mass......Sabbath, May 29th
T. M. PREBLE.

North Dana, Mass......Sunday, May 1st
GEO. A. STREETER.

East Rochester......Sunday, May 1st
Hampton, N. H......Sunday, May 8th
Seabrook, N. H......Tuesday evening, May 10th
Dover, N. H......Sunday, May 15th
Nashua, N. H......evenings, May 25th and 26th
Stoneham......evenings, May 31st and June 1st
Lowell, Mass......Sunday, June 5th
J. PINKHAM.

Bowdoin Centre......Sunday, May 1st
Will the brethren give out this last appointment so it will be known at the place appointed?
H. S. MITCHELL.

Warehousepoint, Ct......Sabbath, May 1st
Keene, N. H......Sabbath, May 8th
Milward, in Charlton, Mass., Wednesday evening, May 11th. Will some one meet me at Charlton depot, two P. M. train from Springfield?
At the Chapel, Thursday evening, May 12th.
At the Union meeting-house, Friday and Saturday evenings, May 13th and 14th.
Webster......Sabbath, May 15th
H. MUNGER.

Lake Village, N. H......Sunday, May 1st
ALLEN DAMON.

Northwood Narrows......Sunday, May 1st
Farmington Village......Sunday, May 8th
Strafford, N. H., (Roberts' school-house) Sun., May 22d
N. C. TWOMBLY.

South Berwick, Me. (Great Works)......Sunday, May 1st
JOSEPH W. WHITE.

Bath, Me......Sabbath, May 8th
H. D. REED.

South Casco, Me......Sunday, May 1st
J. T. JORDAN.

Pascoag, R. I......Saturday evening, May 28th and over the following Sabbath. A. DURYEE.

Great Falls, N. H......Sunday, May 15th
Hamdton, N. H......Sunday, May 22d
GEO. W. BROWN, Elliot, Me.

Goffstown (at Sr. Whipple's)......Sabbath, May 1st
Lawrence, Mass......Sabbath, June 5th
Lee, N. H......Sunday, June 12th
Will Bro. Durgin meet me at New Market Depot, two o'clock train from Boston? B. P. MANNING.

West Ossipee, N. H......evening, May 2nd
Square Pond, Ct......Sunday, May 8th
North Somers, Ct......Sunday, May 15th
L. C. & M. MCKINSTRY.

Bradford, N. H. (Bush meeting-house) Sun., May 8th
☞ NO NAME.

Seabrook, N. H......Sunday, May 15th
L. E. SAULPAUGH.

Hampton, N. H......Sunday, May 1st
EDWIN B. WELLS.

Hopkinton, N. H. (Town Hall building) Sun., May 8th
Red school-house, near Bro. Goodrich's.
JOHN B. PAINE.
C. W. SARGENT.

North Dorchester, N. H. (Union school-house) Sunday, May 1st.
Dorchester, N. H. (Town House), (baptism), Sunday, May 8th. JOHN H. EVANS.

Melvin Village......Sunday, May 1st
Barnstead, N. H., (Tuttle school-house) Sun., May 15th
Porter Village, Me......Sunday, May 22d
T. W. PIPER.

Rawsonville, Vt......Sunday, May 1st
Warner, N. H., seven o'clock P. M., evening, May 3d
London Ridge, N. H......Sunday, May 8th
Boscawen, N. H., (Gulf school-house), May 18th and 19th, 7 P. M.
Biddeford......Sunday, May 1st
Z. T. WOOD.

West Meriden, Ct......Sunday, May 1st
Providence, R. I......Sunday, May 15th
GEO. W. BROWN.

Pleasant Valley, Ct......Sunday, May 1st
W. S. CAMPBELL.

East Canaan, N. H......Sunday, May 1st
D. F. LEAVITT.

Nashua, N. H......Sunday, May 1st
U. G. LADD.

Frankfort, Me......Sunday, May 1st
THOMAS SMITH.

Farmington, N. H......Sunday, May 8th
West Ossipee, N. H......Sunday, May 22d
J. G. SMITH.

New Durham Ridge...evenings, April 3d and May 1st
North Sutton (at Bro. Jesse Hazen's for baptism) May 15th. JOHN PARSONS.

Alton Corner, N. H......Sunday, May 1st
Strafford, N. H., (Roberts' school-house), Sun., May 8th
WM. BODGE.

My appointments for Lynn and Salem are withdrawn on account of sickness. W. N. PILE.

Chichester, N. H. (Pine Ground)......Sunday, May 1st
Gilmanton (Osgood school-house)......Sunday, May 8th
N. B. MCMURPHY.

West Alton, N. H......Sunday, May 1st
Meredith Village, N. H......Sunday, May 8th
Alton, N. H. (Loon Cove)......Sunday, May 15th
LEVI ALLEN.

Holderness, N. H., (True school-house), Sun., May 1st
CHARLES LOCKE.
I. B. BROWN.

Campton, N. H. (Bump school-house) Sun., May 8th
W. H. SHACKLEY.
I. B. BROWN.

Manchester, N. H. (Smith Hall)......Sunday, May 1st
Rochester, N. Y......Sundays, May 22nd and 29th
J. COUCH.

Meredith Village (school-house)......Sunday, May 1st
Lake Village (North Church)......Sunday, May 8th
Sandwich (Vittum school-house)......Sunday, May 15th
T. K. LANG, JR.

Chicopee Falls, Mass......Sunday, May 1st
Bristol, Ct......Sunday, May 8th
Keene, N. H......Sunday, May 15th
Springfield......Sunday, May 22nd
A. M. HIGGINS.

North Somers, Ct......Sunday, May 1st
Woodstock Valley, Ct......Sunday, May 8th
Abington, Ct......Sunday, May 15th
Square Pond, Ct......Sunday, May 22nd
A. HOBBS.

Higginsville, N. Y., Sunday, May 1st, at ten o'clock A. M.; Lock school-house, at two o'clock P. M.; Fish Creek Landing, evening of the same day.
Lake Port, N. Y......evenings, May 2nd and 3d
Let the Brn. in the vicinity of these meetings come prepared to labor for the salvation of mortal souls!
C. H. WILLIAMS.

West Kingston......Sunday, May 1st
Baptism will be attended to after the P. M. service.
WM. C. STEWART.

Putnam, Ct......Sunday, May 1st
Manchester, N. H......Sunday, May 8th
Goffstown, N. H......Sunday, May 15th
Vernon, Vt......Sundays, May 22nd and 29th
A. SIMPSON.

Wallingford (North Farms), Ct......Sunday, May 1st
Yalesville, Ct......Sunday evening, May 1st
Cheshire Street, Ct......Sunday, May 8th
Prospect, Ct......Sunday, May 15th
S WOODRUFF.

Morris, Ct......Sabbath, May 1st
East Haddam......Sabbath, May 8th
Scitico......Sabbath, May 22d
G. L. WHITE.

Providence, R. I......Sundays, May 1st and 8th
WM. STUART.

Belgrade Mills......Sunday, May 1st
Rome (Town House)......Sunday, May 8th
H. B. SEVEY.

Hartford, Ct......Sunday, May 1st
S. THURBER.

Richmond, R. I. (Clark's Hall)......Sunday, May 1st
J. T. DIXON.

Keene, N. H......Sunday, May 1st
ENOCH MORRILL.

Luther Hill (Upper school-house)......Sunday, May 1st
Pittsburg, N. H. (where Bro. Young may arrange), Sunday, May 8th. A. GORDON.

Stoneham, Mass......evening, April 29th
Lynn, Mass......evening, April 30th
South Elliot, Me......Sabbaths, May 15th and 22d
Dover, N. H......Sabbath, May 29th
Rochester, N. H......Sabbath, June 5th
East Rochester, N. H......Sabbath, June 12th
South Berwick, Me. (Great Works)......Sab., June 19th
C. H. SWEET.

Rochester Village, N. H......Sunday, May 1st
South Berwick, Me., (Great Works)......Sun., May 8th
New Durham, N. H., 2d division......Sunday, May 15th
JOHN & JANE DAVIS.

Holderness, N. H. (Brick school-house, near Deacon Merrill's) Sunday, May 8th. WM. W. SUTHERLAND.

Northville, N. H. (in the town of Newport) Sunday, May 1st.
Springfield, N. H. (where Bro. B. Pillsbury may appoint), Sunday, May 8th.
Northville (town of Newport)......Sunday, May 15th
E. COTTON.

Warner, N. H. (Schoodac school-house) Sab., May 1st
Lake Village, N. H......Friday evening, May 6th
Meredith, N. H., (Dolloff Hall)......Sabbath, May 8th
Webster, N. H. (old meeting-house)...Sab., May 15th
Fisherville, N. H. (in Sanders Hall)......Sab., May 22d
SIMEON ROBY.

Springfield, Vt......Sundays, May 1st and 8th
Bridgewater, Vt......Sundays, May 15th and 22nd
West Fairlee, Vt......Sunday, May 29th
H. F. CARPENTER, or substitute.

South Windsor, Ct......Sunday, May 1st
B. HITCHCOCK.

Abington, Ct......Sabbath, May 8th
E. BELLOWS.

Pleasant Valley, Ct......Sabbath, May 15th
G. L. WHITE.

Collinsville, Ct......Sabbath, May 1st
R. K. STARK.

Waterbury, Ct......Sunday, May 8th
WM. J. RIPLEY.

Southington, Ct......Sunday, May 1st
East Haddam, Ct......Sunday, May 8th
"U. F. M. Association" conference at Southington, Ct., May 11th to 15th.
Chicopee Falls, Mass......Sunday, May 22d
WM. A. & M. L. DURAND.

Scitico, Ct......Sunday, May 1st
North Somers, Ct......Sunday, May 15th
MARY E. OTIS.

WORCESTER, MASS.

S. S. Brewer......Sundays, May 1st and 8th
Henry Pratt......Sunday, May 15th
William Sheldon......Sunday, May 22d
E. Owen......Sunday, May 29th

LAWRENCE, MASS., (ADVENT CHAPEL.)

T. P. S. Hampson......Sunday, May 1st
W. N. Pile......Thursday evening, May 5th
H. Pratt......Sunday, May 8th
Annie E. Smith......Sunday, May 15th
J. Pinkham......Sunday, May 22d
S. S. Brewer......Sunday, May 29th

WESTFIELD, MASS.

J. Hemenway......Sunday, May 1st
Sr. L. M. Stoddard......Sunday, May 8th
I. B. Potter......Sunday, May 15th
C. Goodrich......Sunday, May 22d
G. A. Streeter......Sunday, May 29th
J. Hemenway......Sunday, June 5th
A. Simpson......Sunday, June 12th

WILBRAHAM, MASS.

Z. Ford......Sabbath, May 1st
Sr. M. E. Otis......Sabbath, May 8th

LYNN, MASS.

M. Batchelor......Sunday, May 1st

CONCORD, N. H., (AT THE BETHEL.)

W. N. Pile......Tuesday evening, May 3d
John G. Hook......Sunday, May 22d
J. G. Smith......Sunday, May 29th
T. W. Piper......Sunday, June 5th
E. Owen......Sunday, June 12th

CONCORD, N. H., (CENTRE STREET.)

C. H. Fletcher......Sabbaths, May 1st and 8th
John G. Hook......Sabbath, May 15th
J. Albert Libby......Sabbaths, June 19th and 26th

PITTSFIELD, N. H. (at the Bethel.)

C. S. Shattuck......Sabbath, May 1st
J. Couch......Sabbath, May 15th
C. Goodrich......Sabbath, May 29th
E. Owen......Sabbath, June 5th

MANCHESTER, N. H.

T. W. Piper......Sunday, May 8th
A. Simpson......Sunday, May 15th

SEABROOK, N. H.

C. H. Sweet......Sabbaths, May 1st and 8th

RYE, N. H., (Chesley's Hall.)

G. W. Brown......Sunday, May 8th

PORTLAND, ME.

J. G. Smith......Sunday, May 1st
W. H. Mitchell......Sunday, May 15th
Jas. A. Libby......Sunday, May 22d
J. S. White......Sundays, May 29th and June 5th

BIDDEFORD, ME.

Wm. H. Mitchell......Sabbaths, May 1st and 8th

SOUTH ELLIOT, ME.

Geo. W. Brown......Sunday, May 1st

NEW HAVEN, CT., (Beers Street Christian Chapel.)

G. L. Teeple......Sunday, May 1st
J. T. Dixon......Sundays, May 8th and 15th
B. Hitchcock......Sunday, May 22d
H. H. Dickenson......Sunday, May 29th

WOLCOTTVILLE, CT.

B. Hitchcock......Sunday, May 8th

NEW BRITAIN, CT.

Geo. W. Brown......Sabbath, May 8th

SQUARE POND, CT.

P. S. Butler......Sunday, May 1st

Rootville, Break Bread......first Sunday in the month
JOHN T. ONGLEY.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

PORTLAND, ME.

Meetings are held in Advent Hall, Cushman's Block, 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 406 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

WORKS BY I. C. WELLCOME.

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Expository and Historical, showing the accurate fulfilment of Christ's predictions to the present time, and what we should expect next. Fifth edition. 352 pages. [illegible] cts. by mail.

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A thorough refutation of Judaism; a valuable exposition of the Scriptures, and [illegible] doctrine of the Millennium. 160 pages. [illegible]

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FOR SALE AT THIS OFFICE.

Business.

Letters Received.

J C Shorey, N Eaton, J N Wilfong, B F Davis, M V Saltmarsh, E M Haggett, A L Forester, D D Lathrop, J W Butroughs, J H Bullard, F H Chamberlain, W O Swinnerton, C Reimer, A J Brown, W A Fenn, N Field, H C Spear, D Coggswell, J Maxim, H Bullard, J Carr, H W Williams, F Burr, G A Brown, E N Harding, E D Kentfield, M A Loomis.

Books and Tracts Sent.

BY MAIL—M V B White, T Ames, W A Thomas, Miss M F Collins, Mrs E M Pratt, Mrs M A Hardy, A W Lewis, G W Spear, G F Shirley, S Goodhue, H Bailey, H H Darling, O Kendall, C C Darling, J Wheeler, J H Thompson, S M Withram, J F Battgeber, A W Slocum, Mrs. C Colamy, A Hubbard, C F Lathrop, C Mendenhall, G A Lewis, M Holman, J S Richards, E Ruthman, Abby Pratt, E N Whitford, J S Ames, Wm G Churchill, S H Kenny, L A Durgin, L M Draper, J P Barnes, H T Taylor, S Whitney, S Pease, S J Buswell, L M Eccleston, J F Tripp, Miss C Streeter, J Pickney, E D Kentfield, B F Grossman, J Blinn, F S Pond, J S Richards, R L Gove, H E Townsend, E J McDale, M F Vickery, G Perkins, D S Blanchard, D A Beckett, Wm J Crawford, A Rice, E Shells, J C Wheeler, S M Wells, A McSwain, J A Packard, Mrs L A Bushman, J Whitecar, I Kulp, J Taylor, J H Umstead, Miss M M Doe, J S Pearson, S Hughes, M Conrad, S F Waite, Wm Clark, H Baldwin, A S Williams, V E Twiss, N P Sawyer, B F Davis, J Walfinstetter, D D Reed, F A Bradford, J S Yaw, H A Smith.

BY EXPRESS—Eld. P Hough, J B Macumber, J V Himes, J Elliott, Geo A Brown, Geo W Brown.

BOOKS AND TRACTS

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Evening Hours.

BY

E. P. WOODWARD.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccles. 11:6.

GOOD BOOKS.—No. 2.

The class of books to read or study being settled, and the particular books of that class being selected, there are some other considerations which sometimes have much to do with their actual value. There are many books offered to the public at low figures, thus being placed within the reach of those who would not otherwise buy them, but which are really worthless than nothing. Still, because of the title they bear, they are purchased and referred to as authority on the subjects of which they treat. But one had better throw them away, and invest double the money in another edition. So then, the "*edition*" is an important item, and not to be forgotten. By "another edition" is meant *not* a subsequent publication of the same work by the same publisher, with no additions or alterations, but, either a subsequent publication *with* such additions or alterations, or by a different publisher *with or without* any change.

Some editions are defective typographically, perhaps containing errors apparently slight, yet producing a great difference in the end. Some are printed on poor paper, with poor ink, and perhaps old-fashioned type, requiring a constant effort to read them. The contents may be the same, but the "mining" process is more expensive. They require larger outlays for the same returns.

In translations, attention must be given as to who is the translator. Some translations are very literal, and are valuable especially in a critical point of view, yet perhaps failing to give the common reader an insight into the genius and spirit of the author. Others are more properly *paraphrases*, using the literal sense as the foundation, and building thereon a symmetrical structure, composed largely sometimes of the translator's individual views and impressions respecting the meaning of the author, and the inferences to be drawn therefrom. These are generally very *plain*, but very likely to be deficient in *accuracy* and *truth*. Others, though claiming to be literal, are positively defective in accuracy, either from ignorance or inadvertance. Others are *intentionally* changed, generally to suit some preconceived notion of the author's meaning, or to strengthen some favorite theory by the addition of his name. And others make faithful, honest, earnest endeavors to give the reader the exact *meaning* of the author, irrespective of their views in the matter, or the particular style in which that meaning is expressed. But as all translations are liable to be faulty, it will not do to quote from them to prove a contested point, where such proof arises from the meaning or use of any particular word or phrase, unless we have first satisfied ourselves that such word or phrase is beyond all doubt correctly translated.

As a rule, *other things being equal*, modern translations are more likely to be correct than older ones. Much light is being, and has been received respecting the meaning and use of words, the force of obscure allusions, and the pertinency of references to events and persons and places; and thus not unfrequently a new significance is given to a passage previously dark. This light is apt to modify the style of expression in the translation.

Then the *notes* of editors, compilers and translators make an important item in determining the best edition. Some notes are valuable for accuracy, completeness, point and plainness. Some, simply as records of the writer's *opinion* in the matter. Some editions with notes, command very high prices; others, without notes, are sold for a nominal price; frequently the first is the cheapest.

Some editions are *expurgated*,—certain doctrines or facts obnoxious to some person, or sect, or party, are omitted, and no mention made of the omission. This is done more frequently than is generally supposed. And if the omitted portions of all expurgated works were to-day restored, there would be made some startling discoveries. Martin Luther's pen has been practically silenced on some points by this means. Sometimes this thing is carried to the extent of inserting in the place of these omissions, and even elsewhere, words that express the exact *opposite* of what the author meant. So that the fact of a volume bearing the title "Luther's Works," is no proof at all that we shall find in it his real opinions on all the subjects mentioned there. Interpolations are sometimes made with a similar view.

These features of *omission, alteration* and *interpolation*, except with the author's consent, must certainly be considered as a species of "pious fraud." There are many arguments on the other side, but it is very questionable as to the *right* of one man to publish over another's name, that which he not only did *not* believe, but most positively and earnestly opposed. What should we think of the Catholic Church publishing Luther's works, and so altering the phraseology that he would pass for a "good Catholic"? Yet this is done, in a measure, by probably *all* sects and parties. And as men will undoubtedly continue to do so, we can only guard against it by purchasing editions that are unchanged, and being careful not to quote any author in support of a theory or an assertion, unless we are very sure it was *his* opinion, and not that of some one else.

In some books, which have been many times printed from the same plates, the older copies, even though on poor paper, are preferable, having been printed before the plates became marred and worn. In such cases, the binding on the copies printed from the worn plates, is especially good, making it really a more salable book than its more perfect predecessor. But those who prefer *worth* to *looks*, will remember this fact.

A CHANGE.

A Methodist minister informs me that several leading men among the ministers of that church, have come to believe in the unconscious state of the dead. Although holding that the life of the soul remains to the resurrection, yet looking upon death as a sleep, so deep and dreamless, that none but Christ can break the slumber; so that, were He to forget His promise, and leave them in the grave, that sleep would be to all intents and purposes, "Annihilation." Thus the church of God is being led to look unto Him who has said, "I am the Way, the Truth, and the LIFE."

For the World's Crisis.

THE TREE OF LIFE.

What was it originally created for? Some theologians conjecture that it was only designed to *perpetuate* life, not to impart a deathless nature; and that Adam had eaten of it previous to his fall. The inspired record cannot be made to harmonize with such a notion. That Adam had not eaten of the tree of life before his fall is positive, from the significant language uttered by the Lord himself after Adam had eaten of the forbidden fruit: "And now, lest he put forth his hand, and take ALSO of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden." Gen. 3: 22, 23. That word "also," contrasting the actual eating of the forbidden fruit with the apprehended eating of the tree of life, indicates that Adam had not eaten of life's tree. God did not send Adam from the garden lest he *continue* to eat from the tree of life, but lest he eat "ALSO" of it, just as he had eaten of the forbidden tree. If access to the tree of life after the fall would have enabled man to "live forever," the same result would have followed had he eaten before the fall. "Eat and live forever," cannot be changed to signify continue to eat, and thus perpetuate life forever. It is to assume a point without proof, and contrary to the sentiment of the text, to assert that Adam must eat forever in order to live forever. We have no intimation that Adam ate of the forbidden tree but *once*; and with this thought in mind, let us carefully look at the language before quoted: "Now, lest he put forth his hand [*one* act], and take [*one* act] ALSO of the tree of life"—just as he had of the forbidden tree—"and eat [*one* act] and live forever." The simple truth here contained is:

1. Adam had never eaten of the tree of life previous to the fall, else the language—"Take *also* of the tree of life," is meaningless.

2. If Adam could have been permitted simply to "put forth his hand," "take," and "eat" of the tree of life after the fall, it would have enabled him to "LIVE FOREVER"; and if this deathless state could have been obtained by this one act subsequent to the fall, it would have produced the same result had he eaten before the fall, thus making two reasons for concluding that Adam never ate of life's tree.

3. There is not even an intimation that in order for man to "live forever" he must continue to eat of the tree of life daily, weekly, monthly, or yearly, or more or less frequently, to perpetuate life forever. This is all assumption. The record contains no other thought than that *once* eating would make man "live forever."

The question may be asked, What need of restoring the tree of life, if this was its primary design? I might as consistently ask, Why shall we "eat bread in the kingdom of God," seeing its primary use was to prolong life? It will not be needed for this purpose in the kingdom, any more than the tree of life, to make men "live forever"; yet both will be there. In return, I ask the questioner, If the primary design of the tree of life was simply to *perpetuate* life, what need of its restoration in the world to come, of whose inhabitants the Savior says, "Neither can they die any more"? This deathless state will be obtained "in a moment," at the "last trump," when "this mortal shall put on immortality," and our bodies "fashioned like Christ's glorious body." WM. SHELDON.

For the World's Crisis.

HOPE.

That pilgrim, who attempts to journey through this world without hope in God, will find not only a long, dreary, and rugged pathway, but arrive at the end, only to be disappointed, and sorrow "even as those that have no hope." What is hope? It is something more than a wish or desire. It approximates to an expectation. "He wished, but not with hope."—*Milton*.

Hope is an innate, active, and prominent quality of the mind. It is the mainspring in the christian's cheerful, upward way, around which all that we love and desire cluster, as flowers cluster around the stalk that bears them. "The hope of the hypocrite shall perish." "And the heavens and the earth shall shake; but the Lord will be the hope of his people." Joel 3: 16. He will be their defence. Such a hope will be sufficient to keep the happy possessor. May we live not as those "having no hope, and without God in the world," but "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Hope is a "strong consolation," "an anchor to the soul."

The hope of the world is a golden chain leading to honor and wealth, which, when possessed, gives no real or lasting satisfaction. The hope of the christian is salvation consummated in heaven. If you will take a Concordance of the Bible, and refer to every passage where the word hope is found, you will be likely to be impressed with the necessity of possessing the hope of the gospel. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—Ps. 146: 5. A. L. ADAMS.

Somers, Ct.

For the World's Crisis.

NOTES BY THE WAY.

Left S. Tuesday morning on Nahum's chariots, and arrived in M., the great metropolis of the dominion of C., at three o'clock next morning. I began to think that Bunyan's old-fashioned way would be the best. Stopped at the depot, made my mush, ate my breakfast, and went into the highways and hedges to invite out the poor to the gospel feast. I met plenty of Mr. Smooth-it-aways. I found there was a great revival going on in the M. E. church on St. James St., under the labors of two ministers from the south. I attended in the evening, in the basement of the temple, where they sold their fruities, and it looked to me like a place of merchandise, rather than a house of God. A minister was preaching a very interesting discourse on the building of Noah's ark. He said there were some that called him crazy in his day. I assented to that truth in the old-fashioned Methodist way, when I was called crazy, and cast out of the synagogue, as was one the next evening for asking the priest where the window was in the ark.

I asked if any of these good brethren could lodge a stranger over night, or give me a quarter to hire my lodging at the tavern? No one consented. I went directly to the House of Refuge, when the superintendent sent me to St. Andrews' Home. That superintendent told me he could not keep me, for I was not a Scotchman. I answered that the Scriptures said, "Be not forgetful to entertain strangers." He went back with me to the House of Refuge, and with much difficulty got me in for the night. I was directed down a dark flight of stairs, to where they lie on their couches, smoking their pipes. As I sat musing on an old bench, locked in like Paul and Barnabas, only not in the stocks, but I thought a worse kind of *stalks*, I heard an old man say, "Go and get your tick under the stairs, before the light is blown out." I thought it was a ticket office, where I could get a ticket for my berth; but instead of that, it was an old straw tick. I lugged it along, but had no quilt to cover me. I had got to stand it. I was tempted not to be a missionary any more, but go back to my pilgrim home in C.; but I remembered Lot's wife, and started in the morning, after giving my name and age to the superintendent, to the regions beyond. I went singing my old pilgrim's song. O, I am happier than the idle hireling. I find many Apollyons to fight on the way. My weapons are not carnal, but mighty through God to the pulling down of strong holds of Satan. H. McCLARY, *Home Missionary*.

MY CROSS.

It is not heavy, agonizing woe,
Bearing me down with hopeless, crushing weight,
No ray of comfort in the gathering gloom,
A heart bereaved, a household desolate.

It is not sickness, with its withering hand,
Keeping me low upon a couch of pain;
Longing each morning for the weary night—
At night for weary day to come again.

It is not slander, with her evil tongue,
'Tis no presumptuous sin against my God,
Not reputation lost, nor friends betrayed,—
That is not my cross I thank my God.

Mine is a daily cross of petty cares,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward struggles—overcome in part.

My feet are weary in their daily round,
My heart is weary of its daily care,
My sinful nature often doth rebel;
I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine;
It is not heavy, but 'tis everywhere,
By day and night each hour my cross I bear;
I dare not lay it down—Thou keep'st it there.

I dare not lay it down. I only ask
That, taking up my daily cross, I may
Follow my Master humbly, step by step,
Through clouds and darkness unto perfect day.

Selected for the Crisis by C. H. Hurd.

RELIGIOUS INTELLIGENCE.

— Some characters in the Bible are printed with a single stroke. Enoch, the staunch old patriarch who walked with God; Caleb the faithful, "who followed the Lord fully;" Dorcas, who made the needle sacred; Onesiphorus, the model gentleman, who oft refreshed Paul, "and was not ashamed of his chain;" Demas, the deserter from duty—all these and many others owe peculiar immortality to a mere line or two of holy writ.

— In a religious excitement in Boston, a person met a neighbor who took him by the hand and said: "I have become a christian." "I am glad of it," he replied. "Suppose we now have a settlement of that little account between us. Pay me what thou owest." "No," said the new born child, turning on his heel; "religion is religion, and business is business."

— The Northern reports a great revival in Corn Hill, N. Y., where, in the M. E. Church, the membership has advanced from about one hundred and forty to nearly two hundred, with almost daily accessions.

— It is said that the authorship of "Janus," the book against papal infallibility, which the pope has put on the Index, is still unknown, although it is believed to have been finally edited by Prof. J. N. Huber, of Munich. Whether Dr. Dollinger was its main author is doubted.

— The Roman Catholics have established a Foundling Asylum in New York, and hang a basket in the vestibule to receive infants which their parents wish to desert. Each week thirty or forty are received. Of the 302 children found in the basket during less than a year, 105 have died, 38 were in the asylum at the last report, and 168 were out nursing. Thus far, $20,000 have been collected for it; but the State is to be asked to give aid.

— A French Catholic priest in Hayti has recently become converted to Protestantism, and on the 20th of March, he preached, for the first time, in the American Protestant Episcopal Church of Port-au-Prince. A large crowd attended to hear him give an account of his conversion.

— At one of the ragged schools in Ireland a clergyman asked the question: "What is holiness?" A poor Irish convert, in dirty, tattered rags jumped up and said: "Plase your riverence, it's to be clane inside."

— There are over three hundred Jewish congregations in the United States.

— Beecher says the thirteenth chapter of first Corinthians is the most perfect description of a gentleman that was ever written or thought of.

— Of the four millions of persons of African descent in the United States, it is estimated that fully six hundred thousand are professors of religion and members of Protestant churches.

— In China there are now about six thousand native Christians.

— It has lately been demonstrated, statistically, that drunkenness has assumed painful prominence among the working-women of France. In some of the manufacturing cities there are wine-shops devoted exclusively to the accommodation of women. They are not more respectable in character than those which men enter.

— A fashionable clergyman in Chicago warns the sinners of his congregation, that if they don't repent, they will go to the "place of eternal uneasiness."

— The churches in the United States give less than twenty-five cents per member yearly toward the conversion of the heathen world, while the native churches in Asia give more than one dollar per member yearly for the same purpose.

— Christian pastors in France give religious tea-parties, where religious subjects and religious experiences are spoken of with a familiarity that makes the evenings pleasant and refreshing. The entertainment is nothing more than a cup of tea, and biscuit.

"THOU, GOD, SEEST ME."—The following incident is related of the late Gen. O. M. Mitchell: While making some astronomical observations with a powerful telescope, he one evening brought into his vision some fine fruit trees, full seven miles from where his instrument was placed. In looking through his telescope he saw with perfect clearness some boys approach the trees, make their dispositions, and then proceed to steal the fruit—the professor watching every movement, and seeing each one of the actors with perfect distinctness. Mitchell used to tell this anecdote with much feeling, saying that while he watched the little thieves, who supposed they were unobserved, the words kept ringing in his ears, "Thou, God, seest me." He often related this incident to his friends, and made a fine religious improvement upon it.

HOW TO SECURE A REVIVAL.

Three things are necessary to secure a revival of religion, thorough and pervading. Where these conditions have been found, God has never long withheld the influence of his converting spirit.

First, in order to secure the gift of the Holy Spirit, *we must mean what we say when we ask for it.* President Edwards, in one of his "resolutions," written when he was a youth of eighteen, records his purpose "never to consider that a prayer, or any part of a prayer, which God will not regard as a prayer." Does not such a test search terribly our ordinary supplications? Not a day passes that the request does not go from the lips of thousands of christians the land over, for the outpouring of the Spirit. Every week that petition is uttered in thousands of churches, and prayer-meetings. But how many of these utterances has God regarded as prayers? How many such petitions have fallen, christian readers, from every one of our lips, as unconsciously and unmeaningly as the breath that bore them into the air? The trouble is, we did not desire the gift of the Holy Spirit. We did not think what our words meant when we asked it. We should have been disturbed and troubled if God had heard us. We were not at heart willing to be what the Holy Spirit would make us, or to do what he would have us do.

The first step toward securing that great gift for our churches or our communites, is to desire it from our hearts, knowing what it means, and to pray for it out of the depth of our souls, as the one thing which we must have, and which we know God will not withhold from those who ask it.

In the second place, we must *take out of the way at once all hindrances to the work of God's Spirit so far as in us lies.*

Not that we need to go through any long course of preparation; the way of the Lord is made plain very soon, when each christian does his own work in his own heart and in his own house. Nor does God wait till every individual believer in a community is ready. He works sometimes by a few. But if we would secure the blessing of his quickening spirit we must see to it that we do not in any manner hinder his work. We are sometimes in danger of limiting God by setting up some preconceived pattern of working, and fixing our thoughts and hopes on that exclusively. God's Spirit is a free spirit. He never exactly repeats his methods. No two revivals are exactly alike. Nothing is more wonderful than the diversity of his operation, especially when we look over the history of fifty or a hundred years. We must be careful not to prejudge his work, or insist even in our thought that it shall be like the work of grace in which we were converted. We must ask him only to come as he pleases, in his own power, by his own wisdom, and save souls by what and by whom he will.

Still more carefully must we take out of the way all our heart sins, all grudges and jealousies; all censoriousness; all unforgiveness, and every temper, spirit and act of wrong that has grieved the Holy Spirit. Such hindrances bar God's grace from many hearts and churches. We can, if we are in earnest, make short work with those lurking sins. We must confess them, and cast them out utterly before God can come in to bless us. Then, when we bow in a broken spirit, will he create in us a clean heart and a right spirit. Then will he restore to us the joy of his salvation. We shall teach transgressors his ways, and sinners shall be converted unto him.

One thing more is necessary to secure that great gift, the quickening and converting Spirit of God. *We must begin at once to invite and persuade individual men to Christ.*

If it is really our heart's desire and prayer that men should be saved, we need not wait a moment, but begin to-day and tell them of our Savior. This is our work, and if we do it, God's work will not fail us. Where one man is unwilling to be addressed upon personal religion, ten men are waiting, and many often longing, for a word of genuine christian love. —*Ex.*

For the World's Crisis.

A FRAGMENT.

In Luke 20: 37, 38, we read as follows: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." With considerable ingenuity, modern "philosophy" has moulded the foregoing text into the following neat syllogistic form: God is not a God of the *dead*, but of the *living*; but he is the God of Abraham, Isaac and Jacob; *ergo*, Abraham, Isaac and Jacob are *living*. For the benefit of those who consider the foregoing "sound logic," we will briefly consider a parallel case. The devil testified that Christ was the Son of God (Mark 5: 7; Luke 4: 34); but the devil "is a liar and the father of it," and "there is *no truth in him* (John 8: 44); *ergo*, his testimony is false. Will any orthodox christian accept the position? M. McOMBER.

For the World's Crisis.

GOD'S CHOSEN ONES.

"Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath prepared for them that love him?"—JAS. 2: 5.

While conversing a few days since with a lady friend in regard to our faith and hope, urging upon her the claims of the gospel, she met my arguments on this wise: that the great objection she had to those who are looking for the speedy coming of Jesus, was, that they were always gathering into their ranks the poor, low class of people, with whom other churches would not associate; consequently, it left a sort of stigma on the whole body. While listening to her objections, the above declaration of the inspired penman came most forcibly to mind, and I quoted it for her edification and profit.

Objection No. 2. She wondered why it was that the rich and talented so seldom embraced our faith. We could do no better than let Paul answer her question; so turning to the first chapter of 1st Cor., commencing at the 26th verse, I read: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the . . . weak things of the world, to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." Please tell us why God hath chosen these poor, weak, despised things? For the best of all reasons, namely, "that no flesh should glory in his presence." I then directed her attention to numerous incidents in the life of the Savior, his special care for the poor and needy, his loving ministrations to the sick and afflicted, also his choosing the twelve apostles from among the lowly ones, thereby exalting them to what we believe the greatest earthly honor, that of preaching the gospel of the Son of God.

In referring back to the second and third verses of the second chapter of James, we find that these aristocratic notions, so prevalent in this day and age of the world, had crept into the church even in the apostle's day, and we hear him rebuking his brethren for their partiality towards those who came into their assemblies decked in gold and costly apparel. Methinks were the blessed Master to enter some of the fashionable churches of this nineteenth century, he would need something more than a scourge of small cords to drive out the money changers. But it is not our province to deal with such. "The Lord knoweth them that are his," and we are glad to-day that God is no respecter of persons, but that he "so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." M. E. ORR.

For the World's Crisis.

THE SKELETON.

Fifty years ago, the London Morning *Chronicle* published a poem, entitled "Lines on a Skeleton," which excited much attention. Every effort, even to the offering of fifty guineas, was vainly made to discover the author. All that ever transpired was that the poem, in a fair clerkly hand, was found near a skeleton, of remarkable beauty of form and color, in the Museum of the Royal College of Surgeons, Lincoln's Inn, London; and that the curator of the Museum had sent them to Mr. Perry, editor and proprietor of the Morning *Chronicle*. LEWIS MEAD.

Geneva, N. Y.

THE SKELETON.

Behold this ruin! 'twas a skull,
Once of ethereal spirit full;
This narrow cell was life's retreat,
This space was thought's mysterious seat.
What beauteous visions filled this spot!
What dreams of pleasure long forgot!
Nor hope, nor joy, nor love, nor fear,
Have left one trace of record here.

Beneath this mouldering canopy,
Once shone the bright and busy eye;
But start not at the dismal void—
If social love that eye employed;
If with no lawless fire it gleamed,
But through the dew of kindness beamed,
That eye shall be forever bright,
When stars and suns are sunk in night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue.
If falsehood's honey it disdained,
And where it could not praise was chained,
If bold in virtue's cause it spoke,
Yet gentle concord never broke,
This silent tongue shall plead for thee
When time unveils eternity.

Say, did these fingers delve the mine?
Or with its envied rubies shine?
To hew the rock, or wear the gem,
Can little now avail to them.
But if the page of truth they sought,
Or comfort to the mourner brought,
The hands a richer meed shall claim
Than all that wait on wealth or fame.

Avails, whether bare or shod,
These feet the paths of duty trod?
If from the halls of ease they fled,
To seek affliction's humble shed;
If grandeur's guilty bribe they spurned,
And home to virtue's cot returned,
These feet with angel's wings shall vie,
And tread the palace of the sky.

SPEAK MORE OF JESUS.

How sad it is that, when christians congregate together, whether it be at the table, or elsewhere, there is so little talk of the Lord, and so little inqury about his truth. We are ever ready to talk of our sect, our church, our pastor, our success, our meetings, our enterprises, etc.; but, oh! how seldom we sit down quietly to talk of JESUS. It is also very humiliating to think how little time we are alone with the Lord, and how little we relish quiet communion with himself. There may be much zeal, much service, much noise, much appliance and means, and yet very little of Jesus. It is joy to him, when we come away from our pleasures and pursuits, our engagements and our services, to spend a few brief moments in his presence, to breathe his love, and to hear his word.

If a fond father sees his children so much engaged in service for him as to have no time to sit on his knee and commune with him, would it not fill his heart with grief? And thus it is with our heavenly Father, when his children are more occupied with work than with himself. The result of service engaged in without communion is restlessness, barrenness, and agitation now, and loss of reward hereafter. On the other hand, to be occupied with Christ himself, will lead us to activity for him in the right way, and give us joy in our work.—*Times of Refreshing.*

For the World's Crisis.

BE YE FAITHFUL.

We do well, in the course of our journey Zionward, to reflect on the paths we have just trodden, in order, if similar difficulties in the way of temptations present themselves to trouble us, that we may not be surprised, but be better able to resist and overcome them, by the knowledge gained through our past experience. All of us, at times, have strayed into by and forbidden paths, and have, perhaps, been almost lost, not knowing whither to turn or how to act; but through the efficacy of Christ's atonement, and by his intercession with the Father, we are led back to the way of life eternal sorrowful and repentant. What a lenient Father we have. How indulgent and merciful to his sinful children. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" We have been cleansed from all unrighteousness; let us strive by constant watchfulness to so govern our thoughts and actions, that the world may know, by our patient continuance in well doing, that we are in very truth the followers of the "Chief among ten thousand."

Almighty God, impart divine wisdom unto us, that we may know our duty, and give us strength to perform it entirely to thy honor and glory. Enable us to keep straight forward, taking Christ for our guide, and the Bible for our chart; then shall we reach the heavenly city, in spite of the giant despair, or the hill of difficulty. O God, make us earnest followers and workers, true and consistent disciples, ever ready and willing to do thy work. Remove from our hearts every thing that stands as an obstacle between thee and us; sanctify us by thy grace; give us zeal to labor for the advancement of thy kingdom, that we may be counted good and faithful servants. Help us, dear Lord, to "hold fast the profession of our faith without wavering," encouraging each other to every good word and work, looking for him that shall appear the second time without sin unto salvation. "For yet a little while, and he that shall come will come, and will not tarry." God grant that we may refrain our tongues from evil, being always ready to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear. C. MENDENHALL.

"Teach us, O Lord, to keep in view
Thy pattern, and thy steps pursue;
Let alms bestowed, let kindness done,
Be witnessed by each rolling sun."

Wilmington, Del., March 28th, 1870.

For the World's Crisis.

NOT DEPEND UPON OTHERS.

This generation is very depednent on others for support. Few produce their own living, but depend upon some one else. If, perchance, they get a few dollars, it goes for what is not bread, and is spent for something to support fashion and foster pride. For this parents are in the first fault, by doing all the work and letting their children do nothing. Soon they become know-nothings in the economy of getting a living, and depend upon others to live.

These are facts in temporal things. Just so in spiritual things. We often see a church that does nothing except a preacher or some one else is present to do the work. Such a church is not independent, as they must be to live, but dependent on poor frail man. God wants all to feel their dependence on him and their own efforts to live.

One reason for this state of things is, the way preachers have managed in the first start. They do all the work, and let the members do nothing, until they think they cannot. If the preacher takes up all the time, your church or people will just as sure be dead as you are a live man, when you are gone.

If you are a wise man you will teach your children, or the church, to work, and give them time to do it, or one half of your labor is lost. A young convert told me to-day, that Bro. P. and H., R., etc., preached them into a lazy stupor in every place where they had preached of late. They seemed determined to be more tedious than before those articles on "long sermons" came out. Some think they are stubborn and wilful; others, that they are ignorant of what God demands, and the people want to give them life. Do not depend upon such preachers. Go to work yourself, and God will give you life.

H. MUNGER.

Gems.

— A child, speaking of his home to a friend, asked: "Where is your home?" Looking with loving eyes at his, he replied: "Where mother is." What a beautiful tribute from a dutiful child to a faithful mother.

— To be happy at home is the ultimate result of all ambition, the end to which every enterprise tends, and of which every desire prompts the prosecution.

— A celebrated author asserts: "Men will wrangle for religion; write for it; fight for it; die for it; anything but—*live* for it.

— A good conscience is better than two witnesses—it will consume your grief as the sun dissolves ice. It is a spring when you are thirsty—a staff when you are weary—a screen when the sun burns—a pillow of death.

— Happiness consists in being satisfied with what we haven't got.

— Slander not others who slander you. Bite not the serpent because he bites.

— Revenge puts you on a level with your enemy; forgiveness lifts you far above him.

— A christian should not plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

— Base all your actions upon a principle of right, preserve your integrity of character, and, doing this, never reckon the cost.

— Write your name in kindness, love and mercy on the hearts of those you come in contact with, and you will never be forgotten.

— Effectual prayer brings from heaven's ample chambers the choicest blessings down upon earth.

— Vice does not pay: the sin is less sweet than we fancied, and it cost more than we bargained for.

For the World's Crisis.

WAIT ON THE LORD.

We have need of patience, for we are in a state of trial and discipline, and we cannot always understand why we must wait so long before we can be completely delivered from our heavy burdens. In our affliction we search for consolation, and we read these words: "He giveth power to the faint, and to them that have no might he increaseth strength." "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." "Humble yourselves . . . under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you."—"Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator." We find encouragement in the words of inspiration; and when weary and faint, these words cheer us, and we praise the Lord for the hope set before us in the gospel. When dark clouds gather over us, we may find light and consolation by waiting on him, and we find our prayers answered, for the blessing comes in the best time, and that is his time.

"At some time or other the Lord will provide;
It may not be *my* time,
It may not be *thy* time;
And yet in his own time
'The Lord will provide.'

Despond then no longer, the Lord will provide;
And this be the token—
No word he hath spoken,
Was ever yet broken,
'The Lord will provide.'"

Praise the Lord. Let us here acknowledge that "hitherto the Lord hath helped us." And let us trust that he will help us to the end.

"He helped his saints in ancient days
Who trusted in his name;
And we can witness to his praise,
His love is still the same.
His presence sweetens all our cares,
And makes our burdens light;
A word from him dispels our fears,
And gilds the gloom of night.
Lord, we expect to suffer here,
Nor would we dare repine;
But give us still to find thee near,
And own us still for thine."

We read in Isaiah 40: 30, 31, "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." "O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer." "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."

Webster, Mass. SUSAN S. CHAMBERLAIN.

Hygiene.

"*This is for your health.*"—PAUL.

NECESSITY OF SLEEP.

There are thousands of busy people who die every year for want of sleep. Sleeplessness becomes a disease, and is the precursor of insanity. We speak of sleep as the image of death, and our waking hours as the image of life. Sleep is not like death; for it is the period in which the waste of the system ceases, or is reduced to its minimum. Sleep repairs the waste which waking hours have made. It rebuilds the system. The night is the repair-shop of the body. Every part of the system is silently overhauled, and all the organs, tissues, and substances are replenished. Waking consumes and exhausts; sleep replaces and repairs; waking is death, sleep is life.

The man who sleeps little, repairs little. A man who would be a good worker must be a good sleeper. A man has as much force in him as he had provided for in sleep. The quality of mental activity depends upon the quality of sleep. Men need on an average eight hours of sleep a day. A lymphatic temperament may require nine; a nervous temperament six or seven. A lymphatic man is sluggish, moves and sleeps slowly. But a nervous man acts quickly in everything. He does more in an hour than a sluggish man in two hours; and so in his sleep. Every man must sleep according to his temperament—but eight hours is the average. Whoever by work, pleasure, sorrow, or by any other cause, is regularly diminishing his sleep, is destroying his life. A man may hold out for a time, but the crash will come, and he will die. There is a great deal of intemperance besides that of tobacco, opium, or brandy. Men are dissipated who overtax their system all day and undersleep every night. A man who dies of delirium tremens is no more a drunkard and a suicide than the minister, the lawyer, the merchant, the editor, or the printer that works excessively all day, and sleeps but little all night. *H. W. Beecher.*

KEEP UP YOUR FIRES.

There is one cause of sore throats and lung diseases which has hardly been thought off, and deserves to be reprimanded. That cause is chilly house in damp weather. Nothing in the limits of bad housekeeping more excites the ire of a sensitive person than the poor economy of putting out fires as the almanac marks the time when warm weather is due. After the fifteenth of April, most housekeepers have stoves taken down and heaters removed, leaving the family to shiver through the long May storms and chilly mornings of June—for our latitude knows such mornings—and bringing on coughs, checking perspiration, and laying the train for fevers and neuralgia.

The cause of at least one-third of the disorders common in spring, we believe to be the chilled condition in which the people force themselves to live. It is wrong to allow a child or a sensitive person to shiver at any time. For the chill which causes such a sensation must do harm. The system is half penetrated by cold before the creeping shivery sensation comes on.

A full-blooded person may take a cold bath in a cold room, in winter, the instant touch of the water being followed by a warm glow; the same person may be so chilled sitting in a room below the proper heat a length of time, that serious consequences follow. When women go about the house wrapped in shawls, it is a sure sign that fires are needed, and if economy refuses to light them, it will be justly rewarded by the colds and headaches that are sure to follow.

One grand maxim of life is to keep comfortable, and there is much more in that sentence than most people see. It does not enjoin more self-indulgence, but it compels one to keep one's own body and mind in the best working order. You can't be useful or good humored when suffering, and regard for others, and your own happiness, will prompt you to both. So have fires lighted if you are cold, even in August.—*Ruralist.*

A GRAND HUMANE DISCOVERY.—Prof. Halford, of the University of Melbourne, Australia, may be remembered by some as the enthusiastic introducer of a cure for snake bites, and allowed himself to be bitten by a snake and nearly lost his life by the failure of his darling nostrum to counteract the effects. Notwithstanding the ridicule to which his devotion to science subjected him on that occasion, he has persevered in his efforts, and undoubted success has at length rewarded him. He has found an antidote for snake poison which has proved successful in the most critical cases. It is simply liquid ammonia injected into the veins. A small syringe, with a sharp point for the purpose of making the injection, is manufactured and sold in Melbourne, and now few travel in the country without one.

FLOUR.—It is very tiresome to see the perpetual wretchedness in which some people keep themselves over the popular attachment to white flour over graham. All manner of sanitary bliss is promised if folks only will use unbolted meal. Yet this is flying in the face of a fact which many a family, willing to be hygienically right, has found out, on attempting to replace white bread with graham. Graham bread does not agree with a very large number of persons. Not only does it very soon become distasteful and unappetizing, which is enough to condemn it, or any kind of food, but it irritates the bowels and produces a positive mischief which one had far better avoid than be alarmed at the imaginary ill-effects which theorists attribute to common flour.

COLD WATER MAN'S BEST DRINK.—Water, pure and unmixed, is, beyond all question, the best and only natural drink of man, as it is the only drink of every other living being. It should be drank only when nature calls for it by the feeling of thirst, and then slowly and temperately, until the thirst is quenched. Follow the example of the animal creation, and do not stop eating to wash your food down with water. If man would live entirely upon fruits and grains, which make the purest and best food, he would feel no thirst, and need no drink. The juices of the fruits would supply a sufficient quantity of water in its purest possible form.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

PUBLISHING COMMITTEE:
D. MATHEWSON, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKENSON.

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FATHER, TAKE MY HAND.

The way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child.

The day goes fast, my Father! And my soul
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Encompass me. O, Father, take my hand,
And from the night
Lead up to light
Thy child.

The way is long, my Father! And my soul
Longs for the rest and quiet of the goal;
While yet I journey through the weary land,
Keep me from wandering. Father, take my hand,
Quickly and straight
Lead by heaven's gate
Thy child.

The path is rough, my Father! Many a thorn
Has pierced me, and my weary feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand,
Then safe and blest
Lead up to rest
Thy child.

The throng is great, my Father! Many a doubt
And fear and danger compass me about,
And foes oppress me so, I cannot stand
Or go alone. O, Father! take my hand,
And through the throng
Lead safe along
Thy child.

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my word
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand,
And reaching down,
Lead to the crown
Thy child.

THE GRACIOUS ANSWER.

The way is dark, my child! but leads to light;
I would not always have thee walk "by sight."
My dealings now thou canst not understand,
I meant it so; but I will take thy hand,
And through the gloom
Lead safely home
My child!

The day goes fast, my child! But is the night
Darker than such a day? In me is light!
Keep close to me, and every spectral band
Of fears shall vanish. I will "take thy hand,"
And through the night
Lead up to light
My child!

The way is long, my child. But it shall be
Not one step longer than is best for thee;
And thou shalt know at last, when thou dost stand
Safe at the goal, how I did "take thy hand,"
And quick and straight
Lead to heaven's gate
My child!

The path is rough, my child! But oh! how sweet
Will be the rest when weary pilgrims meet;
When thou shalt reach the borders of that land
To which I lead thee as I "take thy hand,"
And safe and blest
With me shalt rest,
My child!

The throng is great, my child! But at thy side
Thy Father walks; then be not terrified;
For I am with thee; will thy foes command
To let thee freely pass; will "take thy hand,"
And through the throng
Lead safe along
My child!

The cross is heavy, child. Yet there is One
Who bore a heavier cross for thee—my Son,
My well beloved. For him bear thine, and stand
With him at last; and from thy Father's hand,
Thy cross laid down,
Receive a crown,
My child!

—*Selected by M. V. Saltmarsh.*

For the World's Crisis.

THE RETURN OF CHRIST.

We meet with many theologians who willingly admit that Christ will literally return to earth again, and readily concede the truth that his coming is near; but not fully understanding the object of his coming, they feel but little interest in the matter. But let the fact be made apparent that Christ is coming for an important purpose, namely: "to judge the quick and the dead," and the question becomes at once interesting; for if the dead remain unjudged till the appearing of Christ, they must also remain unrewarded till then, as judgment is for the express purpose of executing a decision for or against men,—a decision in favor of the righteous, and against the wicked; and if that decision is to be made at Christ's "appearing" in the case of the "dead," as well as the living, certainly reward cannot precede the coming of Christ, but must be the result of judgment, in harmony with the Revelator's testimony: "Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and the saints."—Rev. 11: 18.

Thus even the ancient prophets are to remain unrewarded till the "dead" are judged, and the dead remain unjudged till Christ's appearing; so there is no reward till the judgment, and no judgment till Christ comes.

This makes the future coming of Christ a theme of special interest; an event upon which hangs our future reward. The coming of Christ brings the judgment, and the judgment brings the reward; hence the coming of Christ is not a theme of trivial consequence. The finger of inspiration is ever pointing forward to the time of felicity and glory. For example: Christ said to his disciples, "I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 3. Why not receive them unto himself *before* he comes again? Because the judgment does not come till he comes; for he is to be the judge, and he will never receive unjudged people into a celestial paradise, to be subsequently driven out to be judged.

In harmony with this, Peter affirms, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. But why can we not receive the crown of glory previously? The answer is easy: because the day of judgment does not come till then, and unjudged ones cannot be crowned. The same sentiment is expressed by Paul: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3: 3. But why can we not dwell in glory with Christ before he shall appear? The reply is at hand: the judgment does not precede that epoch, and "glory" is not the realm for unjudged men.

So if we desire to have Christ receive us unto himself, we must wait till his coming as the time of its accomplishment. If we desire to wear the crown of unfading glory, we must wait till the Chief Shepherd shall come to bestow it. If we wish to appear in glory with Christ, we must wait till Christ appears to gather his jewels. The coming of Christ cannot be set aside without disarranging the Divine plan; for if Christ never comes, the judgment will never come; and if the judgment never comes, the reward will never be given. Thus it is seen that the gathering, the crown, the glory, the kingdom, and the entire reward, lie beyond the coming of Christ; so his coming is not only a certainty, but a necessity.

WM. SHELDON.

PORTENTS.---No. 9.

VOICES OF THE DEAD AND LIVING.

BY S. S. BREWER.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—I TIM. 4: 8.

"That is, unto all who *desire* his second coming. To believe in the second advent of the Lord Jesus to judge the world, and to desire his return, became a kind of a criterion by which christians were known. No others but true christians were supposed to believe in that, and no others truly desired it."—*A. Barnes.*

God forbid that those who profess to believe should become cold and indifferent in such a faith. Dear brethren and friends, let us strive to be faithful to our profession.

I am now treating on a love for Christ's appearing. Love is defined by Webster, in part thus: "An affection of the mind excited by beauty and worth of any kind. *Love* is excited by pleasing qualities of any kind, as by kindness, benevolence, charity. If our hearts are right, we *love* God above all things, as the sum of all excellence, and all the attributes which can communicate happiness to intelligent beings. In other words, the Christian *loves* God with the love of complacency in his attributes, the love of benevolence toward the interests of his kingdom, and love of gratitude for *favors' received*. The *love* of God is the first duty of man, and this springs from just views of his attributes or excellence of character, which afford the highest delight to the sanctified heart. Esteem and reverence constitute ingredients in this affection, and a fear of offending him is its inseparable effect."

Let me now inquire, dear reader, Can it be possible for love to exist without an ardent desire constantly tending toward the beloved object of its affection? One poet sings:

"The fondness of a creature's love,
How strong it strikes the sense;
Thither our warm affections move,
Nor can we call them thence."

If the ties of nature entwine so fervently around, and centre so endearingly upon objects of perishing mortality, what glowing and fervid love should burn in the hearts of all who profess to be the followers of Him who has freely suffered more than language can possibly describe as an evidence of the purest and most profound love ever witnessed since the Almighty exclaimed, "Let there be light," —and this love all for sinful man.

"We love him because he first loved us," is the testimony of one of whom it is written, "Whom Jesus loved." Love is not a negative principle; it is a positive; and it may be said to possess choice and desire; consequently the soul that hath chosen Jesus as the only object worthy of its supreme affection, desires to be with him; and the stronger the passion glows in a sanctified heart, the more intensely that soul longs to be with the object that hath won his heart away from the ever-changing vanities of this perishing world; and often he cries out, as did the son of Amoz, "O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence."—Isa. 64: 1.

Tertullian seems to have caught the inspiration of the prophet when he wrote thus: "Our desires pant after the end of this age, the passing away of the world at the great day of God."

ANXIETY FOR THE COMING OF THE DAY OF GOD.

"Looking for and hasting unto the coming of the day of God."—2 Pet. 3: 12. The marginal reading, "*hasting the day of God.*" The apostle, after predicting the scoffers that should on the verge of judgment manifest, in the lust of their heart, and opposition to, and also special contempt for, those that would be manifesting a desire for the coming of the Chief Shepherd, admonishes the tried saints in the following terms: "Ye, therefore, beloved, seeing ye KNOW these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness." O how many will make shipwreck in sight of land.

Opposition to the teachings of God's precious word, concerning the *time* of Christ's second coming, never, in my opinion, assumed so perilous an aspect as at the present hour. The great mass of religionists have decided that it is utterly impossible to obtain any knowledge in regard to the event, and have decided it does not concern them; and there the matter rests at this awful moment.

But indifference upon this great Scripture doctrine, occupying so large a portion of the precious word of God, is not altogether outside of the denominated Advent body. As an impartial observer, I have been positively astonished at the indifference of many persons indoctrinated chiefly into a belief in the sleep of the dead and the destruction of the wicked, although the above, I believe, are truths of deep and fundamental import; but, dearly beloved, what is all your hope without the coming of the Life-giver?

Evasive answers and tart replies very illy become one that professes to be a believer in the coming of Christ, when interrogated upon the evidences of his coming.

"They—the first Christians—deemed it a kind of apostasy not to sigh after the day of the Lord."—*Massillon.*

With the kindest of feelings, but with sorrow of heart, I am compelled to subscribe to the following view of a great and good man: "Guilt is incurred by all those who lay hindrances in the way of the faithful, which prevent them from hearing their Lord's 'I come,' and answering, 'Come, Lord Jesus.'"—*John Wesley.*

Professed minister, of what name you may be called, take heed that you are clean of such hindrances. Your own personal account must soon be rendered up to Him that shall judge the world in righteousness.

"He comes quickly; and I trust you can answer with a glad Amen, that the warning is not *troublesome or unpleasant to your ears*, but rather that his coming, his certain and speedy coming, is the object of your delightful hope, and of your longing expectation."—*Doddridge.*

"Thy kingdom come; thy will be done in earth as it is in heaven." These are the words of the Redeemer, and they most emphatically embody a fervent desire for the return of Him who shall show "who is the blessed and only Potentate, the King of kings and Lord of lords." When this prayer is answered, which cannot be accomplished until the will of God is done in earth as it is done in heaven, which will and purpose is predicted in his blessed word in the creation of a "new heaven and a new earth"; "And *every creature* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb *forever and ever*" (Rev. 5: 12); *then* the earth is filled with the glory of God. When the prayer of the Reeeemer is answered by his Father, he will have made "his enemies his footstool"; the Father will have fulfilled the declaration, "He hath put all enemies under his feet"; the burning day of Malachi hath passed away, and the wicked are now reduced to "ashes under the soles of" *the feet* of the righteous. Then his foes are made his footstool.

David looked forward, and in view of the sins, wretchedness, misery, and hoarded-up resentment of ages, and a tendency on the part of morally-polluted humanity to sink lower and lower in the filth of degradation and corruption, he prayed, "Let the sinners be consumed out of the earth, and let the wicked *be no more*. Bless thou the Lord, O my soul. Praise ye the Lord."—Ps. 104: 35. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen and amen. The prayers of David the son of Jesse are ended."—Ps. 72.

The Psalmist had now, through faith, reached the consummation of God's will and purpose. Faith could grasp no more. He ended his prayers. The son of Jesse fell on sleep, exclaiming, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Hear the words of Jesus: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

"We should pray for the coming of that day. Thus Christ has taught us to pray—'Thy kingdom come.' We must therefore pray for the day of judgment; for the kingdom of Christ will not come in all its glory before that blessed day."—*Increase Mather.*

"Let us therefore have a desire that this day may come quickly; let us hasten God forward; let us cry unto him day and night, Thy kingdom come."—*Latimer.*

"It were a self-contradictory thing for us, who pray that the kingdom of God may quickly come, to be looking for long life here below."—*Cyprian.*

"This [the advent] is what we wish and pray for when we say, 'Thy kingdom come.'"—*Augustine.*

"At the fall of Babylon, will begin that kingdom for which we continually pray, 'Thy kingdom come.' O how good it will be for us to be there."—*Joachim Abbas.*

"Amen. Even so come, Lord Jesus."—*John the Revelator.*

"How bright the vision, O how long
Shall the glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

"O God, grant that it may come without delay; I would readily eat up this necklace—of agates—to-day, for the judgment to come to-morrow."—*Luther.*

"Hasten, O Lord, that blessed time. O let thy kingdom come!"—*Whitefield.*

— The art of being happy lies in the power of extracting happiness from common things?

For the World's Crisis.

WAS JOHN THE BAPTIST THE ELIJAH OF MALACHI?

"Behold I will send you Elijah the prophet *before* the coming of the great and notable day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—MAL. 4: 5, 6.

In the language used we find a positive promise, or declaration, that he will send Elijah the prophet before the day of the Lord. He tells us also what shall be his work. We will not stop to argue whether the work has been done or not; but, has Elijah come? That is the question; for if he has not come, he will come; and if the work has not been done, it will be done.

We find in John 1st, the angel of the Lord talking to the father of John on this wise: "Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear a son, and thou shalt call his name John." Why? "And he shall go before him [the Lord] in the spirit and power of Elias [Elijah], to turn the hearts of the fathers to the children."

Here we find the angel of the Lord declaring that John, who was not yet born, should come in the spirit and power of Elias, and do the same work that the prophet Malachi says Elijah should do; so that, if John is not the Elijah that Malachi meant, then there are two men to do the same work.

Again. Matt. 11: 14,—"If ye will receive it, this is the Elias which was for to come." Is Jesus a Savior to those who will not receive him? No. Why? Because he does not save them. He saves only those who receive him as such. Was John the Elias to the Jews who did not receive him as such? No. Why? For Jesus says, "This is the Elias if ye will receive it" [or him]. Of course, if they did not receive him, he was not the Elias, and *vice versa*.

After the transfiguration, Jesus had been speaking to his disciples about his death; the disciples say, "Why then say the scribes that Elias must first come?"—Matt. 17: 10. We see by the question that the would-be teachers (the scribes) of that day did not receive John as the Elias; and we find men at the present time who do not look at John the Baptist as the Elias; but let God be true, though it makes every man a liar.

Hear what Jesus says to his disciples in answer to their question: "Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not; but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist."

Can there be any thing plainer? Could He who "spake as never man spake," have used any language to make it more positive that John the Baptist was the Elias? Here we find that Jesus declares *positively* that the Elias had come, and there can be no mistake about whom he means; no one can doubt for a moment that he refers to John the Baptist. This also agrees with what the angel told Zacharias before John was born. Now could the angel that the Lord God sent with a message to the father of John, have been mistaken as to what that message was, and told Zacharias what was not true? I think not. Then we have two witnesses to prove that John was the Elias.

But, says one, John could not have been the Elias, for he says himself he was not. True. The Jews send messengers to John; they ask, "Art thou Elias?" He says, "No;" and he was not Elias, or Elijah, in person, and yet he came in spirit and power, just as the angel said he would come, and was therefore the Elias, as Jesus said; and if he has not done this work (I believe he has), the Lord will take care of that; it is for us to believe the plain word of God, whether we understand all the whys and wherefores or not. Jesus says John was the Elias. I believe it.

We profess to be looking for Jesus to come, and that then we shall get our reward, and not till then. This being the case, do not let us overshoot the mark, and be looking beyond the event, or in any way get our eye off from the mark; for it is certain the Lord has given us sign upon sign, event upon event, so that we may know what event to look for, and about the time, too.

The great leading signs are in the past; other events are taking place before our eyes, showing us that the time is at hand when Jesus will come. And in all these signs which have been given us, not one points to the coming of Elijah, but all point to one event—the coming of the Just One, and that soon. "Even so, come, Lord Jesus, and come quickly. Amen."

H. J. BALDWIN.

New Preston, Ct.

For the World's Crisis.

THE HEAVENLY KINGDOM.

That the sanctified of all ages are to spend vast eternity in a kingdom of heavenly origin, in some locality, at some epoch of time, is a truth in which all christians are agreed. But when we inquire concerning the geographical and chronological location of this predicted kingdom, conflicting views are expressed. Under such circumstances, our only appeal is, "To the law and to the testimony."

Its geographical location is said to be "under the whole heaven" (Dan. 7: 27), in "*this world*" (Rev. 11: 15), and "in earth," but not in its present state of defilement.

Its chronological location is said to be "when the Son of man shall come in his glory" to say to the saints, "Come, ye blessed of my Father, inherit the kingdom" (Matt. 25: 31), and "in the end of this world," after the final separation, "*then* shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13: 40-43.

Those who enter this kingdom will be "equal to the angels," "neither can they die any more." But are we in the path that leads to this celestial realm? It is a "narrow" path, and but few walk therein. Only the humble and obedient are to be found there. Are we in the right road? There is but one road that leads to the holy Paradise of God. "Be not deceived, God is not mocked."

Are we sowing to the Spirit? Such only will reap life everlasting.

WM. SHELDON.

THE HAPPY TIME

O the happy time is coming,
When the gospel trumpet's sound
Shall be heard by every nation,
To the earth's remotest bound;
When the vale shall be exalted,
And the verdant hills rejoice,
And the ocean join the chorus
With a loud triumphant voice.
CHO.—Lo, the morning light will break,
And the day is drawing nigh;
Yes, a glorious time is coming soon,
We shall hail it by and by.

* * * * * * * *

O the happy time is coming,
By our fathers once foretold;
It is promised in the Bible,
It was sung by prophets old;
They who sit in heathen darkness,
Soon the morning light shall see,
And the world, with songs of triumph,
Hail the glorious jubilee.

—*Selected by B. W. Davis.*

LIFE AND IMMORTALITY IN CHRIST ALONE.

BY EDWARD WHITE.

(To the Editor of the Christian World.)

Sir,—I am now to reply to the third objection, that the doctrine of the first and second death, as before explained, and forming, as we think, the essential basis of the Scripture revelation of life in Christ alone, is dangerous to the spiritual interests of mankind.

1. The one sufficient answer to this objection would be that truth is never dangerous; and that the truth of a Scripture doctrine can be known by one method alone—by applying to the Bible the general laws of honest interpretation. Delusions are injurious alike to those who propagate and to those who receive them. There is no safety in the plan of rejecting christian doctrines beforehand, on account of their seeming perilousness. There is no truth against which the cry of danger has been more sturdily raised than against "the gospel which Paul preached." Yet its power over honest souls in winning them to God depends upon that "abundant grace" which dishonest men may misuse. If sinners *will* commit suicide with "the sword of the Spirit," their blood, as they perish from under these heavens, will be upon their own heads.

2. This, however, is not the sole defence on which we rely in answer to the present objection. I shall now endeavor (not forgetting the infinite spiritual interests concerned, or under-estimating the vast and varying effects of substituting one fundamental doctrine for another in the religious instruction of a nation, or the painful exercises of mind attending such a change) to show in detail some of the positive benefits which we believe to proceed from the doctrine held by us for divine truth. And, first, I will attempt to describe its bearings upon the spiritual life of the "sons of God." To them we make our first appeal. The welfare of christians is an interest at least as important as that of unbelievers. Moreover, our chief hope of success in persuasion lies among those who resemble God and honor his word. Loving and righteous souls alone can believe in a just and loving Lord; others will think anything horrible to be probably true. Other and false religionists will think God to be "such an one as themselves." The inexorable cruelty of celibate priesthoods and fanatics will be the sure support of terrific superstitions to the end of time. The fear and service of malignant powers have been the religion of barbarous souls over all the world from the dawn of history. Superstition fills the spirit with gloom and dire forebodings, and invents a tremendous divinity whose infinite black shadow falls over and darkens eternity. The doctrine which we teach never can become popular until men in general are ready to believe in Jesus Christ as the image of God, and in spiritual Christianity. It will be received by none except those who are willing to submit to a divine revelation; for it cuts down man's pride by the roots, sets forth Christ as our all in all," and consigns to remediless destruction all who reject him. It is a doctrine which will never be accepted by Unitarians or rose-water theologians on the one hand, nor by panic-stricken ascetics on the other. Its one chance of acceptance lies among those who know God both as living love and a consuming fire, and Christ as God "manifest in the flesh". It was the first doctrine lost in the primitive church, and, though it is the root of all others, it will be the last to be restored to its place of authority and power.

3. So far, however, from being dangerous, we believe its general promulgation among christians will strengthen the faith, the hope, and the love of all God's servants. First, their faith—in the truth as truth, and in the truth as a self-consistent whole. It is vain to deny that the honest belief of "tribulation and anguish," to last through eternity upon all the unsaved—as long as the necessary being shall endure—hangs like a millstone round the neck of every christian who accepts and realizes it. So long as men do not think of it, it is comparatively harmless. As spoken of in a vague, indefinite way by preachers, who do not try to bring out the idea of eternity, it even serves (as a true doctrine of terror would serve) to arouse the careless to repentance. And in this way it has actually been used for many ages as the instrument of alarm in the conversion of most of those who have turned to a life of religion—just as the partial truth in Roman errors for ages served to save the sons of God. The mischief commences only when men, as in our day, begin to think earnestly of it. The beginning of thought upon the doctrine of a literally everlasting torment is the beginning of agonizing doubt: and serious doubt on any single fundamental doctrine loosens our hold on all the rest. Accordingly, underneath the faith of the most thoughtful christians, young or old, lies a deep substratum of involuntary unbelief, which breaks out now and then in a sort of volcanic eruption and earthquake. Hence good men become fearful of thinking. They dread losing their hold on Christianity altogether if they begin meddling with these theological "mysteries." Their remedy for scepticism is, not to think, or to give themselves over to a priesthood. But the remedy is worse than the disease. There is no true doctrine which "will not bear thinking of." Every truth is revealed for the purpose of being thought upon, and commends itself to believers the more they think of it and compare it with Scripture and experience. Every true doctrine gloriously reveals the character of God most high. Now we hold that the doctrine of life in Christ alone conforms to these conditions. It is an unspeakable relief from doubt, which endangers the faith of multitudes, an immense aid toward seizing with a firm grip on the whole truth of Christianity with its wonderful revelations—to be well rid of the frightful delusion that mankind, being naturally immortal, came under the curse of death, in the sense of everlasting torments, for Adam's sin—the corner-stone of the Augustinian theology.

The puerile modern attempts to take death in three different significations, and to apply them to different persons, such as Adam, infants, heathen, and rejecters of Christ, in infinitely different senses at pleasure, as if the Bible had been written to teach word-jugglery to mankind, do not even deserve examination. No; what is needed by young people of both sexes at all events, in the fiery conflict with passion to which they are exposed, is a faith which they can really believe with all the mind and soul and strength; not one which confounds at once reason, conscience, and affection, and half paralyzes the renewed will under a burden of terror. The doctrine of life in Christ will afford them such a faith—one which will not forsake them in difficulties, one which will seem not less true when beset with the temptations of the flesh than when lifted up by the power of the Spirit; not less true when they look upon the crowds of London or the brazen countenance of apostate Christendom, at home and abroad, than when they muse in secret over their Bibles, or gaze on the fair face of creation. It is a faith which they will be able to apply both to themselves and all around. Such is the infinite horror arising from the prevalent creed, that it is never applied either to living multitudes or dead relations. A "good case" is made out for almost everybody in direct opposition to Christ's words that "few find the narrow way that leadeth unto life;" that none shall escape destruction except those who "hear his sayings and do them." The effect of this doctrine will be to allow of their plain sense being attached to all Christ's words; so that christian teachers will not hesitate to apply, for their eternal welfare, his awful threatenings to every one, whether of the clergy or laity, who "loveth and maketh a lie," or "resists the truth," or makes a "gain of godliness," or has "a form of godliness," while denying the "power thereof."

4. Furthermore, we recommend this doctrine of life to the church as helpful to faith in the truth—as a complete whole. Christiantianity, like nature, is a system. It proceeded from the All-perfect mind, and addresses itself to the understanding of the "perfect" (1 Cor. 2), as "the wisdom of God." The world at large may apprehend only scattered truths, but the church is expected to receive the "whole truth." John 16: 13. We are now witnessing around us the breaking up of mediæval theologies. Multitudes also, who ought to know better, are abandoning at the same time their faith in Christ as divine, in Christ as God's sacrifice for sin, in Christ as the righteousness of sinners, in Christ as the giver of the Spirit, in Christ as the resurrection from the dead,—in one word, Christianity is being abandoned in detail, and as a consequence the Bible which teaches it is being abandoned along with it as an authority. We think we see the procuring cause of this catastrophe, and the only remedy. Cast aside that fatal dogma of natural immortality with its frightful but logical inference of endless torment as "the curse of the law," adopt the plain teaching of Scripture that death, destruction, perishing, was the threatened curse, and is the impending doom of sinners, and the whole evangelical system becomes at once intelligible, self-consistent, and credible. Understand that Christ is literally our life; that justification, which includes pardon and acceptance, carries with it a passing from death unto life in immortality, and is therefore "justification of life,"—and your foot is planted upon a rock. You then see that the old "Protestant" doctrine on mediation and on a gratuitous justification, in opposition to the accursed Popish falsehood which denies it, must be the apostolic doctrine, since life is God's *gift* in Christ, and no perishable and perishing sinner can either deserve or gain for himself immortality. 1 Pet. 1: 19. You then see why the doctrine of the indwelling Spirit must be true, since only by living union with God as Redeemer can man live for ever; and why, lastly, so much stress is laid upon bodily resurrection as the end of "redemption" (Rom. 8: 23), since the mind alone is not a man, and God has redeemed the whole humanity and glorified it.

We confidently trust, therefore, that this doctrine, in the great conflict of the "last days," will prove itself a veritable flaming sword, more than an Excalibur, turning every way to keep open the way to the tree of life (for it is open now), and an effectual weapon against all those broad Church delusions which would close it; whose pretended breadth consists substantially in narrowing the revealed thoughts of the Infinite down to the dimensions of man's fancies. The fundamental error lies in the doctrine of man's natural immortality, with its consequence of eternal misery. That is the fulcrum on which scepticism places its lever for the overthrow of "orthodox" Christianity. Restore the truth on the fall, the redemption, and the future punishment of mankind, and you will restore in impregnable solidity the truth on justification, sanctification, and resurrection. You will enable men to embrace with the whole understanding the system of Christ's redemption, and to value accordingly the Bible, the word of life, which reveals it. Perversions of the Bible have more than anything else to do with its impending rejection. We have, in effect, to choose between divine culture and the devil's anarchy.

(To be concluded.)

THE CANKER IN THE CHURCH.

Let us briefly sketch a single evening's experience, such as is quite too familiar to most of the pastors in our large towns. We cannot speak as knowingly in regard to the rural districts.

We are invited to officiate at a wedding in a christian family. Its members have sat with us at the Lord's table, and made their vow to "come out, and be separate" from the ways of the world. A wedding ought commonly to be an occasion for christian cheerfulness; but is quite too serious an affair to be turned into a revel. We observe, as the assembly gathers, that there is a prevailing extravagance in costume,—not merely in its cost, but in its grotesqueness of caricature and deformity. Jewels abound; on the persons of professing christians, too (and, as we look at them, we recall the late announcement of the American Board of Foreign Missions, that their receipt have fallen off thirty thousand dollars during the last quarter.) The glossy hair of many a young maiden is obscured under an inundation of powder, as if a tub of flour had been overturned upon her in malice. Some of the dresses seem to have been constructed for the express purpose of exposing the person and concealing the carpet.

After the solemn ceremony of marriage is concluded with prayer, the company repair to the superbly furnished refreshment room. A bowl of punch stands in one corner. There is a frequent popping of champagne corks, and glasses circulate freely through the crowd. We notice two things: a large number of ladies drink wine; and the faces of several young gentlemen present look as if they drank quite too much every day. (By and by, perhaps, some of these ladies will send for us to consult with them about the reformation of intemperate husbands and brothers.) As soon as the eating and drinking are over, the music strikes up, and the dancing and waltzing begin, and end not until long after sober christian people should be in their beds. We halt long to see the parlors crowded with the opening dance. We look on, and see a dozen of our young church-members "go off" into the frolic, and alongside of them a dozen more whom we have tried in vain to impress with religious truth; and as we think that yonder in that merry crowd are the very persons whom we once prayed with in the inquiry meeting, and led to the Lord's table, we turn homeward sick at heart with the inconsistencies of church-members who turn a christian home into a house of revelry. On the next evening, the prayer-meeting is held; and we notice that those who spent the previous night amid the extravagant dress, the drinking, and the dance, are nearly all absent from the place of prayer. One or two of those who do come, pray fluently for "the outpouring of the Spirit, and the conversion of sinners." To what would they have sinners converted?

Now, the above sketch is not a fancy picture. We can call scores and scores of pastors to witness that its counterpart is constantly to be witnessed in their own congregations. I have seen similar spectacles more than once. We need not wonder that the most faithful preaching falls almost powerless on hearts that are mad with money-seeking, and the chase for self-indulgence.

We need not wonder that drunkenness is increasing, when professed christians put the bottled serpent into their neighbor's hands. We need not wonder that the church of Jesus ceases to be a "peculiar people, zealous of good works," humble, self-denying, and prayerful, and impressive to the world, when Christ's own followers "let down the bars," and lead the way into frivolity, extravagance, and demoralizing amusements.

Lately we were urging an intelligent, sober-minded friend to give himself to Christ. He replied, squarely in my face, with about the following words: "If I become a christian, I shall be expected to join the church. I make no pretensions to extra goodness. But I never drink liquor, or offer it to others. I have no dancing parties in my house. I do not encourage my children in pride, or extravagance. I never run in debt, or live fast. But I see too many church-members do all these things, and I do not wish to join in their company." I frankly told my friend that the sad, worldly conformities of some church-members was no excuse for his neglecting his duty, or losing his soul. But the lamentable charges he brought against his christian acquaintances I did not dare to deny.

It is painful to write this article. It is still more painful to know that there is need of it. The cause of Christ demands plainness of speech. If the hearts and lives of any of God's people are being eaten out with canker, it is the office of love to speak a faithful word of warning. "Am I therefore become your enemy because I tell you the truth?"—*T. L. Cuyler, D. D., in "The Evangelist."*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 4, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

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☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

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Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

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☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ BRO. S. MANLEY—We are not able to give the desired information relative to the chart.

☞ THANKS to Sr. A. J. Brown for the interesting selections.

☞ BRO. H. R. TRYON—We are not able to say where a copy of the Book of Jasher may be obtained. The work is rare.

☞ BRO. F. M. WILLIAMS—Thank you for the selection.

☞ SOME ONE sends $1.00 for "Immortality," but gives no address, and signs no name. The post mark is Prentis, R. I.

☞ MARTHA CHAMBERLIN—Money received. Paper was sent to wrong address.

☞ A. L. FORRESTER—Do not keep it.

☞ We received a letter with the following: "Please excuse Mrs. Cornell for not sending pay for the Crisis," etc. $1.25 enclosed. Who sent it?

☞ DANIEL HULL—Money received.

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ ELD. J. A. CLEAVELAND'S P. O. address is North Hydepark, Vt., where he wishes all letters and papers sent until further notice.

PREPAY POSTAGE.

When persons send letters to or from Canada, or Nova Scotia, they should recollect that the postage is *six* cents; and if not prepaid, the receiver of the letter will have to pay ten cents. People in the States are so accustomed to paying only three cents postage on a letter, they often forget to put on an extra stamp for Nova Scotia, or Canada.

☞ All appointments, notices, obituaries, and *proper names* especially, should be written *very plainly*, if friends would see them correct in the paper.

TRUTH ADVANCING.—We have just received a very interesting article from Edward White, London, Eng., showing that sin and misery will come to an end. It was published in "The Christian World," in London, Feb. 25th, 1870. We learn from private correspondence, that the truth on this important subject is spreading rapidly in England, and that if all the able ministers, who believe in the destruction of the wicked, would speak out, it would shake the very foundations of popular theology.

A part of the article of Bro. White may be found in another column.

"ASCENSION ROBES."

Much has been said from time to time about "ascension robes," said to have been prepared in 1843–4, by those who expected the immediate coming of our Savior. At that time, we took occasion to trace several such reports—some of the best authenticated—to their origin, and found them all utterly false.

The following from the Rutland *Courier* may interest some of our readers:—

"A few evenings ago, we learn that Elder Miles Grant, at a religious meeting, spoke in a figurative sense, of the necessity of christians being clothed in 'robes of white,' that is, in 'righteousness.' No sooner does this expression get out to the pious souls of some of the conventional churches, who are jealous of Elder Grant because of his success as a clergyman, than an article is published in the Rutland *Herald*, purporting to be an old affidavit gotten up in 1844, by a man named Bellows, who seemed to be more favored with wind than wit, saying he had 'frequently seen ladies sewing on fine white goods for several days.' They told this hen hussy they were for ascension robes. He says that they were made longer than the ordinary dresses of that day, and that his brother, now dead, told him that 'there were over thirty persons in a company of two hundred that were ready with their ascension robes on, and that the excitement was very great.'

It would seem to us that Elder Grant's pious (?) enemies are, indeed, in big business when they have to hunt up a counterfeit affidavit written twenty-six years ago, by some irresponsible Paul Pry, who had been watching some ladies making 'fine white' chemises and night dresses, for themselves, and probably baby dresses for some expected new comer; and when two closely questioned, told the fellow, to get rid of him, that they were making ascension robes.

We say to Elder Grant, to 'go ahead.' He is doing much good, but he will not accomplish all the good he can, until he baptizes some of the clergymen of other denominations, as well as their flocks. If Rev. Mr. Grant shakes the bush, why should other clergymen be permitted to catch the birds?"

PRESENT DUTY.

We are glad to see that some ministers are beginning to open their eyes to the perils of these times. It is time for every true watchman to cry an alarm. We clipped the following from the New York *Tribune*:—

"The Right Rev. Horatio Southgate, D. D., preached a sermon on the present duty of the American church at St. Luke's church on Hudson street, last evening. He commenced by saying that there are thousands among us who think that the grand mission of the American church at the present time is to war against Romanism; there are others who think her prime duty is to contend against Protestant sectarianism; there are others who declare that the very existence of the true church of Christ is endangered by the sudden and rapid advance of what they call Ritualism, and they deem it their first duty to oppose its progress. We do not doubt that each one of these parties in the church is sincere in its belief; but I do not believe that they have a wholly correct view of the battle-field. The church is to direct her chief energies in this Western land against the common foe, infidelity, rather than against sects. No one belongs to the Roman Catholic church who holds the faith of the Gospel as it was originally delivered. Our main warfare cannot be with them. In truth, we can have no warfare, excepting as their errors—whether of belief or practice—endanger the primitive faith which they hold as their creed; and in that creed the weapons of our warfare should be rather the patient, loving remonstrance of brothers than the extravagant attacks of a remorseless foe. He referred to the Rationalists, who judge questions of religious faith by their reason alone, and Spiritualists as belonging to the same class as Atheists and Deists. Our warfare was against them, not against other religious denominations. The great question is Christianity or infidelity, and the paramount duty of the American church is the overthrow of the latter."

FRANCE AND NAPOLEON.

The political aspect in France is becoming exceedinlgy interesting. Years since, Napoleon said, "I represent a PRINCIPLE, and that principle is UNIVERSAL SUFFRAGE." He has now devised a scheme, by means of which he will probably establish his throne upon a firmer basis than ever before enjoyed; and also make the French government more popular in Europe, than any other in the civilized world. He shows a skill in managing political matters exhibited by no other ruler upon our planet. On the 24th of April, 1870, he issued a proclamation to all the people in France, in which he says:—

"I address all the French people; you who, since the 10th day of December in the year 1848, placed me at your head, have recompensed me by your affection, and call on you to give me a new proof of your confidence in me, by casting an affirmative vote in the *plebiscite*. Such a vote is a vote against threatened revolution; such a vote assures order; such a vote renders easy for me and for France the transmission of the crown to my son. Let your vote be unanimous, as it was eighteen years since. A great nation, in order to secure the fruits of its own development, must support institutions guaranteeing national stability and progress. Let the people answer "Yes" on the day of election, in order to ratify by their voice the liberal reforms which they have enjoyed during the past ten years. For my part, faithful to my origin and confident in the providence of God, I will continue to work incessantly for the prosperity of France.

It becomes indispensable that the new constitutional pact shall be approved by the people, as were formerly the constitutions of the republic and of the empire. At those two epochs it was believed, even as I myself believe to-day, that anything done without you was illegitimate. The constitution of imperial and democratic France may be reduced to a small number of fundamental provisions, which cannot be changed without your consent; your decision will have the advantage of rendering definite the progress already made, and of placing beyond the influence of political fluctuations the principles of the government. I address myself to all of you who from the 10th of December, 1848, surmounted all obstacles to place me at your head; to you who for twenty-two years have without cessation guarded me by your suffrages, sustained me by your co-operation, rewarded me by your affection. Give me a new proof of confidence in bringing to the ballot box an affirmative vote. You will exorcise the menaces of revolution; you will place order and liberty on a solid basis, and you will render easier in the future the transmission of the crown to my son. You have almost unanimously for eighteen years clothed me with the most extensive powers; be also signally unanimous to-day in supporting the transformation of the imperial *regime*. A great nation has no way of attaining its development without resting on institutions which guarantee at the same time stability and progress. To the call which I make on you to ratify the liberal reforms realized during the last ten years reply "Yes." As for myself, faithful to my origin, I shall continue penetrated by your thoughts and fortified by your will, and, confiding in Providence, shall work without cessation for the prosperity and the grandeur of France." NAPOLEON.

RUTLAND.

We returned to Rutland, Vt., Saturday, April 23d, and learned that the prayer meetings had been excellent during our absence. New ones had requested prayers, and the interest nad continued unabated. The meeting Saturday evening was a precious one. Several new ones requested prayers, and the young converts brought in heart-cheering testimonies. They seem anxious to be *just right*. We are much pleased with the spirit they manifest.

Sabbath, April 24th, was a good day in the Lord. We have six meetings every Sabbath, besides the baptisms. Fifty-one have been baptized, and several others intend to be buried with Christ next Sabbath, May 1st. The truth and light are spreading in power. We find our place of worship too small to accommodate the people who wish to hear. They crowd the aisles, gallery and entry, and many are obliged to go away for want of standing room. Devoted members from the different churches continue to give valuable assistance in the meetings, and are receiving rich blessings from the Lord. We are sorry to say that the resident ministers do not think it best to lend a helping hand in the great work.

On our arrival we found the following in the Rutland *Courier*, from "CLERICUS," with a note appended by the Editor. As the article may be as interesting to our readers as any thing we should write, we give it a place in the editorial columns. It needs no comments from our pen.

MR. CAIN:—You seem to want to know what is the matter with Elder Grant. I will try to tell you my understanding of the matter.

It seems to be an understood thing in the evangelical churches that there is, in every communion, weak-minded and vacillating men and women, who are drifted about by every wind of doctrine. This class of persons are held steadfast in their chosen faith by the continuous influence of the stated preaching of the gospel by their own minister. It is the policy of the churches, rather silent than avowed, to hold, each one, all its own members, to the worship of their own churches. It is held to be unbecoming in a member of one church to absent himself from service in that, and to attend it in another. Persistence in such a habit would be a matter for discipline. If you were a church-goer you would notice that a man as eloquent, as profound and as learned as Mr. Stebbins had no or few members of other churches to listen to him. However, a member of some other denomination might really desire to hear him, but such member knows that it is against the unwritten canon of his society to leave his own to attend the preaching of another pastor. This policy is established for the reason that running from one pastor to another tends to unsettle the minds of all and especially of those who naturally vacillate.

Hence when this rule is relaxed in times of religious revival or interest, when the members of all churches, led by their shepherds, meet at some common place, such place of general meeting is, by the etiquette of the churches, held to be neutral ground. It is understood that the broad, general principles of christianity, such as the danger of sin and the necessity of repentance are the things to be discussed. The great object of such meetings is to get up an interest in religion, to arouse sinners to repentance. Do you suppose that preachers of different, not to say rival denominations, would agree to lend a helping hand to excite a whole community to anxious enquiry with the certainty that in the end these would all go to help the building up of rival societies? Is it to be supposed that I, a Methodist or Baptist, would aid in prayer and revival meetings if I supposed that, after being brought to a realization of their need of salvation, they would, in the end, go into the Catholic Church, or any denomination whose faith, in my judgment, don't agree with the Bible. There is a policy in church as in secular matters. I desire that my own church should be built up. For as it gathers members it gains power. With increasing numbers it gains in wealth. It can sustain better preachers. The burdens of expense more largely diffused, become less onerous to individuals.

Besides, if I thought that the doctrines of the Episcopal church, for example, was as good as those of my own, I might as well belong to it. But I don't, and therefore I join that society whose doctrines seem to be nearest right

Now, Elder Grant came here holding out that he had no sectarian views. He wanted, he said, to get up in this place, so notoriously lukewarm in the work of Christ, an earnest interest in religious matters. He wanted to arouse unregenerated, wicked people, to a sense of sin and the need of a Redeemer. To this end he asked the co-operation of the other churches. We did co-operate, and such co-operation was continued until the cloven foot peeped out from beneath the clerical garments. That cloven foot showed a wolf in sheep's clothing. It showed that his ulterior desire was to gain proselytes. To build up the Grantite church, to increase its numbers, to strengthen its influence. Not satisfied with gathering into his church any new convert he might make, he has encouraged by his specious pleading, aided by a seductive eloquence, the members of other churches to attend his ministrations. He has disturbed the faith of many of these. He has led them to be dissatisfied with their own churches, to throw discredit upon the baptism they had formerly chosen, by seeking another. For to seek such is to declare their want of faith in the sufficiency of the first. Drawn away by his wiles and artifices, our people go in flocks to hear him, and neglect their own churches. He found our members cheerful and contented. He has made them anxious and discontented. Especially has he made them think that all the essentials of their salvation have not been complied with.

More than this, he preaches the Bible without comment or interpretation. Where is his catechism, his code of faith! Those signing the covenant of his church, promise simply that they will take the Bible as their rule for life. Why, sir, a Unitarian—a Liberal Christian as they call themselves—might sign such a covenant as that. What uniformity of creed could ever exist in such discordant elements? The cohesive power of any church is in the unity of the faith of its members. What is the use of churches and ministers, except to classify varying interpretations of the Bible and to expound the holy Scriptures in the light of such several classifications. Elder Grant goes in for the literal, not the spiritual interpretation of the Bible. Reading, then, of the baptism in Jordan, he argues that all christians should have performed for them all the rituals to which Christ submitted. Now Christ was born and educated as a Jew, and as such he was circumcised. Then why don't Elder Grant, by a parity of reasoning, circumcise his members?

Baptism is but the symbol of cleansing. That form of the symbol was adopted in Palestine, which typified it most accurately in conformity with the customs of the people. The climate there was warm. Bathing was practicable, and practiced at all seasons of the year, and therefore with the dwellers upon Jordan, bathing was the symbol of cleanliness. Is plunging a sorrowing sinner into water, covered with ice, a symbol of cleansing in Vermont? In this climate it is the symbol of being a fool or a fisheman. A literal symbolism would prescribe a tub of warm water, a flesh brush, and a bar of soap in this climate. Christ washed the feet of his disciples; this is the literal text. Why don't Grant do the same? Any man of sense will see that the literal interpretation of the Scriptures, and of the rituals founded upon it, would lead to all sorts of absurdities, and so it will be seen that it will never do to let all sorts of people read the Bible and accept it in its literal interpretation. For any society thus organized would contain, as a large element, a forago of absurdity. Say what you will, there must be in all churches which are intended to endure, something of authoritative interpretation. This interpretation is the foundation of all specific creeds.

If any one desires to connect himself with a church of Christ, it is not enough for him to say however honestly or earnestly he may feel it, "I have repented of my sins, I have prayed for forgiveness, I mean with God's help to lead a holy life. I believe in Christ." No church that I know will receive a man on any such profession. Elder Grant's *society* may receive such a man, but no *church* does. All protestant churches, all christian churches, ask more than this; each has its peculiar tenets, its sectarian interpretation of the Scriptures; and candidates for admission must give in, as an antecedent, adhesion to these sectarian interpretations. Out of all this it comes that the candidate is brought to read and inquire anew into the teachings of the Scriptures, and he comes in the end to be satisfied with one or the other of the accepted codes. Thus the respectable orthodox churches grow. Those ignorant people who undertake to interpret the Bible for themselves, and at the same time belong to some visible church of Christ, always attach themselves, if unfortunately such are in their reach, to some such society. Elder Grant's church is the commonest catch for all these ignorant sinners. I don't know where to find such folks. Such a church is the gathering up of all the odds and ends of so-called christianity. If there was not such a refuge for sinners seeking salvation, they would be forced to seek more light, and would, by the grace of God, be brought to a true sense of religious duty. Then numbers would be added to, instead of being subtracted from evangelical societies. Nor would our community, affording as they do now, from too much discussion, such meagre support of the gospel, be still further divided so as to render them still less able to give to the laborers in the vineyard a reasonable hire.

Now, Mr. Cain, the real point of Elder Grant's offending is, that he has not turned out as we supposed he would. I won't say that he deceived us. I can't say that he did. I can't say that he made any pledges or promises. But he allowed us to enter upon his enterprises supposing that he was committed to a particular course of policy. And if he saw that we were deceiving ourselves, he ought to have put us right. We expected to add largely to our communicants; but we not only did not get any additions, but we lost members. We don't mind this so much, but we do object to this way of interfering in a manner altogether unprofessional with our church; for his course is not that which one minister should pursue with regard to another. And we do object most strenuously to the loose way he pretends to preach the gospel, pretending as he does that the literal interpretation of the Bible is all that is essential for salvation.

CLERICUS.

In reply to our honest, enthusiastic, and well meaning correspondent, "Clericus," we must say (at this late hour), as briefly as possible, that we are astonished and amazed to see that Bro. B. or any of his friends admit that there are "weak-minded and vacillating men and women in every communion," and that Elder Grant catches just such fish in his net, that do not regularly attend stated religious meetings elsewhere. Indeed, we do not want any better evidence that Eld. Grant is the right man in the right place, here in Rutland, than the very argument advanced by "Clericus" himself.

We have not heard Elder Grant preach for several years, but we will not see him slandered or imposed upon in this manner by other denominations, however sincere they may be.

We had always supposed that all statesmen favored the "*literal*" interpretation of the constitution; and that all christians desired to adhere to a "*literal*" interpretation of the Bible; but if, as "Clericus" construes it, the words and sentences in the Bible are to be taken in a *figurative* sense, then each and all can attach their own meaning to each and every portion of holy writ. Having no room this week for further remarks in reply to the above extraordinary and inconsistent attack upon Elder Grant, from a source least expected, we close our remarks by merely saying, that the very arguments advanced by our worthy, but mistaken correspondent, are, of themselves, sufficient to show that Eld. Grant is on the right track, and doing much good. If the other churches cannot retain their members, except by coercing them, and making it a high crime and misdemeanor to listen to Elder Grant, then, indeed, they admit that Rev. Mr. Grant is right and consistent, and that they are intolerant and bigoted.

We shall refer to this subject next week.

WHAT BISHOP COXE SAYS.

Bishop A. C. Coxe, who has just returned from Europe, when speaking of the present state of the world said:—

"Everything betokened the approaching dissolution of all things, and therefore it was the more necessary that we should earnestly strive for the faith once delivered to the saints. In doing this it is necessary to attack false systems, but this is no excuse for us to indulge in personal attacks upon individuals. It is a most degrading thing to live in times of great moral interest and yet be so immersed in personal or locally political matters as to care nothing for what affects the whole world. Since the time of the Reformation, when Luther burned the Pope's bull, there has never been a period so full of interest in the religious world as the present."

NEW TRACTS.

Just Published by the A. C. P. Society.

"THE GATE TO GLORY." A good tract to give to those who think good people enter through death to glory. By A. P. MOORE. 36pp. Price, by mail, single 5 cts; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

"SCRIPTURE, OR POPULAR THEOLOGY;—*Which shall we believe?*" By S. L. MANLEY. 8pp. Price, by mail, postpaid, two copies for 5 cents; 25 cts. per dozen; $1.00 per hundred. Address all orders to MILES GRANT, *Boston, Mass.* AG'T.

Two New Four Page Tracts.

"THE CALL TO JUDGMENT," and "MAN AND HIS DESTINY," have just been published, and are for sale at this office. Price, 25 cts. per hundred.

"Evangels of the Coming One."

This work of forty pages, written by Bro. S. S. Brewer, is now ready for delivery. Contents: Exposition of Matthew 24; the Sixth Seal of Revelation; the Image of Daniel 2nd; the King and his Throne, and the Sign of the Son of man. Price, 8 cts. single copy; by mail, 10 cts; per hundred, $5.00; per dozen, by mail, 70 cts. For sale at this office.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

THE SEVEN MESSAGES OF THE APOCALYPSE, showing their harmony. By S. S. Brewer. 48 pp., 12mo. Price per dozen, $1.20; single, 13 cents.; postage, 2 cents. For sale at this office. AG'T.

NEW MUSIC.—"Bright Mansions," and "The Realm of Delight," by Geo. E. Lee. Price, 5 cts. each, or both pieces sent by mail for 12 cents. For sale at this office.

For the World's Crisis.

THE DORCAS MISSION.

For the three months ending March 31st, the following donations were received: From D. J. Ellsworth, $1; J. T. Howland, $2; Sr. Howland, 50 cts.; Bro. Armington, $2; Sr. Osborn, $1; Bro. Lord, $1; Sr. Hunes, 50 cts.; various persons, $3; R., of East Douglass, $1; Sr. Dunn, her father and mother—in all, $5; Bro. Marshall's children, 62 cts.; A Sister, $1; A Sister, $2; Bro. M., 50 cts.; Bro. Muchmore, $5; Bro. Brigham, $2; Sr. Hamilton, $6; Bro. Francis, $2; Sr. Gifford, $1; Sr. Francis, $1; A Sister, 50 cts.; Sisters, $1; Church (Bethel) in Concord, N. H., $13.47; friends in New Britain, Ct., $7; M., of Bristol, $1; a friend in Abington, $2; from Hawley, Freddie 10 cts., David 7 cts., Carrie 3 cts., others $2.50; and from friends in New Britain, a barrel of clothing, quilts, etc. About one half of the amount of the above-mentioned sums were given for my personal use. All have my gratitude and prayers, that the blessing of the Lord may rest upon them.

I feel that my personal labors must now be put forth in pastoral labors amongst our own people (Adventists), as I have done what I think the Lord would have me do in the Philadelphia mission field.

To those who have written and spoken to me about Minnie, I write, that she has an excellent home engaged for her care, and yesterday I obtained the consent of her grandmother to take her to it, in Lawrence, Mass. I still retain the guardianship of the child. Continue to pray for me. Your affectionate Bro. in Christ, F. H. BURBANK.

Phila., Pa., April 6th, 1870.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$493.18
Cash	1.00
The late A. W. Hovey	10.00
From Hampton, N. H.	1.00
Mary C. Wardwell	1.50

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$56.46

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 212, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$797.65
P. W. Higgins	5.00

FOR BRO. REIMER'S TRACT WORK.

"From a Sister in Maine"	5.00
Mary C. Wardwell	1.00

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

Previous acknowledgments	$26.00

PLEDGES.

"Uncle John," Weymouth, Mass. $12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

ACKNOWLEDGMENTS.

Bro. Grant:—Will you permit me to acknowledge, through the Crisis, the receipt of gifts to the Freedmen, from friends in the North: Three packages of tracts; no name. A package of the *Advent Herald*; no name. A package of the *Youth's Visitor*; no name. Twenty Bibles and twenty Testaments, from the Bible House, Astor Place, N. Y. Two packages of *The Wellspring*, from Sarah M. Crowell, Barnard, Vt. Two dollars in money, from Mina A. Parmly, Ashland, O. A package of tracts and fifty cts., from Chas. Green, Phila., Pa. Twelve New Testaments, from Elder S. A. Chaplin, Pierceton, Ind. Two packages of *The Young Pilgrim*; no name.

Dear friends, excuse me for not acknowledging sooner. I have had my heart and hands full. I have closed my school, and am now in N. J. My health is very poor, but hope to get better after resting a few weeks. Pray for me, dear friends. I expect, if the Lord will, to return to the South in Sept. next. There is need of workers in the Southern field. May the Lord send forth laborers into his vineyard. I had sixty-three scholars when I commenced, but very few knew the alphabet, and now they can all read, except five or six,—some in the Fourth Reader. I never saw scholars before so apt to learn. Many thanks to you for kind words. I would say to Miss Mina Parmly, that her box of books had not come when I left; but I left directions what to do with them. I will write when I hear from them. Your sister in Christ, MRS. ROSETTA LANNING.

Layton's P. O., N. J.

For the World's Crisis.

533—538—552.

Bro. Grant:—I send you the following extracts from "Prophetic Expositions," by Josiah Litch, published in 1842. I wish you would give them a place in the Crisis. They will be found in Vol. I., pp. 101, 102, 103, 104, 105. C. H. SHEPHERD.

Melvin Village, N. H.

Speaking of the extinction of the western empire, and how it was abolished, he says:—

"By this proceeding, Rome passed into the hands of the barbarians, and the imperial power was legally transferred, by emperor, senate and people, to the east. Thus it continued until 536, when the emperor of the east sent against Rome his general, Belisarius, who took the city from the Ostrogoths, in full possession of that ancient seat of power. Thus the west and east were again united, and the imperial authority again existed in Rome.

"The objection frequently arises, Why not date the supremacy of the Pope in 533, when Justinian gave him supremacy in the church? The plain answer is, The dragon was to give his seat, as well as his power. But while the Goths held Rome, the emperor could not give it to the Pope. But in 538, when the city came again under the power of the emperor, the power was in his hands to give his ancient *seat* to the *beast*. And he did it.

"For after the retreat of the Goths from the walls of Rome, and the complete conquest of the city by Belisarius, Justinian called home that general and his army, leaving the Pope and Rome to protect themselves. From 538, therefore, the supremacy of the Pope in Rome, the seat of the dragon, commenced.

But it is again objected, that 'the Goths again returned, after the recall of Belisarius, and retook the city.' True, but this only presents another evidence of the supremacy of the Pope in Rome, and that he looked upon himself as the master of the city. For Gibbon informs us that on this occasion the Pope made a personal journey from Rome to Constantinople, to arouse the decaying energies of Justinian, and induce him to send another army to repel the invaders. And at the instigation and importunity of the Pope, it was done. Narses the eunuch, the successor of Belisarius, defeated the Goths A. D. 552, and achieved the conquest of Rome.

"'As soon,' says Gibbon, 'as Narses had paid his devotion to the author of victory, and the blessed Virgin, his peculiar patroness, he praised, rewarded, and dismissed the Lombards. Neither the fortifications of Hadrian's mole, nor of the port, could long delay the progress of the conqueror; and Justinian once more received the keys of Rome, which under his reign had been five times taken and recived. During the reign of the barbarian kings in Rome, both the senatorial and consular power of Rome had been perpetuated; and Justinian, in his laws of 534, recognized them as then existing. But in a transcript of them, made in 540, says Ruter (*Church Hist.*), no notice whatever is taken of the consuls. So that between 534 and 540 it expired. * * * The city that had ruled the world, was as if in mockery of human greatness, was conquered by the eunuch Narses, the successor of Belisarius. He defeated the Goths (A. D. 552), achieved the conquest of Rome, and the fate of the *senate* was sealed.'

"Both the consular and senatorial power of Rome having thus expired, we should be led to inquire, Where was the supremacy of Rome vested? In the emperor, or his general? No. For the army of the emperor, under Narses, was withdrawn to Ravenna, and the civil government of the emperor over Italy was located in that city, under the title of *Ex-arch of Ravenna*. If the Pope was not left supreme in Rome, what was the supreme power? Twice Justinian conquered Rome, but neither time did he attempt to establish a civil government in the city. * * * The possession of Rome by the Pope, in 538, and onward, as the conquest of Justinian, was a gift of the *dragon* to the *beast*, who already possessed the dragon's power as head of the church, and '*the true and effective corrector of heretics*.'"

He further says: "The forty-two months of the beast were to close by leading into captivity and putting him to death by the sword. Has such an event occurred? It most certainly has. It is a most notorious matter of history that on Feb. 10th, 1798, General Berthier, at the head of the republican army of France, entered the city of Rome and took it. On the 15th of the same month, the Pope and his cardinals were taken prisoners and shut up in the Vatican. The Papal government was abolished, and Rome and Italy, at the request of the people, was erected into the Roman republic. The Pope was carried a captive to France, where, in 1799, he died a prisoner and an exile. [*See Dr. A. Clarke, on Dan. 7:25. Thiers' History of the French Revolution.*] * * * A more distinct and literal fulfillment of prophecy never was recorded than we have in this instance. From 538, when the dragon gave his seat to the beast, to 1798, when that beast was led into captivity and killed with the sword, was 1260 years."

I wish to understand the truth, and wish to learn our whereabouts in the history of this world and our nearness to the coming of Christ. If the above be true, we are no doubt very near the final downfall of that wicked city that has ruled over the kings of the earth. C. H. S.

For the World's Crisis.

WAIT ON THE LORD.

Why should any grow weary in well-doing when the promised rest is so sure, so desirable, so glorious? Let us labor patiently, and wait patiently, and persevere in the appointed way, never murmuring at the path through which we are led. If we trust in the Lord, he will lead us in the very best way, and if it does not seem best to us, it is because we do not understand it. Now we only see in part and know in part. Let us believe that he is

"Good when he gives, supremely good,
Nor less when he denies."

Have any grown weary in waiting for the coming of the Lord? He will surely come at the time appointed, and it can be but a "little while." Have you not seen the signs of his coming? You all know the signs mentioned in the twenty-fourth of Matthew—wars and rumors of wars; nation rising against nation, and kingdom against kingdom; famines, pestilences, earthquakes. Iniquity shall abound and the love of many wax cold, according to the prophecy. All these signs are fulfilled or being fulfilled before our eyes. Also the prophecy of Daniel that many should run to and fro, and knowledge be increased. This sign has certainly been fulfilled in this generation.

The sun has been darkened, the stars have fallen, and what sign now remains but the flaming sign of the Son of man coming with power and great glory? Then look up, and lift up your heads, for your redemption draweth near. "If the vision tarry, wait for it, because it will surely come, it will not tarry." Do trials and disappointments press heavily upon you in this waiting time? Are want and poverty your portion? It has ever been so. Ever since our blessed Master had not where to lay his head, there have been among his followers the weak, the poor and dependent. Though we read of a time when all who had possessions sold them and distributed to every one according to their need, yet that was an exceptional time. The poor have always been with and among his people, for "the poor ye have with you always." And all these afflictions shall work together for your good, if you belong to his family.

Then wait, yet a little longer, and deliverance will come. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

Webster, Mass. SUSAN S. CHAMBERLAIN.

Correspondence.

From Bro. Wm. Sheldon.

Bro. Grant:—On my return west, about the middle of May, I think of taking either the *route* by the way of Portland and Montreal, or by Rouses Point and Ogdensburgh. Any wishing a call on these lines may notify me, as I have no desire to call where I might not be wanted.

To inquirers concerning the titles and price of my forthcoming tracts, I would say a few words.

1. "*Life and Death Theology*" is the title of one, to contain 64 pp., more or less, to be sold at $5.00 per 100.
2. "*Immaterialism*" is the title of a 32 page tract—$2.50 per 100.
3. "*The Coming Judgment, and its Result*," 8 pp., 60 cts. per 100.
4. "*Death and the Dead*," 16 pp., $1.25 per 100.

All sending to aid me in scattering free will help a good enterprise, and all who order to scatter themselves shall have them on these terms. While unable to preach much, I wish to get out several other tracts on the cardinal principles of our faith, if I can obtain funds. Who will aid by obtaining quantities to scatter free? WM. SHELDON.

From Bro. P. A. Smith.

Bro. Grant:—Our discussion at Lake City came off according to advertisement; and I consider it a triumphant success for the cause of Bible truth in that part of Fla. The first night of the debate, we met at the City Hall; but it was too small, so the Methodist minister, Mr. Tidings, offered the free use of the Methodist meeting-house, in which to hold the debate. He kindly lit it up, attended every meeting, and treated us like a christian, for which I return to him my hearty thanks. He also said to his congregation the next Sunday, that they could perceive by the debate that the Bible did not say that a man had an immortal soul.

My opponent acknowledged one fact, worthy of notice—that when he first heard and read on this subject, he was very favorably impressed with the idea of its being true. He had handed him Jacob Blain's book, "Death not Life." He said it looked so plausible and reasonable, that he was inclined to believe it; but when he saw persons of better education than himself reject it, he saw that if he received it, he would have to give up his theology, so he rejected it as not the truth.

Our discussion lasted six evenings. After the fourth evening, which was Friday, I went out to the new meeting-house on the Suwannee, ten miles from Lake City, on Sunday. A young man who had attended the debate came over ten miles, and said he wanted to join the covenant. He had been convinced by the discussion that we were correct; and a number of others since then have told me that they were convinced, and they were with us now. I think it is the universal conviction, since the debate, that we have the truth. Yours in hope, P. A. SMITH.

Jacksonville, Fla., April 4th, 1870.

From Bro. A. Damon.

Bro. Grant:—As some may be anxious to know where I am, and what I am doing, I will say to such that I have moved to Lake Village, N. H., and am still laboring with the Lord in his vineyard. We have had some very good meetings here of late. Some have started to serve the Lord; some wanderers have returned to the fold, and the devil has been cast out. Glory to God. We may have victory in Christ if we will. Saints of the living God, be strong. The battle waxes hot, but stand for the right; speak for God and not man. O ye, his servants, give the trumpet a certain sound. Don't get into market for sale, for one owns you, even Christ, and he is able to make you triumph at last. The kingdom is at hand. There is no time for delay. Dull tools will not do now. The sword that cuts must be brought into use, and wielded in the spirit of love. O God, marshal thy host on the field of battle, and turn the battle to the gate, and conquer the enemy, and come and reign at last. ALLEN DAMON.

P. S.—My address is Lake Village, N. H.

From Bro. A. H. Brown.

Bro. Grant:—I have been reading the last number of the *Advent Christian Quarterly* and must say that it contains as clear and forcible statements of our views as I have ever seen on the nature of man. The first article, entitled "Immaterialism; or Soul-Immortality Refuted," by Bro. Sheldon, is well calculated to clear away the mist from many minds who have been befogged by the teachings of men who have taken for their basis the doctrine of the natural immortality of the soul. The other article on the nature of man, to which I call attention, is a Review of Professor Bartlett, by Henry Constable. The candid and dispassionate manner in which the review is made, will commend itself to the judgment of every unprejudiced person. Let it have a wide circulation, for both articles must produce a tremendous effect upon all who read them. The *Advent Christian Quarterly* is filling an important place in our literature. Let it be sustained.

Rahway, N. J. A. H. BROWN.

From Bro. W. A. Sheffield.

Bro. Grant:—The discussion, of which previous notice was given in the Crisis a few weeks since, closed on the 18th inst., in Lake City, Fla. Subject: "*Resolved*, That the Bible teaches that the dead are unconscious from death until the resurrection." Elder P. A. Smith took the affirmative, and Rev. Mr. McCallam, Miss. Baptist, took the negative. Eld. Smith produced all the Bible quotations usually done to sustain our views on the subject; and Mr. McCallam quoted the thief on the cross, rich man and Lazarus, smoke of their torment, etc., etc. He also affirmed that the terms life, death, destruction, were not always used in their literal sense, which enabled him to work his way through from Dan to Beersheba, in less time than it takes me to write it. He thought that as the heathen believe in the immortality of the soul, it was conclusive evidence that God had instilled it as a kind of instinct in man. The discussion lasted six nights, and while the faith of the faithful was increased, the prejudice of the prejudiced was also increased; yet some, who were not fenced in by popular creeds, admitted that the Bible did not teach that man had an immortal soul; and I seriously hope much good may result from the discussion.

I have just received the Crisis of the 23d inst., freighted with Bible truths, and good articles from Bro. Blain, Sheldon, Clark, and others. O how much I wish we had a dozen such inestimable men in Florida. May God abundantly bless them, and all other faithful laborers. Will not the church respond to Bro. Blain? The writer of this would most assuredly, but for recent pecuniary loss of nearly half he possessed by fire; being left without bedding, clothing, or comfortable shelter, for self or family. I loaned a copy of his work, "Death not Life," to an intelligent gentleman, who said, after reading it, that we had the proper view of the plan of salvation, beyond a doubt. He is now an advocate of the faith. Yours in hope of eternal life, W. A. SHEFFIELD.

Benton P. O., Columbia City, Fla.

From Sr. N. M. Winship.

Dear Brethren and Sisters:—We read in the Scriptures that "we ought always to pray, and not to faint." The apostle Paul tells us to "pray without ceasing," in all things giving thanks; for this is the will of God in Christ Jesus. Why should we willingly disobey Him who has given his life a ransom for all those who will believe on him and do his will. Jesus is our pattern. He prayed at all times, and in all places, in Gethsemane, to his Father, on the cross, for his friends, likewise for his enemies. Is it not our duty, as followers of that meek and lowly Jesus, to aim to imitate him as closely as we can while in this mortal state? Prayer is one of the christian's strongholds. It supports and strengthens him, buoys him up far above all the perplexing scenes of this vain and sinful world.

How true it is that when we cease to pray, we also cease to love the things of God. His ways seem less pleasing, his promises less precious; and at last we find ourselves backsliders from his word. O how much we need to watch and pray in these last and trying times, that we be not overcome with the wickedness which surrounds us on either side.

The prayer of the righteous availeth much. Therefore, if we are right in the sight of the Lord, and pray in the Spirit, he will in no wise turn a deaf ear to our supplications, but will hear and answer.

How cheering it is to know we have such a friend in Jesus, who will never leave nor forsake us; the same yesterday, to-day, and forever; one in whom we can put our trust, to whom we may carry everything in prayer. How important that we as a people should strive to live nearer the throne of grace, that we might be filled with the love of Christ; keep his commandments, that we may have right to the tree of life, and live forever in the kingdom of God.

Hartford, Ct. Nellie M. Winship.

From Bro. C. Pike.

Bro. Grant:—I have spent two weeks with the church at West Hoosick. The Lord blest us wonderfully. Quite a number started for the kingdom. Fifteen were immersed, and seventeen united with the church. Others feel that they ought to go; and I think will. They are a united people, and it was good for me to be in their midst. After sitting together for two weeks in heavenly places in Christ Jesus, it was hard to separate; but by-and-by Jesus will come, and we will all be gathered home. My prayer is—

"Fly swifter round ye wheels of time,
And bring the welcome day."

Hebron, N. Y. C. Pike.

Bro. B. L. Harrison writes:—"We are having some of the best meetings we ever had in Hoosick, N. Y., and the Lord is with us in power. There has been much seed sown here, and, thank the Lord, it is coming up all around us. Fifteen have been baptized by Bro. Pike, and sixteen added to the church."

THE SUDDEN ARMING IN EUROPE.

But the other day the political songsters of the European press were attuning their softest accords to celebrate the certain coming and permanence of peace. We on this side of the Atlantic joined gladly in the chorus for a moment, hoping that much for progress and humanity. But now, it seems, the tune has very suddenly changed. The din of dreadful preparation is heard from the Danube to the shores of the Baltic. The Northern Colossus, Russia, is concentrating heavy *corps d' armee* on the Austrian and Prussian frontiers; Prussia is pushing her fortifications and her equipment of troops with improved weapons with the utmost haste. In some of her arsenals and strongholds the work is continued by reliefs of men all night. The German journals say that the directors of the gymnasia and other secondary institutions have been notified by the authorities to transmit a complete list of all professors subject to military service, yet indispensable for the duties of instruction, but to restrict the number as much as possible, so as to exclude all the day tutors and all professors who have any rank in the army—this step to be taken in view of a possible mobilization of the latter.

In the Saxon army, which, of course, is to move in alliance with the Prussian, there is a general stir. All the new recruits and soldiers, as well as officers on furlough, have been recalled to their respective garrisons to participate in the grand manœuvres or to complete their instruction. The officers repair in crowds to Berlin, Spandau and other Prussian cities and camps to brush up their gymnastics, artillery practice, etc. The complaints of Denmark in reference to the non-execution of the fifth article of the Treaty of Prague have placed the Austrian Cabinet where it must decide definitely upon the course it is to pursue on that subject, and this just at a time when the various nationalities that make up her empire are all clamoring for special recognition. Thus Austria sees trouble outside and inside of her frontiers, and little Denmark in real alarm is thinking how to defend Copenhagen from possible bombardment by a German fleet. At the same moment we find—General Cialdini, the best soldier that Italy has of high rank in her service, resigning because the army is to be reduced at a crisis—as he seems to consider it—in the fate of his country and of Europe. In the meantime his holiness graces repeated military reviews at Rome with his presence and that of his cardinals; puts squads of infantry through the manual in the galleries of the Vatican, giving the word of command with his own Pontifical lips, and is said to be collecting arms and ammunition for two hundred thousand men. Spain swarms with armed bands, regular and irregular; and now Portugal begins to take a hand in the dance. In all directions and all countries trade strikes are rife, and in some of them are suppressed by ball and bayonet.

Such is the general situation, and, with regard to the sudden armaments, the question naturally arises, What is now in the wind? Is it the *plebiscitum*, the infallibility dogma or the revolution, or the conjunction of all three together, that so shakes the potentates from their propriety? In a former article we hinted at the contingency of a grand northern alliance to meet the eventualities that may arise in France, and we are inclined to seek for the explanation of what we now find going on in that same hypothesis. Should the new constitution triumph in France all monarchial Europe will instantly feel the thrill of reform. Should it fall there is imminent danger of an insurrection, a *coup d'etat* or a foreign war, to be got up by the Emperor in order to divert the minds of his people. In any case it is evident that the old world foresees another political earthquake.—*N. Y. Herald.*

THE ROPE-TYING TRICK.

I suppose that the dupes of Davenport brothers thought, and think now, if the conjurers are still performing, that the rope-tying trick is a novelty. No such thing. A century ago a Moravian missionary told of Greenland sorcerers who did it to perfection. One of them would put his head between his legs, and his arms behind his back, and allow himself to be bound secure. Then the lamps were put out, and windows darkened, while it was said the angekok went to the spirit world. No one was to move or scratch his head during the performance, for fear the spiritual agencies should be disturbed. Presently there would be hideous noises, and after a while the messenger was shown, pale and excited and unbound.

The Shamans of Siberia are also adepts at this rope business. They sit down and are bound hand and foot, darkness is produced, and the spirits are invoked. Then are ghostly noises heard; bears growl, snakes hiss, raps are made, squirrels leap about the room. When quiet is restored, in walk the Shamans free and unfettered. Did the Davenports take a hint from either of these savages?

And while we are on the spirit tapis, may we ask where Mr. Home graduated in furniture moving and air floating? Was it among the Budhists, whose tiptop saints are said to be able to rise in the air without balloons? Or did he learn the secret of that Archbishop of Bantonbury who was one day found skimming about beneath the ceiling of the cathedral, taking a spiritual airing?

Once more, how about "planchette?" Do you know how a Chinese consults his god?—Two of them hold a stick with its point in a dish of sand set before the image; the deity is invoked, and the stick wriggled, the scrawl it makes being interpreted somehow or other as an answer to the question asked. It is of no use sending planchettes to the Celestials.—*Fugitive Notes in Cassell's Magazine.*

☞ It is thought the Mount Cenis tunnel will be completed about the end of January, 1871.

Obituaries.

Terry. Died very suddenly in Brooklyn, N. Y., May 15th, Dr. John B. Terry, aged sixty-four years.

The old '43 pilgrims, who were acquainted in Hartford, will recollect him, especially the many who shared the hospitalities of his home. Having been from this city most of the time for many years, we have not been as well acquainted with his daily experience as formerly, but know from repeated conversations with him that his hope all centered in the coming of Christ and the resurrection of the dead. He leaves a widow and two daughters, with whom the church in Hartford deeply sympathize. H. H. D.

Shurtliff. In Hartford, Conn., April 12th, Sister M. Shurtliff, aged sixty-three years.

Sister S. has been identified with the Advent church of this city from its origin. Her walk has been consistent with the faith she has professed, and although her trials have been heavy, she has never lost her confidence. She was left a widow in early life, with a family of children, some of whom have fallen asleep, while others remain to this present. Her only hope was that she might share in the kingdom of God, which she expected soon to be revealed. Services at the funeral by the writer. H. H. D.

Barnes. Died in Worcester, of consumption of the blood, Mary Ellen Barnes, daughter of S. S. Barnes, aged twenty-three years.

Sister Barnes became fully convinced of life and immortality only through Christ, and signifying her wish to remove her relation from the Methodist church to the Advent before her death, saying that she wanted to die with us, as one looking for reward at the coming of Jesus. May God give sustaining grace to the parents, who are now passing through severe trials. Soon we shall

"Sit by the banks of the river,
With the friends we have loved by our side."

S. Ayres.

Stuart. Died in Burke, Franklin Co., N. Y., March 8th, 1870, after a long and painful illness, Edwin M., eldest son of Marvin and Sophronia Stuart, aged twenty-two years and four months.

"I am the resurrection and the life,"
Said Jesus to the weeping ones;
Then fear not, faint not if cold death
Has closed his eyes and chill'd his breath,
Assure thy hope, confirm thy faith,
Edwin to life shall come.

M. Stuart.

Anderson. Died in Richmond, Me., March 15th, 1870, Willie, son of Charles R. and Jennie Anderson, aged three years and six days.

Words of comfort were spoken by Bro. A. H. Walker, from Matt. 5: 4. B. S. Emery.

Married.

NASH—WILLARD. At Thomaston, Me., April 15th, by Eld. J. K. Mason, Mr. John B. Nash, of Thomaston, and Miss Manti A. Willard, of Tenant's Harbor, Me.

TOTMAN—BOOKER. In Richmond, April 24th, 1870, by H. D. Reed, Mr. Alonzo Totman, of Richmond, and Miss Marilla A. Booker, of Gardiner.

COLEMAN—SOPER. In Leeds, Maine, April 17th, at the residence of the bride's father, by Wm H. Doughty, Mr. John Coleman, and Miss Sarah R. Soper, both of Leeds.

Summary of News.

FOREIGN.

Cable News.

Madrid, April 25. Violent quarrels have broken out in the Spanish Cabinet and the partisans of the Duke of Montpensier are gaining ground. A rising in favor of the Prince of the Asturias is threatened.

Paris, April 25. The *Journal Officiel* contains the following circular to officers of the civil service, signed by all the Ministers:

"The Emperor addresses a solemn appeal to the nation. In 1852 he asked the power to assure order. In 1870 he asks the power to establish liberty. Confident of the title, which is his by reason of eight million suffrages, he does not surrender the Empire to discussion. He submits to vote only its liberal transformation. To vote 'yes,' is to vote for liberty. The revolutionary party, secretly attacking the national sovereignty, and misrepresenting the respect which the Emperor pays to that sovereignty in thus consulting the people, are not the true friends of liberty; but, in spite of these, the masses will march in our ranks. Can they ignore the fact, that to abstain from voting, or to vote 'no,' will be to strengthen those who only combat the transformation of the Empire in order that they may destroy it, and with it the political and social organization to which France owes her greatness? In the name of public peace and liberty—in the name of the Emperor—we demand of you all, our devoted co-laborers, to unite your efforts with ours. It is to the citizens we address ourselves—not as ordering, but as offering patriotic counsel; our object, to assure to our country a tranquil future, to the end that on the throne, as in the humblest dwelling, the son may succeed the father in peace and quiet."

It is reported to-day that the disaffection in the party of the Left has been healed, and that the members will all vote alike.

April 26. A number of Carlists, returning to France, have been arrested and compelled to remain at their places of abode. Several of the leaders have been seized on the Spanish frontier.

April 27. The Madrid *Epoca* of yesterday says it is assured that Prince Frederick of Prussia is the candidate of the Government for the throne of Spain, but that the Emperor Napoleon has declared to Senor Olozaga, the Spanish Ambassador at Paris, that this solution of the question would be so grave that it might be the cause of a war between France and Prussia.

April 28. Many of the political meetings held throughout the country yesterday were excited and turbulent. In all of those which assembled in this city shouts of "Vive la Republiqe" were heard. Prime Minister Ollivier was violently attacked by the speakers, who styled him a renegade and a traitor. On the breaking up of the meeting the cries for a Republic were repeated, and in many cases the people separated singing the "Marseillase." No rioting has occurred anywhere. Baron Liebig, the eminent chemist, is dangerously ill.

Madrid, April 27. Great impatience is manifested by the press at the prolongation of the provisional form of government, and the agitation in political circles is increasing. Serrano has said that he will accept even a Republic if General Prim will agree to it.

London, April 27. The Powers have received from the Sublime Porte a protest against the raising of a loan by the Viceroy of Egypt. The Sultan also remonstrates with the Roumanian Government for coining money at its own mint.

The Austrian and Hungarian bishops have hastened their return to Rome to vote against the dogma of infallibility.

The other Powers will support the action of France in regard to the decision of the Ecumenical Council.

M. Bismark is convalescent, and may be expected in Berlin about the 8th of May.

The commercial treaty between the North German Confederation and Mexico has been ratified.

Florence, April 26. The citizens of Florence have instituted a subscription for a statue to Savonarolo as a protest against the Ecumenical Council. A large sum of money has already been subscribed.

Athens, April 26. The force in pursuit of the brigands has succeeded in killing or capturing the entire party.

Rome, April 26. In the Ecumenical Council today the six hundred fathers voted with one voice for the *constitutio de fide*.

Alexandria, April 30. The Pacha's palace at Ramleh, near this city, was burned to the ground yesterday. The loss is very heavy.

Paris, April 30. Reports are rife in this city of a new plot discovered by the police against the State and the life of the Emperor.

It is alleged that yesterday a deserter from the army—a non-commissioned officer—was arrested in a hotel in the Rue Montmartre, who had in his possession a letter from Gustave Flourens, and a note containing instructions for his part in the execution of the conspiracy.

The *Figaro* says a part of the design of the plotters was to blow up the Palace of the Tuileries and the Prefecture of Police.

The *Journal Officiel* of to-day announces that the police have been for some time on the track of a plot against the life of the Emperor. Yesterday morning one Beauri, recently arrived from England, was arrested in the Rue des Moulons, whereby the plot is completly discovered.

Foreign Gossip.—The important strikes now in progress in France are signs of an approaching storm it seems impossible to avert. At Fouchambault the workmen have committed serious ravages in the shops where they were employed, and large numbers of troops were directed against them by order of the Minister of War. Women mingle in the riotous crowds of workmen, and take an active part in the violent demonstrations.

It has been announced that all strikes will hereafter be put down *vi et armis*, but this announcement is not heeded by the workmen, who are quite ready to fight.

The new constitution submitted to the French people, to be voted on the 1st to the 9th of May, inclusive, is one of the most illiberal ever put forth before an intelligent people. By it Napoleon has the Council of State, the Senate, and the Corps Legislatif in his hands, and has the whip hand on all the ambitious schemers. More than one-half the votes cast will be blank, so great is the desire of the bourgeois to leave their Cæsar in doubt as to what they think of him.

The most thorough diplomatic scare Europe has had for some time was the other day, when a lively exchange of dispatches took place between Paris Vienna and Berlin, relative to the last discourse pronounced by the Grand Duke of Baden at the closing of his Parliament. He was, he confessed, partisan for the annexation of the country to Prussia, and the other governments are now at work endeavoring to find out if his subjects are of the same opinion. If so, trouble is imminent.—*Boston Journal, April 30th*, 1870.

DOMESTIC.

Chicago, April 26, 1870. From information received at Gen. Sherman's headquarters it appears that the Brute and Sioux Indians on the Grand River, Whitestone and Big Cheyenne reservations, in Dakota, are again making trouble, threatening to kill the government employes among them, shooting down cattle and subjecting the agents to all sorts of abuse. The savages number about 12,000, and are divided into about half a dozen different bands. Most of the trouble has been and is now experienced on the grand River reservation. The Fourteenth and Seventeenth infantry which have been ordered to the scene of trouble, will reach there about the 1st of May. They will not make any hostile demonstrations against the Brutes unless the necessity demands it; but Gen. Sheridan says he will make these Indians behave themselves, and if they do not, will use vigorous measures to put them down. The Yankton Sioux, in the same vicinity, are peaceful.

Protest against the Infallibility Dogma.—The Roman correspondent of the New York *Herald* says a protest against the infallibility dogma, signed by many of the bishops attending the Ecumenical Council, has been presented to the Pope. The principal reasons assigned for their opposition were these:

"On account of the circumstances in which we are placed in countries where heresies not only exist with impunity, but are dominant, this definition, instead of attracting, would alienate those whom we seek by all christian means to lead to the true fold of Christ.

We anticipate endless questions will arise which may interfere with and prevent the work of our ministry and cause the fruits of this council to be lost to those who are members of the holy Catholic Church."

Passing Events.

☞ The governments in the North German League are active in promoting scientific education. Prussia has just erected a laboratory for instruction in Berlin, which cost $240,000, and another at Bonn almost as expensive. In Leipsic $150,000 have been appropriated for one new building. The Grand Duke of Baden has completed a building for the Carlsrune Polytechnic school, which will hold six hundred students of science.

☞ Country girls are decoyed into bad houses in London by advertisements of places for work. A recent trial discovered the fact that hundreds of girls had been ruined in this way by a single firm.

☞ England has five hundred blast furnaces, which every year reduce twelve million tons of ore to four millions eight hundred tons of metal, and which consume fourteen million tons of coal. The manufactured metal is worth about $60,000,000.

☞ A treaty with Spain has been made and exchanged.

☞ Twelve ocean steamers, measuring 15,000 tons, are employed in the fruit trade between southern ports and New York.

☞ It is reported that Father Hyacinthe has been converted to Protestantism, and is about committing matrimony and taking charge of a Lutheran church.

☞ Baron Lesseps states that the receipts from vessels passing through the Suez Canal are far ahead of the most sanguine expectations. Up to the 15th of March two hundred steamers and nine sailing vessels had passed through, the tolls amounting to 24,525 pounds.

☞ The press of New York is striving hard to secure free public baths in that city before the arrival of warm weather.

☞ The treatment of lunatics is exciting much attention in England.

☞ There are two hundred and fifty-nine homœopathic physicians in Massachusetts.

☞ The London Daily News says that Mr. Bright's medical advisers have forbidden his resuming parliamentary work this session.

☞ There has been a terrible water famine in Jerusalem. Dearth of this necessary has long been the great drawback of that city, and last year Miss Burdett Coutts, with extraordinary munificence, offered to spend £30,000 in providing it. The Turkish government, from some ridiculous feeling of jealousy, it is supposed, declined the offer, and hinted its intention of taking measures to supply the want. However, nothing has been done, and latterly the distress has been terrible.

☞ The *Republican Review* is the name of a new weekly magazine to be started in April, in Paris, and the editors propose to procure original articles from prominent American writers, and translate them into French. The work will deal largely with the interests of working-men.

☞ There is no other spoken language so cheap and expressive by telegraph as the English. So the electric wires are becoming teachers of our mother tongue in foreign countries. The same amount of information can be transmitted in fewer English words than French, German, Italian, or any other European language. In Germany, and Holland especially, it is coming to be a common thing to see telegrams in English, to save expense and insure precision.

☞ The War Department has ordered the removal of the Fourteenth and Seventeenth regiments from Virginia and Kentucky to Dakota. It is supposed that they go there to aid in maintaining neutrality in connection with the British movement of troops toward Red River.

☞ A political demonstration of a peculiar character took place recently at Lyons. A quadrille was composed to the music of the "Marseillaise," the "Caira" and other revolutionary airs, and danced by an enthusiastic crowd in one of the grand public saloons of the city. At least five thousand persons were present, and they joined in the chorus of each air with tremendous enthusiasm.

☞ The sun's spots are now numerous and interesting, and can be seen with a smoked glass. The planet Saturn is in a peculiarly favorable position for observation, with the rings at their fullest opening.

☞ The London Spectator says that "it is almost incredible that Napoleon should expose his dynasty to so useless a danger" as appealing to the people "against his Legislature, and against his own responsible ministry."

☞ Twenty-one of the American prelates now in Rome protest against any announcement of the infallibility of the Pope.

Religious Items.

☞ The largest Sunday school in the world is at Stockport England. It has three hundred teachers and five thousand scholars.

☞ The Bishop of Jerusalem states that there are twenty-four Protestant schools in Palestine, in which one thousand children are taught the Bible.

☞ The Baptist church in Paris would not be allowed to immerse their converts in the Seine, or in public anywhere. As their place of worship will not admit a baptistery, there are obliged, in baptizing a convert, to bring in a large box for the purpose.

☞ There are thirteen different branches of the Presbyterian church in this country.

☞ Judea has less Jews than New York city.

☞ The Pope is said to have forbidden the Bishops to meet for discussion in private.

☞ The cholera has made its appearance at St. Petersburgh.

Sheldon's Tract Fund.

Those who wish tracts in return for their remittances, will please say so when they send their contribution.

Remittances.—Joseph Eaton $1.00, Jacob Haber, $1.00, Wm. Buchanan $1.00, H H Tooker $1.00, Edward Allen $1.00, Sparta friends (Wis.) $3.00, Peter W. Matts $1.00, Mrs. M. M. Caswell $1.00, Mrs. H R Clark $1.00, Joseph E Phelps $1.00, Wm. C Townsend $1.00, Lucy Townsend $1.00, A Friend $1.00, Abby Pratt $1.00, Nancy G. Chamberlain $1.00, A Brother $1.00, G Merrill $1.00, S K Hathorn $1.00, Louis Parker $1.00, Caroline T. Nichols $1.00, A Friend $1.00, J S Giddings $1.00, A W Ward $1.00, Charles B Hall $5.00, F W Higgins $1.00, Joel Earl $1.00, S D Barker $1.00, W P [illegible] $1.00, Wm. Ward $1.00, J B Walker $2.00, Alice Thomas $2.00, Betsy Newton $1.00.

Pledges.—S. Nye and wife $5.00.

Others are invited to lend a helping hand.

Wm. Sheldon.

Notices.

Notice.

The Lord will, the third quarterly session of the New Hampshire State Conference will be held at Portsmouth, N. H., commencing at 10 o'clock A. M., Thursday, May 5th, to hold over the following Sabbath. It is hoped that our preaching brethren will arrange to attend this meeting, and that all will come to work for the Lord.

T. W. Piper, A. W. Sibley, C. H. Fletcher, } Committee.

Tent Meeting.

The Mission Tent has been put into the care of the Mass. Advent Conference, and they intend, by providential direction, it shall be in constant use the coming season in new places. The time is most here when we shall commence the campaign. Now where shall it first be pitched? If any are desirous of a meeting, they will let it be known, and as soon as the weather will permit, we will make the arrangements, give notice, and be there. L. Boutell, for the Conf.

Notice.

The Alton Bay campmeeting committee are requested to meet on the camp-ground, Friday, May 13th. For the committee, J. G. Smith.

Tent Meeting.

The Lord willing, the N. H. tent will be pitched at Kittery Point, Me., May 21st, 1870, and remain until the 30th. Preaching may be expected from different ones, as the Lord may direct. Come, brethren and sisters, be free in the Lord, and let us labor effectually in proclaiming the gospel of the kingdom this present season, for the harvest is great, and the laborers must be diligent. Also at Great Works, Me., June 4th, and remain over Sunday, June 12th. And at Great Falls, June 18th, and over two Sundays.

D. M. Leavitt.
J. C. Shorey.

F. U. M. Association.

The Female Union Missionary Association are hereby invited to hold their next quarterly session with the church in Southington, Conn., commencing Wednesday, May 11th, and continue over the following Sunday, May 15th. Southington is on the New Haven and Northampton R. R., about twenty miles north of New Haven, and five miles south of the junction of the Providence, Hartford and Fishkill R. R., with the N. H. and N. at Plainville. Those coming via. Boston and Albany R. R., east or west, buy tickets for Westfield, thence to Southington without charge. Those coming via. P. H. and F. R. R., can procure tickets for Southington and change cars at Plainville. Those via. New Haven, remember and take cars west side of the depot on N. H. and N. R. R.

Call by the Secretary. By request of church, L. Durand.

Notice.

Bro. J. G. Hook's new Tent, the Evangelist, seventy-five feet in diameter, has been ordered, and will be completed by June 1st. All who wish to aid in this enterprise are informed that we are some $350 short. Donations of any amount can be paid to Bro. Hook, or sent to I. N. Wilfong, 135 N. 22nd Street, Philadelphia, which will be thankfully received. Let us make some sacrifice for our dear Lord and Master, that will be the means of saving some poor sinners, who will rejoice with us in God's everlasting kingdom. I. N. Wilfong.

Jeffersonville, Ind., Conference.

There will be a conference of believers in the personal advent of our Lord Jesus Christ, at the Christian Tabernacle, Jeffersonville, Ind., commencing May 5th, and continuing several days. Ample arrangements will be made for all who may attend. We earnestly request the preaching brethren in the southern part of the State to meet with us on this occasion. Let no ordinary obstacle prevent them from availing themselves of the opportunity of organizing a permanent conference for Southern Indiana. In behalf of the church of Jeffersonville, N. Field, Pastor.

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. Sevey, S. W. Carr, H. C. Clifford, } Mt. Vernon, Me.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren, Nathaniel Eaton.

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct. E. Bellows.

Notice.

I would say that persons desiring practical treatment with the Resuscitator for diseases, may address me at 43 Revere Street, Boston. W. C. Stone.

For Sale.

A lot of second-hand Sunday School books, some of them nearly new. For particulars, address A. C. Greene, River Point, R. I.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. George E. Lee, Brimfield, Mass.

Notice.

The Old Pilgrim will fulfill his promise made about a year ago, to some of the friends at Montreal and other places, in a few days, God willing. Eld. W. Deverell.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. Reimer, 1006 Chesnut Street, Philadelphia, Pa.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*O. R. Tyzzer.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson, or O. Proctor.*
Loudon Ridge, N. H.	*Fourth Sabbath is engaged.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Goshen, N. H.	*O. F. Cain.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Seamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Gloucester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Reuel O. White, New Hartford, Ct.*
Meriden, Ct.	*R. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn.	*A. Powell.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. H. Cooper, 1 Hickory St.*
Philadelphia, Pa.	*Frank E. Davis, 1715 Markham Street, or I. N. Wilfong, 135 N. 22d St.*

Star of Hope Mission, 14 Laurens Street, New York City.

Sunday morning, prayer and conference, six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. E. Smith, Principal.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

Lowell Street Chapel.
Wm. Sheldon........Sundays, May 8th and 15th

Boston, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
C. Goodrich........Sunday, May 8th

East Boston.
Meetings are held at Chase's Block, up two flights, at 154 Meridian Street, on Sundays, at the usual hours, also Monday and Thursday evenings.
Geo. A. Streeter........Sunday, May 15th
E. Owen........Sunday, June 19th

Chelsea, Mass., (Library Hall.)
T. M. Preble........Sabbath, May 8th
J. G. Smith........Sabbath, May 15th
J. Pinkham........Sabbath, May 29th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Rufus Wendell........Sunday, May 8th
S. S. Brewer........Sundays, May 15th and 22d
Rufus Wendell........Sunday, May 29th

Rutland, Vt........May 8th and onward
Miles Grant.

Wakefield, Mass........Sunday, May 15th
C. Goodrich.

Brimfield, Mass........Friday evening, May 6th and Sunday, May 8th.
L. Boutell.

Southington, Ct. (at the U. F. M. Association), May 11th to 14th.
Lawrence, Mass........Sunday, 15th
Lynn........Tuesday evening, 17th
Wednesday evening, the 18th, at liberty.
Worcester, Mass........Thursday evening, 19th
Putnam, Conn........Sunday, May 22d
Danielsonvill, Conn........Monday, 23d
Chicopee........Wednesday evening, 25th
South Hadley Falls........26th and 27th
Bridgeport........Sunday, May 29th
Star of Hope Mission, New York City........May 30th
Anna E. Smith.

East Rochester, N. H........Sunday, May 15th
Dover, N. H........Sunday, May 22d
Northwood Narrows, N. H........Sunday, May 29th
Wm. C. Stewart.

Suncook, N. H........Sunday, May 8th
Frank Nelson.

Rochester, N. H........Saturday evening, May 7th
Ricker school-house (baptism)........Sunday, May 8th
H. L. Hastings.

Melvin Village, N. H........Sunday, May 8th
Lake Village, N. H........Sunday, May 15th
D. M. Leavitt.

Farmington Village........Sunday, May 15th
Strafford (Robert's school-house)........Sunday, May 22d
H. M. Bryant.

Alton Corner, N. H........Sunday, May 8th
Julia Buswell.

Manchester, N. H....Sundays, May 29th and June 5th
Great Falls, N. H....Sundays, June 12th and 19th
Great Works, Me....Sundays, June 26th and July 3d
South Elliot, Me....Sundays, July 10th and 17th
Seabrook, N. H....Sundays, July 24th and 31st
E. S. Moulton.

West Ossipee, N. H........Sunday, May 15th
Suncook, N. H. (where Bro. Paine may appoint) Sunday, May 22d.
Nathan Whiting.

Lake Village, N. H........Sabbath, May 8th
E. G. Chadsey.

Bangor, Me........Sunday, May 8th
J. M. Tozier.

East Weare, N. H. (Freewill Baptist meeting-house) Sunday, May 15th.
Suncook, N. H........Sunday, May 22d
C. W. Sargent.

Dover, N. H........Sunday, May 8th
John G. Hook.

Worcester, Mass........Sunday, May 15th
Lowell, Mass........Sunday, May 22d

Manchester, N. H........Sunday, May 22d
Holden........Sunday, May 29th
J. S. White.

Exeter, N. H........Sunday, May 8th
Worcester, Mass........Sunday, June 5th
Lowell, Mass........Sunday, June 12th
Lynn, Mass........Sunday, June 26th
M. Batchelor.

Stoneham, Mass........Sunday, May 15th
B. Finney.

Springfield, Mass. (on the hill)........Sunday, May 8th
Wrightville, Ct........Sunday, May 15th
A. D. Flagg.

North Adams, Mass........Sunday, May 8th
Mrs. Elizabeth Warren.

Wakefield, Mass. (for baptism)........Sabbath, May 8th
Salisbury (at the Union meeting-house) Sab., May 22d
Nottingham........Sabbath, May 29th
S. S. Mooney.

Chicopee Falls, Mass........Sabbath, May 8th
I. D. Potter.

Bristol, R. I........Sabbath, May 15th
Brimfield, Mass........Sabbath, May 22d
Lowell, Mass........Sabbath, May 29th
T. M. Preble.

Hampton, N. H........Sunday, May 8th
Seabrook, N. H........Tuesday evening, May 10th
Dover, N. H........Sunday, May 15th
Nashua, N. H........evenings, May 25th and 26th
Stoneham........evenings, May 31st and June 1st
Lowell, Mass........Sunday, June 5th
J. Pinkham.

Keene, N. H........Sabbath, May 8th
Milward, in Charlton, Mass., Wednesday evening, May 11th. Will some one meet me at Charlton depot, two P. M. train from Springfield?
At the Chapel, Thursday evening, May 12th.
At the Union meeting-house, Friday and Saturday evenings, May 13th and 14th.
Webster........Sabbath, May 15th
H. Munger.

Farmington Village........Sunday, May 8th
Strafford, N. H., (Roberts' school-house) Sun., May 22d
N. C. Twombly.

Bath, Me........Sunday, May 8th
H. D. Reed.

Pascoag, R. I........Saturday evening, May 28th and over the following Sabbath.
A. Dunfee.

Great Falls, N. H........Sunday, May 15th
Hamdton, N. H........Sunday, May 22d
Geo. W. Brown, Elliot Me.

Lawrence, Mass........Sabbath, June 5th
Lee, N. H........Sunday, June 12th
Will Bro. Durgin meet me at New Market Depot, two o'clock train from Boston?
B. P. Manning.

Square Pond, Ct........Sunday, May 8th
North Somers, Ct........Sunday, May 15th
L. C. & M. McKinstry.

Bradford, N. H. (Bush meeting-house) Sun., May 8th
No Name.

Seabrook, N. H........Sunday, May 8th
L. E. Saulsbury.

Hopkinton, N. H. (Town Hall building) Sun., May 8th
Red school-house, near Bro. Goodrich's, P. M.
John B. Paine.
C. W. Sargent.

Dorchester, N. H. (Town House), (baptism), Sunday, May 8th.
John H. Ryand.

Barnstead, N. H. (Tuttle school-house) Sun., May 15th
Porter Village, Me........Sunday, May 22d
T. W. Piper.

Loudon Ridge, N. H........Sunday, May 8th
Boscawen, N. H. (Gulf school-house), May 11th and 12th, seven o'clock P. M.
Bradford, Me. (Pond meeting-house) Sunday, May 15th

Providence, R. I........Sunday, May 15th
Geo. W. Brown.

Farmington, N. H........Sunday, May 8th
West Ossipee, N. H........Sunday, May 15th
J. G. Smith.

North Sutton (at Bro. Jesse Hazen's for baptism) May 15th.
John Pearson.

Strafford, N. H., (Roberts' school-house) Sun., May 8th
[illegible]

Gilmanton (Osgood school-house)........Sunday, May 8th
[illegible]

Meredith Village, N. H........Sunday, May 8th
Alton, N. H. (Loon Cove)........Sunday, May 15th
Levi Allen.

Campton, N. H. (Sump school-house) Sunday, May 8th
[illegible]

Rochester, N. Y........Sundays, May 22d and 29th
[illegible]

Lake Village (North Church)........Sunday, May 8th
Sandwich (Vittum school-house) Sun., May 15th
[illegible]

Bristol, Ct........[illegible]
Keene, N. H........[illegible]
Springfield........[illegible]

Woodstock Valley, Ct........Sunday, May 8th
Abington, Ct........Sunday, May 15th
Square Pond, Ct........Sunday, May 22d
[illegible]

Boston (Lowell Street)........Friday, May 27th
Biddeford, Me........Tuesday evening, May 31st
Bath, Me........Wednesday evening, June 1st
Brunswick, Me. (yellow school-house) [illegible]
Richmond Village, Me........[illegible] June 4th
Reed meeting-house, Me........[illegible]
Lewiston, Me........Wednesday evening, June 8th
South Poland, Me........Thursday evening, June 9th
Mechanic Falls, Me........Friday evening, June 10th
West Poland, Me........[illegible] June 11th
Mayberry Hill, Casco, Me........Tuesday, June 14th
South Casco........evenings, June 15th and 16th
Portland, Me........Sunday, June 19th
At liberty on my way home, for June 26th and July 3d.
H. Munger.
P. S. If these Sabbath appointments conflict, please notify me. H. M.

Manchester, N. H........Sunday, May 8th
Goffstown, N. H........Sunday, May 15th
Vernon, Vt........Sundays, May 22d and 29th
A. Simpson.

Cheshire Street, Ct........Sunday, May 8th
Prospect, Ct........Sunday, May 15th
S. Woodruff.

Thomaston, Ct........Sabbath, May 8th
Pleasant Valley, Ct........Sabbath, May 15th
Scitico........Sabbath, May 22d
G. L. White.

Rome (Town House)........Sunday, May 8th
H. B. Sevey.

Pittsburg, N. H. (where Bro. Young may arrange), Sunday, May 8th.
A. Gordon.

South Elliot, Me........Sabbaths, May 15th and 22d
Dover, N. H........Sabbath, May 29th
Seabrook, N. H........Sabbath, June 5th
East Rochester, N. H........Sabbath, June 12th
South Berwick, Me. (Great Works)........Sab., June 19th
C. H. Sweet.

South Berwick, Me. (Great Works)........Sun., May 8th
New Durham, N. H., 2d division........Sunday, May 15th
John & Jane Davis.

Holderness, N. H. (Brick school-house, near Deacon Merrill's) Sunday, May 8th.
Wm. W. Sutherland.

Springfield, N. H. (where Bro. B. Pillsbury may appoint), Sunday, May 8th.
Northville (town of Newport)........Sunday, May 15th
E. Cotton.

Lake Village, N. H........Friday evening, May 6th
Meredith, N. H. (Dolloff Hall)........Sunday, May 8th
Webster, N. H. (old meeting-house)........Sab., May 15th
Fisherville, N. H. (in Sanders Hall)........Sab., May 22d
Simeon Hoyt.

Springfield, Vt........Sunday, May 8th
Bridgewater, Vt........Sundays, May 15th and 22d
West Fairlee, Vt........Sunday, May 29th
H. F. Carpenter, or substitute.

Abington, Ct........Sabbath, May 8th
E. Bellows.

Waterbury, Ct........Sabbath, May 8th
Wm. J. Ripley.

East Haddam, Ct........Sabbath, May 8th
"U. F. M. Association" conference at Southington, Ct., May 11th to 15th.
Chicopee Falls, Mass........Sunday, May 22d
Wm. A. & M. L. Durand.

North Somers, Ct........Sabbath, May 15th
Mary E. Otis.

Rye, N. H........Sabbath, May 29th
D. F. Leavitt.

Burlington, Me. (where Bro. S. C. Page may appoint) Sunday, May 8th.
Bangor, Me........Sunday, May 22d
Thomas Smith.

Hartford, Ct........Sundays, May 8th and 15th
S. W. Thurber.

Rochester, N. Y........Sundays, May 8th and 15th
Newark, N. J........Sunday, May 22d
New York, 24th Street........Sunday, June 5th
Worcester, Mass........[illegible]
Dover, N. H........Sunday, July 3d
A. A. Phelps.

Providence, R. I........Sunday, May 8th
New York (Cooper Institute)........Sunday, May 29th
Wallingford Farms........[illegible]
West Meriden........[illegible]
Wm. Stuart.

Guilford, Ct........Sabbath, May 8th
Waterbury, Ct........Sabbath, May 15th
Wolcottville, Ct........Sabbath, May 22d
G. L. Teeple.

Putnam, Ct........Sabbath, May 8th
Woodstock Valley, Ct........Sabbath, May 22d
P. S. Butler.

North Raymond, Me........Sabbath, May 8th
Hebron (Brighton Hill) Me........Sabbath, May 15th
J. T. Jordan.

East Savoy (Chapel)........Sunday, May 8th
Collinsville, Ct........Sunday, May 15th
H. K. Flagg.

Rye, N. H........Sunday, May 15th
Joseph W. White.

Lafayette, R. I........Sunday, May 15th
Exeter, R. I........Sunday, May 22d
A. Bellows.

North Haverhill, N. H. (brick house) Sunday, May 8th
North Benton........Sunday, May 15th
West Plymouth........Sunday, May 22d
Wm. H. Shaw.

East Lyman, N. H. (Cowen school-house) Sunday, May 8th.
Haverhill Centre, N. H........Sabbath, May 15th
East Landaff, N. H........Sabbath, May 22d
Danville (school-house), five o'clock.
A. A. Hoyt.

Worcester, Mass.
S. S. Brewer........Sunday, May 8th
Henry Pratt........Sunday, May 15th
William Sheldon........Sunday, May 22d
E. Owen........Sunday, May 29th

Lawrence, Mass., (Advent Chapel.)
W. N. Pile........Thursday evening, May 5th
H. Pratt........Sunday, May 8th
Annie E. Smith........Sunday, May 15th
J. Pinkham........Sunday, May 22d
S. S. Brewer........Sunday, May 29th

Westfield, Mass.
Sr. L. M. Stoddard........Sunday, May 8th
I. D. Potter........Sunday, May 15th
C. Goodrich........Sunday, May 22d
G. A. Streeter........Sunday, May 29th
J. Hemenway........Sunday, June 5th
A. Simpson........Sunday, June 12th

Wilbraham, Mass.
Sr. M. E. Otis........Sabbath, May 8th

Concord, N. H., (at the Bethel.)
John G. Hook........Sunday, May 22d
J. G. Smith........Sunday, May 29th
T. W. Piper........Sunday, June 5th
E. Owen........Sunday, June 12th

Concord, N. H., (Centre Street.)
C. H. Fletcher........Sabbath, May 8th
John G. Hook........Sabbath, May 15th
J. Albert Libby........Sabbaths, June 19th and 26th

Pittsfield, N. H. (at the Bethel.)
J. Couch........Sabbath, May 15th
C. Goodrich........Sabbath, May 22d
E. Owen........Sabbath, June 5th

Manchester, N. H.
T. W. Piper........Sunday, May 8th
A. Simpson........Sunday, May 15th

Portsmouth, N. H.
N. H. State Quar. Conf., commencing May 5th, and holding over Sunday, May 8th.
M. Batchelor........Sunday, May 15th
H. Munger........Sunday, May 22d
J. T. Dixon........Sunday, May 29th

Seabrook, N. H.
C. H. Sweet........Sabbath, May 8th

Rye, N. H., (Chesley's Hall.)
G. W. Brown........Sunday, May 8th

Portland, Me.
W. H. Mitchell........Sunday, May 15th
Jas. A. Libby........Sunday, May 22d
J. S. White........[illegible]

Biddeford, Me.
Wm. H. Mitchell........Sabbath, May 8th

New Haven, Ct., (Beers Street Christian Chapel.)
J. T. Dixon........Sundays, May 8th and 15th
B. Hitchcock........Sunday, May 22d
H. H. Dickenson........Sunday, May 29th

Wolcottville, Ct.
B. Hitchcock........Sunday, May 8th

New Britain, Ct.
Geo. W. Brown........Sabbath, May 8th

Rootville, Break Bread........first Sunday in the month
[illegible]

WORKS BY I. C. WELLCOME.

A Treatise on Matt. xxiv. and xxv.
Expository and Historical, showing the accurate fulfilment of Christ's predictions to the present time, and [illegible]

Christian Baptism—its Object and Duty.
[illegible]

The Berean's Casket.
[illegible]

The Plan of Redemption.
[illegible]

Israel and the Millennium.
[illegible]

I. C. WELLCOME, Yarmouth, Me.
FOR SALE AT THIS OFFICE.

Business.

Letters Received.

G W Stetson, D. N. Smith, D C Simonds, M E Chute, W P Bratton, G S Merrill, L A Kent, J Sheridan, H J Baldwin, J Alger, I C Wellcome, A L Adams, H J Harrison, M H Dickinson, S Ayres, L Campbell, R W Wilson, H M Rose [illegible].

BOOKS AND TRACTS

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A WORK THAT THOROUGHLY VENTILATES SPIRITUALISM.

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THINGS HOPED FOR.

Brighter and better days are on the dawn,
The time the King long waited for is near:
Shadows of a heavenly shape and beauty
Forecast themselves upon the world, and tell
Of substances that follow fast behind.
The years have pregnant grown with destinies,
And now are writhing in the pains of travail:
Events undreamt of struggle to the birth,
Which shall strike dumb with awe a slumbering world. —*The Rainbow.*

Evening Hours.

BY

E. P. Woodward.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccles. 11:6.

PARALLEL CASES.

An argument when analyzed and expressed in form, is called a *syllogism*. All arguments *may* be expressed in syllogistic form, though this is seldom done; and all arguments derive their force from that connection of cause and effect which we see in a syllogism, though we are not apt to trace this connection in all cases.

A syllogism is always composed of three *statements* or *propositions*. Of these propositions, two are termed the *premises*, and one, the *conclusion*. One premise, which is laid down as a sort of general *principle* to be recognized in the argument, is called the *major* premise; the other, which is a sort of example, real or supposed, to which this principle will apply, is called the *minor* premise.

And the force of correct reasoning is seen when expressed in this form;—admitting the premises, (which must *always* be done, or there can be no argument), we *must* admit the conclusion. It makes no difference how absurd or false the conclusion may be, *so long as we admit the premises*, we *cannot* avoid the conclusion. This is true, however, only of a syllogism properly constructed, since two propositions might be taken together as major and minor premise, from which no conclusion of any kind could possibly arise. So that with this exception, the only way to avoid the conclusion, is by *denying the premises*, one or both.

For instance,

"Every dispensation of Providence is beneficial;
All afflictions are dispensations of Providence
Therefore all afflictions are beneficial,"—

is an example of a syllogism, whose conclusion is doubted by very many, some in consequence of denying the major premise, some, the minor, and some, both. But with an admission of the correctness of the two premises, as foundations on which the structure rests, to all minds blessed with sound common sense, comes an inevitable assent to the conclusion.

One of the advantages of this analysis of argument is that it makes more clear the correctness of a fair, legitimate conclusion, and the incorrectness of an unfair one, by showing the exact point in the argument whence the conclusion derives its greatest strength, or its greatest weakness.

But along with this advantage is a disadvantage which has led some to condemn the syllogism altogether. An argument which would be instantly rejected as inconclusive, if presented in the simple form of ordinary conversation, may be so expressed in a syllogistic form, as to make the fallacy which really exists in it, almost impossible of detection. You perhaps cannot admit the conclusion, yet would be sorely puzzled to show a flaw in the argument, or point out a mistake in the premises. And so perhaps you give your assent to that which at first sight would have been rejected as false, had there been thrown around it no chain of words and forms which you know not how to break.

Take the following, frequently used by those who believe in the conscious state of the dead:—

"God is not the God of the *dead*, but of the *living*,
He is the God of Abraham:
Therefore Abraham is *now living*."

Now no one will deny the premises, yet many doubt the conclusion, which certainly follows if the premises are correct. How then can we avoid the conclusion? The whole question turns, not on the correctness of the proposition, nor on the justness of the argument, but on the *use of terms*. And we can settle that in no better way than by ascertaining the point which was designed to be proved by Him who first used this argument. If by "living" He meant "alive and conscious at that time," then Abraham is now "alive and conscious." There is no way to avoid the conclusion. This view is held by the majority of Christians. If Christ was *trying* to prove the *conscious state of the dead*, he certainly proved it beyond all power of counter-argument. If he was trying to prove *future* life for those who were *then dead*, his argument is utterly valueless to prove the conscious *state* of the dead. What the design of the argument really is, it would seem that no one need doubt. And that men think differently, must be owing to something outside of the words used by Christ.

A "parallel" syllogism is sometimes adduced by those who dissent from the opinions of the majority on this point, as follows:—

"The Devil testified that Christ was the Son of God;
The Devil is a liar, and there is *no truth in him*:
Therefore, his testimony is false."

We must admit the premises, yet we cannot accept the conclusion. There is a fallacy somewhere. As far as that is concerned, the cases are parallel, but no farther. The fault in the first argument is a lack of discrimination in the use of terms; in the second, the ignoring of the fact that the Devil for once acted *contrary to his nature*. He is a liar, generally and customarily, yet for once he spoke the truth. Shall we try to explain the seeming incorrectness of argument in the first case by this rule?

Such a "parallel" as this can have only one result, to confirm people in the belief that syllogism No. 1. is correctly stated, and warrants the inference that the dead are conscious. The two cases are *not* parallel, except that both are *fallacious*, and few persons will believe it if they are called so. There cannot be too much care taken to appeal only to that which will warrant the appeal. A truer, safer way is to show *where the fallacy lies*, and let "parallel cases" alone.

THE NAMELESS.

BY J. C. JACKSON, M. D.

"Well, husband!"

"Well, dear!"

"Why have you brought that ragged boy home with you?"

"Because I could not help it."

"He is dirty."

"I know he is."

"And ragged."

"I see he is."

"And I believe has got the itch."

"Perhaps so."

"Have you touched him with your hands."

"Yes."

"What a man you are!"

"Am I, dear?"

"Yes. What could induce you to bring this ragamuffin into our home?"

(Husband shivers) "I am cold, Laura. It is a November day this." (Wife ever active to anything which makes for her darling husband's comfort rises from her chair, puts wood into the stove and then in a softened voice says,

"But, Henry, what did make you bring this object home?"

"Because he is an object."

"Of what I pray?"

"Of pity."

"And disgust," said the wife.

"Yes, dear, I admit that," replied the husband.

"Then I do not see why you brought him home?"

"Do you wish to see?"

"Yes."

"Really, wife?"

"Yes."

"Then, I will tell you."

"I should like to hear your reason, husband, for I am sure you love me and would not readily give me pain, and must know that I should feel sick at having such a creature in the house, so I am anxious for an explanation. Please begin."

"I will. To-day is Sunday—your Sabbath and mine. I had been to church and had had what is called a 'blessed occasion.' Your Lord and my Master was there. He asked me a good many heart-searching questions. They were put in so low tone as to be inaudible to all but myself. Among others he asked me how I was thriving in business, and I told him truthfully that I was prosperous; that everything I touched turned into gold. As I said this I looked into his face, and I imagined it wore a shade of care as though my prosperity troubled him. I determined therefore to ask and if need be urge him to come home with me and be our guest, knowing how great pleasure it would give my wife as well as myself to entertain him. Accordingly I did ask him. He declined. I pressed him, and at last just as I thought he was about to yield to my importunity he said, 'The poor ye have always with you, but me ye have not always.' I raised my head to look at him and he had vanished. Meantime meeting had closed and all the people had gone away. How long I had been alone I did not know, but I took my staff and with hurried steps walked homeward. I confess to you, Laura, I was disappointed; I had hoped to bring you an illustrious guest. One to entertain whom you would have taken as much pains as Martha did of old, one who in being our guest would have had opportunity to see how happily we live, and having partaken of our hospitality would on parting from us, have given us a special blessing. I was as you see disappointed. As I walked along full of my sense of disappointment, just the other side of the mill-pond bridge, on that square bit of timber that lies by the roadside, sat this boy, and as sure as I am now alive and not crazy, your Lord and my Master stood by his side. He looked on me with a smile of infinite loveliness, pointed to the lad, repeated the words he uttered in the meeting-house and vanished. Laura, I stood rebuked. I saw myself not as in a glass darkly, but as in his face. My pride fled and I was humbled. I took the lad by the hand, and vowed to my Master that I would feed the hungry, clothe the naked, visit the sick, raise up the fallen and patiently wait his own time to come to our house and be our guest. Now, darling, here is my boy, there is the door. Open it and turn the boy out. The day is bleak and cold. The air bites like a nipping frost. He is thinly clad, and I doubt not is hungry and has nowhere to go. Take the responsibility, darling, I cannot do it, nor against your wishes can I insist on his stay. This house is as truly yours as it is mine, and you have authoritative voice here as well as I have. If you do turn him out, as soon as the doors of our dwelling are closed against him, I must provide for him, or else I shall never see Christ again save as my judge."

As he ceased speaking a pair of arms were thrown around his neck and the words, "Forgive me, dear! I was wrong," were whispered in his ear, and Christ Jesus remained her Lord as he did her husband's.

Meanwhile the boy sat in the corner getting the cold out of his half frozen limbs. He was somewhere between six and sixteen years of age. No one could tell approximately what his age was. Look him straight in the face and he appeared prematurely old. Take a profile view and he looked like a mere child. The same was true of his aspect. Look at him directly, and his face was wan and haggard and unpleasant. Take a side look and he was singularly beautiful. Poor boy! How from his large deep-set eyes his soul gazed out and carried back intelligence to his consciousness. He comprehended as all bright children do, so much more than grown persons think they do, who in unguarded moments talk freely in their presence. He saw that to the woman dressed in her satin and lace he was an object of deep aversion, while to the man he was an object of pity; and though he could not reason it out as he could were he older, he could feel the truth that of all social conditions that is the most to be deplored, where one dwells between the disgrace and pity of his fellows. He said nothing though he kept watch of every word, and hoped Pity would prevail. As the woman seemed to prevail the ice gathered round his heart; as the man seemed to gain ground his heart grew warm, and when she went up and kissed her husband and whispered in his ear, he knew that he was to stay by a warm fire and have food, and he laughed. That laugh did wonders for him. It interpenetrated the depths of the woman's nature and warmed up all her better instincts. What power there is in a smile; and if so, how much more is in a laugh. There is no music like laughter. It is as subtle as heat. It penetrated where no other influence will. It thaws the frostiness of human nature and elasticizes his being. The boy's laugh had this effect on her. She did not think of his rags any more. She forgot that he might have the itch, and that he was dirty and disgusting. What bright sunshine with its warming rays is to a dyspeptic when it bursts on him in a cold dismal day, this boy's laugh was to this woman. It brought all the nobility of her nature of which she had a great deal, to the surface, and it did it so suddenly that it startled her. The urchin was safe. Stepping up to him the woman said, "Lad, are you hungry?"

"Yes, ma'am."

She started. What made her start? It was because of a real or fancied resemblance of the boy's voice to that of a dear brother of hers who when about this boy's age took journey skyward. This lad's "Yes, ma'am" was toned so exactly on the key—soft, deep and mellow—of that brother's, that it startled her. It was well that it did, for it gave an additional lift to her humanity. Never before had her religion been of the type which it was at that moment. She saw that love to man was an active element in a Divine religion, that to pray sonorously, go to church regularly, give money for foreign missions, and turn beggar boys into the streets to starve and freeze, was not the Savior's way of showing true love to God.

"Well, husband," said she, "What shall we do with our waif?"

"I will take him, wash him and put clean clothes on him, after he has had something to eat. He looks pinched—half starved." The boy got off the chair; he looked like a dwarfed old man. "Am I going to stay?" he asked.

"Yes, my lad, you are," the man said.

"Good!" the boy exclaimed.

"Why so?" the woman inquired.

"Because here I shall have a good home. I shall like to live with you. I shall have a warm bed, have good food, clothes that are not ragged, newspapers to read, and something to do."

"Do you like to work?"

"I do."

"At what?"

"Anything which I can do. I can milk a cow, clean a horse, black boots, weed onions, run of errands, tend baby—(here he smiled again which affected the man as much as the former smile did the woman)—O, I can do a deal of things, and what I cannot now do, I can learn to do."

"Why, you can make yourself useful."

"Not only useful but grateful."

"What is your name?"

"Harry."

"A pleasant name."

"Yes, when one is called by it."

"Have you not been called by it?"

"No, I go by the name of the ragged boy. I am nameless so far as not being called by one's name makes one so."

"Where did you come from?"

"I do not know."

"How came you here?"

"I was brought here in a wagon."

"Who brought you?"

"I do not know."

"How did you get to the spot where I found you?" asked the man.

"The man took me out of the wagon, set me down on the road side about an hour before you came along, told me to stay there till some one came and took me up. So I waited for you."

"But how did you know that I was the person?"

"As soon as I saw you my heart went out to you, I loved you like a father."

"My lad, I will give you a chance to be a son. Now come and have something to eat."

"If you would as lief, I would prefer to wash and put on clean clothes first. I think I should relish my food better."

"So be it then. Come with me and in half an hour you shall be clean and warmly clad."

Thus ended the sermon which on that Sabbath day Christ preached to that man and his wife. As they wrought it up into their lives, they felt happier for having copied their Heavenly Father's plan of not giving stones to His little ones when they ask for bread.—*Laws of Life.*

For the World's Crisis.

THE VAIL TAKEN AWAY.

BRO. GRANT:—Believing the following letter will serve the cause of Christ, I send it for publication to the Crisis, by permission of the author. I received from this faithful sister a letter of inquiry on several texts, which she had been taught to believe were proofs that the seventh-day Sabbath was binding on christians. She had been conscientiously trying for several years to keep it. The following is her reply to my answer, with references also to my previous visit at her place. I. C. WELLCOME.

"Eld. Wellcome:—Dear Bro in Christ,—I received your very kind letter, in answer to my inquiry, the 27th, and be assured it was thankfully received. Ever since you was here, my mind has been undergoing a great change. I have given up the seventh-day Sabbath, never to be troubled with it again. I trust I have studied the Bible faithfully, with a desire to know and do the will of my heavenly Father. I did firmly believe it was my duty, in obedience to the law of God, to keep the ten commandments of the old covenant, just as they were given in the decalogue; but by carefully and prayerfully studying the word of God, the scales have fallen from my eyes, and I am enabled to see clearly. I confess that I have been in a great error in keeping the seventh-day Sabbath, and have done many things contrary to Jesus of Nazareth; sincerely believing it the will of the Lord.

In your letter, you cited considerable scripture. I have learned much from the third chapter of second Cor. I learn that of ourselves we can do nothing. After doing all we can, we are unprofitable servants, and are poor sinners saved by grace. I had read and re-read this chapter, time after time; but it never read to me like this before, I can now thank God for your great plainness of speech; and I am willing the world should know how I stand with regard to the Sabbath. I thank you a thousand times for coming this way. Often, in the silent watches of the night, tears bedew my cheek in thankfulness to God for having shown me my error. Praise his dear name. I feel that I have much to learn; but after receiving so much light, I do not think it my duty to keep Saturday. O how good the Lord is. I have promised that I will serve him more faithfully than ever before. I realize that I must watch and pray continually, lest I break the promise. I firmly believe we are living near the time when the people of God will enter into rest, and I do want to be fully prepared for the coming of the Lord. I realize that the perils of the last days are thickening around us, and nothing but a firm trust in the Lord, and a willingness to work for him, will keep us from these perils. The Savior has the same loving care for his children now as ever; and I can say, "If ever I loved my Jesus 'tis now;" and my daily prayer to the Lord is, that by his sustaining grace I may be kept from all the errors of this wicked world, and be led to imitate my blessed Savior in all things; and when he comes to gather his jewels from every nation and clime, may I be so unspeakably happy as to be one of their number." Your sister in hope of life when the Life-giver comes. N. JANE LUCAS.

Feb. 28th, 1870."

For the World's Crisis.

LINES.

Affectionately Inscribed to Sr. L. B. Weaver, on the death of her brother, Sanford Weaver.

"Your brother is dead."

Those dreadful words came to my ear,
My heart in anguish cried,
Oh! if dear Jesus had been here,
"My brother had not died."
O, could I run my Lord to meet,
As Martha did of old,
And fall in anguish at his feet,
And all my grief unfold.

He wept when Mary's brother died,
Would he could weep with me;
"Where have ye laid him?" then he cried;
They said, "Lord, come and see."
Groaning in spirit on his way,
He came unto the cave;
He bade them take the stone away,
And open Lazarus' grave.

He speaks, while sore the sisters grieve,—
"Said I not unto thee,
That if thou only would'st believe,
God's glory thou should'st see?
"Come forth"! with loud and mighty voice,
The great Deliverer cried.
He rose, he lived, them to rejoice;
Their brother that had died.

And oh, to ease my sad heart's pain,
I hear dear Jesus say,
"Thy brother, he shall rise again";
Would he could rise to-day.
But oh, he will not tarry long;
With might and power to save,
He'll come to raise the blood-washed throng—
His ransomed from the grave.
Then we shall see him face to face.
In Christ our living Head;
And fold him in our fond embrace—
Our brother that was dead.

Moorestown, N. J. ANNA E. MCELLISTER.

For the World's Crisis.

WEIGHTS AND SIN.

The apostle Paul, in writing to the Hebrews, warns them in a special manner to beware of these two great sins, and if there ever was a time when men should watch over themselves on these two points it is now; for the weights that are loading us down seem to be on the increase. It is a well-known fact that we are living in fast times. The world is going with a rush. Its progress is with the speed of lightning seemingly, and they heed not the exhortation of the servant of God; for, says the apostle, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

We take it for granted that if the apostle had not been convinced that these things would hinder us in our progress, he would have said nothing in regard to them; but so far as I have the opportunity to judge, these things will hinder us in our march to the kingdom. When a man gets the world into his heart, or upon his shoulders, he is in no situation to run in a race. In the first place, he cannot leave home; second, he has no interest in any thing but what pertains to that he is interested in. If there is a call for assistance in the cause of God—"O, I can't do anything. I am in debt. I have got to make out $500 by the first of next month, and I don't know where the first dollar is coming from. I should be glad to do something, but you see just how it is. A mighty load to carry. The $500 must come, you know. I built that new house over there, and it put me into debt so much, I can't do anything now. When I get that settled up, then I will do something."

Poor man! he has got but three houses in the village to rent, and a small farm out about a mile. What a terrible load to carry. There are any quantities of such cases in the world, and at the same time they profess to be looking for the Lord to come soon. I think that such weights as these are the ones the Lord would be pleased to have thrown off. I think such come under the head of loving the world, and John tells us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:15.

I am well convinced that that man or woman who loves this world is making a sad mistake. They will lose the kingdom. The weights are so heavy, they cannot rise when Jesus comes. Such had better be looking about themselves, and get rid of all such weights.

The love of this world leads to all kinds of sin and vice, which things are to be laid aside. The love of the world makes men covetous, and covetousness is idolatry, as we read: "Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

It is enough to startle any one to see what a grasp some have upon this world. Man will go through almost everything to gain this world's goods. He will expose his health for twenty cents. So sick all day Sunday he cannot sit up, much less go to meeting; perhaps Monday morning up at four o'clock, all ready for the woods; never felt better in his life. Women the same; out to their neighbors, or to the village, or city, to get something to do. Now it is all right for people to be diligent in business; they should also be fervent in spirit, serving the Lord.

One of the greatest sins in the world is unbelief. It will prove the destruction of more souls than any other one sin; and when I see those who profess to be looking for the Lord soon to come, all swallowed up in this world, I stand in doubt of their sincerity. Still I mean to have charity; but charity must have something to stand upon. Consistency is a jewel, and faith and works must go together, or it will not appear well in the burning day.

Brethren, let us watch and pray, lest we enter into temptation, and we come short of entering the kingdom. The devil is busy in these last days. I am glad we have got almost through. Glory to God! we shall soon see Jesus. J. A. CLEAVELAND.

ETERNITY.

What a mystery! Who can fathom its wonderful depths! What is it but the habitation of the Eternal—the lifetime of the Infinite! Eternity, says an eloquent writer, has no grey hairs. The flowers fade, the heart withers, man grows old and dies, the world lies down in the sepulchre of ages; but time writes no wrinkles on eternity. Eternity! stupendous thought! the ever present, unborn, undecaying and undying—the endless chain composing the life of God—the golden thread entwining the destinies of the universe. Earth has its beauties; time shrouds them for the grave. Its honors are but the sunshine of an hour; its pleasures are bursting bubbles. Not so in the eternal world. In the dwelling of the Almighty can come no footsteps of decay.

For the World's Crisis.

TREASURE.

When God affords a season, he expects things to be done in that season; and if man neglects it, his misery will be great upon him. The very ant lays up for winter, and reads a lecture to man of good husbandry. Gathering in summer is a token of wisdom; but sleeping in harvest is a sinful, shameful, beggaring practice. God expects that we should work in the light and in the day. It is a sad and astonishing thing that God should hold men a candle for them to play by, especially when time is so short and uncertain, and death and the judgment so near, and of such vast consequence. O what a confounding question will that be one day—"Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"

God takes a strict account of our helps and of our hoards, and expects a due proportion. A treasure consists of something laid up for subsequent use; and experience shows us that they who strive for a great estate take pains in the day, and plan in the night; while the eagerness of desire will not suffer them to sleep. So it is in spiritual things. It requires much care and effort to secure an abiding provision for the soul. Spiritual goods are not got with a wet finger; they drop not into the mouth of a careless loiterer. The more choice anything is, the more difficult is it to be attained. O, think not to gain a treasure by so much indifference and slothfulness. A wise man will not account himself rich with toys and trifles; he must have the solid substance,—gold and silver, houses and lands, or a store of merchandise, for his treasure; and shall a christian do less, when his treasure consists in the good things of the throne, which alone possess intrinsic and lasting value?

Gold and silver are but worthless clay compared with eternal riches. All earthly comforts are vain and empty, when viewed as the heritage of the soul. The whole world cannot counterbalance a single grain of grace. We estimate things by their worth, not by their bulk. The small diamond is of more value than mountains of sand. Even thus it is with the one that possesses this diamond of grace. His peace with heaven, his reconciliation to trials, his love to man, all these cannot be counterbalanced by the wealth of the ocean. Then is not such a treasure necessary for a good expenditure in life? All will admit that there must be a gathering in, before there can be a laying out. A man cannot deal out his goods, unless he has a store laid in; and then there must be a constant replenishing, or he will run ashore; for nothing, or no one, can give what it hath not.

So with this treasure. There is a large store-house, from which the heart draws its choice commodities; but when the heart is not selfish, it gives these dainties away, and gets a fresh supply; and so on, until others partake of the same nature, and are led to the same store-house for a treasure. If God has placed this treasure within our reach (which he has), and we willfully neglect to lay in provisions while we have a season for it, we are guilty of groundless presumption in hoping to lay out in time of need; for without the principle of grace, who can act in deeds of charity and love, and undergo privations as thousands have? Let me cite you to one of the many.

Mrs. A. H. Hoge, of Chicago, during the late rebellion in our country, labored in a large number of hospitals to administer to the sick, wounded, and dying; and her labor was not bestowed for the praise of men, but for the love of God, and sympathy with suffering men. Hear her story:—

As I visited Jefferson Hospital, and passed through one of the wards, I noticed a man whose dejected figure said plainly he had turned his face to the wall to die. His limb had been amputated, and he had just been told his doom. Human nature rebelled. He cried out,

"I am willing to die, if I could but see my wife once more!"

In the silence that followed this burst of agony, the low voice of a noble woman was heard in prayer for him; the divine influence overcame his heart, and as she concluded he said, "Thy will, O God, be done!" and before the midnight hour he was at rest. The vacant bed told the story on the next morning.

Again as I entered the regimental hospital, where lay the wounded color-bearers, the surgeon met me, and said:

"I'm so glad you've come; for Richard has been calling for you all day."

As I took his parched, feverish hand, he said:

"O take me home to my wife and children to die!" There he lay, as noble a specimen of vigorous manhood as ever was looked upon. His broad chest heaved with emotion; his dark eyes were brilliant with fever; his cheeks flushed with almost the hue of health. It was difficult to realize that he was passing the bounds of time. His eyes followed me as I spoke to the doctor.

"What did he say?" he asked quickly.

"You can't be moved."

His broad chest rose and fell; his whole frame quivered. There was a pause of a few moments. He spoke first, and said,

"Will you take my last message to her whom I love?"

"I will," I said, "if I go five hundred miles to do it."

"Take her picture from under my pillow, and my children's also. Let me see them once more."

As I held them for him, he looked earnestly, and then said:

"Tell her not to fret about me, for we shall meet again. Tell her to train those two little boys, that we loved so well, to be good; and tell her to bear my loss like a soldier's wife and a christian."

He was exhausted by the effort. I sat beside him till his consciousness was gone, repeating his precious promises.

We might name many more acts of kindness by this noble woman, and others, whose hearts are stored with this treasure of grace. If a tree be good, it will bring forth good fruit; if bad, the fruit thereof will be corrupt. If these things hold good in temporal things, why not in spiritual? Joseph could not supply the country with corn, without a store; no more can men act without the treasure of grace.

Christ is designed to be our Joseph, to furnish our souls with all the fulness of his divine favor; for the beginning of grace is by him; the growth and strength are from him; its essence and abundance are bestowed through him. And he who neglects to stock his or her heart from this store-house, undervalues the great office of Christ, and does what he can to frustrate the object of God in the soul's supply. But, nevertheless, there are so many that neglect the offer of life, which weighs more than an ocean of gold, or a mountain of diamonds. As one said of old, so says the treasured one to-day, I am sure. "The spirit of grace, with the fruit thereof, are choice besoms to sweep the filth of sin out of the soul, and also to adorn it with divine jewels, and assist it with notable antidotes against corruption." JONA. BICKFORD.

Great Falls, N. H.

For the World's Crisis.

"CRY ALOUD! SPARE NOT!"

Lift up your voice like a trumpet. For "behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

Who that reads the word of God with an unbiased mind, and calmly scrutinizes the face of passing events, will dare to place themselves on the side of those evil servants, and continue to say, "My Lord delayeth his coming"? What heart can conceive, what words portray the disappointment and anguish which will suddenly enshroud those who put far away the evil day, and will not heed the earnest warning of the faithful watcher, "behold, he cometh;" "yet a little while, and he that shall come will come, and will not tarry"?

O my soul, wait thou in preparation for the solemn day. Speedily don the wedding garment, which shall ensure thine admittance to the marriage supper of the Lamb. And while waiting in hourly expectation of that glorious event, let us endeavor by all means to save some of those who must for ever perish, unless we save them "with fear, pulling them out of the fire." Many a near and dear one, many a friend and acquaintance, with whom we are associated day by day in the public mart, or the more private walks of life, will be at last shut out from the blessed mansions, unless by our faithfulness and persistency they are induced to turn while yet the day of mercy lingers. Its morning has faded; its noon is already past; and even its sunset rays are dimmed by the approaching twilight.

Hasten, then, oh laborers in the Master's vineyard! Only a little time remains in which to gather fruit unto life eternal. Faint not, nor tarry, but with eager footsteps gather the last remaining sheaves, and bring them with thee to the "harvest-home." Then will be our rejoicing. Buried beneath the overflowing tide of joy will be all our recollections of the burden and heat of the day in which we labored, suffering the reproaches of them that were without, while patiently and meekly we sought to do the will of the Master,

With prayer and pity still
Requiting every ill.

Our warfare over, our pilgrimage ended, our bark safely moored to the heavenly shore, throughout the boundless years of eternal ages, our very existence shall be one glad plean of "joy unspeakable and full of glory."

Francestown, N. H. CARRIE W. BIXBY.

Gems.

— Every hour comes to us charged with duty and the moment it is past, it is registered for or against us in the final account which all must give of their actions.

— There is no coming to the fair haven of glory without sailing through the narrow straits of repentance.

— The beauty of holiness, like the sun, is seen by its own light.

— What need a child fear, though the house be full of rods, seeing that not one of them can move without the Father's hand?

— When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.

Have love! not love alone for one,
But man as man thy brother call,
And scatter, like the circling sun,
Thy charities on all.

— We have had a great many translations of the Holy Scriptures; the best of all would be their translation into the daily practice of christian people.

— Men generally set sentinels to guard every avenue to the mind when engaged in argument. A shining life will go where a brilliant argument could not enter. Argument has its place, however.

— A man who has a strong mind can bear to be insulted, can bear offences, because he is strong. The weak mind snaps and snarls at a little; the strong mind bears it like a rock, and it moveth not, though a thousand breakers dash upon it and cast their pitiful malice in the spray upon its summit.

— To speak with the tongue of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide with him in the closet of our hearts, observing, loving, adoring and obeying his holy power within us.

— Never scare off a fly with a club when a feather will do as well, and remember that you can take more flies with a gill of molasses than with a gallon of vinegar.

— There is a thirst of the heart for truth, as distinct from the thirst of the mind.

— A thousand wishes that we were glorified saints are less in God's eye than manly grapple with a worldly passion.

— When man revolts against the gospel he takes another master—himself: one who renders all inferior masters possible.

— A christian should never plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

— Most persons choose their friends as they do other useful animals, preferring those from whom they expect the most service.

TO YOUNG MEN.

Never buy an article simply because a man who sells it will take it out in trade. Trade is money.

If you employ others, be on hand to see that they attend to their duties, and direct with regularity, promptness and liberality.

Honor your engagements. If you promise to meet a man, or do a certain thing at a certain moment, be ready at the appointed time.

Would you succeed in business? If so, work according to rule. You have rules to guide you in building a house or playing a game of croquet, why not in building a fortune, or playing the great game of life? We will give some rules, and the young man who tries them and fails may call us by the hardest name in our language,—deceiver.

Make your place of business pleasant and attractive; then stay there to wait on customers.

Never use profane or vulgar words, or allow yourself to use hasty or ungentlemanly remarks to those in your employ; to do so lessens their respect for you and your influence over them.

Be faithful over the interests confided to your keeping, and in good time your responsibilities will be increased.

Do not build until you have laid a good foundation.

Pay as you go. A man of honor respects his word as he does his bond.

Have but few confidents, and the fewer the better. Use your own brains rather than those of others.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE BOY THAT GREW TO BE A GENTLEMAN.

"You see I am a gentleman!" said Will Thompson, "I will not take an insult." And the little fellow strutted up and down in a rage. He had been throwing stones at Peter Jones, and he thought that his anger proved him to be a gentleman.

"If you want to be a gentleman, I should think you would be a 'gentle' boy first" said his teacher. "Gentlemen do not throw stones at their neighbors. Peter Jones did not throw stones at you, and I think he is much the more likely to prove a gentleman."

"But he's got patches on his knees," said Will.

"Bad clothes don't keep a boy from being a gentleman," said the teacher, "but a bad temper does. Now, William, if you want to be a gentleman, you must be a gentle boy."

A little further on the teacher met little Peter Jones. Some stones had hit him and he was hurt by them.

"Well, Peter, what's the matter between you and Will this morning?" asked the teacher.

"I was throwing a ball at one of the boys in play, sir, and it missed him and hit Will Thompson's dog."

"Why did you not throw back?"

"Because, sir, my mother says to be a gentleman, I must be a gentle boy, and I thought it was best to keep out of his way till he cooled off a little."

The teacher walked on, praising Peter's conduct, but kept the boys in mind, and he lived to see Will Thompson a poor outcast and Peter Jones a gentleman, loved and respected by all.

Remember, my young friends, that it takes a gentle boy to make a gentleman.

"MY MOTHER SAYS IT'S SO."

A little boy was one day making a statement which some one denied, telling him it was not so.

The boy repeated his assertion, and waxing warm at being contradicted, exclaimed:—

"My mother says it is so! And if my mother says it's so, it *is* so, if it aint so!

We could hardly ask for a firmer faith than that; but ah, mother! what a responsibility rests on you, when such young hearts look up to you as to a teacher, guide, and friend.

Good mothers make good men; and many a scoffing sinner has had his tongue hushed by the mention of his mother's prayers, and has said,—"Well, I do believe if there ever was a christian on earth, my old mother was one!"

Mother, will your child carry such a memory of you as he goes forth a wanderer in the world? Will he remember the hymns that mother taught him, and the prayers that mother offered by his side? Will visions of mother's gentle face stand between him and the haunts of sin and shame? Will the beck of mother's hand point him to the heavenly home?

An old lady, some eighty years of age, in the delirium of a dying hour, wanted her mother!—called for her mother, who rocked her to sleep in her infant hours; and who for half a century had been sleeping in her grave!

Such is the power of a mother's memory. Oh, mother, see that in the day of Christ your children do not seek in vain for you amid the saved, and that none of your flock be wanting in the heavenly fold.—*The Christian.*

GOOD RULES TO FOLLOW.

First, be honest and truthful. All depends upon this.

If you have work to do, do it cheerfully.

If you go out on business, attend to the matter promptly, and then as promptly go about your own business. Don't stop to tell stories.

If you have a place of business, be there during business hours. No one can get rich by sitting around stores and saloons.

If you have to labor for a living, remember that one hour in the morning is better than two at night.

Do not meddle with any business you know nothing of.

A good business habit and reputation is always money.

Help yourself, and others will help you.

Be obliging.

Do not be in too great haste to get rich.

Do not spend time in idleness.

Be kind.

Learn to say no. There is no necessity of snapping it out, but say it firmly and respectfully.

Learn to think and act for yourself.

Be valiant.

Help others when you can.

Keep ahead rather than behind time, for it is easier to keep ahead than to catch up.

ADVICE TO BOYS AND GIRLS.

1. Respect and obey your parents.
2. Love your brothers and sisters sincerely.
3. Never speak evil one of another.
4. Never strike, nor lie, nor cheat, nor steal.
5. Be honest, even in the smallest matters.
6. Save everything you can, to give to the objects of benevolence.
7. Do not mock the deaf, the lame, or the blind.
8. Always be most respectful to the aged.
9. Always keep your clothes neat and clean.
10. Return articles borrowed or found.
11. Avoid the company of bad children.
12. Never wantonly kill a fly or any animal.
13. Do not covet what is not your own.
14. Improve your opportunities for gaining instruction.
15. Avoid low, vulgar, profane, obscene words.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
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For the World's Crisis.

WAITING FOR JESUS.

TUNE.—"*Come home, father.*"

Savior, dear Savior, we're waiting for thee,
'Mid sorrows and perils below,
The wicked are scoffing, and sin is so rife,
We long to thy mansion to go;
We long to leave this cold, dreary old earth,
Where we've wandered so many long years,
We long for the morning that ere long will dawn,
When God shall wipe 'way all our tears.
Come home, come home, come home,
We long for the tidings, come home.

CHORUS.

Hear the sweet voice of the Lord
Sounding through earth and heaven's high dome,
Awaking the saints from their cold dusty beds,
And saying, dear children, come home.

Savior, dear Savior, thy blessing we love,
Thy promise of coming we claim;
O give us thy spirit to lead us along,
And bring us to heaven to reign;
O hasten the time when we will be there,
Thy face so glorious behold;
The joys and the glories of heaven to share,
And walk o'er the streets of pure gold.
Come home, come home, come home,
We long for the tidings, come home.

Savior, dear Savior, come take us away,
The sand in time's glass is most run;
Thou hast promised to come at the last great day,
As soon as thy pleading was done;
We've waited here long, we've looked for our Lord,
We long for his coming from heaven,
To bring us our glorious and lasting reward,
A seat in his kingdom be given.
Come home, come home, come home,
We long for the tidings, come home.

East Rush, N. Y. S. H. KINSEY.

For the World's Crisis.

ORIGIN OF GREAT ERRORS.

BY WM. SHELDON.

All theological errors have an origin, but all do not have the same origin. There are, however, several great fundamental errors which have the same origin. They originate in the doctrine of *soul-immortality*, and could not live a moment without that doctrine to support them. It is the great tree that sends out numerous branches bearing poisonous fruit—fruit that grows on no other tree. Error cannot grow on the tree of truth, neither can truth grow on the tree of error. To determine the character of a tree, we examine its fruits. If it bears good fruit, we call it a good tree, but if its fruit is poison, we call it a bad tree.

As "a tree is known by its fruits," it may be well to examine the fruit of this great tree of theology; and if we find it bearing *evil* fruit, and only evil fruit, and also a large quantity of evil fruit, we shall be safe in pronouncing it an evil tree. Who will object to this conclusion? And who will object to the examination? Certainly no christian, and no honest man should object for a moment. It will avail nothing to insist, previous to examination, that it is a good tree, simply because some honest but mistaken friends have long pronounced it good, which friends also agree with us that certain fruit is evil, ignoring the fact that the very fruit which they pronounce evil grows on the very tree which they call good, and grows on no other tree in the wide world. We read of "twelve manner of fruits" on the tree of life—all good fruits, too—but this tree of immortal-soul-ism yields a larger variety; more than twelve kinds; but each variety is bitter and evil. It must be obvious to every unbiased person that a tree yielding such a quantity of evil fruit, and also such a variety of evil fruit, cannot be a good tree. Let us, then, enter into an examination, not for the purpose of learning whether certain species of theological fruit is really evil, or not, but to determine whether this fruit, which we all agree in pronouncing evil, really grows on this tree of immortal-soul-ism, and whether this fruit could ever have existed provided this tree had never been in existence.

Catholicism is one of the fruits of this tree.

1. No one would ever be so foolish as to pray to the Virgin Mary in heaven, unless first led to believe that she is alive in some sense after passing through the terrors of death; and knowing that her body is dead, they have assumed, without proof, and contrary to facts, that her soul was immortal, and soared to heaven. If it is true that the Virgin is alive, and in heaven, why not petition her to intercede with the Redeemer for us? Who can reasonably object? In this world we ask the saints of God to pray for us, and if those saints really live after death, and go to heaven where God is, and live in his immediate presence, where they cannot regard iniquity in the hearts to prevent their prayers from being heard, it would be perfectly proper to petition them to pray to God for us. Let not Protestants denounce this practice while claiming that the Virgin is alive; for such Protestants are more inconsistent than the Catholics. They insist that the tree which yields the fruit is good, but pronounce the fruit evil; while the Catholics say that both the tree and the fruit, in this instance, is good; though even Catholics themselves, in other cases, are compelled to pronounce some of the fruits of this tree evil.

But we pronounce both the tree and its fruits evil. We do not pray to the Virgin in heaven, because she is not there, but in the grave. We do not importune her to pray for us, because she is dead and cannot pray. Teach Catholics that Mary is dead, and they would pray to *God*, rather than to a dead virgin. Teach them the Bible doctrine that the heaven to be enjoyed by the Virgin Mary, and all the other saints, is on the other side of the resurrection and judgment, and that Mary *herself*, instead of a ghostly shade, will be there, and that all the saints will be there as glorified personalities, and not as mere shadows, dressed in garments of moonshine; then they will desist from the practice of praying to an imaginary female ghost. But let not folly rebuke foolishness—let not Protestants, who claim that Mary has turned into a personal ghost, rebuke Catholics for praying to such a being.

2. No one would ever be foolish enough to pay the priest the last dollar to pray the ghost of a deceased friend out of purgatory, were it not for immortal-soul-ism. This fruit grows only on that tree. Let the fact be understood that death kills the entire man, and that he must remain dead till the resurrection, and that no *entity* or *personality* leaves man at death, but simply an *element* called the *spirit of life* returns to God who gave it, and Catholicism, with its ghostly purgatory, would become obsolete.

Mohammedanism is another fruit that grows on the tree of immortal-soul-ism.

1. Just establish the scriptural fact in the minds of all men that death *kills* men, instead of subtracting ghostly entities, or spirit personalities, from them, to inhabit some other world, and no one could ever have been deceived by Mahomet's story of riding on a ghostly horse, from earth up through seven ghost-heavens, where he saw and conversed with Noah, Abraham, Adam, and others. But instead of being deluded by this theological nonsense, they could have met him with the claim, these men are dead, and not alive; and in their graves instead of being in heaven.

2. Mahomet taught his soldiers that if they died on the battlefield, Paradise should be theirs, and that they should have "girls of Paradise" for wives, in addition to their former wives, thus assuming that at death, the immortal souls of little girls go to Paradise, there to become the ghost-wives of ghost-soldiers of Mahomet. Who could ever have believed this dogma without first believing immortal-soul-ism? Obliterate this doctrine, and Mohammedanism is obsolete. Fruit cannot grow after the tree is killed; and the way to prevent people from eating poisonous fruit is to kill the tree that yields it; then it will not furnish the fatal poison. Is it right to keep the tree thriving, and call it a *good* tree, while it is the only tree that exists which yields such poisonous fruit, which has already poisoned its millions on millions?

3. Mahomet taught that there were not only seven heavens for good ghosts, but seven hells for evil ghosts—that there was a narrow footbridge, "finer than a hair," stretched from this world over these seven ghost-hells, reaching to heaven, for ghosts to walk over on; thus each ghost must become a practical wire-walker. A good ghost gets out to the bridge, and walks over hell No 1, which is intensely hot; then over hell No. 2, which is very hot, but not so hot as the first; then over hell No. 2, which is hot, and like the other two, full of wailing ghosts, but not so hot as the other; then over hell No. 4, which is far from being a cool place; then over hell No. 5, which is a little cooler, but hot enough to burn human beings, if there were any there, but as only ghosts are there, and as they cannot burn up, nothing is consumed; then over hell No. 6, which is still cooler, but not in danger of freezing over; then over hell No. 7, which is the coolest hell in the catalogue; then he lands on the shore of heaven No. 1, where, if he is only an ordinarily good ghost, he must stop, and consider himself at home; if however he is a superlative good ghost, he passes on through heavens Nos. 2, 3, 4, 5, and 6, and makes No. 7 his home.

A superlatively wicked ghost tries to walk this bridge, and as soon as he gets fairly over the center of hell No. 1, his foot slips, and he falls into the hottest hell of the seven. Another very wicked ghost tries to walk this bridge, not being quite as wicked as the other, and succeeds in walking over hell No. 1 in safety, but, alas! when he gets fairly over the centre of hell No. 2, his foot slips, and down he goes into the fire. Another wicked ghost tries to walk the bridge, and passes over the first hell, and the second, but just as he gets over the center of hell No. 3, he tumbles into it. And thus, according to their grades of wickedness, they find a corresponding hell ready to receive them, the most wicked falling into the first, the next grade into the next hell, and so on to the end of the list, there being seven grades of ghosts, and seven hells to receive them.

This speculative nonsense never could have been believed by any living man, had not a belief in the immortality of the soul paved the way for its reception. When it is proved that death *kills* men, and that they cannot live again till the resurrection, this doctrine of a ghostly existence in a heaven of ghosts, or in a hell of ghosts, cannot be believed. Root up the tree, and we shall soon get rid of the fruit. It is labor lost to curse the fruit, and bless the tree that yields it.

That peculiar and obnoxious fruit called *Mormonism* also grows on this tree of immortal-soul-ism; and we had rather disown the tree than to own the fruit—a kind of fruit that can grow on no other tree. Hence, if we make the fruit evil, let us not eulogize the tree that produces it.

1. Mormonism originated in the claim that the ghost of a dead prophet, by the name of Maroni, who once lived on this continent, appeared to Joseph Smith, and revealed to him the whereabouts of certain plates of gold, said to contain the substance of what is now found in the Book of Mormon. If the devil had really tried to imitate God in making a Bible, and after having finished it, felt so much ashamed of it as to bury it in the ground, that ghost must have done a very naughty trick in telling "Joe" where to go and dig it up; and certainly a good ghost would not teach any man to dig up a bad book. If ghostly personalities leave men when they die, who can say that "Joe" never talked with a ghost? but if death really kills men, then down goes Mormonism.

2. One corner-stone of Mormonism is the claim that the ghost of John the Baptist ordained Joseph Smith to the priesthood of Aaronic order. If it did not kill John the Baptist to cut his head off, but merely subtracted a personal ghost from him, who can prove that this ghost did not ordain "Joe?" It is easy to say, "I don't believe it," but that does not disprove it. But if the act of severing a man's head from his body actually *kills* the man, instead of letting him out of a mortal prison, then John never ordained Joe Smith, for dead men cannot ordain people.

3. Another corner-stone to this system of Mormonism is the claim that Joseph Smith was ordained to the Melchisedec priesthood by the ghosts of Peter, James, and John. Now, if they were possessed of personal ghosts while living, and if at death these ghosts flew away from the body, who knows but what they did ordain "Joe?" While alive they had power to ordain men; and if, instead of being dead, they are still alive, as personal ghosts, who can say they cannot now ordain men? "Joe" says they are alive; and so do you; "Joe" says they ordained him; you say you don't believe it; but your unbelief disproves nothing. But take the Bible position—"The dead know not anything" (Eccl. 9: 5;) and that "there is *no work*, nor *device*, nor *knowledge*, nor *wisdom* in the grave [*sheol*—THE STATE OF THE DEAD] whither thou goest" (Eccl. 9: 10)—and Mormonism wilts and dies before it. Take away the doctrine of a personal ghost in man, and Smith's ghostly ordinations are *proved* (not *guessed*) to be hypocritical claims, and the superstructure built upon this foundation, falls to the ground at once.

Can a tree yield so much evil fruit, the very existence of which fruit depends upon the existence of this tree, and could never have come into existence without this tree, and still be a good tree? Is it possible for a tree to produce all evil fruit, and no good fruit, and still be a good tree?

After seeing how much evil fruit it produces, will some one seek to partially redeem its reputation by saying that it also yields some good fruit? This I deny emphatically. There never has been a particle of good fruit on it, *the existence of which depends upon the existence of the tree*. You may stick apples upon a thorn tree, but the thorn tree never gave them an existence. So you may stick some good fruit on to the tree of immortal-soul-ism, but it is not a product of the tree. Not one item of Bible theology depends upon immortal-soulism for its existence, while many noted errors are its legitimate offspring. The judgment to come, the resurrection, the celestial kingdom, the giving of immortality to the saints, the giving of crowns of glory to the redeemed ones, and in fact every feature of the plan of salvation from its incipient stage to its mighty completion, are truths that exist independent of immortal-soulism. Blot out that principle, and these truths shine as brilliantly as ever; while the cardinal errors of Christendom and Heathendom are thereby plunged into the mighty sea of oblivion to rise no more.

For the World's Crisis.

TESTS.

There are many tests that arise before our minds, if we will not pertinaciously thrust them aside, which will discover unto us the genuineness of our faith in Christ. I have heard persons say they did not know whether they were accepted of God or not. It must be very sad to grope along in such moral darkness. I think it unnecessary, and can be avoided. If we are in fellowship with Christ, we certainly may know it; and if we are not, most assuredly we *ought* to know it. There are methods by which this knowledge may be obtained; and to me they seem simple enough. God will not withhold light from an honest inquirer. It is not for us to consider *first* what the world may say of, or about us; this should be of minor importance and of a secondary character. If God is first in our affections, he will inevitably be first in our thoughts; hence, when we are about to take a step of greater or less importance in life, our first and best thought will be, Will it please my heavenly Father? is it in accordance with the teachings of my Savior? Of course, if we love God truly, we shall be honest in this matter. We may deceive those with whom we associate, and, perhaps, deceive ourselves; but we cannot deceive God. His eye can search out the very intent of the heart.

If we are about to transact important business, and we love Jesus fondly (we *all* love our *best* friend fondly), we shall seek wisdom and direction of him, first. If we about to invest capital, our first consideration will be, How can I best dispose of this that God may be honored, and my own heart blest? If we are invited to participate in (so called) harmless amusements, our secret inquiry will be, Would Jesus be pleased to have me do thus, or would I be willing for him to come and find me thus spending these last hours he had allotted me for labor? If we are encouraged to adorn ourselves with all the fripperies of fashion, shall we at once acquiesce, or will the true lover of Jesus first inquire on bended knee, and from an earnest heart, "Lord, what wilt thou have me to do?" Whatever the instructions we receive then and there, we ought to carry out in our life, and God will bless. Anything and everything that persons may suggest, and our desires for the moment tempt, if we can honestly and sincerely go to Jesus with it, and ask his direction, and *follow it*,—I think this, with previous tests, may prove our faith in Christ, our love for God, and our real position as believers in the speedy return of the Master. Let us be honest before God. Ask him to show us *our* faults, not our neighbor's, and make haste to correct them.

We have not to look to this one, or that one, for approval, and have our happiness guaged by their smile or frown; but above all things desire the "witness of the Spirit" that our ways please God. If our consciences condemn us, what peace have we? Better to lose all our friends, and have the approval of God, than to retain them at his displeasure. These are trying, testing times. Who will stand firm at the post God has assigned them? Who will cling tenaciously to the requirements of the gospel? Who will sacrifice pleasures and desires of an earthly character, that tend to alienate their hearts from God, for the sake of eternal life in the kingdom of God? With God's help, I will live to his glory here, that I may partake of his glory when earth is redeemed from the curse.

SOPHIA JACKMAN.

MY HOME IS IN EDEN.

My home is in Eden, my rest is not here,
Then why should I murmur when trials appear;
Be hushed, my dark spirit, soon Jesus will come,
To shorten my journey, and hasten my home.

CHORUS.

Then the angels will come, with their music will come,
With music, sweet music, to welcome me home;
In the bright gates of crystal the shining ones will stand,
And sing me a welcome to their own native land.

It is not for me to be seeking my rest,
And building my hopes in a region like this;
I look for a city which hands have not piled,
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow,
I would not recline on roses below;
I ask not my portion, I seek not my rest,
Till I find them forever on Jesus' own breast.

—*Selected by C. Pike.*

LIFE AND IMMORTALITY IN CHRIST ALONE.

BY EDWARD WHITE.

(*To the Editor of the Christian World.*)

(*Concluded.*)

5. I have to add, under this head, that the reception of these interpretations will enable christian believers to resist the now powerful seductions of the fashionable theory of the salvation of all men, which involves practically giving up the Bible. Universalism is spreading on every side. It is eating like a cancer into the breast of the modern Church. Multitudes of ministers of Christianity hold it in secret, with more or less of fervency, who did not preach it. They are for some reason afraid boldly to proclaim it. Why afraid? Because they know that the common sense of serious christians, and of the still unperverted ministry, will explode their opinion as anti-Scriptural. The minds of these good men, however, are honestly unable to sustain the stupendous burden of the popular dogma of endless torments; and, knowing no other refuge, they fly to the doctrine of the final salvation of all men, quoting Mr. Tennyson's agreeable reveries when holy Scripture fails them. We agree with these secret Universalists that the common people will never receive their doctrine as scriptural, for it can be extracted from the Bible only by a system of special pleading which would be rejected in every court of law. Suppose there were an act of parliament portioning certain lands between a thousand of the people, commencing with a general statement of good will towards the whole company so designated for endowment, and an expression of earnest desire and intention of the Queen and Parliament for an equal division between all the thousand; but distinctly providing, in words repeated again and again, that if any of the beneficiaries should commit robbery or murder, or disobey the commissioners appointed to divide the land, they should on conviction be excluded from their shares of the property, and be shut out and cut off for ever from their portion of the grant.

What should we think of an advocate employed by such convicted criminals if he rested his plea, in an action against the commissioners, upon the clear and comprehensive language of the general terms of the Act, which expressed the intention of an equal distribution and professed an equal benevolence in Parliament towards every member of the thousand? If he were to found an argument on the fact that the Queen loves all her subjects equally, and therefore doubtless intended good and bad alike to share in the distribution, judges and juries would make short work with such a plea. They would point to the oft-occurring qualifying proviso, and to the evidence of the criminality of the offenders; and they would dismiss the plaintiff with costs, and a deserved rebuke for his audacity. Now, the plaintiff's advocate here precisely represents the Universalists. They take the clear expressions of God's love to mankind, of his gracious intentions towards all men in Christ, and boldly bring these declarations to bear to quash the equally clear proviso, repeated hundreds of times in the deed of redemption, that no persistent rebels shall enter heaven—that all unregenerate persons shall die, perish, and be destroyed for ever. In our judgment there is no more pernicious example of violence offered to sacred language in the history of the world. If these threatenings of death, destruction of body and soul in hell, really signify as Mr. Jukes thinks, a doom from which sinners will all escape into heaven at last, it seems useless to puzzle longer over a Bible which never means what it says. Let these writers consider the two oaths of God in respect of Palestine. He "sware by himself" to give that land to Abraham and to his seed for ever. He also "sware by himself," four hundred years after (Numbers 14), that none of the generation who had seen his work in Egypt should enter the land. The one oath qualified and explained the other. There was nothing in the shape of mercy behind the second oath of exclusion. "Their carcases fell in the wilderness." The "As I live" was no *brutum fulmen*. Even so there is a distinct threatening of "punishment eternal," of "death," of "destruction for ever," to all who, hearing the gospel, neglect or reject it; and we regard any tampering with such threats as most injurious to the influence of religion among men. It not only encourages vain hopes in the careless, and leads them to forget the to-day of salvation, but it strikes at the root of faith in the veracity of the Almighty.

But it is the overwhelming pressure of the doctrine of endless torments which tempts christians into these entanglements, and from them they are delivered by a doctrine which takes God's words as they stand, and exhibits at once the "goodness" and the "severity" of Him who kills and makes alive, saves and destroys, and dashes his enemies in pieces like a potter's vessel.

6. It will be easy for the reader to work out for himself the further statement that these views of truth will mightily promote the hope, joy, and love of the spiritual life in those who possess it. The prevailing doctrine renders the moral character of God simply incomprehensible; and most so to those whose moral character is most just and good. Such was not the character of the God whom David worshiped. The "Jehovah" of the Psalms was a being to whom a good and righteous man could ardently "sing," and song is the natural expression of affectionate joy. In our times there is much mechanical church music of the loveliest description, but very little genuinely jubilant song of human voices who feel "glad in the Lord." Men cannot "sing," with all their hearts, to a Being who is conceived of as having brought a race of creatures into existence, without their own consent, under the curse of endless misery for the sin of another; and perhaps (so Calvinists think) as having chosen only a limited number of them to escape that doom, leaving the remainder to the horrible results of their innate depravity, the large majority to live and die in paganism. Ah, such thoughts becloud the lives of millions; and the establishment of a less frightful and immoral faith will brighten the life of numbers who at present pass their days in gloom, and lie down in silent despair—righteous hearts whom man's theology has overshadowed, but whom the Lord hath not made sad. I forbear to urge here the statistics of lunacy—not, however, because they do not furnish a fearful count against prevailing errors.

7. My remaining space must be wholly devoted to the question of the effect of these doctrines in the work of awakening souls sunk in torpor, and in converting wicked men to Christ. There are many who have been accustomed to wield the common dogma as an instrument of immense power over the spirits of men, and who are capable of no other spiritual action, who will at once declare that "Satan" will rejoice over the proposed change in the church's faith. The idea is that headstrong sinners, both men and women, deeply committed to a life of vice and crime, will be sure to say, "Oh, there is to be an end to hell torments, is there? Very well, we are glad to hear it, and we will, therefore, persist in our enjoyments and risk the consequences." But do the persons who put this speech into the mouths of sinners forget that those hardened profligates have enjoyed the full restraining advantage of the threatening of everlasting torment, with scarce an interruption during all their lifetime, and that even this has not deterred them from their dreadful career? They are already as wicked as they can be, and cannot be made worse by the removal of a threatening which they have utterly disbelieved in and defied. It is even possible that some alteration in the way of presenting God's justice and love to them may be for the better, and diminish their blasphemies. At present the common doctrine seems to most of them, when they think at all, too horrible to be true; just as a wicked navigator recently said to a city Missionary, who was urging him to repent, as he sat in the mud, over his mid-day dinner—"But do you really think, master, that God Almighty will put me into the fire for ever and ever, after putting me in this here muck all my lifetime?" And not thinking it to be true, they lose the restraining influence of all the threatenings in the Bible, and drink and drink to perdition. As for the large majority of irreligious educated men throughout Europe, and an immense multitude of well-instructed artisans, they have thrown off religious faith altogether, and specially faith in hell, on account of the incredibility of this very dogma. Whatever you exaggerate you weaken. . . .

Besides, when you closely analyze the nature of terror, the feeling which it is the end of threatening to awaken, you find that it is not a moral emotion at all, but only an animal passion. You can frighten a horse or a dog, and you can also frighten a man with a prospect of present or future misery. But what you cannot do is to perpetuate the alarm; for all animal passions, terror among them, are of transitory operation. Each fit passes away, and each fresh excitement is weaker than the last. Thus it is with wicked men. You cannot reach any in these days, except the most ignorant and thoughtless, with the threat of endless torments; and, if you could, the impression would be but transitory. Multitudes of them hear these menaces without a pang of anxiety, and "take sittings" to listen to them, if eloquently set forth. The use of terror is to awaken by a sudden blast of the trump of God. If it fail in that, it is powerless for good afterwards. A menace believed in, of death in the torment of hell, a hell as real as earth or heaven itself, will awaken all who are susceptible of the permanent and really saving influences of the gospel. These are, Truth addressing the understanding, Grace appealing to the repenting will. These, and these alone, are the perpetual springs of spiritual life, while terror can neither convert nor sanctify. It is holy love which wins the heart and transforms the character, and the doctrine here defended unveils the love of God, that is, the transforming power, like the bright shining of the morning sun. It is sin which fills men with undefined alarm, and leads them to think they do God service by depicting his beloved Son as the Siva of Paganism. There cannot be any genuine love to God which has not been preceded by a sense of danger and of guilt; but it is by loving delight, not by overwhelming fear, that the power of sin is to be extinguished in the soul. In a word, that is the safest religion, not which succeeds in maintaining an incessant dread of hell, but that which most steadily upholds within man's heart the influence of love, reason, intelligible truth, divine authority, delicacy of sentiment, and filial awe. The evil of sin does not consist chiefly, as some coarse preachers to the populace suppose, in its being an offence against a power which is able, and willing, to inflict eternal torment upon evil doers, but in its being a wilful opposition to the holy light of eternal "loving kindness." He has not the deepest sense of sin who most dreads the avenging wrath, but he who most keenly feels the hatefulness of insurrection against the Father of spirits and the all-satisfying Good. Terror generates solely selfish views of sin, and selfish views of the evil of sin are fatal to genuine religion. Fear may arouse, but it is wisdom, grace, and holiness which can win men into union with the Everlasting Light. From God's throne there issue lightnings and mighty thunderings, but God himself is Love.

We conclude, then, that all true children of God will be reached by God's own threatenings, and that we need not contrive a corrupt Christianity to meet the case of those who are "past feeling." This has been the ruin of Christendom from the beginning, the desire of fabricating a religion for the ungodly masses, a religion which shall fill churches, tabernacles, and cathedrals, bring money and power to the hierarchy, move to terror or to tears animal men, frighten profligates into a false appearance of piety, or please and tickle triflers with the delusive "service" of music and a painted ceremonial. If we preach the Apostolic gospel we shall be contented with apostolic results. We may see fewer "influential" congregations of "natural" men gathered together, and fewer hysterical revivals, in which thousands of ignorant and wicked people are frightened for a little time by fear of endless torments, and then relapse straightway into their former debaucheries. But we shall train up, under purer influences, as Christ did, the "few noble" men and women who are not afraid to use their senses on God's works and God's revealed word; and more christians whose religion is a rational, hearty, and sympathetic affection to the Lord Jesus Christ; more who will say, amidst modern scientific atheism, modern theological infidelity, and the deep disgust occasioned by modern sectarianism, "Lord, to whom shall we go? Thou hast the words of eternal life!" For all others, untouched by the divine threatenings, we shall shake off the dust of our feet with the apostolic words, without waiting to contrive a false system which will impress or amuse them—"Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles!"

And may God grant that to the Gentiles—to dreaming India, with its 200,000,000, and to materialistic China, with its 400,000,000 more—this word of life may be soon carried, the uncorrupted word of life everlasting!

Sir, I present these considerations, for years successfully stifled by literary managers, to the vast audience which you have invited me to address; and in their presence earnestly beseech the examination of these arguments by competent critics; by critics whose competency does not consist only in a knowledge of the popular tastes, but in an adequate knowledge of the contents of the Scriptures, in some proved ability to confront ignorant clamor, and to withstand the anathemas of interested priesthoods, at any cost, when duty calls. To no others shall I pay the slightest attention. This controversy awakens the deepest feelings of which mankind are capable, and it is well for all concerned in it to avoid needless provocation, but there is no subject better worth examining to the foundation. The strife is not for our victory or defeat, but for men's faith in christianity, for souls, and for the everlasting salvation of the world. I am, Sir, yours faithfully, EDWARD WHITE.

For the World's Crisis.

"MY HEART IS FIXED."

The great desideratum for the service of God is a *fixed* heart; such a heart as knows no variableness of thought, or wish, or feeling, but is at every waking hour of morning, or busy hour of day, like the sun in its course, always on the same side; always, as it were, a nature (and is it not, by the grace of God?) meditating on the things of God, as the needle *meditates* on the pole; and always finding its springs of joy in him. Such a heart would be as restless away from this its equilibrium as the disturbed needle, or as a fish out of its element. It can not be getting tired of its equipoise, or like a caged bird be constantly trying to get out of its prison. It cannot be easily discouraged, nor tempted away from the fountain of godly joy out of which it drinks.

The devil has a discouraging work when he assays to move a "fixed" heart. There are but few such hearts among professed christians, else there would be more steadfastness of life, more "holding on his way," by the man who professes to be a "pilgrim." It is not rarely now that the heart may feel like holding to its course, but, alas! is lured away, and then, perhaps, weary of its wanderings, and sick of its allurements, it returns like a storm-tossed vessel to its harbor with a strong purpose, honestly formed, never to wander again. It may be its first experience, and it may thus learn the lesson of the "burned child," and keep its tryst; but it is too often true that it gets into this way of wandering, and, getting sickened, returns, resolves, and then wanders again. O for the Psalmist's fixed heart to cry, "O God, my heart is fixed."

L. C. MCKINSTRY.

For the World's Crisis.

THE NEW BIRTH.

We are taught in the holy Scriptures that "except a man be born again, he cannot see the kingdom of God." To be born again, is to be *renewed*, or *regenerated*. The apostle John says, "Ye must be born again; not of blood, nor of the will of the flesh, nor of the will of man, but of God." This heavenly birth is generated in man by divine power, through the operation of the Holy Ghost. It is a *new life concealed*, which will be consummated in the resurrection (in the first resurrection, too), "when," as Paul says, "this corruptible shall put on incorruption, and this mortal shall put on immortality," and death shall be swallowed up in victory, at the sounding of the last trump, in the second coming of Christ.

This new birth constitutes a man a new creature in Christ Jesus. His mind being renewed by the Spirit of God, he is endowed with spiritual light and understanding; so that he can think and deliberate on new and divine matters. The conscience is renewed and quickened, purified by the blood of Christ, awed of God, directed by his Spirit, and captivated by the influences of his redeeming love. The will must be subdued, and brought in humble submission to God's will. The affections must be rectified as to their objects. The memory must be qualified to hide the word of God, and to retain the impressions of his love. The body also must be sanctified and rendered an instrument of righteousness.

Thus being thoroughly remodeled, he becomes as *a little child*. The unerring word declares that "except ye be converted, and become *as a little child*, ye cannot enter into the kingdom of heaven." Now "if any man be in Christ, he is a *new creature;* old things have passed away; behold, *all* things have become new." We must possess the mind and disposition of Christ. For "if any man have not the Spirit of Christ, he is none of his." Christ must dwell in us continually by his Spirit. We must lean upon him; draw all our sap and nourishment from him. "As the branch cannot bear fruit, except it abide in the vine"; neither can we, except we abide in Christ. Now "if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Then "quench not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Cherish its influences in the heart, and it will guide you into all truth. Yours in the faith and love of Jesus Christ,

P. TANDY.

For the World's Crisis.

PROMISES.

If Jesus had not said, "Blessed are ye that hunger," I know not what could keep poor, weary pilgrims from sometimes sinking almost in despair. Surrounded by the throng of trifling, careless worldlings; hindered in our labors and our progress by the misconceptions and the misrepresentations of formal professors and indifferent christians; who that loves the whole truth, and lives it, does not find frequent occasion for faintness and weariness, that nothing but unwavering confidence in the sure word of God can remove?

"*Blessed are ye.*" How like a soothing balm it comes to our wounded and aching hearts. Words of One who knew every step of the rough and thorny path his chosen ones must tread. He himself has led the way, and marked out for them every winding, every turning; sending back to those who know his voice the sweetly encouraging direction—"Follow me."

Footsore, fearful, and faltering, we might well-nigh sink in despair, but for the recollection that He who "bore our sins" has promised to bear us up when our strength shall utterly fail. We may be sure he will not suffer us to perish. "I will never leave thee nor forsake thee," is our everlasting support. And we must not think that any trial, or affliction, or temptation, can shut us out from his tender and loving sympathy. "*Jesus knows*," has kept me when all my way was shrouded in night; when rayless and pathless I struggled on amid the gloom, stretching out my hands to the right and to the left, but feeling no support. Straight onward was my only hope; and thus, at last, I came anew to the light of his presence, to the blessed assurance of his love; to the "patient waiting for Christ."

Yes, he who said "Blessed are ye," knows all our hungering and thirsting; all the sighings and cryings, and the unutterable longings of our hearts after real good; all our efforts to lead others into the way of pleasantness and peace, to which his grace has brought our own once wandering feet. And through all times of darkness our hearts must cling to the precious assurance that "Jesus knows" all the circumstances in which we labor, and pray and wait; and by-and-by we shall hear his voice saying unto us, "Come, ye blessed . . . inherit the kingdom prepared for you from the foundation of the world."

Francestown, N. H. CARRIE W. BIXBY.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 11, 1870.

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I. K. LOMBARD'S P. O. address is Chelsea, Mass.

PREPAY POSTAGE.

When persons send letters to or from Canada, or Nova Scotia, they should recollect that the postage is *six* cents; and if not prepaid, the receiver of the letter will have to pay ten cents. People in the States are so accustomed to paying only three cents postage on a letter, they often forget to put on an extra stamp for Nova Scotia, or Canada.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING, 1870.

At a recent meeting of the Campmeeting Committee, it was Voted, That our meeting this year commence *Saturday, August 20th*, and continue over Sunday, August 28th. Particulars hereafter.

GEO. T. ADAMS, *Secretary*.

P. Q. AND P. O.—Some of our correspondents are puzzled to make out the meaning of P. Q. and P. O., when attached to letters. P. Q. stands for Province of Quebec,—formerly Canada East; and P. O. for Province of Ontario,—formerly Canada West. The two provinces are now called "The Dominion of Canada;" and the two sections are distinguished from each other by the abbreviations P. Q. and P. O.

EUROPEAN REVOLUTION.

There are strong indications of a general European revolution before the close of 1870. A "Reform Congress" has just been held in London, at which sixteen nations were represented. The members of the Congress were said to be sterling men, who were taking hold of the matter in a business-like way. They propose to form a grand confederation of nations and set aside the crowned heads. It is evident that these men mean *action*. They are satisfied the time has come for the *people* to take the reins of government into their own hands, and govern themselves. The spirit of revolution is taking possession of all classes. Each one seems weary of restraint. Instead of *liberty*, they want *license*. This is in harmony with the teachings of the spirits of demons. They are stirring up the nations for the battle of the great day. We are truly living in an hour ominous of mighty events. The day of the Lord is rapidly approaching. A London correspondent, who is well posted in relation to the action of the "Reform Congress," makes the prediction "that the autumn of 1870 will not pass away without a rising throughout Europe. He says if the Russian delegates "are to be believed, Russia is not only ripe for a huge revolution, but the nobility of the land, nay, even many of royal, or rather imperial blood, will be the leaders thereof, when the time of rising comes."

Speaking of the plan of the revolutionists, the correspondent says:—"Their object is to create a number of republican States—as many as there are nationalities—bound together by one federation, the capital of which is to be Paris." It is high time to *watch* the signs of the times, with renewed interest. It is "sublime" to be living in these last days, so near the time when Jesus will come in all his glory to set up the kingdom of heaven.

NEWS FROM INDIA.

Miss H. G. Brittan writes from India, stating that the people are much interested in the speedy coming of Christ. The following was published in the Chicago *Interior*:—

"It is remarkable how the whole world seems on the tip-toe of expectation, looking for some remarkable event shortly to happen, just as it was in the days immediately preceding the birth of Christ. And surely the day of his second advent is drawing nigh. What a glorious prospect it is when 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and when he shall reign from the river even unto the ends of the earth.' A remark I read in the *Madras Times*, an entirely secular paper, impressed me greatly. After giving a brief summary of the events that took place in the world during last year, and the present position of things, is said:

'Surely none but the most foolish and senseless of men, but must pause at such a time as this, and ask what do all these things mean? Surely the crisis of the most remarkable events the world ever saw are at hand.'

When worldly men see these things, how is it that Christians do not awake? I do feel every day more and more convinced that 'the night is far spent, the day is at hand'—the bright and glorious day of Christ's coming.

We have been talking on these subjects, and Mr. Tracy, who has been a missionary in Southern India for over thirty years, said: 'Let me tell you what the people down there think. The Mahometans say that for the next few years there are to be a great many troubles all over the world, wars, earthquakes, storms, and famines. Then their tenth and greatest Imaun (prophet or high-priest) since Mahomet, is to appear. Then all the wicked are to be cut off, and he is to reign in righteousness all over the earth.

The Hindoos also state that there has been a recent incarnation of Vishnu; that he is at present in the north of India, somewhere in the neighborhood of Cashmere; that he is now about thirteen years old; that he is being thoroughly educated, and as soon as he arrives at man's estate, he will proceed to Delhi, where he will be placed on the throne of his ancestors; that immense treasures are still concealed in that city, which he by his divine wisdom will soon discover; that before this, however, there will be the most dreadful wars, and plagues, and the strangest sights seen both in earth and heaven. Kings and queens, from all parts of the earth, will come to bring him presents, and to worship him, and those who do not, he will destroy. All those who are very wicked will die, but the good will all continue to live most happily while his reign shall last, which will be many thousands of years.

Mr. Tracy tried if he could not trace these traditions up in some way to the Bible, but they are believed and held where the Christian religion was never heard of. Is it not singular?"

IS ELD. MILES GRANT A CONVERT?

In the "World's Crisis," for April 20, we find in an editorial item the following:

"The punishment of the wicked is eternal *death* in hell, or *hades*; not eternal life in misery."

That will do, Bro. Grant, if you mean what you say; for, if the wicked have "eternal death in *hades*," then they never will and never can have a revival. *Hades* is where the wicked dead are now. Is Bro. Grant converted to the blessed truth of "No life, future or eternal, out of Christ?" It would seem so. We welcome him to the trials and joys of such a faith. It has "joy unspeakable and full of glory." The doctrines of "eternal life in misery" and a "future life in misery" are *twins*, and live or die together. Kill one and you kill the other. One life blood sustains them both.

The above is from the *Herald of Life*, April 27th. As we do not like to have our friends entertain erroneous opinions, or rejoice in a mistake, perhaps it may be best to say that our belief in the following Scriptures is unshaken: "And many of them [or the multitudes, as some render it] that sleep in the dust of the earth *shall awake*, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. "Marvel not at this; for the hour is coming in the which *all* that are in the *graves* shall *hear* his voice, and shall come forth, they that have done good, unto the *resurrection* of life; and they that have done evil, unto the *resurrection* of damnation." John 5: 28, 29.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a *resurrection of the dead, both of the just and unjust*." Acts 24: 14–15.

"And the sea gave up the *dead* which were in it, and death and hell [*hades*] delivered up the *dead* which were in them; and *they* were *judged*, every man according to their works." Rev. 20: 13. After *hades* has "delivered up the *dead* which" are in it, and they are *judged*, then they die "the *second death*," and are *returned* to *sheol*, or *hades*, and there remain dead *eternally*.

PROPER FOOD.—Prof. J. H. Griscom, of New York, recently gave an interesting lecture on the laws of health, in which he said:

"Food is the source of supply for every atom of the body. The mouth is the port of entry through which the system receives all its repairs. Food strengthens the hand to work. One article which, however, is largely used and taken into the stomach, is not only innutritious, but it is absolutely injurious and even dangerous. That article is alcohol, whether taken in the form of rum, gin, brandy, whisky, wine, or ale. There is, he said, no nutrition in any of them. Vegetable food is the most natural food of man."

FALSE CHRISTS.

BRO. GRANT:—How many false Christs does history enumerate? S. TENNEY.

Some twenty-four false Christs arose between the early part of the second century, and 1666. The following from Buck's Theological Dictionary is the best article we have seen on the subject:—

There have been numerous false Messiahs which have arisen at different times. Of these the Savior predicted, Matt. 24: 14. Some have reckoned as many as twenty-four, of whom we shall here give an account.

1. Caziba was the first of any note who made a noise in the world. Being dissatisfied with the state of things under Adrian, he set himself up at the head of the Jewish nation, and proclaimed himself their long expected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans; and had become so powerful, that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate the success of this bold enterprise, he changed his name from Caziba, which it was at first, to that of Barchocheba, alluding to the star foretold by Balaam; for he pretended to be the star sent from heaven to restore his nation to its ancient liberty and glory. He chose a forerunner, raised an army, was anointed king, coined money inscribed with his own name, and proclaimed himself Messiah and prince of the Jewish nation. Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow, that, during this short war against the Romans, in defence of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

2. In the reign of Theodosius the younger, in the year of our Lord 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. Their delusion proved so strong and universal, that they neglected their lands, houses, and other concerns, and took only so much with them as they could conveniently carry. And on the day appointed, this false Moses, having led them to the top of a rock, men, women, and children, threw themselves headlong down into the sea, without the least hesitation or reluctance, till so great a number of them were drowned, as opened the eyes of the rest, and made them sensible of the cheat. They then began to look out for their pretended leader, but he disappeared, and escaped out of their hand.

3. In the reign of Justin, about 520, another imposter appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, and put to death by Elesban, an Ethiopian general.

4. In the year 529 the Jews and Samaritans rebelled against the emperor Justinian, and set up one Julian for their king; and accounted him the Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

5. In the year 571 was born Mahomet, in Arabia. At first he professed himself to be the Messiah who was promised to the Jews. By this means he drew many of that unhappy people after him. In some sense, therefore, he may be considered in the number of false Messiahs.

6. About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain. His name was Serenus; he drew great numbers after him, to their no small loss and disappointment, but all his pretensions came to nothing.

7. The twelfth century was fruitful in false Messiahs; for about the year 1137, there appeared one in France, who was put to death, and many of those who followed him.

8. In the year 1138 the Persians were disturbed with a Jew, who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that nation believed in him. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah rose in the kingdom of Fez, which brought great trouble and persecution upon the Jews that were scattered through that country.

11. In the same year an Arabian set up there for the Messiah, and pretended to work miracles. When search was made for him his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied, that he was a prophet sent from God. The king then asked him what sign he could show to confirm his mission. Cut off my head, said he, and I will return to life again. The king took him at his word, promising to believe if his prediction came to pass. The poor wretch, however, never returned to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished, and the nation condemned to a very heavy fine.

12. Not long after this, a Jew who dwelt beyond Euphrates, called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it, that he had been leprous, and was cured in the course of one night. He, like the rest, perished in the attempt, and brought great persecution on his countrymen.

13. In the year 1174, a magician and false Christ arose in Persia, who was called David Almusser. He pretended that he could make himself invisible; but he was soon taken and put to death, and a heavy fine laid upon his brethren the Jews.

14. In the year 1176, another of these imposters arose in Moravia, who was called David Almusser. He pretended that he could make himself invisible; but he was soon taken and put to death, and a heavy fine laid upon his brethren the Jews.

15. In the year 1199, a famous cheat and rebel exerted himself in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned; and, having made his escape, was afterwards seized again and beheaded. Vast numbers of the Jews were butchered for taking part with this imposter.

16. We are told of another false Christ in this same century by Maimonides and Solomon; but they take no notice either of his name, country, or good or ill success.

Here we may observe, that no less than ten false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews in various quarters of the world.

17. In the year 1497. we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

18. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy Land next year.

19. In the year 1509, one whose name was Plefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterwards affected, however, to turn Christian.

20. In the year 1534, Rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles the Fifth of Spain.

21. In the year 1615, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews, who were scattered over that country.

22. In the year 1624 another in the Low Countries pretended to be the Messiah of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish empire.

23. In the year 1666, appeared the false Messiah Sabatai Sevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, turned Mahometan, and was at last beheaded.

Since the advent of modern Spiritualism in 1848, between two and three hundred have arisen who claim to be Christs. We think these modern ones are those referred to by our Savior in Matt. 24th chapter. After speaking of the "great tribulation," which we think was accomplished under the Papal persecution, symbolized by the "little horn" of Dan. 7: 8, the Savior says:—

"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."—Matt. 24: 23–27.

It appears from the context that these false Christs are to arise after the "great tribulation" is past, and just before the second coming of Christ. Satan may know from the fulfillment of prophecy that Jesus is soon coming, hence he is trying to set up counterfeit Christs to seduce the people away from the true Messiah, and cause them to look for some spiritual fulfillment of literal prophecy. Let us beware of his wiles. Many have already taken up with fables, and are not looking for the coming of the "same Jesus" who was laid in Joseph's new tomb, and was raised again the third day, and afterwards ascended to heaven, to be our High Priest and Mediator till his return to reign on the earth.

A CHEERFUL DISPOSITION.—In this world of trial and perplexity, what is to be more desired than an abiding spirit of cheerfulness? that turn of mind which will lead one to look upon the bright side of every picture? or, if it seems to have no bright side, at least forbear gazing upon the dark side? Do you possess by nature a cheerful disposition? Thank God for an inestimable blessing.

SPIRITUALISM EXPOSED.

F. Von Vleck gave an exhibition as a spiritual medium in this city ten years ago, giving all the manifestations that make the doings of spiritual mediums a mystery to the uninitiated. He appeared again last evening at the Carley House and gave an exhibition to a select party of about twenty, doing the same feats he did when here before and which have ever since been considered unaccountable by those who saw them. At the close of his manifestations he gave explanations showing how they are made and how spiritual mediums manage to deceive the public. He said the great tricks of all slight of hand performers are all very simple when they are understood, and that even such a man as Hermann could not understand the tricks of the Davenport Brothers any better than other people.

The first exposure made was that of the trick in which the medium, while having two witnesses in close proximity to his person to see that he does not move his person, makes, through the spirits of course, several musical instruments to fly about the room and furnish music at the same time. The light was extinguished and the manifestation was made with success. Von Vleck and the committee were seated together beside a table on which the musical instruments laid, and in such positions of personal contact that it was supposed he could not move without being detected by the committee. The hand of one of the committee was placed on the head of Vleck, who grasped the arm of the committee at different places with each of his hands. In this position, in the dark, the musical instruments were hurled about the room in a furious manner, making music, and when the gas was re-lighted the medium and committee still retained the same position and the instruments occupied their places on the table. The committee reported that Vleck had not moved his hands and hence the thing remained a mystery. Then came the explanation and exposure, which was very damaging to the spirits and the part that Spiritualists claim they perform in such manifestations. The explanation was simply that the medium did remove one hand, that he hurled the instruments around him above his head, that the committee was deceived and that it was all done without the aid of the spirits.

The way the committee was deceived is this: The medium grasped the arm of the committee with one hand near the shoulder the thumb being extended towards the elbow. By pressing with that hand the sensation was lessened on the arm below. A moment after, the other hand was placed on the arm, but did not touch it really. The illusion was made by pressing on the arm with the extended thumb, where the hand seemed to rest, and directing at the same time the committee to change the position of his feet. The second hand not being in contact with the arm, was removed as soon as the light was extinguished and did the work that mediums claim is done by the spirits.

Another exposure was that of the case of the medium being tied and the lights put out, when the spirits are claimed to perform all kinds of antics with the musical instruments. The explanation was that the knots are untied in the dark and the medium does the work of the spirits. He said the square knot that many people consider the hardest to untie is the easiest and he showed how easy it is to do it.

He also explained how raps are produced. He stood on a table and subjected himself to the inspection of the committee to satisfy them that he made no motion. While apparently entirely motionless he produced raps at will. He said he did it as all mediums do, by a sudden contraction and relaxation of a certain muscle in the foot that produced the noise, something as some people can do with their fingers or other portions of the body. The sending of the raps to different parts of a room he said was simply an illusion practiced through the skill of the operator.—*Schenectady Union of April 21st*, 1870.

NEW TRACTS.

Just Published by the A. C. P. Society.

"THE GATE TO GLORY." A good tract to give to those who think good people enter through death to glory. By A. P. MOORE. 36pp. Price, by mail, single 5 cts; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

"SCRIPTURE, OR POPULAR THEOLOGY;—*Which shall we believe?*" By S. L. MANLEY. 8pp. Price, by mail, postpaid, two copies for 5 cents; 25 cts. per dozen; $1.00 per hundred. Address all orders to MILES GRANT, *Boston, Mass.* AG'T.

Two New Four Page Tracts.

"THE CALL TO JUDGMENT," and "MAN AND HIS DESTINY," have just been published, and are for sale at this office. Price, 25 cts. per hundred.

"Evangels of the Coming One."

This work of forty pages, written by Bro. S. S. Brewer, is now ready for delivery. Contents: Exposition of Matthew 24; the Sixth Seal of Revelation; the Image of Daniel 2nd; the King and his Throne, and the Sign of the Son of man. Price, 8 cts. single copy; by mail, 10 cts; per hundred, $5.00; per dozen, by mail, 70 cts. For sale at this office.

THE SABBATH QUESTION.

The Report of the Discussion held in Chelsea in November last, between Elders Grant and Cornell, is published in a pamphlet of 126 pages, and is for sale at this office. Price, sent by mail, 20 cents per copy. AG'T.

THE SEVEN MESSAGES OF THE APOCALYPSE, showing their harmony. By S. S. Brewer. 48 pp., 12mo. Price per dozen, $1.20; single, 13 cents.; postage, 2 cents. For sale at this office. AG'T.

NEW MUSIC.—"Bright Mansions," and "The Realm of Delight," by Geo. E. Lee. Price, 5 cts. each, or both pieces sent by mail for 12 cents. For sale at this office.

For the World's Crisis.

IMMORTALITY.—Bro. Grant,—We have examined Bro. J. H. Whitmore's book, "The Doctrine of Immortality," published by the Western Advent Christian Publication Association, and we think it the best work on that subject published. It is written in a kind, candid, christian spirit. Its arguments are comprehensive and convincing, commending the book to every reader. Let every lover of the truth get one and read it; then get another, and lend to your neighbors.

JOHN M. SNOOK, *Romeo, Mich.*
GEO. WRIGHT, JR., *Lexington, Mich.*

For the World's Crisis.

"THE PLAN OF REDEMPTION."—Bro. Grant, I wish to just state through the Crisis that I have read "The Plan of Redemption," by Brn. Wellcome and Goud. I consider it a very able work, and would recommend it to all candid readers, especially to those whose minds are in any way unsettled with regard to the two covenants. I think that they will find the nature of the old and the new covenants very clearly and scripturally set forth.

Hartford, Me. N. JANE LUCAS.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$504.18
J. Clothey	3.00
M. E. Stone	.50
J. C. Atkins	2.25

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments................$56.46

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments................$797.65

FOR BRO. REIMER'S TRACT WORK.

D. B. Lewiston	$2.00
Geo. Knell	3.00

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

Previous acknowledgments................$26.00

PLEDGES.

"Uncle John," Weymouth, Mass.....$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

WILL THE WICKED LIVE AGAIN?

MY DEAR BROTHER:—I received yesterday a very kind letter from you, in which I find what seems to me a very pressing invitation to write (for publication in the Crisis) a letter on the subject, or doctrine of the resurrection. And I very gladly accept the invitation. By way of preface, I would say that I am moved at this time in an especial manner by the spirit of love. And while I feel toward you more than ever a heart full of love, I cannot "use sharpness" in any personal way, but I earnestly desire to be led and enabled by the Holy Spirit to "speak forth the words of truth and soberness." I believe that you have a mind ready to see, receive and follow the truth, and that you have no intention or desire to oppose the plain teachings of the Bible and its great Author.

The question now before us is this: "Will the wicked be raised from the dead?" To those who spiritualize the resurrection, and believe that all men enter immediately into the bliss of heaven or the agonies of never-ending torment at death, this question will seem of no importance. But to those who hold that the Bible teaches in plain language that the wicked shall perish utterly, the question whether they have already so perished, and are never to be raised up,—this question seems both interesting and important. I am aware that bitter words have been used in discussing this point, but I have no inclination to follow such a course here. Neither do I invite or expect a public discussion through the Crisis. The proper field for such discussion is in the publications devoted (almost exclusively) to the defense of that doctrine.

Before bringing Scripture texts to prove the resurrection of the wicked, we will consider one point which is made very prominent by the leaders on the other side of the question, and that is the fact that "God is love." Here they rest, and we will see what follows. You remember that the apostle says something in 1 Cor. 3: 12 about building upon a good foundation with "wood, hay and stubble"; and a little further on he indicates that such work "shall be burned," and the workman shall "suffer loss." These words, "God is love," are the foundation of much that is false; that is, much error rests upon this foundation: "God is love," therefore all men will be saved. "God is love," therefore the wicked will never be disturbed, but will be left to rest in eternal silence, and never be called up to receive the just reward of their deeds.

Let us examine this method of reasoning: "God is love," therefore he will never permit any of his creatures to suffer. Is this so? Is there no such thing known as suffering at the present time, or since the world began? There ought not to be if "God is love," and nothing else. But it seems, speaking "after the manner of men," that he is a reasonable being, and also a God of justice as well as of love and mercy. In both the Old and New Testaments he is declared to be a God of vengeance. Now our good non-resurrection friends shudder at this, and declare that we would "transform our God into the theological devil." No, my friends, but we are willing to believe the record that he has given of himself. While he is merciful to all in a general sense, he is merciful to his people in a special and peculiar sense. While it is true that "God is love," it is also true that he is a "consuming fire," and a God that "taketh vengeance." The inhabitants of Sodom and Gomorrah did not see him revealed as a God of love, but only as a God of vengeance. And in the days of Noah, though the Lord waited long after the warning was given, yet at last he took vengeance upon the world of the ungodly, and destroyed them all.

Let us, then, be careful how we build upon a good foundation with poor material, but rather use the pure gold of truth that will stand the fire. It seems strange to those of us who are established in the belief that there is a day of judgment coming, and that all the dead, small and great, will stand at the bar to be judged; it seems strange that any candid inquirer can fail to see that ALL that are in the graves shall hear the voice of the Son of God, and "they that hear shall live." Yes, "they that have done evil" shall come forth "unto the RESURRECTION of damnation." The shifts made to break the force of this scripture remind me of a sermon I heard many years ago, in Albany, N. Y., on Judas Iscariot. The preacher was a Universalist, and if he could prove that Judas was saved, the idea was that it would follow that all men would be saved. The text was, "Wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." The sermon was as smooth as a serpent, and resembled the serpent in various ways. Its course seemed to be indirect and uncertain. The aim was to show that Judas was saved, and now in heaven; yet it would have been better for him if he had never been born! It seemed to be a peculiarly difficult case, but the cunning of the serpent sought in the darkness to find an explanation. And it was found by supposing that Judas might have been saved and gone to heaven if he had never seen the light, but had died, as Job wished he had done, before his birth. This exposition was about as satisfactory to me as the position that the "evil," who shall come forth to the resurrection of damnation, are only a part of the righteous who shall be saved—as Judas was—but eternally labor under a great disadvantage on account of their former evil deeds.

No, the plain import of the word is, that ALL, both the righteous and the wicked, shall come forth, and be made alive; but it does not follow that they are all the children of God, because they are called out of their graves. We do not deny the power of God to call the dead from the grave. And we do not know that all the persons whom Christ raised from the dead were righteous. And if he raised the wicked then from the dead, he can again. And he says he will do it. "All shall hear," and all that hear shall live.

Although the passages bearing on this point have been often quoted, yet we may quote a few of them again. Job 21: 30,—"The wicked is reserved to the day of destruction; they shall be *brought forth* to the day of wrath." Solomon says: "The Lord hath made all things for himself; yea, even the wicked for the day of evil." This day of evil cannot refer to any day this side of the great and last day, for the wicked are not now more subject to tribulation, trial or affliction, than the righteous. David says of the wicked, "Their eyes stand out with fatness; they have more than heart could wish." "Behold, these are the ungodly, who prosper in the world; they increase in riches." "They are not in trouble as other men; neither are they plagued like other men." (See Psalm 73.) The advocates of the non-resurrection theory sometimes complain that we do not meet their points. They will please excuse us if we do not see them. We hardly need ask them to excuse us for refusing to receive error instead of truth.

In conclusion, permit me to ask whether the Holy Spirit leads one saint or believer to believe the truth, and another to disbelieve it? Jesus says, "He will guide you into all truth." John 13: 16. Then does it not follow if we are led by the Spirit we shall be kept from error? By listening to the voice of men, we may be led astray; but if we keep close to Jesus and the Bible, live in the Spirit, walk in the Spirit, and be led by the Spirit, we shall be led into all truth, and we shall "know the truth, and by the truth be made free."

With love unfeigned and undiminished, I am your Bro. in Christ,

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

REPORTS.

It is with much surprise that I lately learn, by remarks in our papers, that but few of their readers ever read Conference Reports. Is it so? It is not easy for me to believe it so, yet it is possibly true. But do we not always feel a deep interest in the welfare of absent friends and relatives, when we love them as we ought? Do we not eagerly read their letters if they write us, or read anything the papers say about their condition, character, action, prosperity, adversity, calamity, business, or religious connections, etc.? I always do, and really suppose others do. Is it not also a fact that those really alive in the work of the Lord are deeply interested to know how the cause of Christ is prospering in other places beside their own, and how their brethren and sisters—their kinsmen in Christ—are prospering in their pilgrimage and work in the Lord? I think this must be so. Who of us, that travel and labor as evangelists, do not? When we call on our brethren who are active in the Lord's work, we find them anxious to learn all about the brethren and the cause wherever we have been. They ask us a great many questions about them. Tell me *such ones* don't read "conference reports." I think they do read them.

I always read them, if I do not get time to read anything else. I am anxious to know of the prosperity or the adversity of Christ's cause, and of my brethren everywhere. They may be overdrawn by the scribe, or contain errors; but I learn much I could not otherwise learn, and these Reports are just the places, or documents to learn from. I generally read accounts of the personal travels and labors of those who are evangelists. I am much interested in their journals, and incidents in their labors, and accounts they give of the cause and of their brethren. I learn much from these; yet these are far less valuable documents for real information, as they are moulded by one mind, and are the views and impressions of one mind to a large extent. Much may be of a personal or local nature, which may especially interest the writer far more than any one else. In personal journals, there may be much egotism which would captivate and please a few, while such is not the case with official Reports of our conferences. Those who do not read our Conference Reports do not know much of the wants of the cause, the means used to aid it, the labors and trials of those engaged in it; nor can they feel deeply interested in aiding the missions, the tract cause, and the evangelists. Please *all become* interested in reading such Reports, and you will gain much, and the cause will gain much sympathy and aid.

I. C. WELLCOME.

"THE RELIGION OF THE DAY."

The religion of the day is (as we have seen) an easy-minded religion, without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the adversary, and for the Lord's return.

It is a second-rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love.

It is a hollow religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings.

It is a feeble religion, lacking the sinews and bones of hardier times—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation.

It is an uncertain religion; that is to say, it is not rooted on certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working *for* pardon, but not *from* pardon. All is thus bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*H. Bonar.*

For the World's Crisis.

IN MEMORIAM.

On my last visit to Athol, Mass., I found the church in deep affliction. One of their worthy members, a young man of much promise, and a sincere disciple of Jesus Christ, had suddenly fallen a victim to that fearful enemy, death. Bro. Austin F., the only son of Bro. Austin Ellenwood, of Athol, aged twenty-eight, was suddenly killed, Friday morning, April 15th, while at his work at the saw-mill, by the rolling of logs from the pile and crushing him under them. He left his house about five o'clock A. M. for the saw-mill. As he did not come to his breakfast, his wife became alarmed about him, and went to the mill and looked for him; but not finding him, she apprised his father, who was soon in search. The neighbors assisted, and soon he was discovered under three logs lifeless. Thus, in an unexpected moment, was this dear wife deprived of her husband, and a loving father of his only son; but they "sorrow not as others which have no hope." He was a good christian, a worthy member of the Advent church, an obedient son and faithful husband, loved by all who knew him. Sunday, at our meeting, was a day of weeping, as most of the congregation knew the departed one, and many were related to him.

The funeral services were held at the house of his father, Monday, the 18th, in the presence of a large gathering of relatives and friends. Bro. James Hemenway, who just about a year previous had united them in marriage, preached a timely, truthful, and comforting discourse on this sadly afflictive occasion, from Job 14: 13. It was one of those seasons that are not soon to be forgotten. But "the blessed hope" that the dead will come to life at the sounding of the last trump, and that that trumpet will soon sound, was heart-cheering to his bereaved wife and afflicted father, and numerous relatives, for they have the same hope. The Lord breathe the spirit of consolation and holy resignation on all the relatives and friends, who feel their great loss; also on the church, and through grace divine bring them all into his kingdom of life. *Amen.* L. BOUTELL.

FASHIONABLE WOMEN.

Fashion kills more women than all their toil and sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave-woman at her task will live and grow old, and see two or three generations of her mistresses fall away. The washer-woman, with her scanty meal, and with scarcely one ray of hope to cheer her in her toils, will live till her fashionable sisters are all extinct. The kitchen maid is hearty and strong, when her lady has to be nursed like a sick baby.

It is a sad truth that fashion-pampered women are almost worthless for all the good ends of life. They have but little force of character, they have still less power of moral will, and quite as little physical energy. They live for no great purpose in life; they accomplish no great ends. They are dolls formed in the hands of fashionable milliners and servants, to be dressed and fed to order. If they rear children, servants and nurses do all, save to conceive and give them birth. They can not give them the care and food that nature designed, and when reared, what are they? Do they ever amount to but weaker scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue or power of mind for which it became eminent? Read the biographies of our great and good men and women. No one of them had a fashionable mother.—*Selected by L. A. Lang.*

For the World's Crisis.

"FINNEY ON MASONRY."

Rev. C. G. Finney, late President of Oberlin College, has written a book with the above title. It is published by the "Western Tract and Book Society," Cincinnati, Ohio. Price $1. Professor Finney has been a Freemason, but found after taking several degrees that he had been deceived, deluded, befooled and sworn to keep it secret; he then entered into a thorough examination of the subject, and with some *forty thousand* others renounced Freemasonry years ago. This was soon after they killed Morgan for exposing Masonry. Since then, many books disclosing the institution have been published; but the institution has revived recently and re-entered the churches, and its encroachments upon christianity, upon morals, upon the religious and civil rights of the people, are such as to alarm those who know the nature of the institution, and who love their fellow-men.

This work of Prof. Finney shows that he is fully awakened to the important fact that all men should examine the revelations which have been made of Masonry. His book is a terrible picture of the most horrible oaths, corrupting principles, and dangerous practices of which we could conceive. If this book be true (and he gives such proofs as we cannot doubt), then the institution is the most dangerous to society of any one ever known to exist among men. He has written at the peril of his life, and has been threatened assassination for doing his duty to his fellow-men, having no pecuniary benefits for writing. He claims that all young men should seek a knowledge of this institution, lest they become ensnared by its false claims. Some sixty-six degrees have been revealed.

"The Professor tells us that comparatively

few honorable, respectable men ever take more than three degrees, when many become disgusted and silent, fearing to divulge, and ashamed to advance. He claims that the majority of Masons do not themselves know the real nature of the institution, especially of the higher degrees. As we know many professed christians who are active Masons, many real christians who are nominal Masons, and others who are or have been tempted to join them, we think it is high time that all such seek a knowledge of this institution from the revelations made by those who have been Masons; and who at the risk of their lives seek to lead men from Freemasonry to Christ. We have just read this book, and feel assured that no one who can obtain it will regret the dollar paid for it. I. C. WELLCOME.

Correspondence.

From Bro. J. A. Cleaveland.

"Study to be quiet, and to do your own business."—1 Thess. 4: 11.

I have been thinking what a blessed good thing it would be if every one would give heed to this language of the apostle. It would serve to make friends instead of enemies. Last evening, a Congregational deacon invited me to preach in their house the next day, as they were destitute of a preacher. I accepted the invitation. We had a good time, and good freedom in speaking. I am satisfied, if we as a people would be kind, and preach the word without pounding other's faith, we can do them good. It is not necessary for us to tear down an old building to get timber to make another. I had rather have all new timber. Brow-beating, twisting and flinging is not of God. Let us know nothing among the people but Jesus Christ, and him crucified.

North Hyde Park, Vt., to me is a new field of labor. I am well pleased with it. I find many warm and kind hearts. The little church here are trying to get into the kingdom.

If we all do as the following poetry prescribes, I think we shall get along nicely.

I'VE BEEN THINKING.

I've been thinking, I've been thinking,
What a glorious world were this,
Did folks mind their business more,
And mind their neighbor's less;
For instance, you and I, my friend,
Are sadly prone to talk
Of matters that concern us not,
And others follies mock.

I've been thinking, if we'd begin
To mind our own affairs,
That possibly our neighbors might
Contrive to manage theirs.
We've faults enough at home to mend—
It may be so with others;
It would seem strange if it were not,
Since all mankind are brothers.

Oh! would that we had charity
For every man and woman;
Forgiveness is the mark of those
Who know "to err is human."
Then let us banish jealousy—
Let's lift our fallen brother;
And as we journey down life's road,
Do good to one another.

J. A. CLEAVELAND.

North Hyde Park, Vt., March 27th, 1870.

From Bro. H. J. Baldwin.

Bro. Grant:—I would like to say to the brethren and sisters who read the Crisis, that New Preston, Ct., has once more been blessed by the Lord. We have been having very interesting meetings since Feb. 13th. At that time we expected Bro. Elliott, but he did not get here on account of bad traveling. The Lord did not disappoint us, but blessed us with his own presence. From that time to this (April 29th) we have had prayer and conference meetings every other evening. We have had but little preaching. Bro. Wood, of Collinsville, has been with us some, and the good Lord has blessed his labors. Several have been converted, and a number of backsliders reclaimed. Hobbies are set one side, and union prevails.

I write this to say that we want help. Several want to be baptized. Who shall forbid water? We want help now. We are poor, but what we have is the Lord's, and you are welcome to share with us. Praise the name of the Lord for what he has done for us. Pray for us. H. J. BALDWIN.

BRO. E. L. BITLER writes from New York, May 2nd, 1870:—"Last month I sent to you for some tracts, as I was anxious to be better informed with regard to the truths contained in the Bible. I have read them carefully, and am fully convinced that they contain nothing but Bible truths. I have been out in the mission field for six or seven years, and am sorry to say that, until recently, I was in the dark, believing that the soul was immortal, etc., etc. I am yet a learner, and while I am studying the word, I am also trying to obey the command, 'Go work in my vineyard.'"

Obituaries.

LUCAS. Died, in Hartford, Me., March 29th, 1870, Dea. Amasa Lucas, aged eighty-two years and eleven months.

The subject of this notice embraced religion and united with the Baptist church in 1816, remaining with them twenty-two years. Then the benevolence and kindness of his christian heart caused him to turn from the unscriptural doctrine of eternal wo for the unsaved, to the idea that all would finally be restored to God's favor. He remained with the Universalists a few years, until he became interested in the doctrine of the speedy coming of Christ and its kindred truths. Being a man of much reading, and a great Bible student, this opened a flood of light to his mind, which he rejoiced in during the remaining portion of his pilgrimage. He was no ordinary man. The community deeply feel the loss of an exemplary citizen, from whom they never received an unkind or bitter word. The church has lost a worthy member and an able man. He leaves a lonely widow, children, brother and sisters, with a large circle of relatives and friends to mourn his loss.

The sermon at his funeral was preached from Ps. 17: 15,—"As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness" (his selection.) He sleeps in Jesus,

"Blessed sleep,
From which none ever wake to weep."

E. M. HAGGETT.

DOW. Died, in South Berwick, Great Works, Me., March 7th, of diphtheria, Mary Bell Dow, daughter of Harrison and Fanny F. Dow, aged nine years.

Mary was a very lovely child, of an amiable disposition, beloved by all who knew her. She always loved to hear about Jesus' coming. Her afflicted parents and friends were comforted by a discourse from D. M. Leavitt, on the resurrection from the dead, founded on 1 Thess. 4: 14–18. A. B. SHOREY.

PORTER. Died, in Pike, Bradford Co., Pa., March 29th, 1870, Eld. Nathaniel Potter, formerly of Westport, Mass., aged fifty-eight years and eleven months.

In early life he enlisted under the banner of the Prince of life and glory, and went forth to proclaim the gospel news to perishing and dying mortals, and was successful in doing much good in the cause of our adorable Redeemer. A few years since his health began to fail, until he was unable to preach the gospel in places of worship as he had done before, yet he tried to do all he could wherever he went. He had unwavering faith that Zion's King would soon appear to give eternal life to all the pure and good of every clime.

Words of consolation were spoken on the funeral occasion by Elder H. H. Gray, from Num. 23: 10. M.

DAY. Died, in Kennebunk, April 19th, Jacob P., only child of Bro. M. M. and Sister A. Day, aged fourteen years and nine months.

This dear boy gave his heart to God about two years ago, and was buried in the likeness of Christ's death. He was ambiable and highly esteemed by all his young associates. The bereaved parents mourn the loss of their only child, but they mourn not without hope.

Funeral services attended by the writer, assisted by Bro. B. S. Emery. W. H. MITCHELL.

JONES. Died, in Alton, N. H., April 9th, 1870, Sister Mehitable Jones, aged ninety years, three months, and twenty-three days.

Our sister having made God her refuge for many years, was ready to lay her armor peacefully by, to come up in the glorious morning of the first resurrection. Words of comfort were spoken by the writer at the funeral, from Romans 8: 24. J. G. SMITH.

PECK. Died, near New Hartford, Butler Co., Iowa, of scarlet fever, Fred Archer, only child of Nelson H. and Jane Peck, aged four years, seven months, and six days.

Sermon by the writer, from Matt. 19: 14,—"Suffer little children," etc.

"Yet stay the anguish of thy heart,
Nor of thy grief with mourning tell,
What though thy hopes like dreams depart,
Still faith confesses it is well,"

from the little grave. PETER S. W. DEYO.

Married.

OTIS—MERROW. In Rochester, N. H., Feb. 27th, 1870, by L. A. Lang, Mr. GEORGE P. OTIS, of Milton, N. H., and Miss ELLEN F. MERROW, of Lebanon, Me.

MOORE—PHELPS. In Westfield, May 4th, by Eld. E. Owen, LEANDER A. MOORE, of Montgomery, and EMMA A., daughter of Edwin Phelps, of W.

MAYO—PIPPY. In Plymouth, May 7th, by Geo. A. Cole, Mr. SETH T. MAYO, of Plymouth, and Miss ELIZABETH A. PIPPY, of Prince Edwards Island.

Summary of News.

FOREIGN.

Cable News.

PARIS, May 4. It is asserted that M. Thiers will issue a manifesto advising Frenchmen to vote "no" on the Plebiscitum.

The Emperor's proclamation has been distributed throughout the country, and is now in the hands of every voter.

The committee in favor of the Plebiscitum have issued their last address to the electors, declaring that they must put aside by a strong vote the irreconcilable minority, which resorts, in its opposition to the Government, to all means, even conspiracy, bombs and infernal machines. The manifesto concludes: "You must go to the polls on next Sunday, and vote as in 1848, with banners flying, and shouting 'Vive Napoleon!' If you desire liberty, order, stability and prosperity, you must vote for the plebiscitum."

LONDON, May 5. A Brussels dispatch says that Archbishop Kenrick has gone to Naples to finish his protest against Papal infallibility. Dupanloup's reply to Archbishop Spalding, on the matter of infallibility, will soon be published.

The Pope has urged that the discussion on the infallibility question be closed before ascension day. The committee on that subject has promised to present a revised *schema* immediately. One tenth of the Bishops present, including Germans and Hungarians, voted against the *schema* for a smaller catechism.

PARIS, May 6. The *Journal Official* this morning contains a decree convoking the High Court of Justice for the trial of those recently arrested for participation in the plot against the life of the Emperor.

PARIS, 6th. The edition of the Rappel was seized to-day by the police. Trouble is reported at Lyons, where the authorities have interrupted the publication of the Cloche newspaper.

PARIS, May 9. The returns received to this hour foot up, "Yes," 7,126,288; "No," 1,485,844. The vote of the army, so far as known, stands, "Yes," 219,000; "No," 36,598. It is estimated that without counting the vote of the arondissements, army, navy and Algeria, the Government will have a majority of over 5,000,000. The excitement has been intense all day, but there has been no disturbance whatever. The military precautions are still continued.

A Council of Ministers was held to-day, at which the Emperor presided. It is reported as the result of the Council's deliberations that the Ministers will tender their resignations to-morrow, and M. Ollivier will be charged by the Emperor with the formation of a new Cabinet.

The Emperor has complimented the Prefect of Police for his success in maintaining public order.

Victor Hugo has been cited to appear before a tribunal for his article in the *Rappel*, exciting hatred and contempt for the Government.

RELIGIOUS FANATICISM IN RUSSIA.—The fearful lengths to which religious fanaticism will carry an ignorant and superstitious people, is illustrated by a sect in Russia known as Marelschicks, who believe and practice the doctrine of self-mutilation and not unfrequently that of self-immolation, holding that thereby they are at once translated to a world of never-ending bliss. It is related that forty peasants, members of the sect of Morelschicks, having practiced their rites until they had come to the conviction that they had attained to a condition of perfect purity, which, however, might be endangered if they remained any longer upon earth, deliberately planned to sacrifice each other's life. They proceeded to a barn situated at some distance from the village, taking with them a block of wood, a cleaver and a rope. When all had formed in solemn array around the block, one stepped forward and laid his head upon it; another came up, seized the cleaver and cut his head off; the second one was decapitated by the third, and so on. Not a cry of agony was heard, and thirty-nine victims lay weltering in their blood. The fortieth of these fanatics—a merchant—was yet alive; two of his sons lay dead at his feet; it was his turn to die, and for him the rope was reserved. When he had already put the noose around his neck he was overcome by remorse, as he had told his wife nothing of what was going on, and he felt troubled at leaving her alone on earth. He went back to the village, whence he conducted his wife to the barn. When she saw the horrible spectacle, and her sons dead on the ground, her cries and lamentations attracted some persons who chanced to be near by. They reported the facts to the authorities and the survivor of the forty was sent to Siberia.

FRANCE AND THE PLEBISCITE.—As the 8th of May approaches the excitement in France becomes more and more intense. The government does all it can—and it can do much—to make the election sure. Every precaution is being taken by the government to bring the people to the ballot box with an affirmative vote. When we remember that every officer in the army, that every prefect of every department, that every mayor of every city and every township and every village in France is bound to do as he is bid, it is not possible to doubt that the Emperor must come off victorious.—*New York Herald.*

REVIVAL AT MONROVIA.—A revival, excelling in power and fruits any ever before known, was in progress in Monrovia and other parts of Liberia at the time of the date of the letter, Nov. 3d, from which the following extract is taken:

"I have the most cheering news to communicate. One of the most powerful and wide-spread revivals of religion ever known in this city, even exceeding that of 1839 in some of its features, has been in progress for over three weeks. Not less than one hundred and thirty persons have been converted. The Methodist Episcopal church for two weeks was thronged from daylight to late at night, services of various kinds being kept up continually. Scarcely a family has been passed by without some drops from the heavenly shower. A son of President Payne; a son of ex-President Warner, who served his country so well in the executive chair; a grandson of the immortal A. D. Williams, and one of the three graduates of Liberia College; two daughters and a son of one of our merchant princes, G. Morse, Esq.; two sons and three daughters of the late Attorney General, Hon. F. Payne; the eldest daughter of ex-Chief Justice Royce; these, and many more I cannot enumerate, are among the converts.

It was thought by many old christians that the little cloud which had been dimly seen at a great distance was drawn near by the constant, united, fervent prayers of the Ministerial Prayer Association, lately organized in this city. Services were held in all the churches. Episcopalians, Baptists, Presbyterians, and Methodists were seen in each other's places of worship, laying aside all minor considerations for the time being, and paying, exhorting, singing, preaching, encouraging, and thus making common cause with each other. Our Sunday-school has almost been swept! Blessed be God! prayers which seemed like seed covered over with snow and frost for so many, many months, have germinated, sprung up, and green leaves and even buds are appearing. Nine of our Sunday-school teachers, for hitherto we have had to work with some unconverted co-laborers, have been converted, and of scholars quite an army. Salvation has come, too, to our house, as well as to others. Two of our hired servants have been blessed. The work is still progressing."—*January African Repository.*

DOMESTIC.

UNION MEETING.—Rev. B. S. Batchelder preached in the North Congregational Church last evening from John xiv, 3: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Christ was about to leave his disciples, their hearts were sad in consequence, and Jesus spoke to them these words of comfort, "I will come again." There are two modes of interpreting scriptural language; the extremely literal, and the extremely metaphorical; the medium course is usually the true one. 1. The "coming" here promised is a real coming, and not a mere poetic reference to the death of christians, the destruction of Jerusalem, the outpouring of the Holy Spirit, at Pentecost or at any subsequent time, or any other event or providential dispensation short of the personal appearing of the Son of God. The language of the text obviously implies no less than this; the circumstances under which the words were uttered, compel us to believe that Christ would use great plainness of speech; the disciples would unquestionably understand that a personal coming was meant, and other scriptures fully teach the same doctrine. See Acts 1: 11, Heb. 9: 28. This has been the prevailing faith of the Christian Church in all ages. 2. The purpose of this coming, as here stated, is that Christ may receive his people to himself, that where he is they may be also. This implies the close of human probation, the resurrection of the just, the judgment, the destruction of the wicked and the completion of New Jerusalem, the "place" of which Christ speaks. 3. When Christ will come we may not know with exactness, but will come in the Father's appointed time, when prophecy is fulfilled, when the harvest of the earth is ripe, when the number of the elect is complete, in an hour when men are not aware. 4. This doctrine should have a practical effect upon us, leading us to inquire, "Am I Christ's? Is my work being done faithfully?" It should moderate our earthly joys, buoy us up in sorrow with the comforts of hope, and stimulate to earnest desire to lead others to Christ.—*New Bedford Standard. April 16th, 1870.*

The Fenian Conspirators.

The recent resignation of Col. Kirwan, Fenian Secretary of War, has embarrassed Gen. O'Neill. The colonel had, it is said, been induced to accept a post in the organization upon representations which were not altogether founded in fact; and on discovering this to be the case, at the last meeting of the Senate in this city, he returned to Philadelphia, put his office in order, and cut his connection with 10 West Fourth street at once. This disarranged, for the time being, all O'Neill's plans for an immediate descent upon Canada, as he relied mainly upon Kirwan, who alone was in possession of all the particulars of the projected campaign. A defection so important at a junction so critical could not be remedied in a moment; and hence the Dominion has not been yet visited this spring by the terrible Fenians.

Far-seeing and honest as O'Neill is said to be, he has made mistakes. While surrounded by a Senate and Executive Committee, all of whom were sworn officers, he ought to have consulted them on the details of his intended campaign. It was neither wise nor polite of him to refuse to enlighten Mr. P. J. Meehan, president of the Senate and acting Secretary of War, on this head, or to inform that gentleman that he should hold no conversation wit him on the subject unless under a new and special oath of secrecy. Mr. Meehan urged that he was already a sworn member of the Senate; but all to no purpose. O'Neill was inexorable, and there the matter ended.

The first misunderstanding between O'Neill and the Senate occurred shortly after the Pittsburgh Convention. Perceiving that his salary of $2,000 per gnnum, as president of the organization, was but poor pay for his loss of time and business, and for his family, he is said to have drawn an additional three dollars per day from the Fenian treasury. This was stopped by the Senate; an act which was considered by O'Neill and his friends small indeed. However, small or large, it caused the first bad blood between him and them, poisoned all their after relations, and led to the recent rupture.—*N. Y. Eve. Post.*

Passing Events.

☞ The Israelites residing in Lithuania and Poland are about emigrating in extensive parties to the countries lying on the river Don, and situated among the mountains of the Caucasus. Large numbers are also coming to the United States. The Government of Russia has consented to the removal, and furnishes a passport and sixty dollars to each emigrant. Important aid has been derived from contributions raised in London, Paris and the United States.

☞ The street passenger cars in Philadelphia, employed by seventeen different companies, number 688, with 179 miles of tracks. Last year they carried 55,000,000 passengers. Nine persons were killed and twelve injured by accidents. The receipts from passengers amounted to $3,500,000.

☞ Thirty-eight Spanish bishops announce from Rome their refusal to take the oath to the new constitution of Spain, although the Pope interposes no objection.

☞ The Czar of Russia is alarmingly ill, and has been hastened to the baths of Ems. The Czarina is also in delicate health.

☞ Napoleon III was sixty-two years old on the 20th of April.

☞ Eight million copies of a letter Napoleon has written to his voters concerning the plebiscite, are to be printed.

☞ Private advices from Florence state that Prince Bonaparte will arrive in this country next month.

Notices.

New York State Conference.

The annual meeting of the New York State Conference will be held at Lockport, Niagara Co., commencing Thursday evening, June 9th, 1870. Lockport is situated on the Niagara Falls branch of the N. Y. Central R. R., fifty-seven miles west of Rochester, and eighteen miles east of the Niagara Falls. Fare from Rochester to Lockport, $1.15. Fare from Buffalo to Lockport about fifty cents. Trains leave Rochester for Lockport at 9.20 A. M., 12.10, and 5.30 P. M. Trains leave Buffalo for Lockport at 6 A. M. and 4 P. M.

The church at Lockport have opened their doors *wide*, and extend a *hearty* invitation to the dear brethren and sisters to come and spend a few days with them; hoping to receive from the gathering a fresh impetus in the christian journey, as well as to make it pleasant for those who come. We want every one to take up the Crisis of April 27th and read the article from D. Cogswell, entitled "New York State Conference," and be sure to act in harmony with it.

D. COGSWELL, *Pres.*
W. J. HOBBS, *Sec'y.*

Notice.

I will hold a quarterly meeting with the Christian Church at Cohocton, Steuben Co., N. Y., May 28th and 29th. Bro. Cogswell is expected to be with me there. Also I will hold a quarterly meeting with the church at Wilmot Settlement, Broome Co., N. Y., June 4th and 5th, and will spend the time there and at Hawleyton as they and Bro. Bull of Hawleyton may arrange, from May 31st to June 7th. I expect to attend the Annual State Conference from June 9th to 12th (the place not yet published); also I will attend a grove meeting with Bro. J. W. Taylor, at Westfield, Tioga Co., Pa., June 18th and 19th, to commence on the evening of the 17th, as the church there may arrange. Let there be a general turn-out in these meetings. For the churches,

C. F. SWEET.

Notice.

Having arranged to spend the summer in Chelsea, Mass., I hereby take this opportunity to inform those who would like my "Hymn Books" and "Admonitions," that I would have them address me there. I have got out the new edition to my hymn book, and will supply orders in cloth at 50 cts. single, $4.50 per doz. I will send them neatly bound in leather at 60 cts. single, $5.50 per doz., postage paid by me in all cases. They are neatly and firmly bound, and contain 453 hymns, embracing all those in general use among us. Those who take a dozen in cloth, will get them at 37½ cts. per copy; or if a dozen in leather, the rate will be 47 cts. per copy. I. K. LOMBARD.

Notice.

The next session of the Maine Central Quarterly Conference will be held at the Robbins school-house in Rome, to commence Thursday, at five o'clock P. M., June 2nd, and hold over the Lord's day. Let the brethren and sisters all attend who possibly can to work for the Lord. Provisions made for all. Ministering brethren from abroad are invited.

W. A. KNIGHT, Sec.
H. B. SEAVEY, Pres.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

I wish to say that the time has now come when I am to pay for the printing of my pamphlet, "The Tree of Life," and I ask those who have subscribed, who have not already paid, that they would forward it to me at Albion, N. Y., immediately. I will send by express a package to Bro. A. McClure, of Meadville, for those in Crawford and Erie Co., Pa., and will supply others myself as soon as I can. I expect them about the 20th inst. The price at retail will be 20 cents. All orders addressed to C. F. Sweet, Albion, Orleans Co., N. Y., will receive prompt attention on receipt of cash, and without money to those too poor to pay. C. F. SWEET.

Wisconsin Conference.

The State Conference of Wisconsin will be held in connection with the State campmeeting, which is to be held at Prairie du Sac, Sauk Co., Wis., beginning June 5th. The first business session of the conference will be held on Wednesday, June 8th. Let ministers and delegates be present in time. WM. SHELDON, Sec'y.

Notice.

Bro. Israel Damman, from Corinna, Me., will, if the Lord permit, visit the brethren in New Hampshire on a preaching tour of a few weeks, commencing at Wolforough, Sunday, May 15th. Come, ye tried ones, to the feast. E. G. COLBY.

Tent Meeting.

The Mission Tent has been put into the care of the Mass. Advent Conference, and they intend, by providential direction, it shall be in constant use the coming season in new places. The time is most here when we shall commence the campaign. Now where shall it first be pitched? If any are desirous of a meeting, they will let it be known, and as soon as the weather will permit, we will make the arrangements, give notice, and be there. L. BOUTELL, for the Conf.

Notice.

The Alton Bay campmeeting committee are requested to meet on the camp-ground, Friday, May 13th. For the committee, J. G. SMITH.

Tent Meeting.

The Lord willing, the N. H. tent will be pitched at Kittery Point, Me., May 21st, 1870, and remain until the 30th. Preaching may be expected from different ones, as the Lord may direct. Come, brethren and sisters, be free in the Lord, and let us labor effectually in proclaiming the gospel of the kingdom this present season, for the harvest is great, and the laborers must be diligent. Also at Great Works, Me., June 4th, and remain over Sunday, June 12th. And at Great Falls, June 18th, and over two Sundays.

D. M. LEAVITT.
J. C. SHOREY.

F. U. M. Association.

The Female Union Missionary Association are hereby invited to hold their next quarterly session with the church in Southington, Conn., commencing Wednesday, May 11th, and continue over the following Sunday, May 15th. Southington is on the New Haven and Northampton R. R., about twenty miles north of New Haven, and five miles south of the junction of the Providence, Hartford and Fishkill R. R., with the N. H. and N. at Plainville. Those coming *via*. Boston and Albany R. R., east or west, buy tickets for Westfield, thence to Southington without charge. Those coming *via*. P. H. and F. R. R., can procure tickets for Southington and change cars at Plainville. Those *via*. New Haven, remember and take cars west side of the depot on N. H. and N. R. R.

Call by the Secretary. By request of church,
M. L. DURAND.

Notice.

Bro. J. G. Hook's new Tent, the Evangelist, seventy-five feet in diameter, has been ordered, and will be completed by June 1st. All who wish to aid in this enterprise are informed that we are some $350 short. Donations of any amount can be paid to Bro. Hook, or sent to I. N. Wilfong, 135 N. 22nd Street, Philadelphia, which will be thankfully received. Let us make some sacrifice for our dear Lord and Master, that will be the means of saving some poor sinners, who will rejoice with us in God's everlasting kingdom.

I. N. WILFONG.

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. SEVEY, }
S. W. CARR, } Mt. Vernon, Me.
H. C. CLIFFORD, }

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

NATHANIEL EATON.

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. BELLOWS.

Notice.

I would say that persons desiring practical treatment with the Resuscitator for diseases, may address me at 43 Revere Street, Boston.

W. C. STONE.

For Sale.

A lot of second-hand Sunday School books, some of them nearly new. For particulars, address A. C. GREENE, River Point, R. I.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

Sheldon's Tract Fund.

RECEIPTS.

I. Goodwin	$1.00
J. W. Merrill	2.00
A Friend	.50
J. Stables	.50

There is still room for others. WM. SHELDON.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass.	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson, or O. Proctor.*
Loudon Ridge, N. H.	*Fourth Sabbath is engaged.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H (Belhel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Glocester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Reuel O. White, New Hartford, Ct.*
Meriden, Ct.	*E. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn.	*A. Powell.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Philadelphia, Pa.	*Frank E. Davis, 1716 Markham Street, or I. N. Wilfong, 135 N. 22d St.*

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

John G. Hook......Friday evening, May 13th
Wm. Sheldon......Sunday, May 15th
Hiram Munger......Friday evening, May 27th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3, and 7½ P. M.

John G. Hook......Thursday evening, May 12th (Communion.)
J. S. White......Sunday, May 15th

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

Geo. A. Streeter......Sunday, May 15th
E. Owen......Sunday, May 22d
Enoch Morrill......Sunday, May 29th
C. Goodrich......Sunday, June 12th

CHELSEA, MASS., (LIBRARY HALL.)

A. Ross......Wednesday evening, May 11th
J. G. Smith......Sunday, May 15th
M. Batchelor......Sunday, May 22nd
J. Pinkham......Sunday, May 29th
J. Couch......Sunday, June 26th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 82 Main Street), every Lord's day.

S. S. Brewer......Sundays, May 15th and 22d
Rufus Wendell......Sunday, May 29th

Wakefield, Mass......Sunday, May 15th
Clinton, Mass......Sunday, June 5th
Exeter, N. H......Sunday, June 19th
Stoneham, Mass......Sunday, June 26th
C. GOODRICH.

Lawrence, Mass......Sunday, 15th
Lynn......Tuesday evening, 17th
Wednesday evening, the 18th, at liberty.
Worcester, Mass......Thursday evening, 19th
Putnam, Conn......Sunday, 22nd
Danielsonvill, Conn......Monday, 23d
Chicopee......Wednesday evening, 25th
South Hadley Falls......26th and 27th
Bridgeport......Sunday, 29th
Star of Hope Mission, New York City......May 30th
ANNA E. SMITH.

Florida, Mass......Sunday, May 15th
North Adams......Sunday, May 22nd
S. C. HANCOCK.

East Weymouth, Mass. (at Bro. Tuttle's), Saturday evening, May 14th, and over the Sabbath, May 15th.
ENOCH MORRILL.

Wilbraham, Mass......Sunday, May 15th
Z. FORD & J. R. TOWLE.

Westfield, Mass......Sunday, May 15th
Montgomery, Mass. (as Bro. D. I. Allyn shall arrange) Sunday, May 22nd.
Woodstock Valley, Conn......Sunday, May 29th
Springfield, Mass. (Hill)......Sunday, June 5th
Worcester, Mass......Sunday, June 12th
I. B. POTTER.

Rye, N. H......Sunday, May 15th
South Berwick, Me. (Great Works)......Sunday, May 22d
Elliot, Me......Sunday, May 29th
JOSEPH W. WHITE.

Chichester, N. H. (where Bro. Saltmarsh may appoint), Sunday, May 22nd.
Warner (Waterloo school-house)......Sunday, May 29th
A. S. WILLIAMS.

Meredith Centre, N. H......Sabbath, May 15th
Meredith Neck (baptism)......Sabbath, May 22d
Guilford, N. H. (Pond school house)......Sab., May 29th
N. GLIDDEN.

Moultonboro, N. H. (Red Hill school-house) Sunday, May 22nd, for baptism. FRANK MUDGETT.

Warner, N. H. (in Bro. Colbey's neighborhood) Sabbath, May 15th.
East Rochester, N. H......Sabbath, May 22nd
☞ NO NAME.

Nashua, N. H......Sunday, May 22nd
Manchester, N. H......Sunday, May 29th
U. G. LADD.

East Rochester, N. H......Sunday, May 15th
Dover, N. H......Sunday, May 22d
Northwood Narrows, N. H......Sunday, May 29th
WM. C. STEWART.

Lake Village, N. H......Sunday, May 15th
D. M. LEAVITT.

Farmington Village......Sunday, May 15th
Strafford (Robert's school-house)......Sunday, May 22d
H. M. BRYANT.

Manchester, N. H......Sundays, May 29th and June 5th
Great Falls, N. H......Sundays, June 12th and 19th
Great Works, Me......Sundays, June 26th and July 3d
South Elliot, Me......Sundays, July 10th and 17th
Seabrook, N. H......Sundays, July 24th and 31st
E. S. MOULTON.

West Ossipee, N. H......Sunday, May 15th
Northwood Narrows, N. H......Sunday, May 22nd
Suncook, N. H. (where Bro. Paine may appoint) Sunday, May 29th. NATHAN WHITING.

East Weare, N. H. (Freewill Baptist meeting-house) Sunday, May 15th.
Suncook, N. H......Sunday, May 22nd
C. W. SARGENT.

Worcester, Mass......Sunday, May 15th
Lowell, Mass......Sunday, May 22d
H. PRATT.

Manchester, N. H......Sunday, May 22nd
Holden......Sunday, May 8th
J. S. WHITE.

Worcester, Mass......Sunday, June 5th
Lowell, Mass......Sunday, June 12th
Lynn, Mass......Sunday, May 29th
M. BATCHELOR.

Stoneham, Mass......Sunday, May 15th
B. FINNEY.

Wrightville, Ct......Sunday, May 15th
A. D. FLAGG.

Salisbury (at the Union meeting-house) Sab., May 22d
Nottingham......Sabbath, May 29th
S. S. MOONEY.

Bristol, R. I......Sabbath, May 15th
Brimfield, Mass......Sabbath, May 22d
Lowell, Mass......Sabbath, May 29th
T. M. PREBLE.

Seabrook, N. H......Tuesday evening, May 10th
Dover, N. H......Sunday, May 15th
Nashua, N. H......evenings, May 25th and 26th
Stoneham......evenings, May 31st and June 1st
Lowell, Mass......Sunday, June 5th
J. PINKHAM.

Pascoag, R. I......Saturday evening, May 28th and over the following Sabbath. A. DURFEE.

Great Falls, N. H......Sunday, May 15th
Hamdton, N. H......Sunday, May 22nd
GEO. W. BROWN, Elliot, Me.

Lawrence, Mass......Sabbath, June 5th
Lee, N. H......Sunday, June 12th
Will Bro. Durgin meet me at New Market Depot, two o'clock train from Boston? B. P. MANNING.

North Somers, Ct......Sunday, May 15th
L. C. & M. MCKINSTRY.

Seabrook, N. H......Sunday, May 15th
L. E. SAULPAUGH.

Barnstead, N. H., (Tuttle school-house) Sun., May 15th
Tamworth, Me. (Philbrook school-house), Sunday, May 22nd. T. W. PIPER.

Boscawen, N. H., (Gulf school-house), May 11th and 12th, seven o'clock P. M.
Bradford, Me. (Pond meeting-house) Sunday, May 15th
Z. T. WOOD.

Providence, R. I......Sunday, May 15th
Orrington, Me. (at the Chapel)......Sunday, May 22nd
GEO. W. BROWN.

West Ossipee, N. H......Sunday, May 22d
J. G. SMITH.

North Sutton (at Bro. Jesse Hazen's for baptism) May 15th. JOHN PARSONS.

Alton, N. H. (Loon Cove)......Sunday, May 15th
LEVI ALLEN.

Rochester, N. Y......Sundays, May 22nd and 29th
J. COUCH.

Sandwich (Vittum school-house)......Sunday, May 15th
T. E. LANG, JR.

Keene, N. H......Sunday, May 15th
Springfield......Sunday, May 22nd
A. M. HIGGINS.

Abington, Ct......Sunday, May 15th
Square Pond, Ct......Sunday, May 22nd
A. MORSE.

Newfield, Ct......Sunday, May 15th
WM. J. RIPLEY.

East Haddam, Ct......Sunday, May 22nd
S WOODRUFF.

Woodstock Valley, Ct......Sabbath, May 15th
Wilbraham, Mass......Sabbath, May 29th
Square Pond, Ct......Sabbath, June 5th
Putnam, Ct......Sabbath, June 12th
Webster, Mass......Sabbath, June 19th
Woodstock Valley, Ct......Sabbath, June 26th
P. S. BUTLER.

Westerly, R. I......Sunday, May 22d
B. RONNELS.

Warwick Plains, R. I......Sunday, May 22d
R. W. PIERCE.

South Butler, N. Y......Sunday, May 15th
Wolcott, N. Y......Sunday, May 22nd
Camden Village, N. Y......Sunday, May 29th
Redfield, N. Y. (in the south district) eve., May 30th
Greenboro, N. Y......evening, May 31st
C. H. WILLIAMS.

Milward, in Charlton, Mass., Wednesday evening, May 11th. Will some one meet me at Charlton depot, two P. M. train from Springfield?
At the Chapel, Thursday evening, May 12th.
At the Union meeting-house, Friday and Saturday evenings, May 13th and 14th.
Webster......Sabbath, May 15th
Biddeford, Me......Tuesday evening, May 31st
Bath, Me......Wednesday evening, June 1st
Brunswick, Me. (yellow school-house) June 2d and 3d
Richmond Village, Me......Saturday evening, June 4th
Reed meeting-house, Me......Sabbath, June 5th
Lewiston, Me......Wednesday evening, June 8th
South Poland, Me......Thursday evening, June 9th
Mechanic Falls, Me......Friday evening, June 10th
West Poland, Me......Sabbath, June 12th
Mayberry Hill, Casco, Me......Tuesday, June 14th
South Casco......evenings, June 15th and 16th
Portland, Me......Sabbath, June 19th
H. MUNGER.

P. S. If these Sabbath appointments conflict, please notify me. H. M.

Goffstown, N. H......Sunday, May 15th
Vernon, Vt......Sundays, May 22nd and 29th
A. SIMPSON.

Pleasant Valley, Ct......Sabbath, May 15th
Scitico......Sabbath, May 22nd
G. L. WHITE.

South Elliot, Me......Sabbaths, May 15th and 22nd
Dover, N. H......Sabbath, May 29th
Rochester, N. H......Sabbath, June 5th
East Rochester, N. H......Sabbath, June 12th
South Berwick, Me. (Great Works)......Sab., June 19th
C. H. SWEET.

New Durham, N. H., 2d division......Sunday, May 15th
JOHN & JANE DAVIS.

Northville (town of Newport)......Sunday, May 15th
Unity, N. H. (at Bro. Joseph Kimball's) Sun., May 22d
Northville, (in Newport)......Sunday, May 29th
E. COTTON.

Webster, N. H. (old meeting-house)......Sab., May 15th
Fisherville, N. H. (in Sanders Hall)......Sab., May 22d
SIMEON ROBY.

Bridgewater, Vt......Sundays, May 15th and 22nd
West Fairlee, Vt......Sunday, May 29th
H. F. CARPENTER, or substitute.

"U. F. M. Association" conference at Southington, Ct., May 11th to 15th.
Chicopee Falls, Mass......Sunday, May 22d
WM. A. & M. L. DURAND.

North Somers, Ct......Sunday, May 15th
MARY E. OTIS.

Rye, N. H......Sabbath, May 29th
D. F. LEAVITT.

Bangor, Me......Sunday, May 22nd
THOMAS SMITH.

Hartford, Ct......Sunday, May 15th
S. W. THURBER.

Rochester, N. Y......Sunday, May 15th
Newark, N. J......Sunday, May 29th
New York, 24th Street......Sunday, June 5th
New Haven, Ct......Sunday, June 12th
Worcester, Mass......Sundays, June 19th and 26th
Dover, N. H......Sunday, July 3d
A. A. PHELPS.

New York, (Cooper Institute)......Sunday, May 15th
Wallingford Farms......Sunday, May 22nd
West Meriden......Sunday, May 29th
WM. STUART.

Waterbury, Ct......Sabbath, May 15th
Wolcottville, Ct......Sabbath, May 22nd
G. L. TEEPLE.

Warren, Vt. (where brethren may appoint), Sunday, May 15th.
Barnstead, N. H. (where Bro. Cyrus Chesley appoints) Sunday, May 29th.
Strafford, N. H., (Roberts' school-house) Sun., June 5th
J. H. F. VARNEY.

Jay, Kenedy Corner, Me......Sunday, May 15th
Belgrade Depot......Sunday, May 22d
H. B. SEVEY.

Hartford, Me., (Stetson school-house) Sab', May 15th
E. M. HAGGETT.

Steep Falls, Me......Sunday, May 15th
Blue Point, Scarboro......Sundays, May 22d and June 5th
Saco Ferry, Me......Sunday, May 29th
Kennebunk Depot, Me......Sunday, June 12th
Bonny Eagle, Me......Sunday, June 19th
Hollis Centre, Me......Sunday, June 26th
JER. HILL.

East Montpelier, Vt......Sunday, May 22d
It is expected that some will be baptized.
J. A. CLEAVELAND.

Woodstock Valley, Ct......Sunday, May 22d
P. S. BUTLER.

Hebron (Brighton Hill) Me......Sabbath, May 15th
J. T. JORDAN.

Collinsville, Ct......Sunday, May 15th
H. K. FLAGG.

Lafayette, R. I......Sunday, May 15th
Exeter, R. I......Sunday, May 22nd
A. BELLOWS.

North Benton......Sunday, May 15th
West Plymouth......Sunday, May 22d
WM. H. SHAW.

Haverhill Centre, N. H......Sabbath, May 15th
East Landaff, N. H......Sabbath, May 22nd
Dansville (school-house), five o'clock.
A. A. HOYT.

WORCESTER, MASS.

Henry Pratt......Sunday, May 15th
William Sheldon......Sunday, May 22nd
E. Owen......Sunday, May 29th

LAWRENCE, MASS., (ADVENT CHAPEL.)

Annie E. Smith......Sunday, May 15th
J. Pinkham......Sunday, May 22d
S. S. Brewer......Sunday, May 29th

WESTFIELD, MASS.

I. B. Potter......Sunday, May 15th
C. Goodrich......Sunday, May 22d
G. A. Streeter......Sunday, May 29th
J. Hemenway......Sunday, June 5th
A. Simpson......Sunday, June 12th

CONCORD, N. H., (CENTRE STREET.)

John G. Hook......Sabbath, May 15th
A. P. Moore......Sabbath, May 22nd
C. H. Fletcher......Sabbath, May 29th
A. Ross......Sabbath, June 5th
R. R. York......Sabbath, June 12th
J. Albert Libby......Sabbaths, June 19th and 26th
M. Batchelor......Sabbath, July 10th

CONCORD, N. H., (AT THE BETHEL.)

Uriah G. Ladd......Sunday, May 15th
John G. Hook......Sunday, May 22d
(Baptism 12½ o'clock; communion 3½.)
J. G. Smith......Sunday, May 29th
T. W. Piper......Sunday, June 5th
E. Owen......Sunday, June 12th

HAMPTON, N. H.

Geo. W. Brown......Sunday, May 22nd
J. G. Smith......Sunday, June 26th

PITTSFIELD, N. H. (at the Bethel.)

J. Couch......Sabbath, May 15th
C. Goodrich......Sabbath, May 29th
E. Owen......Sabbath, June 5th

MANCHESTER, N. H.

A. Simpson......Sunday, May 15th

PORTSMOUTH, N. H.

M. Batchelor......Sunday, May 22nd
H. Munger......Sunday, May 29th
J. T. Dixon......Sundays, June 5th and 12th

BIDDEFORD, ME.

H. L. Hastings......Sabbath, May 15th
Wm. H. Mitchell......Sabbath, May 22nd
and onward as the Lord may direct.

PORTLAND, ME.

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Jas. A. Libby......Sunday, May 22d
J. S. White......Sundays, May 29th and June 5th

NEW HAVEN, CT., (Beers Street Christian Chapel.)

J. T. Dixon......Sunday, May 15th
B. Hitchcock......Sunday, May 22d
H. H. Dickenson......Sunday, May 29th

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For the World's Crisis.

ONE BY ONE.

One by one, our sins surprise us,
One by one, we learn them all;
One by one, our blessed Jesus
With his blood atones for all.

One by one, our sorrows gather,
One by one, they soon depart;
For 'tis he, our dear Redeemer,
Who removes them from our heart.

One by one, dense clouds will gather,
Frowning closely on our heads,
And we hear the distant mutter
Of the storm we so much dread.

One by one, the clouds are rifted,
Light streams o'er our up-turned face;
Thus our sorrows shall be lifted
From our sad hearts by His grace

One by one, our friends are taken,
One by one, we count their fall;
One by one, we know they'll waken
At the resurrection call.

One by one, thank God, we'll greet them
In a bright and fairer land;
And each voice shall swell the anthem,
"Worthy, worthy, is the Lamb."

SOPHIA JACKMAN.

For the World's Crisis.

"WALK IN THE SPIRIT."
Gal. 5: 16.

The important discoveries which the holy Scriptures make, respecting the blessed Spirit's agency, are connected with cautions or directions of the utmost moment to man's eternal welfare. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."—Gal. 5: 16. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. 4: 30. Our advancement in the divine life, and growing meetness for a home in the kingdom, depend upon it. Can the lamp burn without oil to feed its flame? Can the cold earth bloom with vernal beauty without the sun to warm its frozen surface, and to call that beauty forth? Can the stream flow whose fountain is dried up? Can the limbs move when the heart has ceased to act? Yet as easily would the lamp burn without the oil, the earth bloom without the enlivening sun, the stream flow without a fountain, and the limbs move when the heart is still in death, as a man shine in christian graces without the sanctifying Spirit. Then prize the Spirit. "Quench not the Spirit." Grieve not the Spirit. Grieve it not by slighting its blessed and holy influences. Grieve it not by undervaluing its aid. Grieve it not by allowing unclean imaginations and hateful passions to harbor in its temple. Grieve it not by lagging in the christian course, when it prompts you to run the race that is set before you. Grieve it not by cherishing a slothful, lukewarm mind, when it is exciting in your soul desires after fervent piety and distinguished usefulness.

Perhaps the Scriptures contain no admonition more momentous than this; yet how is it forgotten. "Thou shalt not kill"; "thou shalt not steal"; "thou shalt not commit adultery," and similar commandments, are frequently recollected; but, "Grieve not the Holy Spirit of God" is, by many who profess religion, an almost unguarded precept. As you wish for eternal blessedness, regard this important precept, and let it govern and rule your life. Often think, Is there anything in the disposition I cherish, or the conduct I pursue, calculated to grieve the Spirit? or am I anxious to enjoy its blessed aid, and to be guided and led by it? To these admonitions the Lord Jesus Christ adds what is in fact a direction, to pray for the Spirit's aid: "I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. . . . If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Encouraging consideration. Such a Father will not refuse a blessing so precious.

While we are taught that the Spirit's influence is of so much consequence to our own comfort, holiness, and happiness, we are reminded that it is of equal importance in our endeavors to benefit others. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered; but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

An animating motive for gratitude is furnished by this subject. Had a kind physician, at an immense expense, ransomed from the gallows a wretch condemned to die, and then cured him of a deadly plague that infused its poison through every vein, and threatened him with a dreadful and inevitable death, this man would lie under a vast and two-fold obligation to his kind benefactor. Yet how insignificant would be these obligations, compared with those under which every heir of the kingdom is brought. He, like this ruined but favored criminal, has enjoyed a double deliverance from death and ruin, from condemnation without, and the plague of sin within. O how divinely amiable does God appear as exhibited in the Scriptures, and how infinitely glorious a scheme is that for human redemption!

The Father pities an undone world, and cherishes love so infinite that he gives his beloved Son to be the sinner's sacrifice. He sends him into this world, by one dreadful offering of himself, to atone for sins unnumbered, and for guilt that deserved eternal death. The Son, acting his part in the wonderful plan of mercy, assumes human nature, and comes to be a willing victim. He dies, and accomplishes his Father's purposes and his own. The scheme of mercy has proceeded so far, that God can now be just and criminal man be saved, sin be punished, and the sinner be forgiven; for the Son of God has atoned for sin, and brought in an everlasting righteousness. He rises from the dead, and his Father thus declares that justice has no more claim on him. He rises to heaven to pursue the work of mercy, by acting as mediator between God and man. But all parts of this amazing scheme are not developed. The agency of the Spirit is now introduced to complete the wonderfully gracious plan. It enlightens the mind, subdues the soul, and disposes it to adore the Father's love and to rest on the Son's sacrifice. Thus God begins the scheme, carries it forward, and God completes it. From first to last it is divine. It began in divine love; it ends in human happiness and redemption, promoting divine glory. It began in heaven, was pursued on earth, and ends in the kingdom of righteousness, and the home of the saved. It began in heaven, was carried on in time, and, when completed extends its effects to all eternity.

This transitory world is the theatre on which the most wonderful part of this plan was acted; but it originated in the eternal world, and is completed there. Man, the object of this scheme, stands highly indebted to the Father, Son, and Holy Ghost. Had either been withheld, man would have been forever undone. The atonement of the Son would not benefit the sinner, were the influence of the Spirit withheld; nor would the influence of the Spirit prepare him for a glorified state, were an interest in the atonement denied him; nor would either have been exerted for him, had not the Father so loved the world as to give his only begotten Son for human salvation. O, see God acting all through this scheme of mercy, and filling up the wondrous whole. See man, the object of the eternal Father's pity, of the Son's sufferings, and of the Spirit's influence. See every heir of the kingdom indebted, eternally indebted, to Father, Son, and Holy Spirit. And among the nations of the saved, not one can or ever will be found not thus indebted.

Thus, while God is seen shining conspicuously through all the scheme of love, beginning, pursuing, and completing the wonderful plan; the Son's sacrifice, the Spirit's influence, working out the wonderful plan of redemption, will call forth adoration and praise from every saint or child of God. O let us adore this mysterious love, admire this amazing work of mercy, and pray to be the ineffably happy partakers of this unsearchable grace. Let us walk in the Spirit, and glorify God in all we do, say, think, and are; and then, "when Christ, who is our life, shall appear," we shall "also appear with him in glory."

ELDER Z. D. BAIRD.

For the World's Crisis.

"NEVER DYING SOULS."

The above phraseology has become hoary with traditional usage among religionists, and often with sincere christians there is associated with it the sacredness of truth. No text of Scripture could be disputed in their presence, as to its divine authenticity, and deep, under-lying truthfulness, less easily than this same above-quoted language. *We* once held it thus sacred ourself, supposing certainly, as many do, that it was as much recognized by the Bible as the existence of a God. The two points we regarded as co-important, and we well remember our pious horror when we first heard the Editor of the "Crisis" question its scripturalness and truthfulness. We would not therefore venture to question it, or the propriety of any other such heartily-cherished opinion, simply for the sake of doing so. We have too much regard for the religious feelings which are associated with it, to seize it and ruthlessly tear it out of the hearts and faith of those to whom it is as dear as the Scriptures of truth. But we have long ago lost that horror we first felt when this our darling theory was questioned; and in doing so we have learned this valuable lesson, to wit: that theories and dogmas, creeds and opinions, must ever be subject to the ordeal of close, biblical criticism. Without *that*, tradition may be mingled with truth, and venerated equally with it, the truth being undistinguishable among the mass of traditional, human rubbish which is gathered around it; or there may be no semblance of truth in the whole theory, and yet there be no loss of credence in it. Hence the important question is, not *what I believe*, but *what the Bible teaches*; for simple opinion, aside from the Bible, is valueless, and not to be entertained by honest-hearted people even for an hour.

It must be by mere opinion, certainly, that the "never-dying-soul" dogma is held so fast; for it is never mentioned in the Bible, and must therefore be subject to our criticism, and be rejected on a Bible hypothesis as unworthy of our confidence. If God intended we should believe such a doctrine, would he not (for, could he not) have expressed it in words plain, unequivocal, precise, and strong? He has stated other matters as plainly as this would be.

All the doctrine of the Bible is stated thus plainly, and if in any case it is woven into parables, metaphors, similes, symbols, or any other type, or figure, then the plain, ungarnished words of truth stand as an index to the whole. Hence we ought, if it is the divine will that we should believe that man has or is an "immortal soul," a "never-dying soul," to have some texts in the Bible on this principle of literal plainness, like the following: Ye have never-dying souls; wherefore should ye sin and doom them to endless wo? That text, too, should have gone into the writings of Moses, who is now, for the interests of such a doctrine, painfully and wonderfully silent. It would also allow the advocates of the dogma, if they care much, as it would seem they must, for scriptural proof, to breathe much easier. They could more successfully meet the opposition of those who contend for the doctrine in literal language, for that would be plain enough to satisfy the most difficult and literal-language confirmed opponent; certainly if *we* could read that text as genuine to the Bible, instead of its opposite, which is already there, to wit: "The soul that sinneth, it shall *die*"; we should change to a "'bout face," and the advocates of the "never-dying" doctrine would not be so troubled and perplexed as they now are with this "hard-to-be-understood" text; as they are now obliged to say of it that, It means—ahem—it means—well—it means—yes, it means that—that—that you will *not die*, but live forever; for to "die" means to be cut off from happiness and the favor of God, and be forever alive in misery. An ingenious effort is thus made, certainly, and the last effort of a drowning man to catch at a straw characterizes such an attempt to interpret the plain, literal, obstinate, truth-telling texts which God has placed right in the way of such a doctrine as this of which we speak.

Again, if Paul would only have said, "Receive with meekness the engrafted word, which is able to save your (never-dying) souls" from endless wo; or if Jesus had said, "Fear him who is able to destroy" (i. e., cut off from happiness) your never-dying souls in endless misery, and had incorporated these improvements, on what they really did write and say, into the place where the originals now stand, to be constitutionally there as inspiration, it never would have been half the work for the advocates of this scriptureless theory to have met the Bible views we advocate—that man's soul must die, and consequently cannot by any means be undying, or "never-dying." They would be saved, too, the loss of so many strong men and excellent members from their ministry and churches, who are not ALLOWED TO STAY where these erroneous views are held, because they are so fully convinced that the Bible is all on the other side, and who so persistently turn about and repeat, "from Genesis to Revelation," so many excellent Bible proofs, that they are justified in refusing the traditions of men, for the truth of God that man is "mortal" and "dying," and not "immortal" and "undying"; and then, as the sharpest cut of all, because of the plainness of the word on this side of the question, challenge for one solitary text in the whole "word of God" which thus states and proves that favorite, but unbiblical, dangerous dogma, of "a never-dying soul."

L. C. MCKINSTRY.

For the World's Crisis.

THE BACKBITER AND SLANDERER.

O how unlike the spirit of Christ is the spirit of the backbiter and the slanderer. How unlike the follower of the meek and lowly Jesus, is the person who, in the absence of another, employs an unruly member, the tongue, in slandering, insinuating and reproaching some neighbor for the gratification of self-esteem or retaliation and revenge. What a pest to society; what a curse on a neighborhood is he or she, who, instead of doing to others as they would wish to be done by, search, listen, and strive to catch at every word, or what they may call an improper action, to find excuse for stigmatizing and blasting the reputation of their neighbors or some one who does not belong to their society, or whom they consider not so popular as they wish to make themselves appear. And above all, for such conduct to come from persons professing the religion of Jesus. But do such persons, however great their pretence to piety and religion, do they possess it? Impossible! for if any man hath not the spirit of Christ he is none of his. The spirit of Christ is a spirit of love, benevolence, good will, peace and forgiveness. He ever went abroad doing good; making peace, and stopping the mouths of gainsayers and slanderers. Oh, how much better it would be for society, how much better for such individuals, if they bridled their tongues and looked into their own hearts, before they gave vent to their passions that set the fires of hell to blazing, producing a smoke that will only be blown into their own eyes. If the most trivial report unfavorable to a person's reputation be raised, it is to the slanderer and backbiter a feast of fat things. They seize upon it as a hungry eagle upon his prey, bearing it about, and like a whirlwind it draws into its vortex a variety of improbable circumstances which increases its force; one person relates it to another, with something more, and thus the devil is exalted and the innocent degraded.

A certain writer says of slander, "Hell cannot boast so foul a fiend, nor man deplore so foul a foe." It is the poisoned arrow whose wound is incurable; it is the heart-searching dagger of the dark assassin; it is the mortal sting of the deadly adder; murder is its employment; innocence its prey, and ruin its spoil. Slanderers are dangerous persons, for who is secure, whose reputation is safe, while such foes lurk about in darkness, seeking whom they may devour. A person's reputation is as dear to them as their own heart's blood. For a good name, says Solomon, is rather to be chosen than great riches; and says the illustrious Shakspeare—

"Who steals my purse, steals trash—'tis something, nothing;
'T was mine, 'tis his, and has been slave to thousands;
But he who filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

Yes, however wealthy a person may be, if his reputation is prostrated, he may be said to be poor indeed, for wealth without a favorable reputation is but an empty sound. It is much the best, if people cannot in conscience speak well of their neighbors, to say nothing about them. If they cannot find any good to communicate in their respective visits concerning their fellow beings, whether high or low, rich or poor, professor or no professor of religion; let that charity that covers a multitude of sins be thrown over their supposed failings, and if any have just occasion to speak or think evil of their fellow creatures, let them go and see them face to face, and thereby adjust all difficulties, and settle all things in peace, for "when there is no tale-bearer the strife ceases."

How often are families and neighborhoods set in angry commotion and bitterness toward each other by the mischievous tongue of the slanderer and the backbiter. It is almost impossible, even for wise men, to compute the infinite misery, disgrace and wretchedness produced by those daring co-workers with Satan—those men and women who are often found even in so-called moral society. And it is true—and "pity 'tis 'tis true"—that many seemingly unimpeachable characters will sometimes assist in sowing "broadcast" this evil, backbiting seed, which is sure to take root and spring up like tares among wheat, and choke and destroy the good seed of peace, prosperity and happiness, which has been so frequently sown by the wise and good in all ages. "O, tell it not in Gath, publish it not in the streets of Ashkalon."

Then, oh slanderer, whoever thou art, remember that thou art accountable for thy words, and that God will by no means clear the guilty, but will bring every work and every secret thing into judgment, whether it be good, or whether it be evil.

So. Carver, Mass. JOHN MAXIM.

For the World's Crisis.

TENDERNESS.

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4: 32.

It seems to me that there is no point upon which christians should be more guarded than the one which heads this article. I have traveled more or less in all the Eastern States, and have attended campmeetings, conferences, and preached in cities, and in the country; have visited from house to house, and talked and prayed with the people; but as far as my observation and experience extend, I see no point where many professed christians are deficient so much as in this. There is a lack of *tenderness, compassion* and *love*, toward the weak and erring. We have evidently come down to that period in the history of our world where we may look for the development of those traits of character described by the apostle in his letter to Timothy. Men were to be "proud," "fierce," "without natural affection," "despisers of those that are good," etc.

This spirit prevails and increases everywhere. It is not only seen in the world and the nominal church, but it creeps in among those who claim to have greater light, and therefore ought to be the best people on earth. The devil is constantly engaged in stirring up envy, malice, hatred, suspicion, jealousies, strife and evil-surmisings among the people of God. I know of quite a number of churches that have been torn and mangled in a shocking manner, because some of their members were willful, stubborn, and full of hatred. Instead of being "kind one to another, tender-hearted, forgiving one another," when some little offense has arisen, the devil has taken advantage of human nature, and stirred up hard feelings, and created contentions and divisions, until the whole neighborhood is in an uproar; the lambs are killed, Christ dishonored, the Spirit grieved, and the way of truth evil spoken of. O how much evil might be remedied and often prevented by a few *kind words.*

How many families and churches might share the hundred-fold of joy and happiness, if all possessed a tender heart, and were willing to forgive. How many erring ones might be reclaimed, and brought into the fold of Christ, if tender hearts and kind words attended their wayward course. Is it not time there was a change? Ought not the eleventh commandment to be more strictly obeyed? Can we be christians and not have the spirit of Christ? What saith the apostle? "If any man have not the spirit of Christ, he is none of his." If we have the spirit of Jesus, will it make us ugly, and full of bitterness and strife? No, it cannot be. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Whoever drinks of this fountain will be a new creature; old things will have passed away. A fountain cannot send forth sweet water and bitter at the same time. If the spirit is in us, like a well of water springing up, our influence will be felt for good upon those around us. The christian lives and walks with a well of gentleness, goodness and love in his heart. His words and actions tell for God and the good of men. Let us, then, get nearer to the living fountain. Let us partake more largely of the spirit of Jesus, who was meek and lowly in heart.

What instructions would Paul give if he were here? Listen to him. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and clamor, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

O how great has been God's love to us! Who can measure its depth or its height? It is a boundless ocean. We are nothing but sinners, enemies; yet God so loved us, that he gave Jesus to die that we might have eternal life. Our sins have been like scarlet, but for the sake of his Son he freely forgives us all. His love has followed us all our days. His love has forgiven us ten thousand times. His love protects us amid the dangers of the wilderness. His love holds up before us the crown of unfading joys; and his love will bring the faithful safely home, to share the raptures and enjoy the endless delights of the paradise of God. O, then, in view of the compassion, tenderness and love of our heavenly Father towards us, ought we not to show pity and kindness toward one another? There are sorrowful hearts all around us. One kind word, or gentle look, will send a gleam of sunlight along their gloomy way. Let us forgive, as we hope to be forgiven. Let us seek the wandering and the lost, and when the conflicts and sorrows of this life are past, we will sing with the white-robed band, on the banks of the river of life—

"Could we but see what hidden lies
Beneath the outward form;
Could we but hear the deep felt sighs
Which from the heart are drawn;
Or did we see what sorrows hang,
Like a dark curtain round
The heart, that late so sweetly sang,
With such a cheerful sound;
Or knew we what the motives are
Which govern every deed;
Or the various things which mar
The winding path we lead;
Or did we know the secret wish
The effort to do right,
And the temptation they resist,
Unknown to other sight;
Knew we the *whole* of every mind,
And *all* that dwells within,
O, could we ever be unkind,
Or cause a soul to sin?
But would we not more earnest be
To cheer the lonely one,
And ever strive to do and speak
That which would trouble none?"

J. W. THOMAS.

MEDITATION.

The heavenly meditant has the happiest life in the world, and the most enriching commerce with the celestial Indies, from whence he returns loaded with an unseen store of immortal joy and spiritual consolation. As he continues to meditate on the great things of God, such amazing plenitudes are displayed before his eye, that he finds in the divine fulness sufficient subjects for meditation through eternity itself.

Meditation, like the spies sent from Israel in the wilderness, returns with a good account of the goodly land, presents some of the fruits of Paradise, and produces refreshing grapes pulled from the true Vine. Here the weary soul retires to rest in the bosom of the promise, in the love of God, in spite of all surrounding troubles, and drinks at the river before the throne, which makes her forget her miseries as waters that flow away.

O the high estate of the sons of God in meditation. They walk in the fields of glory, associate with the angels of light, and hold communion with God himself. Thus having been in the mount with God, their souls are beautified; thus their faces shine, and their conversation seems as if in heaven, nobly opposing the base practices of the men of the world.

O my soul! while mortals are combating for crowns below, meditate thou on thy crown above; view the beauties of the better country; ruminate on the happiness of the inhabitants there; think on the fulness of the heavenly glory; talk of the love of God, and dwell on the adorable excellencies of the divine Redeemer. This work is its own reward, and assimilates the soul to "the bright and morning star." Be ashamed henceforth to occupy thyself in meditating how to raise thy fortune, how to make thyself famous, and how to plan thy lot in the world; this last commit to God, and cast the rest away. But let Him, whose favor is better than life, be the object of thy love, and the subject of thy meditation. Thus shalt thou begin in heaven, anticipate bliss, and prepare for eternity and glory.—*Selected by Laura Ann Wheeler.*

— Air is a meal which we are constantly partaking; hence it should always be pure.

For the World's Crisis.

PORTENTS.—No. 10.

VOICES OF THE DEAD AND LIVING.

BY S. S. BREWER.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—1 TIM. 4: 8.

"That is, unto all who *desire* his second coming. To believe in the second advent of the Lord Jesus to judge the world, and to desire his return, became a kind of a criterion by which christians were known. No others but true christians were supposed to believe in that, and no others truly desired it."—*A. Barnes.*

IT HASTETH GREATLY.

Under this head I will present some brief extracts from the writings of good men:

"It hasteth greatly, and although we may think this dismal and black hour of temptation not likely to come so soon (seeing the clouds rise not fast enough so suddenly to overcast the face of the sky with darkness;) yet we are to consider that we live now in the extremity of times, when motions and alterations being so near the centre, become quickest and speediest; and we are at the verge, and, as it were, within the whirl of that great mystery of Christ's kingdom, which will, as a gulf, swallow up all time; and so, the nearer we are unto it, the greater and more sudden changes will Christ make, now hasting to make a full change of all."—*Dr. Goodwin.*

"Never was there a time when events developed themselves with such rapidity. As the world moves on, it seems to accelerate its speed, and to precipitate itself with headlong haste. Events seem to ripen before their time. The crisis comes ere we were aware of the commencement. Speed,—whirlwind speed—is the order of the day."—*Edinburg Pres. Review.*

Speaking of the events of the ever memorable year 1848, the *Alliance and Visitor* hath said: "The events of Europe have followed each other in quick and startling succession; the events of centuries have been crowded into a year; the amazing rapidity has astonished the human race; the hand of God should be recognized in these remarkable events."

"These events," said a writer in the Boston *Traveller*, are a fulfillment of prophecy uttered many hundred years ago; distinct enough to be understood by all who have lived to see them. They are so astounding as to seem more like the visions of the night than the sober realities of the day. There is not a throne that has not been shaken by the uprising of the past few months. That the work of overturning, and overturning in the earth, of which the prophets sang, has been commenced in very deed, it seems impossible to doubt."

Said the *Reflector*, "We can hardly begin to measure the results of these great events in Europe. There never lived in the imagination of the most visionary, that these natures would be shaken to their centre with the notions of Republicanism, and all, too, within the very short space of three months, and that without any premonitions of what was coming. It is indeed startling to pause and consider it. The Almighty appears to be driving asunder the nations, and is causing the everlasting hills to bow. They seem to be on the very verge of crumbling."

In referring to the above, the Rev. Dr. Kirk said, "We are living at an unusual period. The voice of God is speaking through his providence in solemn, awful, and encouraging tones. We have heard all the while the rolling of his awful chariot wheels. It is his hand that sways the nations. He has caused the great ground swell that men can not resist. Men cannot meet under such circumstances without peculiar feelings."

Lord Morpeth, one of the most eminent of British statesmen, at the anniversary of the British Bible Society said, "But whatever may be the final issue of these momentous events which we are called upon to contemplate,—and we can hardly keep our breath while we run, as it were, along with them,—yet I think it will be felt by all whom I address, that at a time like this, when the constitutions, the politics, the powers, and dominations of this world which we have been accustomed to, are heaving with unwonted throes; when the old foundations seem to be all broken up; when historic thrones are tottering, and imperial sceptres are shaking, we do receive the most thrilling warnings, as far as relates to individual capacities, to strengthen our foundations upon the Rock of Ages; and as far as relates to our household, to our neighborhoods, to our country, and to our species, to inculcate those doctrines, precepts, and promises which belong to the hope that maketh not ashamed."

The above event was beyond a doubt the fulfillment of the prediction uttered by the Seer of Patmos, and recorded in Rev. 16: 18, and resulted in the division of the "great city," as predicted, "into three parts."

"The world has grown old, and her pleasures are past;
The world has grown old, and her form may not last;
The world has grown old, and trembles for fear,
For sorrows abound, and judgment is near.

The sun in the heaven is languid and pale,
And feeble and few are the fruits of the vale;
And the hearts of the nations fail them for fear,
For the world has grown old, and judgment is near.

The king on his throne, the bride in her bower,
The children of pleasure, all feel the sad hour;
The roses are faded, and tasteless the cheer,
For the world is grown old, and judgment is near.

The world is grown old, but should we complain,
Who have tried her, and know that her promise is vain?
Our heart is in heaven, our home is not here,
And we look for our crown when judgment is near.

Bishop Heber.

"The groans of nature in this nether world,
Which heaven has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promised Sabbath, comes:
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely the working of a sea
Before a calm, that rocks itself to rest;
For He, whose ear the winds are, and the clouds
The dust that waits upon his sultry march,
When sin hath moved him, and his wrath is hot,
Shall visit earth in mercy; shall descend,
Propitious, in his chariot paved with love;
And what his storms have blasted and defaced
For man's *revolt*, shall with a smile *repair*."

Cowper's Task.

"Whatever ills the world befall,
A pledge of endless good we call,
A sign of Jesus near:
His chariot will not long delay,
We hear the rumbling wheels and pray,—
Triumphant Lord, appear."

Wesley.

TO CLEAN BLANKETS.—Put two large tablespoonfuls of borax and a pint bowl of soft water into a tub of cold water. When dissolved, put it in a pair of blankets and let them remain over night. Next day rub them out, and rinse thoroughly, and hang them up to dry. Do not wring them.

— In France, 1,200 Roman Catholic priests earn their livelihood by sweeping the streets, or as cabmen.

Hygiene.

"This is for your health."—PAUL.

TOBACCO INJURES THE VOICE.

An observer, who has been in the habit of attentively noticing the qualities of the human voice, cannot only detect the tobacco-user, but he can usually detect the precise form in which he uses it. The cigar is wont to render the voice rather weak, husky, and indistinct; the quid gives it a rough and frog-like note, which often grates like a harrow upon the ear; whilst snuff, as all know, imparts to it the "nasal" twang so highly disagreeable.

Dr. Russell, who for forty years has been a professor of oratory and a cultivator of the voice, says: "As to the effect of the habitual use of tobacco on the quality and character of the voice, I must say that I know it to be injurious in proportion to the extent to which it is used. Snuff-taking destroys the natural sound and the pure ring of healthy human utterance. It deadens the voice, and by impairing its resonance mars the distinctiveness of articulation. Smoking creates a reedy, burning sound, which hinders purity of tone, and renders the voice more or less grating to the ear. Chewing, by its exhausting effect on the salivary glands, causes the quality of the voice to become dry, hard and bitter."

A good voice, it may seem superfluous to say, is essential to the eloquent orator, and to every preacher of the gospel. Wesley had a voice clear and silvery, often heard by tens of thousands. Whitefield had a voice which enabled him to roar like a lion, or, in turn, enchant like a magician—the rich qualities of which were never impaired by this baneful narcotic. Why, dear brethren, why ruin the rich and manly notes of human utterance, so charming and effective in our pulpits? Have we an excess of sacred eloquence? Do large convocations and precious revivals furnish no occasion for us to "shout unto God with the voice of triumph?" Do the floods of iniquity never lift up their voice? Do we never need a voice strong as the voice of many waters, when the nations rage and the people imagine a vain thing? When the preacher invites sinners to Christ in such strains as angels use, should not the voice be sweet, and delightfully harmonize with the theme?—*Geo. Trask.*

EXCITEMENT AND SHORT LIFE.

The following is by an unknown writer: "The deadliest foe to a man's longevity is an unnatural and unreasonable excitement. Every man is born with a certain stock of vitality, which cannot be increased, but which may be husbanded, or expended rapidly, as he deems best. Within certain limits he has his choice to live fast or slow, to live abstemiously or intensely, to draw his little amount of life over a large space, or condense it into a narrow one; but when his stock is exhausted he has no more. He who lives abstemiously, who avoids all stimulants, takes light exercise, never overtasks himself, indulges no exhausting passions, feeds his mind and heart on no exciting material, has no debilitating pleasures, lets nothing ruffle his temper, keeps his "accounts with God and man squared up," is sure, barring accidents, to spin out his life to the longest limit to which it is possible to attain; while he who lives intensely, who feeds on highly-seasoned food, whether material or mental, fatigues his body or brain by hard labor, exposes himself to inflammatory disease, seeks continual excitement, gives loose rein to his passions, frets at every trouble, and enjoys little repose, is burning the candle at both ends, and is sure to shorten his days.'—*Reformer.*

SUNLIGHT A NECESSITY.

Sun-baths cost nothing, and are the most refreshing, life-giving baths that one can take, whether sick or well. Every housekeeper knows the necessity of giving her woolens the benefit of the sun, from time to time, and especially after a long rainy season, or a long absence of the sun. Many will think of the injury their clothes are liable to, from dampness, who will never reflect that an occasional exposure of their own bodies to the sunlight is equally necessary to their own health. The sun-baths cost nothing, and that is a misfortune, for people are still deluded with the idea that those things only can be good or useful which cost money. Let it not be forgotten three of God's most beneficent gifts to man—three things the most necessary to good health—sunlight, fresh air and water, are free to all; you can have them in abundance, without money and without price, if you will. If you would enjoy good health, then see to it that you are supplied with pure air to breathe all the time; that you bathe for an hour or so in the sunlight; and that you quench your thirst with no other fluid than water.—*Journal of Health.*

SWEET OIL FOR POISONS.—A plain farmer says: It is now over twenty years since I learned that sweet oil would cure the bite of a rattlesnake, not knowing it would cure any other kind of poison, both on man or beast. I think no farmer should be without a bottle of it in the house. The patient must take a spoonful of it internally, and bathe the wound for a cure. To cure a horse, it requires eight times as much as it does for a man. Here let me say, of one of the most extreme cases of snake bite in this neighborhood—eleven years ago this summer—where the case had been thirty days standing, and the patient was given up by his physicians. I heard of it and carried the oil, and gave one spoonful, which effected a cure. It is an antidote for arsenic and strychnine. It will cure bloat in cattle by eating too freely of fresh clover; it will cure bites of bees, spiders, or other insects, and will cure persons who have been poisoned by a low running vine in the meadows, called ivy.—*Ohio Farmer.*

DANGER FROM EATING NUTS.—Medical men advise that salt should be taken with nuts, especially when eaten at night. One time, says a writer, while enjoying a visit from an Englishman, hickory nuts were served in the evening, when my English friend called for salt, stating that he knew a case of a woman eating heartily of nuts in the evening, who was taken violently ill. The celebrated Dr. Abernethy was sent for, but it was after he had become too fond of his cup, and he was not in a condition to go, he muttered "Salt, salt," of which no notice was taken. Next morning he went to this place, and she was a corpse. He said if they had given her salt, it would have relieved her; if they would allow him to make an examination he would convince them. On opening the stomach the nuts were found in a mass. He sprinkled salt on this, and immediately it dissolved.

THE NIGHT LAMP.—There are many families who use night lamps, and through inability to provide gas, have been in the habit of burning kerosene oil, a very good thing when properly used. A few words on the subject of its use at night may prove interesting to the general reader. When the light of the kerosene lamp is turned down low, the combustion is not perfect, and the atmosphere of the room becomes vitiated by the unconsumed oil vapors, by the gas produced by combustion, and also legitimate particles of smoke and soot thrown off, to be taken into the lungs of the occupants. Air thus poisoned is deadly in its effects, and the wonder is that the people are not immediately and fatally injured by breathing it. Its consequences are the unaccountable and mysterious headaches, irritation of throat and lungs, dizziness and nausea.

DANDRUFF AND FALLING HAIR.—Keep the hair quite short. Wet the scalp with cool water every morning, and shampoo the hair occasionally. The modern chignons, frizzled pugs, and other fashionable abominations of the kind, are making thousands of ladies prematurely bald.

P. O. Address of Preaching Brethren.

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C. Goodrich—No. 167 Hanover Street, Boston.
Enoch Morrill—Crisis Office, Boston.
J. S. White—98 Decatur Street, East Boston.
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S. W. Thurber—Chelsea.
T. M. Preble—Lynn.
H. Munger—Chicopee Falls.
Geo. A. Brown—Plymouth.
Geo. A. Cole—Plymouth.
D. Churchill—Lowell.
Matthew Batchelor—New Bedford.
S. S. Brewer—Ashburnham Depot.
H. Pratt—Springfield, 57 Cedar Street.
E. Ford—Box 392, Springfield.
W. N. Pile—Springfield.
P. S. Butler—Collins Depot.
Geo. A. Streeter—North Dana.
Alvah Bean—Lowell.
J. W. Thomas—Lowell, 16 Rock Street.
Benj. Finney—Wakefield.
S. S. Brasee—Cold Spring.
W. R. Hathaway—North Carver.
Rufus Baker—Warren.
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E. McCulloch—Savoy.
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B. Cotton—Newport.
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J. B. Brown—Laconia.
A. A. Hoyt—North Haverhill.
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Levi Allen—Lake Village.
Allen Damon—Lake Village.
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

SAILING THROUGH THE NIGHT.

We're sailing through the night on time's stormy tide,
Bound for the shore on the ocean's sunny side;
We're sailing through the waves, and through the tempest's roar,
Sailing for the port on Beulah's peaceful shore.

Dark has been the night, the waves been mountain high,
Black have been the clouds that hid the starry sky;
Fierce have been the winds, the tempest hard and long,
Great have been the dangers, the tide has been so strong.

Often have we heard the breakers' deadly roar,
And seen them dashing on the rugged rocks before;
But Christ our Captain has led us on our way,
And cheered our fainting hearts filled with sore dismay.

We've been on the ocean a long time in the past,
But now we are gaining the harbor at last;
The harbor where tempest and storms come no more,
Where calm reigns forever on Canaan's bright shore.

The night has been long and the darkness so drear,
Its swift flying shadows have filled us with fear;
But night now is ending, the shadows they fly,
The morning is coming, the daylight is nigh.

With this night of woe our voyage will be o'er,
And watchings and toilings shall then come no more;
And naught shall disturb our refreshing repose,
Where the river of rest eternally flows.

Our voyage all over, the darkness all past,
We rest with our Captain in sweet peace at last;
Sweetly resting in peace when storms pass away,
And night's dreary darkness has turned into day.

Whitefield, N. H. E. S. MOULTON.

For the World's Crisis.

FRUITS OF IMMORTAL-SOUL THEOLOGY

BY WM. SHELDON.

Universalism originated in the doctrine of the immortality of the soul. Setting aside the Bible doctrine of a literal resurrection of the dead, it recognizes the soul as the only part of man to be saved in the future world, and assuming its immortality, the defenders of Universalism deny the damnation of immortality.

With truthfulness they insist that immortality can no more suffer pain than it can suffer death, for pain is the road to death; hence, they deny that the wicked are to be shut out of the kingdom in the world to come. Taking it for granted, without proof, and contrary to evidence, that the souls of the wicked are immortal, and knowing that immortality cannot feel pain, they come to the conclusion that endless pain is not to be experienced by the sinner, and then omit to learn that God has threatened them with the second death; and overlooking this fact, they have blindly come to the conclusion that all men, regardless of character, will finally be saved. They insist that the soul is a part of God, and that consequently it cannot suffer nor die, as God cannot inflict either suffering or death upon himself; forgetting that this assumption charges all the sin in the world directly upon God, as it is "the soul that sinneth" (Ezek. 18 : 4); that is, if the soul is a part of God, it is a part of God that sinneth. One of two conclusions must be correct: the soul is either a part of God, or a part of man; if a part of God, it is not only proved immortal, but God is proved to be the author of sin; a conclusion too revolting to entertain for a moment; but if the soul is a part of man, then it is *mortal*, as man bears no higher Bible appellation, in his present state, than "mortal man" (Job 4 : 17;) hence, if the soul is a part of "mortal man," it must be mortal, and capable of experiencing the "second death," agreeing with the statement, "The soul that sinneth, it shall die" (Ezk. 18 : 4); and, "The wages of sin is death. Rom. 6 : 23.

Endless torment is another fruit of immortal-soulism. Assuming for a fact—what never has been proved, and never can be proved—that the soul is immortal, the claim is set up that there will be no end to the sinner's suffering in hell; that even after unnumbered millions of ages shall have elapsed, death cannot come to their relief. This shocking slander on the character of God is based, mainly, on the unscriptural doctrine of the soul's immortality, while the Scriptures abound with threats of a death penalty against sinners, all of which statements must be made to signify directly the reverse of what they say, to harmonize with this dogma.

But we are told that we need endless torment as an inducement to move sinners to repentance. This is a spurious motive. Those who are moved only by the principle of fear cease to move when that principle ceases to propel them. Suppose I say to my child, Do you love father? and receive the reply, No, sir; whereupon, I take a whip, and make this threat: Now if you don't love father, I will whip you as long as I live! If I extort love on this principle, how much would it be worth? and how long would it last?

Theology represents God as saying to the sinner, Do you love me? The practical answer is, No. Then God is represented as holding the great hell-whip over the sinner, and saying, If you don't love me, I'll whip you as long as I live. Under the spell of fear, the sinner professes love; but how much is it worth? and how long will it last after the whip is out of sight?

Unless there is a principle of love underlying this principle of fear, the service of God is only a slavish task to engage in, and christian duty is ever irksome to discharge; and no wonder that the world is flooded with backsliders as a result of this principle. It moves men on the very principle that the hard-hearted sailor is moved to tears and prayers in the threatening storm; but "the goodness of God leadeth men to repentance," and when "we love him because he first loved us," we are moved upon by the genuine motive, instead of being influenced by a motive totally selfish and slavish, leading us to act merely for the purpose of escaping torment unending. Many are truly converted who are influenced by both of these motives, but the motive of fear exclusively is worthless. It is right to present the "terrors of the Lord," but not the terrors of theology.

It is no help to the cause of Christ to threaten the sinner with a retribution the most fearful and frightful that imagination can grasp, with a design to scare him into submission; for when the fright is over, the propelling power is instinct, and relaxation is the result. Let men be allured by the lovely character of God, and by his "exceeding great and precious promises," and be made to feel that he is truly their real friend, and is seeking their welfare, and not at the same time planning to eternally inflict unmitigated anguish and endless agony and pain on any of his creatures, and if anything will successfully reach their hearts, this will.

It is true that God threatens the sinner with retribution for sin, on the one hand, while he offers him glory on the other hand; but it is a retribution which, in the first place, appears consistent with the character of a merciful and just God, and in the second place does not look like a mighty effort to scare men, or like an unbounded display of blind rage, unbecoming the character of Deity. The sinner never had any claim upon God for existence. God saw fit to give him a trial existence, with the offer of endless life on condition of faithfulness. In case of unfaithfulness, God does him no injustice in inflicting a punishment upon him for his sins, ultimating in the loss of life, after the judgment, by the infliction of the "second death."

An endless residence of deathless sinners in a literal hell of fire is beginning to look so shocking in the eyes of enlightened people, that there is a revised edition of hell being arranged by theologians, which reduces hell to a mere guilty conscience. Well, that is changing from endless fire to no fire, with a mighty stride. I know it looks unreasonable that literal fire should burn immaterial ghosts; and having reduced sinners to mere ghostly shadows, it is quite natural to reduce the fire to conscience; but how would some Scriptures sound when quoted with this definition of hell? e. g., "Not that thy whole body should be cast into a guilty conscience;" or destroy both soul and body in a guilty conscience." But when these guilty consciences are "scared" by an excess of sin, this fire burns low. Guilty conscience stings the man terribly who has committed the first murder, but after he has murdered forty men, conscience becomes easier, being "seared." Besides this, guilty conscience is not the result of judgment, nor after the judgment. The guilty conscience of the horse-thief s no part of his punishment. So with the sinner "who shall be punished with everlasting destruction." Guilt for crime is one thing, and punishment for crime is another thing.

The *spiritual resurrection* theory grows out of immortal-soulism. It sets up the claim that there is a spiritual body within each material body, and that when the material body dies, the spiritual body is resurrected therefrom, leaving the material body to sleep in the dust to all eternity; thus reducing man's future existence to a mere phantom or spectre. But is this theory true? Why may it not be, if the soul is immortal? Why ever reanimate the body, if the soul is a personality independent of the body, and can be better off without the body than with it? But the voice of Inspiration cries, "The dead shall be raised" (1 Cor. 15 : 52); and, "Thy dead men shall live; together with my dead body shall they arise." (Is. 26 : 19.) If there is a spiritual body existing cotemporary with the natural body, the spiritual body being immortal, the resurrection cannot be affirmed of the spiritual body, for it is a "dead body" that is to "arise," instead of a deathless body. Hence, the resurrection, instead of extracting a live body from a dead one, makes a "dead body" "arise," and "live," and "sing." Paul, in speaking of the spiritual body, does not even hint that it dwells within the natural body as a distinct personality, to be subtracted therefrom at the hour of death; but instead of teaching that the one exists cotemporary with the other, he plainly establishes the fact that they exist successively; that is, that the natural body first has its day, and goes into the grave; then at the resurrection the same body is immortalized, thus becoming a spiritual body, but not a bodiless spirit. And Christ, in his resurrected, immortalized state, is presented as a true sample of a spiritual body, being thereby "made a quickening spirit" (1 Cor. 15 : 45,) having "flesh and bones" (Luke 24 : 39;) being in this respect unlike an angelic spirit, which "hath not flesh and bones." Once Christ possessed a "natural body" like ours; but at his resurrection, he became a spirit-body, or spiritual body; and our spiritual body will come into existence by the same process. The Apostle affirms, "That was not first which is spiritual, but that which is natural; and *afterward* that which is spiritual." We now have a natural body, and, "It is sown a natural body; it is *raised* a spiritual *body*" (1 Cor. 15 : 44); not a spirit without a body. Here the true order is given: "first," the natural body; "afterward" the spiritual body. The natural body has its day first, and then enters the grave; but at the resurrection, "it is raised a spiritual body;" but the saint has no spiritual body this side of the resurrection. This is heaven's theology concerning the spiritual body, and is subversive of spiritual resurrection theology.

The doctrine of the *spiritual* coming of Christ, at the death of his saints, to convey them to a sky-kingdom, is a sprout from the tree of immortal-soulism. Paul tells us that we are to "wait for God's Son from heaven, whom he raised from the dead" (1 Thess. 1 : 9, 10), and this proves that the coming of Christ will be *personal*—the coming of a person who had once been "dead," instead of some spiritual manifestation, as a substitute for this event; and the same apostle also affirms, "Unto them that look for him shall he appear the *second* time" (Heb. 9 : 28), and this precludes a plurality of future advents of the Savior, and allows us to look for only one, instead of legions, and that one a personal coming. Christ tells us the object of his coming; "If I go and prepare a place for you, I will come again, and receive you unto myself" (John 14 : 3,) negating the claim that they are previously received by him. The following facts are set forth: (1.) The very Jesus who was once "dead" is to come; (2) it is to be his "second" coming; (3) not till then will he "receive" the saints unto himself; hence the fallacy of the claim that he comes spiritually, thousands of times every year, to transport saints to another world.

For the World's Crisis.

FULFILLING PROPHECY.

BY L. C. MCKINSTRY.

God has "declared the end from the beginning," the "end" of governments, of tribulations, of captivities, and of this whole world. He has taken in, with one great glance of his infinite eye, from "the beginning," all that would transpire, and the "time" of the duration, even of this vast globe, in its present state, and of its inhabitants. He has numbered its days, and foretold the flight of its years. The earth, the sea, the air, and human governments and individuals, are called into requisition, as talismanic proofs of fulfillment, like a grand response, a great "Amen" to all he has declared. Whether we go back to golden-headed old Babylon, silver-armed Media and Persia, brazen Grecia, or iron Rome; whether we consult the quaking earth, or the roaring, surging sea, when the apocalyptic angel stands, with his shining feet, one on the land, and the other on the sea, declaring, as he receives light from both these sources and evidence on which to stand—"There shall be time no longer"; whether we look at a darkened sun at noonday, or a blood-red moon, or the showering stars; whether we see nations perplexed; whether we find the "faithful servant over the household" giving "each his portion in due season," or the "evil servant" saying "in his heart, My lord delayeth his coming," or hear scoffers saying, "Where is the promise of his coming?" or see the "perilous times," or mystic Babylon falling, or note the indifference to the truth and apathy of the world when the truth-telling events which herald the coming of the Lord himself from heaven are pointed out,—the great mass of evidence thus accumulated tells plainly that history has forgotten to echo its amen to the voice of God's prophetic annunciations. If so, then all these things have fulfilled, or are fulfilling, prophecy.

No difference is seen in the aptness of these fulfillments, whether men are thus employed, or unintelligent, material objects; the sun, the sea, the earth, are no truer in their responses than wicked nations and godless men. And the most wonderful part of all this fulfillment is, on this account, that human beings, free-will beings, responsible beings, obstinately opposed to God, to a near-approaching judgment; who scoff, and mock, and deride, persecute and defame, all attempts and attempters to show the fulfillment of prophecy, are themselves a striking proof of the truth of the testimony they dispute; for in disputing, they fulfill, in saying "it is not so"; they are as emphatically made by the prophetic word to say it *is* so. Saying no themselves, God's word makes their no his emphatic yes. Not because prophecy seizes their wills, or forces them to take a course of conduct as individuals which is uncongenial to them; but it simply takes them as God saw they would be, and do, with all their natural heart-opposition to the approaching judgment, and makes their "wrath praise him" by making it a sign of his near coming. God appoints his servants to preach the judgment near, thus stirring them up to oppose, which they would not, could not do, were there nothing to oppose, and hence they freely do what is in their hearts, which the great foreseeing God could as well contribute to prophetic annunciation and fulfillment as a willing, co-operative work, as well as his servant's declaration that "the end of all things is at hand," and both naturally occurring just prior to the judgment are thus, together, as really evidence of its approach as the events which call out the servant to preach it near.

This class of prophetic fulfillments are specially "last day" fulfillments. The mockers at Noah and Lot were not subjects of prophecy. Their wickedness made a judgment against them necessary, as the wickedness of this generation causes the judgment of the whole world to hasten greatly. But these are more really fulfilling prophecy than those. "There shall come, in the last days, scoffers," says the apostle. "As it was in the days of Noah"; "as it was in the days of Lot, so shall the coming of the Son of man be," said Jesus. "Men shall be lovers of their own selves, proud, covetous, boasters, disobedient to parents, unthankful, unholy, having a form of godliness, and denying the power thereof," says Paul. "The evil servant shall say in his heart, my Lord delayeth his coming," Jesus declares again; and so makes them all do a work without their option as readily as though their consent was obtained.

The great wonder is that men can be found who, with these declarations before their eyes, *unwittingly* fill the place assigned them. Yet they are not wanting, as instance upon instance furnishes the proof. We go back to the beginning of the "time of the end," and even further, to the papal persecutions, and those who put the saints to death identified themselves with the scenes and persons under the fourth seal, who are represented by "the little horn power"; and later, when the Pope wore on his mitre the word "mystery," and had at another time the medal struck which bore on its reverse a woman with a cup in her hand, he, without intending it, identified himself as the harlot-woman-power. And so with men of to-day. A knowledge of the language of prophecy, though it would seem to be, is no hindrance to their taking their place, and doing their work as fulfillers of prophecy. If the Pope could read of that harlot woman in his Latin Vulgate, he could infallibly (?) as he claims, interpret it to mean, as his church does, Pagan Rome, and then what should prevent his wearing the word "mystery," or any other word he might choose, on his mitre, and taking a woman with a cup in her hand to represent his church? Could not he reason that a pure woman could bear a cup, as well as a corrupt one, and he adopt for himself a symbol to represent his church, as really as God could adopt it to represent a corrupt power? He might reason thus, or in any other manner, but always in such a way as to keep out of his sight his own identity with the corrupt woman, that he would not be supposed to see, or acknowledge, and thus he could take the position unwittingly, unintentionally, and yet make the identity perfect.

So with the last day scoffers. Their eyes are turned from God's declarations, even though they are referred to the Word, where they can read for themselves. They consider the evidences, moral, chronological, and physical, as all of human invention, and their own impression is, that they are only opposing a few "fanatics," who themselves "set the time,' and preach what is in no other Bible but their own. To mock and scoff at such can be no evil thing certainly. Why should it? No reason can be assigned satisfactorily to that class that this is any "promise of his coming," certainly *in their day*, and if not, "where is the promise?" They are not the "last day scoffers," they think. Those who occupy that position will oppose something more than is opposed in our day; and so they scoff, and scoffing fill the position indicated in the prophetic word. In short, any reason which can mislead their willingly misled minds, they eagerly adopt as the true one, and as eagerly reject any thing which appears like a condemnation of their course, which is certainly natural to the carnal mind; and there they stand, God's swift witness against them, their work still progressing and the judgment nearing. O, what a fearful doom is theirs! for, although they are fulfilling God's prophecies, they are on the wrong side to be saved, as they are fulfilling the wrong class of prophecies to belong to the number "whose names are in the book of life."

The other side of the question is, however, the more deeply interesting to the children of God,—that which represents the true servant as doing prophetic work; and in himself, being a prophetic expositor, not only in his explanation of the chart of prophecy, but in himself. He is a willing subject of prophecy; he really desires to be found giving the household seasonable meat, and thereby be himself an evidence that "the coming of the Lord draweth nigh." Nevertheless, even he cannot be until "the fulness of time," "the time of the end," when "the hour of . . . judgment is come."

The things which Daniel and John saw were to be sealed up and not understood until the proper time; then the seals being broken, the faithful and wise servant—"the wise"—who "shall understand," would "run to and fro" with increased "knowledge," and stand out in full relief, bold and clear, as a living, joyful, glad evidence of the coming of Jesus, while they preach the evidences exterior to themselves that "the Lord cometh," so willingly, that they bear the scoffs of mockers, the bitter opposition of the world, and the smitings of the evil servants, a spectacle to angels and men, and without complaint, in meekness even instructing those who oppose themselves, and glad to be witnesses in this double sense of the nearness of that event

"They long so much to see."

God has had as true and as humble servants before this time as these. Those "of whom the world was not worthy," those who suffered the martyr's death, some of them even, like Paul, being pressed in Spirit to declare to present hearers that they should not be troubled, as that the day of the Lord "could be at hand," for "that day" should "not come except there come a falling away first, and that man of sin be revealed, the son of perdition." "These all died in faith," and often bloody deaths were theirs.

It was their work to suffer death. It is ours to-day to fulfill in ourselves the great, glorious fact that Jesus is coming soon; for we have come to the "time of the end," and we are living in it.

O, it is glorious to stand on the confines of the blessed, eternal kingdom of Christ, and tell the world that it is to be established soon; that soon our eyes shall "behold the King in his beauty"; that soon his lovely face will be seen; that soon "the tabernacle of God will be with men"; that soon "there shall be no more death"; that soon God's hand shall "wipe the tears from off all faces"; that soon "the reproach of his people shall be taken away"; that soon vice and crime shall cease, sin and the sinner be finished, suffering and misery be over, and the saints be "forever with the Lord." Glory to God in the highest! Soon on earth will be peace, and there will be good to willing men. Amen.

THE VICTOR'S CROWN.

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the world's cold scorn,
Or walked in the heights of wealth secure.
But whether I live an honest man,
And hold integrity firm in my clutch,
I tell you, my brother, as plain as I can,
It matters much.

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till age hath bleached my hair;
But whether I do the best I can
To lighten the weight of adversity's touch
On the careworn cheek of my fellow man,
It matters much.

It matters little where be my grave,
Or on the land or in the sea;
By flowing brook or stormy wave,
It matters little or naught to me;
But whether the Lord of life comes down,
And marks my brow with his loving touch,
As one that shall wear the VICTOR'S CROWN,
It matters much.

Written by Wm. H. Sigourney—Revised by F. H. C.

For the World's Crisis.

PORTENTS.—No. 11.

VOICES OF THE DEAD AND LIVING.

BY S. S. BREWER.

THE COMING OF CHRIST WILL FIND THE CHURCH IN A LAODICEAN STATE.

In direct opposition to the plain teachings of our blessed Lord and Master, some professed teachers have of late been tampering with his word, and have endeavored to lull all within the reach of their influence into security by asserting that before the coming of that day the churches would all understand the time, and the ministry would teach it. I do not hesitate to say that I believe this to be in direct opposition to Scripture, and an error of a decidedly dangerous character. By the speedy coming of the day of doom, I exhort all to beware of this dangerous opiate; it is a device of Satan.

Cotton Mather, who died in A. D. 1728, wrote thus: "When our Lord shall come, he will find the world almost void of true and lively faith, (especially of faith in his coming;) and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the *whole church*, as it were, a *dead carcass, miserably putrified with the spirit and manners and endearments of this world.*" It is even so.

Bishop Chase, in his Inquiry, significantly remarks, "Are not these signs of our prognostics of the speedy coming of our Lord to judgment? When the Son of man cometh shall he find faith upon the earth. How awful to reflect that this sign seems so exactly the fact."

Says Charles Beecher, "O woeful day, O, unhappy church of Christ! Fast rushing round and round the circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art *poor*, and *miserable*, and *blind*, and *naked!* Christ have mercy.—*Radically corrupt*, and appealing every hour to every base element of their natures to hush up the truth, and bow their knee to the *power of apostasy.*"

At the commencement of the Mexican war with the United States, in 1846, an English minister, and close observer of the signs of the time, made the following observation: "As far as man can judge, the crisis so often spoken of is fast approaching, and can hardly be delayed even for a few months—it may involve us like a storm spread over the horizon, contracting its circle every instant, and closing in upon us on every side. Few persons can see this,—still fewer care for it; and our ministers of the gospel are the blindest of the blind. Not one faithful warning—not one hint as to futurity is given from the pulpit; national crimes are passed over without notice or rebuke. Little things are exaggerated into importance, and gigantic atrocities are passed by as insignificant. The oracles of God are falsified by false and flattering expositors, it is time that some one, even in the weakest manner, should point out the dangers that are at hand. Those dangers are found on every side, and in every variety of form. Repentance is out of the question. It would be folly to speak of it. When the evangelical world encourages our enormities; when the gospel of Christ is made the cloak of our avarice and pride; the cause is past all remedy. The very religion of the age is a religion of hatred and blood. By adopting the principles of the world, by justifying the most unrighteous wars, by the propagation of christianity with the sword, they are setting at naught all the precepts of the gospel, and running counter to the practice and example of the Lord and his apostles."

Rev. Mr. Atkins, of Liverpool, Eng., in a sermon, said: "Apostasy! apostasy! apostasy is engraven on the very front of every church; and they know it, and did they feel it, there might be some hope; but, alas! they say, We are rich and increased in goods, and have need of nothing; and that blasphemy is added to apostasy. My brethren, my brethren, the whole gospel object is perverted, and yet I am censured as a railer, for calling the churches apostate. The churches do not know that Satan's method of damning souls is by giving them much that has the appearance of good, that he will go to the length of making a three parts christian to keep the inquirer in peace, that he may thus not only make his damnation sure, but also bring deeper reproach upon Christ and his cause."

The above testimonies must suffice to illustrate the condition of nominal christianity at this awful hour, and such, we are informed by some ministers, are yet to know, believe, and preach the time of Christ's coming. I would as soon believe the Queen of England would marry the Pope of Rome, and the Shakers tolerate polygamy, as to credit such an absurdity. Would you know what He who cannot err hath declared concerning the last state of the church? "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Such is the character of the churches that temporizing teachers would make the credulous believe will become a mouthpiece to utter *time* and evidences of the coming of the great day of God's wrath. No, no, upon their foreheads is written Laodicea; "lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof; from such turn away."

THE SIGNS OF THE TIMES.—"This is an age of the world when nations are trembling and convulsed."

"A mighty influence is abroad, surging and heaving the world as with an earthquake."—*Mrs. H. B. Stowe.*

"Every aspect of the present times received in the light of the past, warrants the belief that we are on the eve of a universal change."—*Sir Robert Peel.*

The Rev. J. Cox, of England, upon the signs of the times, and coming of Christ hath said, "This I conceive is the next great event that we are to look for. So far as I can discern, no farther signs are to be expected, as it seems to me we have entered into that last period of awful expectation during which the church is likened to *ten virgins*. By comparing the signs of the times with numerical prophecies, we may know with certainty when the awful and glorious day of the Lord is rapidly advancing upon us. The great and broad outline of prophecy is obvious to every man who is a student of the prophetical writings, long before the predicted events are fulfilled. The prophecies of Daniel were closed up and sealed till the *time of the end*, when the book was to be opened, the seals to be removed—the mysterious dates were to be developed—many were to run to and fro and prophetical knowledge was to be increased. The period here foretold is that in which we are *now living*; for never, since the time of the reformation, has there been such deep and intense interest paid to the sacred prophecies, as within the last thirty and forty years.

"The seals are now being removed—the signs of the times shed a light on prophetical dates, and the dates shed light on the signs of the times.

"Science, indeed, tells us that the centre of our earth is filled with floods of rolling liquid fire which are continually wasting and destroying it. Better than science, we have 'a more sure word of prophecy;' "As for the earth, out of it cometh bread; and under it is turned up as it were fire."—Job 28 : 5. These fires are continually rolling to and fro, seeking to escape through the safety-valves, (volcanic mountains), which God has prepared that the earth might not explode, while thus in motion. They operate on the various strata of the earth, wasting, exploding, and removing it, and causing a rumbling of the earth, which we call earthquakes. Thus these fires have been at work for about 6000 years; and is it not reasonable that the effect of them should be still more apparent? Hence, we conclude, that having in a great measure devoured the very foundations of the earth, there must be more frequent alarms felt and seen from them. But the thinness and weakness of the remaining strata cannot hold them down. They must immediately "set on fire the foundations of the mountains and consume the earth with her increase." Deut. 32 : 22.—*Preble's Voice of God.*

"Among other signs that the 'time of the end,' that is, the season during which the great periods of chronological prophecy run out, and the great things so long predicted will transpire, is described by very strong and marked signs, and particularly signs in the heavens. The sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken. It is supposed by some, and we think with some plausibility, that while these physical events are to be regarded as symbolical of the revolutions and commotions of empires, they nevertheless will literally occur, striking atmospheric and celestial phenomena shall be observed, which being beyond the reach of man's philosophy, may be regarded as the visible symbols which God himself hangs out in the heavens to predict the consummation coming. It is remarkable, especially for the last fifty or sixty years, the atmospheric and celestial phenomena have been more marked, frequent and varied, than in any previous age of the world. It is said not less than fifteen stars have faded from the vault of heaven; and some of them were observed in a state of conflagration. Ever since the French revolution, the peculiar signs, moral and political, which were predicted to mark *the time of the end*, have been developing. The preparation is making for a great and fearful crisis. The kings and rulers of the earth are leaguing and conspiring together and becoming more and more involved in their ambitious schemes. The Lord is sealing his people, pouring out his spirit and gathering his elect."—*G. Duffield, D. D.*

"THE DAWN OF OUR WORLD.—What this change is to be, we dare not even conjecture; but we see in the heavens themselves, some traces of destructive elements, and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon our globe, the wheeling comets welding their loose material at the solar furnace, the volcanic eruptions in our own satellite, the appearance of new stars, and the disappearance of others; all are foreshadows of the impending convulsions to which the system of the world is doomed. Thus placed on a planet which is to be burned up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries and dwelling upon the mausoleums of former worlds; let us learn the lesson of humiliation and wisdom, if we have not already been taught in the school of revelation."—*North British Review.*

"While all human appearances indicate the approach of changes more important than man has ever seen before, God's word lays before us just what that change is to be."—*Dr. S. Tyng.*

"And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb. 1 : 10–12.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise; and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. —2 Pet. 3 : 12, 13.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these things are true and faithful." Rev. 21 : 1–5.

Said the gifted Charlotte Elizabeth some years since, "We shall soon need to exercise judgment in the discerning of spirits. The sixth vial, under which there can be no doubt that we now live, is marked by the going forth of the three unclean devils, of whose miracle-working powers we are forewarned; and he who has designed to show us things to come, has not set forth cunningly devised fables to amuse our fancy, but revealed solemn truths to guide our steps aright, when our path becomes perplexed beyond what we have ever known hitherto, or that the experience of the church has recorded."

"World! do thou the signal dread,
We exalt the drooping head,
We uplift th' expectant eye,
Our redemption draweth nigh.
When the fig-tree shoots appear,
Men behold their summer near;
When the hearts of rebels fail,
We the coming Conqueror hail.
Bridegroom of the weeping spouse,
Listen to her longing vows;
Listen to her widowed moan,
Listen to creation's groan.
Bid, O bid the trumpet sound,
Gather thine elect around.
Yet the awful hour is nigh,
We shall see thee eye to eye.
Be our souls in peace possessed,
While we seek our promised rest,
And from every heart and home,
Breathe the prayer, "O Jesus, come!"
Haste to set the captive free,
All creation groans for thee."

For the World's Crisis.

A FRIEND.

There are times when we all feel cast down, every thing looks dark, and doubts haunt our minds. At such times we are too prone to forget the many blessings constantly bestowed upon us who are so unworthy. Yet though we may by our moods seemingly forget what we are receiving at the hands of our great Friend, he will never forget us or forsake us.

How good it is to have one on whom we can implicitly rely, one to whom we can unburden our hearts without fear of betrayal, knowing that he is ever ready to comfort and sustain us. What a glorious friend and comforter we have in Jesus our Lord. "Come unto me, all ye that labor, . . . and I will give you rest." Through the medium of prayer we may approach him with all confidence, and always find in him a present help in time of need. We may fly to him as the refuge of our souls, knowing that whosoever comes to him shall not be cast out.

"His loving kindness, oh, how great!"

What precious promises we find stored in God's holy book. Sinner, why will you neglect his liberal overtures of mercy? why longer delay? He says if we "confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Come now. Now is the acceptable time. Now is the day of salvation. Turn now and forsake your sins. Turn unto that friend you have used so ill, with a penitent heart, believe on him, trust his grace; then shall you find that peace which passeth all understanding, and at Christ's coming, life eternal.

What a cheering thought, that after all the disappointments of this life, we shall, if faithful, live and reign with him forever on the new earth, where there shall be no more trouble nor sin, but everlasting light and peace. Lord Jesus, come quickly! God help us who claim to be thy children, to ever keep before us thy Son's goodness, and may we have grace to grow more like him day by day. May we be fervent, active christians, not cold-hearted professors; remembering that "faith without works is dead." Almighty Father! help us to be more worthy of such great love, and may we have strength to keep thy commandments, thereby proving that we love thee, and showing our gratitude for mercies toward us. C. MENDENHALL.

— There is no man suddenly excellently good or extremely evil.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 18, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

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☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

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TO CORRESPONDENTS.

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☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ CORNELIUS DELONG—Give us your P. O. address. We wrote you at Boylston, but the letter came back.

☞ BRO. T. M. PREBLE having removed from Lynn, his P. O. address for a short time will be Chelsea, Mass., care of E. G. Kingsbury.

☞ I. K. LOMBARD'S P. O. address is Chelsea, Mass.

PREPAY POSTAGE.

When persons send letters to or from Canada, or Nova Scotia, they should recollect that the postage is *six* cents; and if not prepaid, the receiver of the letter will have to pay ten cents. People in the States are so accustomed to paying only three cents postage on a letter, they often forget to put on an extra stamp for Nova Scotia, or Canada.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING, 1870.

At a recent meeting of the Campmeeting Committee, it was Voted, That our meeting this year commence *Saturday, August 20th*, and continue over Sunday, August 28th. Particulars hereafter.

GEO. T. ADAMS, *Secretary*.

RUTLAND.

The meetings in Rutland continue to be seasons of special interest. The good Lord gives us some very rich feasts. We have great reason to sing his praise, and to love him with all our hearts. The young converts are doing nicely. They have very interesting prayer-meetings by themselves, where they receive much strength to perform other duties. They are prompt to speak for Jesus in the great congregation. The most bitter opposers have to admit that the Lord is doing a good work here. Swearing, drinking persons are now praying temperance men, happy in the Lord God, anxiously waiting for the coming of Jesus. Sectarian winds are still blowing against us, and they may cause the shipwreck of some precious souls; but most are singing with warm hearts,

> "We will stand the storm,
> It will not be long,
> We'll anchor by and by."

Bitter things are said; men in high standing look down upon us with a cold frown, but Jesus smiles, and gives abundant peace, which is of more value than all the glory of this world.

It is said this is the most interesting revival in Rutland for forty years. Had it not been for the opposers of religion, it is thought that double the good would have been accomplished; but it is a great pleasure to say that many of the best members of the Methodist, Baptist and Congregationalal churches continue to render valuable aid in the good work; and in return the Lord is bestowing upon them very rich blessings.

A promising Sabbath school and Bible classes have been organized, and the future prospect is specially encouraging. Three Baptist ministers, who have visited Rutland, on different occasions, have spent a Sabbath afternoon with us, and taken a part in the exercises, manifesting a christian spirit.

The following is from the Rutland *Independent*, of April 20th, 1870:—

BAPTISM.—As considerable excitement has occurred in regard to the "re-baptism" of members of other churches, by Elder Miles Grant, and as numerous rumors are afloat in regard to the action of some of the churches, we have been requested to publish the following document, which was read at the Methodist church last Sunday:

"The following paper was prepared by Rev. Bennett Eaton, the Presiding Elder of Burlington District, and adopted by the Official Board:

We, the Official members of the Methodist Episcopal Church in Rutland, Vt.—in view of the fact that several members of the church we represent, have recently been led to renounce their christian Baptism, which had been in accordance with the discipline and usages of our church, and have been immersed by Elder Miles Grant, feel it a duty, on account of our official position, to express our views in the premises, as follows:

1. However sincere and upright might have been the motives of those members, we are obliged to look upon the course they have taken, as amounting to a breach of their church covenant, and altogether subversive of harmony and church order. And if they do not see and confess their mistake and wrong, it is clearly our opinion that a sense of propriety and consistency should lead them at once to withdraw from the M. E. Church.

2. While, on the supposition that those members acted sincerely, in the matter we have specified, it may not be deemed best that the church should institute proceedings against them for this act, yet, we do think that any efforts on their part, while they remain members, to lead others into irregularity and impropriety into which they have fallen, or to create dissatisfaction with the doctrines, usages or services of our church, would be highly reprehensible, and would call for the immediate exercise of church discipline, that there be no divisions among us.

3. We earnestly and affectionately exhort all our members to christian harmony and brotherly love; and to the experience and practice of Scriptural holiness and personal devotedness to God.

Wm. A. Burditt, C. H. Kinsman, Geo. C. Thrall, Ben. K. Chase, L. F. Southard, H. Bateman, C. Brewer, Jr., R. O. Hewitt, F. W. Shedd, W. D. Goodnow. A true copy, attest, A. F. BAILEY.

W. A. BURNETT, Sec.

Rutland, April 18th, 1870."

Mr. Marshall Smith, one of the persons baptized, requests us to print his answer to the above, as follows:

To the "Official Members" of the Methodist Episcopal Church in Rutland:

DEAR BRETHREN:—The copy of your official circular, of the 18th inst., recently put into my hands, has been appropriately considered, and for answer I have to say:

That waiving all criticism for the encouragement some of your Board gave for the step; if is true I have been *baptized* (immersed as you say) by Elder Miles Grant, and by that act I admit my denial of the validity of the rite of Sprinkling, held by the church as christian baptism.

The issue thus presented, is a well-defined one, and invites solution by the word of God, the laws of language and the history of the christian church. To such high authority I appeal.

I reciprocate the charity with which you are disposed to regard my motives, and hope that mutual forbearance may be promotive of mutual good. If however, the act for which you arraign me, and my considerate approval and recommendation thereof to the practice and adoption, of yourselves and others, subjects me to the discipline foreshadowed in your manifesto, it will only remain for me to illustrate the value of your closing utterances; given as I should hope, and certainly received with the ingenuousness of that wise statesman, if not devout christian, who said "Let us have peace." MARSHAL SMITH.

Rutland, April 28th, 1870.

Bro. Marshall Smith was a class-leader, and received a great blessing at his baptism. He has felt like a new man ever since. He never felt such a victory over the world before since his conversion.

The following is from the Rutland *Courier*, May 6th, 1870:—

A PROTESTANT BULL.

Mr. Marshal Smith, of this town, a member of the Methodist church, thought proper, as an American freeman, to attend Elder Grant's church and was finally baptized by immersion, by that holy man.

For this high crime and misdemeanor, Mr. Smith has been indicted by the Methodist church, and told that he ought to see and confess his wrong. He is informed by letter that, although the church may not deem it best to institute proceedings against him, (as the Jews did against Jesus Christ), yet his efforts to lead others into salvation would be highly reprehensible, and would call for immediate exercise of church discipline.

Mr. Smith does not deny the charges brought against him, but most of our people think that he has effectually quashed the indictment brought against him, when he says:

The issue thus presented, is a well-defined one, and invites solution by the word of God, the laws of language and the history of the christian church. To such high authority I appeal.

I reciprocate the charity with which you are disposed to regard my motives, and hope that mutual forbearance may be promotive of mutual good. If, however, the act for which you arraign me, and my considerate approval and recommendation thereof to the practice and adoption of yourselves and others, subjects me to the discipline foreshadowed in your manifesto, it will only remain for me to illustrate the value of your closing utterances; given as I should hope, and certainly received with the ingenuousness of that wise statesman, if not devout christian, who said, "Let us have peace." MARSHAL SMITH.

The English of this Methodist *bull* is, that the recusant Smith has renounced christian baptism, in seeking a second performance of the rite, in another form. That while the act may be overlooked, any attempt on his part to induce other members of the Methodist church to a like course, will be followed by excommunication. In other words, the Methodist church says to Mr. Smith, "You belong to our church, and under its covenants you have no right to read the Bible and adopt any interpretation not in accordance with the tenets of that church; you ought, under the circumstances, to withdraw. Still, in view of your honest holding of this heresy, you may stay in, if, in the future, you will agree to stultify yourself as to that honest faith. You may believe in immersion, and may have thus been baptized but you must not teach others to believe the truth as taught, *as you think*, "by Christ and his apostles."

What answer would Luther have hurled back upon the church of Rome if they had said to him; "Believe in heresy and practice it, but you must not teach it?" The manly and christian course would have been to expel Mr. Smith at once. If to be immersed is unchristian, he ought to be expelled. If immersion is a christian rite, then what wrong has been done? The truth is, that by this letter the Methodist church arrogates to itself the right to interpret the Bible authoritatively, just as much as the Church of Rome does, and as effectually denies to its members the moral and ecclesiastical right of personal interpretation. It strives to dictate as haughtily as ever the Councils of Rome did. It differs from the earlier councils only in this: that while, like the Catholic church, it proclaims its readiness to enforce its dogmas with discipline and excommunication, it fortunately lacks the power to put in force the inquisition as well.

Mr. Smith meets the question manfully. He affirms that he regards the baptismal rite of the Methodist church as not in accordance with the sacred teachings as he understands them; and more, he declares that he will not only hold to that belief, but that he will inculcate it; more still, he advises the Reverend council to be immersed themselves. To be consistent, the council should excommunicate him. Well, so be it. Smith, we doubt not, will find that the mantle of God's mercy is broad enough to cover him, if, perchance, he finds himself thrust out of the Methodist fold. We have no doubt of the well meaning of the "official" members of the Methodist Episcopal church. There was a time when there was but one Shepherd and one flock. While we do not lay claim to much Biblical lore, we still have a dim remembrance of that Shepherd seeking his erring lambs, enfolding them in his loving arms, and bringing them gently back into the fold. We suppose the times are changed. There are rival shepherds now, and it is, of course, much more wicked for the lambs to stray in these, than in the olden times; especially if they stray into other folds. If they stray, we warn them; if they keep astray, we excommunicate. The first Shepherd drew his flock towards him by kindly words and tender tones. In these latter times, we correct them with the rod. Perhaps this brimstone business may be thought the best; but at all events, whether President Grant is a devout christian or not, we, too, say:—"Let us have peace."

PLEASING NEWS.

At ten o'clock A. M., May 17th, 1870, at the residence of Bro. C. C. Pickering, Lowell, Mass., we had the pleasure of witnessing a very happy union of the hearts and hands of BRO. J. COUCH, of Concord, N. H., and SR. MARIA G. PICKERING, of Lowell, Mass. We have the best of reasons for believing that these nuptials were sanctioned by the Lord. Two christian hearts have been blended into one, in harmony with the divine appointment. May their love, peace, and joy be perfect through the journey of life; their pathway grow brighter, their union with Christ stronger, and their usefulness continue to increase till they "are called unto the marriage supper of the Lamb."

NEW TRACTS.

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Being the subject of an address delivered before the Advent Christian Conference of North America—expanded and enlarged. 52 pages. An excellent tract for the times. Price 8 cts. single copy; by mail ten cts.; 75 cts. per dozen; by express, $5 per hundred.

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☞ All appointments, notices, obituaries, and *proper names* especially, should be written *very plainly*, if friends would see them correct in the paper.

THE PRIESTS AT ROME.

Things are progressing slowly at the Ecumenical Council, but surely. We may expect to see some important change soon. We give below an extract from a correspondent of the New York *Times*:

ROME, April 20. All the news that can be written from Rome may be put into a few lines. Politically, this mine is not a rich one, and lately it has been a good deal overworked. The Council has furnished no valuable ore, and your columns are too much needed for other uses to have a half dozen of them filled with the dross of many trivial inventions. The Council, up to this time, as you very well know, has done little work, but has given way to the common human weakness of a great deal of talk. The light work of revising the catechism, doctrine, discipline and heresies, has received attention, but the heavy work of proclaiming the infallibility of Pio Nono and his successors, is yet on the shoulders of the fathers, a wearisome burden, and the load may be thrown down to be taken up again after an adjournment, which a few weeks more increasing disputes may bring about.

THE PRIESTS AND THEIR APPEARANCE.

The spectacle now presented at Rome is one of the most remarkable illustrations of the weakness of human nature. Here are something less than a thousand high priests, claiming a great deal of learning—indeed, the cream of the intellect of the Roman Episcopacy—who cannot or will not understand the wants of the age in which they live. They have a great deal of faith in dogmas of their own invention, and are ready to set the world by the ears to defend them; but have no faith in the progress of the human intellect, the supreme utility of science, the power of character and a better condition for the human race. These men go about dressed in all sorts of finery, with garments of cut and color like those of women, often exhibiting, also, a truly feminine vanity and weakness. Some are distinguished by hat-band and fringe of golden cord, and others have it of silk—either crimson, green or some other color. The petticoat, or sottana, is also of various colors, according to the nationality, and, indeed, the livery of the church, for ecclesiastics of every degree is varied as much as are the soldier's uniforms. The clerical organization has in it much that resembles the military. The common priests form the rank and file of the army; the Canons, Monsignori and Bishops are the Majors, Colonels and Generals, while the Cardinals are the Field Marshals, from whom the great directing chief may be taken. The glitter and tinsel of the one rivals the dazzling shine of the other. The mitres of Bishops and crowns of Patriarchs, like the helmets of officers of grenadiers, glitter with the splendor of the cap of the hero described with so much spirit by Homer,—"High on his helm celestial lightnings play." If you ask a priest why so much display, he will say, "Because the dignity of the church demands it;" or in other words, it is necessary that the illusion shall be kept up."

ADULTERATED FOOD.

Adulterations of food have become alarming. But few are aware of the extent of the evil. It is the natural result of the covetousness that is ruling in the hearts of men. But little regard is paid to health, provided more money can be secured by an unhealthy adulteration. The following from an interesting work, entitled, "What we Eat," may cause the reader to be more careful in relation to what he allows to enter the system:—

When we come to examine the list of adulterated articles of food, we are surprised at its extent. Nothing seems to have escaped which is not in its nature insusceptible of vitiation. Bread and butter, tea, coffee, cocoa, sugar, milk, spices, confectionary, preserved fruits and meats, vinegar, pickles, oils, wines, and liquors, almost every article which we find upon our tables—bear upon them the trail of the serpent, in the form of such delectable substances as salts of copper and arsenic, the chromate, oxide, acetate and carbonate of lead, bi-sulphuret of mercury, gamboge, chromate of potash, Prussian blue, Brunswick green, catechu, alum, indigo, sulpuricacid, Venetian red, yellow ochre, bronze powders; to say nothing of less injurious, though not less dishonest, additions, of plaster of Paris, chalk, starch, burnt peas, beans, rye and chicory, water turmeric, lard, meal, potatoes, etc. All of these articles, and not a few others of the same kind, shall be demonstrated to exist in the food consumed daily by the people of this country. The more poisonous substances are usually found in a minute, though by no means homœopathic quantities, but this makes them only the more deadly, because it admits of their constant and undetected use, until the constitutions of the victims are fatally undermined. Sometimes, however, immediately serious and even fatal results occur, and we not uncommonly see accounts of the death of children, especially from the use of colored confectionary. How many attacks of "cholic," "vomiting," "dysentery," "sick headache," how much "nervousness," "blindness," "deafness," "dyspepsia," or even paralysis and insanity, might be traced by rigorous investigation to such sources it is frightful to think of.

Dr. Hassall, in his most admirable work on "Adulterations Detected in food and Medicine," makes the following remarks upon this point:—

"Now with evidence such as the above, it is impossible to contend that the use of such a variety of injurious, and even poisonous substances is unattended with danger, and that adulteration does not affect the public health. It may so happen, and it doubtless does sometimes occur, that the same person, in the course of a single day, receives into his stomach some eight or ten of the articles above enumerated. Thus with the potted meats and fish, anchovies, red sauces, or cayenne, taken at breakfast, he would consume more or less bole Armenian, Venetian red, red lead, or even bi-sulphuret of mercury. At dinner with his curry or cayenne, he would run the chances of a second dose of lead or mercury; with the pickles, bottled fruit, and vegetables, he would be nearly sure to have copper administered to him; while if he partook of *bon bons* at dessert, there is no telling what number of poisonous pigments he might consume. Again, in his tea, of mixed or green, he would certainly not escape without the administration of a little Prussian blue, and, it might be, worse things; if he were a snuff-taker, he would be pretty sure to be putting up his nostrils, from time to time, small quantities of either some ferruginous earth, bi-chromate of potash, chromate of lead, or red lead; finally, if he indulged himself with a glass or so of grog before going to bed, he would incur the risk of having the coats of his stomach burned and irritated with tincture of capsicum, or essence of cayenne." If he gets nothing worse than cayenne in his grog, in this country, he is lucky indeed.

THREE DAYS AND THREE NIGHTS.

BY J. LITCH.

"As Jonas was three days and three nights in the whale's belly, so the Son of man shall be three days and three nights in the heart of the earth," said Jesus to those who desired a sign from him. Many have been the attempts to harmonize this saying with the facts in the case. And perhaps it will not be amiss to attempt it again.

What constitutes a day and night. In Gen. 1: we read, "And the evening and the morning were the first day," "the second day," &c. Did that evening begin at sunset, as usually understood, and continue till sunrise? and the morning begin at sunrise and continue till sunset? If so the afternoon is the morning. Is it so? Clearly not. It is evening from mid-day to mid-night, and morning from mid-night to mid-day. Such an evening and morning corresponds with nature and makes the day and night. It is at high noon, when the sun is on the meridian, observations are always taken; and from thence, time is reckoned. In other words the natural day always begins then.

THE TIME OF CHRIST'S DEATH.

If Christ was crucified on Friday, about noon, he died about three in the afternoon. Saturday noon would be one day; and begin the seventh day, or the Sabbath, and continue until Sunday noon, when the first day of the week would begin, which would end Monday noon. Before sunrise, on the first day of the week, or early in the morning, the women found the tomb vacant. If he died on Friday at three o'clock and rose about six on Monday, it would lack nine hours of three full days and nights that he was dead. The testimony is that "he rose the *third* day according to the Scriptures."

THE CREATION SABBATH.

Time in the beginning was reckoned from evening to evening, so that it made a complete day, and the first Sabbath, the one God sanctified, began Saturday noon.

THE LAW SABBATH.

In the law of Moses (Lev. 23: 32,) the Lord ordained that Israel should "celebrate their Sabbath from even to even." This then is the true sabbatic time. The Jews begin about eighteen hours too early, and thus only keep six hours of the true seventh day, while christians beginning at 12 at night to keep the first day, do in fact keep twelve hours of the first day; so that neither keep the day they design to keep. If the observance of the creation Sabbath or the Sabbath of the law, is essential to salvation, those who intend to seek justification in that way, must go back to the original order if they will secure it. But for christians to seek justification by the law is to fall from grace.

TIME OF CHRISTS BURIAL.

Dying about three, the inquest was held after that. When all the formalities were gone through with and the body embalmed with an hundred pounds of myrrh and aloes, it must have been night when he was buried. But the women who followed him from Galilee, "saw how he was laid;" and returned and prepared sweet spices and ointments; "and rested the Sabbath day according to the commandment." What time had they to make this preparation if the Sabbath began with sunset, so as to rest on the Sabbath as it is said they did? It will be seen by this that christians keep as much of the seventh day as Sabbatarians.—*Herald.*

For the World's Crisis.

CHARITY.

Among all the characteristics of christianity there is none that shines so brightly, so far, so lovingly, so attractively, as *charity*. Charity is that disposition of heart which judges with liberality the character, actions and motives of men. Charity remembers the poor, the sick, and the afflicted. Christianity and charity are inseparable. Who can be so presumptuous as to profess himself a christian, and yet not expect to be charitable? If when we are strong in faith and full of hope we are reminded by Paul that charity is even greater than these, we may have some conception of that virtue which of all other virtues is chief.

Did the great apostle overvalue charity, or do we undervalue it? We should be very willing to think that if we had "the gift of prophecy, and understood all mysteries and all knowledge, and had faith sufficient to remove mountains, and bestowed all our goods to feed the poor," that we were about perfect. But it would profit us nothing if we had not charity. 1 Cor. 13: 2, 3.

Charity in the broadest sense is love—perfect love. The superlative degree of charity is charity towards the uncharitable. A christian can no more live a life pleasing in the sight of God without charity, than he can become a christian without being born again. Can you conceive of a person more conveniently, beautifully, and protectively dressed and equipped than he who has put on the breastplate of faith and love, and for a helmet the hope of salvation, and for a garment charity? If there is one word that will echo longer than any other in the arches of heaven; if there is one word that will unite all christian churches and people, that word is charity.

Faith may build a ladder to heaven, and hope may climb to the topmost round, but charity only can open the door and enter in to the Celestial City. "Finally, brethren," if we have Bible *faith, hope*, and *charity*, I think we shall "love one another with pure hearts fervently."

A scriptural definition of charity may be found in the thirteenth chapter of 1 Cor.

> With Charity let us be clothed,
> With Faith and Hope be shod;
> Then shall we know the narrow way
> That leads to heaven and God.

Conn. A. L. ADAMS.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society, September 2nd*, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERBON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$509.93
Maria Kimball	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$56.46

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$797.65
Sidney Hall (on pledge)	25.00

FOR BRO. REIMER'S TRACT WORK.

RECEIVED BY BRO. R.

H. H. Hurlbus	.50
Fred. Kess	1.00
Through Bro. Wilfong	10.00

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

Previous acknowledgments	$26.00

PLEDGES.

"Uncle John," Weymouth, Mass.	$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

"TRINE IMMERSION."

A pamphlet on tripple baptism was handed me by Bro. J. Stone. The author offers a reward of five thousand dollars for a correction of his main point—one baptism each, in the name of the Father, of the Son, and of the Holy Ghost. The prize may pass as if put forth with no proper right on the part of the author; or perhaps for effect; but I volunteer a correction of the error it is made to sustain.

The author makes out his case as clear as *mist*. The starting-point, the progress and conclusion, has human presumption, testimony and assertion for its basis. The more excellent way is to believe "the word of God," that "one baptism" is ONE immersion, rather than THREE—one action, as he says, and not three. The absolute unity of idea in "one baptism" (against his imagined three) is confirmed by the fact of *one* death of Christ, and his *one* resurrection by the *one* death to sin, and *one* burial of the believer in the *one* baptism, and one rising again to newness of life. Rom. 6: 3–5. The author seems swayed from the most simple truth at the outset, and forgets that it is written, "Every word of God is pure, . . . add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30: 5–6. God's ways and thoughts are high as heaven, above him, and hence he can no more ADD two to God's "one baptism," making it *three*, than the *one* death of Christ can be *converted into* THREE.

Nothing can be more primary, positive or plain, than that "*one*" with God cannot be increased to *three*. The nature of *number* one, the reason of things, and the unerring wisdom of the word, forbid such a change. Try it in arithmetic. The *three* for "one" might ruin a bank, or a nation. Nay, it would undermine our faith in religion. To unsettle this truth, as this author does, is to unhinge and derange every thing to which it is applied. To add to or take from God's truth seems a serious matter. Rev. 23; 18. Hence, while he assumes to alter "*one*" to *three*, I say NO, SIR. Because "ONE BAPTISM" is only ONE immersion. Amen.

He asserts and argues from the early church, from "spiritual immersion," and from the three names, Matt. 28: 20. But I reply (I), that "the mystery of iniquity" wrought in the apostle's day (2 Thess. 2: 7; 1 John 4: 3), and the early church covers a dark, doubtful and *misty* period, from which all arch-heresiarchs invoke the *spirit* that inspires their heresy. The Bible reads "*one*," and not *three*, when speaking of baptism. *Amen.*

II. The reasons given for trine immersion are too various. First, it is the three names, Matt. 28: 20. Second, it is the *three days* of Christ's burial. But these TWO reasons (saying nothing of others less distinctive) are just one too many to be believed at all.

III. The "one baptism" (Eph. 4: 3–13) cannot be "spiritual immersion," as he asserts, because it is *not* so written, nor consistent with the context.

Note. "The spirit-baptism" is from God through Jesus, and is not primarily in the hands of the church, to be used in baptism. John 14: 16–26; 15: 26; Acts 4: 5; 2: 2–23. But John, the baptizer, preached and baptized in water. The apostles preached the "one faith," and administered the "ONE" baptism—one immersion. This is the most precise expression of "*one* action." It is God's authorized and emphatic expression of *one* against the author's three. The apostolic church taught "one Lord, one faith, and *one* baptism." This throws his *three* to the bats. The unity of the faith, and the one baptism, come to us in a cluster of a tenfold unity. "One God" may commence this group, and the "one body" close and crown the assertion of ten times one; but to convert the number *one* baptism into three, is to destroy each other "*one*" and "the unity of the faith" altogether, as here taught. The gifts of the ministry are to perfect the saints, to edify the body of Christ, till we all come into the unity of the faith. Their action in baptism is expressed by "ONE." This idea of unity in the midst of this tenfold cluster, is as firm as a rock, which nothing can move.

CONCLUSION. 1. The "one baptism" answers and meets and memorializes the *one* death and one resurrection of Christ; the one death and burial of the believer "into the likeness" of his one death; and our *one hope* of life at the resurrection of the just.

2. "Truth beareth away the victory." "Thy word," saith Jesus, "is truth." It is truth as it stands. "One" is guarded by such several groupings of admitted facts that forbid the change. J. B. COOK.

☞ A wise man endeavors to shine in himself; a fool to outshine others.

For the World's Crisis.

THE CHRISTIAN MISSION CAMP-MEETING.

The church of Christ at New Hartford, Iowa, to those of like precious faith, and who wait for the Son of God from heaven, greeting: Beloved in the Lord, believing that the signs of the times indicate that we are among the perils of the last days, and that we are rapidly approaching those scenes of final trouble, such as never was; we have thought it good to invite our brethren in Christ, and the preachers of his word, who are interested in these momentous themes; strangers and friends, saints and sinners, Jews and Gentiles, bond and free, to attend this meeting at New Hartford, on the old camp-ground, to commence July 2nd, 1870, and continue over the 10th. Come to exhort one another, and to invite sinners to Christ; to encourage each other in the good work committed to us as a people. Eld. C. C. Ramsay, of Chicago, and other ministers, are expected to be present to preach the word.

The call for this meeting was caused by the great interest awakened by Bro. Ramsay at the dedication. The community at large desired the campmeeting to be held. All are invited to come that can do so, to work for God and the salvation of souls. Bring your unconverted friends and children. Hay, straw and tent-frames furnished free of charge.

Camp committee:—Sanford Peck, W. H. Peck, Silas Ensign, Jasper Ingalls, Richard Collins, De Wayne Peckham, Silas Peck, Noah Bowen, Darius Kennison, Calvin Huntley, Aaron Fulmer.

For the World's Crisis.

ACKNOWLEDGMENTS.

By the hand of G. T. Adams, from a reader of the Crisis, $3.00. Thanks are due to a good many readers of the Crisis; and though their donations are not usually acknowledged there, they are receipted privately always, and reserved for future publication (except where otherwise requested). Like all new enterprises, this has its share of friends, who stand off and speculate as to its ability to walk alone; whenever it can do so, they mean to come to its help, exclaiming, "See how we helped that to start off." A few also wait to see it fall in its infancy and weakness, and are afraid all the time that it may not. But these are not all. It has its tried, devoted friends, who water the tender plant with their prayers, and care continually for its interest, doing what they do, as unto the Lord, heartily. Above all, the Lord himself has his eye on us, and amid all the trials and difficulties of a young institution, we have the sweetest and surest tokens of divine favor in all our labors.

Some of the faithful have written kindly in reference to our health. To such we would reply, that we are on duty again two evenings in the week, part of each day, and in the Bible class and school on the Sabbath. The Master is there too, and in his name we purpose to go on noiselessly, humbly, and trustingly, while he gives us any strength to do so. Pray for us, and help us as Father may direct, and may he abundantly bless and comfort those who are so doing. The church will know ere long who they are, if we are permitted to tell it; but if not allowed, it will soon be known by the Master saying very publicly in judgment—"Inasmuch as ye did it unto one of the least," etc.

E. S. MELLEN.

169 Allen St., New York, May 3d.

For the World's Crisis.

"GIVE TO HIM THAT ASKETH THEE."

I have prayed earnestly to be delivered from the necessity of again asking help of my brethren, but my prayer in this case is not answered. Want and debt press us so hard at present, that I am forced to say, "Brethren, help!"

To those who have this world's goods I would say, you see your brother in need; will you aid him? If so, please write to

Webster, Mass. F. H. CHAMBERLAIN.

Correspondence.

From Bro. H. Snyders.

Bro. Grant:—Peace and joy of our heavenly Father, and Jesus the Lord, be richly with you. Dear brother, I never feel able to pay the Lord gratitude enough for his inexpressible goodness in revealing to me the true and only gospel of life and immortality through Jesus; and that this pearl of great worth is to be revealed at the Master's coming, in the morning of the resurrection, to all his waiting, believing, and loving children. O! for the coming of Jesus. We wish to crown him Lord of glory, when we shall see him in his beauty. Many years ago, one of my friends died, as an unconverted sinner; still she had led a moral life, and done many a noble act. The thought of her being in torment, racked by unheard of pains, blaspheming God and Christ to all eternity, worked so upon my mind, that I could no longer justify God in his dealings with men. The words, "dear Father," would die upon my lips. For three weeks I could not pray. The thought of my own father, who died also unconverted, and others of my deceased friends, would harrow me even in my dreams, till the blessed Lord, having compassion upon my ignorance, one night waked me up with the words, The Judge of all the world will judge the same in righteousness. I could then humble myself again before the Lord, and the Lord led me to the Advent people, where I heard of the coming of Jesus, and where I heard the first sermon on life through Jesus alone, by our old Bro. Blain, who gave me his book—"Death not Life." I read it, and God sanctified his truth to my heart, so that I felt as happy as in the day when I first found peace in the blood of the blessed Redeemer. I could now see clear through the plans of God, in the creation of men, and why God allowed sin to enter into the world, and the blessed redemption as revealed in Jesus, and how God through all this sin and wretchedness was gathering a people that would serve him and love him so well, that from the free choice of their hearts they would hate sin and strive to please God through faith in Jesus; and once in the new earth, would fully understand that great and loving heart of Jehovah, who so loved his enemies as to give his only begotten Son for their salvation. Should not our hearts vibrate with gratitude, and constantly breathe anthems of praise to God and the Lamb?

Dear brother, I have been trying to preach these glorious truths to our German population, also to any I could reach, and the Lord has given success to the work. There are now three German churches believing these glorious truths; one in Chicago, one in Watertown, Wis., and one in Ottawa, Minn. A great help to me have been the tracts of dear Bro. Reimer, who has sent me hundreds and hundreds without price and without money. The dear brother has borne the burden mostly out of his own pocket.

I saw an appeal in the Crisis to establish a Tract Fund for the Germans. I have been thinking that is the thing, the very thing that is needed. If there was a German tract and book fund, we could have such works as "Death not Life," and Whitmore on "Immortality," "The Soul, what is it?" and "The Spirit, what is it?" besides the tracts which Bro. Reimer has given out already. Then we would have some literature to give into the hands of the thinking people. I feel sure the English-speaking brethren and sisters will respond. I know my American friends too well to doubt their willingness to assist in bringing the truth before our great German population. Come, ye children of the kingdom, open your pocket-books, and let your hearts be great. I am a poor preacher; never had quite $400 a year for salary during all these costly times, and the year round divide my bread with the widow and the orphan, the poor and the stranger; still I'll give ten dollars. Where to get this moment, I do not know, but my Father will help. Now, brethren, remember Bro. L. Reimer, No. 1006 Chestnut St., Phila., and help also to pay for a tract on hell, translated by Bro. Koier. Send your help to print the same to J. V. Himes, Buchanan, Mich. The Lord will bless you abundantly, and pay you back ten times in this world, and after that eternal life. Your Bro. in Jesus, H. SNYDARS.

Chicago, April 29th, 1870.

From Bro. P. A. Smith.

Bro. Grant:—The church in this place attended meeting three miles from here, over and down the river, last Sunday. It was my first appointment in this place. Those whose hearts are in the work, and were willing to assist in spreading the blessed truth into other neighborhoods—three boat-loads of them, went over and assisted with their prayers, exhortations, and singing, and we had a glorious good time. Two more from Jacksonville were baptized. One of them has been a member and a steward of the Methodist church, and the other has been under conviction ever since. I preached the first sermon here two years ago last Nov. They can make two useful men, by God's help, to assist in spreading the truth.

A Mr. Ellenwood, from Madison, Fla., editor of the *Southern Messenger*, was there, and became very much interested. I gave him some books, and a copy of the "Crisis." If our people here were not so scattered, we would have quite a company; but it is a rare thing to get them all together at one time. There appears to be some of what they call the hardest cases, who attend our meetings; and when they hear once, they are anxious to hear more. I think the Bible hope is becoming more and more respected, as it is understood; and I think, as a whole, we have no reason to be discouraged here in Fla. One after another of the preachers are receiving the truth, and are beginning to proclaim it.

A man by the name of French, who has been a Baptist preacher, and is now teaching school a few miles from Lake City, has come into the faith. He was with us Sunday over the river, and gave us a short discourse the second coming of Christ, and it had the right ring to it. He has preached it some out where he is teaching. So you see the truth is spreading. And why? Because Jesus said, This gospel of the kingdom shall be preached in all the world as a witness. Glory to God. Let the echo roll on; for "He that shall come, will come, and will not tarry." It fills my heart with joy, to know we are almost home. Yours in hope,

P. A. SMITH.

Jacksonville, Fla., May 10th, 1870.

From Bro. B. F. Davis.

Bro. Grant:—I thought I would write a few lines for the Crisis, for it has been to us like an angel of light. It led us out of Spiritualism, and from believing that old lie of the devil, who said to our first parents in the garden, "Ye shall not surely die." Question: Did Adam die? Yes, he "lived nine hundred and thirty years, and he died." Adam and his posterity have obeyed the voice of God from Adam until the present day,—"Dust thou art, and unto dust shalt thou return"; and if God had not made that blessed promise that the seed of the woman should bruise the serpent's head, death would have been an endless sleep. I am glad, glory to God, that Jesus came into the world, and lived our example, died our sacrifice, rose a mighty conqueror, and ascended into heaven, there to plead for poor lost rebels like us. I am glad to believe the testimony of angels, that this same Jesus that went away into heaven shall so come in like manner—literally—yes, personally, and shall sit upon the throne of his father David, and "reign over the house of Jacob forever; and of his kingdom there shall be no end."

O what a blessed thought! Earth is to be restored back to its Eden beauty and glory; and the dear pilgrims, those that have made a covenant with God by sacrifice, shall take their new Eden home, and dwell there forever. There will be no more sin, no more sorrow, no more pain, no more death, and no more tears. These things will be forever in the past. The time will soon come. This generation shall not pass until Jesus comes.

One word to the dear pilgrims. How is it with us? Can we say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith"? Are we all ready for translation? Could we say, if we should see the Lord coming, "Lo, this is our God, we have waited for him, and he will save us"? Are we crying, "Come, Lord Jesus, and come quickly"? The language of my heart is,—

> "Come and reign, come and reign,
> Jesus, on thy throne;
> And, O, it fills our hearts with joy,
> To know we're almost home."

B. F. DAVIS.

Portland, Me., April 22nd, 1870.

BRO. J. E. AINSWORTH writes from Wales, Mass., Feb. 1st, 1870:—"As I have been a reader of the Crisis for many years, I wish to add my testimony to the truths it advocates. It is next to the Bible, or I might say it goes hand in hand with the Bible. I hail its weekly visits with delight. I am some six miles from any church looking for Jesus, and the Crisis is my companion when I am detained at home. As I read the stirring epistles from the brethren and sisters, it kindles

the fire in my own heart. I feel that we are living in a time when, like Peter, we should stir up each other's pure minds by way of remembrance. 'And let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching.' Heb. 10: 23, 24. 'And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.' Rom. 13: 11.

When we examine the Scriptures in relation to the coming of Christ, and see the overwhelming evidence of his speedy coming, it is astonishing that so many who profess to love him, should be so bitter against the time of his advent, and heap such anathemas upon those who are looking for and loving his appearing. How much love can that woman have who despises the day of her husband's return? Brethren, let us hold fast the profession of our faith to the end. I do believe the time is at hand, when he that is righteous will be righteous still; and he that is filthy will be filthy still. Who of the readers of the Crisis will be able to say, 'Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation.'"

Bro. J. Wilbur, West Hoosick, N. Y., writes:—"The Lord is doing a good work in Hoosick. Many persons, both old and young, are under conviction. Some have already repented of their sins, and have become truly converted to God and his blessed truth. Sixteen have been baptized here of late, and eighteen united with the church, and still they come. Several more are about ready to go down into the watery grave and show forth to the world their faith in the death and resurrection of Christ. Pray for us. Elder C. Pike, of Hebron, N. Y., has been laboring here for the last two weeks with good success."

For the World's Crisis.

AN AGED WOMAN.

There is in this city a colored woman, who is said to be nearly one hundred and five years of age. Mary Ann Decker is her name. She was born in this State, and was once a slave, as was also her husband. She retains her faculties in a remarkable degree. She can see, hear and read, and has a distinct recollection of events a century ago. She is able to work, and, until the last winter, has walked to church, and been a constant attendant. She employs her time in cutting carpet rags. She has a distinct recollection of the dark day, in 1780, and the account she gives of it is similar to what we have often heard from other sources. The children came into the house crying with fear; the fowls went to roost; and the general impression was that the last day had come. The mistress took her Bible and read in it, and prayed, and the remainder of the day was spent as the Sabbath. No one had any desire to work.

While in her room to-day, a boy came in about twelve years of age. Said she, "There is one of my great, great-grandchildren." It may be that she is one of the chosen ones, who will "not pass away until all these things are fulfilled," spoken of in the 29th of Matt. She says she feels impressed that the Lord will soon come; though she has not probably ever heard a sermon upon the subject. She says she does not see why the Lord has been so good to her as to preserve her life so long. She has a good hope of eternal life, and is waiting for deliverance. D. N. Smith.

Newburgh, N. Y., April 29th, 1870.

Married.

WALKER—DOW. In South Elliot, Me., May 1st, 1870, by Elder Geo. W. Brown, Mr. Samuel Walker, of Berwick, Me., and Miss Fanny Dow, of South Berwick, Me.

Obituaries.

Clark. Died, at Clark's Mills, Richmond, R. I., May 9th, Charles Clark, in the fifty-third year of his age.

I trust that my brother "sleeps in Jesus," and when the "Lord himself shall descend from heaven," he will awake to endless life.

"How long shall death the tyrant reign,
And triumph o'er the just?"

O come, Lord Jesus, and wake up thy sleeping ones; bring them out of the condition of death into which they have fallen; make them incorruptible; give them their promised inheritance, the earth, with the curse removed, that they may dwell therein forever. S. P. Clark.

Cochran. Died, in Searsport, Me., April 21st, 1870, of consumption, Eliza, wife of Capt. Frank Cochran, and only daughter of Mr. Benjamin Tripp, aged thirty-eight years.

A kind husband, father and three children, are left to mourn. The subject of this notice had never given her heart fully to God until upon her dying bed. When she saw all hopes of recovery were in vain, she turned her sad heart to Christ, and found a friend who could carry her safely through the dark valley, and she feared no evil. A. M. Tripp.

Tryon. Died, in Youngstown, Niagara Co., N. Y., May 6th, 1870, of bronchial consumption, Sister Amelia Tryon, daughter of Bro. Joel and Sr. E. J. Tryon, aged twenty-five years.

Sister T. lived a true christian life and died a triumphant death. She fell asleep in Jesus in the full assurance of faith. She hoped for life only through Christ and the resurrection of the dead. She leaves many sorrowing and sympathizing friends. Words of comfort were spoken by the writer, from 1 Cor. 15: 19. C. W. Low.

Gray. Died, suddenly, in Dover, N. H., May 3d, 1870, Mrs. Hannah I., wife of Bro. Solomon Gray, aged fifty-one years, five months and fifteen days.

Sister Gray has enjoyed much of the divine favor since she was baptized last winter. Her kindred who mourn her loss, also the church, rejoice amid their sorrow, having the blest assurance that she rests in hope of the "better resurrection." Through the kindness of the Calvinistic Baptist Church we were permitted to attend the funeral at their house of worship, where a goodly congregation listened to the word of the Lord. John G. Hook.

Horton. Died, in Poultney, Vt., May 7th, 1870, Bro. Asa Horton, father-in-law of Bro. Asa Rogers, aged eighty-seven years.

Bro. Horton has been a christian pilgrim some fifty years, and now sleeps in Jesus. He was buried at Mt. Holly, in his family burying-ground.

Remarkable Phenomenon.—The Syracuse (N. Y.) *Journal* of the 14th inst. mentions a very remarkable phenomenon as having occurred in the town of Marcellus last Tuesday night. It says:

"A tract of land containing about three acres, lying upon both sides of the highway, and situated about four miles south of Marcellus village, at a place called Tyler's Hollow, was upheaved during the night by some subterranean force, the surface being piled into hillocks as high and as large as a house, and huge cracks or crevasses were opened, which extend irregularly all over it. The ground where the tract crosses the public road was thrown into the most fantastic shapes, rendering the road impassable.

It is supposed the earthquake took place about mid-night, but no noise was heard in the vicinity, although some inexplicable sounds were reported as being heard at Marcellus.

A strong smell of sulphur is noticed in the vicinity of this remarkable occurrence, but nothing further to indicate the cause of the upheaval.

This singular occurrence has produced a great excitement in the vicinity, and hundreds of people have already visited the spot."

Summary of News.

FOREIGN.

Cable News.

Paris, May 11. The French opposition and clerical organs question the result of the election. They maintain that while the vote may have a numerical value, it is without social, political or religious significance.

The police arrested over 200 persons last night, and searched many houses in the disturbed districts. Arrests continue to be made to-day. Fresh troubles are feared to-night. Crowds of people are in the Faubourg du Temple. Large numbers collected in front of the barracks, but were dispersed by the police, and the guards around the soldiers' quarters have been increased.

A desperate attempt at revolt was made by the inmates of the prison of La Roquette yesterday. The prisoners, while at work in the shops, attacked their keepers, and a fierce struggle followed. One keeper was killed and two other officers were wounded.

London, May 11. The Queen in state to-day opened the new building of the University of London, in Burlington Gardens. Among the eminent persons present were Messrs. Gladstone, Disraeli and the leading members of the Government and Parliament. The Earl of Granville and Messrs. George Grote and Robert Lowe received the Queen at the doors and presented the address. Her Majesty, instead of reading the reply which had been furnished her, said in a clear voice; "I declare this building to be opened." The Queen was loudly cheered, and cheers were called and given in succession for the royal family, the Premier and Mr. Disraeli.

Madrid, May 10. The Spanish Progressist party have finally settled on ex-regent Espartero as the future King of Spain, and have finally placed his name before the Courts for the elevation to the throne. This selection causes great rejoicing in Catalonia and other provinces where the ex-regent has long been the choice of the people.

Florence, May 10. The insurrection which lately broke at Filadelphia, in the southern part of Italy, was confined to that immediate locality and was by no means formidable. The latest news announces the dispersion of the insurgents by the Government arms without serious difficulty.

Vienna, May 10. The *Weinpresse* says that England undertakes to clear Greece of brigands on these conditions, viz., that King George temporarily withdraw, a regent be appointed, the ministry be dismissed, and the habeas corpus act suspended.

Paris, May 14, 1870. Great preparations are being made for the official proclamation of the vote recently thrown.

The Emperor will receive a deputation of the Corps Legislatif, and deliver a discourse on the subject.

Vienna, May 13. The Austrian Government is resolved to resent the proclamation of Papal infallibility by a restoration of the *placentium regium* which was abolished in 1855.

Rome, May 13. The Pope threatens extreme measures against the American Bishops who quit their posts at Rome.

DOMESTIC.

A Remarkable Religious Community. There is a remarkable community living in Iowa, who call themselves the "Christian Brothers." They have a monastery upon one of the highest Mississippi bluffs, approached by a rough and rocky road. They wear the garb which is the identical pattern of that worn by St. Bernard in the sixth century. Not a change has been made during the twelve centuries that have elapsed since the death of that saint. A great deal of time is devoted to religious exercises. From two o'clock in the morning until daylight they repair to the chapel and devote the balance of the time until daylight to prayer. They are exceedingly abstemious in their food, and observe all the rules of the society rigidly. Some of them have been there twenty and a few about thirty years. Their religious belief is Roman Catholic, and they are never allowed to marry. Women are never allowed in their place of worship under any circumstances. After a certain time they take upon themselves a vow never to speak aloud, and a number have kept that vow for twenty years. Such is the humble seclusion of this community.

The Grasshopper Pest in Utah.—A Salt Lake correspondent of the Sacramento *Union* thus speaks of the devastation caused by grasshoppers in Utah:

"For four seasons the grasshoppers have hatched out in countless swarms, have lived on the surrounding vegetation until fully developed, and then have wafted themselves in clouds over the Territory, doing a vast amount of damage. Farmers are discouraged, particularly in the Northern part of the Territory, where they have suffered most, for myriads of the black, ugly-looking little insects—as they appear in the first stages after hatching out—are hopping and swarming around, in many places covering everything green, and blighting the vegetation on which they touch. There is something poisonous in their bite, and a dark colored slimy fluid, which they emit, seems to have a similar effect. The ways that Mormon farmers have tried to overcome the invader have been many, but the hosts of the enemy are so numerous that the destruction of a few millions does not seem to diminish them. They have been swept together in heaps and burned; driven into streams and caught in gunny sacks by hundreds of bushels, and then buried deep under the earth; but all is of no use, the plague continues. Had it not been for this, there never was a brighter prospect for an abundant harvest in Utah, of fruit, grain and vegetables, than there is at present."

The Strikes in France.—The Paris correspondent of an English paper says the great question of the day in that capital is not that of government, dynasty, or succession, but of strikes. Frequent Cabinet councils are held which are devoted entirely to this subject. Money comes from London, Geneva, Forence, Berlin and St. Petersburg. M. Ollivier proposes that there should be a distinct contract between master and man, engagement so many days, pay so much, so much time on each side to break the agreement, disputes in the meantime to be referred to a jury of the deacons of the craft; any breach of engagement to be referred to the Correctional Poilce.

"Foot-washing" by the Pope and Kaiser.—A correspondent at Rome, who went to St. Peter's on Thursday in Holy Week, writes respecting the usual reception of poor pilgrims by the Pope: The waiting at the table of the pilgrims was done, as usual, in the hall over the portico; so this I saw not, and can only say what I heard. A long table was spread, and very tastily adorned with vases of flowers—much, I should think, as in a London dinner party. The pilgrims were placed along it, and had something given them—nobody could say what; and equally inscrutable was the amount of the Pope's service. The squeezing was terrific. One of my informants saw a priest carried out insensible by two Zouaves; but, on the other hand, a lady, whose looks would win her way, reports that she got a good sight of the Pope and the table, and was presented with one of the flowers. The Pope returned to the choir, and soon did the feet-washing. There sat on a bench raised above the heads of the assembled bishops twelve men, in large, loose-fitting, whitish garments, with very tall caps of the same hue. The Pope came to them, well-supported by cardinals, and supplied with water and towels from the dressing table, which I had thought a sideboard. All one could see was a wonderful quantity of bowing and kissing. Wherever the Pope's hand went a head went down to kiss it. They say that he really does throw some drops of water on their feet and rub it off with a napkin. The poor men, it is said, are priests who ask the honor.

The ancient ceremony of washing the feet of twelve poor old men and women (says the *Eastern Budget*) was performed this year by the Emperor and Empress of Austria in the throne-room of the Imperial Palace. The royal family of Hanover, the principal court dignitaries, Count Beust, and most of the other Ministers, were present, together with an immense crowd of visitors. The old men and women, whose ages ranged from eighty-eight to ninety-three, were dressed in the old German costume. They first sat down to a cold collation, the men being waited on by the Emperor, the oldest of the women by the Empress, and the rest of the women by the maids of honor. This was a mere form, as the various dishes were only put on the table, and then taken away and placed in wooden vessels appropriated for the purpose. The feet of the women were then washed by the court chamberlain and dried by the Empress, while Prince Hohenlohe and the Emperor performed the same office for the men. After the ceremony the Emperor and Empress washed their hands, and hung round the neck of each of the poor people a bag containing thirty pieces of silver. The latter were then sent home in court carriages, each with a bottle of wine and the vessel containing his or her dinner.

☞ More than 600 Catholic ladies of distinction have signed an indignant protest against the idea of a commission being appointed to examine the convents in England. Among them are the Duchess of Norfolk, the dowager Duchess of Argyll, the Marchioness of Londonderry, Lady Victoria Hope Scott, Lady Fitzallan Howard, the Countess of Portarlington, Lady Gertrude Douglas, Lady Alexander Gordon Lennox, and many others of similar exalted station.

Passing Events.

☞ People at the North think that no other people ever saw such fluctuations in gold as they have experienced. The Confederates, however, had their trial. January 1, 1865, one dollar in gold bought sixty dollars in Confederate currency. May 1, 1865, one dollar in gold would buy $1200 in Confederate money.

☞ There are said to be in Europe about twenty five theatres and more than 18,000 concert halls. Germany boasts a greater number of both than any other country.

☞ A lady correspondent of the *Independent* asserts authoritatively that Queen Victoria is utterly opposed to female suffrage, much to the disgust of strong-minded British matrons.

☞ The "Plebiscitum" of France is nothing more nor less than universal suffrage under the control of monarchism.

☞ In the Hungarian Empire they are about to celebrate the feast of one thousand years' jubilee.

☞ The late Fenian "scare" in Canada is said to have cost the New Dominion $200,000.

Notices.

New Hampshire Quar. Conference.

The fourth quarterly session of the New Hampshire Christian Conference will be held at Whitefield, N. H., commencing Friday, at 10½ o'clock a. m., June 17th, 1870, and hold over the following Sunday. It is hoped that our preaching brethren will make a special effort to attend this meeting, and that all the lovers of truth in this region will come to this conference to work for God and the salvation of men.

T. W. Piper,
A. W. Sibley, } Committee.
C. H. Fletcher,

Maine Ministerial Conference.

EXTRA SESSION.

This conference will convene in the Second Advent Hall, Portland, on Tuesday, two o'clock p. m., June 21st, and close Friday. We desire to see present all the members of the conference, and all preachers who desire to join; likewise delegates from all the churches and societies, with as many other brethren and sisters as will come to work for the Lord, and the salvation of sinners. It is hoped the campmeeting committee will be prepared to report what decisions have been made in regard to a place, or places, for campmeetings in Maine this season; also the tent committee in regard to the tent mission. Brethren, let us come together once more in the Spirit of the Lord, praying his blessing upon the great work to which he has called us. C. Goud, President.
I. C. Wellcome, Sec.

Notice.

The Mass. Tent will be pitched, the Lord willing, at Millville, on land owned by Dr. Curtis, and occupied by Bro. Wm. Boyden, about one mile from the village, and one mile from Slatersville, R. I. Meeting to commence June 8th, at 7½ p. m., to continue over Sunday, and longer if thought best. Preachers in the vicinity are invited.
Geo. A. Streeter.
L. Boutell.

Conference.

The Lord willing, there will be a conference at Melvin Village, N. H., commencing Friday evening next, and hold over the Sabbath, May 22nd. Brn. Israel Damman, A. H. Walker, and as many others as feel disposed, will be present to preach the word. Come up to the feast.
W. S. Hersey.

New York State Conference.

The annual meeting of the New York State Conference will be held at Lockport, Niagara Co., commencing Thursday, evening, June 9th, 1870. Lockport is situated on the Niagara Falls branch of the N. Y. Central R. R., fifty-seven miles west of Rochester, and eighteen miles east of the Niagara Falls. Fare from Rochester to Lockport, $1.15. Trains leave Rochester for Lockport at 9.50 a. m., 12.10 and 6 p. m. Trains leave Buffalo for Lockport at 6 a. m. and 4 p. m. Fare from Buffalo to Lockport, 40 cts.

The church at Lockport have opened their doors *wide*, and extend a *hearty* invitation to the dear brethren and sisters to come and spend a few days with them; hoping to receive from the gathering a fresh impetus in the christian journey, as well as to make it pleasant for those who come. We want every one to take up the Crisis of April 27th and read the article from D. Cogswell, entitled "New York State Conference," and be sure to act in harmony with it. D. Cogswell, *Pres.*
W. J. Hobbs, *Sec'y.*

Notice.

I will hold a quarterly meeting with the Christian Church at Cohocton, Steuben Co., N. Y., May 28th and 29th. Bro. Cogswell is expected to be with me there. Also I will hold a quarterly meeting with the church at Wilmot Settlement, Broome Co., N. Y., June 4th and 5th, and will spend the time there and at Hawleyton as they and Bro. Bull of Hawleyton may arrange, from May 31st to June 7th. I expect to attend the Annual State Conference from June 9th to 12th (the place not yet published); also I will attend a grove meeting with Bro. J. W. Taylor, at Westfield, Tioga Co., Pa., June 18th and 19th, to commence on the evening of the 17th, as the church there may arrange. Let there be a general turn-out in these meetings. For the churches,
C. F. Sweet.

Notice.

Having arranged to spend the summer in Chelsea, Mass., I hereby take this opportunity to inform those who would like my "Hymn Books" and "Admonitions," that I would have them address me there. I have got out the new edition to my hymn book, and will supply orders in cloth at 50 cts. single, $4.50 per doz. I will send them neatly bound in leather at 60 cts. single, $5.50 per doz., postage paid by me in all cases. They are neatly and firmly bound, and contain 453 hymns, embracing all those in general use among us. Those who take a dozen in cloth, will get them at 37½ cts. per copy; or if a dozen in leather, the rate will be 47 cts. per copy. I. K. Lombard.

Notice.

The next session of the Maine Central Quarterly Conference will be held at the Robbins schoolhouse in Rome, to commence Thursday, at five o'clock p. m., June 2nd, and hold over the Lord's day. Let the brethren and sisters all attend who possibly can to work for the Lord. Provisions made for all. Ministering brethren from abroad are invited.
W. A. Knight, Sec.
H. B. Seavey, Pres.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Conference.

There will be a conference, commencing at West Gardiner Academy, Thursday evening, half-past seven o'clock, May 26th, 1870, and hold over Sunday, May 29th. This meeting is free for one and all who love good gospel liberty and salvation. Come, brethren and sisters, full of love to God, and let us have a good meeting in the name of the Lord. Brn. Israel Damman, H. B. Seavey, and J. R. Hall, are expected to preach the word of life.
A. H. Walker.
L. D. Totman.

Notice.

To the brethren in New York State: Shall we have a general campmeeting in the old Empire State? Will the brethren think and pray about it, and when we meet at our June conference, decide when and where we will hold it, and appoint a committee to arrange for the meeting? We have strength enough in Western New York for a good campmeeting, if we will all take hold of the matter. The Lord is coming. Let us do all we can to strengthen each other, and save the perishing around us. Please write immediately.
Milton R. Miles, Wolcott, Wayne Co., N. Y.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. Trundy.

Notice.

Any churches desiring our labors in Eastern Mass., or Eastern N. H., for the first three Sabbaths in June, are requested to write us immediately to Springfield, Mass., stating when they wish us to be with them, and we will inform them by appointments in the Crisis, if we can come. We travel with private team, and hence can supply places off the railroads.
L. G. & M. McKinstry.

Conference in Nova Scotia.

The Lord willing, there will be a conference at Bear River, Annapolis Co., N. S., commencing Saturday, June 11th. All are invited. Preachers are requested to be present in the name of the Lord. John Moore.

Notice.

By request of Bro. Grant, I will be with the Shinnecock Indians, L. I., at their annual meeting, the first Sabbath in June. Will some one meet me at Sag Harbor, on the arrival of the boat, Saturday, June 4th? H. Pratt.

Wisconsin Conference.

The State Conference of Wisconsin will be held in connection with the State campmeeting, which is to be held at Prairie du Sac, Sauk Co., Wis., beginning June 5th. The first business session of the conference will be held on Wednesday, June 8th. Let ministers and delegates be present in time. Wm. Sheldon, Sec'y.

Tent Meeting.

The Mission Tent has been put into the care of the Mass. Advent Conference, and they intend, by providential direction, it shall be in constant use the coming season in new places. The time is most here when we shall commence the campaign. Now where shall it first be pitched? If any are desirous of a meeting, they will let it be known, and as soon as the weather will permit, we will make the arrangements, give notice, and be there. L. Boutell, for the Conf.

Tent Meeting.

The Lord willing, the N. H. tent will be pitched at Kittery Point, Me., May 21st, 1870, and remain until the 30th. Preaching may be expected from different ones, as the Lord may direct. Come, brethren and sisters, be free in the Lord, and let us labor effectually in proclaiming the gospel of the kingdom this present season, for the harvest is great, and the laborers must be diligent. Also at Great Works, Me., June 4th, and remain over Sunday, June 12th. And at Great Falls, June 18th, and over two Sundays.
D. M. Leavitt.
J. C. Shorey.

Notice.

Bro. J. G. Hook's new Tent, the Evangelist, seventy-five feet in diameter, has been ordered, and will be completed by June 1st. All who wish to aid in this enterprise are informed that we are some $350 short. Donations of any amount can be paid to Bro. Hook, or sent to I. N. Wilfong, 135 N. 22nd Street, Philadelphia, which will be thankfully received. Let us make some sacrifice for our dear Lord and Master, that will be the means of saving some poor sinners, who will rejoice with us in God's everlasting kingdom.
I. N. Wilfong.

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. Sevey,
S. W. Carr, } Mt. Vernon, Me.
H. C. Clifford,

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,
Nathaniel Eaton.

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.
E. Bellows.

Notice.

I would say that persons desiring practical treatment with the Resuscitator for diseases, may address me at 43 Revere Street, Boston.
W. C. Stone.

For Sale.

A lot of second-hand Sunday School books, some of them nearly new. For particulars, address A. C. Greene, River Point, R. I.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. Reimer, 1006 Chesnut Street, Philadelphia, Pa.

Sheldon's Tract Fund.

Receipts. A Friend, 25 cts.; A Brother, 50 cts.; Moses H. Piper, $5.00; M. Croft, $2.00.
Pledges. Nelson H. Reed, $10.00.
Let all who wish tracts in return for their remittances, so state when they send the money.
Wm. Sheldon.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson, or O. Proctor.*
London Ridge, N. H.	*Fourth Sabbath is engaged.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H (Belhel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Alley.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Glocester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Reuel O. White, New Hartford, Ct.*
Meriden, Ct.	*E. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn.	*A. Powell.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Philadelphia, Pa.	*Frank E. Davis, 1715 Markham Srteet, or I. N. Wilfong, 135 N. 22d St.*

NEW HYMN BOOK.

"Hymns of the Jubilee Harp."

WITHOUT THE MUSIC.

The above work, printed in *large, clear type*, on beautiful paper, we are ready to fill orders for, at the following prices:—

Bound in cloth, with sprinkled edges, 75 cents per copy; $7.00 per dozen; $55.00 per 100.

Bound in leather, gilt edge, $1.00 per copy; $9½ per dozen; $75 00 per hundred; when sent by mail, 16 cts. additional postage

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 16 cts. per copy additional, when sent by mail.

LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $3.50; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.25; postage 20 cts. Do. ref. between verses, $2.25; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $2.25; postage 20 cts. Do. plain, $1.75; postage 20 cts.

Any of the above will be sent by mail on receipt of the price.

"ADVENTISM."

We have a supply of this valuable work.
Price in cloth..........75 cts., postage 12 cts.
Flexible covers..........60 cts., postage 12 cts.
Paper covers..........50 cts., postage 6 cts.
In paper covers by the dozen, by express, $4.75.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

Lowell Street Chapel.
S. W. Thurber..........Sunday, May 22nd
Hiram Munger..........Friday evening, May 27th
John G. Hook..........Sunday, May 29th

Boston, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ a. m., and 3 and 7½ p. m.

East Boston.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
E. Owen..........Sunday, May 22nd
Enoch Morrill..........Sunday, May 29th
C. Goodrich..........Sunday, June 12th

Chelsea, Mass., (Library Hall.)
M. Batchelor..........Sunday, May 22nd
J. Pinkham..........Sunday, May 29th
J. Hemenway..........Sunday, June 12th
J. Couch..........Sunday, June 26th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
S. S. Brewer..........Sunday, May 22d
Rufus Wendell..........Sunday, May 29th

Rutland, Vt..........May 22nd, and onward
Miles Grant.

Clinton, Mass..........Sunday, June 5th
Stoneham, Mass..........Sunday, June 26th
C. Goodrich.

East Weymouth, Mass..........Sunday, May 29th
A. P. Moore.

West Abington, Mass..........Sunday, May 22nd
B. Woodside.

Brimfield, Mass..........Sabbath, May 22d
Lowell, Mass..........Sabbath, May 29th
Holden, Mass..........Sabbath, June 5th
Fitchburg, Mass..........June 19th and 26th
T. M. Preble.

Fitchburg, Mass..........Sunday, May 22nd
Brimfield, Mass..........Sunday, May 29th
A. Ross.

North Dana, Mass..........Sunday, May 22nd
Chicopee Falls, Mass..........evening, May 27th
Geo. A. Streeter.

Montgomery, Mass..........Sunday, June 5th
Hampton, N. H..........Sunday, June 19th
Great Falls, N. H. (at the tent meeting) Sunday, June 26th.
A. Simpson.

Lowell, Mass..........Sunday, May 22d
H. Pratt.

Manchester, N. H..........Sunday, May 22nd
Holden..........Sunday, May 8th
J. S. White.

Nashua, N. H..........Sunday, May 22nd
Manchester, N. H..........Sunday, May 29th
East Boston (Chase's Block..........evening, June 21st
Lynn..........evening, June 22nd
Lawrence..........evening, June 23d
Kennebunk Depot..........evening, June 24th
Kennebunkport..........Sunday, June 26th
Portland, Me..........evening, June 27th
Lewiston..........June 28th and 29th
Mechanic Falls..........evening, June 30th
Bryant's Pond..........evening, July 1st
Portland, Me. (where the brethren may appoint) Sunday, May 3d.
East Colebrook, Kiddersville..........Sunday, June 10th
U. G. Ladd.
If these appointments conflict with others, please write me at Lowell, Mass. U. G. L.

New Bedford, Mass..........Sunday, May 29th
S. W. Thurber.

North Monmouth, Me. (where Bro. Folsom may arrange), Saturday, May 28th, at two o'clock, conference, and over Sunday. N. F. Nason.

Putnam, Conn..........Sunday, 22nd
Danielsonvill, Conn..........Monday, 23d
Chicopee..........Wednesday evening, 25th
South Hadley Falls..........26th and 27th
Bridgeport..........Sunday, 29th
Star of Hope Mission, New York City..........May 30th
Anna E. Smith.

North Adams..........Sunday, May 22nd
S. C. Hancock.

Montgomery, Mass. (as Bro. D. I. Allyn shall arrange) Sunday, May 22nd.
Woodstock Valley, Conn..........Sunday, May 29th
Springfield, Mass. (Hill)..........Sunday, June 5th
Worcester, Mass..........Sunday, June 12th
I. B. Potter.

South Berwick, Me. (Great Works)..........Sunday, May 22d
Elliot, Me..........Sunday, May 29th
Joseph W. White.

Exeter, N. H..........Sunday, June 19th
L. Boutell.

Chichester, N. H. (where Bro. Saltmarsh may appoint), Sunday, May 22nd.
Warner (Waterloo school-house)..........Sunday, May 29th
A. S. Williams.

Meredith Neck (baptism)..........Sabbath, May 22d
Guilford, N. H. (Pond school house)..........Sab., May 29th
N. Glidden.

Moultonboro, N. H. (Red Hill school-house) Sunday, May 22nd, for baptism. Frank Mudgett.

East Rochester, N. H..........Sabbath, May 22nd
☞ No Name.

Dover, N. H..........Sunday, May 22d
Northwood Narrows, N. H..........Sunday, May 29th
Wm. C. Stewart.

Strafford (Robert's school-house)..........Sunday, May 22d
H. M. Bryant.

Manchester, N. H....Sundays, May 29th and June 5th
Great Falls, N. H..........Sundays, June 12th and 19th
Great Works, Me..........Sundays, June 26th and July 3d
South Elliot, Me..........Sundays, July 10th and 17th
Seabrook, N. H..........Sundays, July 24th and 31st
E. S. Moulton.

Northwood Narrows, N. H..........Sunday, May 22nd
Suncook, N. H. (where Bro. Paine may appoint) Sunday, May 29th. Nathan Whiting.

Suncook, N. H..........Sunday, May 22nd
C. W. Sargent.

Lynn, Mass..........Sunday, May 29th
Worcester, Mass..........Sunday, June 5th
Lowell, Mass..........Sunday, June 12th
New Bedford..........Sundays, June 19th and 26th
M. Batchelor.

Salisbury (at the Union meeting-house) Sab., May 22d
Nottingham..........Sabbath, May 29th
S. S. Mooney.

Nashua, N. H..........evenings, May 25th and 26th
Stoneham..........evenings, May 31st and June 1st
Lowell, Mass..........Sunday, June 5th
Gosport, Isle Shoals..........evening, June 25th and over Sunday, the 26th. J. Pinkham.

Pascoag, R. I..........Saturday evening, May 28th and over the following Sabbath. A. Durfee.

Hamdton, N. H..........Sunday, May 22nd
Geo. W. Brown, Elliot. Me.

Lawrence, Mass..........Sabbath, June 5th
Lee, N. H..........Sunday, June 12th
Will Bro. Durgin meet me at New Market Depot, two o'clock train from Boston? B. P. Manning.

Tamworth, Me. (Philbrook school-house), Sunday, May 22nd. T. W. Piper.

Orrington, Me. (at the Chapel)..........Sunday, May 22nd
Geo. W. Brown.

Rochester, N. Y..........Sundays, May 22nd and 29th
J. Couch.

Springfield..........Sunday, May 22nd
A. M. Higgins.

Square Pond, Ct..........Sunday, May 22nd
A. Morse.

East Haddam, Ct..........Sunday, May 22nd
S Woodruff.

Woodstock Valley, Ct..........Sunday, May 22d
Wilbraham, Mass..........Sabbath, May 29th
Square Pond, Ct..........Sabbath, June 5th
Putnam, Ct..........Sabbath, June 12th
Webster, Mass..........Sabbath, June 19th
Woodstock Valley, Ct..........Sabbath, June 26th
P. S. Butler.

Westerly, R. I..........Sunday, May 22d
B. Robberts.

Warwick Plains, R. I..........Sunday, May 22d
R. W. Pierce.

Wolcott, N. Y..........Sunday, May 22nd
Camden Village, N. Y..........Sunday, May 29th
Redfield, N. Y. (in the south district) eve., May 30th
Greenboro, N. Y..........evening, May 31st
Lorrain, N. Y. (Randall Dist.) evenings, June 1st and 2nd.
Barns' Corners, N. Y..........evening, June 3d
Harrisburg, N. Y. (Bickford school-house), Sunday, June 5th, at 10½ a. m. and one p. m.
Martinsburg, N. Y. (Brook's Dist.) evening, June 7th
Will Bro. Miller please circulate the appointment?
Greig, N. Y. (Union Chapel)..........Sunday, June 12th
C. H. Williams.

Bangor, Me..........Sunday, May 22nd
Milo, Me..........Sunday, May 29th
Frankfort..........Sunday, June 5th
Burlington, Me. (if the meeting-house is not occupied by another), Sunday, June 12th.
In the vicinity of Lowell or Burlington, as may be thought best, Sunday, June 19th.
Thomas Smith.

Freeport, Me (Swamp school-house) Sunday, May 15th, 10½ o'clock. S. F. Morse.

Richmond, R. I. (Clark's Hall)..........Sabbath, May 29th
J. T. Dixon.

Biddeford, Me..........Tuesday evening, May 31st
Bath, Me..........Wednesday evening, June 1st
Brunswick, Me. (yellow school-house) June 2d and 3d
Richmond Village, Me..........Saturday evening, June 4th
Reed meeting-house, Me..........Sabbath, June 5th
Lewiston, Me..........Wednesday evening, June 8th
South Poland, Me..........Thursday evening, June 9th
Mechanic Falls, Me..........Friday evening, June 10th
West Poland, Me..........Sabbath, June 12th
Mayberry Hill, Casco, Me..........Tuesday, June 14th
South Casco..........evenings, June 15th and 16th
Portland, Me..........Sabbath, June 19th
H. Munger.
P. S. If these Sabbath appointments conflict, please notify me. H. M.

Vernon, Vt..........Sundays, May 22nd and 29th
A. Simpson.

Scitico..........Sabbath, May 22nd
G. L. White.

South Elliot, Me..........Sabbath, May 22nd
Dover, N. H..........Sabbath, May 29th
Rochester, N. H..........Sabbath, June 5th
East Rochester, N. H..........Sabbath, June 12th
South Berwick, Me. (Great Works)..........Sab., June 19th
C. H. Sweet.

Unity, N. H. (at Bro. Joseph Kimball's) Sun., May 22d
Northville, (in Newport)..........Sunday, May 29th
E. Cotton.

Bridgewater, Vt..........Sunday, May 22nd
West Fairlee, Vt..........Sunday, May 29th
H. F. Carpenter, or substitute.

Chicopee Falls, Mass..........Sunday, May 22d
Wm. A. & M. L. Durand.

Rye, N. H..........Sabbath, May 29th
D. F. Leavitt.

Newark, N. J..........Sunday, May 29th
New York, 24th Street..........Sunday, June 5th
New Haven, Ct..........Sunday, June 12th
Hartford, Ct..........Thursday evening, June 16th
Worcester, Mass..........Sundays, June 19th and 26th
Dover, N. H..........Sundays, July 3d and 10th
A. A. Phelps.

Wallingford Farms..........Sunday, May 22nd
West Meriden..........Sunday, May 29th
Wm. Stuart.

Wolcottville, Ct..........Sabbath, May 22nd
G. L. Temple.

Barnstead, N. H. (where Bro. Cyrus Chesley appoints) Sunday, May 29th.
Strafford, N. H., (Roberts' school-house) Sun., June 5th
J. H. F. Varney.

Belgrade Depot..........Sunday, May 22d
H. B. Sevey.

Plymouth, Vt..........Sunday, May 22d
Rawsonville, Vt..........Sunday, May 29th
Z. T. Wood.

Hartford, Ct..........Sundays, May 22d and 29th
O. D. Woodruff.

Morris, Ct..........Sabbath, May 29th
East Haddam..........Sabbath, June 5th
G. L. White.

New York City (Cooper Institute)..........Sunday, May 22d
Providence, R. I..........Sunday, May 29th
Springfield, Mass..........Sundays, June 5th and 12th
Hartford, (Talcott and Post's Hall), Sunday, June 19th
Springfield, Mass..........Sunday, July 3d
W. N. Pile.

Newfield, Ct..........Sunday, May 29th
Alex. Elliot.

Campville, Ct..........Sunday, May 22d
Waterbury, Ct..........Sunday, June 5th
Wm. J. Ripley.

Collinsville, Ct..........Sunday, May 22nd
Preaching on prophecies of Daniel and John. Baptism and Lord's supper.
North Canton, Ct. (same subject)..........Sunday, May 29th
H. K. Flagg.

West Ossipee, N. H..........Sunday, May 22d
Rye, N. H..........Sunday, June 5th
Lawrence, Mass..........Sunday, June 12th
Lowell, Mass..........Sunday, June 19th
J. G. Smith.

Cape Porpoise..........Sunday, May 22d
Steep Falls..........Sunday, May 29th
Kennebunk Depot..........Sunday, June 5th
Cape Porpoise..........Sunday, June 12th
Kennebunkport..........Sunday, June 19th
Scarborough Blue Point..........Sunday, June 26th
Cape Porpoise..........Sunday, July 3d
Hollis Centre..........Sunday, July 10th
Bonny Eagle..........Sunday, July 17th
T. P. S. Hampson.

Blue Point, Scarboro..........Sundays, May 22d and June 5th
Saco Ferry, Me..........Sunday, May 29th
Kennebunk Depot, Me..........Sunday, June 12th
Bonny Eagle, Me..........Sunday, June 19th
Hollis Centre, Me..........Sunday, June 26th
Jer. Hill.

East Montpelier, Vt..........Sunday, May 22d
It is expected that some will be baptized.
J. A. Cleaveland.

West Deerfield, N H..........Saturday evening, May 21st and over Sunday, May 22nd. Enoch Morrill.

Alton Bay Camp-ground..........Sunday, May 29th
West Alton, N. H..........Sabbath, June 5th
A. M. Tripp.

Fisherville, N. H. (in Sanders' Hall)..........Sab., May 22d
Warner, N. H. (Joppy school-house)..........Sab., May 29th
Simeon Roby.

Sugar Hill, N. H..........once in two weeks
Whitefield..........Sunday, May 22nd and onward each alternate Sunday.
N. Wheeler.

Warren Summit, N. H..........Sunday, May 22nd
Daniel D. Page.

Piermont, N. H (Clay meeting-house) Sun., May 29th
North Haverhill (Brick house)..........Sunday, June 5th
Wm. H. Shaw.

Seabrook, N. H..........Sunday, May 22d
N. M. Davis.

Meredith, N. H., (Dolloff Hall)..........Sunday, May 29th
C. H. Willoughby.

North Dorchester, N. H. (Union school-house) evening, June 11th, and over Sunday.
C. H. Willoughby.
J. B. Brown.

North Canaan, N. H. (at Bro. Marshall's) Thursday, five o'clock, May 26th.
Dorchester, N. H. (Town House)..........Sunday, May 29th
Joseph Kimball.

Exeter, R. I..........Sunday, May 22nd
A. Bellows.

West Plymouth..........Sunday, May 22d
Wm. H. Shaw.

East Landaff, N. H..........Sabbath, May 22nd
Dansville (school-house), five o'clock.
A. A. Hoyt.

Worcester, Mass.
William Sheldon..........Sunday, May 22nd
E. Owen..........Sunday, May 29th

Lawrence, Mass., (Advent Chapel.)
J. Pinkham..........Sunday, May 22d
S. S. Brewer..........Sunday, May 29th

Westfield, Mass.
C. Goodrich..........Sunday, May 22d
G. A. Streeter..........Sunday, May 29th
J. Hemenway..........Sunday, June 5th
A. Simpson..........Sunday, June 12th

Concord, N. H., (Centre Street.)
A. P. Moore..........Sabbath, May 22nd
C. H. Fletcher..........Sabbath, May 29th
A. Ross..........Sabbath, June 5th
R. R. York..........Sabbath, June 12th
J. Albert Libby..........Sabbaths, June 19th and 26th
M. Batchelor..........Sabbath, July 10th

Concord, N. H., (at the Bethel.)
John G. Hook..........Sunday, May 22d
(Baptism 12½ o'clock; communion 3½.)
J. G. Smith..........Sunday, May 29th
T. W. Piper..........Sunday, June 5th
E. Owen..........Sunday, June 12th
A. A. Phelps..........Sundays, July 24th and 31st

Portsmouth, N. H.
H. Munger..........Sunday, May 29th
J. T. Dixon..........Sundays, June 5th and 12th
J. Pinkham..........Sunday, June 19th
J. Couch..........Sunday, July 3d
Geo. W. Burnham..........Sunday, July 10th
C. H. Sweet..........Sunday, July 17th
Allen Damman..........Sundays, July 24th and 31st

Dover, N. H.
Geo. W. Brown..........Sunday, June 5th
L. Boutell..........Sunday, June 12th
C. Goodrich..........Sunday, June 19th

Hampton, N. H.
Geo. W. Brown..........Sunday, May 22nd
J. G. Smith..........Sunday, June 26th

Pittsfield, N. H. (at the Bethel.)
C. Goodrich..........Sabbath, May 29th
E. Owen..........Sabbath, June 5th

Biddeford, Me.
Wm. H. Mitchell..........Sabbath, May 22nd and onward as the Lord may direct.

South Elliott, Me.
Joseph W. White..........Sunday, May 29th
Wm. C. Stewart..........Sunday, June 5th
Joseph Pinkham..........Sunday, June 12th

Portland, Me.
Jas. A. Libby..........Sunday, May 22nd
J. S. White..........Sundays, May 29th and June 5th

New Haven, Ct., (Beers Street Christian Chapel.)
B. Hitchcock..........Sunday, May 22d
H. H. Dickenson..........Sunday, May 29th

South Windsor, Ct.
H. H. Dickenson..........Sabbath, June 12th

Bristol, Ct.
H. H. Dickinson..........Sabbath, May 22nd
R. K. Stark..........Sabbath, June 5th

Rootville, Break Bread..........first Sunday in the month
John T. Ongley.

Dorchester, N. H. (Town House)..........Sunday, May 22d
North Dorchester, N. H. (Union school-house) Sunday, May 29th. Baptism.
Meredith, N. H. (Dolloff Hall)..........Sunday, June 5th
Holderness, N. H. (True school-house) evening, June 11th, and over Sunday. John M. Evans.

Lyndeborough, N. H. (where David Dickey may appoint), May 21st and 22nd. John H. Dadmun.
A. S. Dunlap.

Nashua, N. H. (Beasom's Hall)..........Sunday, June 12th
Simeon Roby.
John H. Dadmun.

Wakefield, N. H. (Spinney meeting-house) Sunday, May 29th.
Melvin Village, N. H..........Sunday, June 5th
Farmington Village, N. H..........Sunday, June 12th
East Rochester, N. H..........Sunday, June 19th
Wm. Bodge.

Exeter, N. H..........Sunday, May 29th
Chicopee Falls, Mass..........Sunday, June 5th
Scitico, Ct..........Sunday, June 12th
Keene, N. H..........Sunday, June 19th
Vernon, Vt..........Sunday, June 26th
A. M. Higgins.

Business.

Letters Received.

T P S Hampson, G E Merrill, G E M, G W Lewes, A S Burnham, I. I. Leslie, G A Streeter, H M Rose, J E Clark, B L White, M. A. Shelton, C. Colegrove, J C Bywater, W Forrester, H Wemett, J B Deering, B Spaulding, A J Goodwin, G Trask, A M Tripp, E Town, F Reynolds, S F Wheelock.

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"I gave my life for thee;
Bear thou this cross through pain and loss;
Arise and follow me."
I clasped it in my hands:
O Thou who diedst for me,
The day is bright, my step is light,
'Tis sweet to follow thee!

Through the long summer day
I followed lovingly;
'Twas bliss to hear his voice so near,
His glorious face to see.
Down where the lilies pale
Fringed the bright river's brim,
In pastures green his steps were seen—
'Twas sweet to follow him."

Oh, sweet to follow him!
"Lord, let us here abide."
The flowers were fair, I lingered there,
I laid his cross aside.
I saw his face no more
By that bright river's brim;
Before me lay the desert way—
'Twas hard to follow him.

Yes, hard to follow him
Into that dreary land:
I was alone; his cross had grown
Too heavy for my hand.
I heard his voice afar
Sound through the night air chill;
My weary feet refused to meet
His coming o'er the hill.

The Master's voice was sad:
"I gave my life for thee;
I bore the cross through pain and loss;
Thou hast not followed me."
"So fair the lilied banks,
So bleak the desert way;
The night was dark, I could not mark
Where thy blest footsteps lay."

"Fairer the lilied banks,
Softer the grassy lea,
The endless rest of those who best
Have learned to follow me!
Canst thou not follow me,
All weary as thou art?
Hath patient love no power to move
Thy slow and faithless heart?
Wilt thou not follow me?
These weary feet of mine
Have stained red the pathway dread
In search for thee and thine."

O Lord, O love divine,
Once more I follow thee!
Let me abide so near thy side
That I thy face may see.
I clasp thy pierced hand,
O thou that diedst for me;
I'll bear thy cross through pain and loss,
So I may cling to thee.

For the World's Crisis.

CONDITION IN SHEOL.

Ed. World's Crisis:—I send you article No. 7 in the discussion now proceeding between myself and Rev. Noble Palmer, Episcopal clergyman of Nunda, N. Y. I hope this will not be considered ostentatious or inopportune, but that its insertion in the Crisis may be approved by yourself and readers. The heading chosen by my opponent, who takes the affirmative of natural immortality in man and the consciousness of the dead, is, "The Unceasing Existence of the Soul," and the caption of my articles was chosen to contrast most naturally with his; or in other words, to correspond in the way of a direct negative;—immortality being shown to be conditional, and not inherent. C. C.

THE SOUL'S EXISTENCE UNCEASING, ONLY THROUGH CHRIST.

Inasmuch as we have been distinctly and emphatically admonished by the affirmative that *sheol* is the receptacle of the souls of the dead, it is quite beyond our ability to perceive what we have to do with passages of Scripture declared to locate and reveal those souls with Christ and God and angels. What possible necessity is imposed on us to do this, in view of the glaring inconsistency involved in a quotation of such passages? If souls can be at one and the same time in *sheol* and in heaven, or, again, if angels and Deity are also actually captive in *sheol*, then our own work is the more exactly defined.

We are perfectly willing and ready to examine every passage in the Bible bearing on the great question of the nature of man and the state of the dead; but the limitation specified, of disembodied souls to *sheol*, would render an exposition of scriptures assigning them to heaven and glory a work of superfluity or supererogation. Let us keep scrupulously mindful of the necessities or dictates of consistency. Now let us look a little further at the testimony of God's word respecting the state of the dead. Says David, "The enemy hath made me to dwell in darkness as those that have been long dead." Then certainly the dead are in the darkness of *sheol*. And the Psalmist, in his affliction, felt a premonitory shadow of death. He approached the gateway of the under world, but without any intimation of *light* being descried to relieve the profound gloom and desolation of the place. Job exclaimed, "Let me alone, that I may take comfort a little before I go whence I shall not return, even to the land of darkness, and of the shadow of death; a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness."

This is very plain indeed. Darkness four times applied to the state of death and the dead, whither Job is going. We have been carefully premonished by the affirmative that the body goes to *kever*, and the soul to *sheol*. Body or soul, Job says *he* shall go to darkness, the land of darkness, whether it is *kever* or *sheol*. Job will be there, no matter in what aspect Job is surveyed. Whether it is one place or the other, it is darkness.

Suppose it is maintained that the place denoted is the grave (*kever*), and that only Job's body goes there. We immediately cite the following: Job 17: 13,—"If I wait, the grave is my house; I have made my bed in the darkness." In this passage, the Hebrew for grave is *sheol*. So that *sheol*, which is to be Job's house after he is dead (the house of *his soul*, if you please), is a place of darkness, for the dead man's bed in that house is made in the darkness. Behold the patriarch, cold and lifeless, laid away to sleep in silence (for the bed is the place of slumber) until the resurrection. See v. 16,—"They shall go down to the bars of the pit (*sheol*), when our rest together is in the dust." We think it would strike an honest mind as an arbitrary and strange rendering of such language, to say, "Their living souls shall go down to the bars of the pit, when our *bodies* rest together in the dust." And it would strike many as a singular and undesirable destiny for the souls of the righteous, to go down alive to the bars of the pit, or a place of darkness, and picketed and palisaded like a prison. But we understand it perfectly when we know the dead are unconscious there, and the whole period of their imprisonment is but a moment in their experience.

Parenthetically, let us inquire if it is indeed uniformly true, as alleged, that the soul alone, and not the body, is scripturally represented to *sheol*. If this be true, how comes it that Jacob protests in the event of mischief happening to Benjamin, "Then shall ye bring down my gray hairs [not my soul] with sorrow to the grave (*sheol*)." Judah, in his conversation with Joseph, uses precisely the same language, in describing the effect of such a calamity upon his father. David enjoins upon Solomon the duty of executing the punishment which Joab's iniquities had provoked, and charges him thus: "Do therefore according to thy wisdom, and let not his hoar head go down to the grave (*sheol*) in peace." Nothing said about Joab's soul here. And he reiterates the injunction, "His hoar head bring thou down to the grave (*sheol*) with blood." Thus we see there is an unmistakable intimation that there is something besides an immaterial conscious entity (as supposed) that goes to *sheol*. The gray head and gray hairs of the dead are consigned to *sheol*. Hence we understand that the Hebrew terms are used somewhat interchangeably, *sheol* denoting a locality less definite and circumscribed than *cer*, but equally involving their total absence of light, life, or intelligence. Not only do we see that "hoar head and gray hairs" are brought down to *sheol*, but we also find the soul assigned to "*shokhath*" as well as *sheol*. This word signifies "a pit, a miry pit, a ditch"; and Hezekiah says, "Thou hast in love to my soul delivered it from the pit of corruption." Elihu also (whom God did not reprove), in Job 33: 18, advises the patriarch: "He keepeth back his soul from the pit"; so that the soul is not represented as exclusively going to *sheol*.

But let us not run the hazard of any error here. We will further fortify the position with plain and positive scriptures. In Psalm 6 we read, "For in death there is no remembrance of thee; in the grave (*sheol*) who shall give thee thanks?" What more emphatic testimony could be reasonably demanded, to the unconsciousness and inaction of the dead? They are utterly oblivious even of God. The memory of his divine mercy is extinct. The sentiment of gratitude is unfelt. The recollection or recognition of God, surely would survive and defy the power of *moveth* (death), if any intellectual exercise or quality could; but *sheol* and *moveth* are marked with the same peculiarity. What could be more explicit and significant? What unavailing effort of ingenuity should seek to ascribe to the dead any function of intelligence, when the word of God declares with comprehensive simplicity that "in death there is no remembrance" of God. And though a thousand million souls of saints are in *sheol*, not a single soul of all the mighty multitude is occupied with the ascription of one syllable of praise or thanksgiving to the Almighty. This may be hard upon popular opinion, but it is the undeniable declaration of the word of God. It is impossible to ascribe functions to the denizens of *sheol*, which are upon the authority of inspiration denied, without coming in direct conflict with the testimony of revelation. Let us be teachable, and willing to sacrifice an indefensible pre-conception to the authority of Jehovah.

Again in Ps. 88, "Wilt thou show wonders to the dead? Shall the dead arise and praise thee?" Would a rendering of the first question be ventured, which should designate the body and exclude the soul, thus,—"Wilt thou show wonders to the bodies of the dead?" What an absurdity! But suppose an intelligent entity, the soul, to be meant, then of course the interrogation is equivalent to a simple negative—"thou wilt not show wonders" to such, and "they shall not arise and praise thee" until the power of God is exerted to raise the dead. It is, therefore, clearly unscriptural to teach that any intelligence untouched by death, and superior to it, rises by an inherent property of lightness or elasticity, and soars away to glory. Nay, the dead are in *sheol*, and soar to heaven they cannot. "They have made their bed in the darkness," and both supine and unconscious, how can they arise and praise God? "Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" No, indeed. For "there is no wisdom nor knowledge in *sheol*."

Let us revert a moment again to Hezekiah's experience. "I said in the cutting off of my days, I shall go to the gates of the grave." Now it happens that we have again in the original, *sheol* for "grave." This being Hezekiah's destination in the event of death, we would naturally seek for any testimony associated with this locality, specifying its most prominent peculiarity, and particularly the effect of a residence in *sheol* on the intellectual part of man, or the inseparable and characteristic incident of such a residence. In the 18th verse, the case is made perfectly plain in a few words. "For the grave [that is, *sheol*] cannot praise thee, death cannot celebrate thee." This is confirmation direct and positive in regard to the non-exercise of gratitude, the non-expression of praise, and the non-existence of sentient souls in *sheol*. It is testimony which can be neither evaded or resisted. Hezekiah, in recalling a troubled anticipation of becoming captive to *sheol*, disavows the possibility of praising God in that captivity. There is no *Te Deum Laudamus* there.

The question now arises whether a solitary passage can be cited in the Bible which shall in any way impute intelligence to the inhabitants of *sheol*. Is there one scripture (not parabolic or figurative), one explicit testimony in conflict with those we have quoted? If so, let it be produced for examination, and we will look at it carefully. If there is a verse or line, from Genesis to Malachi, asserting knowledge and wisdom, or any emotional or mental activity in *sheol*, we wait for it. If immortal souls are there endowed with sensation and thought, let us clearly understand the fact. We can well afford to search this matter thoroughly. Our knowledge surely need not be superficial, if we are patiently resolved to be accurate. And so, too, in regard to *hades*, the New Testament equivalent for *sheol*. If there can be found, outside of the figurative license and usage of parable, one syllable of testimony to disembodied consciousness and intellect, in the use of this term, let us have it. If souls think and feel, love and hate, in *hades*, we are ready and waiting to be instructed. Truth is the precious prize we seek. We care nothing for the absurdities of heathen mythology. What has flowed down to us from antiquity, on the stream of corrupt tradition, does not concern us. One line from the word of God is worth more than all the fables and fancies of Alexandria or Athens, Corinth or Rome. How Pluto governed, or Minos judged, or Charon rowed, or Cerberus barked, or Tantalus, Sisyphus and Ixion suffered, is of no account. And as we proceed, we shall be able to estimate correctly, I trust, what value is to be attached to the opinions of the Pharisees, to whom our Lord almost constantly directed the language of sharp reproof and terrible denunciation.

Clinton Colegrove.

For the World's Crisis.

TELL ME OF JESUS.

Tell me of Jesus, for I love him. He is to me the "chiefest among ten thousand," and the one "altogether lovely." I have listened hundreds of times to the old, old story of his earth-life, and wonderful love for sinners, and it sounds sweeter each time I hear it. Tell me of Jesus. I would have his life and sufferings ever before me, that I may learn to be like him. Jesus, blessed Jesus, how sweetly the sound of the hallowed name falls on my ears. How many times, when cares and trials have pressed heavily, my lips have breathed the sacred name—Jesus, and my heart has grown lighter, and strength has been given me to toil patiently on.

I have dear friends, and I love them so much I am willing to toil hard and suffer for them; and were it in my power I would gladly shield them from the sorrows of life; but much as I love them, I love Jesus better. Do you wonder why I should? He is my best friend. He has done for me what no earthly friend could do. I was a wanderer in the intricate labyrinths of sin, lost and perishing. He saw my helpless condition, and came to my rescue. He led me to the path which leads to life eternal. He washed away my sins in his own blood, and brought peace, sweet peace to my heart, peace such as the world can neither give nor take away; "and . . . put a new song in my mouth, even praise unto our God." My heart thrills with the music of the new song as it never thrilled before. O wonderful change from nature's darkness to the marvelous light of the gospel! O love divine, that would stoop to lift from the depths of sin and woe, and wash every guilty stain white as the driven snow.

Jesus is mine, and I am his. With his smile resting on me, and his hand clasping mine, I can go wherever he chooses to lead me, though the way be very narrow and thorny. I had rather have his approbation than the applause of the whole world.

Tell me of Jesus. The transient pleasures of earth have no charms for me. I have started on a pilgrimage to that beautiful city, which the exile of Patmos saw in vision long years ago. And never since I gave my heart to Jesus and became a pilgrim, have I had any desire to mingle with the gay and thoughtless in the giddy scenes of earth. The atmosphere of any gathering, public or private, where Christ is not an invited guest and a revered personage, is oppressive to me. I had rather sit down alone and read my Bible. I do not need the excitement of any place of amusement to make me cheerful and happy. "Wisdom's ways are ways of pleasantness, and all her paths are peace." "Light is sown for the righteous and gladness for the upright in heart."

In looking over the past I can say, "Surely goodness and mercy" have followed me thus far. "By the grace of God I am what I am." A child of God and an heir "to an inheritance incorruptible and undefiled, and that fadeth not away." And I am trying day by day to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." If you would help me, tell me of Jesus.

Somers, Conn. Lulie J. Adams.

For the World's Crisis.

EVIDENCES OF CHRISTIANITY.

These are usually considered of three classes—historical, internal, and experimental.

Christianity was introduced among men under very remarkable circumstances. Miracles were performed, and future events foretold, in attestation of its divine origin. These constitute the historical evidence.

When we examine the book itself, its truths, its doctrines, its spirit, we find it exactly such in its nature and tendency as we should expect a message from Jehovah to us would be. This is called the internal evidence.

And when we look at the effects which the Bible produces, wherever it is faithfully received, we find it answers the purpose for which it was sent. This is the experimental evidence.

These three kinds of evidences are entirely distinct in their nature, and may be illustrated as follows: You have a substance which you suppose is phosphorus, because in the first place a boy in whom you place confidence brought it for you from the chemist's, who said it was phosphorus. This is the historical evidence. In the second place you examine, and it looks like phosphorus; its color, consistence and form all agree. This is the internal evidence. In the third place you try it. It burns with a most bright and vivid flame. This is the experimental evidence.

This last is the best of the three. No matter what grounds of doubt and hesitation there may be in regard to the first and second kind of evidences, if the article proves its properties on trial. If any one should say to you, "I suspect your messenger's honesty; he may have brought something else"; or, "This does not look exactly like phosphorus; it is too dark, or too hard"; your reply would be, Sir, there can be no doubt; see it *burn*.

H. S. Mitchell.

For the World's Crisis.

THIS SPRING—THIS SUMMER.

INDULGENCE.

Dear Christian Sisters:—To you the writer of these lines addresses the thoughts that may follow.

How often with "unfeigned faith" do we look upon and cherish portraitures of human perfection of all that is excellent in the City of God. We review the past and cherish all its images of promise, all its finished workmanship. We dwell with gladness on all the goodliness and beauty of the *rich* present time; but just now let us reflect. We certainly have a goodly heritage and a pleasant land,—so goodly that we have fallen into a sad error; the error of hurtful "indulgences." In the early days of Luther it came to be a part of the corrupt Roman church's "sin" to sell "indulgences to sin," and this very evil *first* roused the soul of the Wirtemburg monk.

Dear sisters, have we not also come almost, nay, quite, to similar times? It seems as though the churches of this time are (not so much by precept as by example) granting indulgences which experience proves ruinous. Shall we examine the most common and injurious?

Among one of the first evils of our American society is found that almost universal evil—extravagance. In dress, it creates or fosters vanity. In food, it corrupts the appetite. In both, it exhausts the vital forces. It surely saps prematurely the very life-blood.

Intemperance is in reality but one form of hurtful indulgence, and it is found not only in the use of excessive stimulating drinks, but in food too rich in quality, too great in quantity. It is found in even those most natural forces of life itself—in love, in anger, in sorrow, even in fondest hopes.

These may be common-place words, but none the less important; and the tide of time and events seems to have borne us to the time when we must "choose" between life or death.

Two questions now are forced upon our fathers, husbands and brothers, and upon us, my sisters, as earnestly. The first in popular discussion seems to be woman's work. The last, but more alarming, is the late grave question, substantially this: "Is there strength enough in American Protestant church influence to keep the Holy Bible in the schools? or, can and will the Roman power force it out?"

Dear sisters, the present must mould the future of our land. Shall we live to ourselves, to our children, and the living God, through the principles of "temperance and righteousness" in practical life? or shall we, through vain self-indulgence, die for ever? The royal church of the King of kings will live on, through sunshine and through storm, through the darkest days, and through the Red Sea of blood.

Shall we not this very spring, this summer, give up wholly those extravagant indulgences which enslave us, and which threaten ere long to bring even our now proud land into bondage to the Church of Rome? Our Bible is in their threatenings, and the history of Europe proves that there is determination in the purposes of that power. Are we fully aware that our vain show in even our matters of dress, and useless, nay, injurious outlay, is now, perhaps, the weakest point in the Protestant American churches?

O, let us be wise, ere another deluge of blood overwhelm us. Let us return to simplicity and strength. P. M. Eaton.

Warner, N. H.

STATE OF THE DEPARTED.

There are sometimes soothing, beautiful sermons delivered at funerals and other occasions which describe little children as turned into angels, and the spirits of departed friends as hovering around us, influencing us to good, having a more tender interest in us than when they were in the body. It is only occasionally a clergyman of the church falls into this careless way of expressing himself, which strikes us as unscriptural, both in language and sentiment, and nothing but a beautiful theory.

It seems quite impossible for a child to become an angel. Angels are not made in that sort of way. That a child can be a christian, a saint, a redeemed soul, is very true, from the language of our Lord and that of St. Paul. "Christ took not on him the nature of angels." When they become "children of the resurrection" they will be "equal to the angels." That is all. . . . .

It is to be regretted that there is so much of this kind of preaching. The clearer the preacher's views are of the doctrine of the intermediate state; the guardianship of angels; the nature and office of Him who is the regenerator, and sanctifier, and comforter of the race and of the doctrine of grace through the appointed channels; the less will he discourse on such a theory of the departed. The looser a minister's views are of the incarnation,—"the everlasting miracle of all time,"—a miracle which stands out clearly by itself, and of which the miracles that went before of old were but the heralds, thrust on into time by the force of this, as the early morn precedes the effulgence of the noon-day sun, and all miracles which followed this, followed necessarily as attendants in a train—the looser a minister's views are of this; of the sacraments; of the Catholic faith; the ministerial gifts conferred on an order of men, and the work of the Holy Spirit, the greater prevalence will this opinion of the departed have in the pulpit, and among unlearned and unthinking people. Anything which cannot be clearly proven from Scripture, no clergyman has any right to advance in the pulpit, or in private, to muddle the minds of his people, or to please their fancy, or to gratify himself.—*Gospel Messenger.*

For the World's Crisis.

LOVE ONE ANOTHER.

This is what Christ teaches, to love our neighbor as ourselves; not to think ourselves higher than others. He also says, "He that keepeth my commandments, the same is my mother, and sister, and brother." Now if all professed christians loved each other as brothers and sisters, there would not be so much stiffness in some of these popular churches. But the doors would be thrown open wide, and the poor laborer be welcomed there, and be conducted to a seat as politely as the rich merchant in his fine broadcloth. And why not? For if the poor man is clothed with the robe of righteousness, is he not just as worthy of attention as the rich man? For is he not rich indeed having on such a beautiful robe, made clean and white by the blood of Christ?

But some of these rich professors do not seem to think so; they look down upon a poor person as not being as good as the rich, because they are poorly clad; and when they see them coming into church, they will gather their pharisaical robes about them, and toss their heads back with a scornful look, as much as to say, What are you in our church for? we do not want such as you here; we have no room for you. Is it any wonder, then, that so many poor persons stay away from the house of God Sunday after Sunday, thinking they have no clothes good enough to wear?

O, if all those who profess to love Jesus were truly possessors, and had the true spirit of meekness in their hearts, as he had when on earth, as he wants all to have now, they would search out all these poor ones, and speak a kind, gentle word to them, and cordially invite them to go to the house of God, assuring them that they would be welcome there, that Jesus is in their church, and he loves the poor and rich alike, and welcomes all.

O that there was but one name for all the churches; that, instead of being called Methodists, and Baptists, and Orthodox, and so on, they could all be called the church of Christ, and all the doors be thrown open wide, and over them printed in large letters, so large that all might see, Come, welcome *all*, rich and poor, *Jesus* bids you welcome. Then we would see the poor, the lame, the blind, and all who are now cast down and dejected, coming boldly with their heads erect to the house of God, to learn about Jesus, and get their spiritual strength renewed.

What a glorious sight this would be, would it not? to see all classes of people, from the highest to the lowest, all walking along together side by side towards the house of God, to listen to the teachings of the blessed Jesus, who loveth all alike, who places the poorest persons that have the love of Christ in their hearts on the same level with the richest ones.

Riches sometimes take to themselves wings and fly away, and then where is the rich man's honor who has no Christ? His popular friends all leave him then, and he is considered no better than the poor laborer. Let us see to it that we have the true spirit of Christ in our hearts, and then we shall consider ourselves all like one family here below, and we shall love each other like brothers and sisters, remembering that God is the maker of us all, and we shall help to bear each other's burdens, weep with those that weep, mourn with those that mourn, and rejoice with those that do rejoice; and when Christ comes we shall all be gathered into his kingdom—those who have tried to be like him in this life; then he will claim them as his own ransomed ones; then we shall all be rich together; *eternal life* will be ours. Thus let us strive to gain this eternal life, to reign with Christ forever in his kingdom.

Portland, Me. M. E. Chute.

"BEHOLD, I STAND AT THE DOOR AND KNOCK."

Knocking, knocking, ever knocking?
Who is there?
'Tis a pilgrim, strange and kingly,
Never such was seen before;
Ah, sweet soul, for such a wonder
Unto the door.

Knocking, knocking, ever knocking?
What, still there?
O, sweet soul, but once behold Him,
With the glory-crowned hair;
And those eyes, so strange and tender,
Waiting there;
Open! open! once behold Him,
Him so fair.

Knocking, knocking! what? still knocking?
He still there?
What's the hour? The night is waning—
In my heart a drear complaining,
And a chilly, sad unrest!
Ah! this knocking! it disturbs me!
Scarce my sleep with dreams unblest!
Give me rest,
Rest—ah, rest!

Rest, dear soul, he longs to give thee;
Thou hast only dreamed of pleasure,
Dreamed of gifts and golden treasure,
Dreamed of jewels in thy keeping,
Waked to weariness of weeping—
Open to thy soul one lover,
And thy night of dreams is over—
The true gifts he brings have seeming
More than all thy faded dreaming.

Did she open? Doth she? Will she?
So, as wondering, we behold,
Grows the picture to a sign,
Pressed upon your soul and mine;
For in every breast that liveth
Is that strange, mysterious door—
The forsaken and betangled,
Ivy-gnarled and weed-bejangled,
Dusty, rusty, and forgotten—
There the pierced hand still knocketh,
And with ever patient watching,
With the sad eyes true and tender,
With the glory-crowned hair—
Still a God is waiting there.

—*Harriet Beecher Stowe.*

Gems.

— With the preservation of an upright character, if the opportunities for acquiring knowledge and cultivating the mind, which lie in every one's way, be properly improved, respectability, and perhaps wealth, may be the reward.

— Many consult God about their safety who would never consult him about their duty.

— Should misfortune overtake you, retrench, work harder, but never fly the track; confront difficulties with unflinching perseverance; should you then fail, you will be honored; but shrink, and you'll be despised.

— No person ever got stung by hornets who kept away from where they were. It is so with habits.

— Learn to control your temper now, children, or by and by it will control you.

— The tricky, deceitful, and dishonest are rarely prosperous, for when confidence is withdrawn, poverty is likely to follow.

— He is not only idle who does nothing, but he is idle who might be better employed.

— Many ways of happiness have been discovered, but all agree there is none so pleasant as loving and being loved.

— Every day christians are the pillars in Zion. These are the true "salt of the earth."

— Learning is wealth to the poor, an honor to the rich, and a support and comfort to the aged.

— Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through.

— Consider the causes of the good standing of some, and the decline and fall, and want of success of others, and regulate your conduct accordingly.

— Resolve to perform what you ought; and perform without fail what you resolve.

— There is plenty to do in this world for every pair of hands placed on it, and we must so work that the world will be richer because of our having lived in it.

— The door to wealth, respectability, influence and honor, is thrown wide open to every one.

— You cannot get honey if you are frightened at bees, nor plant corn if you are afraid of getting mud on your boots.

Worship God by doing good—
Works, not words; kind acts, not creeds;
He who loves God as he should,
Makes his heart's love understood
By kind deeds.

— He that studieth revenge, keepeth his own wounds green.

— Wisdom and virtue make the poor rich and the rich honorable.

— Never expose your disappointment to the world.

— Be civil and obliging to all; it costs nothing, and is worth much.

— Trifle not with serious matters, and be not serious about trifles.

— Be ashamed of nothing but your own errors.

— In ancient days the most celebrated precept was "know thyself"; in modern times it has been supplanted by the more fashionable maxim, "know thy neighbor, and every thing about him."

— There is none so bad to do the twentieth part of the evil he might, nor any so good as to do the tenth part of that which he might do.

To Prevent Horses being Teased by Flies.—Take two or three handfuls of walnut leaves, on which pour two or three quarts of cold water; let it infuse one night; pour the whole next morning into a kettle, and boil for a quarter of an hour; when cold it is fit for use. Moisten a sponge with it, and before the horse goes out of the stable, let those parts which are most irritable be smeared over with the liquor.

To get Horses out of a Fire.—A gentleman whose horses had been in great peril from fire, having in vain tried to save them, hit upon the experiment of having them harnessed, as though they were going to their usual work, when, to his astonishment, they were led from the stable without difficulty. The plan of covering their eyes with a blanket does not always succeed.

For the World's Crisis.

THE PLAN OF GOD.

NUMBER ONE.

Our purpose in writing these articles is, to set before the readers "the purpose of God in creating the world"; and show from the sacred word that his purpose is finally to be consummated notwithstanding Satan has tried hard to thwart it. In presenting my own views, I expect to differ materially with many of my brethren; but so long as we differ honestly, and keep "the unity of the Spirit," we may expect to "come into the unity of the faith" by and by.

In the first place, let us notice the original purpose of God in creating the world. In Isa. 45: 18, we read: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else." In Gen. 1: 26, we read, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth."

It is evident, from the foregoing, that the purpose of God was originally that the earth should be inhabited, and that man should inhabit it. And that his purpose will not fail of a consummation, is evident from the expression—"He made it not in vain." It is also evident that if God made the earth to be inhabited, and made man to inhabit it, there must exist an adaptation between man the inhabiter and the earth to be inhabited. In other words, man must be adapted to the earth in order to inhabit it, "dress it and keep it" (Gen. 2: 15); for everything must be adapted to the sphere in which it moves. And as the earth is a material substance, and man was created to dress and keep it, and enjoy its luxuries, of course man must be created a material being; for an immaterial ghost could neither dress the garden, nor eat its fruits. Neither was it necessary for God to create a material body, and put in it an immaterial soul, for the body was all that was required to perform the work assigned the man.

It is admitted by all that if man never had sinned, he never would have been driven from the garden of Eden, but would have lived eternally on the earth in its pristine state. Therefore if it was not in the purpose of God that man should live eternally on the earth in its paradisiacal state, then it was in his purpose that man should fall; and if it was in his purpose that man should fall, was it sin for him to carry out the purpose of God? I leave that for those who believe it was in the plan of God that man should fall, to answer.

That it was not in his purpose that man should fall, we will now proceed to show:

1. It is evident from the fact that he put man in the garden to "dress it and *keep* it"; and if it was his purpose for man to "keep" it, then it was *not* in his purpose for him to lose it.

2. In the midst of the garden he placed the tree of life; and the fruit of this tree was either to change the nature of man, and render him immortal, or it was to protract his life, so long as he lived in obedience to the divine law. If it was to change his nature, then it was his purpose that his nature should be changed by it, else he would not have placed it there. It seems very obvious, however, that the design of the tree of life was not to change the nature of man, from the fact that he had access to it before he transgressed the law. And if partaking of its fruits would render him an undying being, how inconsistent in the Almighty to place it accessible to him, thus providing him with a remedy that would, if partaken of, place him out of reach of the law under which he had placed him.

Then it must have been to protract his life as long as he lived in obedience to the law. And then it could not certainly have been the purpose of God that man should fall; for had it been he would not have provided a remedy to protract his life. But the idea is undoubtedly simply this: Man was made a mortal being,—made out of the elements of nature; and therefore, whether he violates the divine law or not, he would die from natural causes; and as he is placed under a law, the penalty of which is death, it devolves upon the Creator to provide a remedy to protract his life as long as he lives in obedience to the law. And the very day he violates the law he is driven from the remedy, and dies from natural causes. So "sin entered into the world, and death by sin"; not that we all die simply because Adam sinned; but, because he sinned, we are debarred from the remedy that would protract our life, and we die because we cannot help it. We have no remedy to ward off death resulting from natural causes.

But, says one, It must have been in the purpose of God that man should fall; for if he had not, he would not have needed a Savior, and we "were chosen in Christ Jesus before the foundation of the world." But such a conclusion, from such declarations as the above, is not a legitimate one. In Col. 1: 16, we read: "For by him [Christ] were all things created that are in heaven [or, the heavens—*Macknight*], and that are in the earth, . . . all things were created by him, and *for him*." By this we learn that God created the heavens and the earth by his Son, and *for* him; and it is just as easy to understand that had man never sinned, the time would have come when the Son would have been manifested, and, without suffering for man's sins, would have reigned eternally over the world that the Father created for him.

There is some good evidence for believing that the six days of creation are typical of six thousand years. And if this be so, then, undoubtedly the six thousand years was the time allotted by the Creator for man to multiply and replenish the earth; and had he not sinned, at the expiration of this period the Son would have been manifested in glory, and man's nature changed to immortality. And as God "declared the end from the beginning" (Isa. 46: 10), we need not fear but that in his own appointed time this great work will be accomplished, and his purpose be consummated, the same as though man had not transgressed the divine law.

J. W. Taylor.

A. C. Times, please copy.

Bright Examples.—Cardinal Woolsey was the son of a poor butcher.
Milton was the son of a scavenger.
Mohamet Ali was a barber.
Virgil was the son of a potter.
Horace was the son of a shopkeeper.
Demosthenes was the son of a cutler.
Robert Burns was a plowman in Ayrshire.
Shakspeare was the son of a wood stapler.
Bolivar was a druggist.
Oliver Cromwell was the son of a London brewer.
John Jacob Astor once sold apples on the streets of New York.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A NOVEL SABBATH SCHOOL LESSON.

The excessive hot weather during the summer has made Sabbath school teachers, as well as other people, seek for cooler places than can be found within streets walled with brick. This desertion has borne heavily upon our Sabbath schools, and invention has been put upon the rack to discover some means to make their absence less hurtful and observable. Therefore, when D. L. Moody said, "I've got it," and shook some slips of note-paper above his head, and when asked "What?" wouldn't tell, but said, "Next Sabbath come and see," it was natural enough that a larger number than usual found their way into the Illinois Street Chapel.

The lesson was about the "King's Supper," described in Luke 14:15-24. Teachers had been instructed that there would be no teaching by them. Some twenty-three questions had been prepared by Mr. Moody, and distributed among as many teachers, with instructions—which were unknown to each other—to ask them of him after the reading of the Scriptures.

Mr. Moody announced to the children that he had an invitation for them to come to a great supper made by a certain king, and he wanted to read it to them. Then from manuscript, he read the account above referred to. Instant upon its close a teacher arose and asked:

Whose table will the supper be at?

Mr. Moody replied:

The King's son, sir, said, "That ye may eat and drink at my father's table in my kingdom." Luke 22: 30.

Then another teacher inquired: "Whom does he invite?"

The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him come and take of the water of life freely. Rev. 22: 17.

Question after question was asked, and as each one was propounded, the interest deepened and intensified. It became as though the parable had become real, and the multitude were anxious to know all about it. Its success was so great in awakening a new interest that we give, following, the remaining questions and their answers, believing that our Sabbath-school friends will thank us for so doing.

When and where is it to be?

I will not drink henceforth of this fruit of the vine until that day when I drink it anew with you in my Father's kingdom. Matt. 26: 29.

Will the weather be pleasant?

Neither shall the sun light on them nor any heat. Rev. 7: 23.

The city has no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it and the Lamb is the light thereof. Rev. 21: 23.

Who is going to be there?

A great multitude which no man can number, of all nations, and kindreds, and people, and tongues, stood before the throne and the Lamb. Rev. 7: 9.

Will it be free?

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price. Isaiah 55: 1.

Did it cost the king anything?

Ye were not redeemed with corruptible things as silver and gold. But with the precious blood of Christ, as of a lamb, without blemish and without spot. 1 Peter 1: 18, 19.

What shall I wear?

After this I beheld and lo! a great multitude stood before the throne and before the Lamb, clothed with white robes and palms in their hands. Rev. 7: 9.

Where shall I get the robe?

And white robes were given unto every one of them. Rev. 6: 11.

What time will it break up?

And they shall reign forever and ever. Rev. 21: 4.

Will I get tired?

There the wicked cease from troubling, and there the weary are at rest. Job 3: 17.

Will the society be pleasant?

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life. Rev. 21: 27.

Will it be healthy there?

And the inhabitants shall not say I am sick. Isaiah 22: 24.

Neither shall there be any more pain. Rev. 21: 5.

Will there be any one there to oppress me?

They hear not the voice of the oppressor. The servant is free from his master. Job 3: 18, 19.

Am I expected to take any company with me?

Go out into the highway and hedges and compel them to come in, that my house may be filled. Luke 14: 23.

Will there be any music there?

And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Rev. 15: 3.

Will I be a stranger there?

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. Eph. 2: 19.

Is the way plain?

And a highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those. The wayfaring men, though fools, shall not err therein. Isaiah 35: 8.

How long will it take me to get there?

There is but one step between me and death. 1 Sam. 20: 3.

I know not the day of my death. Gen. 27: 2.

How do I know whether the King will receive me or not?

Him that cometh to me I will in no wise cast out. John 6: 37.

Is it necessary for me to decide at once whether I will accept this invitation or not?

Behold now is the accepted time; behold now is the day of salvation. 2. Cor. 6: 2.

To-day if ye will hear his voice, harden not your hearts. Hebrews 3: 15.

Can I send a substitute?

Every one of us shall give an account of himself to God. Romans 14: 12.

Can I go late?

And they that were ready went in with Him to the marriage, and the door was shut; and afterward also came other virgins, saying, Lord, Lord, open to us; but he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matt. 25: 10-13.

Can I be excused?

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn from your evil way, for why will ye die, O house of Israel? Ezekiel 33: 11.

—*Selected by A. P. M.*

The little Tract Writer.—Dr. Barff, of Wirtemburg, when a little boy, wished to be useful to his school-fellows, and at the age of ten years wrote a tract, and, as he had not money enough to get it printed, he wrote out twenty copies to give to them. If we wish to be very useful when we grow up, we must begin while we are young. Remember this, children.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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MILES GRANT, EDITOR.

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For the World's Crisis.

THE DAY OF THE LORD JESUS.

"Behold, he cometh with the clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Eternal Pontiff above,
Beneficent Father of man;
Thy name is Omnipotent Love,
And grace is the source of thy plan.

Thou Day Star of promise divine,
Oh! when shall thy wakening rays,
Unveiling eternity's shrine,
Arise like the Ancient of Days?

All nations and worlds look to God,
Their Maker and Ruler is he;
The doors of his awful abode
Await his egressive decree.

For soon in majestical night
Will dawn that most terrible day;
With joy, blessed children of light,
A now envied birthright display.

Proclaiming Emmanuel's birth,
Declare for a witness to men,
Teach all the ends of the earth
A glorious coming again.

Come over and help us, they cry,
Ye highly exalted and blest;
Thus do as ye have been done by,
And heed the Redeemer's behest.

A. L. FORRESTER.

For the World's Crisis.

PERVERTED DOCTRINE OF REWARDS.

BY WM. SHELDON.

Almost every fundamental doctrine of inspiration is perverted by immortal-soul theology. This is true of the doctrine of the reward of saints. Where and when, and to what part of man, will reward be given?

If the soul exists as a distinct personality, after the death of the body, it is quite natural to conclude it must have a dwelling-place in some locality, and that it must there be either happy or unhappy; so theologians have generally concluded to assign heaven to good souls, and hell to bad ones, as soon as death liberates them from the body, regardless of the affirmation that Christ "shall judge the quick and the dead at his appearing" (2 Tim. 4: 1), and in opposition to the Revelator's testimony concerning the scene due under the sounding of the seventh trumpet: "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give REWARD unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great." Rev. 11: 18. That this is the true epoch for the giving of rewards is further evident from the testimony of Christ on different occasions, in the following language: "The Son of man shall come in the glory of his Father with his angels; and THEN he shall reward EVERY man according to his works." Matt. 16: 27. Here the time of "reward" is specified as plainly as language can be framed together; and we are not only informed here that reward is due when Christ shall "come," but that "every man" will remain unrewarded till that time. About sixty years later, many years subsequent to Christ's ascension, Jesus reiterates this same sentiment, in almost the same phraseology: "Behold, I come quickly; and my reward is with me, to give *every* man according as his works shall be. Rev. 22: 12. Reward is here located at Christ's coming, not for a few merely, but for "every man;" and "every man" includes the entire race of Adam.

Were it not for immortal-soulism, the doctrine of reward at death, so contrary to Bible testimony, could never have existed. But when the theory obtains that death liberates a personal ghost from the body, instead of totally killing the man, it becomes a necessity to coin up the doctrine of a reward for ghosts prior to the judgment-day. Some, however, who feel the force of Scripture testimony on this subject, wish to split the difference between truth and error on this point, and plead for a part of the reward at death, admitting that a part is due at the resurrection also. Now if inspired testimony is partly true about the time of the reward, may it not be wholly true? Not a word can be found in the entire book of God about two different periods of reward for one person. Besides it would look unlike God to give a saint a part of his crown at one time, and another part at another; a part of the palm of victory at one time, and another part at another time. It is no part of his work to split crowns, or deal out rewards in different installments. No reward is due till the day of settlement arrives, and then it will all come. If any part of the reward can be obtained before the judgment-day, why not all of it? and then what need of a judgment at all? Has not God located reward subsequent to the judgment, without excepting any part of it? Then why should men decide that God's plan is partly wrong, while admitting that it is partly right? Rather "let God be true," not in part only, but fully true, even if immortal-soulism suffers in consequence, as it assuredly will; for the doctrine of reward before the judgment, in part or in full, either for saint or sinner, could never have come into existence independent of immortal-soulism—the great tree of theology that puts forth so many branches of error, loaded with evil fruit. Let the tree be hewn down, and these various branches of error will fall with it.

The doctrine of a sky-kingdom as the future home of the saints is another branch of error belonging to the same tree, originating from the impression that there is an embryo-angel within the saint, and that, when let out of its mortal prison-house, it will soar to the home of the angels on high. But the reader of the Bible is aware that God primarily created our world, and pronounced it not only "good" but "*very good*," and that he placed a good man in it, on trial for endless life, with the "tree of life" before him, that at some time in his history, if faithful, he might "eat and live forever." Live *where?* In the very world God created on purpose for him to live in. If sin had never entered, this would have been the home of good men "forever;" and when sin is removed, and its results are overwhelmed in oblivion, this same realm will become the home of the good of every age, beyond the judgment-scene; and thus the original purpose of Jehovah in creating this globe will be carried out—earth will be peopled with a race of good men that will "live forever," in a Paradise that will bloom under the supervision of Christ, the second Adam, after sin comes to an end, and the results of the fall are repaired. Christ refers to the introduction of this era of sinless and deathless perfection on earth, when glorified humanity will inherit a celestial kingdom, in these words: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."Matt. 25: 21–34. From this testimony we learn:

1. That the entrance of the saints into the kingdom is not at death, but when the "Son of man shall come in his glory."

2. That the kingdom which they are to inherit is not heaven above, but the very "kingdom prepared from the foundation of the world," after the great separation takes place. Earth is to be renewed, sin to end, death cease, and God's glory to deluge the globe, for God has said, "As truly as I live, all the earth shall be filled with the glory of the Lord." But before the dawn of that age of glory, the statement of the apostle Peter must be verified: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . . The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 7, 10, 13. Here we have "judgment," the "fire," and the "perdition of "ungodly men," to precede the new earth state, "wherein dwelleth righteousness." The "times of restitution" will unfold to our joyful vision the result of the announcement heard by the Revelator while describing the new earth state: "He that sat upon the throne said, Behold, I make all things new" (Rev. 21: 5), not all new things, but "all things new," agreeing with the Psalmist: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Ps. 102: 25, 26. Thus the new earth is old earth "changed," or made new; and then "the tabernacle of God shall be with men. . . . and there shall be no more death: for the former things are passed away." Rev. 21: 3, 4. In this thrilling description of future bliss, we have the new Jerusalem coupled with the new earth, as the glorious capital of the world to come. No other home is due the saint of God, and this is not to be enjoyed till after the resurrection and judgment.

But I may be informed that Peter speaks of an inheritance "reserved in heaven." So he does; but that which is "*reserved in heaven*" cannot be heaven itself, but something distinct therefrom; something deposited there; and instead of our emigrating to heaven to receive it, it is "ready to be revealed in the last time." "Jerusalem which is above," is hereafter to come "down from God out of heaven;" then the saints, as real beings, will enter in through the gates into the city. Christ is coming, angels are coming, and the city is coming, and earth is to be cleansed from sin, and be filled with glory, and Christ is to reign, and the "tabernacle of God is to be with men," and saints to be "equal to the angels," thus combining a world of glory with a world of realities. How much more delightful to contemplate, than a world of shadows. Let me be a real being, in a real kingdom, under the supervision of the King of glory, rather than exist as a personal shadow, in a remote realm, peopled with the imaginary shades of the dead. Let me have real society, and be a real being forever.

While immortal-soulism exists, this long train of God-dishonoring errors will prevail. Without immortal-soulism, God could never have been dishonored with Catholicism, Mohammedanism, Mormonism, Spiritualism, Necromancy, Transmigration, Hero-worship, Ghostly servitude, Universalism, Endless torment, Spiritual resurrection, Spiritual advent, Rewards at death, and a sky-kingdom for the saints.

To make war on these mighty errors, or on a part of them, while upholding the only platform on which they could possibly stand, is to act unwisely. All these great streams of bitter theology flow from one fountain. Shall we insist that the fountain is sweet, and still try to dry up the streams that flow from it? Can both sweet and bitter streams flow from the same fountain? And after seeing so many bitter streams flow out of this fountain, shall we persist in releasing the fountain from the charge of being a bitter fountain, on the mere supposition that it may send out some good streams? Not one good stream has ever been traced to this fountain—no, not one; nor can one of these bitter streams be traced to any other fountain. The only way to get rid of these miserable streams is to dry up the fountain from which they spring. The stroke that will kill immortal-soulism, will also kill every one of these great errors, which have so long dishonored God, and cursed his cause. And so long as this system thrives, these errors will have a support.

If you would get rid of a bad effect, ferret out the cause, and remove it. We have found the cause, the true cause, and the only cause of these great errors. They all originate in immortal-soulism, and could not exist a moment without it. Shall we remove the cause, or shall we help keep alive these God-dishonoring errors by giving our sanction to the cause that produces these results? Shall we join hand in hand with the devil in proclaiming, "Ye shall not surely die"? If men really die, the resurrection is needful; but if death simply helps an immortal personality to escape from the mortal body, to live on, and live on endlessly, the doctrine of the resurrection is belittled; and as these doctrines cannot be reconciled, the resurrection is being rapidly discarded, by substituting in its stead a spiritual resurrection, which is only a blind method of denying the doctrine; but the blow that is dealt against a future literal resurrection of the saints, will fall with equal force against the doctrine of Christ's resurrection in the past; and when that is blotted out, our hope is obliterated forever; "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain." 1 Cor. 15: 16, 17.

The whole Christian system falls to the ground the moment we blot out Christ's resurrection, and that resurrection is blotted out by the same stroke that blots out our future literal resurrection, for his resurrection and ours are the same in kind, his being the first fruits: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." 1 Cor. 15: 20, 21. As Christ is the resurrected first-fruits, and as he affirmed after his resurrection, "I am he that liveth, and was dead," Rev. 1: 18, thus proving his resurrection was a literality, it follows that our resurrection must be like his; agreeing with Paul, "We look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious *body*." Phil. 3: 20, 21.

We have clearly discovered, in this brief examination of the subject, that there is a correct and an incorrect theory of immortality. The correct theory is based upon Christ and the resurrection, attainable on conditions of obedience and faithfulness; while the incorrect theory is founded on immaterialism, independent of Christ, and regardless of character. Is not "the gift of God eternal life through our Lord Jesus Christ?" Rom. 6: 23. And has not every man eternal life who is immortal! In other words, can that which is immortal ever die? And can it be anything less than eternal life to live eternally? And if we already possess a nature that will require us to live eternally, whether we receive Christ or not, how can eternal life be the "gift of God" through Christ? And is not the commencement of eternal life at the resurrection, as the angel affirmed? "Many of them that sleep in the dust of the earth shall awake, some to everlasting *life*." Dan. 12: 2. But I may be met with the claim that we are said to have eternal life in the present tense. So we are, in the same sense that the check-holder may be said to have a million of dollars, while every cent of it is in the bank for a stipulated time, to be given to him at the proper time, if the conditions are not forfeited. "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5: 11. We have it now prospectively, but it is deposited "in his Son;" for Christ "is our life," "the resurrection and the life," in the sense of being the Life-giver. "And this is the promise that he hath promised us, even *eternal life*." John 2: 25. And Christ adds: "In the world to come eternal life." Mark 10: 30. Let immortality be given to the saint at the resurrection and let eternal life then commence as the result, and then we can recognize it as the gift of God, through Christ, to the faithful only.

For the World's Crisis.

THE OVERCOMER.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Rev. 3: 21.

This is a promise to those who are victorious in the christian life. If they persevere and are not weary in well-doing, they shall be with him in paradise, or Eden restored. O glorious thought! Christianity requires great strivings, and an overcoming of all things. If christians are faithful, and gain the victory by conquering besetting sins; if they continue faithful, and walk worthy of Christ unto the end, they shall have as a reward a seat in his throne. If their christian principles are firm and unshaken, and they convert many to righteousness, they will shine as the stars.

The christian life has always been regarded in all ages as a warfare. Many fall in their conflicts with temptation and evil; but those that achieve the victory over the world, the flesh, the devil, and false teachers, will be sure to triumph at the end of life's journey. Jesus said in the text, that he overcame the world and the tempter, and he now promises to all that overcome, as he has done, that they shall have a seat in his throne with him.

What encouragement is here held out to christians to be faithful, and labor in the vineyard, by doing what they can, letting their light shine, living pure lives, being known and read of all men. Let them persevere in spreading the name and the fame of Jesus; let them try and do what they can to elevate the people, and bring them to the Lord. Let them go out into the highways and the by-ways and labor diligently, as they have opportunity, in the service of the Lord. The wages are good. The christian has the promise of the life that now is, and in the world to come life everlasting. Then let us persevere onward, nor faint by the way, remembering that, if faithful, eternal life is ours.

Portland, Me. M. E. CHUTE.

For the World's Crisis.

FOLLOW ME.

TUNE.—"*I will follow thee.*"

I will comfort you, my people,
I to you a leader'll be,
If you'll come to me believing,
Leave the world and follow me.

In the world there's tribulation,
But in me you shall have peace;
Leave the world, O sinner, leave it,
Come and seek my face and live.

Come with all your heart relying,
Come and wash in Jesus' blood;
It will cleanse and make you holy.
It will save you from all sin.

Come in faith and hope believing,
Come while mercy pleads your case;
Bring your heart all broken to him,
Fall into the Savior's arms.

Rochester, N. Y. C. F. SERGISSON.

For the World's Crisis.

"THE CHURCH NOT BUILT ON PETER."*

The Bible Class, Sunday, P. M., under Mr. Pearson, was well attended, and with good interest to the close.

The lesson was Matt. 16: 16–18,—"Thou art Peter, and upon this rock I will build my church."

Mr. P. quoted St. Peter, St. Paul, and the prophets, to show that there is but *one* foundation on which the church could have been built. This sole foundation is Christ and his truth. 1 Pet. 2: 6–8; Eph. 2: 20; 1 Cor. 3: 11; Isa. 28: 16.

He quoted some leading Christian Fathers who did not sustain the pretensions of Rome. St. Ambrose, St. Jerome, etc., made "the rock" (*petra*, feminine—agreeing with truth), the *confession* of Peter, and not Peter in person. As it is written: "Ye . . . are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth into an holy temple in the Lord." Let us note a few points, that bear this subject quite beyond the sphere of verbal criticism and learned opinion, into that of well known or easily ascertained facts.

I. The Church of God, the church of the New Testament, did stand on this one foundation—truth. It breathed "the unity of the Spirit." It spake "the same things." The superstructure of this church arose with the growth and spread of this dispensational truth, announced by Peter. The action of this apostolic church was after Christ (not Belial). Its benign and cheerful countenance was to man like an age of sunshine; and its voice of welcome to all did win men to come into the household of God, and to build on this "sure foundation"—the truth that Peter first taught in this form. Then believers were such from the heart, fearing God and eschewing evil. Then titles of earthly honor, plans for personal preferment, and world-wide agencies to aggrandize ambitious leaders, did not darken the light of gospel day, nor drive men away from God, as we now see in Rome.

II. The Church of Christ so endowed, and so endorsed by the Holy Ghost, was honored to hold a council, set forth the gospel of salvation, and fill out the canon of inspired truth. Now to add to or take from this, is to yield to another spirit, and depart from the faith or the foundation of apostles, prophets, and Jesus Christ himself. Rev. 22: 18–19; Heb. 10: 38.

This divinely honored Church, embracing Peter, foretold the great "falling away" (the *apostasy*, in Greek). 2 Thess. 2: 3–8; 1 Tim. 4: 1–4; 2 Pet. 2, 3; 1 John 4: 1; Matt. 24: 4–14.

III. This apostasy, in all its primal features, belongs solely to the Roman Church. Its time, its place, and its relations to all national history, through the greater part of the gospel age, demonstrate the precision with which its features are drawn by the primal apostolic church. In contrast, all Protestant churches are so out of time and out of geographical position, as to render it impossible that any one or all of them together should be a fulfillment of the foretold apostasy.

The Roman church is (among the churches of the west) *pre*-eminent for her antiquity; her poetic seven-hilled city; her sway over the Roman imperial authority; her queenly attitude towards the ten kingdoms; her use of "mystery" and the golden cup in her service; her meretricious array of purple and scarlet color; and her presumptuous attempts to "change times and laws" for both church and world. In all these and other analogous particulars, she sustains a solitary and sad pre-eminence.

Note her characteristics, as sketched by the pencil of prophecy. Rev. 17. The woman, the church in this centre of the apostasy, rides "the beast." The Roman church alone has ruled the Roman world, as a rider guides and governs his beast.

"The seven heads are seven mountains, where the woman sitteth." Thus, that church has her seat and centre in Rome, with its seven hills.

The symbol of seven heads and ten horns is in no way suited to any church and state association as it is to the Roman. The Roman church takes pride and claims precedence, because she is, in this relation, "the *mother* church."

"The woman was drunken with the blood of saints"; and the Romish church has held her sovereign sway commensurate with all these ecclesiastical persecutions.

"The ten horns shall hate the whore and make her naked," before burning her with fire. Surely it is well-known history to say that the Roman church has been hated, and has been progressively made naked. France, under Napoleon I., began this openly at the Revolution. Since then, Italy, Austria, and poor priest-ridden Spain, have aided in this work.

The Roman church is thus known to be the centre of this apostasy, as foretold. It is ascertained, as infallibly as we can find any power, by its geography, its chronology, and its associated history. She stands out without a rival as to her most distinctive features. She has none that should even assume to share her marked dishonor; none to share her already designated destiny in the coming judgment of God. Rev. 17: 19.

There is a still more profound and full dispensational test to show the falsehood of her claims, drawn from the type and its contrasted antitype, in the epistle to the Hebrews. The antitype of the old Jerusalem, its temple and high priesthood, cannot belong to Rome, as noted above, but to the future heavenly things themselves, the city of the living God, and amid the bright and beautiful visions of the new heavens and new earth, wherein dwelleth righteousness. Heb. 7: 11.

Thus the true apostolic church has spoken unmistakably as to the foundation and upbuilding of the Church, as well as to its counterfeit in the Apostasy. This harlot-like church, whose titled dignitaries are clothed in purple and scarlet color, and decked with gold, and precious stones and pearls, with their idolatrous abominations, is no more like the Church of Christ, than the worship of the golden calf in Israel was like that of the living God, instituted by Moses.

Let us beware, as St. Peter warns us. 2 Pet. 3: 17. Let those who have been misled obey the voice of the holy Apostolic Church, and "come out of her." Abandon the apostasy, saith the Spirit, and cleave only to Christ. Build on Him, the only foundation of God's living temple.

The abominations of this apostate church must apply to one that employs "images," relics and saints, in her worship, rather than to Protestants, who eschew them. The idol image of the nations, named in 2 Kings 23: 13, was their abomination; so of Pagan Rome. Dan. 9: 27; Matt. 24: 15. Hence, the abominations of the church of Rome arise from her abounding images and idolatrous services; all of which Protestants discard.

We conclude that if any church or power can be known by its leading features, its geography, its history and chronology; then we find the apostasy in Rome, only there, as as to its central organization. J. B. COOK.

* NOTE. The above was written the day after the class, for the *Montreal Witness*; but not appearing there, is furnished for the *Crisis*. J. B. C.

For the World's Crisis.

PORTENTS.—No. 12.

VOICES OF THE DEAD AND LIVING.

BY S. S. BREWER.

THE COMING OF THE LORD WILL BE SUDDEN.

I have ever believed that the coming of our Lord will be sudden. Said he, while yet with his disciples, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." And the translation of the saints will be equally so, for thus it is written, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52.

Says William Cunningham, "If we who have marked every sign in the spiritual horizon for a long series of years, were now asked, 'Is there any sign of his coming yet unaccomplished?' If we were further asked, 'Shall he come this year?' our answer would be, 'We know not, but this we know and believe, that Christ is near at hand, even at the door.' . . . Amidst this commixture of dread and alarm, and these groanings of distressed nations, and fond whisperings of 'peace, peace,' suddenly as the blaze of forked lightning, unexpectedly as the fall of the trap upon the ensnared animal, and the dark and concealed approach of the midnight thief, a voice like ten thousand thunders shall burst on the ears of the earth. It is the voice of the archangel. *It is the trump of God. He cometh to judge the earth.* His dead saints spring from the dust. His living saints in a moment, in the twinkling of an eye, are changed and both together are rapt up far above the clouds to meet him."

Said Dr. Doddridge—"For with regard to his final appearance to judgment, our Lord says—'Surely I come quickly;' and will you not also sing your part in the gospel anthem—Amen, even so come, Lord Jesus? 'Let this illustrious day come, even with all its horrors. We shall go from the ruins of a dissolving world, to the new heavens and new earth, wherein righteousness forever dwells."

"Yet when the sounds shall tear the skies,
And lightnings burn the globe below,
Saints, you may lift your joyful eyes,
There's a new heaven and earth for you.
Now let our cheerful eyes survey
The blazing earth and melting hills,
And smile to see the lightnings play,
And flash along before thy wheels."
—*Dr. Watts.*

ANXIOUSLY DESIRING THE LORD'S RETURN.

"O come, thou kingdom of heaven for which we daily pray. Come, ye predicted ages of righteousness and love for which the faithful have so long yearned."—*Dr. Channing.*

"Tell her [the church] that the day is near the dawning, the sky is clearing; our Beloved will be on us ere we are aware."—*Rutherford.*

"The thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should arise, and the Lord appear before the period of my age, it would be the most joyful tidings to me in the world. O that I might see his kingdom come!"—*Baxter.*

"This is the day I look for, and wait for and have laid up all my hopes in. If the Lord return not, I profess myself undone."—*Alliene.*

"Persuade yourself that the King is coming. Read his letter sent before him (Rev. 22: 20), Behold, I come quickly. Wait with the wearied night watch for the breaking of the eastern sky, and think that ye have not a morrow."—*Rutherford.*

"Come, Jesus! thus beats the pulse of the Church, thus breathes that gracious spirit which actuates and informs the mystical body of Christ, and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—*M. Henry.*

"The church has waited long
Her absent Lord to see,
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood
She weeps a mourner yet.
The whole creation groans,
And waits to hear that voice
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come!"
—*Bonar.*

"The Lord cometh! The heart of many a one thrills at this call. O were he already here!"—*Krummacher.*

"Tell the church to hold on till Christ comes."—*J. K. Lord.*

"Blessed consummation of this weary and sorrowful world! I give it welcome. I hail its approach. I wait its coming more than they that watch for the morning. Over the wrecks of a world I weep; over broken hearts of parents; over suffering infancy; over the unconscious clay of sweet innocents, over the untimely births that never saw the light, or have just looked upon it and shut their eyes for a season until the glorious light of a resurrection morn. O my Lord, come away. Hasten with all thy congregated ones. My soul desireth to see the King in his beauty and the beautiful ones whom he shall bring along with him."—*E. Irving.*

"Come forth out of thy royal chambers, O Prince of all the kings of the earth. Put on the visible robes of thy imperial majesty. Take up that unlimited sceptre which thy Almighty Father hath bequeathed thee. For now the voice of thy bride calls thee, and all creatures sigh to be renewed."—*Milton.*

"O day, dawn! O time, run fast! O bridegroom, haste, haste fast that we may meet! O heavens, cleave in two, that that bright face and head may set itself through the clouds! O that the corn were ripe, and this world prepared for the sickle."—*Rutherford.*

"The church in her militant state
Is weary and cannot forbear;
The saints in an agony wait
To see him again in the air.

The Spirit invites in the Bride
Her heavenly Lord to descend,
And place her enthroned at his side,
In glory that never shall end.

The news of his coming I hear,
And gladly I join in the cry,
O Jesus, in triumph appear,
Appear in the clouds of the sky.

Whom only I languish to love,
In fullness of majesty come,
And give me a mansion above,
My glorious heavenly home."—*C. Wesley.*

"The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits till that period."—*Calvin.*

"There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."—*Paul.*

PREACH THE COMING OF CHRIST.

"Said the devoted and talented Wm. Cunningham, "We have entered into the last period of awful expectation during which the church is likened unto virgins.

"There is but one trumbet remaining; therefore let us lift our heads, because our redemption draweth nigh."—*Bullinger.*

Will the ministry give heed to the timely, solemn and affectionate charge of Dr. Hugh McNeil: "My reverend brethren, watch; preach the coming of Jesus. Solemnly and affectionately, in the name of God, I charge you, preach the coming of Jesus. 'Watch ye, therefore, [for ye know not when the master of the house cometh, at even or at midnight,] lest coming suddenly, he find the porter sleeping.'

Take care—'Watch, I say unto you, I say unto all, watch. And all my being responds, Lord, help me to watch for and preach the coming of Jesus."

In view of the solemnity of the awful hour in which we live, how very appropriate the language of Jerome: "Whether I eat or drink, or in whatever other action or employment I am engaged, that solemn voice always seems to sound in my ears, 'Arise, ye dead, and come to judgment, my heart quakes, and my whole frame trembles. If I am to indulge in any of the pleasures of this present life, I am resolved to do it in such a way that the solemn realities of the future judgment may never be banished from my recollection."

Said Dr. Cotton Mather, "The Ruler of this world returning to us, will send forerunners, who shall show his approach and the speediness of his coming. And before the very great and very greatly to be dreaded day of the Lord come, he will send Elias, or men endued with his spirit and power, who with loud voice shall show themselves sons of thunder concerning the Lord hastening to us."

"It behooveth any servant of God, who would be named a vigilant and not a drowsy servant, to perform this office of Elias. And were the power granted to any Elias, of uttering, through a mighty trumpet, a voice that might be heard throughout the regions of the whole globe, he would surely with this alarm summon us from our lethargy. "For when our Lord shall come, he will find the world almost void of true and lively faith [especially of faith in his coming]; and when he shall descend with his heavenly banners and angels, what else will he find almost, but the whole church as it were a *dead carcass, miserably putrefied with the spirit and manners and endearments of this world.*"

Cotton Mather died in A. D. 1728. And could he have been permitted to live and write from actual observation he could not have drawn the picture represented in a more graphic and positively life-like manner. I will close this article with the voice of one more living expectant of soon seeing the glorious advent of the Redeemer.

"Great and solemn crisis! I cannot but again exclaim. My friends, if you like, reject all my historical explanations; but do not reject this, that Christ who died upon the cross, will come, and when you think not, and reign, wearing his many crowns, upon his glorious throne. Look for him, and the same Christ will come again, the husband to the widow, the bridegroom to the bride; he has promised that he will come to us, and 'we shall be forever with the Lord.'"

"And when I think of the time when he does come, I can scarcely realize that glorious Sabbath which will overspread the earth! That noble song which will be heard when the saints shall sing together, Holy, holy, is the Lord God of hosts! What a flood of beauty, magnificence, and glory, will roll over this now shattered orb, like the countless waves of an illuminated ocean: illuminated by Christ, the great central sun, around whom all systems revolve, and from whom all beauty comes. And, my dear friends, if there be the least probability in what I have said, is it not our duty to pause—to prepare and search if it be so? When men heard that there was to be a new star somewhere to be detected in the firmament, there were some thousands of telescopes every night directed to the skies, and countless star-gazers searching if, peradventure, they might discover it. My dear friends, a star comes brighter and more beautiful than any other, 'the bright and morning star,' 'too long concealed by clouds which are about to be chased away'; why should not the believer who has shared in the bitterness and the blessings of the cross, pray and pant for him, if, peradventure, he may share in the splendors of his crown? Is not the Lord welcome to us? Crushed and bleeding humanity, amid its thousand wrongs, cries, 'Come, Lord Jesus.' The earth, weary with groans and sobs of its children, cries, Come, Lord Jesus. The persecuted saints in Tahita and Madeira, in dens, and caves, and solitary places of the earth, cry, Come, Lord Jesus. And surely, many a heart that has been warmed by his, that has been refreshed by his peace, sanctified by his grace, shall raise the same cry, 'Come, Lord Jesus,' and the sublime response will descend from heaven, like a wave from the ocean of love overflowing men's hearts, 'Behold I come quickly.'"

"My dear friends, I say to many of you, Farewell; and I say that in a sense in which it is not often uttered, I say it not lightly but solemnly. May you fare well in the first resurrection. May you fare well in eternity; and at that day when sighs and farewells shall cease, may we meet before the throne of God and the Lamb, and so be forever with the Lord! Amen, and amen."—*Dr. John Cumming.*

"Awaken, O chosen and faithful,
And see that your lamps burn bright!
For thick fall the evening shadows,
Then follows the deep dark night.
The train hath set forth for the marriage,
The Bridegroom is on his way,
And silently cometh the midnight—
Awaken, and watch, and pray."

For the World's Crisis.

THE NIGHT OF PROPHECY.

Our world is covered with a mantle of gloom, a cloud of more than Egyptian darkness. Vivid lightnings flash in quick succession athwart the political horizon, and deep, sonorous thunders shake the foundations of the universe. Perplexity and doubt, fear and trembling, exhibit themselves in perpetual apprehension of impending evils. Crime stalks abroad at noonday with unblushing desperation; and self-adoration is the order of the times. Arrant infidelity permeates the entire fabric of human society; deceiving and being deceived is the desideratum of man's ambition, the magnet of perverted human nature. The future hangs like a black cloud, or a sword of righteous vengeance, over an impious generation, ready to burst upon them in all its latent fury.

Before us stand the gigantic proportions of those modern monsters so graphically photographed by inspiration. Some are departing from the faith, giving heed to seducing spirits and doctrines of devils; and hell seems jubilant throughout her borders. Good men yield to demoniac influences, and plunge madly into the abyss of sin; while each infernal muttering reminds the watcher of an approaching earthquake, which shall ventilate the powers of darkness, and engulph in oblivion's vortex the last vestige of delusion.

A. L. FORRESTER.

— There is no shady side to the pathway of duty.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 25, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

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☞ SOME ONE sends us $1.00 from Otis Centre, but forgot to sign his name. WHO WAS IT?

☞ Have any of our readers a copy of the Grant & Litch discussion, which they will dispose of? If so, send it to us and write.

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ BRO. T. M. PREBLE having removed from Lynn, his P. O. address for a short time will be Chelsea, Mass., care of E. G. Kingsbury.

☞ I. K. LOMBARD'S P. O. address is Chelsea, Mass.

PREPAY POSTAGE.

When persons send letters to or from Canada, or Nova Scotia, they should recollect that the postage is *six* cents; and if not prepaid, the receiver of the letter will have to pay ten cents. People in the States are so accustomed to paying only three cents postage on a letter, they often forget to put on an extra stamp for Nova Scotia, or Canada.

JESUS IS COMING.

When we take a general view of the prophetic Scriptures and their fulfillment, we can see no room to doubt that we are very near the end of the present dispensation. The evidence is overwhelming. It must be true that the stone, mentioned in Dan. 2: 34, is about to smite the "great image," which represents the four great kingdoms of Babylon, Medo-Persia, Grecia and Rome. The first three filled their prophetic mold before Christ came, and the last had just begun its work, as delineated by Daniel and John. Since then, the Roman empire has been divided into its ten parts, as symbolized by the horns of Daniel's fourth beast; three of those ten have been plucked up by the roots to make room for the "little horn," which has since worn out the saints of the Most High, as predicted by Daniel and John; and we have now come to the time when the Roman woman is hated by her former supporters and lovers. This is one of the last features in her history. Her end must be at hand; but she is to continue till Christ comes to gather the saints "to the marriage supper of the Lamb."

Are we ready to welcome Jesus? Are our hearts pure? Is our conversation holy? Do we keep unspotted from the world? Are we sufficiently awake, and are our lamps trimmed and brightly burning, giving light to all around? If the reader is not ready, remember we have not a moment to lose. We must be very near the great day of the Lord. It is now all-important that those who wish to be ready to meet Jesus at his coming should be prayerfully watching, *entirely consecrated to God*.

RUTLAND.

The interest still continues at Rutland. We have some very heavenly meetings. The Spirit of the Lord is with us in our gatherings in great power, helping young converts to speak and pray with much courage. Many are under conviction, and we are hoping and praying that they may be converted, and lead a true christian life, and at last have a home in the coming kingdom. Eight more were baptized last Sabbath, May 15th, making sixty-three in all. Others intend to be baptized next Sabbath, May 22nd. Some of the prayer and conference meetings are among the best we ever enjoyed.

WHO IS ANTICHRIST?

"He is antichrist that denieth the Father and the Son." 1 John 2: 22. Does the Papacy deny Father and Son? If so, we fail to see the proof. So far as we can learn, the various Popes have always worshiped both Father and Son. They have been specially noted for their magnificent ceremonies in worshiping God and his Son. If they did not worship Jesus and his Father, why were they so bitterly persecuted for doing it at the time of the French revolution? Because they acknowledged God and his Son, and would not deny them, they were put to death.

In the late decree on the Catholic faith, issued by the Ecumenical Council, April 24th, 1870, we find the following:—

"For it is known to all that the heresies which the Fathers of Trent condemned, and which rejected the Divine authority of the Church to teach, and instead subjected all things belonging to religion to the judgment of each individual, were, in course of time, broken up into many sects; and that, as these differed and disputed with each other, it came to pass, at length, that all belief in Christ was overthrown in the minds of not a few. And so, the sacred Scriptures themselves, which they had at first held up as the only source and judge of christian doctrine, were no longer held as divine, but, on the contrary, began to be counted among myths and fables. Then arose and spread too widely through the world that doctrine of rationalism or naturalism which, attacking Christianity at every point as being a supernatural institution, labors with all its might to exclude Christ, who is our only Lord and Savior, from the minds of men and from the life and the morals of nations; and so to establish, instead, the reign of mere reason, as they call it, or of nature. And thus, having forsaken and cast away the Christian religion, having denied the true God and his Christ, the minds of many have at last fallen into the abyss of pantheism, materialism and atheism; so that now repudiating the reasoning nature of man and every rule of right and wrong, they are laboring to overthrow the very foundations of human society.

Moreover, as this impious doctrine is spreading everywhere, it has unfortunately come to pass that not a few even of the children of the Catholic church have wandered from the way of true piety."

"The holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, Creator and Lord of heaven and earth."

In this "Dogmatic Decree on Catholic Faith," we find it declared that Jesus is God's "only begotten Son;" that he is the author and finisher of our faith," and that, "If any one shall deny the one true God, Creator and Lord of all things visible and invisible; let him be anathema." Concerning the holy Scriptures, the Decree says: "If any one shall . . . deny that they are inspired by God; let him be anathema."

But Spiritualism teaches the opposite of all this, denying both Father and Son, and the inspiration of the holy Scriptures. Advanced Spiritualists utterly reject and deny the God of the Bible, and his only begotten Son Jesus. If we call that "the antichrist," that acknowledges and worships Father and Son, as Catholicism has ever done, what shall we call that which denies Father and Son, and will worship neither, as does Spiritualism? If "a *man*" should rise up among the Spiritualists, and claim to be "the Messiah," holding the highest political and religious power upon earth, and at the same time denying both Father and Son, would not such an one fill the prophetic picture relating to antichrist? Are there not very strong indications that we may soon see this accomplished? Let us watch and be sober. "The end of all things is at hand."

In an article on this subject, in the *Christian Era*, by G. S. Abbott, an able minister, he says:—

"Paul teaches, however, the doctrine of Anti-Christ as a 'distinctive, bodily personality.' I see not how to escape this interpretation of 2 Thessalonians. If the doctrine is here, there certainly should be no attempt to evade it. Is it here? Without entering upon a detailed exegesis of the passages referred in the second chapter, they bear strong *prima facie* evidence of a terrible personality to be revealed in the last time. They could have hardly been more explicit had it been Paul's object to exclude the idea of polity, or of impersonal opposition to Christ. 'The Man of Sin;' the Son of Perdition;' 'the One who opposeth himself to God;' 'the One who represents himself as God;' 'the wicked One who was to come with satanic power and lying wonders,' if words have a meaning, and philology has any rules of interpretation, designate an individual. Ellicott says, 'As the Lord's coming is declared to be (chap. 1: 7,) a revelation, so is the coming of Anti-Christ. Both are alike in this, they are to be revealed.'

Again he says, 'Even as Christ is now spiritually present in his church, to be personally revealed more gloriously hereafter, even so the power of Anti-Christ is now secretly at work, but will hereafter be made manifest in a definite and distinct bodily personality. Anti-Christ is no set of principles, or succession of opponents, but one personal being, as truly man as he whom he impiously opposes.' Alford says, 'All the early fathers regard the adversary here described as an individual person, the incarnation and concentration of sin. Their *consensus* in expecting a personal Anti-Christ is a weighty point. There was nothing in their personal circumstances or temperament which prevented them from interpreting all that is here said as a personification, or from allegorizing it as others have since. This fact gives that interpretation an historical weight, from which it is difficult to escape.' Olshausen says, 'The individuality of Anti-Christ can manifestly be excluded from this passage only by forcing its meaning.'"

FRANCE AND NAPOLEON.

The vote for Napoleon was taken Sabbath, May 8th, and resulted in an overwhelming majority in his favor. We have not yet seen the full result, but as far as known it is as follows:—

PARIS, May 9. The returns received to this hour foot up, yeas, 7,126,288; nays, 1,485,884. The vote of the army so far as known, stand yeas, 210,200, nays, 36,498. It is estimated that without counting the votes of the arrondissements, the army, the navy, and Algeria, the Government will have a majority of over five millions. The excitement has been intense all day, but there has been no disturbance whatever. The military precautions are continued.

A council of Ministers was held to-day, at which the Emperor presided. It is reported as the result of the council's deliberation that the ministers will tender their resignations tomorrow, and M. Ollivier will be charged by the Emperor with the formation of a new Cabinet. The Emperor has complimented the Prefect of Police for his success in maintaining public order. Victor Hugo has been ordered to appear before the Tribunal for an article in the *Rappel*, exciting hatred and contempt for the Government."

AN OLD PAPER.—In another column will be found an article, headed "Immortality." It is taken from Vol. I., No. 5, of the "Herald of Gospel Liberty," published at Portsmouth, N. H., Oct. 27th, 1808, by Elias Smith. The entire paper spreads eighteen inches long and eleven inches wide. It was published semi-monthly, at $1.00 a year.

"CHRISTIAN UNION" is the title of an excellent tract of fifty pages, published at the Crisis office, and contains many important points, that deserve a candid consideration by all the friends of Christianity.

PERSONAL.—Bro. E. McCullock is to preach to the church in Nevada, Ohio, for the present.

BAPTISM.—*Editor Rutland Herald*:—Your careless types of yesterday morning say "That two infants were *baptized* in the Congregational church by the pastor and four adults *immersed* in East Creek by Elder Grant."

Now in point of fact were not the infants *sprinkled* and the adults *baptized?* And if so is it quite fair to force the Bible term baptize into the support of the Papal rite of sprinkling, and attempt compensation by substituting the equivalent word *immerse* for *baptize?*

If any responsible person would like an opportunity to defend such a course, upon a level platform, he can be accommodated, and upon short notice, with an opponent. EAST.

The foregoing is from the Rutland Daily *Herald*, April 25th, communicated by a layman, who is competent to sustain his position.

NEW TRACTS.

JUST PUBLISHED BY THE A. C. P. SOCIETY.

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From the New Bedford Standard.

SCIENCE AND THE BIBLE.

MR. EDITOR:—There exist several interrogatories in the book of Job, the deciphering of which seems associated with the revelations of science. The 38th chapter is markedly rich in this respect. At the 31st verse the All Infinite one is represented as thus interrogating Job, "Canst thou loose the bands of Orion?" Now Orion is the winter evening glory of the stellar firmament. Bright, beautiful and bold, it glows with a refulgence wholly unequalled by any portion of the universe of stars. Its position in space is such that it can be seen by the entire habitable world, except in the month of June, when it rises and sets with the sun, and consequently is absorbed in the solar refulgence. It must be interesting to the student of the high and ennobling science of astronomy to reflect upon the following remarkable coincidence, that about 5776 years ago the centre of this constellation was the leader of the starry host. It then occupied the first point of Aries, the vernal equinox, or line of no right ascension, and what is even more remarkable and profoundly interesting is that at this precise time, when this constellation was the leader of the heavens, man was introduced upon the earth, according to the Mosaic narrative.

Now I am conversant with the deductions of the geologists and their claim for a greater antiquity for man. I reject the development theory of Darwin, on the ground that there was a time when mind was associated with matter, that the act was not a progressive one, but done at once and in full; hence the races of molosk, monkey, baboon, or ape, have no connection with the form endowed with the attribute of mind. The development theory demands greater antiquity. God can vouchsafe his own divine ray on the soul of man at will, and each one can judge for himself of the two theories.

We have diverged a little from the question, "Canst thou loose the bands of Orion?" In the region of the bands or belts of Orion exists one of the largest and most wonderful nebulæ that the heavens offer for the contemplation of man. It was most apparent that Job was powerless to solve the interrogation, as were also the wise men of antiquity. The wondrous secret has been faithfully kept. This nebulæ has refused every inquiry of the astronomers of the old world. Even the huge telescope of Rosse failed utterly to penetrate its depths or light up a path through its dark recess. But to-day its bands are loosed. Science hath set its Pharos on its headlands of gloom, and its ray develops a bridge of light which spans its dark gulf. The powerful telescopes of Struve, Bond and Clark have penetrated the veil, and its mysteries are an open door.

Again, it is asked in the same chapter, "Hast thou entered into the treasures of the snow?" Job probably had not. There is no proof that any of the men of antiquity had invested this department of science. It seems never to have attracted attention until this our day, and many even now see nothing in a snow-storm but a snow-storm. But men of scientific research have entered into the treasures of the snow, and now number three hundred varieties of form in the snow-flake.

A third interrogation runs thus: "Canst thou bind the sweet influences of Pleiades?" We very naturally ask what sweet influence can possibly emanate from Pleiades more than from Hyades or any other of the constellations, seeing that Pleiades are in no sense conspicuous, having not even one star of the first magnitude in the cluster. Yet the language of this entire chapter is said to be that of God speaking unto Job, and in order to be valid it should and must bear the stamp of Godlike significance. There is not a shadow of evidence to show that Job had the most distant knowledge of any influence whatever emanating from the Pleiades, nor has a ray of light been thrown on this mysterious passage until our own day. On the 14th of December, 1846, Sir Wm. Hamilton announced to the Royal Society of London that he had just received from Professor Madler, of Dorpat, the extraordinary and exciting intelligence of the discovery of the central sun, and its location is the central star of the Pleiades, around which the entire drift of the heavens tends.

Again Job is interrogated, 35th verse: "Canst thou send lightnings, that they may go and say unto thee, Here we are?" This question is also of latter day interpretation. There is no evidence that Job had the least control over the winged messenger; or any of the great minds of preceding ages. Still there was not a question put to Job but what has been or is being answered by his posterity. For the solution of this case we cite to you the philosopher and his kite, our own sage, serene, glorious old Franklin. He heaves his lasso over the storm-steed and tames his fiery breath. Morse sees the subjugated spark and applies it to the wire, saying, "Go hence and say, Here we are."

Finally, Sir Isaac Newton, in his commentary on the Bible, makes this remark: "The knowledge of mankind would be so increased that they would be able to travel at the rate of 50 miles an hour." Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said "Now look at that mighty mind of Newton, who discovered gravity, and told us such marvels for us all to admire; when he became an old man and got into his dotage he began to study that book called the Bible, and it seems that in order to credit its fabulous nonsense we must believe that the time is coming when men will be able to travel fifty miles an hour. The old dotard!" exclaimed the philosophic infidel. But who, we ask, is the dotard now? Newton, in reaching the conclusions stated, reasoned from high thoughts of the Most High—Voltaire, from the aspect of things as they then stood revealed. Again we ask, Who is the dotard now? In the language of Whittier, we would say

"Let yonder whistle shrill and rumbling jar
Of the fire wheel and steedless car,"

make the reply. D.

For the World's Crisis.

TENT MEETINGS.

My dear brethren of like precious faith: The Tent is about to be pitched in comparatively new places, and by the help of the Lord, and your prayers and means, we hope and expect it will do much good.

I write this to earnestly solicit the help of all in this blessed work of sounding the last note of warning to this doomed world. The time has come for action. Now, dear brethren, when you see the tent is to come into your region, make up your minds that you will make some sacrifice to attend the meeting and help by your influence, your prayers, and songs. Let those that can sing in spirit be there; they will be of great service; also the preachers who can, come, for we want the people to understand we are in earnest in our efforts to save the perishing. Our first meeting is at Millville, Mass., commencing June 8th. L. BOUTELL.

IMMORTALITY.

Much is said in the world concerning Immortality; and many know not what they affirm. Immortality is spoken of in general as referring to some part of mortal man.

Multitudes speak of the immortal soul, not inquiring whether it is so or not; but from general opinion they suppose they speak the truth.

When speaking or writing upon immortality, I do not mean what is commonly understood by it, or what philosophers think; but what is meant by the word in the Scriptures of truth. Whatever is not found there, I consider false; all said on the subject there, I believe. What is not expressed, is not meant.

The word immortal is mentioned but once in the whole Bible. The word immortality is mentioned five times. This word signifies that which is durable; or not subject to any decay whatever; remaining eternally the same.

This being the meaning of the word, the reader will now be shown how it is used in the Scriptures.

1st. The word is applied to the eternal God; 1 Timothy 1: 17. "Now unto the King eternal, immortal, invisible, the only wise God, be honor, and glory, forever and ever, Amen." Chap. 6: 16. "Who only hath immortality, dwelling in the light which no man can approach unto, which no man hath seen, nor can see; to whom be honor and power everlasting. Amen."

Here is the fountain of immortality; the King eternal, immortal, and invisible. I once thought these verses referred to Christ; but he was once mortal, or he could not have died; since he rose from the dead, he is immortal, to live forever, for, "God raised him up from the dead, and gave him glory." In one place God is called incorruptible, which means the same as immortal: Rom. 1: 23. "And changed the glory of the incorruptible God, into an image made like to corruptible man."

2. The word immortality is mentioned where we are told how mortal man could become immortal, or this mortal put on immortality. 2 Tim. 1: 10. "But now is made manifest by the appearing of our Savior Jesus Christ, who hath abolished death; and hath brought life and immortality to light through the gospel.

In this verse we are told that Jesus Christ, the mediator between God and men, has brought life and immortality to light through the gospel: he said, God is a spirit." He told men of eternal life, and that those who obey him shall be raised immortal at the resurrection of the just.

Many wished they might live again; but Jesus Christ, God's elect, told us plainly of it, when he preached the gospel to the poor, and proclaimed liberty to the captives. It is to him we look for the words of eternal life.

3. The word immortality is mentioned where we are told who will be sharers in it. Rom. 2: 7. "To them, who by patient continuance in well doing, seek for glory, and honor, and immortality; eternal life."

Many people think that all will be raised immortal at the resurrection. If they are, they will all be equal to the angels, having eternal life. Immortality is one of the glorious blessing of the gospel promised only to those who obey the gospel. There is not a single promise of immortality to those who die in their sins, in all the Scriptures of truth. It is mentioned in the following verses, that the contentious, and disobedient, shall perish in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel Paul preached to the world.

4. The word is used to show what will be immortal. 1 Cor. 15: 53, 54. "For this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall put on incorruption, and this mortal shall put on immortality; then shall be brought to pass the saying that is written,—death is swallowed up in victory."

These are the only places where the words immortal and immortality are used. Here we may learn from Christ and the apostles what it means, where it is, who shall share in it, what will be immortal, and the glorious time when it shall take place—when the followers of the Lamb shall be raised incorruptible, bearing the image of the heavenly. Then the body, sown in corruption, shall be raised in incorruption—sown in dishonor, shall be raised in power—sown a natural, shall be raised a spiritual body. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Surely here is enough to encourage every rational creature on earth to seek for glory, honor, immortality and eternal life. To such as seek for it the promise of eternal life is made, and shall be fulfilled. So be it.—*Herald of Gospel Liberty.*

CURIOUS FACTS.—The twenty-first verse of the seventh chapter of Ezra contains every letter of the English alphabet. It is perhaps not so well known that the eighth verse of the third chapter of Zephaniah, contains every letter, including finals, of the Hebrew, as well as every vowel sound, and also the different forms of the Sheva.—*Jewish Chronicle.*

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments..............$509.93

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments................$56.46

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments..............$797.65

FOR BRO. REIMER'S TRACT WORK.

RECEIVED BY BRO. R.

H. H. Hurlbus	.50
Fred. Kess	1.00
Through Bro. Wilfong	10.00

THE YOUNG PILGRIM FUND.

To help send the Pilgrim to the Poor.

Previous acknowledgments...............$26.00

PLEDGES.

"Uncle John," Weymouth, Mass.....$12.00

Uncle John pledges to be one of a hundred to pay for the free circulation of thirty copies of the Young Pilgrim. Who else will do the same, and receive the blessings of the poor? Who will pay for twenty, or ten, or five?

For the World's Crisis.

SELF-CONSECRATION.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—ROM. 12: 1.

Without a consecrated heart, and a life of unspotted purity, the grand aim of religion—to advance in us the divine life—is never accomplished, while its great works of charity, justice and mercy are never fulfilled.

God calls us to bring before his altar our great offering, the heart, and to render it with unflinching faith, holy and acceptable to his service. This the true believer tries to do, and will not rest in mere negative virtues, but will build up a character of such moral energy as can only be produced by unselfish christian motives. But while struggling for this victory of right, how many are deluded with the thought that they can serve God and still remain devoted to the pleasures of worldly indulgence. Ah! this is a cherished but fatal error, an evil pernicious both in influence and effect.

The voice of God and the voice of the world are in direct antagonism toward each other. The one, ever pleading with man's better nature for a life of divine trust and holiness, bears the glorious promise of eternal life; while the other calls from God to revel in heartless, sin-devising pleasure, and bears the sad inscription—Death.

Self-consecration will not allow of divided interests, but strikes at the root of all worldly selfishness. Its aim is to unreservedly offer to God the reasonable sacrifice of the heart and life; a dedicated body to all his holy purposes; and is never complete without this perfect surrender.

This is a great work, one that does not consist in a single act, but of a constant renewal; and as we cherish the glorious promise of a redeemed life, and a longing desire for its crown-giving Savior to appear, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." S. T. WHEELOCK.

For the World's Crisis.

REPORT.

Bro. Grant:—While others are giving in their reports, it seemeth good to me also to have somewhat to say in this direction. In the last year, I have preached one hundred and fifty-eight discourses, and seen several converted. I love the truths of the Bible, and have suffered much for them, and am still ready to suffer. I acknowledge but one Master, and that one is Jesus. I believe his words, respect his precepts, and desire to imitate him in all things. I do no business in my own name, but go at his bidding, and where he leadeth me, by his grace I will follow. I have abandoned the thought of pleasing every one, and am eager only to please the Lord, who purchased me with his precious blood; and to be his servant is the height of my ambition.

I might relate several interesting incidents connected with my labors the past year; but I forbear, lest it should have the appearance of self-glory. A more faithful record is kept of my labors than I can possibly keep; and my just recompense is in reserve till that day of final results.

I believe a *special* work is placed in the hands of the people called "Adventists." I believe that work is a necessity, and will be done completely before the Lord comes. God never set a man nor a body of men to work for the sake of keeping them busy. When God sets a man to work, it is always for a purpose. I believe we are out in the highways and hedges, for the purpose of filling the King's table; and we shall eat the supper when the table is full, and not before. My faith in the Lord's soon coming is what it ever has been. I believe we are in close proximity to the event. My faith is in this matter regulated by general facts; and I can not come down to technicalities, and believe definite time, from the stand-point some occupy. I may be wrong, and others right. If so, I shall be the loser. I believe the words of Jesus, recorded in Mark 13: 37, are for me: "And what I say unto you, I say unto *all*, *watch!*"

I am tired of dry theories, and long for a development of practical, vital preaching among "Adventists." I have hardly preached a doctrinal (so called) sermon the past winter. I believe if we can get men to receive Christ, they will receive his doctrine, as we believe it. Win men to Christ, and win them to yourself by having Christ in you, and there is no danger of their fighting your faith, whatever it is. Crooked heads and straight hearts are better than straight heads and crooked hearts. I desire to be a little, humble christian, and I feel very weak and helpless; and only live by the hour, or minute, and that by grace. If I am, or ever have been, any thing to my brethren, or to the world, it is all of God. Encouraged by his promises, comforted by his Spirit, I hope to be guided by his counsel amid the fire and smoke of battle; and if wounded, I know he can heal; and if slain, I know he can restore to life. I am not eager for promotion, as he that is greatest in this army must be the servant of all. I desire to enjoy honor when it comes from God, and glory, when it will be unending. I can afford to suffer with the Captain of my salvation, as such only can reign with him. Pray for me, that I may endure to the end.

WM. A. FENN.

For the World's Crisis.

THE VERMONT TENT.

Inquiries are often being made, Are we going to have the tent? I would say to all such, I expect to buy the tent this month (May), if two-thirds enough to pay for it is received. Let every brother and sister who have pledged send the money at once; and all others, who wish to own a share in it, send now what you feel is duty, for the purpose of spreading the glorious truths of the blessed Bible. Don't be afraid of getting too much. We now need nearly $100 more than is pledged. Don't let it start out in debt. Have it free. Do. R. N. STETSON.

West Hartford, Vt.

Correspondence.

From Bro. B. Spaulding.

Bro. Grant:—I am almost afraid to write for the Crisis, lest I should be thought intruding; but I know brethren wish to hear what has become of Bro. Spaulding. Some think I am dead, some that I am laid up with infirmity, and some that I am backslidden. Well, neither of these are correct; I am alive, am very infirm with age, yet able to keep about to work some, and to write a good deal. I don't think I have backslidden from God, or lost my interest in his blessed cause. My memory is very poor indeed; yet I don't forget God, nor Jesus Christ, nor the cause of God, which I have loved so well and enjoyed so much. Neither do I forget the brethren and sisters whom I love, and who have treated me with so much kindness and hospitality. No, when I forget these, let my right hand forget her cunning. I do not forget God's word, nor the coming of our blessed Lord and Savior Jesus Christ, nor that glorious kingdom which he is to set up.

I can see, by the prophet's pen, a panorama of the events which are yet unfulfilled, and I believe every jot and tittle will be fulfilled. Yes, and the signs of the times show plainly to my mind that we live on the very threshhold of the new dispensation. I look forward with joyful expectation to the day when Jesus will appear in his chariot of salvation; when the voice of the archangel's trump shall wake the sleeping dead; when the grave shall no longer be able to hold its victims prisoners, but they will come forth singing, "O death, where is thy sting! O grave, where is thy victory!" I had hoped to live to see that glorious day, but probably I shall not. Many of my brethren have hoped to live to see it, yet they sleep in the grave.

Well, we shall see it, if we are worthy a part in the first resurrection. They that are alive will not anticipate, or go before those who are asleep, for the dead shall be raised, and the living changed. My mind remains firm and unshaken on these doctrines, but I am disabled from going abroad as I used to. My feet are partly paralyzed. It is difficult for me to move about, yet I do work some. I see the names of brethren and sisters in the Crisis, and it does me good. I am glad they hold fast their profession, and hope they will endure to the end. I am glad there is less of the testing spirit, and more of a disposition to think and let others think; to speak out plainly, and let others speak out as plainly, what they believe, and not make a man an offender for a word, or a different idea. We all have our opinions, and we are all fallible, may err, have erred in some instances, and may again.

Let us keep our eyes open to the signs of the times, and our minds open to conviction, willing to hear, and willing to learn more of the truth. Let us not come to the conclusion that we have got the whole truth, but that we are to be continually growing in knowledge. Let us be living christians, known and read of all men. Let us show our faith by our works, love the brethren, fear God, comfort the feeble, support the weak, and "be patient toward all men"; and may the God of peace be with you. Your aged Bro.,

B. SPAULDING.

Chelmsford, Mass., May 1st, 1870.

From Bro. J. A. Cleaveland.

My dear brethren in Vt.:—Shall we have a tent in this State, as proposed at our campmeeting at Camp Brook last fall? If so, send your pledges to R. N. Stetson, West Hartford, Vt., as soon as possible. The tent is wanted the 23d of June to hold a conference in at Middlesex, Vt. If it can be had then, a good donation will be given to help pay for it from that place. I want some brother in every place to take it upon him to stir up the brethren to send in their pledges. I will mention a number in different places: James M. Densmore, Densmore Hill; Wm. Bugbee, Bridgewater; C. Tenney, So. Royalton; J. Washburn, Camp Brook; Robert Long, Warren; O. Kimball, Cabot; Chris. Dwinell, Marshfield; Dr. Warner, St. Johnsbury; Daniel Braley, East Roxbury; E. N. Morse, Calais and East Montpelier; and some one in every other place.

We wish Bro. Carpenter, of North Springfield, to help us in this enterprise, and Bro. Mathewson, of Castleton. Send the money to Bro. R. N. Stetson, West Hartford, Vt. Now don't delay. It is time to work. We want the tent much. Let us act like men in this matter, at once. J. A. CLEAVELAND.

No. Hydepark, Vt., May 13th, 1870.

From Sr. F. Reynolds.

Bro. Grant:—I see by your valuable paper that my heavenly Father is making you a successful fisherman in Rutland. He told his disciples, when on earth, that he would make them fishers of men. He always fulfills his precious promises. May the Lord continue to bless your efforts, as he has always done.

Our little church is still enlarging here in Chicago. Our pastor, Bro. Ramsay, baptized three on Sunday last; and some are constantly withdrawing from the frozen regions of the beautiful sunshine which is always to be found in our meetings. May our joy always spring from communion with Jesus.

Our dear pastor has had several sick spells lately, caused by hard labor. There is such a vast field here in Chicago, that a faithful man so yearns over precious souls, that he wants to be everywhere at once. I wish we could get two more good preachers here, who would be willing to sacrifice for the Lord. Yours in joyful hope of soon seeing Jesus,

FANNY REYNOLDS.

114 Foster St., Chicago, May 12th, '70.

Extracts from Letters.

BRO. S. GOODHUE writes from Wilmot, N. H., April 10th:—"While reading the Crisis this morning, I have been truly fed from my Master's table by the heart-cheering letters from brethren and sisters. I believe God has a people yet, who are not like this world, because God has chosen them out of the world. Then it is their duty to stay out, and place themselves in a position where God can work through them in mighty power. God has laid out a plan to save men, and has told us just what to do to be saved. He is under no obligation to save us, unless we comply with his plan, or the requirements of the gospel. We must have the life-giving power within us, dwelling there continually; and this we have, if we have the Spirit of Jesus. We profess to believe that Jesus is coming. We pray, sing and talk of his coming; but this will not save us. Our professions may be as high as heaven; but unless we have the real sanctifying influence of God's Spirit in us, I believe we shall be shut out of the kingdom.

The professed church is drowsy and sleepy, and that class who profess to be looking for Jesus soon to come, are being lulled asleep by the devil, and are being conformed to this wicked world, by following their foolish fashions and customs, and a desire to be somebody in this world, or to have the world think well of them; thus losing sight of the great truths of God, and by following the imagination of the wicked heart, they become barren and unfruitful in the knowledge of our Savior Jesus Christ. O that we, as a people, could realize the responsible position that we occupy. It seems to me that we should do as a people did anciently, call on God mightily for help, and pardon for all our sins. Brethren and sisters, let us gird on the armor anew, and face the enemy. The battle is already raging in fury. The enemy has every man at his post; and shall we, who have such a Captain as ours, desert, and join the enemy's ranks? Methinks I hear scores say, *No*. Let us be bold soldiers, and press the battle, and trust in our Leader, and we are sure of victory.

SISTER N. J. LUCAS writes from Hartford, Me., April 10th, 1870:—"I have been passing through deep waters of affliction. Death has entered our dwelling, and taken away my aged father, and I have seen him borne away to the cold and silent grave, there to rest till Jesus comes. In the midst of grief and mourning I have been greatly comforted. The Lord has been my stay and my support in this hour of deep affliction, and it has been sweet to hold communion with Jesus. Never did the promises contained in the holy Scriptures seem so precious as now. Never did the hope of the resurrection beam brighter. O, it is but a little while ere the voice of the archangel and the trump of God will bid the sleeping saints awake; then I expect my dear father will come forth from his dusty grave, clothed with immortality. Then, if good and faithful, I expect to meet him to part no more.

In the silent grave we have laid him,
Till the resurrection morn;
Then the Savior will receive him,
And restore his precious form.

How glad I am that there is a time in the future when death shall be destroyed, and him that had the power of death. I sometimes long for that time. I am willing to toil on longer, if it be the Lord's will; and I do feel like saying, in the language of the beautiful hymn that we have sung:

'Tis sweet to work for Jesus,
There is resting by and by.'

How sweet it is, amid sickness, sorrow, pain and death, to know 'there is resting by and by,' and that, if good and faithful, we shall ere long receive the promised reward. Dear brethren and sisters, pray for us, that we may be prepared fully to meet the dear one whose voice is hushed and stilled in death."

SR. C. C. SMITH writes from South Hadley Falls, April 10th, 1870:—"It fills my heart with joy to think we are so near our blessed home. O praise the Lord, that he called after us, and we turned our feet into his testimonies. May God grant that we who profess to believe that he is soon coming, may so live as not to bring a reproach upon the cause of Christ. The eyes of the wicked are continually upon us. How careful we ought to live every moment. The name of that dear Savior charms my breast, while on my pilgrim journey. I heard him say, Be of good cheer, for I am soon coming to take my weary, wayworn children home. He is like the shadow of a great rock in a weary land, where we can run in and be forever safe.

I do praise the Lord for this salvation which is so free. What can be more blessed than to labor for that dear Jesus, who has done so much for us. Dear brethren and sisters, let us pray on, labor on, for soon Jesus will come, the door of mercy will be closed, our work done, and we shall stand before the judgment bar. God grant our work may be done, and well done, that we may hear him say, 'Come, ye blessed.' Let us get on the whole armor, have that faith which labors, which builds us up in Jesus Christ, himself being the chief corner stone. Our Master does not want any lazy ones in his army, but only those who are willing to work for the salvation of souls."

SR. S. E. TEEPLE writes:—"It is through the abundant mercy and goodness of God that I am permitted to write a few lines for the Crisis, a paper that has been long sustained, through which we can communicate our thoughts to each other as we journey on toward the haven of eternal rest, sweet rest! How welcome to the suffering saint of God. I think much of the day when the saints will be gathered from every clime; when tribulation and anguish shall have ceased, and strife be done away; when the watchmen will see eye to eye, and naught disturb in all God's holy mountain. But here there is such a difference; hardly two see alike, or believe alike.

O for more living, active faith, such as we used to have twenty years ago, when all was laid on the altar, and every one lived like pilgrims and strangers. Because iniquity abounds, the love of many waxes cold; but he that endures to the end will be saved. I have my joys and sorrows, my hopes and fears; but all goes well, having the blessed assurance that God is mine and I am his. I mean always to live so as to keep the abiding witness of my acceptance with him. My motto is, 'Onward and upward.'"

BRO. E. TOWN writes:—"I have resolved (1) I will be thankful to God for all that I receive at his hand. (2) That God shall have all the praise for whatever good cometh upon me. (3) That I will, by the grace of God, spend all my days in his law and doing his will concerning me. (4) That I will try to bridle my tongue, and keep my body in subjection to the law of God. (5) To pray at least twice a day, and read as much as one chapter in the Holy Bible. (6) To pray for my enemies, and do good to them that despitefully use me. (7) To love others as myself. (8) To esteem others as good as myself, and especially those who give evidence that they are the children of God. (9) That my affections shall be placed on Christ, and not on things of earth. (10). To deny myself, and take up the cross, and follow Christ all the days of my life, in hope of eternal life at his coming."

SR. ELLEN L. CRUMB writes from West Greenwich, R. I., April 4th, 1870:—"The Lord opened to me a field of labor away back in the country, where they had never heard of the blessed hope. This is the fourth week I have been here. The Baptist church is open for me, also a school-house and a chapel. Here is a circuit of about four miles. The people seem to love these truths. There are a few exceptions, of course, where they think it decidedly wrong to ever depart from the traditions they first received when taken into the church. I can say, to the glory of God, that the truth is gaining ground here. The Baptist minister, an old-fashioned sort of man, seems to be less prejudiced than most of the D.D.'s of our day. He loves the resurrection doctrine. He has embraced the sleep of the dead. He is now looking into the doctrine of the saints' inheritance and destruction of the wicked. The Lord is saving sinners here. Four were baptized yesterday. Others are ready, waiting for their friends to go with them. On the whole, I can say the battle goes well. There is a prospect of great good being done here. Pray for us."

SR. D. C. CORWIN writes from Washington, D. C.:—"The columns of the Crisis refresh me, and the letters and names of the brethren and sisters always give me a spring of joy. God bless and bind together in the sure bundle of life all who love the blessed hope. We here in the Capital are looking and hoping and praying for better times. We have a prayer meeting started at a brother's house. There is a good deal of a revival spirit in the churches, and they reckon many converts. Union meetings have been in progress several weeks, going from church to church. I have attended a good deal. I always expect and get my crumb at these meetings, and bear my testimony as I have opportunity."

"NOW SQUIRM, OLD NATUR."

A stingy christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear trumpet directed upwards, towards the preacher. The sermon moved him considerably. At one time he said to himself—"I'll give ten dollars;" again he said, "I'll give fifteen." At the close of the appeal, he was very much moved, and thought he would give fifty dollars.

Now the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. My hopes of heaven may be in this question. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was under his chin—all the congregation were looking. He had been holding his pocket-book in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment, he took his pocket-book and laid it in the box, saying to himself as he did it,—"Now squirm, old natur!"

This was victory beyond any that Alexander ever won—a victory over himself. Here is a key to the problem of covetousness. "Old natur" must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by and by, get the heart into the charity box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, beside pointing a paragraph for the students of human nature.—*Rev. G. E. C.*

CONGREGATIONAL SINGING.—I have noticed one thing (said Mr. Spurgeon while recently addressing his people)—I have jotted this down in the diary of my recollections—that you always sing best when you are most spiritual. Last Monday night the singing was better than it was on Sabbath evening. You kept better time and better tune; not because the tune was any easier, but because you had come up to worship God with more solemnity than usual, and therefore there was no slovenly singing, such as pains my ear and heart sometimes. Why, some of you care so little to give the Lord your best music, that you fall half a note behind the rest; others of you are singing quite a false note, and a few make no sound of any kind. I hate to enter into a place of worship where half a dozen sing to the praise and glory of themselves, and the rest stand and listen. I like the good old plan of everybody singing, singing carefully and heartily. If you cannot sing artistically never mind; you will be right enough if you sing from the heart, and pay attention to it, and do not drawl out like a musical machine that has been set a going and therefore runs on mechanically. With a little care, the heart brings the art, and the heart desiring to praise, will by-and-by train the voice to time and tune.

STEWART'S ESTABLISHMENT.—In passing up Broadway to Tenth street, the visitor to New York comes to Mr. Stewart's great retail establishment—an enormous building, beautiful, elegant and symmetrical in its architecture—and from the constant tide of human beings passing in and out, the stranger at once concludes that there must be something of unusual interest within. Suppose we enter the current and pass into this magnificent edifice. We at once find ourselves in the midst of a mass of human beings, quite beyond our power to number, all observing the utmost order and propriety.

The daily receipts of this establishment average $60,000. Not less than twenty-two hundred persons are required to perform all the duties. The wonder is, how such an immense force can be kept in such perfect order, all moving with such regularity, every one in his place attending to the duties assigned him?

It is supposed that not less than fifteen thousand persons visit the establishment daily, and that the number has reached fifty thousand on some special occasions. It is a model business house, and Mr. Stewart deserves the thanks of the people of this country for placing before them such an example of business order and politeness.—*Boston Daily News.*

Married.

WHEELER—RAWSON. In New Haven, at the Beers' Street Christian Chapel, May 19th, 1870, by the Pastor, G. L. Teeple, ANDREW E. WHEELER and Miss JULIA RAWSON.

FROYEN—HILLMAN. In Chicago, Ill., May 17th, 1870, by Elder C. C. Ramsay, ADOLPH FROYEN and SOPHIA HILLMAN, both of Chicago.

Obituaries.

COLBY. Died, in Stowe, Mass., Sr. Abbie B. Colby, formerly of Dover, N. H., April 1st, aged seventy-eight years.

Sister Colby had been a widow some years, was a christian disciple, knew experimentally what it was to rejoice in tribulation, with joy unspeakable, and in the world to come will find life everlasting. She spent her last days with Bro. and Sr. Osgood, her daughter, who took delight in rendering her all the comfort possible, till she sweetly fell asleep in Jesus. Funeral services were attended by the writer. L. BOUTELL.

PLUMMER. Died, in Moultonborough, N. H., May 11th, 1870, Sister Rosetta, wife of Joseph F. Plummer, aged forty-seven years and six months.

Our sister was a great sufferer in her last sickness. Thank God, she rests in hope. Words of comfort were spoken by the writer, assisted by Eld. D. Batchelor. Text, Job 14: 14.
D. M. LEAVITT.

BOOKER. Died, in Gardiner, May 2nd, 1870, Bro. James Booker, aged eighty-two years.
H. D. REED.

LEAVITT. Died, in Richmond, May 9th, 1870, Bro. Samuel Leavitt, aged seventy-one years.
H. D. REED.

Summary of News.

FOREIGN.

Cable News.

LONDON, May 20. Letters from Rome state that a debate on the Constitution *de primatia* is now going on in the Ecumenical Council. The Bishops of Dijon, Spires and Rothenburg have made speeches against the infallibility dogma, and at last accounts Cardinal Schwartzenburg had the floor in opposition. One of the organs of the Vatican says, however, that resistance is practicallyextinct.

MADRID, May 20. Another deputation waited upon Espartero yesterday, hoping to prevail upon him to accept the throne. He persisted in his refusal.

FLORENCE, May 20. Three Italian frigates are cruising around the island of Caprera to prevent the escape of Gen. Garibaldi to Naples. The Government has taken this action because the sons of Garibaldi are with the insurgents in Southern Italy.

MUNICH, May 20. Baron Liebig, whose condition recently caused so much anxiety, is convalescent.

PARIS, May 21. The Emperor met the Legislatif bodies this morning in solemn assembly in the *Salle d' etat*, and received from a deputation of the corps Legislatif the result of the vote on the plebiscitum.

His Majesty with the Empress and Prince Imperial were greeted by the Deputies and Senators with demonstrative enthusiasm. M. Schneider addressed the Emperor on behalf of the Legislative bodies.

A pamphlet has appeared at Rome denouncing acquiescence in the dogma of the personal infallibility of the Pope as a mortal sin. It is supposed to have been written by the Bishop of Saint Berieux, and produces an extraordinary sensation.

The debate on infallibility, in the Council, continues. Of the fathers who have given notice of their intentions to speak, sixty are yet to be heard. The close of the discussion is fixed for the 29th of June, the date of the next general congregation.

DOMESTIC.

Calais, Me., May 23. A fearful conflagration is raging in the timber lands between here and the St. John river. There has been an immense destruction of property. Unless the wind changes or rain falls, the loss of timber and buildings will be incalculable. A dense smoke is in the city, and the air is filled with flying cinders.

New York, May 23. It is rumored that a force of over 20,000 Fenians left Brooklyn, this evening, for Canada.

Buffalo, May 23. There has been great activity among the Fenians in this city during the last forty-eight hours. It is impossible to get any reliable particulars. That the men are in earnest there can be no doubt.

Telegraphing around the World.

No one, probably, who has given the least thought to the subject, doubts that the earth will soon be encircled by telegraphic lines. How much remains to be done to that end, and how to do it, are the topics which the United States Senate Committee on Foreign Relations has recently been considering, under the suggestion of arguments made by Cyrus W. Field and others, who present a definite plan of their own. Before we come to that, however, let us glance at the present state of intercontinental telegraphing. A telegraph map of the world shows no less than five grand lines traversing the face of Europe from east to west, striking over into Asia in three lines which are more or less completed, to the eastern shores of China, off which they are stopped, leaving a gap to Western America. Returning to Western Europe, we find three lines running across the Atlantic, and connecting with our American system, extending to Cuba on the one hand, (with additions under contract to carry it to Buenos Ayres in South America,) and to San Francisco and Puget Sound on the other.

Here we come to the gap—and a considerable gap it is, reaching across the Pacific Ocean—which Mr. Field and his company propose to fill. He suggests two routes between San Francisco and the city of Yokohama in Japan. One extends northwest to the Aleutian Islands, and then southwest to Japan; the other, which is longer, but offers more commercial advantages, runs to the Sandwich Islands, and thence to Japan and thence to China. Admiral Porter, in a letter to Mr. Field, greatly prefers this route. Its distances would be about as follows: From San Francisco to the Sandwich Islands, 2080 miles; thence to the Midway Islands, 1140 miles; thence to Yokohama, in Japan, 2260 miles; thence to Shanghai, China, 1035 miles. To this is to be added one-sixth of the whole, to make statute miles, 1086 miles, and also twenty per cent. of the whole for slack, 1520 miles, thus making the entire length of cable from San Francisco to Shanghai, 9121 miles.

It is a stupendous enterprise, undoubtedly, but the success of the Atlantic cables has abundantly demonstrated its feasibility. Its realization is only a question of time. The exigencies of commerce are fast making it a necessity, and the need of it is particularly felt by our Government, as Admiral Porter has shown. When the line is completed to China, it will connect with the three lines now pushing on from the West, and with the line, now partially completed, with the remainder under contract, running to Sumatra, Java, Australia and New Zealand; thus enabling the Government to communicate easily with any part of its Asiatic squadron, or our merchants with their correspondents in any quarter of the East. The value of this, particularly in case of a war with England or France, when the Atlantic cables would be cut, is obvious at a glance. Mr. Field's company do not ask for any Government subsidy until their line is actually built and in operation, when they will require a cash subsidy of $500,000 annually for twenty years for the Government use of the wires. And they propose to bind themselves in a manner which will at once secure the commencement of the work and its vigorous prosecution to a speedy completion. Admiral Porter regards this proposal as reasonable, in view of the benefit the Government would derive from its facilities, and it is reported that the Foreign Relations Committee think favorably of the proposition. How this may be we cannot say; but of the grandeur and utility of the general enterprise, and the ultimate certainty of its realization, there can be no doubt.—*Journal.*

Circular.

DEAR SIR.—Clergymen and others ask why I have devoted myself to the Anti-Tobacco *cause* twenty years? This inquiry deserves an answer.

1. I was myself a user of tobacco. I gave it up; and, as it formed an *era* in my life, like a young convert, I joyfully proclaimed it to my fellow-men.

2. My preaching was blessed of God. Many clergymen and many laymen relinquished the habit; and young men and boys in large numbers signed the pledge against tobacco and strong drink.

3. In the course of investigation, I soon saw that tobacco was injuring the piety of church-members, rendering some irritable and others stupid, and tending to destroy all aspirations for sanctification and the "higher life."

4. I became convinced that tobacco is an *idol*, assuming the place of God—as really an idol as Baal or Juggernaut, and that our young men, whilst worshiping it, can no more be saved, than whilst worshiping God and mammon.

5. In looking over churches, I saw that backsliders were tobacco users and I came to the conclusion that tobacco had much to do with their apostasy. This is confirmed by mournful facts.

6. On farther investigation, I found that many devotees of tobacco are in a narcotized or abnormal state. Their moral sensibilities are not only stupified, but the glorious atttribute of free will is paralyzed, and their power to choose God well nigh destroyed.

7. I found that when men relinquished tobacco, it paved the way to relinquish other destructive habits, and this to a resurrection of the whole moral man, and this to a determination to be right with God, and to "lay hold on eternal life."

8. Conferring with missionaries in this and other lands, I found the evil as broad as the world; that the Chinese and Turks are intoxicated and narcotized not only by opium, but by tobacco, and whilst in this state their conversion is about as hopeful as that of dead men in the catacombs of Rome.

These are my reasons for sacrificing myself to this despised cause. Other men may denounce the habit as filthy, expensive, and unhealthy. I take higher ground. I maintain that it mars the image of God in good men, and hinders the conversion of sinners about us.

Great obstacles obstruct the gospel. I am doing what I can to invoke attention to a mighty one, and to prepare the way of the Lord. My cause is unpopular—I am unpopular; but somebody must do unpopular work, or it will never be done. I have published two hundred different tracts against tobacco and strong drink. I am trying to spread them gratuitously over the nation. It is expensive business. If, my dear sir, you have any money you would gladly give to this object, please send it by mail, and I will acknowledge it with gratitude. Yours truly, GEORGE TRASK.
Fitchburg, Mass.

☞ An old Spanish proverb says: "A little breakfast is enough; enough dinner is but little; a little supper is too much."

Notices.

New Hampshire Quar. Conference.

The fourth quarterly session of the New Hampshire Christian Conference will be held at Whitefield, N. H., commencing Friday, at 10½ o'clock A. M., June 17th, 1870, and hold over the following Sunday. It is hoped that our preaching brethren will make a special effort to attend this meeting, and that all the lovers of truth in this region will come to this conference to work for God and the salvation of men.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER,

Maine Ministerial Conference.

EXTRA SESSION.

This conference will convene in the Second Advent Hall, Portland, on Tuesday, two o'clock P. M., June 21st, and close Friday. We desire to see present all the members of the conference, and all preachers who desire to join; likewise delegates from all the churches and societies, with as many other brethren and sisters as will come to work for the Lord, and the salvation of sinners. It is hoped the campmeeting committee will be prepared to report what decisions have been made in regard to a place, or places, for campmeetings in Maine this season; also the tent committee in regard to the tent mission. Brethren, let us come together once more in the Spirit of the Lord, praying his blessing upon the great work to which he has called us. C. GOUD, President.
I. C. WELLCOME, Sec.

New York State Conference.

The annual meeting of the New York State Conference will be held at Lockport, Niagara Co., commencing Thursday evening, June 9th, 1870. Lockport is situated on the Niagara Falls branch of the N. Y. Central R. R., fifty-seven miles west of Rochester, and eighteen miles east of the Niagara Falls. Fare from Rochester to Lockport, $1.15. Trains leave Rochester for Lockport at 9.50 A. M., 12.10 and 6 P. M. Trains leave Buffalo for Lockport at 6 A. M. and 4 P. M. Fare from Buffalo to Lockport, 40 cts.

Persons coming to the conference will go from the depot directly to the Advent Hall, on Main Street, when the committee of arrangements will see that they are provided for.

The church at Lockport have opened their doors *wide*, and extend a *hearty* invitation to the dear brethren and sisters to come and spend a few days with them; hoping to receive from the gathering a fresh impetus in the christian journey, as well as to make it pleasant for those who come. We want every one to take up the Crisis of April 27th and read the article from D. Cogswell, entitled "New York State Conference," and be sure to act in harmony with it. D. COGSWELL, *Pres.*
W. J. HOBBS, *Sec'y.*

Minnesota Campmeeting.

The second annual campmeeting for the State of Minnesota will commence on Monday, June 27th, at Ottawa, continuing one week. Ottawa is situated on the Minnesota river, five miles below St. Peter. The St. Paul and Sioux R. R. will carry passengers at half fare to and from this meeting. When buying tickets for Ottawa from any station on this road, *ask for a return ticket*, which will be good for ten days after June 27th. A refreshment and provision stand will be kept on the ground for the accommodation of the camp, where such articles of food as cannot be conveniently brought from home may be obtained. The committee will make every effort for the temporal comfort of those attending the meeting, and trust all will unite in striving, by the help of God, to make it a spiritual "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

COMMITTEE:—G. W. Miller, L. C. Collins, P. Ramer, W. Ketzebock, E. Bacon, E. T. Himes.

Wisconsin Campmeeting.

This campmeeting, beginning June 5th, is to be held at Prairie du Sac (Upper Sauk), Sauk Co., on the ground occupied last year. Eld. Miles Grant and Eld. S. W. Thurber from the east will be present. Let the friends in the west come from every point in the State, and come early. Let a goodly number of tents be erected on Saturday, June 4th. WM. SHELDON.

Notice.

I will hold a quarterly meeting with the Christian Church at Cohocton, Steuben Co., N. Y., May 28th and 29th. Bro. Cogswell is expected to be with me there. Also I will hold a quarterly meeting with the church at Wilmot Settlement, Broome Co., N. Y., June 4th and 5th, and will spend the time there and at Hawleyton as they and Bro. Bull of Hawleyton may arrange, from May 31st to June 7th. I expect to attend the Annual State Conference from June 9th to 12th (the place not yet published); also I will attend a grove meeting with Bro. J. W. Taylor, at Westfield, Tioga Co., Pa., June 18th and 19th, to commence on the evening of the 17th, as the church there may arrange. Let there be a general turn-out in these meetings. For the churches,
C. F. SWEET.

Notice.

Having arranged to spend the summer in Chelsea, Mass., I hereby take this opportunity to inform those who would like my "Hymn Books" and "Admonitions," that I would have them address me there. I have got out the new edition to my hymn book, and will supply orders in cloth at 50 cts. single, $4.50 per doz. I will send them neatly bound in leather at 60 cts. single, $5.50 per doz., postage paid by me in all cases. They are neatly and firmly bound, and contain 453 hymns, embracing all those in general use among us. Those who take a dozen in cloth, will get them at 37½ cts. per copy; or if a dozen in leather, the rate will be 47 cts. per copy. I. K. LOMBARD.

Conference.

There will be a conference, commencing at West Gardiner Academy, Thursday evening, half-past seven o'clock, May 26th, 1870, and hold over Sunday, May 29th. This meeting is free for one and all who love good gospel liberty and salvation. Come, brethren and sisters, full of love to God, and let us have a good meeting in the name of the Lord. Brn. Israel Damman, H. B. Seavey, and J. R. Hall, are expected to preach the word of life. A. H. WALKER.
L. D. TOTMAN.

Notice.

To the brethren in New York State: Shall we have a general campmeeting in the old Empire State? Will the brethren think and pray about it, and when we meet at our June conference, decide when and where we will hold it, and appoint a committee to arrange for the meeting? We have strength enough in Western New York for a good campmeeting, if we will all take hold of the matter. The Lord is coming. Let us do all we can to strengthen each other, and save the perishing around us. Please write immediately.
MILTON R. MILES, Wolcott, Wayne Co., N. Y.

Notice.

The next session of the Maine Central Quarterly Conference will be held at the Robbins school-house in Rome, to commence Thursday, at five o'clock P. M., June 2nd, and hold over the Lord's day. Let the brethren and sisters all attend who possibly can to work for the Lord. Provisions made for all. Ministering brethren from abroad are invited. W. A. KNIGHT, Sec.
H. B. SEAVEY, Pres.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,
NATHANIEL EATON.

Notice.

Any churches desiring our labors in Eastern Mass., or Eastern N. H., for the first three Sabbaths in June, are requested to write us immediately to Springfield, Mass., stating when they wish us to be with them, and we will inform them by appointments in the Crisis, if we can come. We travel with private team, and hence can supply places off the railroads.
L. C. & M. MCKINSTRY.

Notice.

The Mass. Tent will be pitched, the Lord willing, at Millville, on land owned by Dr. Southwick, and occupied by Bro. Wm. Boyden, about one mile from the village, and one mile from Slatersville, R. I. Meeting to commence June 8th, at 7½ P. M., to continue over Sunday, and longer if thought best. Preachers and all are invited. It is about half a mile from the depot on the B. H. & E. R. R., and one mile from the depot of the P. & W. R. R. Those coming from a distance will provide for themselves as far as they can. Let all help in having a good meeting, that sinners may be saved, and God's name glorified.
GEO. A. STREETER.
L. BOUTELL.

Grove Meeting.

A grove meeting will be held in Bartlett, N. H. (Middle District), in Bro. J. B. Deering's grove, commencing Wednesday, June 22nd, and holding over the following Sabbath. Full notice next week.
In behalf of the Brn., L. C. MCKINSTRY.

Conn. A. C. Conference.

The next session of the State Conference will be held with the church in Bristol, commencing Wednesday, June 8th, and continuing over Sunday. H. H. DICKINSON, Pres.
GEO. L. TEEPLE, Sec'y.

Conference in Nova Scotia.

The Lord willing, there will be a conference at Bear River, Annapolis Co., N. S., commencing Saturday, June 11th. All are invited. Preachers are requested to be present in the name of the Lord. JOHN MOORE.

Notice.

By request of Bro. Grant, I will be with the Shinnecock Indians, L. I., at their annual meeting, the first Sabbath in June. Will some one meet me at Sag Harbor, on the arrival of the boat, Saturday, June 4th? H. PRATT.

Wisconsin Conference.

The State Conference of Wisconsin will be held in connection with the State campmeeting, which is to be held at Prairie du Sac, Sauk Co., Wis., beginning June 5th. The first business session of the conference will be held on Wednesday, June 8th Let ministers and delegates be present in time. WM. SHELDON, Sect'y.

Tent Meeting.

The Lord willing, the N. H. tent will be pitched at Kittery Point, Me., May 21st, 1870, and remain until the 30th. Preaching may be expected from different ones, as the Lord may direct. Come, brethren and sisters, be free in the Lord, and let us labor effectually in proclaiming the gospel of the kingdom this present season, for the harvest is great, and the laborers must be diligent. Also at Great Works, Me., June 4th, and remain over Sunday, June 12th. And at Great Falls, June 18th, and over two Sundays.
D. M. LEAVITT.
J. C. SHOREY.

Notice.

Bro. J. G. Hook's new Tent, the Evangelist, seventy-five feet in diameter, has been ordered, and will be completed by June 1st. All who wish to aid in this enterprise are informed that we are some $350 short. Donations of any amount can be paid to Bro. Hook, or sent to I. N. Wilfong, 135 N. 22nd Street, Philadelphia, which will be thankfully received. Let us make some sacrifice for our dear Lord and Master, that will be the means of saving some poor sinners, who will rejoice with us in God's everlasting kingdom.
I. N. WILFONG.

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. SEVEY,
S. W. CARR, } Mt. Vernon, Me.
H. C. CLIFFORD,

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.
E. BELLOWS.

Notice.

I would say that persons desiring practical treatment with the Resuscitator for diseases, may address me at 43 Revere Street, Boston.
W. C. STONE.

For Sale.

A lot of second-hand Sunday School books, some of them nearly new. For particulars, address A. C. GREENE, River Point, R. I.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass	*Daniel Miller*, or *A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall*, or *Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson*, or *O. Proctor.*
Loudon Ridge, N. H.	*Fourth* Sabbath is engaged.
Seabrook, N. H.	*R. S. Johnson*, of Hampton, N. H., or *Chs. Barton*, of Seabrook.
Goshen, N. H	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick* or *Samuel Smart.*
Pittsfield, N. H (Belhel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock*, Forestville, Ct.
West Glocester, R. I.	*Geo. A. Hawkins*, Putnam, Ct.
New Haven, Ct.	*W. F. Carpenter*, 73 State St.
Pleasant Valley, Ct.	*Reuel O. White*, New Hartford, Ct.
Meriden, Ct.	*E. J. Whitehead*, West Meriden, Conn., Box 4.
New Britain, Conn	*A. Powell.*
Wrightville, Ct.	*D. A. Grant*, Torrington, Ct.
Newfield, Ct.	*Wm. Ripley*, Pleasant Valley, Ct.
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. R. Cooper*, 4 Hickory St.
Philadelphia, Pa.	*Frank E. Davis*, 1715 Markham Srteet, or *I. N. Wilfong*, 135 N. 22d St.

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Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.
Hiram Munger............Friday evening, May 27th
John G. Hook (Baptism)..........Sunday, May 29th
Anna E. Smith..........Sunday, June 5th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
Enoch Morrill..........Sunday, May 29th
C. Goodrich..........Sunday, June 12th

CHELSEA, MASS., (LIBRARY HALL.)
J. Pinkham..........Sunday, May 29th
T. M. Preble..........Sabbath, June 12th
J. Couch..........Sunday, June 26th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Rufus Wendell..........Sunday, May 29th
Sr. L. M. Stoddard..........Sundays, June 5th and 12th
Sr. Anna E. Smith..........Sunday, June 19th
W. S. Campbell..........Sunday, June 26th

Clinton, Mass..........Sunday, June 5th
Stoneham, Mass..........Sunday, June 26th
C. GOODRICH.

East Weymouth, Mass..........Sunday, May 29th
Hartford, Ct..........Sunday, June 5th
A. P. MOORE.

Stoneham, Mass..........Sunday, June 12th
J S. WHITE.

Lowell, Mass..........Sabbath, May 29th
Holden, Mass..........Sabbath, June 5th
Fitchburg, Mass..........Sabbaths, June 19th and 26th
Manchester, N. H..........Sabbath, July 3d
T. M. PREBLE.

Brimfield, Mass..........Sunday, May 29th
A. ROSS.

Chicopee Falls, Mass..........evening, May 27th
GEO. A. STREETER.

Montgomery, Mass..........Sunday, June 5th
Hampton, N. H..........Sunday, June 19th
Great Falls, N. H. (at the tent meeting) Sunday, June 26th.
A. SIMPSON.

Westford, Mass. (No. 8 school-house)..Sun., May 29th
East Concord, N. H..........Friday evening, June 3d
East Canaan, N. H..........Sunday, June 5th
Warner, N. H. (where Bro. Haremon may appoint) Sunday, June 19th.
East Boston (Chase's Block..........evening, June 21st
Lynn..........evening, June 22nd
Lawrence..........evening, June 23d
Kennebunk Depot..........evening, June 24th
Kennebunkport..........Sunday, June 26th
Portland, Me..........evening, June 27th
Lewiston..........June 28th and 29th
Mechanic Falls..........evening, June 30th
Bryant's Pond..........evening, July 1st
Poland, Me. (where the brethren may appoint) Sunday, July 3d.
East Colebrook, Kiddersville..........Sunday, July 10th
U. G. LADD.
If these appointments conflict with others, please write me at Lowell, Mass. U. G. L.

New Bedford, Mass..........Sunday, May 29th
S. W. THURBER.

North Monmouth, Me. (where Bro. Folsom may arrange), Saturday, May 28th, at two o'clock, conference, and over Sunday. N. F. NASON.

Danielsonvill, Conn..........Monday, 23d
Chicopee..........Wednesday evening, 25th
South Hadley Falls..........26th and 27th
Bridgeport..........Sunday, 29th
Star of Hope Mission, New York City..........May 30th
ANNA E. SMITH.

East Otis, Mass..........Sunday, June 5th
ENOCH PHELPS, Jr.

Barnstead, N. H (Clark's Corner)..Sunday, May 29th
Lee, N. H..........Sunday, June 5th
East Holderness, N. H..........Sunday, June 12th
JOHN PARSONS.

Sutton, Mill Village, N. H..........Sabbath, May 29th
C. W. SARGENT.

Northwood Narrows, N. H..........Sunday, May 29th
Rye, N. H..........Sunday, June 12th
West Kingston, N. H..........Sunday, June 19th
WM. C. STEWART.

Hopkinton, N. H. (Town Hall Building) Sun., June 5th
FRANK NELSON.

Warner, N. H. (Joppy school-house)..Sab., May 29th
Webster, N. H. (Old meeting house)...Sab., June 5th
Manchester, N. H..........Friday evening, June 10th
SIMEON ROBY.

Farmington, N. H..........Sabbath, May 29th
Northwood Narrows, N. H..........Sabbath, June 26th
N. C. TWOMBLY.

Moultonborough Neck, N. H..........evening, May 24th through the week, and over the Sabbath.
Lake Village, N. H..........Sabbaths, June 5th and 12th
Rye, N. H..........Sabbaths, June 19th and 26th and evenings in the intervening week.
A. DAMON.

Center Haverhill, N. H..........Sabbath, May 29th
Haverhill, (Ladd St. school.house), five o'clock.
Lisbon (Salmon Hale school-house) Sabbath, June 5th
A. A. HOYT.

Worcester, Mass..........evening, May 25th
Nashua, N. H..........evening, May 27th
Manchester, N. H..........Sunday, May 29th
Roby's Corner..........evening, June 1st
Northwood Narrows, N. H..........Sunday, June 5th
Exeter, N. H..........evening, June 7th
Lawrence, Mass..........evening, June 8th
Charlestown, Mass..........evening, June 9th
Lynn, Mass..........evening, June 10th
Providence, R. I..........Sunday, June 12th
S. W. BISHOP.

Warrenville, N. H. (where brethren may appoint) evening, June 4th.
Warren Summit..........Sunday, June 5th
☞ NO NAME.

Woodstock Valley, Conn..........Sunday, May 29th
Springfield, Mass. (Hill)..........Sunday, June 5th
Worcester, Mass..........Sunday, June 12th
Lawrence, Mass..........Sundays, June 19th and 26th
I. B. POTTER.

Elliot, Me..........Sunday, May 29th
JOSEPH W. WHITE.

Hudson, Mass..........Sunday, May 29th
Will the scattered disciples come and be with us?
Exeter, N. H..........Sunday, June 19th
L. BOUTELL.

Warner (Waterloo school-house)...Sunday, May 29th
A. S. WILLIAMS.

Guilford, N. H. (Pond school house)...Sab., May 29th
N. GLIDDEN.

Strafford (Robert's school-house)....Sunday, May 22d
H. M. BRYANT.

Manchester, N. H...Sundays, May 29th and June 5th
Great Falls, N. H..........Sundays, June 12th and 19th
Great Works, Me.....Sundays, June 26th and July 3d
South Elliot, Me..........Sundays, July 10th and 17th
Seabrook, N. H..........Sundays, July 24th and 31st
E. S. MOULTON.

Suncook, N. H. (where Bro. Paine may appoint) Sunday, May 29th. NATHAN WHITING.

Lynn, Mass..........Sunday, May 29th
Worcester, Mass..........Sunday, June 5th
Lowell, Mass..........Sunday, June 12th
New Bedford..........Sundays, June 19th and 26th
M. BATCHELOR.

Pascoag, R. I..........Saturday evening, May 28th and over the following Sabbath. A. DURFEE.

Lawrence, Mass..........Sabbath, June 5th
Lee, N. H..........Sunday, June 12th
Will Bro. Durgin meet me at New Market Depot, two o'clock train from Boston? B. P. MANNING.

Rochester, N. Y..........Sunday, May 29th
Lynn, Mass..........Sunday, June 5th
J. COUCH.

Wilbraham, Mass..........Sabbath, May 29th
Square Pond, Ct..........Sabbath, June 5th
Putnam, Ct..........Sabbath, June 12th
Webster, Mass..........Sabbath, June 19th
Woodstock Valley, Ct..........Sabbath, June 26th
P. S. BUTLER.

Camden Village, N. Y..........Sunday, May 29th
Redfield, N. Y. (in the south district) eve., May 30th
Greenboro, N. Y..........evening, May 31st
Lorrain, N. Y. (Randall Dist.) evenings, June 1st and 2nd.
Barns' Corners, N. Y..........evening, June 3d
Harrisburg, N. Y. (Bickford school-house), Sunday, June 5th, at 10½ A. M. and one P. M.
Martinsburg, N. Y. (Brook's Dist.) evening, June 7th
Will Bro. Miller please circulate the appointment?
Greig, N. Y. (Union Chapel)..........Sunday, June 12th
C. H. WILLIAMS.

Milo, Me..........Sunday, May 29th
Frankfort..........Sunday, June 5th
Burlington, Me. (if the meeting-house is not occupied by another), Sunday, June 12th.
In the vicinity of Lowell or Burlington, as may be thought best, Sunday, June 19th.
THOMAS SMITH.

Richmond, R. I. (Clark's Hall)..........Sabbath, May 29th
J. T. DIXON.

Lyndeborough (as David Dickey may appoint) Sunday, May 29th. JOHN H. DADMUN.

Rye, N. H..........Sabbath, May 29th
West Ossipee, N. H..........Sabbath, June 5th
East Canaan, N. H..........Sabbath, June 12th
Manchester, N. H..........Sabbath, June 26th
D. F. LEAVITT.

Rye, N. H..........Saturday evening, May 28th
Biddeford, Me..........Tuesday evening, May 31st
Bath, Me..........Wednesday evening, June 1st
Brunswick, Me. (yellow school-house) June 2d and 3d
Richmond Village, Me....Saturday evening, June 4th
Reed meeting-house, Me..........Sabbath, June 5th
Lewiston, Me..........Wednesday evening, June 8th
South Poland, Me..........Thursday evening, June 9th
Mechanic Falls, Me..........Friday evening, June 10th
West Poland, Me..........Sabbath, June 12th
Mayberry Hill, Casco, Me..........Tuesday, June 14th
South Casco..........evenings, June 15th and 16th
Portland, Me..........Sabbath, June 19th
Cape Elizabeth (if desired) Monday evening, June 20th
South Berwick, (Great Works)....evening, June 21st
Lee, N. H..........Wednesday evening, June 22nd
Will be at Newmarket eleven o'clock A. M. train.
Exeter, N. H..........Thursday evening, June 23d
Hampton, N. H..........Friday evening, June 24th
Rye..........Sunday, June 26th
H. MUNGER.
P. S., If these Sabbath appointments conflict, please notify me. H. M.

Vernon, Vt..........Sunday, May 29th
A. SIMPSON.

Dover, N. H..........Sabbath, May 29th
Rochester, N. H..........Sabbath, June 5th
East Rochester, N. H..........Sabbath, June 12th
South Berwick, Me. (Great Works)....Sab., June 19th
Wyoming, R. I..........Sabbath, June 26th
Seabrook, N. H..........Sabbath, July 10th
C. H. SWEET.

Northville, (in Newport)..........Sunday, May 29th
East Grantham, N. H. (meeting-house) formerly called West Springfield, Sunday, June 5th.
E. COTTON.

West Fairlee, Vt..........Sunday, May 29th
H. F. CARPENTER, or substitute.

Newark, N. J..........Sunday, May 29th
New York, 24th Street..........Sunday, June 5th
New Haven, Ct..........Sunday, June 12th
Hartford, Ct..........Thursday evening, June 16th
Worcester, Mass..........Sundays, June 19th and 26th
Dover, N. H..........Sundays, July 3d and 10th
A. A. PHELPS.

West Meriden..........Sunday, May 29th
WM. STUART.

Barnstead, N. H. (where Bro. Cyrus Chesley appoints) Sunday, May 29th.
Strafford, N. H., (Roberts' school-house) Sun., June 5th
J. H. F. VARNEY.

Rawsonville, Vt..........Sunday, May 29th
Z. T. WOOD.

Hartford, Ct..........Sunday, May 29th
Vernon, Vt..........Sunday, June 12th
O. D. WOODRUFF.

Morris, Ct..........Sabbath, May 29th
East Haddam..........Sabbath, June 5th
G. L. WHITE.

Nottingham, N. H..........Sabbath, May 29th
Loudon Ridge, N. H..........Sabbath, June 5th
Salisbury, (Union meeting-house) Sabbath, June 19th
S. S. MOONEY.

Stoneham..........evenings, May 31st and June 1st
Lowell, Mass..........Sunday, June 5th
Gosport, Isle Shoals..........evening, June 25th and over Sunday, the 26th.
New Durham Ridge, N. H..........Sunday, July 3d
Great Falls..........Sunday, July 10th
Dover..........Sunday, July 17th
J. PINKHAM.

Bristol, Me. (at Bro. Joshua Houses' dwelling house) Friday evening, June 3d.
Cushing, Me..........Sunday, June 5th
Conference at four o'clock Saturday, P. M. Any wanting to be baptized, can express their desires at the conference. H. S. MITCHELL.

New Haven, Ct..........Sunday, May 29th
Warehouse Point (at the Chapel)...Sunday, June 5th
South Windsor..........Sunday, June 12th
Scitico..........Sunday, June 19th
H. H. DICKINSON.

Guilford, Ct..........Sabbath, May 29th
Waterbury, Ct..........Sabbath, June 12th
G. L. TEEPLE.

North Somers, Ct..........Sunday, June 5th
Wilbraham, Mass..........Sunday, June 12th
MARY E. OTIS.

Lovely Street, Ct..........Sunday, June 5th
Morris, Ct..........Sunday, June 12th
S. WOODRUFF.

Providence, R. I..........Sunday, May 29th
Springfield, Mass..........Sundays, June 5th and 12th
Hartford, (Talcott and Post's Hall), Sunday, June 19th
Springfield, Mass..........Sunday, July 3d
W. N. PILE.

Newfield, Ct..........Sunday, May 29th
ALEX. ELLIOT.

Waterbury, Ct..........Sunday, June 5th
WM. J. RIPLEY.

North Canton, Ct. (same subject)...Sunday, May 29th
H. K. FLAGG.

Rye, N. H..........Sunday, June 5th
Lawrence, Mass..........Sunday, June 12th
Lowell, Mass..........Sunday, June 19th
J. G. SMITH.

Steep Falls..........Sunday, May 29th
Kennebunk Depot..........Sunday, June 5th
Cape Porpoise..........Sunday, June 12th
Kennebunkport..........Sunday, June 19th
Scarborough Blue Point..........Sunday, June 26th
Cape Porpoise..........Sunday, July 3d
Hollis Centre..........Sunday, July 10th
Bonny Eagle..........Sunday, July 17th
T. P. S. HAMPSON.

Sugar Hill, N. H..........once in two weeks
N. WHEELER.

Piermont, N. H (Clay meeting-house) Sun., May 29th
North Haverhill (Brick house)..........Sunday, June 5th
WM. H. SHAW.

Meredith, N. H., (Dolloff Hall)..........Sunday, May 29th
C. H. WILLOUGHBY.

North Dorchester, N. H. (Union school-house) evening, June 11th, and over Sunday.
C. H. WILLOUGHBY.
J. B. BROWN.

Dorchester, N. H. (Town House)..Sunday, May 29th
JOSEPH KIMBALL.

North Dorchester, N. H. (Union school-house) Sunday, May 29th. Baptism.
Meredith, N. H. (Dolloff Hall)..........Sunday, June 5th
Holderness, N. H. (True school-house) evening, June 11th, and over Sunday. JOHN H. EVANS.

Nashua, N. H. (Beasom's Hall)..........Sunday, June 12th
SIMEON ROBY.
JOHN H. DADMUN.

Wakefield, N. H. (Spinney meeting-house) Sunday, May 29th.
Melvin Village, N. H..........Sunday, June 5th
Farmington Village, N. H..........Sunday, June 12th
East Rochester, N. H..........Sunday, June 19th
WM. BODGE.

Exeter, N. H..........Sunday, May 29th
Chicopee Falls, Mass..........Sunday, June 5th
Scitico, Ct..........Sunday, June 12th
Keene, N. H..........Sunday, June 19th
Vernon, Vt..........Sunday, June 26th
A. M. HIGGINS.

WORCESTER, MASS.
E. Owen..........Sunday, May 29th

LAWRENCE, MASS., (ADVENT CHAPEL.)
S. S. Brewer..........Sunday, May 29th

WESTFIELD, MASS.
G. A. Streeter..........Sunday, May 29th
J. Hemenway..........Sunday, June 5th
A. Simpson..........Sunday, June 12th

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher..........Sabbath, May 29th
A. Ross..........Sabbath, June 5th
R. R. York..........Sabbath, June 12th
J. Albert Libby..........Sabbaths, June 19th and 26th
M. Batchelor..........Sabbath, July 10th

CONCORD, N. H., (AT THE BETHEL.)
J. G. Smith..........Sunday, May 29th
T. W. Piper..........Sunday, June 5th
E. Owen..........Sunday, June 12th
Sr. L. M. Stoddard...Sundays, June 26th and July 3d
A. A. Phelps..........Sundays, July 24th and 31st

PORTSMOUTH, N. H.
H. Munger..........Sunday, May 29th
J. T. Dixon..........Sundays, June 5th and 12th
J. Pinkham..........Sunday, June 19th
J. Couch..........Sunday, July 3d
Geo. W. Burnham..........Sunday, July 10th
C. H. Sweet..........Sunday, July 17th
Allen Damman..........Sundays, July 24th and 31st

DOVER, N. H.
Geo. W. Brown..........Sunday, June 5th
L. Boutell..........Sunday, June 12th
C. Goodrich..........Sunday, June 19th

HAMPTON, N. H.
J. G. Smith..........Sunday, June 26th

PITTSFIELD, N. H. (at the Bethel.)
C. Goodrich..........Sabbath, May 29th
E. Owen..........Sabbath, June 5th

SOUTH ELLIOTT, ME.
Joseph W. White..........Sunday, May 29th
Wm. C. Stewart..........Sunday, June 5th
Joseph Pinkham..........Sunday, June 12th

PORTLAND, ME.
J. S. White..........Sundays, May 29th and June 5th

NEW HAVEN, CT., (Beers Street Christian Chapel.)
H. H. Dickenson..........Sunday. May 29th

SOUTH WINDSOR, CT.
H. H. Dickenson..........Sabbath, June 12th

BRISTOL, CT.
R. K. Stark..........Sabbath, June 5th
Mary E. Otis..........Sunday, June 19th

ABINGTON, CT.
A. P. Moore..........Sabbath, June 12th
A. Morse..........Sabbath, June 19th
C. H. Sweet..........Sabbath, July 3d

WOLCOTTVILLE, CT.
A. Wheeler..........Sunday, May 29th
B. Hitchcock..........Sunday, June 5th
G. L. Teeple..........Sunday, June 19th

RIVER POINT, R. I.
Edwin R. Wood..........Sunday, May 29th
A. Durfee..........Sunday, June 19th

Blue Point, Scarboro..........Sunday, June 5th
Saco Ferry, Me..........Sunday, May 29th
Kennebunk Depot, Me..........Sunday, June 12th
Bonny Eagle, Me..........Sunday, June 19th
Hollis Centre, Me..........Sunday, June 26th
JER. HILL.

Alton Bay Camp-ground..........Sunday, May 29th
West Alton, N. H..........Sabbath, June 5th
A. M. TRIPP.

Ossian, N. Y. (Bisbee school-house) two o'clock P. M.
D. COGSWELL.

Corinna, Me..........Sunday, June 19th
A. H. WALKER.

North Somers, Ct..........Sunday, May 29th
H. M. ROSE.

Cabot, Vt..........Sunday, June 19th
A. W. SIBLEY.

East Abington (where Bro. Burrell may arrange), evening, June 11th.
West Abington..........Sunday, June 12th
B. WOODSIDE.

Business.

Letters Received.

C. Mendenhall, L B Weaver, G Thomson, J W Burroughs, F Reynolds, F Burr, E D Kentfield, J S Johnson, S Jackman, I Lamb, S M Brown, C Goud, S C Hancock, W. Sweet.

Cash received for Books and Tracts.

E Morrill $3.20, J F Linville $3.42, M E Stone $1.75, L Bergoine $1 00, E B Card $7.00, M R Miles $5.75, J Brooks $3.10, A Miller 60c, E A Fullerton $1.75, E N Whitford $1.25, G Downing $2.00, M Croft $3.12, E S Gage $2.25, M Taylor $1.00, W Clark 50c, R Williams $1.00, C Coleman $5.25, L W Spaulding 85, S T Trumble 50c, R C Gillen $1.00, J F Buzzell $9.00, L C McKinstry $7.00, H W Williams $1.00, E T Hobbs $1.00, S P Clark 84c, G W Thompson $1.50, M F Vickery 50c, L A Hart 50c, S C Slocum 50c, J Taylor $1.00, L E Follinsbee 50c, F S Ransom $1.00, W K Everson 60c, A Friese $4.15, W Toplin 35c, J Philbrick $90c, G E Brown $2.50, J Phelan $1.00, S Leonard $1.50, G W Brown $2.10.

Books and Tracts Sent.

By Mail—W J Hoyt, H N Day, J C Atkins, J W Ireland, S S P Clark, J W Folwell, G E Brown, J A Philbrick, J Phelan, S A Bussell, B L White, A Friese, Wm Taplin, Eld. J Gay, J D Swain, S Leonard, G W Rathburn, Mrs. O Hill, H Ridlon, L M Ecclesten, J Latshow, C W Hanson, J Carter, N Wheeler, H A Morse, A D Eshelman, Wm A Fenn, D D Reed, Wm. Sweet, L Remier, Geo. Downing, A Fritz, S M Randall, H McClary, H Ziegenfuss, A Coons, S Leonard, E Lambkin, E A Sampson, J C Emery, S P Clark, J Tryon, S S Gray, C Marsh, F H Burbank, E C Andrus, J Cunningham, L A Dow, A A Hoyt, J M Tozier, Mrs C P Parsons, J McCammon, E McFarland, L Bean, Emma A Fullerton, Adelia E Fuller, T B French, C Wilder, C Delong, P Holly, E L Crumb.

By Express—C A Barton, Geo W Brown, S L Manley, Eld. J Blain, G A Hawkins, E B Card.

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PRAYER.

Go, when the morning shineth,
Go, when the noon is bright,
Go, when the eve declineth,
Go, in the hush of night;
Go, with pure mind and feeling,
Fling earthly thoughts away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray for those who hate thee,
If any such there be;
Then for thyself, in meekness,
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

Or if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee
When friends are round thy way;
E'en then the silent breathing
Of thy spirit raised above,
Will reach his throne of glory,
Who is mercy, truth, and love.

Oh! not a joy or blessing
With this can we compare—
The power that he hath given us
To pour our souls in prayer.
Whene'er thou pin'st in sadness,
Before his footstool fall,
And remember in thy gladness,
His grace who gave thee all.

—*Selected by A. L. Adams.*

For the World's Crisis.

"ANNIHILATED."

On page 41 of Alfred Bryant's* "World to Come," he says: "What a lavish expenditure it would be to give man such powers [of mind, capable of progressing, improving, and traveling on from perfection to perfection], only to be cast down and annihilated!"

We would like to ask Friend Bryant, How much better would it be to cast those powers into hell, where they would be in eternal suffering? Will they continue to progress in hell? If so, which way will they progress; upward, or downward? If upward, would they not come to be righteous at last, and so become fit subjects for the kingdom of heaven, and finally be saved on their own merits, instead of the merits of Jesus Christ? Would not this result in universal salvation?

If they progress downward, becoming more vile, and, as a consequence, be tormented more and more, how much better would this be to those powers which are "lavishly expended" on such unfortunate beings? Would it not be much better to let them die, and so rid the universe of all evil?

Again. On the same page he says:—"If there is not a higher life for man, God really does more for the brute than the intelligent. Excluding violence, animals commonly live out their day, until they become incapable of more enjoyment." Again we ask, Would it be a higher life for man to be "cast down" to the miseries of hell, there to wail and languish eternally?

We believe there is a higher life for man, if he will but accept it on the terms of the gospel; but if he fails of this, and must be tormented eternally for doing wrong, we admit that God does more for the brute than for man. But we believe God will be merciful in the destruction of evil beings, as well as of the brute. In the time of the flood, God destroyed men and animals alike with the same element. Peter says concerning the wicked (2 Pet. 2: 12), "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."

David says (Ps. 37: 10, 11), "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." *To be* signifies to *exist.* So when David says, "The wicked *shall not be*," he means the same as though he said, "The wicked *shall not exist.*" If the wicked shall not exist, they will be annihilated. The prophet Obadiah says (Oba. 16), "They [the heathen) shall drink, and they shall swallow down, and they shall be as though they had not been." What they shall drink, is, in other passages, shown to be liquid fire, like that which rained upon Sodom. David says (Ps. 11: 6), "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup." The wicked will drink, by endeavoring to breathe, until they die. When they are burned up, "they will be as though they had not been"; which will not be the case if they still live and exist in hell or any other place. But "their place shall not be." No, not even in hell; for hell itself shall be cast into the lake of fire and brimstone. See Rev. 20: 14.

If the foregoing quotations do not teach annihilation, there is no such thing, and the word is obsolete and useless.

From page 243 to 252, Mr. Bryant labors very hard to show that *substance* cannot be annihilated, in order to prove that the punishment of the wicked will not result in their annihilation. While we believe that God could annihilate, or uncreate substance as easily as he created it (Gen. 1: 1; Heb. 11: 3), we think it is unnecessary to do this in order to annihilate the sinner as a conscious, organized being. We never believed that the substance, of which a man is composed, will ever be annihilated. If a man is burned to ashes (Mal. 4: 3), or is consumed away into smoke (Ps. 37: 20), the *man* is *annihilated.* The smoke or ashes is not a man. There is, then, one man less in existence.

M. Bryant admits that destroy means *to decompose*, or to separate into original elements. Then he claims that when a man is destroyed, the soul is merely separated from the body; as though the soul is a primary, or original element which cannot be separated or decomposed. If this were so, the soul must have had an existence coequal with substance, else God is still creating original or primary elements. But when the soul is destroyed, what then? Friend Bryant says that when the soul is destroyed, it is merely separated from God by being cast into hell. Admitting that destroy means *to separate*, we do not see the point in this; for it would only change its location. The sinful soul is already separated from God, while it is with the body. But if destruction also means *a change of location*, it has no definite signification. We might say, "The house is destroyed, and you would not know whether it is demolished, or simply moved from its old foundation to a new one. A cargo of sugar might be destroyed, and we not know but it was merely sent from Charleston to Boston. It seems strange that intelligent minds will be led to such extremes in vain philosophy, rather than submit to God's plain truth against a pet dogma.

D. D. Lathrop.

New Milford, Susq. Co., Pa.

* Pastor of the first Presbyterian Church, Niles, Mich.

For the World's Crisis.

THE SAME JESUS.

The second coming of our Lord from heaven is practically rejected by a great number of professed christians. Their faith is so cold and dead on the subject, it is well nigh unnamed by them. And when they profess to believe in it, it is multiplied into many distinct comings. How many say Christ comes at death, and takes away the soul to heaven, where it enjoys the fancied sky-kingdom. It is easy for some to understand the second coming of Christ to be in a spiritual manner; but it is impossible for them to see or believe in a personal, visible advent of the Messiah from heaven. They can understand how we are rewarded at death; but they cannot comprehend the Scriptures upon this all-important subject; nor that we do not receive our reward till the coming and kingdom of our Lord Jesus Christ.

The Second Advent is coupled with the resurrection; then shall he reward every man. The second advent implies the closing up of the gospel day, and the opening of a new dispensation. The present heavens and earthly things shall pass away. He will gather the wheat into his barn, but the chaff he will burn up. The early fathers made the second advent of Christ and the judgment day a prominent feature in their teachings. Many hundreds of years have passed away since their day, and many scoffers have arisen in these last days, saying, "Where is the promise of his coming?" But the Nobleman who has been absent in the far country is about to return literally—the *same* Jesus; not at death, but at the end of the age.

There are but two comings of the Messiah mentioned in the Bible. The first coming consisted of the lowly Savior, the Man of Sorrows, who was crucified, buried, and who rose the third day according to the Scriptures, and who was seen by over five hundred brethren at once, and was seen by unimpeachable witnesses to ascend into heaven, and a cloud received him out of their sight. While these good men were looking up to catch a last glimpse of their departing Lord, "Behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus*, which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven." Thus we have the positive statement of the two angelic ones, that the *same Jesus* shall come back again, tangible, the same immortal, visible Jesus that was seen to go away. Thus the second coming of our Lord will be literal, personal. "Behold he cometh with clouds, *and every eye shall see him.*"—Rev. 1: 7.

Modern christianity and spiritualism have so spiritualized away the Bible, that there is a general unbelief in a personal, visible coming of our Lord. Let not the men of this fast and wicked age deceive themselves in this matter, thinking they have found out a more excellent way to paradise. The hour cometh when the trump of God shall sound, and the dead shall hear and come forth to judgment. The tribes of the earth shall mourn, and they shall see the once crucified and rejected Savior "coming in the clouds of heaven with power and great glory." It will be the *same Jesus* that was seen by the men of Galilee to go up into heaven. He will come to gather his saints and establish his kingdom on earth, and to reign over the house of Jacob forever. "Blessed are the meek, for they shall inherit the earth."—Matt. 5: 5. There shall be no more death; the redeemed shall live on forever. Death, and him that hath the power of it, shall be destroyed. It will be a world of unending life, immortality, eternal bloom. Jesus will be there personally. We shall see him as he is, and be made like him. He will have a glorious body; so will his saints.

The prophetic periods that were given to measure earth's history are about to expire. The signs of the times indicate the speedy dissolution of all earthly kingdoms, and the downfall of Satan's empire. The moments in which we live are fraught with momentous and eternal consequences. O sinner, haste away to Jesus, who now stands with outstretched arms to save you. If your sins are not forgiven, soon you will behold his frowning face. The world is full of backsliders. Haste ye, before your doom is forever sealed. O christian, hold fast; watch and pray always, lest coming suddenly the Master find you sleeping.

Fair Haven, Ct. J. E. Clark.

For the World's Crisis.

JEALOUSY.

More mischief is done through this one element of human nature, than is generally supposed. It is a blighting evil. It destroys our peace, it mars our joy, it burdens our song, it usurps the place of trust in our heart, it stings like an adder, out of harmony creates discord, in union brings division, and in quietude turmoil and confusion. God's Spirit engenders order, unity and peace; and where jealousy enters, these heaven-bestowed elements take their flight.

"Well," says one, "I am not troubled with this malady." But stop, dear friend, and consider well, ere you dismiss this from your mind. Prove that you are not tainted with this green-eyed leprosy of the soul. Observe its tendencies, as you see its fruit in others, then search your own heart, and see if it has a place there. Some persons suppose this element is confined to the married relation. Although it may, alas! too often be discovered as existing between husband and wife, yet it does not stop here; its limits are nameless. It finds its way into all departments and relations of life, and into all dwellings, societies and communities. It is seen among the clergy, the laity, and suppliants. It is seen among brethren of different denominational orders; and the fruit of it is strife. It is seen among members of one church, even; between elders and deacons and laymen. The sisters, also, are not lacking in this quality. They think one sister pushes herself forward too much for a modest christian, and tries to attract notice. Another dresses above her means, and is puffed up with vanity and self-love; and she speaks with every one but me, and that is because I work for my living and cannot dress in style. The next talks long and loud; she is good, but I have no doubt she is always busy in other people's matters. I saw her talking with Sister B., and I know she was talking about me, for I saw her look towards me. O sisters, do not demean yourselves enough to allow any such feelings to enter your heart, and unfit it for the indwelling of the Holy Spirit.

This jealousy creeps into families, and among mutual friends, and accomplishes direful results. I have witnessed its work. I have felt its poisonous breath, and been pained by its sting. O, it is deadly in its work! What pain it brings; what unhappiness it gives rise to; how much grief it causes; what bitter tears flow in consequence of it; how many fond hopes are blighted by it; what deep peace it breaks into and destroys; what trust is betrayed by it, and by its pernicious touch how many friends are lost, and many enemies gained. And all this for a mere phantom, ever appearing in sight, yet perpetually eluding the grasp; and beckons its victims onward to an utter destruction of everything that makes life desirable.

Reader, have you a taint of this, worse than leprosy upon you, gnawing at your very vitals? Has it pierced your brain as well as heart? Does the pain increase, and does your distorted vision tell you that all your friends are leaving you? that each and all are turned against you? Remember they are mere spectres in the creation your disordered fancy has wrought. Apply to the Great Physician at once, ere your disease becomes chronic and past remedy.

Christians, followers of Christ, can it be that *you* indulge in this weakness of the flesh, and delusion of Satan? (for certainly its origin can be traced to no good source). Satan is marshaling his host, and sowing discord, strife and envyings broadcast. Friends of Jesus, let not this seed find root in your heart. Search closely your entire life, and if there be any root of bitterness born of jealousy within your heart, pluck it out, and wash in the healing fountain of Jesus' blood, and be made clean. Do not let jealousy mar your peace with God. Let us consider our own unworthiness, enumerate our own faults, and recount the mercies of God toward us, his long-suffering and gentle dealings, and we shall have little time to find fault with others, little occasion to be jealous, and *abundant* reason to praise God for his mercy.

Sophia Jackman.

THE ABOLITION OF DEATH.

The prevalency of the law of death is one of the most mysterious facts in the history of the human species. Men who are contented with looking merely at the surface of things—who contemplate external phenomena alone, and classify and speculate about them just as they find them—are apt to look upon death as an inherent or essential principle of human nature. They see that all animals die—human beings among the number—and they rush at once to the conclusion that man was created in order to die, and that mortality, or the certain destiny of death, forms one of the conditions of our very being. And yet every one is conscious, in his own bosom, of a feeling that life, and not death, is man's natural destiny; that dissolution and its horrible accompaniments are uncongenial, and indeed involve something penal. Moreover, the entire language of Scripture concurs with man's natural feelings. The history of the fall in the early chapters of Genesis, represents death as the consequence of man's eating the forbidding fruit, and again and again, in the doctrinal annoucements of New Testament inspiration, we are informed that the very existence of death in the world is attributable to the sin of our first parents. 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' There is accordingly no doubt whatever, if we are willing to be guided either by the instinctive feelings of the human heart, or by the utterances of Scripture, that death is an accident which has befallen us, and that our mortality or liability to dissolution, involving, of course, everything which leads to these horrible results—accident, disease, pain, suffering, and so on—is the consequence of our fallen or sinful condition. In short, man in the beginning, and at the dawn of the creation day, was duly informed by his Creator that death could not happen to him save by his own fault. Other animals, for aught I I know, might be dying around him; but from this law of animal existence, his case was to be an exception; and did he maintain his allegiance or obedience to the God of heaven, he would continue to live for ever.

Whilst, therefore, universal experience proclaims the unexcepted prevalency of the law of death, Scripture with equal distinctness accounts for the phenomenon. It does more. It holds out the prospect of man's restoration to his primeval state. Had Adam and Eve not sinned, they and their posterity would have peopled this round world of ours, filling all its continents and islands with their descendants—glorious, happy, and immortal. But, in the room of the entire posterity of our first parents, we are informed in Scripture that an election according to grace will be taken—the loving and ransomed people, that is to say, of Jesus Christ; and in them the primeval destiny of our race will be accomplished—this round world restored to the paradisaical state, and peopled by myriads of human beings, glorious, happy, and immortal. Nay, all the rest of mankind will be recuscitated, too, or restored to the integrity of their physical constitution; restored, indeed, only to brook that awful destiny—dying the second death—glorifying thereby the justice, as the salvation of the redeemed will glorify the mercy and grace of the eternal God. Whether, accordingly, we look to the righteous or the wicked, the redeemed or the reprobate, the resurrection which is coming, and which it is the object of the apostle in this chapter to describe and illustrate, will prove that death is a conquered enemy, that its ravages are of temporary duration, and that the hour is coming when death's law, now absolutely universal, will be abrogated for ever. A lengthened period may have to elapse before it is finally realized. But the result is announced in the words before us, which proclaims the purpose of the Almighty utterly to abolish death, and banish it from creation for ever. 'The last enemy that shall be destroyed is death.'

Striking and momentous words! What desolations death has accomplished; what countenances it has saddened; what happy households it has filled with mourning and woe; what wide regions of the earth it has covered with graves, and the mouldering relics of all that was lovely, good, and noble! But death, it seems, is destined to die. A time—blessed epoch it will be—is appointed to come when such a thing as death will be found no more within the precincts of the universe of God. Its destruction is doomed. Notice the emphatic words before us: 'The last enemy that shall be destroyed is death.' Destroyed—not curbed, restrained, and kept within bounds,—but absolutely destroyed. Such a thing as death no longer anywhere existing! What a glorious consummation, the fullest blessedness that human nature is capable of, and an eternity undimmed by shadow of death, wherein to enjoy it!

The whole subject referred to in these verses is, therefore, about the most sublime and momentous which can engage the thoughts of man. Any one who thinks and believes that there is a God, often has felt it to be a strange thing that in this beautiful world there should be so much vexation, suffering and death; and must have often wondered, in utter amazement, at the unsatisfactoriness, disappointing providences, and careless agitations of this our mortal state. Do we never ask the question, Can such things last forever? Is it to be eternal misery and woe? No, by no means. There is a glorious world of the hereafter; and the faith of the christian anticipates the coming of the kingdom of God. Oh, the visions of rapture which rise before the imagination of the believer, lighted up by the word of God, like a glorious landscape, when the sun from behind a dark cloud bursts upon it in all his splendor. Have a share, brethren, in these hopes. Hold fast the beginning of your confidence steadfast unto the end. Believe me, no worldly possession can ever equal a place and a portion in the coming kingdom of God. Be united to Jesus. Cherish his spirit; continue to do his work. What say you yet to hear the very accents of his voice, and saying to you, "Enter ye into the joy of your Lord"?—*Rainbow.*

For the World's Crisis.

CHASING A REVIVAL.

There is an article going the rounds of the papers, attributed to the Rev. Lyman Beecher, of which the above heading is the substance. He, in his lifetime, uttered many important truths, and preached many telling sermons; but we cannot endorse the sentiment contained in this article. What does it imply? Evidently that the church has no agency in the perpetuation of a revival. With the same propriety we may say it is of no use to chase missionary enterprises, or Sabbath Schools, or any other work of the church. Or after a person has been blessed and comforted and strengthened in the hopes of the gospel, and his feet are established on the Rock of Ages, he may with the same propriety say it is of no use to chase this any further, and hence give up watching and praying, and backslide from God, and dishonor him and his cause.

We know mankind will act much as they have been educated; hence the custom of having special seasons for revival efforts. It was not so in the primitive ages of the church, but there were added to it daily such as should be be saved. We often hear the quotation from Scripture, "The set time to favor Zion has come"; but we think this has no reference to a revival of religion, but to a period in prophecy; and the set time to have a revival is when the people of God will labor and pray for it, whether in the frosty winter, the reviving months of spring, the genial summer, or the fruitful autumn. The promises of God were not made for any particular season of the year.

We sometimes hear another quotation, concerning the waters troubled by the angel at the pool of Bethesda. This is far-fetched, and would imply that the church must wait for some power outside of itself before it should act. We believe the waters of salvation will be troubled, or overflow, that sinners will be troubled, the church revived, its cords lengthened, its stakes strengthened, and converts multiplied, whenever the people of God make the necessary efforts to this end; and it is a pity that the idea and custom of having a few weeks only in the year of special work were not banished from the church for ever.

D. N. Smith.

SMALL THINGS.

"It is of small things that great life is made up."

Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act or mighty martyrdom, make up the true christian life. The little constant sunbeam, not the lightning; the waters of Siloah, "that go softly" on their meek mission of refreshment; not the waters of the river "great and mighty," rushing down in torrent, noise, and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, indulgences of the flesh, little acts of indolence, of indecision, slovenliness, or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness, or vanity; the avoidance of such things as these goes far to make up at least the negative beauty of a holy life.

And then, attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to the little words and tones, little benevolences, or forbearances, or tendernesses; little self-denials, self-restraints, and self-thoughfulness; little plans of quiet kindness and thoughtful consideration for others; punctuality and method, and true aim in the ordering each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes you green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Guide to Holiness.*

For the World's Crisis.

FATHERS AND MOTHERS.

Let every father and mother be kind, cheerful and happy, if they would bring up their children in the fear of the Lord. Cheerfulness is only another name for health and happiness. Children need cheerful homes and kind words, as much as the flowers need the sunshine and the dew. I am afraid very many of the young wander from home and God, not for the lack of correction, prayers, and virtue at home, but for the want of home cheerfulness and home sunshine. Home should be the place where faces wear smiles, hearts speak love, and hands help each other. It is no place for sour faces or harsh words. A cheerful countenance is a passport to good society, and a smile playing on the cheek of the heart that feels its sins forgiven may be the passport to the courts of heaven.

Fathers and mothers, if you would have a happy home, you must not only plant flowers and beautiful trees around your house, but within you must plant acts of kindness and deeds of love. They will blossom here, and bear fruit in eternity. The family that lives not for selfish ends, but to make others happy and good, is as near heaven as earth can be. Love your children, and they will love you.

Somers, Ct. A. L. Adams.

For the World's Crisis.

STRANGE POETRY.

Bro. Grant:—It was my lot to hear the following lines read by a Methodist preacher, at a conference of Methodist preachers, in Woodhull, Steuben Co., N. Y. It occasioned much mirthfulness, especially in the Presiding Elder, who shook his sides freely, as he listened to the wit and sarcasm hurled at a people who are preaching that the meek shall inherit the earth, and shall delight themselves in the abundance of peace. Ps. 37: 11, Matt. 5: 5.

Wm. A. Fenn.

ABOUT A PEOPLE DESCRIBED BY SOLOMON.—Prov. 30: 12.

King Solomon, the wisest man
That lived in ancient days,
Described a people now alive
Who walk in evil ways.

In their own eyes quite pure they are,
Their prayers they often say;
And yet their inbred filthiness
Has not been washed away.

Methinks from the old Sadducees
These creatures must have sprung;
They boast that they alone are right,
And all the rest are wrong.

They try God's church to overthrow,
In sinning they are bold;
The soul's existence they deny,
Like Sadducees of old.

With these poor creatures it would be
Presumptuous to dispute;
Since they of matter are composed,
No higher than the brute.

The soul they say is naught but breath,
And when that dies away,
Unconscious they expect to sleep
Till the millennium day.

When that day dawns they hope to rise
A joyful little band;
To build fine houses, eat and drink,
And share the promised land.

They mean to parcel out the earth,
And each one have his share;
Then, O what splendid farms they'll have,
What shining robes they 'll wear.

The wretches who reject their creed,
Are to be burned with fire;
To be like ashes in the street,
And all in smoke expire.

And when the heretics are dead,
And they are left alone;
They'll clap their hands and shout for joy,
And call this world their own.

But say, will they be all agreed
About their different shares?
No, some will think their neighbor's farms
Are better far than theirs.

And so there will be quarrelling
Among the Advent train,
Carnal their dispositions are,
And carnal they'll remain.

Like worms they grovel in the dust,
No higher good they know;
No home they seek above the skies,
Their portion lies below.

From error's dark and gloomy path
May I to Jesus flee;
From animals that have no souls,
Good Lord, deliver me.

HINTS FOR HAPPINESS

Be wise in the choice of books; keep to what is useful and instructive, as well as pleasant. In company be consistent; cheerful, but not light; conversible, but not trifling. Remember that you are supporting the character and credit of your parents, as well as your own. Show a marked preference to such conversations, persons, occupations, etc., as may tend to essential good. Always think before you speak. Say and do, neither hastily nor unadvisably. If any proposal is made to you, in which you hesitate how to act, first say to yourself, how would God have me act? Secondly, what would my parents have me do, if they were here to advise me? Strive to recommend religion by the courtesy, civility, and condescending character of your conduct. Watch against irritation, unkind speaking, anger, and fault-finding; study and promote love. Shut out evil imaginations and angry thoughts. Let it be your *sole* business here to prepare for eternity. Consider every moment of time in that view. Cultivate prayer. Books are good or bad in their effects, as they make us relish the word of God, the more or the less, after we have read them.

Dress. Aim at great neatness and simplicity. Shun finery and show. Be not in haste to follow new fashions.

Behavior in company. Be cheerful, but not gigglers. Be kind, but not servile. Beware of silly, thoughtless speeches. Although you may forget them, others will not. Remember, God's eye is in every place, his ear in every company. In every company, support your principles by cautious consistency. —*Rev. Leigh Richmond.*

HABITS.

Our habits mean the things that we are doing continually; our mode of life; our common every-day way of going on. Some of these habits, or ways of life, can hardly be said to depend on ourselves now; for, when once we have begun them, it is often not in our power to change them. A man's work or business has been settled long ago, and, generally speaking, he must now go on with it. The laborer must earn his bread by the labor of his hands; the carpenter, the bricklayer, the shoemaker, have been bred to their trades, and generally speaking, must stick to them; the shopman must stand behind the counter, the servant must serve, the sailor must live aboard ship. Men do, it is true, change their way of life sometimes; but more commonly each man keeps to that which he began with, and very often he would not be fit for any other.

But there are habits, or ways, of another kind, which do depend on ourselves. The way in which we spend that part of our time which we can call our own, the company we keep, our pleasures, pursuits, and employments when not at work—all these do depend on ourselves. Nay, more; whether we are at work or not, and whatever our work may be, there are habits which we may indulge in or not, as we please. For instance, a man who is at work upon that which does not want much thought, may either fix his mind on something good, or may be thinking of folly or sin. A man working with others may either swear, or not swear; may speak to his mates in a way either to do them good, or to do them harm; may either set a watch over his tongue, or let himself speak idly, carelessly, and vainly. In like manner, whatever his work or trade may be, a man may be either a drinking man, or a sober man; a Sabbath-breaker, or a lover of God's day; one who strives to bring up his children for God, or one who lets them go their own way. Habits of this kind (and there are many more than I have mentioned) are within our own power. We can choose them. We can change them. At least, by God's help we can; and that he is always ready to give us.

Some day we shall look back on our present habits, and think of the way in which we are now living, of our words, our pursuits, our pleasures. Reader, what will your thoughts be then? Is there anything in your habits now, for which you will then be sorry? Does conscience tell you that a time will come when you will say, "Oh, that I had not gone on so! Oh, that I had not passed that part of my life as I did! Oh, how I wish that my habits then had been different!" Do you think this likely? Are you almost sure of it? Are there many things in your course of life, about which you will feel thus? Is there even one thing—one habit or practice of yours, an old habit perhaps, which even now you know to be wrong, but which, nevertheless, you still keep? Is it so?

It will be very sad to look back thus. Very sad, because a wasted or mispent life, a life of evil habits, cannot be lived over again. What you are now doing, no sorrow of yours hereafter can undo.

Judge your habits now by what you will think of them hereafter—you know when—at that solemn time when the end is at hand. Break off from all you will then think wrong—then, when you are about to meet God. Make a change at once, before your present evil habits get stronger. For habits do get stronger; and every day's indulgence makes them harder to leave off. Stop and change, before you go further. Let there be no delay.

You want two main things. You cannot do without either. You want the blood of Jesus to cleanse you, and you want the Holy Spirit to renew you, to help you, and to strengthen you. Old habits will be too strong for you without this help. But God is gracious and merciful, and pities poor sinners; and he will certainly help you, if you pray to him. Do pray to him. Pray very earnestly. Pray in the name of Jesus Christ. Pray again and again. Pray that God would blot out all your sins in the blood of Jesus, and give you a new heart and a new spirit; that so you may henceforth live to him, and may enter upon better habits, cleansed from all the guilt of the old ones, and may both begin and go on, not in your own strength, but in his.—*English Tract.*

For the World's Crisis.

CHASTITY.

Chasteness of soul in our relations to Christ is too little prized, too feebly longed after. How many and deep are the stains on our bridal robes, that should be so white and clean. Conformity to the world, following after its fashions and amusements, seeking its filthy lucre, groveling for its honors, pampering of self, shrinking from the cross, putting human methods and observances and dependences proudly in the place of Christ, indulging in fears and doubts instead of taking him simply at his word; it is in such ways that our minds, through the subtilty of the serpent, are beguiled and corrupted from the simplicity that is in Christ.

Yours in the bonds of christian hope,

T. J. Delano.

For the World's Crisis.

MAN'S FOLLY.

How strange it would look to us to see a person having a beautiful musical instrument in his house continue to play on a few notes, and those the most discordant, and refuse the services of the greatest teacher in the land, offered freely. But the masses do this with themselves. They cultivate only their lower nature. They live only to eat and drink, and seek pleasure; while they refuse Christ, the great Teacher.

Albert S. Burnham.

Habit is everything.—We have all heard the story of the man who slept above the baker's oven for twenty years, then changed his lodgings, but had to go back to the oven before he could sleep. A case illustrating the same principle has recently come under our notice. A city man, accustomed to lodge in one of the noisiest streets, visited a country friend. Too much quiet destroyed his rest at night. His friend felt for his distress, and said he would try and relieve it. Accordingly he went to a neighbor's and procured a bass-drum, which he beat under the fellow's bedroom window, and made his boy run a squeaking wheelbarrow up and down on the porch, while his wife played on the piano, and the servant-girl pounded on the door with the tongs. In this manner the sufferer was enabled to get two or three hours of quiet and refreshing sleep, though it was heavy on the family.

Gems.

— When a man is in a wise state, he is always in a calm state.

— Children of God, like lilies of the valley, flourish best in lowly situations.

— Hope is the dawn of joy, and memory its twilight.

— A good conscience is sometimes sold for money, but never bought with it.

— Nothing brings such peace to the heart as a calm trustfulness in God's overruling care.

— Hard as it is to understand the difficult parts of the Bible, it is a great deal harder to practise the simple parts.

— To look up to God, to mark the providence of God, to meditate on the word of God, are three chief duties in time.

— Heart-work must be God's work. The great heart-maker alone can be the great heart-breaker.

— Many persons who appear to repent are like sailors, who throw their goods overboard in a storm, and wish for them again in a calm.

— If you would find out a great many faults, be on the look out; if you would find them in still greater abundance, be on the look in.

— Things of value are preserved with care. The wise man has taught us a fine lesson—"keep thy heart with all diligence, for out of it are the issues of life."

— Much depends on the way we come into trouble. Paul and Jonah were both in the storm, but under very different circumstances.

— Invite Jesus, for he always says "I will come." He may wait three days, as he did with Martha and Mary; but "I will come," is his intention. Expect him till he comes.

— It is not the station that we fill which is of importance, so much as the light we send forth from it. There is no condition, however humble, which precludes the zealous christian from doing something to the honor and praise of his God.

— When a man desires to sleep, he desires to hear no noise; so when a man desires to sleep in sin, he desires not to hear the voice of grace disturbing him; and the devil, like a diligent chamberlain, draweth the curtains of darkness and security about him.

Hygiene.

"*This is for your health.*"—Paul.

WHY USE SPECTACLES?

With most persons, there is an epoch in life when the eyes become slightly flattened. It arises, probably, from a diminished activity of the secreting vessels. The consequence is that the globe is not kept quite as completely distended with fluids as in youth and middle age. There is thus an elongated axis of vision. A book is held farther off to be read. Finally, becoming more flattened by the same inactivity with in, the difficulty is met by putting on convex glasses. This is the waning vision of age. If, however, when that advancing imperfection is first realized, the individual persists in the attempt to keep the book in the old focus of vision—even if he reads under perplexing disadvantages, never relaxing, but perseveringly proceeding just as he did when his eyes were in the meridian of their perfection, the stock vessels will at last come up to his assistance, and the original focal distance will be re-established.

This statement will unquestionably be combated energetically by those who use glasses. But it will be a waste of forsenic powder, because the fact is established beyond cavil. We do not pretend it will be successful in every instance; but generally, if glasses are once resorted to, then the opportunity of doing without them is forever lost.

Very aged men may be noticed reading fine print; and ladies, too, by scores, who resisted glasses at the age of life referred to, who enjoy all the comfort of distinct vision, and they will, until, like the deacon's chaise, every stick in the vehicle falls to pieces at the same time.

Therefore, begin with a firm resolution never to use glasses of any kind, for reading or writing. The ancients knew nothing about such contrivances; if they had, there would have been poor eyes in abundance, and oculists to meet the emergency. Cicero never complained of imperfect vision at the age of sixty-three. He even wrote his last letter by torchlight, on the eve of being put to death by the waiting soldiers. Humboldt died at ninety-two, having never been embarrassed with those modern contrivances, unettes. John Quincy Adams, illustrious for scholarship, at a ripe old age saw without them. Indeed it would be a laborious enterprise to collect a catalogue of names in the chronicles of literary fame, of men and women, who were independent of glasses.—*Dr. J. C. V. Smith.*

Bad Bed-Fellows.—No tobacco-user is fit for a bed-companion. He is giving forth pestilential vapors from all the pores of the skin. He is an embodiment of perpetual miasm. The immediate atmosphere surrounding him is inevitably impregnated and polluted with the constant effluvia which emanates from his whole surface. He become a perfect walking distillery of the deadly essence, sending forth its fumes and vapors into the surrounding atmosphere. His mouth is the mill which grinds out the weed, and his whole body the distillery for the essence. Put a chewer or smoker into a vapor bath with no tobacco in the room, and in a short time the whole room will be strongly scented with tobacco effluvia that emanated from his body. Put him into a warm bath and get up a perspiration; then put that water upon flies or vermin or plants and it will instantly destroy them.

Disinfecting Sick Rooms.—The old practice of burning rags, sugar, vinegar, etc., in sick rooms, is now no longer tolerated by well-informed people, as the smoke and fumes of these substances only add to the impurity of the air, and hide its fetid condition. In place of these substances for general use, comes carbolic acid, a cheap and powerful disinfectant for cleansing foul places about the house. Carbolic acid is used in solution of water; a half gill placed in any vessel, the contents of which need deodorizing is sufficient. Carbolate of lime placed in saucers in a sick room produces good results. Cleanliness, fresh air, and sunshine are, however, more important than any disinfectant, and should always be made a matter of constant thoughtfulness wherever the sick are confined.

Ventilation.—The breathing of impure air tends to shorten life; the body loses its health and strength, the mind its vigor, and becomes feeble and desponding. People who breathe bad air day after day are always in a low, nervous state. They fancy the least whiff of fresh air will give them their death of cold; they have but little appetite for food; they become pale and sallow. Scrofula if not produced by impure air, is greatly aggravated by it; and the same may be said of consumption; besides which, measles, skin diseases, sore eyes, rickets, are all more or less occasioned by want of proper ventilation. Shops that have the doors open are more healthy than those with closed doors.

Dyspeptic Sufferers.—The kernel of the peach pit has proved a perfect remedy for what is termed "heart-burn." When the suffering manifests itself, eat one or two of the kernels, and after a few days the symptoms will disappear. The remedy is simple, cheap and harmless, and, best of all, effectual.

Good Family Advice.—Let all troublesome topics be avoided at meals. Do not dwell upon the difficulties of business, the delinquencies of domestics, or discipline the children at the dinner-table, for a cheerful spirit not only gives relish for food, but a good start at digesting the same.

Bowel Complaints.—Good ripe fruits, taken at meals, never induce dangerous bowel complaints. Overeating would cause colic or diarrhea, but not Asiatic cholera, if nothing but pure food were eaten.

Burns.—The white of an egg is a most efficacious remedy for burns.

The World's Crisis

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WHAT THEN?

What then? Why, then, another pilgrim song;
And then a hush of rest, divinely granted;
And then a thirsty stage (ah me, so long!)
And then a brook, just where it most is wanted.

What then? The pitching of the evening tent;
And then, perchance, a pillow rough and thorny;
And then some sweet and tender message, sent
To cheer the faint one for to-morrow's journey.

What then? The wailing of the midnight wind;
A feverish sleep, a heart oppressed and aching;
And then a little water-cruse to find
Close by my pillow, ready for my waking.

What then? I am not careful to inquire;
I know there will be tears, and fears, and sorrow;
And then a loving Savior drawing nigher,
And saying, "*I* will answer for the morrow."

What then? For all my sins his pardoning grace;
For all my wants and woes his loving kindness;
For darkest shades the shining of God's face,
And Christ's own hand to lead me in my blindness.

What then? A shadowy valley, lone and dim;
And then a deep and darkly-rolling river;
And then a flood of light, a seraph's hymn,
And God's own smile forever and forever!

—*Amer. Messenger.*

For the World's Crisis.

THE ANCIENT HOPE OF THE SAINTS.

BY WILLIAM SHELDON.

The hope of a kingdom to come on the earth, of heavenly origin, under the glorious supervision of a coming Messiah, had elated thousands of hearts prior to the birth of Jesus; and when the angel Gabriel was despatched from heaven's throne to announce the time of his birth, with the accompanying affirmation, "The Lord God shall give unto *him* the throne of his Father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end," that hope was strengthened; and after he commenced his public ministry, his disciples confidently looked for him to become king; and although Jesus made frequent allusions to his future death, "they understood none of these things" (Luke 18: 34), as they were so intent in their expectations, and so animated with the hope of seeing a kingdom set up under the supervision of Christ.

The reign of the Messiah so absorbed their attention that they entirely overlooked the predictions concerning his death, and blindly connected his reign with his first mission to the world, ignoring the fact that between his first advent and his kingly elevation he must be "a man of sorrows," die, enter the grave, and be raised from the dead, to officiate as "Mediator between God and man." Not having understood this, their hearts were thrilled with the hope of soon seeing Jesus constituted king; and it was the existence of this impression that originated the request that came from the mother of two of Jesus' disciples; "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, *in thy kingdom.*" Matt. 21: 21.

It was the same impression that animated the hearts of the disciples at the time Jesus rode into Jerusalem, and induced them to exclaim: "Blessed be the King that cometh in the name of the Lord" Luke 19: 38. It was the same enthusiastic expectation that fired their hearts when "Jesus perceived that they would come and take him by force to make him a king" (John 6: 15); but knowing that the time for him to commence his reign had not arrived, Jesus concealed himself in a mountain.

This was the very impression that elated their hearts when "they thought that the kingdom of God should immediately appear." Luke 19: 11. And this was the hope that led Peter, with sword in hand, to contest the capture of his prospective King on the night of the betrayal; but, despite his feeble resistance, wicked men triumphed, and led away Jesus, and "crowned him with a crown of thorns," in mockery of his claim to the kingship.

Now the faith of the disciples begins to falter; but presently it is put to a more severe test, as they see Jesus nailed to the tree, while his enemies defiantly wag their heads, and tauntingly exclaim, "Hail! king of the Jews." But their hope is obliterated when Jesus dies, and his enemies put him in the sepulchre, and roll a great stone, and put a seal upon it, to keep him in death's embrace. Their expected king is dead and buried, and their hope died with him. Their happy dreams of a coming kingdom are all thrown into the shade, and they are plunged into a quandary. Their contemplated *king* is dead. Where now is the expected kingdom?

Where now is the hope that so recently filled their hearts with ecstasy? Their hope has expired; the hope of the establishment of a kingdom under the Messiah is obliterated; for, prior to the resurrection of Jesus, "they knew not the Scriptures, *that he must rise again from the dead.*" John 20: 9. All was darkness and sadness, and keen disappointment, while Jesus slept in the tomb; for they were blind to the thought of his resurrection. For three days and nights they were without hope. Supposing that he must long remain under the power of death, his friends came with spices and ointments to prepare him for a long rest in death, after the custom of the Jews.

But, lo! an angel had come down from heaven, and paralyzed the soldiers, rolled away the stone, broken the Roman seal, and Jesus had risen with "the power of an endless life." The news coming from the lips of two angels is reiterated—"*He is risen!*" How the tidings fly, and it wakes up the hope of the contemplated kingdom in all their hearts. They now see that death could not prevent the establishment of the long-looked-for-kingdom. Jesus lives again, and can yet set up the kingdom. And it was this thought that led Peter to exclaim:—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, *by the resurrection of Jesus Christ from the dead.*" 2 Pet. 1: 3.

For forty days after his resurrection, Jesus remained among his disciples, conversing with them "relative to things pertaining to the kingdom of God;" but he did not then see fit to enlighten them concerning the precise point of time when it should be established; perhaps he knew they could not endure the thought of its being so far in the future, so soon after their recent sad disappointment; so with hearts filled with the thoughts of the establishment of the Messiah's kingdom, still looking for it prematurely, at the end of forty days, almost impatient for its immediate establishment, they came to Jesus and "asked of him, saying, Lord, wilt thou *at this time* restore again the kingdom to Israel?" Acts 1: 6. The reply of Jesus was calculated to strengthen the impression that they were right in expecting the kingdom at *some* time: "It is not for you to know [now] the times or the seasons which the Father hath put in his own power: but ye *shall* receive power after that the Holy Ghost is come upon you." And while the Master's admonition—"Tarry ye in Jerusalem until ye be endued with power from on high"—was still sounding in their ears, "He was taken up, and a cloud received him out of their sight." For a moment the unexpected event bid fair to extinguish their hope again; but God carefully arranged for this emergency; two messengers "stood by them in white apparel," fresh from the throne of God, to make the cheering announcement, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Had it not been for this angelic testimony, their hope might have been blighted again; but this announcement, coming from the truthful lips of holy angels, elated their hearts with the sweet assurance that their contemplated King was destined to *return* again; and perhaps for a time they fancied that he would remain away only a few days, weeks, or months at most, to make some necessary arrangements preparatory to the establishment of his kingdom on earth; and they remained in Jerusalem, as they were commanded to do, till the Holy Spirit came down upon them in miraculous power; when the secret was divulged that Jesus was to be the Mediator of the race, to offer repentance to all men, and be the guest of the Father "till his enemies be made his footstool," or till he should "judge the quick and the dead at his appearing and kingdom;" thus learning that his "kingdom" could not come till the dead should be judged.

Subsequently Jesus sent a "revelation" to his waiting disciples, in which he plainly informed them that the ushering in of his kingdom would take place at the sounding of the seventh trump; at which time also the dead should be judged, and the reward be given to the saints, and the wicked be destroyed: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are *become* the kingdoms of our Lord and of his Christ; and he shall reign forever and ever: . . . thy wrath is come, and *the time of the dead that they should be judged*, and that thou shouldest *give reward unto thy servants the prophets*, and to the saints, and them that fear thy name, small and great; and shouldest *destroy* them that destroy [margin, "corrupt"] the earth." Rev. 11: 15, 18.

Thus the ancient hope of a heavenly kingdom on earth is to be realized at the return of the Divine Nobleman who has gone from earth "into a far country, to receive for himself the kingdom" which is now filled with "enemies," who are practically saying, "We will not have this man to reign over us;" but in due time he will "return" to earth, "*having received for himself the kingdom,*" and issue this edict of extermination: "Those mine enemies that would not that I should reign over them, bring hither and slay them before me." Luke 19: 12, 15, 27.

Then the territory of the coming kingdom will be free from all impurity, and Messiah shall "reign before his ancients gloriously." This ancient hope, though not perfectly understood at first, is to be consummated at the coming of the "King of glory," who was once the "Man of sorrows," when all the entombed saints shall be called forth to share in its realization, in a sinless and deathless realm. The early disciples erred, not in believing that the "government should be upon his shoulder," nor in supposing that he should reign "upon the throne of his father David," but in looking for it too early. They erred in looking for this kingdom without the resurrection, and without the judgment day. In due time these defects were rectified; and now this hope shines brighter than ever, and we are nearing the time of its consummation.

While the disciples were so very anxious for the establishment of the kingdom that they overlooked Messiah's death, many now have their attention so fixed on his death that they overlook his reign. But the kingdom is coming when the King shall be escorted from heaven to earth by myriads of angels. May our hearts be ever animated with this glorious hope, and may our fervent prayer ever be, "Thy kingdom come, thy will be done on earth as it is done in heaven."

For the World's Crisis.

FOREVER WITH THE LORD.

The christian's "Lord and Master is now absent; but prior to his departure he made this promise: "I will come again, and receive you unto myself, that where I am, there ye may be also;" and also, "Neither can they die any more;" while Paul's testimony is, "So shall we ever be with the Lord."

Then death will never break up the friendly circle, sickness never afflict us, temptations never annoy us, sorrow never disturb us, foes never oppress us, and sin will exist no more. Our sainted friends will all be gathered, the pure-hearted ones of six thousand years be assembled, coming from the cold realm of death, electrified with immortal vigor, to meet the descending Savior, and for a time to stand on the "sea of glass," which is "before the throne," in the new Jerusalem, there to "sing the song of Moses and the song of the Lamb"—a song of triumph and a song of redemption.

Saved at last. How sweet the thought. No more dangers to fear, and no more doubts to oppress. No longer absent from the Lord, but with him in Paradise, with prophets and apostles; and "so shall we be ever with the Lord." The living saints no more fall victims to death, and the dead saints all escape his grasp. Then "the tabernacle of God shall be with men" on earth made new, and thus we shall "ever be with the Lord."

WM. SHELDON.

For the World's Crisis.

WALKING BY FAITH, AND WALKING BY SIGHT.

The truth I am about to present is drawn from the whole word of God, but the phraseology of my subject comes from the seventh verse of the fifth chapter of 1st Corinthians: "We walk by faith, not by sight."

The children of this world walk by sight, while the children of the kingdom, when living as they should, walk by faith. To act "by sight" is to act in accordance with what is seen; is to behold and judge things for oneself. It is to act on the authority and in the light of one's own reason and judgment. To act by faith is to act by hearsay, from the testimony or word of another. Faith uses the ear, rather than the eye; whence comes the expression, "the hearing of faith"; also, "faith cometh by hearing"; hearing rather than seeing. Jesus told Thomas, "Blessed are they who have not seen, yet have believed." Faith takes a low and humble position. Reason is proud and lordly, and likes to act from itself alone. Faith accepts what she hears without doubt or questioning, and acts as she is told. Hence the proud heart does not like faith. A heart must be broken thoroughly before it loves faith.

When I speak of faith, I mean scriptural faith. And this faith is that which exalts God as her Master and Lord of all. The only question she asks is, "Does God say this?" and she believes. What *seems*, what *appears* to be, makes no difference to her. God's naked word outweighs all probabilities and appearances. No matter how a thing *looks*—what does God say about it?

Scriptural faith cannot be exercised between man and man; for faith, in the Scripture sense, means taking God's word, God's statement, against and in the face of every thing to the contrary. God demands unquestioning faith in every statement he makes. He commands that I live by my ear, instead of by my eye. Shall I sit in judgment over a statement of God's? Nay. Let God be true, and every man a liar; yea, though human eyes and reason are stultified.

Walking by faith, as contrasted with walking by sight, means simply acting unremittingly on the strength and by the direction of God's statements or words. "We walk by faith"; i.e., faith in every step, in every act we perform.

But just here let me speak of a wide-spread error with regard to faith; it is very prevalent and very pernicious. I cannot describe this error better than to say that it resolves faith into a general and wholesale trust. It is so convenient to trust in God in a general sort of way; to say, "Lord, Lord," and not do the things which he says.

I think I had this kind of faith about fifteen years. I was not careless nor indifferent; I seemed to be humble, and thought that I could say, "Thy will, O Lord, be done." I expected that God would do as he pleased, and I knew that I must submit, and I tried to do so. I rather threw myself upon the mercy and will of God, in a general way. I was not so particular about what he said, but I trusted that I was submissive and humble, and had faith, or trust, which I considered the same thing.

Now I can see the working of just that sentiment in this church. This is really the idea of nine out of every ten professing christians. They say, in heart, "God is sovereign; I will yield to him, I will bow to him, and let his will be done. He is merciful; I will trust in him." This general sort of trust creates a pleasant and soothing feeling, and the man comforts himself with the thought that he has saving faith. But this is an awful mistake. Why? That is not faith. Faith goes by the chart. It keeps the chart in hand, and traces out every crook and turn and point of compass marked out.

Since I came to know what faith is; to know that it is special and not general, I have studied the chart—the Bible—ten-fold, yes, a hundred-fold more than I ever did before. The truth is, we have a way of saying, "I trust in God—his holy will be done," and then go and act, and live, not as carefully and exactly as God directs, but as seems best to us, as our own judgment and desires dictate; and we don't scruple very much to go contrary to God's plain directions. It is very easy to get over texts of Scripture, saying, "It does not mean exactly so; we must make some allowance for the language. At any rate it is very uncertain what it does mean; and we can only trust in God, and let his holy will be done."

Now, I do not suppose that those who have not struggled and fought against this universal tendency of unbelief see this picture as I do. But, where true faith exists, it makes everything of our great chart. It studies it, it pores over it, it keeps its finger on it, and when a step is to be taken, an act or deed to be done, or a doctrine to be accepted or to be taught, it traces out the line of it with all nicety of care and painstaking.

The man who walks by faith, in reality, and not in mere profession, will have an altogether new and absorbing love and regard for the word of God, such as he never dreamed of having before. Then every text becomes as good as a mint of gold, and he regards it in its exact literal expression, and is as careful of its accurate significance as is a man of the delicate works in his watch.

O, this vague and general faith! it comes of the devil. Christ says, "If a man love me, he will keep my words." John says, "Hereby we do know that we know Him, if we keep his commandments." Mark! "keep" his words. This means obey, and much more than obey. The word literally means, to guard, cherish, have an eye upon, watch over, keep as a man keeps jewels. It means, to have a loving regard for. O, if God's words are not precious, exceedingly precious, and attractive to our thought and meditation and study, it is in vain to pretend to faith and to love.

The great hindrance to faith is sight. Here we have what appears and is reasonable. Sight denies the simple word of God. As we have formed the habit of looking and judging for ourselves, we in reality give the lie to God. We may and do claim to accept the Bible, and all its statements, or think we do; and yet we naturally take the edge off from every plain statement of truth. I put this strongly, for living by faith is rare, and yet what passes for it is spurious. The life of faith is grandly unworldly, and transcends our lives of sight and expediency as the heavens are higher than the earth. And I shall proceed to prove this assertion from God's word. A child of God is called to live alone with God, in actual separation from the world. He is not intended to feel at home here, and has no place into which he fits. He cannot be brought into harmony with his surroundings. If he has the divine life strong within him, he is out of his element in this world, and longs to be clothed upon with his house which is from heaven.

So lives the man of faith. A mighty tide of things visible, of deceitful appearances, sets against him. The ways of this world,—the aims and pursuits and methods of this world, weary and trouble his soul. He finds no sympathy concerning things dearest to his heart. And what joy fills his soul when he sometimes meets a man of living faith, whose heart remains true and loyal to his God.

This antagonism between God and the world is not known and felt, except by those who have real faith. The man, the professing man, who loves the world and lives for the world, is not sensible that he is what the apostle designates him, "the enemy of God." "If any man love the world, the love of the Father is not in him."

Very few realize the deadly enmity between the whole course of this world and God. Why? Because they take their first lessons of the world, and God never gets their unprejudiced ear forever afterwards. If Abraham, after being ordered of God—"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee"—had asked advice of his fellow men, they would have told him not to go; that he ought to lend his influence to society at home; that he ought to mingle in the politics of his own country, in order to reform them. This is not God's way. He calls his people out of the world, instead of into it, in order to improve it. God has already condemned this world to destruction, in order that a new state of things shall be established here. He does not design to repair it as it exists now. The true way to live here, therefore, is the way that Daniel and his two comrades lived at Babylon. They were taken to the king's house, and orders were given to give them of the royal meat and wine, such as the king's children lived upon. But Daniel would not receive this food, and secured the privilege of eating pulse—simple vegetables, and drinking water. Again, when every one else bowed down to the golden image that Nebuchadnezzar set up, these three men refused to do it.

Did you ever reflect that God has ordered our lot in this world? He has permitted us to be surrounded with all that appeals to the eye and to reason; with things that appear and that appeal strongly to us; and over against these things he has set the declarations of his word. God, as it were, setting us down here, says: You see all these things, but don't heed them. The race of mankind do rush after these things, along a broad way and in a mighty current. The influences and persuasions of this world all tend to that way; but remember, I have spoken—*keep my words.* "He that endureth unto the end shall be saved."

God intends that a child of his, amid these influences and tendencies, shall be peculiar and alone, like the rock rising above the current of a rapid stream. There he stands, while every one rushes past him. He is founded on the word of God. God means to try his children and all mankind. It is very easy to glide with the current, but it needs great determination and persistency to stand like a rock. But they that do so are the tried gold, the polished stones, that go into the heavenly temple. Appeals and persuasions innumerable beset men, the whole amount of which Scripture calls "the world." And there, set over against them, is the naked word of God. To which do you listen? If you take the world, all is easy enough; you need only consult your reason, common sense, and judgment. You can be wise, and shrewd, and philosophical, and popular, and honored; you may be learned and far-seeing; but this is walking by *sight*.

If, on the other hand, you choose to take God's words to go by, explicitly and alone, you will be struck by that great current. From every hand you will have appeals made to you founded on sight and reason. You will think you ought to do so and so. Others, professors of religion, as much as the rest, will advise and criticise. They will try to interpret and explain away the Bible declarations, so as to justify the slippery, sliding policy; so as to retain this world's ways, and to keep up a home feeling here. The pressure which you do not feel at all, if you are living as people in general do, will seem immense and overbearing; but while you stand against it, you are living by *faith*.

Is it a fact that things are so arranged as I have asserted, so that one must tremendously oppose them in order to live rightly and come out safely in the end? Yes, it is the plain teaching of Scripture. The whole arrangement now is such as to constitute a fiery trial, a baptism of fire, to dwellers on the earth. I will simply quote a few passages. Peter had just said, "We have forsaken all, and followed thee; what shall we have therefore? And Jesus said, Verily I say unto you, That ye which have followed me, in the *regeneration* when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Again, "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of *restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began." And again, "The creature [i. e., creation] was made subject to vanity [i. e., put under an arrangement in itself vain, empty; under a present *misrule*, for disciplinary purposes], not willingly, but by reason of him who hath subjected the same *in hope*; because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Yes, we are under an arrangement of *vanity*, if we yield to it we are lost; if we resist it we are saved. But this arrangement is not always to continue. A time of restoration, restitution, regeneration, is coming. In plainer English, "Behold, I make all things new." Things will be reorganized, reconstructed, set up differently. But this is the order of things now: "Vanity of vanities, . . . all is vanity." We may, if we will, walk by sight, by reason; we may allow only what we understand of the declarations of God; we may, without thinking of it, detract from the exact words and commands of God, so as to leave us unterrified and untroubled in our worldly lives. But, oh, it is better to stem the flood, to oppose the world, to live outside of sympathy, to call down upon our heads the maledictions of evil men, and the scorn and mockery of the religious world. It is the price of a sure title to heaven. I have come to the conclusion that no one floats into heaven—not even good people, religious people, or professing christians; that no groove into which we fall, and along which we slip, ends in heaven. I know I used to hope that by submitting to the will of God, and living on about as usual, I should some way get there, especially as I never neglected the prayer-meeting and means of grace. But I have given up that idea.

I do not wish to preach too strictly; but as for myself, I feel that I must give up everything, lay aside every weight. I must do it; I dare not do otherwise; not even to-day. I feel like a soldier in winter quarters, who has been making himself as easy and comfortable as possible during the winter, and now has got marching orders for a hard campaign. He looks over his accumulated substance, and makes up his mind. He says to one comfortable thing after another, "I cannot take you, nor you, nor you," as he goes forth on the march, perhaps with not even a knapsack, but with his all wrapped in his oil-cloth blanket, and slung over his shoulder.

I say this is the way *I* feel. The obligation is laid upon me. I may hesitate to preach this doctrine to others, but I must preach and practice it for myself. I believe that a man cannot do too much, not be too earnest and eager in this matter. Like Paul, I trust I count all things but loss "if by any means I might attain unto the resurrection from the dead." O, I want to succeed in that! What if my life has not been what it should be? What if I have never manifested heretofore this eagerness? It is only left for me to forget the things that are behind, and press forward. My mind is made up to it. I intend to spare no effort in order that I may not be a castaway, as Paul says concerning himself.

Do I make the way of life a *narrow* way? It *is* narrow; narrower every way than I used to think. We must *strive*, keep striving, if we keep in it. This text has been much in my mind for months past: "Many are called, but few chosen"; and taken in connection with Paul's fear lest he should be found a "castaway"; i. e., as one disapproved, I see reason enough for unremitting vigilance and earnestness. I suggest the thought of others. The church is large, and, to the eye, flourishing. It has hundreds of thousands of good, fair, regular members, who maintain a good standing, and perform all ordinary duties; where there are only hundreds, or it may be *tens*, who are all body and soul for God, who oppose the world in every shape, making no account of things seen, but adoring and cherishing God's words just as they stand.

Now, may it not be that these hundreds of thousands are the called ones, while the hundreds, or the tens, are the chosen? That is, all run, but these obtain the prize. All are "called" to the race; but the *few* are "chosen" for having run sufficiently well and earnestly. As Paul indeed says in this very connection, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain." If this be true, it is an intensely solemn truth. Many of my good church members may not run hard enough, though they are "called," and do "run" somewhat; and in the great day they shall be found with "disapproved" written over against their names. They gave way to the world too much. They thought or hoped they were making very good headway; but they took too much baggage, and they failed. Feeble running will doubtless be the death of many of us. A racer not only carries nothing with him, but looks at nothing along the course. His eye is only on the mark.

Who of my church members, and who that is not a church member, will shake hands with me on this great determination? I am ready; who will go? And we will take for our motto—"Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus, who is the author and finisher of our faith."—*Selected by S. L. Manley.*

For the World's Crisis.

THE TIME OF TROUBLE.—Dan. 12: 1.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

It is necessary in this connection to discuss the question whether it is Michael the archangel, or Christ, who was to stand up. If it be Christ, it by no means follows that he and the archangel are the same, no more than that John the Baptist was Elijah that was translated, because he was called by that name. But the question to be considered is, what time is meant by the phrase, "And at that time shall Michael stand up." That it was the time of the continuance of the abomination of desolation, is proved by Christ's words in the 24th of Matthew, where he says (when it stands in the holy place), "Then shall be great tribulation, such as was not since the beginning of the world, even to that same time; no, nor ever shall be." And the connection between the quotation from Daniel proves that he was tracing the rise, progress, and end of that abomination (whose head he represents as the willful king), so that the phrase "at that time" relates to the time of its continuance. And so if Michael stands up in the close of that period, it would be "at that time." And Daniel's people being delivered in the close of that time, it could also be said of them, "And at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, *these* to everlasting life, and *those* to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Verses 2, 3.

If the deliverance of Daniel's people is to take place in the end of this time of trouble, and no one can prove the contrary, the question would naturally arise as to the length of that time of trouble. And we find a question afterwards, in that connection, which can have no reference to anything else except to the length of that time. For we read in continuation from verse three,

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" verses 4–6.

The question here asked relates to the length of some period of time, and since it cannot relate to the whole length of Daniel's vision, it must relate to a period of time cut off from the latter end of that vision; and there must be something in the connection which indicates this, and to which the question is applicable, else the question would have been unintelligible. And the only time in the connection, to which the question on time can relate, is the time of trouble; in the end of which Daniel's people were to be delivered. After this question was put, Daniel says,

"And I heard the man clothed in linen, which was upon the waters of the river, when he lifted up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O, my Lord, what shall be the end of these things?"

The reader will notice that the last word in the above quotation is supplied by the translators. Leaving it off, the question seems to relate to what should be the end of the time, times, and a half, and shows that he did not understand whether this was to be the complete measure of the time inquired about in the first question, "How long shall it be to the end of these wonders?" For that he understood the length of the period given, cannot be disputed; for if he had not understood it, it would have been necessary for him to have inquired as to its length.

Daniel had been under the Chaldean government for seventy years, and was taught the tongue and learning of the Chaldeans, and was associated in the government of Babylon (Dan. 2: 48), and of course followed their calendar. And in Bliss' *Sacred Chronology* (p. 24,) we read,

"The form of the year employed therein is the movable year of 365 days, consisting of twelve equal months of thirty days and five supernumerary days; which was the year in common use, as we have seen, among the Chaldeans, Egyptians, Arminians, Persians, and the principal Oriental nations from the earliest times."

For their year to be a "movable year of twelve equal months of thirty days and five supernumerary days," their year would have to be moved ahead five days every year; which is virtually leaving them out of the year. A time, then, would have been one year of three hundred and sixty days; times, being in the plural, could not be less than two, nor over this number, without making an indefinite period of it, and so must be only two of those years; a half time, half of three hundred and sixty, that is, one hundred and eighty days; in all, three and a half of those years: that is, 1260 days. This view of it is confirmed by Rev. 11: 2, 3, which represents forty-two months as amounting to 1260 days; and chap. 12: 6, 14, represents 1260 days as "a time, times, and a half."

Did Daniel understand those days to represent years? He could not have otherwise done; for in the preface to chapters eleven and twelve he says the time appointed was long. And all those periods in chapters 8, 9, 12, are *short* taken in their literal sense. To have been "long," therefore, they must be of a symbolical character, and so can only symbolize years. All this Daniel must have understood; and so when he said, "I heard, but I understood not," it referred to what was to be the end of this period. But if he had understood this to reach to the end, he could not have said, "O, my Lord, what shall be the end of these things?"

"Having asked this question, the reply was, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Verses 9–11.

It will be noticed that Daniel had no point given for the commencement of the "time, times, and a half," which accounts for the reason why he said, "What shall be the end of these?" And unless the 1290 days were given to date these, the question would be left unanswered; so the latter number was given to date the first by. And so when it was further said, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," the thousand contained in the 1335 days is identified with the thousand contained in the 1290, and this dating the 1260 days, indicates that these three periods date together. If, then, we can find the end of one of these periods, we can find the commencement of the three, and their end.

We turn to Dan. 7: 25, 26, and read of the papal power, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."

There is a marked period in the history of the papacy, since which it has been on a general decline. On the fifteenth of February, 1798, Berthier, a French general, entered Rome, took the pope prisoner, declared the papal power abolished, and erected the republic of Italy, and carried the Pope into captivity into France, where he died in prison. If we admit that the 1260 day-years ended there, we have 538 as the time when they began; and as the 1335 began with these, we have 1873 as the time to end the time of trouble, when Daniel's people are to be delivered, "every one that shall be found written in the book"; while we have 1260 days as the measure of its intensity; the longer period reaching to its extreme end.

We close, then, with the remaining words of chapter 12: "But go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days."

WM. HOBBS.

CAST ALL UPON CHRIST.—A man carrying a burden was overtaken by a rich man as he drove along, and invited to get up behind him in the carriage, which he thankfully did. After a while the rich man looked around and saw the burden still strapped to the traveler's back. He therefore asked him why he did not lay down his pack on the seat beside him. But he answered that he could not think of doing that; it was quite enough that he himself should be allowed to sit behind in the carriage, without putting his burden on the seat also. Thus, often, do believers fear to lay too much upon the Lord, who has bidden us "cast all our care upon him," and assured us that "he careth for us."

IDLE WORDS.—Be careful with regard to what you say while in conversation with those you love. Idle words have done much mischief and may still do more. Harmless as they seem, and innocently as they may be uttered, their effects are often baneful in the extreme. By the utterance of a single word near and dear friends have been estranged forever; nations that have always been at peace and on terms of friendly intercourse have been set at open variance and through their influence the harmony before existing between families and neighborhoods has been broken and friendship with them exists no longer.

— A knowledge of our duties is the most useful part of philosophy.

The World's Crisis

SECOND ADVENT MESSENGER.

Boston, Wednesday, June 1, 1870.

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☞ H. N. READ—It is impossible for the Editor to be there.

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ BRO. T. M. PREBLE having removed from Lynn, his P. O. address for a short time will be Chelsea, Mass., care of E. G. Kingsbury.

☞ BRO. NATHAN WHEELER'S P. O. address is Sugar Hill, N. H.

RUTLAND.

Rutland still affords good religious news. On our return there Saturday, May 21st, we learned that the prayer-meetings during the week had been seasons of special interest. Devoted Methodists, Baptists and Congregationalists, still take an active part in the meetings, and enjoy them exceedingly. They feel contented with us, and some have decided to stay and make it their home, in preference to their former church relations. Besides these, some strong men, who have been faithful servants of sin and Satan, are now rejoicing in the Lord and the blessed hope of the coming kingdom. As they have been leaders for the enemy of man, they are now willing to devote all their energies to Jesus, their best friend. We may well exclaim, What a change! Their whisky and tobacco are thrown to the moles and bats, and they have received the Holy Spirit instead. Their exchange is a happy one.

One prominent citizen, long noted for his energy of character and ability to superintend enterprises of a difficult nature, where courage, skill and fortitude were necessary, has given his heart to the Lord. His friends are very much surprised at the change that he has experienced. The popular preaching and theology had but little or no effect upon him. He clearly saw that they did not harmonize with the Bible, reason nor common sense; but when the simple truth of the Scripture came to his mind, he at once became interested, and sought the Lord. After some unsuccessful efforts to become a christian, he came to a strong obstacle, which was the use of tobacco. He is a very stout-built man, and could endure enough to kill two common men, with comparative ease. He had used tobacco very freely, and for many years; but was made to feel most deeply that he was not a fit temple for the Holy Spirit, while saturated with tobacco. Following a severe mental struggle on the subject, he resolved, by the help of the Lord, that he would use tobacco no more forever. After this decision, he was most sorely tempted; and even urged by a prominent church member to return to its use. When speaking of this temptation, said he, "I won't use tobacco again, if I go to hell." The Lord was so well pleased with his firm decision on this subject, that he immediately took away his appetite for it, and led him out of darkness into light, from sorrow to joy and peace, and embraced him as his child, affording rejoicing to men and angels. His case is a great triumph of the grace of God. A gentleman holding a high official position in Vermont, after hearing what the Lord had done for this man, remarked that what had been accomplished in his case, paid for all our labor in Rutland during the fourteen weeks. This man is noted for pressing to its consummation whatever he undertakes. He has now undertaken to live a christian life, and we trust he will be eminently successful. We have rarely seen one so anxious to start right, and build on the sure foundation. Up to this time (May 25th), he is the last one converted. Last evening he spoke three times in the meeting. It was a precious season. The Spirit of God was upon us in power. Most of the young converts are growing up into Christ, notwithstanding the strong opposition they have to endure from church members, and other devices of Satan.

This is a hard time for young christian soldiers. Unless they give up *all* to the Lord, there is but little chance for them to stand in this evil time. There is no doubt but that the perils will increase as we approach the great day of the Lord. The powers of darkness are rallying all their forces for a terrible conflict with the children of God. As far as possible, the enemy of all righteousness is trying to persuade the professed followers of Christ to make a compromise with him, to let him assist in getting up fairs, festivals, picnics, excursions, etc., they uniting with him, and then neither shall oppose the other; but if they will not do this, and make this league, then he will do all in his power to make them unpopular, and thus destroy their influence. It appears that but few are willing to let their good names, friends, and all go for Jesus and his truth. Those who make the compromise will not be able to stand in the coming conflict. They will be found on the side of the enemy, and must share the fate of rebels. Dear reader, be wise; "fight the good fight, lay hold on eternal life."

KENNEBUNK DEPOT.—We are pleased to learn that the Lord has been doing a good work at Kennebunk Depot, Me. Some twenty-two have been converted, and are seeking the kingdom of God. As they have no place in which to worship, but an uncomfortable school-house, they have decided to build a meeting-house. They are not abundant in this world's goods, and fear they shall not succeed, unless they can get some help from brethren in other places. If any will be liberal towards them, they will feel very grateful. Address Daniel Goodwin, Kennebunk Depot, Me.

CASTLETON.—We spent Monday evening, May 23d, with Bro. Mathewson, at Castleton. We had a profitable meeting in the evening. The church is still prospering under the faithful pastoral labors of Bro. M. As usual, we had a very pleasant visit with Bro. and Sr. M., and other dear christian friends.

THE FENIAN RAID.

The Fenians have made a bold move against Canada, but met with a signal defeat. Their plans were kept very secret up to Monday evening, May 23d, when they began to land at St. Albans, Vt. Tuesday evening, the 24th, several more car loads arrived, and quietly dispersed in different directions into the surrounding country, where they bought provisions of the farmers, and behaved quietly.

The following is from the St. Albans *Messenger* of Tuesday afternoon:

MOVEMENT OF SUPPLIES.

All Tuesday night teams were busy in the eastern towns transporting arms and supplies from hiding places towards the line. One man in Westford saw eight heavy loads pass there for the north and in Fairfield everything that could draw a load, and that money could hire, was engaged. Many wagoners received $10 each for their night's work, and one man informed us that he was offered as high as $25. During the afternoon Monday, seventeen loaded teams were on the east side of Fairfield Pond and after dark they started for the north.

We have two accounts from trustworthy sources in Fairfield, one of which puts the number of loaded teams that passed through the Center during the night at seventy-one and the other fixes the number which were seen at a point further north at eighty-five. One gentleman counted fifty-one in Sheldon and forty arrived at Franklin, where the drivers said they expected the men to take whatever composed the loads. We have information from there to the effect that more than sixty teams are now between Franklin and Pigeon Hill.

ARTILLERY.

During the early hours of Tuesday morning several pieces of artillery passed easterly through this village, together with several wagon loads of other war material. A few hours after this a veteran of the Union army, who resides in Fairfield, informs us that he saw four breech-loading Parrott guns, followed by three wagon loads of ammunition, pass through there en route north. The direction indicates that these were the same pieces that were seen here. Another Fairfield man, when on his way to St. Albans, Tuesday forenoon, met one piece of artillery and several loads of what he judged to be ammunition and supplies.

In addition to this, we are informed of the arrival of two pieces of artillery at Hubbard's Corner, in Franklin, about a mile this side of Canada line, and a gentleman of perfect reliability says he met, Tuesday morning, between Fairfield and Sheldon, about twenty pieces of light artillery in wagons.

THE PROBABLE FORCE.

All appearances indicate the presence of arms and supplies sufficient for at least 5,000 men and everything seems to be in the most perfect readiness for a movement so sudden and so formidable as to threaten immense damage to the Canadian government.

Up to the hour we go to press we think it safe to state that the number of Fenians who have arrived singly and in squads will not exceed three hundred, all told, but we have information by telegraph of the approach of four car loads from Troy and one car load of Zouaves from some place beyond White River Junction. These will arrive on the first train Tuesday evening, and from some remarks dropped by some of the Fenians, there is reason to expect a large detachment Wednesday morning.

We also have information by telegraph that 250 Fenians left Potsdam Junction this morning for Malone, and it is reported, though we cannot say how truthfully, that on the New York side of the Lake the telegraph has been cut in various places.

In Canada, on account of the excitement, the news and the rain, the Queen's anniversary birth-day has been celebrated with sorry jubilee. The militia are being hurried out from all quarters, and horses, railroads, telegraphs and nimble feet are hurrying red-coats to the front. At noon a company of forty men had arrived at St. Armand, but none except the local militia will be likely to reach the border further east before Wednesday morning. A collision will then be imminent.

The Fenian plans are not developed. Their officers are wholly reticent, and are off for the front as soon as they arrive. It is not known even who they are, but they and many of their men display evidences of skill and military experience.

It will be seen from the foregoing that the Fenians meant fight. It appears from facts developed, they have been transporting the weapons of war near to the Canada line in a very quiet, unobserved manner, for some time, so that whenever the time came for an invasion, their military equipments would be ready for them at once on their arrival. They well knew that the American government would not allow armed men to pass over the R. R.'s to invade a peaceful people, who were its neighbors; and yet it could not be expected that the American Government would forbid the rail-road companies from carrying an extra number of passengers, who paid their fare, and conducted with propriety on the way. After the President received satisfactory information that the Fenians intended to make a raid on Canada, he issued the following proclamation:—

By the President of the United States of America,

A PROCLAMATION.

Whereas it has come to my knowledge that sundry illegal enterprises and expeditions are being set on foot within the territory and jurisdiction of the United States, with a view to carry on the same from such territory and jurisdiction against the people and district of the Dominion of Canada, within the dominion of her Majesty, the Queen of the United Kingdom of Great Britain and Ireland, with whom the United States is at peace, now, therefore, I, Ulysses S. Grant, President of the United States, do hereby admonish all good citizens of the United States, and all persons within the military jurisdiction of the United States, against aiding, countenancing, abetting or taking part in such unlawful proceeding, and I do hereby warn all persons that by committing such illegal acts they will forfeit all right to the protection of this government, or to its interference in their behalf to rescue them from the consequences of their own acts. And I do hereby enjoin all officers in the service of the United States to employ all their lawful authority and power to prevent and defeat the aforesaid unlawful proceeding, and to arrest and bring to justice all persons who may be engaged therein.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 24th day of May, in the year of our Lord, 1870, and in the Independence of the United States of America the 94th. U. S. GRANT.

By the President.

HAMILTON FISH, Sec. of State.

Wednesday, May 25th, matters assumed a more serious aspect. The expedition is under the command of Gen. O'Niel, who has since been captured by Gen. Geo. P. Foster, U. S. Marshal for Vt. The following is from the Rutland *Herald*:—

Franklin, Vt., via. St. Albans, May 25.—Gen. O'Neil is at this point, two and a half miles from the line with his aid. General J. J. Donnelly and one thousand men including infantry, cavalry, and one battery of artillery, and is now giving orders to cross the line and within two hours the Fenian flag will fly on her Majesty's Dominion. There is five hundred more between here and St. Albans ready to join the advance guard. All the men here are well officered, equipped, uniformed and armed. The commander at Malone is Gen. Clingham, and Gen. Carter is expected.

During the forenoon the Fenians were busy at Hubbard's Corner, half a mile beyond Franklin, in unpacking their arms, uniforms, etc., and getting ready for action. Gen. O'Neil was present, and with Gen. Donnelly, Cols. Brown and Sullivan, and Capt. Lonegan was busy in superintending the busy operations.

Reports stated the number of Canadian militia on the other side at about fifty and intrenched. At half past 11 o'clock Gen. Geo. P. Foster, U. S. Marshal for Vt., arrived and caused the road, which the Fenians had rendered impassable for some, to be opened. Almost immediately orders were given to fall in and the march commenced. Arriving within about a hundred rods of the line orders were given to load, and this being done the march was resumed. Very soon the red coats were seen skirting the woods on a side hill to the left of the road, and when the Fenians arrived near the brick house of Alvah Richards, which is about 20 rods this side the border they halted, and after speeches by O'Neil, Capt. Cronan and Col. Brown, fight commenced by the Canadians opening a sharp volley from positions concealed, and much nearer than the Fenians had supposed.

Capt. Cronan's men immediately faced to the left and returned the fire. Gen. O' Neil was just in the rear, partially sheltered by the house, but he immediately took an exposed position and began to survey the position of the enemy through his glass. The two companies that were following became excited and would have wasted powder, but their officers were cool and in an instant the men became so, and moved forward in good order to the hill-side on the left.

Headquarters of Gen. O'Neil, at Alvah Richard's House, ten rods south of the Canada line, Franklin, Vt. The Fenians moved to this point at 11.30 A. M. At 12.10 the picket guard, under Capt. Brown, crossed the line and were immediately repulsed, with the loss of one man killed (John Rowe, Burlington) and four men wounded, among whom are Lieut. John Hallihan, Burlington, a slight flesh wound in his right arm, and James Keenan, of Fort Edward, in his right foot. The main body was deployed to the left, on the hill.

The battle of Richards' Faren had opened by sharp shooting on both sides, and it is reported that Capt. Monahan, who was leading, was killed. There is said to be about one hundred Canadians holding the bridge, and they keep it well covered so that it is impossible for Gen. O'Neil to dislodge them. At this time, one o'clock P. M., the firing has almost ceased.

CAPTURE OF GEN. O'NEIL.

By virtue of the President's proclamation, Gen. Foster captured Gen. O'Neil, the leader of this Fenian raid. It is said he has made this raid on his own responsibility, without the general consent of the Fenians. When Gen. Foster was about to arrest him, he stood back, and refused to be arrested, saying he had troops at hand that he should use for his protection. At this juncture, as reported by the special correspondent of the Rutland *Herald*:—

"Gen. Foster glanced up the road and saw two companies of Fenian reinforcements close at hand, and with that ready judgment for which he is characteristic in a tight place, he threw open the door of the carriage, and with Failey's help thrust Gen. O'Neil into the back seat in an instant. Quick as thought they leaped into their seats and the driver lashed the horses from the field with the greatest speed. Gen. O'Neil meanwhile having been cautioned that any outcry might cost him his life. He arrived with him at five minutes before four o'clock, and when he came away fighting was still going on. Probably Gen. Donnelly, chief of staff, succeeded to the command."

Gen. O'Neil was taken immediately to the Weldon house, St. Albans, and soon arraigned before the U. S. Commissioner, Jacob M. Smalley, for violation of neutrality laws. He waived examination, and in default of $20,000 bail, was taken to Burlington. It is said the arrest of their leader has very much dampened the zeal of the Fenians, and that many are already on their way back to St. Albans, and procuring passage to their homes. The prompt action of the President has saved much bloodshed, and prevented many horrid scenes.

For the World's Crisis.

LIGHT.

"Being at Calais," says a traveler, "I climbed up into the light-house and talked with the keeper."

"Suppose," I said, "that one of these lights should go out."

"Never! impossible!" he cried with a sort of horror. "See," said he, pointing to the ocean yonder, where nothing can be seen, "there are ships going by to every part of the world. If to-night one of my burners were to go out, within six months would come a letter, perhaps from India, or from America, perhaps from some place I never heard from, saying that on such a night the keeper neglected his post, and vessels were in peril. Ah! sir, sometimes in the dark night, and in stormy weather, I look to sea, and feel as if the eye of the whole world was looking at my light. Go out? burn dim? no, never!"

Bro. and Sr., are your lights burning? The Savior says, "Ye are the light of the world"; but I am afraid that it is growing dim. Shall sinners look to you for a light, and you let it go out, and they be lost on account of it? May God help you to trim your lamps, so you can show to the world the way to the haven of rest. May you say as did the light-keeper, "Go out? no, never!"

H. S. MITCHELL.

NEW TRACTS.

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This work of sixty-four pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

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It will do much good. A'GT.

For the World's Crisis.

THE LAW MAKER.

Spiritualists and skeptics of all kinds are ready to cry out, "There is no personal God, but one great and universal law governing all things, from which there can be no deviation." Very good. There being such a law, it must emanate from a source greater than all, to be governed by the same. Also it must come from a higher intelligence than the one to whom it is given.

Law also implies subjects; as such, they are amenable to that law. Law implies a penalty for the breaking of that law. Law implies the personality of the law-giver. A penalty being attached to that law, implies that the law-giver is fully competent to execute the penalty threatened on the disobedient.

The legitimate conclusion drawn from the word "law" is, that there is a personal, intelligent, and Almighty God. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit."—Isa. 57: 15.

NAAMAN GRANT.

For the World's Crisis.

HOW IS THIS?

I am led to inquire, Have all the translators of the Bible into English made an egregious blunder in rendering Job 19: 26, and given us an incorrect version, and one too which seems to assert a doctrine contrary to their own preconceived opinions? And have all the Hebrew critics failed to detect this blunder until the present time?

As reported, the Rev. Geo. P. Hepworth, pastor of the church of the Messiah, New York, preached a most eloquent sermon to a large congregation last Sabbath, in which, offering some reasons for a new translation of the Scriptures he said:

"Some passages, both in the New Testament and the Old, are so badly translated as to wholly mislead the reader; while many interpolations were made in the heat of theological controversy on which to found a dogma."

He then cites the well-known instance of the three heavenly witnesses in John, and adds:

"In Job 19th chapter it says: 'And though after my skin worms destroy this body, yet in my flesh shall I see God.' Give this text its true translation, and behold what a beauteous light is shed over its meaning: 'And though after my skin worms destroy this body, yet *without* my flesh shall I see God.' Here, at once, is beheld the distinction between mind and matter, and the glorious assurance that though this body be laid in the grave and perish, yet the soul shall live and look upon its God. For this and a thousand other reasons, the world should be given a new translation. Man is approaching a new religious life,—a life which we can get only from the New Testament; but not by outgrowing God's word."

I have looked at several translations, and they all read, "See God in my flesh," except one, which reads, "Then shall my skin encompass this body, and from my flesh shall I behold God, whom I shall gaze upon myself." Mr. Hepworth seems to have followed a late expositor (Barnes)—"Yet even without my flesh shall I see God." Whether this is strictly according to the Hebrew, or whether it is "outgrowing God's word," Hebrew scholars must decide.

If the Hebrew Scriptures any where affirm that men when dead can see God, or that they possess souls that can then, and not before, gaze upon God, I should think it was about time this information was imparted to the world. Will those who are learned examine, and give us the truth? S. HALL.

Hartford, Ct.

For the World's Crisis.

EXPLANATION.

Bro. Grant:—In my letter dated Apr. 4th, which is published in the Crisis of this week, I did not mean to convey the idea that the people of West Greenwich had never heard of the "blessed hope," for that would give the impression that they were quite unchristian, which is not the case, the community where I was laboring being a christian community. Lest some might get that impression, which would be doing injustice to that people, will you please just correct that clause—"They had never heard of the blessed hope," and simply say, *where there had been no Advent preaching.* ELLEN L. CRUMB.

Dorrville, R. I., May 27th, 1870.

☞ The prevailing belief that Protestants in Rome are compelled to worship outside the walls of the city, is erroneous.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society, September 2nd*, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$510.93
A Helper	5.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$56.46

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$827.65
J. Clothy	1.00

For the World's Crisis.

GOD WILL BE GLORIFIED.

Yes, reader, whether you and I are saved or lost, God will be glorified. Christian, let this be engraven upon thy heart, and never depart from thy mind: God will be glorified. Whether thou art faithful or not, the object in thy being and calling will be the same; his glorification. God will not be disappointed by us, nor in anything which he has made. He will be glorified. Creating all things for pleasure, nothing will prevent him from receiving the praise and glory he seeks. The universe will at length fully praise him, and every thing that he has made will bring him glory. He will be satisfied with the result. His will will be done, and in the end his glory full and complete: he will be glorified.

If we ourselves do not glorify him, he will glorify himself by us; our creation will not be in vain. If we glorify him, he will glorify us with himself; but if we do not glorify him, he will be glorified by our destruction. Every event in time will bring him glory; every act of angels and men will exalt his name. Nothing will be lost by him, by what he may order or permit. God will not lose honor or glory by any event, or act of any creature which he has made. God cannot lose.

But thou, O man, canst lose; yea, thou wilt lose, if thou dost not glorify thy God. This is thy duty to thyself—thy life-work. Neglect it, and thou art lost. It matters not what thou mayest gain in the world; all is soon lost and thyself also, if God be not glorified by thee. God will exist without thee; but thou canst not live without God. He can be glorified by thy destruction, but thou must live and be exalted by him, or be in shame forever. For thy glory and honor he asks thee to glorify him; yet on his own behalf he claims glory from thee.

Dear reader, he seeks thy salvation. For his own sake and glory he seeks it. For thy sake he desires it. He has no pleasure in thy death. He wants thee to live—live with him through the coming, endless ages. He wants to set thee at his right hand, and have thee join in the song of redemption in the presence of angels. He wants to hear thy voice in the great anthem that is to fill the heavens, and roll on through eternity. He wants thee there in the blood-washed throng, a trophy of his saving grace and love. He wants thee there to be glorified with him. Thou hast heard the invitation. His house is filling up. Come, while there is room, and before the seats at the table are all taken, and the door is closed. Come, and glorify God, and he will glorify thee. God will be glorified.

Glory unto him will come
From the wide creation:
Earth and sea, from every land,
Every tongue and nation,
Shall ascend the lofty praise,
Through the never ending days.

Glory unto him shall come,
Never ending glory;
Heaven above, and earth beneath,
Each shall tell the story
Of his greatness, truth and love,
While the eternal ages move.

Men and angels all shall join;
Worlds united all shall sing;
Every voice and every tongue
He hath made, his praise shall bring;
Swelling still the chorus higher,
Of the vast immortal choir.

I. I. LESLIE.

For the World's Crisis.

PAGO-CHRISTIANIZED THEOLOGY.

Death is a stern reality, and we have no reason for trifling with solemn realities; but we desire to look at the monster—death, as an enemy, and not as a friend. I long ago abandoned the false notion that "death is the gate to endless joys," but learned that when man was dead he was not (at the same time) alive; neither in heaven, nor in hell-torments. The real condition of man in death is a state of unconsciousness—a sleep, till the resurrection at the last day.

Let us look at some fancied notions of the good,—yes, they mean well, many of them, but they certainly are in an error. Let us hear the testimony of one who believes his friends who have died are in heaven.

"I bless God for the hope I am permitted to entertain, that I have a mother whose spirit wanders in a cloud of glory, through the gardens and over the delectable mountains of the blest. She spent here below a life of sorrow, wedded to privations and disappointments; but now she plucks the fragrant flowers and the delicious fruits of paradise, leans her weary head upon the bosom of Jesus, and slumbers in the visions of the throne of God. I have often fancied in hours of darkness and gloom that her glorified spirit lingered around me, whispering words of consolation." And he adds: "Glory to God, that we have friends in heaven! Parents, husbands, wives, children, brothers, sisters, have gone before us. They await our arrival on those blissful shores." Then comes an outbreak of fancy in the shape of poetry:

"There is a glorious world of light
Above the starry sky,
Where saints departed, clothed in white,
Adore the Lord most high."

Now, dear reader, are not such *very pretty* specimens of fancy too good to be spoiled? How very comforting—away to heaven at death; no need of a resurrection; how perfectly useless that would be. And then, there is no use of saying anything about Christ's coming again, seeing we shall go "above the starry sky" when we die, and wander in a "cloud of glory through the gardens and over the delectable mountains." And yet, these same persons will tell you that *without a resurrection, all nature is involved in a mystery.* How true is this thought; and yet how completely irreconcilable with the foregoing remarks. One speaks the language of the Bible; the other the language of pagan philosophy.

Here is another morsel of sublime paganism on the death of a lady:

"Now in her snow-white shroud she lies,
Her lily lids half veil her eyes,
As if she looked with wild surprise
Up at her soul in paradise.
Her hands lie folded on her breast,
Crossed like the cross that gave her rest;
She looks as if some heavenly guest
Had told her that her soul was blest."

This is a rare specimen of modern theology, or immortal-soulism. Here soul and body both are made conscious in death. The body is looking "up at her soul in paradise"; but not being able to trust its eyes, a "heavenly guest" is sent to talk to the body, and tell it "her soul was blest." O, what a splendid theology! The outbreak of some minister of fancy, with which the present age abounds. If the word of God is not turned into fables by such teaching, then I am very much mistaken.

No such teachings are brought to view in the word of God. "The dead praise not the Lord"; and were it not for the resurrection, they are "perished." Our only hope for our friends who sleep in Jesus is, that the Lord will raise them up at the last day; then they will be clothed with immortality and have eternal life.

We are all interested in this matter, being subjects of death; and our object is to arrive at the truth. We will close with a scrap of true poetry:

Rest, sweet mother, rest in slumber,
Until the resurrection morn;
Then arise and join the number
Who thy triumph shall adorn.

Fair Haven, Ct. J. E. CLARK.

For the World's Crisis.

AND STILL THEY COME.

We are glad to be able to inform our beloved brethren in Christ, that we believe the Lord is with the little church in Porter, Me. Notwithstanding all has not been accomplished in the conversion of sinners that we would have been glad to have seen, yet we have great reason to be glad in believing that some precious souls have of late been born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1: 13.

Sunday, May 22nd, a large concourse of people gathered down by the river's side, to witness the burial of five happy souls beneath the yielding waves. It was a pleasant and happy day in the Lord to a goodly number assembled there. The ordinance was administered by our beloved brother, T. E. Lang, who has labored faithfully and acceptably the past winter, from time to time, with the church in Porter; and God has blest with his Holy Spirit, and many more poor, unsaved ones have been deeply convicted of the truth, that have not given up to its influence. We are hoping that they will yet become decided to obey and follow Jesus.

Some four years since we decided to be for Christ, and at that time there were but few in this part of the Ossipee valley who were lovers of our like precious faith; but to-day a goodly number are rejoicing in the truth; and we feel to cry out from the fulness of our heart, "It is the Lord's doing, and it is marvelous in our eyes." Truly a great change has been wrought in that time in all this region of country. But little more than a year ago there was no church at Porter village, and no meetings of any sort except an occasional one; and nearly the whole place seemed given over to the service of Satan. But now a loving, happy band of praying ones has been raised up, and prayer-meetings are held regularly twice a week at the village, besides others held in the vicinity once and twice a week; and other denominations have been stirred up to have meetings in the place; even Universalists have meetings now one-fourth part of the time. Bless God for what has been done for us and our fellow creatures around us. CHAS. H. HURD.

Freedom, N. H., May 24th, 1870.

For the World's Crisis.

NEWS FROM ENGLAND.

Just a word or two, dear brethren who read this, in great haste, to tell you of the glorious reformation that is taking place in England, in reference to the spread of truth. Life only in Jesus as its store-house, and through Jesus as its channel, is gaining ground hourly. I say hourly, for daily is not now to be mentioned. Opposition for the moment on every hand. A sharp skirmish, and then the triumph of "the thoughts of His heart which endure to all generations." It must ever be so. God must triumph; for who is a man of war like to Jehovah of hosts? Ministers are preaching and exhorting their audiences, till they are nearly spent, not to believe that death is death, but some kind of life; but the people are not to be settled in that way; they are not pacified with that sop.

Englishmen are practical to the very last, and not in heathenish darkness as those who peopled the world in the classic ages; and myths are not to be tolerated. Splendid lies are not as good as plain truths; and an handful of corn is more acceptable than husks.

Priestcraft has lived its day. A long day, alas! far too long. Dissertations are all very good in their way for those who know all practical truth and carry it out in life; but where can a man of this sort be found? It may amuse, or interest, to hear a grand and elaborate "sermon"; but the christian cannot feed on sermons. Yet he does say, "How *precious* are thy thoughts, unto me, O God."

It is these precious thoughts that are going abroad in England. May they prevail more and more, and may the black of error fade away before the light of the blessed gospel.

I have issued thousands of tracts on the all-important truth that adds a fresh and deeper lustre to the grace of God—eternal life his gift. Many among the true-hearted ministering servants of Christ are sending for tracts and papers. By the kind permission of dear Bro. Grant, given some two years ago, I have just issued two thousand copies of "Pauline Theology." We are pressing the battle to the very gates.

Last week there was a county association of ministers here, and about fifty ministers and delegates received a copy of "Immortality only through Christ." As soon as we know each other enough in England, we shall issue a penny weekly paper.

Bro. Leask is doing well in the cause of truth here. His *Rainbow* spans the truth, and I am glad to see it improving. It is very sad that *hades* should be considered as a world of life, when it is dead men that go there. And as to *shades*, why, it is all a shady idea of a dark age. Bro. Leask's *Rainbow* should be taken by all the faithful in Christ in America. I must not forget to mention, also, Bro. Carstable of Ireland, who is a dignitary in the Established Church. He is clear, I think, as far as I have read. He calls man "dust," in opposition to others who call him "spirit." He writes very concisely and scripturally.

The greatest helps to the spread of truth are the Brethren who are continually "casting out" of their synagogue. The cases are "noised abroad," interest is excited, and the case is looked into. Sometimes letters are published on both sides, and a summary of the truth given. I have one on hand now for a person in Dublin. Of course it raises a storm, but though the truism is thread-worn, it is for all that a realism—"After a storm comes a calm."

And in concluding let us draw some comfort from that, applied in a different direction. After a storm—earth's storm, with its lashing and mighty hubbub—there comes a calm. Blessed then those who stand the storm now; the storm of fire and brimstone shall never beat upon them; but they shall abide in the "rest that remaineth for the people of God," through all halcyon and sun-lit ages. May the Lord dispose the unconverted reader to long for that "rest." Yours in the blessed hope, W. KELLAWAY.

26 St. Thomas St., Weymouth, Dorset, Eng.

For the World's Crisis.

"SPIRITUAL MELODIES," *by Elder I. K. Lombard.*—An enlarged edition of the above work for general use, it being a choice selection of 453 hymns. It is well arranged, each class under its respective head. It contains many precious gems, and is of very convenient size. The paper and imprint are very fair, and the binding excellent. Those in leather are really beautiful pocket companions. They are for sale by I. K. Lombard, Chelsea, Mass. S. S. BREWER.

For the World's Crisis.

"FATHER KNOWS."

A gentleman was one day opening a box of dry goods. His little son was standing near, and as he took the packages from the box, he laid some on the arm of the boy. A little friend and playmate of the merchant's son was standing by, looking on. As package after package was laid upon the arm of the boy, his little friend began to fear his load was becoming heavy, and said:

"Johnny, don't you think you've got as much as you can carry?"

"Never mind," dear little Johnny replied, in a sweet, happy voice, "father knows how much I can carry."—*Sel.*

Dear brethren and sisters, there is a great lesson to be learned from the narrative above. "Father knows." Yes, he knows just how much that little, weak, tried and tempted child of his can carry, or bear. He never will lay one more burden on them than they can carry. Trials must and will come, and who knows how much we can bear better than our heavenly Father. We may at times murmur at trials, and temptations; they may seem to weigh us down; but still our strength holds strength holds out. We go through with it. Then we can praise God that he has not left us alone to bear all our trials.

A trial comes. It is a hard one to bear. You may say, I can never endure it; but hold, dear one. Stop, think, reflect. Has Father ever left you in the past? No. Then will he leave you in the future? Never, no, never. How much better, then, to cast all your cares on him. "Count it all joy when ye fall into divers temptations," or trials. Never murmur. Your lot may be a hard one, but, like the little boy referred to, say smilingly, "Father knows how much I can carry." Yes, dear ones, he knows all about it.

"O what a friend we have in Jesus,
Who will all our sorrows bear."

Yes, he will do it. Then be encouraged; the time of trial is nearly over. A few more, and the last one will be past. The great Deliverer will soon come. Then all those who have endured *patiently* unto the end will have the crown of life. O hail, happy day! Come, Lord Jesus, and set all free. Then cheer up, lone pilgrim. Trust in God a little longer; pray a little longer; you will soon be made like him. Glorious thought! May it soon come, is my prayer. Amen. Thy Bro. in Christ, GEO. A. STREETER.

Extracts from Letters.

SR. E. J. GARLAND writes:—"Is not this a blessed thought, as we toil here in the darkness of trouble and woe, that we can look up and exclaim in the fulness of the heart, 'A home in heaven'? I rejoice that every true follower may and does feel assured of this blessed hope, whatever his station in life may be. Although his pathway may be winding and rugged, and the wrongs and deceit of false friends may sometimes wring the heart, doubt and temptation arise, and Satan himself advance with power; yet he has the assurance that soon, very soon, the morning will dawn, and the sun break through the dark clouds of adversity, and through his tears he shall see the haven of rest. Then let us be firm in our faith, and pursue the voyage without fear, trusting in Him who sends the storm to guide our frail bark on this restless ocean, and will bring us safe home at last."

BRO. O. SHERWIN writes from William Springs, Ill.:—"I have moved from Chicago to this place. I am one of a gang of hands working with dredge and derrick, on the Ill. and Mich. Canal, eighteen miles from Chicago, on the St. Louis R. R. I shall be glad to hear from any of the saints at Joliet, or vicinity. There ought to be a meeting of our faith there. There is no meeting of any kind here, and few inhabitants. I long for the time when the scattered saints shall be gathered from the four winds. 'Thy kingdom come; thy will be done in earth as it is done in heaven.'"

BRO. J. W. BURROUGHS writes:—"The good Lord is still at work in Ancona. The good work is going on finely. I baptized three more the last time I was there. The sects are doing all that they can to stop the work, but the Lord can work and none can hinder. They undertook to hold a meeting the last Sunday I was there, but there were so few attended the minister would not preach. The truth has taken deep hold of the people, and many poor souls that were a short time ago in the bonds of iniquity, are now rejoicing in the blessed hope of soon seeing Jesus and being like him; for we shall soon see him as he is."

☞ A Parisian Journal tells us that a number of ladies have formed themselves into a society for the purpose of reforming the fashions; that is to say, to reduce the present extravagant expenditure on dress. They call their association "L'Union des Femmes Chrétiennes." Each lady promises to spend so much and no more on her toilette annually, and to pay ready money.

Obituaries.

TAYLOR. Died, in Byron, Me., April 20, 1870, my father, Richard Taylor, aged sixty-one years, one month and ten days.

In 1839, the year he moved to this place, father, mother, and three or four others, who moved here about the same time from the same town, were converted to God. There was no preaching in the place at the time, there had never been any meetings, and they had not heard a prayer in the neighborhood. They commenced prayer meetings, which have been continued ever since, with preaching occasionally. God has added to their numbers such as we trust will be saved.

The promises and grace of God sustained him in his last hours. He lived to see all his children converted to God.

"The mossy old graves, where the pilgrims sleep,
Will be opened as wide as before,
And the millions that sleep in the mighty deep,
Shall live on the earth once more."

Sermon at the funeral by Bro. E. M. Haggett.
A. W. TAYLOR.

DUNN. Died, in Byron, Me., April 29th, 1870, Sr Mary J. Dunn, aged thirty-seven years.

The subject of this notice was a great sufferer during her sickness of full three years. The Christian's hope was hers. She looked forward to the time when there will be no more pain. She leaves a husband, a little boy, a widowed mother and one brother, with other relatives and friends, to mourn her loss.

Words of comfort were spoken at the funeral from Isa. 25: 8. A. W. TAYLOR.

WALDRON. Died, in Stewartstown, N. H., May 4th, 1870, of consumption, Charles L., son of Ira S. and Sarah A. Waldron, aged eight years, five months and twenty-six days.

Charles will sleep until Jesus calls him forth to wear a crown of life. May God give sustaining grace to the parents, who are passing through severe trials. Sermon on the funeral occasion by the writer, from 2 Kings 4: 26. A. GORDON.

ANDERSON. Died, in Limington, Me., Oct. 3d, 1869, of cancer, Bro. George Anderson, aged seventy years and ten months.

The subject of this notice embraced religion some twelve years since. He bore his sufferings without a murmur, and fell asleep with a hope of coming forth in the "resurrection of the just." He leaves a wife and a large circle of friends to mourn their loss. M. A. ANDERSON.

SHACKLEY. Died, in Peru, Me., April 26th, 1870, of cancer, Mrs. Louisa Shackley, aged fifty-two years, eight months and two days.

Her sufferings were great, which she was enabled to bear with christian patience. She rests in hope. She leaves a husband and daughter to mourn her loss. May God's grace sustain them in their affliction. Text used on the occasion, Hosea 13: 14. E. M. HAGGETT.

SMITH. Died, in Bradley, Me., of consumption, May 21st, Sister Nancy, wife of Bro. Samuel Smith.

Many who have visited Bradley will remember her hospitality, as her house has been a pilgrim's home for many years. She leaves a husband and three children, besides numerous friends, to mourn her loss. We preached on the occasion from Isa. 25: 8. GEO. W. BROWN.

HUBBARD. Died, May 20th, 1870, Bro. Alonzo Hubbard, of Houghtonville, Vt., aged sixty-one years.

Bro. Hubbard has been failing for three months. He died in hope of a better resurrection, feeling Jesus to be precious. S. COOK.

NILES. Died, in Gardiner, May 2nd, 1870, Sr. Celia Niles, aged twenty-five years.
H. D. REED.

Married.

HASTINGS—GRIFFITH. In Boston, May 28th, by Eld. A. P. Moore, Mr. JOHN S. HASTINGS, and Miss LOUISA F. GRIFFITH, both of Boston.

EASTER—SMITH. April 23d, by Eld. T. T. Farrell, Mr. J. EASTER, Jr., of Boston, and Miss S. S. SMITH, of Springfield, Mass., daughter of Charles Smith, Esq., of Quebec.

Summary of News.

FOREIGN.

Cable News.

PARIS, May 24. M. Ollivier declines to allow the citizens' committee, formed to promote the adoption of the Plebiscitum, to maintain a permanent organization, declaring that the Government could not sanction the creation of a permanent and irresponsible political body.

The Corps Legislatif has adopted the amendment to the press law which was proposed by the opposition. The Ministers resisted the amendment, but without avail.

A dispatch from Rome denies that the French Government is sending reinforcements to Rome. Meanwhile the *Journal des Alpes Maratimes* reports that two regiments of infantry and one of cavalry arrived at Toulon yesterday and embarked for Rome.

QUEBEC, May 24. A great conflagration occurred here to-day, destroying six hundred houses and two new ships.

May 26. In the Corps Legislatif to-morrow an interpellation will be submitted to the government on the cause of the dissolution of the Plebiscitory Committee. The ministerial journals express fears that the question raised on this point may result in a coalition of the right and left wings of the Corps against the Ministry. It is announced that on this occasion the left will declare itself the constitutional party, and will signify its willingness to accept power under the Empire, if it is permitted to carry out its programme. Picard is the leader in this movement, and will be the chief of the party, which is to be called the Constitutional Left.

Dispatches from Lisbon report that on Tuesday last groups of citizens passed through the streets crying, "Live Iberian Union."

LONDON, May 26. Voluminous dispatches, received from the New York Associated Press office, giving the President's proclamation and the movements of the Fenians, were printed in the newspapers here this morning, and made a decided sensation. President Grant's course was warmly commended on all sides.

The *Times* says that while the proclamation itself is satisfactory, the absence of American troops on the borders to carry out its provisions is deplorable. This, however, is not surprising, as troops are not usually quartered on a friendly frontier. Troops should be sent to Canada immediately, and Canada forward to the frontier all the soldiers she can spare. Canada must have no tenderness for this second offense; these marauders must be treated as robbers, ruffians and murderers.

The *Morning Telegraph* says President Grant has acted with loyalty and honor.

The *Morning Post* is confident that the loyal and energetic action of the American President will place the Fenians in their proper light before the world, as being the enemies of mankind.

LONDON, May 29. Advices from Rome represent that the infallibilists, both in and out of the Council, are extremely active. During the debate which is pending they have called in all the absentees of the party to meet the vote, which will soon be taken; and outside of the Council they are assembling in large numbers, and exert a powerful pressure on the dissenters.

BERLIN, May 27. Count Von Bismarck has made a proposal to the Great Powers that they take joint action for the suppression of piracy on the Chinese waters. The governments of Great Britain and the United States have signified their acceptance of the proposition.

GREECE, Vienna, May 14 Correspondence of North Eastern Correspondencia of Berlin. Information from an official source enables me to give you some positive details relative to the steps which the Powers are about to take in order to obtain satisfaction for the crime of Marathon. According to this intelligence, England, in concert with Italy (the two others protecting countries, France and Russia, have not yet pronounced), will require the King of Greece to completely change his Cabinet and that all the present members of it shall be dismissed. The formation of a new one will take place under the direct influence of Great Britain, and consequently will be able to count upon the support of that nation in the work of purification and reconstruction which is to be effected without delay in all branches of the administration.

Until the completion of that task constitutional liberties will be suspended. During that period of transition the King and royal family whose journey to Germany, Denmark, and Russia was stopped by the sad affair at Marathon, will leave the country, which will be governed by Prince John, his Majesty's uncle, as regent. The Cabinet of the Tuileries has just in its turn declared, through its representative at Athens, that it will henceforth consider the Hellenic government as responsible for the security of every French traveler, who, after having indicated the route he intends to pursue, shall have received from the authorities the assurance that the road in question is not infested with brigands.

PAPAL INFALLIBILITY.—The schema of the dogma of infallibility, which is now under discussion in the Ecumenical Council, has been distributed in printed form. It contains five canons, as follows:

1. If any one should say that the episcopal chair of the Roman Church is not the true and real infallible chair of Blessed Peter, or that it has not been divinely chosen by God as the most solid, indefectible, and incorruptible rock of the whole Christian Church, let him be anathema.

2. If any one should say that there exists in the world another infallible chair of the truth of the gospel of Christ our Lord distinct and separate from the chair of blessed Peter, let him be anathema.

3. If any one should deny that the divine *magisterium* of the chair of blessed Peter is necessary to the true way of eternal salvation for all men, whether unfaithful or faithful, whether laymen or bishops, let him be anathema.

4. If any one should say that each Roman Pontiff, legitimately elected, is not by divine right the successor of blessed Peter, even in the gift of the infallibility of *magisterium*, and should deny to any one of them the prerogative of infallibility for teaching the church the word of God pure from all corruption and error, let him be anathema.

5. If any one should say that general councils are established by God in the church as a power of feeding the divine flock in the word of faith superior to the Roman Pontiff, or equal to him, or necessary by divine institution in order that the *magisterium* of the Roman Bishop should be preserved infallible, let him be anathema.

DOMESTIC.

New York, May 26. The enrollment of Fenians is carried on to-night steadily, though not with the same enthusiasm as last night. Meetings were held at Hibernia Hall and other places, at which stirring speeches were made, exhorting all who loved their country to hasten to the front. The Fenian headquarters are almost entirely deserted, all the prominent men have left the city.

Col. Burke and Col. Graynor have filled their regiments and two hundred of the latter command started for St. Albans to-night. About five hundred men left by the 8 and 11 o'clock trains over the Hudson River Railroad. Now that the first feeling of depression caused by the news of the capture of Gen. O'Neil has passed away, the general feeling is that it will no more interfere with the success of the expedition than if he had fallen in battle. The proposed mass meeting of Irish sympathizers will be held on Saturday.

Hartford, Conn. May 26. A meeting of the Fenians of this city and vicinity was held at American Hall to-night, and they resolved to aid their brethren whenever called upon. The Fenians at Meriden are also waiting orders, and signify their intention of starting to the front at the first call, in any way. They will continue to recruit men as long as there is a shadow of hope.

St. Albans, Vt., May 27. The only Fenians that left for their homes last evening were Burlington boys. The rest remained here and were provided with food by order of U. S. Marshal Foster and the village authorities. The presence of United States troops and the closing of liquor saloons make them orderly and peaceable.

The depot furnished shelter for one hundred, some quartered on sympathizing friends, while others were compelled to lay out of doors. The men have no money, and officers have not more than enough to provide for their own wants. Some of the men claim that Gen. O'Neil has one or two hundred thousand dollars of Fenian funds in his possession. They have been loitering about the streets this morning in squads of ten or more, discussing their probable fate and destination.

New York, May 27. Gens. Meade and McDowell, Quartermaster Gen. Ingalls and Quartermaster Van Vleet with several staff officers took the eleven o'clock train last night on the Hudson River Railroad. In answer to a question as to what movements were intended by the United States troops Gen. Meade said that he had no settled plan, but should take a look at the situation at the front and be guided by circumstances If necessary, arrangements had been made for concentrating a large force on the borders in a short time. The neutrality laws would be enforced at all hazards.

Toronto, Canada, May 26. The Fenian movement may be now looked upon as having virtually collapsed. Straggling parties may give a little trouble, yet the preparations are so complete that nothing but an entire defeat will attend any further invasion. The story of the Indians having attacked the troops at Saut St. Marie cannot be traced to any reliable source, and the latest advices say nothing about it. On the Niagara and Detroit frontier there is a sufficient force in readiness to repel any attempt to enter the country.

Quebec, Canada, May 27. A destructive fire is raging at Saguenay, covering an area of five miles wide by thirty miles in length. Over five hundred families, numbering 4500 persons, are rendered destitute. Six adults and two children perished in the flames. A wharf at Haha Bay and several churches have been burned. The fire originated in the woods.

Gen. Foster has received the following order from Washington:—

WASHINGTON, May 27.

"To Gen. George P. Foster, U. S. Marshal, District of Vermont:

The President directs you to cause to be seized and held by the military forces of the United States, all arms and munitions of war which you can find prepared or intended for the invasion of Canada by the Fenians. Communicate with the military commanders. (Signed)

E. R. HOAR, Attorney General."

ST. ALBANS, Vt., May 29. Yesterday morning a detachment of Battery G, Fifth Heavy Artillery, went to Franklin to make a collection of the arms left by the Fenians, under the direction of the United States Marshal and his assistants. The arms and ammunition are stored at the Franklin House. Although the search has been quite successful, hundreds of muskets will probably never be delivered up. Some few of the Canadians have returned those taken from the Fenian camp, but others refuse point blank to do so. No trouble is apprehended from the refusal. The battery will return to St. Albans to-morrow morning, and will probably be withdrawn altogether by the last of the week.

Six cars loaded to overflowing left here last night at half-past eight o'clock, bearing the last fragments of the broken army of the Irish Republic. A more jubilant crowd never went out of this village, and a happier set of individuals than the citizens here were never seen as the last car rolled out of the depot. For the next week every day will feel like Sunday. The people here have been feeding on excitement for the last month, and now they are brought back to the monotonous happening of every day events.

Gen. Donnelly, who was yesterday reported dead, is all right. His wound, though painful, is not so severe as represented, and one of these fine mornings he will be found missing. None of the wounded here have been arrested.

ST. ALBANS, Vt., May 28. A Sunday quiet reigns in St. Albans.

There are large numbers of Fenians still here waiting for some chance to get home.

The Government has decided to leave the settlement of affairs in the hands of the United States Marshals of the different districts, and unless it withdraws the offer of transportation offered on Wednesday, some arrangement will probably be made to transport those who are without money to their homes. The railroad officials express their willingness to assist.

Generals Meade, McDowell and staff leave for Malone at noon. They will not interfere with the duties of the U. S. Marshal in the matter of arrests, but simply see that the neutrality between the two countries is not violated.

U. S. Marshal Foster has left for Franklin, and will demand the return of the field piece captured by the Canadians. There is not the least probability that any further attempt will be made at any point.

It is the intention of the Marshal to arrest all who are known to have been connected with the affair at Richards' Farm, officers and soldiers.

Buffalo, N. Y., May 30. The Fenian leaders from the Middle States and the West were in council here to-day, investigating the late disaster and adopting measures of reorganization.

MILWAUKEE, May 24. The venerable Bishop Kemper, Bishop of the Episcopal Diocese of Wisconsin, widely known as the pioneer Bishop of the Northwest, died at his residence, on Nashotah avenue, this afternoon, aged eighty-one years.

☞ Russia, which hitherto has been in the habit of buying her artillery abroad, particularly at the German works of Krupp at Essen, is now in possession of a factory for war material in no way inferior to those of other nations. This manufactory, situated at Perm, is on the same plan, but of larger proportions, as that belonging to Rhenish Prussia, and some enormous pieces of cannon are now being cast there for the defence of Cronstadt, Bencler, Nikolajewsh and Kertch.

☞ Spain has commenced the work of emancipation in Cuba.

Passing Events.

☞ In San Joaquin valley, California, butter is made by placing the cream in a thick linen sack, and burying the parcel in the earth over night. The sand absorbs the milk, and in the morning the butter is found as well worked as by an hour's churning.

☞ Hereafter, according to the laws of Mississippi, any person sending or accepting a challenge, or second carrying a challenge, or any person going out of the State to fight a duel, will be forever disfranchised.

☞ It is said that there is a convent of monks in Iowa following the rule of St. Bernard, who, after a time, take upon themselves a vow never to speak aloud, and a number have kept that vow for twenty years.

☞ It is now said that Espartero has agreed to accept the crown of Spain if the Cortes will elect him.

☞ The Empress of Austria is said to be much perplexed by the intimation that the Pope intends to bestow on her the Golden Rose. She has a superstition on the subject, as it proved unfortunate to Queen Isabella of Spain. She cannot refuse, and is unwilling to accept it, and has asked Prince Liechtenstein to arrange the affair with Cardinal Antonelli.

☞ Notwithstanding all the efforts of the Russian Government for the past forty years to suppress Polish *amor patriæ*, it is admitted by the Moscow *Gazette*, that "the existence of a Russian in Poland is now almost intolerable." There is, after all, more in national sentiment than despots are aware of.

☞ Ledru Rollin has gone back to London, feeling no security in the old friendship of M. Ollivier who formerly, when he was as hot a republican as he now is imperialist, used to style the grand old orator his second father.

☞ Russia and Switzerland are at loggerheads. The Czar seeks, as we are told by cable telegram, to "bully" the republic and force the people to forego their right of asylum to foreigners. As the Emperor of France is a naturalized citizen of the Swiss republic the case may become serious should the Muscovite persevere.

☞ It is said that the workmen engaged in repairing the carriage road on Mount Washington have to dig paths through snowdrifts twenty feet deep.

☞ Prince Leopold, the youngest son of the Queen of England, is in a very dangerous state of health.

☞ The Emperor of the French, the King of Prussia and the Emperor of Austria meet in Germany this summer.

☞ Ladies are now permitted to follow the course of medical lectures at the University of St. Petersburg, and subsequently to practice medicine.

Notices.

New Hampshire Quar. Conference.

The fourth quarterly session of the New Hampshire Christian Conference will be held at Whitefield, N. H., commencing Friday, at 10½ o'clock A. M., June 17th, 1870, and hold over the following Sunday. It is hoped that our preaching brethren will make a special effort to attend this meeting, and that all the lovers of truth in this region will come to this conference to work for God and the salvation of men.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER,

Grove Meeting.

A grove meeting will be held in Bartlett, N. H., (Middle District), in Bro. John B. Deering's grove, commencing Wednesday, June 22nd, and holding over the following Sabbath.

Bartlett is situated on the road from North Conway to the White Mountains. The mountains tower around, and the scenery generally is magnificently grand. We have held meetings in the place during the past winter, and although the truths we love have never been preached there, the people have been like the Bereans, and are favorable to the truth, and a good number have been converted. We know of no place where greater good can be done by a meeting than in Bartlett, and it is hoped that the brethren and sisters from the surrounding towns will be present. Come from Porter, Freedom, Melvin Village, Albany and adjoining towns in Maine. Come from Whitefield, Woodstock, and other places west of the mountains, and you will find entertainment, and have a glorious meeting. Brethren coming by the Notch will inquire for Nathan French, James Mead, or Levi Rogers; and those from other directions, for John B. Deering. Brn. T. W. Piper, N. Wheeler, Levi Allen, J. H. Evans, J. G. Smith, Bro. Kidder, and others who love the truth, and don't distract and divide, are invited. Provision will be made to accommodate all the brethren and sisters who may come. Pasturing will be furnished for horses. Let us have a good gathering of the saints in the name of the Lord. An ordination and a baptism may be expected.

In behalf of the brethren, L. C. MCKINSTRY.

Notice.

The Vermont Mission Tent is engaged to be finished June 15th, all but the poles; and will be ready to be pitched in Middlesex June 23d, as it is wanted at that place for a conference. May great good be done in the name of the Lord Jesus.

R. N. STETSON.

N. B. I would like to engage some one to furnish the poles. We want two centre poles, twenty-eight feet long, and twenty-six or seven feet long. If any Bro. can procure them, I wish he would write to me immediately. R. N. S.

Conference.

A quarterly conference will be held at the Bailey school-house, in Pittston, Me., four miles south of the city of Gardiner, on the east side of the Kennebec river, opposite Gardiner depot, at five o'clock, P. M., June 23d, and hold over Sunday. Let the brethren and sisters all attend who can to work for the Lord. Provision for all. Ministering brethren from abroad are invited. Those who come by cars will stop at South Gardiner, and the brethren will be there to take them over the river in a boat.

S. K. PARTRIDGE.

Notice.

The new tent, "Evangelist," will be pitched in Cambridgeport, corner of Hampshire and Columbia streets, and will be dedicated, Sunday, June 5th. Meetings every evening through the week and over Sunday, June 12th. Leave the horse cars on any of the roads at Columbia street. It is on the same ground where the Mass. tent was pitched two years ago. We hope for a good turnout. We want to see sinners saved. The judgment is at hand. Brethren, pray for us.

JOHN G. HOOK.

Maine Ministerial Conference.

EXTRA SESSION.

This conference will convene in the Second Advent Hall, Portland, on Tuesday, two o'clock P. M., June 21st, and close Friday. We desire to see present all the members of the conference, and all preachers who desire to join; likewise delegates from all the churches and societies, with as many other brethren and sisters as will come to work for the Lord, and the salvation of sinners. It is hoped the campmeeting committee will be prepared to report what decisions have been made in regard to a place, or places, for campmeetings in Maine this season; also the tent committee in regard to the tent mission. Brethren, let us come together once more in the Spirit of the Lord, praying his blessing upon the great work to which he has called us. C. GOUD, President.

I. C. WELLCOME, Sec.

New York State Conference.

The annual meeting of the New York State Conference will be held at Lockport, Niagara Co., commencing Thursday evening, June 9th, 1870. Lockport is situated on the Niagara Falls branch of the N. Y. Central R. R., fifty-seven miles west of Rochester, and eighteen miles east of the Niagara Falls. Fare from Rochester to Lockport, $1.15. Trains leave Rochester for Lockport at 9.50 A. M., 12.10 and 6 P. M. Trains leave Buffalo for Lockport at 6 A. M. and 4 P. M. Fare from Buffalo to Lockport, 40 cts.

Persons coming to the conference will go from the depot directly to the Advent Hall, on Main Street, when the committee of arrangements will see that they are provided for.

The church at Lockport have opened their doors *wide*, and extend a *hearty* invitation to the dear brethren and sisters to come and spend a few days with them; hoping to receive from the gathering a fresh impetus in the christian journey, as well as to make it pleasant for those who come. We want every one to take up the Crisis of April 27th and read the article from D. Cogswell, entitled "New York State Conference," and be sure to act in harmony with it. D. COGSWELL, Pres.

W. J. HOBBS, Sec'y.

Wisconsin Campmeeting.

This campmeeting, beginning June 5th, is to be held at Prairie du Sac (Upper Sauk), Sauk Co., on the ground occupied last year. Eld. Miles Grant and Eld. S. W. Thurber from the east will be present. Let the friends in the west come from every point in the State, and come early. Let a goodly number of tents be erected on Saturday, June 4th. WM. SHELDON.

Minnesota Campmeeting.

The second annual campmeeting for the State of Minnesota will commence on Monday, June 27th, at Ottawa, continuing one week. Ottawa is situated on the Minnesota river, five miles below St. Peter. The St. Paul and Sioux R. R. will carry passengers at half fare to and from this meeting. When buying tickets for Ottawa from any station on this road, *ask for a return ticket*, which will be good for ten days after June 27th. A refreshment and provision stand will be kept on the ground for the accommodation of the camp, where such articles of food as cannot be conveniently brought from home may be obtained. The committee will make every effort for the temporal comfort of those attending the meeting, and trust all will unite in striving, by the help of God, to make it a spiritual "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

COMMITTEE:—G. W. Miller, L. C. Collins, P. Ramer, W. Ketzebock, E. Bacon, E. T. Himes.

Notice.

I will hold a quarterly meeting with the Christian Church at Cohocton, Steuben Co., N. Y., May 28th and 29th. Bro. Cogswell is expected to be with me there. Also I will hold a quarterly meeting with the church at Wilmot Settlement, Broome Co., N. Y., June 4th and 5th, and will spend the time there and at Hawleyton as they and Bro. Bull of Hawleyton may arrange, from May 31st to June 7th. I expect to attend the Annual State Conference from June 9th to 12th (the place not yet published); also I will attend a grove meeting with Bro. J. W. Taylor, at Westfield, Tioga Co., Pa., June 18th and 19th, to commence on the evening of the 17th, as the church there may arrange. Let there be a general turn-out in these meetings. For the churches,

C. F. SWEET.

Notice.

Having arranged to spend the summer in Chelsea, Mass., I hereby take this opportunity to inform those who would like my "Hymn Books" and "Admonitions," that I would have them address me there. I have got out the new edition to my hymn book, and will supply orders in cloth at 50 cts. single, $4.50 per doz. I will send them neatly bound in leather at 60 cts. single, $5.50 per doz., postage paid by me in all cases. They are neatly and firmly bound, and contain 453 hymns, embracing all those in general use among us. Those who take a dozen in cloth, will get them at 37½ cts. per copy; or if a dozen in leather, the rate will be 47 cts. per copy. I. K. LOMBARD.

Notice.

To the brethren in New York State: Shall we have a general campmeeting in the old Empire State? Will the brethren think and pray about it, and when we meet at our June conference, decide when and where we will hold it, and appoint a committee to arrange for the meeting? We have strength enough in Western New York for a good campmeeting, if we will all take hold of the matter. The Lord is coming. Let us do all we can to strengthen each other, and save the perishing around us. Please write immediately.

MILTON R. MILES, Wolcott, Wayne Co., N. Y.

Notice.

The next session of the Maine Central Quarterly Conference will be held at the Robbins schoolhouse in Rome, to commence Thursday, at five o'clock P. M., June 2nd, and hold over the Lord's day. Let the brethren and sisters all attend who possibly can to work for the Lord. Provisions made for all. Ministering brethren from abroad are invited. W. A. KNIGHT, Sec.

H. B. SEAVEY, Pres.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

Our annual grove meeting in Springwater, N. Y., will be held June 25th and 26th, 1870, commencing June 25th, at two o'clock P. M., in the grove, on the Morris farm, as usual. Come, now, brethren and sisters; let us all meet together and praise the world. C. F. SWEET.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

NATHANIEL EATON.

Notice.

The Mass. Tent will be pitched, the Lord willing, at Millville, on land owned by Dr. Southwick, and occupied by Bro. Wm. Boyden, about one mile from the village, and one mile from Slatersville, R. I. Meeting to commence June 8th, at 7½ P. M., to continue over Sunday, and longer if thought best. Preachers and all are invited. It is about half a mile from the depot on the B. H. & E. R. R., and one mile from the depot of the P. & W. R. R. Those coming from a distance will provide for themselves as far as they can. Let all help in having a good meeting, that sinners may be saved, and God's name glorified.

GEO. A. STREETER.
L. BOUTELL.

Grove Meeting.

A grove meeting will be held in Bartlett, N. H. (Middle District), in Bro. J. B. Deering's grove, commencing Wednesday, June 22nd, and holding over the following Sabbath. Full notice next week.

In behalf of the Brn., L. C. MCKINSTRY.

Conn. A. C. Conference.

The next session of the State Conference will be held with the church in Bristol, commencing Wednesday, June 8th, and continuing over Sunday. H. H. DICKINSON, Pres.

GEO. L. TEEPLE, Sec'y.

Conference in Nova Scotia.

The Lord willing, there will be a conference at Bear River, Annapolis Co., N. S., commencing Saturday, June 11th. All are invited. Preachers are requested to be present in the name of the Lord. JOHN MOORE.

Notice.

By request of Bro. Grant, I will be with the Shinnecock Indians, L. I., at their annual meeting, the first Sabbath in June. Will some one meet me at Sag Harbor, on the arrival of the boat, Saturday, June 4th? H. PRATT.

Wisconsin Conference.

The State Conference of Wisconsin will be held in connection with the State campmeeting, which is to be held at Prairie du Sac, Sauk Co., Wis., beginning June 5th. The first business session of the conference will be held on Wednesday, June 8th Let ministers and delegates be present in time. WM. SHELDON, Sec'y.

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. SEVEY,
S. W. CARR, } Mt. Vernon, Me.
H. C. CLIFFORD,

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. BELLOWS.

Notice.

I would say that persons desiring practical treatment with the Resuscitator for diseases, may address me at 43 Revere Street, Boston.

W. C. STONE.

Dedication.

We are intending, the Lord will, to dedicate our Chapel (Putnam, Ct.), Thursday, June 9th, at one o'clock.

Inquiry.

Brethren and sisters of Sutton, Bradford, and Warner: Can we join together and have a tent meeting? We in Bradford think we can.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.
Anna E. Smith....Sunday, June 5th
Hiram Munger....Sunday, July 3d

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
Communion, Thursday evening, June 9th. A general invitation to all. Bro. Hook is expected.
C. Goodrich....Sunday, June 12th

CHELSEA, MASS., (LIBRARY HALL.)
L. Boutell....Sunday, June 5th
T. M. Preble....Sabbath, June 12th
J. Couch....Sunday, June 26th
T. M. Preble....Sabbath, July 10th
J. Hemenway....Sunday, July 24th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Sr. L. M. Stoddard....Sundays, June 5th and 12th
Sr. Anna E. Smith....Sunday, June 19th
W. S. Campbell....Sunday, June 26th

Clinton, Mass....Sunday, June 5th
Stoneham, Mass....Sunday, June 26th
C. GOODRICH.

Hartford, Ct....Sunday, June 5th
A. P. MOORE.

Cambridgeport tent meeting, (corner of Hampshire and Columbia streets, on the same ground where the Mass. tent was pitched two years ago), Sunday, June 5th, and every evening through the week, and over Sunday, June 12th. JOHN G. HOOK.

Stoneham, Mass....Sunday, June 12th
Sheldonville (Wrentham, Mass)....Sunday, June 19th
J. S. WHITE.

Holden, Mass....Sabbath, June 5th
Fitchburg, Mass....Sabbaths, June 19th and 26th
Manchester, N. H....Sabbath, July 3d
T. M. PREBLE.

Exeter, N. H....Sunday, June 19th
L. BOUTELL.

West Fairlee, Vt....Sunday, June 5th
Keene, N. H....Friday evening, June 10th
Fitchburg, Mass....Sunday, June 12th
North Springfield, Vt....Sunday, June 19th
Bridgewater, Vt....Sunday, June 26th
H. F. CARPENTER.

North Springfield, Vt., Sunday, Jun. 5th, supplied by Bro. Dow, of Woodstock.
Bridgewater, Vt., Sunday, June 12th, I will supply by substitute. H. F. C.

Carver Green, Mass....Sunday, June 5th
H. L. HASTINGS.

Tatnuck, Mass....Tuesday evening, June 7th
Palmer, Wed. and Thurs. evenings, June 8th and 9th
Worcester (Bethel)....Friday evening, June 10th
Springfield, Sunday and Monday, June 12th and 13th
Chicopee Falls....Tues. and Wed., June 14th and 15th
ANNA E. SMITH.

Great Falls, N. H....Sunday, June 5th
Rye, N. H....Sunday, July 3d
South Berwick, Me. (Great Works), Sunday, July 10th
JOSEPH W. WHITE.

Wakefield, Mass....Sabbath, June 12th
ALVAH BEAN.

Meredith Village, N. H....Sunday, June 5th
Holderness, N. H. (Brick school-house, near Deacon Merrill's) Sunday, June 12th. LEVI ALLEN.

Bradford, N. H. (Pond meeting-house) Sun., June 5th
D. W. DAVIS.

Week's Mills, China, Me....Sunday, June 19th
L. D. TOTMAN.

Hinsdale, N. H. (where Quenton Streeter may appoint) Sunday, June 5th.
Northfield, Mass. (at Anson Gage's) evening, June 7th
Warehousepoint, Conn....Sunday, June 12th
Litchfield, Conn. (where Weaver Auston may appoint) Sunday, June 19th.
Newfield (where Wm. Grant may appoint) Sunday, June 29th.) W. W. SUTHERLAND.

Cushing, Me....Sunday, June 12th
Friendship, Me....Sunday, June 19th
Northport, (as Bro. Pendleton may appoint) Sunday, June 26th.
Lincolnville Corner (Free House)....Sunday, July 3d
JER. CARR.

Meredith, N. H., (Dolloff Hall)....Sunday, June 12th
Upper Bartlett, N. H....Sunday, June 19th
L. C. & M. MCKINSTRY.

Loudon Ridge, N. H....Sabbath, June 5th
Nottingham, N. H. (baptism)....Sabbath, June 12th
Salisbury, (Union meeting-house) Sabbath, June 19th
Strafford, N. H., (Roberts' school-house), Sun., June 26th. S. S. MOONEY.

Suncook, N. H....Sunday, June 5th
Would invite the friends in the adjoining towns to come in and help. NATHAN WHITING.

Acworth, N. H. (Town Hall)....Sabbath, June 12th
This is a new place. Come, brethren, and work for the Lord. T. L. HALL.

Campton, N. H. (Bump school-house), Sun., June 5th
H. C. WILLOUGHBY.

Montgomery, Mass....Sunday, June 5th
Hampton, N. H....Sunday, June 19th
Great Falls, N. H. (at the tent meeting) Sunday, June 26th. A. SIMPSON.

East Concord, N. H....Friday evening, June 3d
East Canaan, N. H....Sunday, June 5th
Warner, N. H. (where Bro. Haremon may appoint) Sunday, June 19th.
East Boston (Chase's Block....evening, June 21st
Lynn....evening, June 22nd
Lawrence....evening, June 23d
Kennebunk Depot....evening, June 24th
Kennebunkport....Sunday, June 26th
Portland, Me....evening, June 27th
Lewiston....June 28th and 29th
Mechanic Falls....evening, June 30th
Bryant's Pond....evening, July 1st
Poland, Me. (where the brethren may appoint) Sunday, July 3d.
East Colebrook, Kiddersville....Sunday, July 10th
U. G. LADD.
If these appointments conflict with others, please write me at Lowell, Mass. U. G. L.

East Otis, Mass....Sunday, June 5th
ENOCH PHELPS, JR.

Lee, N. H....Sunday, June 5th
East Holderness, N. H....Sunday, June 12th
JOHN PARSONS.

Rye, N. H....Sunday, June 12th
West Kingston, N. H....Sunday, June 19th
Lake Village, N. H....Sunday, June 26th
WM. C. STEWART.

Hopkinton, N. H. (Town Hall Building) Sun., June 5th
FRANK NELSON.

Webster, N. H. (Old meeting house)...Sab., June 5th
Manchester, N. H....Friday evening, June 10th
Fisherville, N. H. (Sander's Hall) Sabbath, June 19th
SIMEON ROBY.

Northwood Narrows, N. H....Sabbath, June 26th
N. C. TWOMBLY.

Lake Village, N. H....Sabbaths, June 5th and 12th
Rye, N. H....Sabbaths, June 19th and 26th
and evenings in the intervening week.
Seabrook, N. H....Sundays, July 3d and 10th
ALLEN DAMON.

Northwood Narrows, N. H....Sunday, June 5th
Exeter, N. H....evening, June 7th
Lawrence, Mass....evening, June 8th
Charlestown, Mass....evening, June 9th
Lynn, Mass....evening, June 10th
Providence, R. I....Sunday, June 12th
S. W. BISHOP.

Warren Summit....Sunday, June 5th
☞ NO NAME.

Springfield, Mass. (Hill)....Sunday, June 5th
Worcester, Mass....Sunday, June 12th
Lawrence, Mass....Sundays, June 19th and 26th
I. B. POTTER.

Manchester, N. H....Sunday, June 5th
Great Falls, N. H....Sundays, June 12th and 19th
Great Works, Me....Sundays, June 26th and July 3d
South Elliot, Me....Sundays, July 10th and 17th
Seabrook, N. H....Sundays, July 24th and 31st
E. S. MOULTON.

Worcester, Mass....Sunday, June 5th
Lowell, Mass....Sunday, June 12th
New Bedford....Sundays, June 19th and 26th
M. BATCHELOR.

Lynn, Mass....Sunday, June 5th
J. COUCH.

Square Pond, Ct....Sabbath, June 5th
Putnam, Ct....Sabbath, June 12th
Webster, Mass....Sabbath, June 19th
Woodstock Valley, Ct....Sabbath, June 26th
P. S. BUTLER.

Harrisburg, N. Y. (Bickford school-house), Sunday, June 5th, at 10½ A. M. and one P. M.
Martinsburg, N. Y. (Brook's Dist.) evening, June 7th
Will Bro. Miller please circulate the appointment?
Greig, N. Y. (Union Chapel)....Sunday, June 12th
C. H. WILLIAMS.

Frankfort....Sunday, June 5th
Burlington, Me. (if the meeting-house is not occupied by another), Sunday, June 12th.
In the vicinity of Lowell or Burlington, as may be thought best, Sunday, June 19th.
THOMAS SMITH.

Meredith Village, N. H. (Dolloff Hall) evening, June 4th, and over Sunday.
North Sutton (where Bro. Israel Andrews may appoint) Sunday, June 12th.
London Ridge....Sunday, June 19th
L. E. SAULPAUGH.

Richmond Village, Me....Saturday evening, June 4th
Reed meeting-house, Me....Sabbath, June 5th
Lewiston, Me....Wednesday evening, June 8th
South Poland, Me....Thursday evening, June 9th
Mechanic Falls, Me....Friday evening, June 10th
West Poland, Me....Sabbath, June 12th
Mayberry Hill, Casco, Me....Tuesday, June 14th
South Casco....evenings, June 15th and 16th
Portland, Me....Sabbath, June 19th
Cape Elizabeth (if desired) Monday evening, June 20th
South Berwick, (Great Works)....Sabbath, June 21st
Lee, N. H....Wednesday evening, June 22d
Will be at Newmarket eleven o'clock A. M. train.
Exeter, N. H....Thursday evening, June 23d
Hampton, N. H....Friday evening, June 24th
Rye....Sabbath, June 26th
H. MUNGER.
P. S. If these Sabbath appointments conflict, please notify me. H. M.

Rochester, N. H....Sabbath, June 5th
East Rochester, N. H....Sabbath, June 12th
South Berwick, Me. (Great Works)....Sabbath, June 19th
Wyoming, R. I....Sabbath, June 26th
C. H. SWEET.

East Grantham, N. H. (meeting-house) formerly called West Springfield, Sunday, June 5th.
E. COTTON.

New York, 24th Street....Sunday, June 5th
New Haven, Ct....Sunday, June 12th
Hartford, Ct....Thursday evening, June 16th
Worcester, Mass....Sundays, June 19th and 26th
Dover, N. H. (City Hall)....Sundays, July 3d and 10th
A. A. PHELPS.

Strafford, N. H., (Roberts' school-house) Sun., June 5th
J. H. F. VARNEY.

Vernon, Vt....Sunday, June 12th
O. D. WOODBURY.

East Haddam....Sabbath, June 5th
G. L. WHITE.

Lowell, Mass....Sunday, June 5th
Gosport, Isle Shoals....evening, June 25th
and over Sunday, the 26th.
New Durham Ridge, N. H....Sunday, July 3d
Great Falls....Sunday, July 10th
Dover....Sunday, July 17th
J. PINKHAM.

Cushing, Me....Sunday, June 5th
Conference at four o'clock Saturday, P. M. Any wanting to be baptized, can express their desires at the conference. H. S. MITCHELL.

Warehouse Point (at the Chapel)....Sunday, June 5th
South Windsor....Sunday, June 12th
Scitico....Sunday, June 19th
H. H. DICKINSON.

Waterbury, Ct....Sabbath, June 12th
G. L. TEEPLE.

North Somers, Ct....Sunday, June 5th
Wilbraham, Mass....Sunday, June 12th
MARY E. OTIS.

Lovely Street, Ct....Sunday, June 5th
Morris, Ct....Sunday, June 12th
S. WOODRUFF.

Springfield, Mass....Sundays, June 5th and 12th
Hartford, (Talcott and Post's Hall), Sunday, June 19th
Springfield, Mass....Sunday, July 3d
W. N. PILE.

Waterbury, Ct....Sunday, June 5th
WM. J. RIPLEY.

Rye, N. H....Sunday, June 5th
Lawrence, Mass....Sunday, June 12th
Lowell, Mass....Sunday, June 19th
J. G. SMITH.

Kennebunk Depot....Sunday, June 5th
Cape Porpoise....Sunday, June 12th
Scarborough Blue Point....Sunday, June 26th
Cape Porpoise....Sunday, July 3d
Hollis Centre....Sunday, July 10th
Bonny Eagle....Sunday, July 17th
T. P. S. HAMPSON.

Lawrence, Mass....Sabbath, June 5th
Lee, N. H....Sunday, June 12th
Will Bro. Durgin meet me at New Market Depot, two o'clock train from Boston?
Lake Village, N. H. (North Church) Sabbath, June 19th. Also, Tuesday evening, June 21st.
Meredith Village, N. H....Thursday evening, June 23d
Meredith Center (Dolloff Hall)....evening, June 25th and Sabbath, 26th.
Will Bro. Veasey meet me at the Village, Saturday, the 25th, and much oblige? B. P. MANNING.

Swanzey, Mass. (Deacon Woods' farm) Sun., June 5th
EDWIN S. STRAIGHT.

West Poland, Me. (Free Chapel)....Sunday, June 5th
Bryant's Pond....Sunday, June 12th
J. ALBERT LIBBY.

Warehousepoint, Ct. (Chapel)....Sunday, June 19th
H. K. STARK.

Lisbon (Salmon Hole school-house) Sabbath, June 5th
Center Haverhill, N. H....Sunday, June 12th
and once in two weeks.
East Landaff....Sunday, June 19th
and every fourth Sunday following.
North Haverhill....Sunday, July 3d
and each fourth Sunday successively.
A. A. HOYT.

Hartford, Me. (Stetson school-house)....Sab., June 5th
E. M. HAGGETT.

Sugar Hill, N. H....once in two weeks
N. WHEELER.

North Haverhill (Brick house)....Sunday, June 5th
WM. H. SHAW.

North Dorchester, N. H. (Union school-house) evening, June 11th, and over Sunday.
C. H. WILLOUGHBY.
J. B. BROWN.

Meredith, N. H. (Dolloff Hall)....Sunday, June 5th
Holderness, N. H. (True school-house) evening, June 11th, and over Sunday.
JOHN H. EVANS.

Nashua, N. H. (Beasom's Hall)....Sunday, June 12th
SIMEON ROBY.
JOHN H. DADMUN.

Blue Point, Scarboro....Sunday, June 5th
Saco Ferry, Me....Sunday, May 29th
Kennebunk Depot, Me....Sunday, June 12th
Bonny Eagle, Me....Sunday, June 19th
Hollis Centre, Me....Sunday, June 26th
JER. HILL.

West Alton, N. H....Sabbath, June 5th
A. M. TRIPP.

Corinna, Me....Sunday, June 19th
A. H. WALKER.

Cabot, Vt....Sunday, June 5th
A. W. SIBLEY.

East Abington (where Bro. Burrell may arrange), evening, June 4th.
West Abington....Sunday, June 5th
B. WOODSIDE.

Melvin Village, N. H....Sunday, June 5th
Farmington Village, N. H....Sunday, June 12th
East Rochester, N. H....Sunday, June 19th
WM. BODGE.

Chicopee Falls, Mass....Sunday, June 5th
Scitico, Ct....Sunday, June 12th
Keene, N. H....Sunday, June 19th
Vernon, Vt....Sunday, June 26th
A. M. HIGGINS.

J. Hemenway....Sunday, June 5th
A. Simpson....Sunday, June 12th

River Point, R. I....Sunday, June 5th
Every second Sunday in each month until further notice. A. DEXTER.

West Ossipee, N. H....Sabbath, June 5th
East Canaan, N. H....Sabbath, June 12th
Manchester, N. H....Sabbath, June 19th
D. F. LEAVITT.

Rootville, Break Bread....first Sunday in the month
JOHN T. ONGLEY.

CONCORD, N. H., (CENTRE STREET.)
A. Ross....Sunday, June 5th
R. R. York....Sunday, June 12th
J. Albert Libby....Sabbaths, June 19th and 26th
M. Batchelor....Sabbath, July 10th

CONCORD, N. H., (AT THE BETHEL.)
T. W. Piper....Sunday, June 5th
E. Owen....Sunday, June 12th
Sr. L. M. Stoddard....Sundays, June 19th and 26th
A. A. Phelps....Sundays, July 24th and 31st

PORTSMOUTH, N. H.
J. T. Dixon....Sundays, June 5th and 12th
J. Pinkham....Sunday, June 19th
J. Couch....Sunday, July 3d
Geo. W. Barnham....Sunday, July 10th
C. H. Sweet....Sunday, July 17th
Allen Damon....Sundays, July 24th and 31st

PITTSFIELD, N. H. (at the Bethel.)
E. Owen....Sunday, June 5th
C. Shattuck....Sunday, June 12th
— Morrell....Sunday, June 19th
J. Parsons....Sunday, June 26th

MANCHESTER, N. H.
J. Couch....Sunday, June 12th
C. Shattuck....Sunday, June 19th

DOVER, N. H.
Geo. W. Brown....Sunday, June 5th
L. Boutell....Sunday, June 12th
C. Goodrich....Sunday, June 19th

HAMPTON, N. H.
J. G. Smith....Sunday, June 26th

SOUTH ELLIOTT, ME.
Wm. C. Stewart....Sunday, June 5th
Joseph Pinkham....Sunday, June 12th

PORTLAND, ME.
J. S. White....Sunday, June 5th

SOUTH WINDSOR, CT.
H. H. Dickenson....Sabbath, June 12th

BRISTOL, CT.
R. K. Stark....Sabbath, June 5th
Mary E. Otis....Sunday, June 19th

ABINGTON, CT.
A. P. Moore....Sabbath, June 12th
A. Morse....Sabbath, June 19th
C. H. Sweet....Sabbath, June 26th

WOLCOTTVILLE, CT.
B. Hitchcock....Sunday, June 5th
G. L. Teeple....Sunday, June 19th

PLEASANT VALLEY, CT.
W. S. Campbell....Sunday, June 12th
J. S. White....Sunday, [illegible]

Prospect, Conn....Sunday, June 5th
Will Bro. Chandler meet me at the depot, at one o'clock, June 11th?
Cheshire Street....Sunday, June 19th
Will Deacon Tuttle meet me at the Meriden depot, June 18th, at four o'clock P. M.? WM. STUART.

Poultney, Vt. (Stone Hall) Sundays, June 5th and 12th
J. B. COOK.

Hemlock Lake (as Bro. Owen and others may appoint) Sunday, July 3d. C. F. SWEET.

Holden, Me. (Chapel)....Sunday, June 5th
Bradley, Me....Sunday, June 12th
GEO. W. BROWN.

South Hartford, Me. (Whiting's school house) Sabbath, June 5th.
Buckfield (Federal meeting-house) Sabbath, June 12th
ORRILL W. KIMBALL.

East Savoy, Mass....Sunday, June 5th
H. K. FLAGG.

Ossipee, N. H., No. 400 Watter Village, (as the brethren may appoint) Sunday, June 12th.
Whitefield Conference....Sunday, June 19th
Melvin Village....Sunday, June 26th
T. W. PIPER.

Clarktown, N. H....Sunday, June 5th
Barnstead, N. H. (Tuttle school-house) Sun., June 12th
Second Division of New Durham....Sunday, June 19th
C. H. WILLEY.
JOSEPH LIBBY.

FOR BRO. REIMER'S TRACT WORK.

John King	2.00
Trexler Lehigh	1.00
E. W.	1.00

Business.

Letters Received.

H C Willoughby, G Thomson, J Lovejoy, S Hall, G S Chase, W Ashwood, S Cook, G W Brown, C H Hard, J Brooks, J Howarth, E G H, Geo. A Streeter, O Sherwin, A Gordon, J Porter, A W Taylor, M A Anderson, J Spear, E J Garland, W E Minard, G H Aldrich, N McCollock.

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MADAM RUMOR.

Who is this Madam Rumor, pray,
That daily passes through the street?
Is she the one they call *they say*,
Of whom we hear, but never meet?

Can lovely woman fall so low,
And spend her precious time and breath
In scandalizing all that go
Within her sphere of moral death?

This world might be a paradise,
When we in harmony might dwell,
Did not these demons in disguise
Make all around a perfect hell.

A foul-mouthed tattler we despise,
We care not whether queen or shrew,
Satan himself could not devise
Work mean enough for them to do.

And they should all be classed among
The lowest order of the brutes,
And then we would that all their tongues
Were palsied to the very roots.

Many a fair and lovely flower
Hath faded on its parent stalk,
And hath been doomed in one short hour,
By some vile woman's foolish talk.

There is a proverb known to all,
When one has sunk in guilt and shame,
They are the very first to call
All others by their loathsome name.

Perhaps our language is severe,
But why should we the truth conceal?
However harsh it may appear,
It don't express one half we feel.

For the World's Crisis.

THE PLAN OF GOD.

NUMBER TWO.

If man had never violated the divine law, the purpose of God would have been carried out the same as now—in the end. He would have access to the tree of life until the time came for God to change his nature to immortality, and give the world to his Son, for whom he made it. Then, of course, all would have been saved; but now only a few comparatively. Many, many will be lost; and to offset this the Lord said to the woman, "I will greatly multiply thy sorrow, and thy conception." Hence many more are born into the world than would have been had not man fallen; but the same elect number will be saved, and the "plan of God" be undisturbed.

We will now proceed to show that the Son of God had an existence before the foundation of the world, and that in consequence of sin he came down, clothed himself with our own nature, to redeem man from under the curse. In Rev. 3: 14, he is called "the beginning of the creation of God." In Gen. 1: 1 we read, "In the beginning God created the heavens and the earth." Now as the Son was the *beginning* of the creation of God, he must have been created before the heavens and the earth.

In 2 Cor. 8: 9 we read, "For ye know the grace [charity—Macknight] of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." I have seen this text disposed of something like this: Jesus was heir of the world; he divides his inheritance with his brethren, thus becoming comparatively poor, and making us comparatively rich. But there is no comparatively about it. He became poor; he was reduced to poverty. And I ask if dividing his inheritance has reduced him to poverty? If it be replied that he was reduced to poverty in order to redeem man to inherit it with him, then I inquire if his remaining share is not actually worth more than the whole earth would be under the curse, and no one to inherit it but himself? What would the world be worth to him were he to take up his abode here alone? I contend that his being reduced to poverty, if he had no riches prior to his existence eighteen hundred years ago, has increased the valuation of his own estate as much as it has ours.

But no; he was rich. But he was not born rich. He declares himself, "The foxes have holes, and the birds have nests; but the Son of man has not where to lay his head." Was he rich then? Who knows best? And if he was not then, when had he disposed of his riches? I aver that if he had any riches at all, it was before he was clothed with humanity. He left those riches, and became poor, that we through his poverty might be rich. But hear him again: "And now, O Father, glorify thou me with . . . . the glory which I had with thee before the world was."—John 17: 5. Some have stuck up a theological reflector, and shot the glory here spoken of into the future, or after his suffering; because the prophets spoke of "his suffering, and the glory that should follow." But what glory was to follow his suffering? Ans. The same he "had with the Father before the world was." If Jesus had said, "The glory thou hadst in me," then we might reflect it; but it is, "The glory which I had *with thee*." Macknight makes it still plainer: "And now, Father, glorify thou me *in thy own presence*, with that glory which I enjoyed *with thee* before the world was."—John 17: 5.—Macknight's Trans. The Son enjoyed the glory with the Father before the world was. He must, therefore, have had an existence.

In Phil. 2: 6, we read, "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and *was made in the likeness of men*." Macknight renders this: "Who, though he was in the form of God, did not affect to appear in divine majesty; but *divested* himself, taking upon him the form of a servant, being made in the likeness of men." He was, according to Macknight, in the form of God, but did not appear in his divine majesty, but divested himself of the glory which he enjoyed with the Father before the world was, and took upon him the form of a servant; "for our sakes became poor." The Diaglott renders it nearly like Macknight.

When God said (Gen. 1: 26), "Let us make man in our image," he was undoubtedly speaking to his Son, by whom and for whom he created all things. On a certain occasion Jesus said to the Jews, "Abraham, your father, rejoiced that he should see my day; and he did see it and was glad." They replied to him, "You are not yet fifty years old, and have you seen Abraham? Jesus answered, Most assuredly; I say to you, Before Abraham *was born* I am"; and what else he would have said we know not, but at that instant the sentence was broken by the Jews picking up stones and casting at him. He informs us, however, that he saw Abraham, and existed before he was born. See Macknight's translation. John 8: 58.

Nebuchadnezzar saw him in the midst of the fire, with the three Hebrew children. "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."—Dan. 3: 25. Jesus says, "I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6: 38.

Thus it is fairly demonstrated that Jesus had an existence prior to his coming in the flesh, not merely as the "Word," but as a being capable of enjoying glory with the Father; and, in consequence of sin, he left the shining courts, divested himself of all his glory, and came down to earth to redeem man from under the curse of a violated law, and restore back to him that Paradise lost in consequence of disobedience.

What a Redeemer! how we ought to adore him; and what a joy it is to know that through his poverty we may be rich. Let us not fail to avail ourselves of his grace.

J. W. TAYLOR.

Christian Times, please copy.

AN UNPROFITABLE SERVANT.

"Ah!" said a gentleman, not looking nearly so humble as his language, and with a little sigh, "I am an unprofitable servant." He did not appear particularly distressed. In fact he seemed to feel some pleasure in the reflection, and so he dwelt with lingering emphasis on it, "an unprofitable servant, sir."

But, my dear sir, there were two unprofitable servants. With which of them do you identify yourself? There was the man to whom his departing lord gave one talent, who having but a poor opinion of his master's honesty, buried it in the earth, and handed it back, just as he got it, "There, thou hast that is thine." You read of him in the 25th chapter of Matthew. His lord said of him, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Surely, my dear sir, you do not think yourself that unprofitable servant? You would be more concerned if you did. Instead of standing there playing with your watch-chain, and with religious phraseology too, you would be in your closet, on your knees in an agony, crying "God be merciful to me a sinner!" Then you must mean another. Then what other? In Luke 17: 10, the Master said, "So, likewise ye, when ye shall have done all those things which are commanded you say, 'We are unprofitable servants; we have done that which was our duty.'" Is it with these you place yourself? But you see these have done all those things which were commanded them. You dare not say that. Yet it was among these you were tacitly placing yourself, as you credited yourself with a little amiable humility and, "I am an unprofitable servant." Before you use this much abused language again, pause and consider in which connection you place yourself. The persons who may fitly say this, have done their duty; and if any one should laud and magnify them as charitable corporations and collecting agents are apt to do when "generosity" and "munificence" have been displayed, this is to be their modest renunciation of all merit. You do not stand there; and there is no other "unprofitable servant," but he who is doomed to outer darkness.

The fact is, we sometimes hide behind Scripture language, when we have no right to do it. "I have pleasure in adding my mite," says a contributor of ten dollars whose proper gift would be a hundred, complacently putting himself in the same category with the highly commended widow of the Gospel. But to begin with, she was a widow; she was, moreover, a poor widow. She gave two mites; and in the last place, "She of her want, did cast in all she had, even all her living." Reflect, my dear sir, from how large a store you took those ten dollars, and do not claim, even by the remotest suggestion, the commendation the Master bestowed upon her. If she had given just as you have done, He who sat over against the treasury—who sees still what is put therein—would never have pronounced that splendid eulogium to a little share of which you would fain help yourself. He had not one word for those who, like you, "cast in of their abundance."

And so we may meditate with advantage on that phrase . . . . "unprofitable servant." Bad men are described in various aspects of their character. God speaks to them, and on the side where faith ought to be, there is none; and so they are called "unbelievers." Jesus manifests the love of his Father as he dies for love of men, and they ought to love him back again, but they do not. On the side where affection ought to be, there is none; and so it is written, "If any man love not the Lord Jesus Christ, let him be anathema." God is supreme, and as our Creator entitled to our obedience. But on the side where service ought to be, there is none; and so it is said, "Cast the unprofitable servant into outer darkness." There are different sides of the same spirit, and that spirit is a unit. It is not that one side of the character is good while another is bad, as a lantern may give clear light on one side and none on the others. The want of loving is from want of believing; and the want of serving is for want of believing. Mark the arrogant and offensive form in which the "unprofitable servant" puts his case, and remember that He who described this, goes right to the heart of things, and reduces to tangible shape and expression that vague but criminal thinking which underlay the wrong course of action. "I know thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." The "unprofitableness" then is not an accident, or a venial omission of which one might say, "It never so happened that I was led to do anything." It is held to be the outgrowth of unbelief, and the conclusive proof of a heart without love and gratitude to the Almighty.

It will not do then to throw the responsibility on others as some do, in palliation of their unprofitableness. "Our minister somehow does not draw people out." "There is not much encouragement in our church to do anything." Is not the practical meaning of that statement that a little adroit management of you, perhaps a little humoring of your whims, would have drawn you into something? My dear sir, is that worthy of a christian? If the right spirit were in you, would not the love of Christ constrain you, irrespective of minister or people? It is really humiliating to see the little schemes and devices to which resort is had to draw professing christians into christian work, as if they were children to be coaxed with candies to a little self-denial. The time draws nigh when it will be proper to put that "charity" where it belongs which is only evoked by a dance, or a church fair, or some similar piece of self-pleasing. Christian people should do their work on a different set of principles altogether.—*Evangelist.*

— Mastery over the minds of others is never obtained by those who do not know their own mind. But when a fixed end is kept distinctly in view, and steadily and firmly sought, this always gives confidence to weaker natures, and supplies direction to subordinate help.

THE PLUNGE.

No steps in the divine life are more difficult than to cast ourselves perfectly upon Jesus, and to believe that we are accepted. Yet to be happy, to be satisfied, these two advances—consecration and belief—must be made. Souls that have wept, and prayed, and longed for full salvation, are finally obliged to quit depending on weeping, praying, longing, and anything and everything else, and just to do these two simple things, and keep doing them moment by moment till the assurance comes,—yea, continue them till death.

When we see souls brought to the place where they are convinced that only this will bring them into the light, we are reminded of an incident of boyhood.

An old mill stood on the bank of the river at Ipswich. Its foundation stones extended beyond the building, and made a fine and secluded place for boys to disrobe themselves for a bath. The rocks were so laid that there was no gaining the water but by a precipitous plunge. The stream was deep; the rocks high for boys to jump from; the waters looked cold. We wished for the bath, but dreaded the first plunge. We would stand shuddering on the brink, till finally the leap was taken, and then instantly every dread vanished, and the waters were such a luxury!

The great immensity of Jesus' love stretches itself before us. We are invited to plunge ourselves in—body, soul, spirit—and have every stain utterly cleansed, and be actually lost in him.

"And sinners plunged beneath that flood,
Lose all their guilty stains."

But it seems such an uncertain step. So many questions arise: "How shall I know that I have given up everything?" "Can Jesus accept me?" "Have I conviction enough, emotion enough?" "I don't doubt his ability to save, I don't doubt his love, but oh, does it reach me? can I have the assurance that it does?" Oh! Satan, Satan! Bewildering and devouring souls with these endless thoughts, and suggesting queries that thou never answerest. How hard it seems. A severe taskmaster is Satan. But while he perplexes with queries, the spirit breathes, "Only believe!"

"Can I be *fully* saved?"

"Only believe."

"Can I be saved with such a sinful heart?"

"Only believe."

Like a guide-board to glory, these words are printed on heart and brain,—only believe; and at last the resolution comes—"I will believe." The whole being is plunged into this great and precious ocean, and the salvation full, complete, is ours.

To bring the soul to this is like casting ourselves into the stream; but the wide spread arms of Jesus receive us. "I will receive you." 2 Cor. 6: 17. "I went and washed, and I received sight." John 9: 17. Cast thy burden [i. e. fears, troubles, crosses] upon the Lord, and he shall sustain thee." Psalm 55: 22.—*Guide to Holiness.*

For the World's Crisis.

"YE SHALL NOT SURELY DIE."

We see in these words the seeds sown for the destruction of the human family by our great enemy, the devil—words in complete contradiction to the command of God to our first parents, in the garden of Eden, Gen. 2: 17. The penalty attached for breaking the command was death; "In the day thou eatest thereof thou shalt surely die." But the devil comes in with his doctrine of immortality, taking advantage of man's ignorance of the life-giving nature of the tree of life, which God had placed within his reach if he had lived obedient to his will; and knowing the love of life which man has implanted in his very nature, tempted them in their weakest point, saying unto the woman, "Ye shall not surely die"; but in the day thou eatest, "ye shall be as gods," of course immortal, "knowing good and evil." How much like the teachings of spiritualism of these last days; that when we die we rise to a higher sphere of existence, knowing a great deal more than when in the body.

So we see that our first parents through the temptation of immortality promised by Satan in disobedience to God's command, fell, and lost all hopes of immortality, except through some other source, which was promised in the "seed of the woman," which was Christ, who should bruise the serpent's head. How good the Lord was after all their disobedience to promise a Savior, who hath come and hath "brought immortality to light" through the gospel and the resurrection of the dead. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6: 23. We see that man accepted the doctrine of immortality, or spiritualism, as taught by the devil, and he died and returned to dust; "For dust thou art, and unto dust shalt thou return." Thus saith the Lord.

God chose Abraham, the father of the faithful, to raise him up a people to serve him, who should look forward by faith to the seed of the woman, which should bruise the serpent's head; as we understand it, counteracting his doctrine of immortality at death, which was a lie, and had sent the whole human family to an eternal death, except the promised Redeemer should come to raise them from the dead, and to immortality, and to destroy him, and the last enemy, death. We find by reading the history of the children of Israel, that God, to rid his people of spiritualism, which had, no doubt, crept in among them from heathen nations in their sojourn in Egypt, commanded (Lev. 20: 27): "A man also or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death." We find by reading 1 Sam. 28: 1, that a familiar spirit was one that held communication with the dead, or a medium.

Christ taught the sleep of the dead, from which there is no awaking until the resurrection of the last day. It was also taught by his apostles, till we come to the great apostasy, when the church, to extend her power and influence, united with pagan Rome. Then the unclean spirit, spoken of by the revelator, came from the mouth of the dragon into the church (Rev. 16: 13), and from the beast formed by uniting church and state, to the Protestant church, and from the mouth of the false prophet, Mahomet. We see, according to their works that it is the ripe fruit of the seed sown in the garden of Eden, which was nourished and kept alive by heathen nations, or pagans, until the church backslid so far from God as to unite with the dragon, or paganism, and incorporated this false doctrine of devils into the Christian religion; and it has ripened into the spiritualism of these last days; for "they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty."

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God for the living to the dead?" Isa. 8: 19. How many kings of the earth, instead of going to God in these times of perplexity, consult a spirit medium, like Saul of old. How the whole world has been stirred by the lying wonders and miracles performed by the spirit-mediums of these last days; and it seems (if it were possible) they would deceive the very elect. How they are gathering them to the battle, both from an unconverted world and a lukewarm church. These spirits are like frogs, because they live in two elements; in the unconverted world, and among professed christians; for there is no command of God to the Gentile nations to put them to death.

O, may the Lord help us by his grace, who are looking for the second coming of Christ, to redeem his people from the grave, and change the living ones, and give them immortality, to be watchful and prayerful, that we be not led away by temptation, but be kept blameless till Jesus comes. J. S. JOHNSON.

TRUST.

I cannot see, with my short human sight,
Why God should lead this way or that for me;
I only know he saith, "Child, follow me."
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know God could keep wide the door.
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray.
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found.
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path.
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light.
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's forever.
So I can trust.

—*Selected.*

EVIL SPEAKING.

The wolf, when one of its kind is injured, rends it in pieces without compassion, and as though forgetful of the fellowship previously borne. Man, inconsiderate of his own frailty and imperfection, no sooner perceives a wound in his neighbor's reputation, than, wolf-like, he proceeds to tear down the whole fabric.

This moral cannibalism that neither elevates nor enriches, is not confined to any stage of life nor condition of society, but feeding on human error, permeates everywhere like an infectious disease. At home or abroad, at school or in business, the evil confronts us, breeding dissensions among friends, and cheapening character until, impatient with ourselves and those around us, we are prompted to say with one of old, "I have seen the end of all perfection."

It is strange that beings made in the image of their Creator—one to whom we assign the highest attributes in human conception—should so far forget their origin as, Satan-like, to defame each other and attempt to elevate themselves by standing on the necks of their fellows. . . .

There are those, however, who speak evil, not because they themselves are raised by their neighbor's abasement, but because of their own corruption of heart; because having fallen themselves, they desire all should occupy the same level, and they seek to drag others down.

With the anonymous "they say," mountains are made from mole hills, and none can be too careful of speech, either of or before any one. A careless assertion, an ambiguous remark, is often taken up and passed from one to another, each rolling it beneath the tongue as a sweet morsel, and giving more than received, until it returns to the originator, mis-shaped, disfigured, unrecognized; like a ball of snow rolled along the highway, growing larger, but gathering filth, and at last losing its identity and former purity.

Solomon says, "Devise not evil against thy neighbor," and tells us, "Him that soweth discord among brethren" the Lord hates. God and the good have for ages been commanding and entreating humanity to preserve purity of heart—and yet the life-blood of society is so tainted with the abomination, that men must shut up their thoughts even, and sympathies to themselves, and appear stern and reserved to those around, lest their treasures should be trodden in filth; and we have grown to say derisively, "Fools and children tell the truth."

We are often misjudged, and it appears that if ever so poor and obscure, the tongue of calumny will find us out; if ever so wise and distinguished, the spirit of invective will assault us. Neither church nor counting-house, forum nor fireside, is exempt. Our only redress is "revile not again," to practise a charity that speaketh no evil—the charity of silence—*People's Journal.*

HOW SHALL I DROP TOBACCO?

1. Don't trifle with the habit, as a thing of little consequence. Nothing is contemptible, nothing should be treated as puerile, which conquers you and your fellow-men.

2. Don't imagine that you can drop it by degrees. The idea of using less and less, till the habit tapers down to nothing, is well-nigh ridiculous.

3. *Use no Substitutes.* Men of distinction, whose names are at hand, have recommended spices, hemp, pitch-pine, paper saturated in tar, and even tobacco of bad quality. These gentlemen, for the most part, however, found them of no service in their own case; for, in spite of substitutes, they died as they lived, using tobacco.

4. *Don't try to give it up.* Unless you have considerable grit and a will of your own, you will find *trying* and *doing* different things in killing off this king of appetites.

Give it up! Yes, *give it up!* This you have not done, for *trying* is not *doing*. Give it up understandingly, in view of many and powerful motives. Give it up in the fear of God, and in the strength He imparts. Concentrate the whole man upon the resolve; give it up once for all, and, in solemn appeal to Heaven, say, "Live or die, survive or perish," I serve this master no longer!

A member of a church remonstrated with a preacher, and stated that he could not expect sinners would give up their sins, while he indulged in the sin of using tobacco. "I know it is wrong," said the minister. "I have often resolved to give up the habit, but I have not resolution enough to persevere."

"Why," said the other, "that is the very excuse the impenitent give for not forsaking their sins."

"Well, I'll think it over as I go home," observed the minister, "and perhaps I'll give it up."

"That will not do," replied the church-member; "we never allow this; we exhort the impenitent to repent on the spot; we never tell them to go home and repent."

"With the help of God, then," said the minister, "I will leave off the practice from this moment."

The good man did abandon the practice at once; and many clergymen, whom I might name, have of late done the same. John Q. Adams and Dr. Nott, abandoned it when on the "dry side" of fifty. You, my dear sir, can do it; you can "show yourself a man." Resolve with another, "I will drop this habit, if it takes the skin from my bones."

Or resolve with another, "I will master tobacco, if it costs me my life;" and conquer you will, as they conquered.—*G. Trask.*

For the World's Crisis.

TUMBLE-WEEDS.

There is a kind of weed which grows on the western prairies, called the tumble-weed. It grows large, and throws out long, low branches, or side stems, which make it round, so that it will roll before the wind. They vary in size from a man's head to a bushel basket, and when they are dead and dry in the fall, they break off from the root and go before the wind just where it happens.

There are miles of prairie unfenced, and it is very amusing on a windy day to see these weeds go jumping and tumbling along as if on a chase. In the distance you see them coming; they hurry by, now this side up, now that, and on they go like a thing of life, never tiring and never stopping until they strike a hedge or a fence.

The first one striking the fence stops and rests, and the next one also, and so on until hundreds of them lie piled up, filling to the top of the boards, and still others come bounding along, and, finding no impediment, they mount the pile and scale the fence, not stopping to say as much as "good bye," but rush on their headlong way, while their brethren who have lodged against the fence, stretch their arms through the spaces in vain effort as it were to follow them.

But once let the wind shift, and then see who is ahead. As soon as possible every tumble-weed leaves its corner and starts again on his wild career. Stop him—ask him where he is going—no answer; but restless and uneasy the moment you release him, he rushes on as though he would say, "I can't stop here; I must go further."

It is laughable to see these tumble-weeds, so restless, so headlong, and so independent. And yet I think they are a good representation of the movements of the world in the age in which we live; a time in which so many are rushing on, rolling and tumbling with the wind of fortune, all specially intent on moving on in a whirl of excitement, either politically, financially, or religiously, until something which they consider a fatality stops them in their course.

The world is reckless; man is but a rolling thing, careless of the future, impatient of delay; he rushes before the wind of speculation, and, as the tumble-weeds perish at last in the prairie fires, so will a reckless world in the fires of the last day.

Let us not be thus, but consider the future, and prepare for a higher destiny which awaits all who are faithful to God. F. BURR.

WHO PUT ICE IN THE PULPIT?—We find the following in an exchange, in answer to the question, "Who put ice in the pulpit?":

You, Deacon Jones: you put it there! At least you have done more to put it there than any one else in the parish. Your whole course for the last three years has constantly tended to put out the fire in your pastor's heart, and turn him into an iceberg. You have neglected or been slow to pay your portion of his salary, and fill his mind with the cares of the world; you have neglected the prayer-meeting, and have come late to church, and left your pastor to bear the whole burden of souls, and by your example have encouraged others to do the same, while you have given yourself up to successful money-getting.

If your pastor is frigid, good people, thaw him out. Do not try to break the ice. Melt it. Harshness and fault-finding will do the first. Sympathy and kindness will start any stream, no matter how long it has been frost-bound.

THE MOST BEAUTIFUL HAND.—Two charming women were discussing one day what constitutes beauty in the hand. They differed in opinion as much as in the shape of the beautiful members whose merits they were discussing. A gentleman friend presented himself, and by common consent the question was referred to him. Glancing from one to the other of the beautiful white hands presented for his examination, he replied at last: "I give it up; the question is too hard for me: but ask the poor, and they will tell you the most beautiful in the world is *the hand that gives.*"

Gems.

— Sorrow comes soon enough without despondency: it does a man no good to carry around a lightning-rod to attract trouble.

— Every act of sin is more injurious to him who commits it than it can possibly be to any other who suffers by it; it will return into the conscience and perform a strange work there.

—Labor is of noble birth, but prayer is the daughter of heaven. Labor has a place near the throne, but prayer touches the golden sceptre. Labor, Martha-like, is busy with much serving, but prayer sits with Mary at the feet of Jesus.

— Hours have wings and fly up to the Author of time, and carry news of our usage; all our prayers cannot entreat one of them to return or slacken his pace; the ill-usage of every minute is a new record against us in heaven.

Mortal, if life smile on thee, and thou find
All to thy mind,
Think who did once from heaven to hell descend,
Thee to befriend:
So shalt thou dare forego, at his dear call,
Thy best, thine all.
"O Father, not my will, but thine be done!"
So speaks the Son:
Be this our charm, mellowing earth's ruder noise
Of griefs and joys:
That we may cling forever to thy breast,
In perfect rest.

— The denial of God is the denial of a conviction which we bear within our minds, and hence a mental error which should be impossible. We are obliged to think of God. Consciousness of God is as essential an element of our mind as consciousness of the world or self-consciousness. The idea of God is a deep necessity of the mind.

— Nothing brings such peace to the heart as a calm trustfulness in God's overruling care.

— The flower of christian graces grows only under the shade of the cross, and the root of them all is humility.

— God hath two dwelling-places—the highest heavens and the lowest hearts: that is the habitation of his glory; this of his grace.

— Pleasure is like a hornet—generally ends with a sting.

— It is a blessed thing to stoop, when we do it to gather up spiritual manna for our souls.

PERSEVERE.—Persevere against discouragements. Keep your temper. Employ leisure hours in study, and always have some work in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of conviction. Rise early, and be an economist of time. Maintain dignity, without the appearance of pride; manner is something with everybody, and everything with some. Be guarded in discourse, attentive, and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. Rather set than follow example. Practice strict temperance.

THE GREAT QUESTION.—John Newton, one evening at a party, mentioned that a young girl had died. "And how did she die?" asked a young lady. "You have forgotten to ask a far more important question." "Why, sir, what can be more important than how one dies?" "Yes," said he, "it is far more important how one lives." And so it is; if one lives well, God will take care that he dies well.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

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TAKE CARE OF THE FOX.

"I am glad of one thing!" She spoke out suddenly, a sigh of relief following the sentence. It was little Helen. She had been sitting very still for a good while, holding a picture-book in her hand.

"Glad of what?"

"That I'm not a hen," she answered lifting her serious eyes to mine.

"Not a hen! why, darling, what do you mean?"

She brought me the book, and I saw at a glance what had disturbed the quiet of her mind. The picture of a mother-hen frightened at the appearance of a fox, was on the open page.

"Poor thing! How scared she is!" said the child tenderly. "Will the fox eat her up?"

"Unless she can escape him," I answered.

"Oh, I'm glad I'm not a hen to be frightened or killed by a fox! It is so dreadful!"

And I saw a little shiver run over her. "May be you are in as much danger as the hen," I said.

"Me? There are no foxes about here. Why do you say that, Mamma! And, anyhow, a fox wouldn't hurt a little girl?"

"I heard Mrs. Claire say something about foxes when she was here yesterday."

"What did she say, mamma!"

"She said, take care of the little foxes.'"

"Oh, yes! I remember now; and I couldn't help wondering what she meant."

"She didn't, of course, mean live foxes that run about in the woods."

"I knew she didn't mean them. Are there any other kinds of foxes?

"Yes."

"What kind? Where are they?"

"Inside of you."

"Oh, mother!" Helen exclaimed, a tremor of surprise in her voice. "Foxes inside of me?"

"Yes, my darling: and you are in as much danger as the bird you so pitied just now."

There was a half-scared, half-wondering expression in my little girl's face.

"Oh, I understand!" she said, a faint smile playing about her lips. "By foxes you mean naughty feelings."

"Yes, foxes are cruel and cunning. They hurt and destroy. You know how cruel Herod was; how he sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years and under; and how our Lord called him "that fox.'"

"Oh, yes! I remember. And was it because he was cruel that he was called a fox?"

"Yes. The evil and cruel feelings, represented by foxes in nature, had destroyed all the kind and compassionate feeling in his heart, and made him inwardly as cunning and cruel as a fox. And this same thing is happening now, and every day. I have seen a great many people—children even—who appeared to me more like foxes than lambs; more like hawks than doves, they were so full of anger and cruelty toward each other. Oh, my child, take care of the fox! Don't let him get in among the gentle and loving things of your soul, or he will hurt, and it may be destroy them."—*Children's Hour.*

HOW TO PUT AWAY OUR FAULTS.

Not long since, I was watching a great Newfoundland dog. He had been told by his young master to fetch him a basket of tools that the gardener had left in the shed. The great dog went to obey his young master. He took hold of the basket in his mouth; but he could not lift it. What did he do? give it up? No, never! One by one he took the things out of the basket, and carried them to his master.

One by one: that is what we must try to do with all our faults,—try and get rid of them one by one. Jesus knows how hard it is for you to do this: and so he has given you a word that will help you to do it; and that word is, "To-day." I will show you. Take one fault,—we will call it "bad temper,"—and in the morning, when you get out of bed, ask God, for Christ's sake, to help you "to-day" to overcome that bad temper. Perhaps, by and by, something will begin to make you feel angry: then remember your prayer, and try and drive away the angry feeling, and say, "Not to-day, not to-day; I will not be angry to-day."

If you have learned any bad, wicked words, like the poor children in the street, who don't know any better, than ask God, for Christ's to help you "to-day" not to say any wicked words: and then, when you are tempted to do so, remember, "Not to day, not to-day; I will not say a wicked word to-day."

And so the same with all your faults. Take them one by one, and try for one whole day not to give way to them. It will come so much easier!

A FRANK AND NOBLE BOY.

As I was taking a ride in our pleasant village, in which we have a few plague-spots left, I took up a lad of some seven years. As I had occasion to stop close to a rum-shop, I noticed the boy looked surprised; and I said, "Shall we go in and take a little whisky, as we may be cold before we get back?" I shall not soon forget the frankness with which he looked me in the face, and said, "My mother don't allow me to drink, sir." Then I said, "Won't you go in there and warm yourself?" and he honestly said, "I don't think my mother would allow me to go into such a place, sir."

Now, I want to say to all boys, Never be ashamed to follow the counsel and good advice of a pious mother; for it will be a shield and a safeguard to you through life.

And to mothers I would say, Be evermore vigilant to cast a good influence around the young; for it will aid them in fierce temptation's darkest hours, and save our country and world much sorrow.—*Zion's Herald.*

NEVER LATE.—A Sabbath-school in Albany, New-York, has had the same superintendent for forty years; and he was *never a minute behind the time* in all his forty years' service in the school. Think of that, boys.

Chief Justice Williams, of Hartford, Conn., was a teacher in the Sunday-school, and the superintendent always knew when it wanted *three minutes* of the time to open the school by seeing him enter. Think what punctuality that was!

Boys and girls, yes, and teachers too, who hurry in or creep into Sunday-school after it has begun, disturbing the prayer, or the reading, or the singing, had better note these fine examples of promptness in duty.

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MILES GRANT, EDITOR.

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For the World's Crisis.

THE GOSPEL.

The following lines were suggested one Sunday morning as the church bells were ringing out their merry peals, calling to worship.

The Sabbath bells are ringing
In loud and joyful chimes;
The choirs are now all singing
Those sweet and melting rhymes;
God's saints are humbly kneeling
Before Jehovah's throne,
And sinners too are feeling,
Whose hearts are not of stone.

The gospel now is sounding
In every sinner's ear;
Old Satan thus confounding,
Who trembles sore with fear;
But many are not heeding
The solemn warnings given—
On worldly baubles feeding,
They vainly hope for heaven.

And so they are deceiving
Their hard and sinful hearts,
And Satan's lies believing
Through his deceptive arts
For he is yet proclaiming—
"Thou shalt not surely die,"
While thousands now are claiming
That Satan told a lie.

But Jesus still is waiting,
And knocking at the door,
While saints are oft relating
"The story" told of yore.
Why will they not come bending,
And let the Savior in,
With God no more contending,
No longer slaves of sin?

O soon you'll hear them wailing,
As Christ their Judge draws nigh,
Once bold, but now all quailing
Before his piercing eye.
They scoffed at his appearing,
Refused to yield their heart,
The sentence now are fearing—
"From me you must depart."

But hear the heavenly singing—
The saints are in the fold!
O hear the arches ringing,
And see the crowns of gold;
The angels all attending,
The saints victorious stand;
At Jesus' feet now bending,
All in the promised land.

Peru, Ind. H. H. HALL.

For the World's Crisis.

THE TREE OF LIFE.

What was the nature of the tree of life?
Why was it provided in Eden?

These are questions upon which good men may honestly differ as they view them from their various stand-points. All we can know definitely on these points is from the brief history of this tree given in the sacred Scriptures.

It is spoken of but six times in the Bible, three in Genesis, in its relation to Adam in Eden (Gen. 2: 9, and 3: 22, 24); and three times in Rev. in its relation to the saints redeemed. Rev. 2: 7, and 22: 2, 14. It is never located by inspiration any where except in Eden, and in the paradise of God, or the city of New Jerusalem, as in Rev.

No mortal man, saint or sinner, has been permitted to eat its fruit since Adam was driven from Eden (so far as we are informed), lest he should eat thereof and live forever, a mortal sinner. Gen. 3: 22. But whether Adam did or did not eat of it before he sinned, is quite another question; we do not affirm that he did, however reasonable such a conclusion might be, nor do we see any proof that he did not; and to claim the latter is as much assumption as it would be to claim the former, Scripture being silent upon that point. Nor do we *conjecture* that it was only designed to perpetuate life before the fall, but we do understand the inspired record to teach that it would prolong man's life (not make him immortal) forever, sin or no sin, if permitted to eat thereof, as originally commanded by "the Lord God." See Gen. 2: 16.

The claim being often set up that this tree was originally designed to make man immortal, or impart to him a *deathless nature* by once eating of it, we propose therefore to inquire what the Scriptures do say of this tree, and of man for whose use and benefit it was originally provided.

1. Man was made a *living* soul (Gen. 2: 7), susceptible of dying (Gen. 2: 17); hence,
2. He was mortal.
3. To sustain life he needed food, and God provided it. "And God said, Behold I have given you every herb bearing seed, ... and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1: 29. "For thou mayest eat of them [the trees of the field]; and thou shalt not cut them down, for the *tree* of the field is man's *life*." Deut. 20: 19.
4. And the second commandment ever given to man, on record, was to eat freely of the tree of life as food. Gen. 2: 9, 16.

Thus far the sacred record is plain; and can it be true that God made man in the foregoing condition, and then on his first entrance into the garden of Eden commanded him to "freely eat" of a tree as food, the once eating of which would change him to immortality, or impart to him a deathless nature, and that too when he could at the same time, at the suggestion of the subtle serpent, put forth his hand and eat of the forbidden fruit, and become an immortal sinner, and thus the eternity of evil become a fixed fact? No, no; to our mind the idea is so preposterous we could not admit it for a moment. We cannot think that God's eternal sovereignty was ever left in such jeopardy.

Again, had God designed man should be immortal when on probation, multiplying, replenishing, and subduing the earth (Gen. 1: 28), we fail to see the most remote reason why he would not have thus created him, and not have left this important change to be brought about by once eating of the tree of life.

But it is claimed by some that living forever is the same thing as immortality. We do not see it so; the eating and living are inseparable; the latter is dependent on the former, and may mean so long as permitted to eat. Forever is time; immortality is the nature of the person or being, the *innate power* of eternal life, not dependent on the fruit of a tree. See John 5: 26.

If, while deprived of the tree of life, the fruit of the trees and herbs of the field, while under the curse, sustained Adam's life nine hundred and thirty years a mortal sinner, by a parity of reason, the tree of life being added, they would have sustained him forever a mortal sinner. But what saith the inspired record respecting the tree of life?

1. It was a product of the earth, and grew out of the ground. 2. It was pleasant to the sight. 3. It was good for food. "And out of the *ground* made the Lord God to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden." Gen. 1: 9. 4. It was medicinal. "And the leaves of the tree were for the healing of the nations." Rev. 22: 2. But immortal nations do not want healing; they "shall not say I am sick," showing very clearly that it was originally designed for food and medicine for *mortal* men, nations, such as would have "replenished the earth," if Adam had not sinned. See Gen. 1: 28.

The prime value and object of food for mortal man is in its nutritious and medicinal properties to counteract his natural tendency to waste and decay. True, it is pleasant to the sight and taste, but these do not sustain life; nay, with all these properties combined, it requires free and frequent eating to sustain life any considerable length of time. And even though mortality were sinless, and the earth free from the curse, in his trial or probation state man might, in process of time, sicken, faint and die but for the tree of life, which was perfectly adapted to the wants of his physical nature as food and medicine. Its name, therefore, like that of the tree of knowledge of good and evil, is expressive of its nature and design.

With the foregoing facts before us, we are prepared to inquire why "the Lord God" made this tree to grow in Eden? Was it to change man's nature to immortality at the first eating, and thereby render its properties, as a *healer* and *life-preserver*, ever afterward obsolete? For mark, immortality is the innate principle of deathless nature—hence eternal life. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." John 5: 26.

Or was it by its healing and life-sustaining powers, as food and medicine, to perpetuate his life in his original nature, not by once eating, but by a *free*, regular, and seasonable succession of eating until his work was done (see Gen. 1: 28), his probation should close, and God give him immortality? What saith the inspired record? "And the Lord God *commanded* the man, saying, Of every tree of the garden thou mayest *freely* eat"; or, "eating thou shalt eat"—margin; not once eat and be immortal; but *freely* eat and live forever.

No distinction is here made between the tree of life and the other trees of the garden as food for the body. Can language be more plain to show that a continuous eating was meant? How can this language be twisted to mean once eat and be immortal? Surely a free, unrestricted eating, without limit to time or quantity, is meant. This commandment is the primary one, and must govern the reference to the eating of this tree in Gen. 3: 22.

But it is sometimes claimed that Adam ate of the tree of knowledge but once, and therefore the word *also* in Gen. 3: 22, "And now lest he put forth his hand and take *also* of the tree of life," teaches that once eating thereof would have enabled him to live forever, or made him immortal. We think this is assuming what is not so easily proved. The Bible says, "He did eat," but does not say how much or how often. But the fact of his eating made him a sinner, because it was forbidden. Not so with the tree of life; of this he might eat at pleasure "freely."

Again, after eating of the prohibited tree once, and feeling a sense of shame, they had ample time to devise and manufacture garments for a covering; and who can say they had not time to eat twice or thrice, or that they did not do so? The word *also* in Gen. 3: 22, has reference to taking and eating, not to quantity or the number of times.

But there is another word in this text that must not be overlooked. "And *now* lest he put forth his hand, and take also of the tree of life, and eat and live forever." That little word *now* places the emphasis in the present tense, under present circumstances. Man had rebelled against God in Eden, sin had entered into the world, God's law is violated, its penalty must be executed, man must die. These facts God in counsel summed thus—"Behold the man is become as one of us, to know good and evil; and *now* lest he put forth his hand and take also of the tree of life, and eat [as originally commanded, Gen. 2: 16] and live forever." Gen. 3: 22. Therefore, under these circumstances the original command to "freely eat" of the tree of life must be revoked. "Therefore the Lord God sent him forth from the garden of Eden."

Thus man was driven from the garden deprived of the tree of life, compelled to subsist on the less nutritious fruits of the earth under the curse, the cup of sorrow always at hand, subjected to sweat, toil, disease, and finally to sicken, waste and die. Tremendous train of facts! how they have borne down upon our race, and still we feel their weight.

But with Paul we exclaim, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57), we "may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Amen. C. GOUD.

Topsham, Me.

For the World's Crisis.

WHAT IS ETERNAL LIFE?

That sounds like a queer question to ask people who believe that words have a common meaning in the Bible, as well as out of it. When we speak of a "short life," no one is in doubt as to the import of the words; the simple meaning is, a life that endures a short time; so eternal life is a life that endures eternally. But finding that the Bible denies eternal life to the wicked, and simply offers it to man on stipulated conditions, theologians have insisted, without proof, that eternal life signifies eternal happiness. That eternal happiness will be interwoven with eternal life, we fully believe; but that it is eternal life itself, or any part of it, we utterly deny, because—

1. There is nothing in the language that even hints the thought; for neither "life," nor "eternal," signify happiness. *Life* is LIFE, whether there is happiness interwoven with it or not; and eternal gives its length. It may be safely said that eternal happiness involves eternal life, as happiness is impossible without life; but eternal life does not necessarily involve eternal happiness, for life is possible without happiness; but eternal life will be associated with eternal happiness, not because the two are identical, but because both are promised on the same conditions, and the man who secures one will secure both. In a word, eternal life is necessary to eternal happiness, but eternal happiness is not necessary to eternal life.

2. A deathless being must certainly live eternally; and to live eternally would be eternal life, with, or without happiness; and after Adam sinned, and lost happiness, he could have eaten of life's tree and have lived forever, if it had not been guarded. *Query*: Could the tree of life have given Adam eternal happiness while a sinner? If to live forever, or possess eternal life, signifies eternal happiness, then God acted strangely in keeping Adam away from eternal happiness; but if the tree of life was guarded in order to prevent Adam from living forever in a state of sin, then the possibility of eternal life without eternal happiness is clearly proved; thus showing that eternal life is not eternal happiness.

3. The precise import of the phrase "eternal life" is clearly defined by the Savior, in telling us the result of eating of the bread of heaven, which he makes synonymous with the eating of his flesh: "I am the living bread which came down from heaven; if any man eat of this bread, he shall *live forever;* and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."—John 6: 51, 54. Here "eternal life" and "live forever" are used to express the same result; hence "eternal life," instead of meaning eternal happiness, signifies to *live forever;* and another form of expressing the same result that follows eating this bread is given in verse 50,—"A man may eat thereof and *not die*"; so "eternal life," "live forever," and "not die," are identical in meaning. This is both the scriptural and common sense meaning of eternal life; but happiness will be enjoyed by its possessors also.

WM. SHELDON.

FOOLHARDINESS.

"A Swiss traveler," says a writer in the *Edinburgh Review*, "describes a village, situated on the slope of a great mountain, of which the strata shelve in the direction of the place. Huge crags, directly overhanging the village, and massive enough to sweep the whole of it into the torrent below, have become separated from the main body of the mountain, in the course of ages, by great fissures, and now scarce adhere to it. When they give way, the village must perish; it is only a question of time, and the catastrophe may happen any day. For years past, engineers have been sent to measure the width of the fissures, and report them constantly increasing. The villagers, for more than one generation, have been aware of their danger; subscriptions have been once or twice opened to enable them to remove; yet they live on in their doomed dwellings, from year to year, fortified against the ultimate certainty and daily probability of destruction, by the common sentiment: 'Things may last their time and longer.'"

This is a fair practical illustration of the recklessness to which we accustom ourselves even in the affairs of this life; but more especially in regard to our spiritual interests. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." We work hourly in the midst of dangers. The thread of life is brittle, and may be snapped in a moment. There is but a step between us and the awful realities of eternity. Men know, too, that the hand of retribution will visit them for their sins, and that if they do not abandon their wickedness, the day of vengeance will surely come. Now and then some startling providence reminds them afresh of their peril; they hear the premonitory groan and rumble of the approaching avalanche; yet as soon as it is found that the destruction is stayed, they settle down in renewed indifference, and sin on yet longer. Men give themselves to vices which they know must, sooner or later, bring a terrible harvest of shame, agony, and ruin. They see others in whom the awful results of a life of sin are exemplified, and for a moment they are alarmed; yet because their hour of retribution lingers, they yield anew to the infatuations of sin, and put from them the warnings of mercy and of truth. Even Lot and his family had to be dragged out of Sodom at the last moment.

What need have we to watch and pray—to guard against the almost brutal indifference with which men wander on the brink of ruin, and sport in the presence of danger and of death! Dwelling in the midst of these perils renders us reckless as to danger. The charms of sense bewitch us. The excitements of the hour absorb us. The ambitions of life carry us away, and we forget that we are mortal, until the crash of ruin comes suddenly, and the overhanging doom descends when we look not for it. Sinner! look up and see the ruin that is ready to fall, and flee for thy life to the refuge of God's mercy. Careless christian! the day of reckoning will come as a thief on them that are at ease in Zion—on all the carnal, and voluptuous, and proud, on all who, like Demas, "love this present world." Awake, thou that sleepest, and trim thy lamp, and put oil in thy vessel; for the Bridegroom will come, and the door will be closed against all the careless, and sudden destruction will come upon them.—*Christian Standard.*

ANGRY WORDS.

Angry words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep, insidious power.
Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are rent past human healing
By a single angry word.

Poison drops of care and sorrow,
Bitter poison drops are they,
Weaving for the coming morrow
Saddest memories of to-day.
Angry words, O let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them, ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far
For a moment's reckless folly,
Thus to desolate and mar.
Angry words are lightly spoken,
Bitterest thoughts are rashly stirred,
Brightest links in life are broken
By a single angry word.

For the World's Crisis.

THE PLAN OF GOD.

NUMBER THREE.

THE PENALTY OF THE LAW.

We shall not attempt to notice all the different theories with regard to the penalty of the divine law; it has been demonstrated time and again that the death threatened could not be a moral death, or a "death that never dies"; but a "corporeal death." But I remark that a corporeal death would be the legitimate result of man's nature, whether he violated the divine law or not, being created out of the elements of nature a mortal being.

Some have taken the position that man was created neither mortal nor immortal, but became mortal by transgression. But this is contrary to science. "The opposition of science, falsely so called," or falsely called science, is that which is opposite to true science. True science and revelation always agree, both emanating from the same source; and true science teaches us that anything must be either mortal or immortal. And as man was not created immortal, he must have been created mortal; and therefore, by nature, subject to physical decay, or death. And now, as God set "death" as the penalty of the law, and man by nature is subject to death whether he violates the law or not, it devolves upon the Creator, as we have before remarked, to provide a remedy which will protract his life as long as he lives in obedience to the law. And when the law is transgressed, all that is necessary to inflict the penalty is to remove the remedy, and man must die from natural causes.

And this is just the reason man dies to-day: because he cannot have access to the remedy which would protract his life. To say that the human family came under the condemnation of "eternal death" in consequence of Adam's transgression, is saying more than can be proved. I know that "in Adam all die"; but I have shown how: by being, in consequence of his transgression, driven from the "tree of life." Just the moment Adam died, the penalty was paid; and could his posterity have had access to the tree of life, *they* would not have had to die simply in consequence of his sin; but because he sinned the remedy was removed from them, as well as from him, and so, in consequence of his sin, they all die.

The position has been taken that if death merely was the penalty, and it was paid the moment Adam died, then there would have been no need of a Savior; for man paid the penalty himself; and now all he needed was a resurrection, and God surely had power to raise him from the dead without sending his Son to pay the penalty over again. Therefore, it is contended that the penalty was "eternal death"—an eternal forfeiture of mortal life. And as all Adam's posterity are now under the condemnation of eternal death in consequence of his transgression, they must die eternally unless an atonement is made by one whose life is not thus forfeited. Hence they claim Christ came with a life unforfeited by Adam's sin—a life which he received direct from God, although the same in kind; and this life he voluntarily lays down; the law grasps it, and lets go the life forfeited by Adam. And now God raises him from the dead, and gives him a new life, an immortal one, and the law holds the mortal one to all eternity. Thus the debt is paid, the law is satisfied, and man is redeemed.

But this theory is based on a false premise, viz: that there are *two* kinds of life—mortal and immortal. The fact is, there is but *one* kind of life, not two. Life is a result, not a quality. We can talk with propriety of a temporal life, and an eternal life; the one being the result of a mortal nature, and the other of an immortal nature. The Savior says, "I lay down my life that I may take it again." He does not say, "I lay down my *mortal* life that I may take an *immortal* one"; but he laid down *his* life that he might take it, the *same* life, again. But God, when he raised him from the dead, changed his nature so that his life can not again terminate in death.

And I would remark, by the way, that this position more effectually does away with the necessity of the atonement than the others. For if the law demanded a mortal life eternally, and if, after Christ had laid down his, God could raise him from the dead, giving him a new life, without usurping from the law, then he could just as easily have left the mortal life of the saints in the grave, and raised them to an immortal one, without usurping from the law, and left the wicked in the grave eternally.

But I understand, as before intimated, that the penalty of the law was merely a forfeiture of life, by being driven from the remedy that would protract it. Thus man is given over to die; and death is personated as an enemy, and demands now a legal atonement. And the only way a legal atonement can be effected is by the law being kept. And had there been one found among the offspring of Adam who could have kept the law, and thus conquered death by taking away its sting (1 Cor. 15: 56), an atonement might have been thus effected. But not one could be found, for "all have sinned, and come short of the glory of God"; all have received the sting of death, and thus been conquered by him instead of conquering. Hence God sends his own Son, by whom and for whom he made the world; and he, being made in the likeness of sinful man, or, in other words, taking upon him *our own nature* (see Heb. 2: 14,—Diaglott), is placed under the law, "being tempted in *all points* like as we are, yet without sin;" and conquers the enemy on his own ground.

How the Son of God, once existing in the presence of the Father, could be reduced to an embryo state, and reproduced as the babe of Bethlehem, will perhaps remain a mystery until "the seventh angel begins to sound, and the mystery of God is finished." But it is no more of a mystery than it is that after man has been returned to his original elements he can be reproduced, and his identity restored. Remember, "Without faith it is impossible to please God."

The Son of God came, was clothed upon with our own nature, and placed under the law. Yes, he was tried in the severest manner, until the law was satisfied and the sting of death was taken away. And now by obedience to the law he becomes a conqueror, and has a right to his life; it is unforfeited by transgression; and if he lays it down, he has a right to take it up again. After he has thus conquered death by rendering strict obedience to the law, thus securing his own life, he voluntarily lays it down for the lost race. He goes down to the bars of the pit, and bursting them asunder opens the gate-way to life on the other side of the grave.

He redeems man from the death entailed upon him in consequence of being driven from Eden; and the monster being conquered, the "keys" of death are wrested from him, and the Savior has a right to unlock the tomb and let its unnumbered captives free.

The position has also been taken that, as Christ "was made perfect through suffering" (Heb. 2: 10), it must have been the suffering of death, his life being all that could have been imperfect, thus strengthening the idea of two kinds of life; for he possessed just as perfect a *life* before he suffered as after,—life being as we have shown a result, instead of a quality. The perfection could not have been his nature, for he possessed as perfect a nature before he came in the flesh as after he was glorified; for the glory which he received after his suffering was "that glory which he enjoyed with the Father before the world was." See Macknight's translation of John 17: 5.

But the perfection spoken of must have been the perfection of character which Adam by transgression failed to develop. Hence we read in Heb. 2: 18, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "He was tempted *in all points* like as we are, *yet without sin*" (Heb. 4: 15), thus developing a perfect character by overcoming every temptation. And now, having ascended to the Father, he becomes our High Priest and Mediator, where his righteousness is declared for the remission of sins that are past; and through his merits we are saved, being unable to save ourselves by living obedient to the law.

Every child that has arrived to the age of accountability has transgressed the law, and thus received the sting of death; and infants dying before they arrive at the age of accountability, of course are not under the law, and therefore could not render obedience to it; and hence none could be saved except through the merits of Christ, who has been placed under the law, and *kept it* in every respect, thus conquering the enemy and purchasing redemption for the lost and ruined race.

And now, when the time appointed of the Father comes, having finished the work of redemption, Jesus will be manifested, as he would have been without once being manifested in the flesh, had man not transgressed the divine law, and thus needed a Savior. The works of the devil will then be destroyed, and earth now groaning under the curse will bloom again in its pristine beauty and glory.

Herein is briefly delineated our views of the plan of God in creating the world. We should be glad to say much more, but the columns of our paper should be filled with the products of abler pens than mine. J. W. TAYLOR.

Christian Times, please copy.

ASTONISHING ACCURACY OF THE BIBLE.

An astonishing feature of the word of God is, that notwithstanding the time at which its compositions were written, and the multitude of the topics [illegible] alludes, there is not one physical error, not one assertion or allusion disproved by the progress of modern science.

None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients, in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the church, not one of those errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned would have been able to reveal to us on the state of our globe, or on that of the heavens.

Peruse with care our Scriptures, from one end to the other, to find such spots; and whilst you apply yourself to this examination, remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last; it recounts them in the sublimest strains of poetry, and it chants them in the charms of glowing song.

It is a book which is full of oriental raptures, elevation, variety, and boldness. It is a book which speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judah, in the courts of the temple of the Jews, in the music schools of the prophets of Bethel and of Jericho, in the sumptuous palaces of Babylon, and the idolatrous banks of Chebar, and finally in the centre of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and of its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements, were endowed with intelligence, reacted on the elements, and governed the world by a perpetual alluvium.

It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia, the Zaluceses and the Pythagoras, the Xenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels, even to the most distant epoch of the future, and the glorious scenes of the last day.

Well, search among its fifty authors, search among its sixty-six books, its 1189 chapters, and its 31,173 verses; search for any one of those thousand errors which the ancients and the moderns committed, when they speak of the heavens, or of the earth, of their revolutions, of the elements, search, but you will find none.—*Selected by S. T. Wheelock.*

For the World's Crisis.

FAMILIAR HYMNS.

We have loved them ever since we can remember; nor can recollect when we did not read and sing them with delight. They are so expressive, so full of pathos, they came home to our childhood as well as youthful days, and to mature years are associated with most precious memories. When truly scriptural, they not only inform but cheer the christian heart, lighten the burdens of earthly sorrow, and excite and call forth christian graces, that enable us with more alacrity to advance in heaven's pathway, singing as we go. How suggestive they are in bringing past scenes to mind, very dear to us; when we have heard on some particular occasion some sweet song of Zion; or, united with beloved friends (some who have passed away from earth) in the social circle; or, heard them read by a beloved pastor, and sung to some old and familiar tune, in the evening prayer meeting.

Some verse, or even line of a hymn, often speaks to us, as does some precious Scripture text, though not with new meaning, yet the sentiment so chimes in with present experience, or awakens some chord of sympathy with present reflections, that gives a new zest to what perhaps has been read before a thousand times.

Some of those old poets who wrote our sweet hymns, seem to have been inspired; and when conversant with their sentiments, the inspiration reaches our own hearts, like the soft tones of a lyre.

How often in a social meeting where apathy reigned, some one has struck out in voice singing some precious hymn with appropriate melody, and all became interested, and the attendants seemed to receive fresh unction in God's worship. How countless the number of christian hearts, who have had precious moments of joyful communion with Him whom their soul loveth, through the medium of some appropriate hymn; or in sorrow, received divine consolation from the embodied scriptural sentiments and truths, exactly suited to their feelings.

Christian parents desiring and aiming to train up their children in the love and fear of God, cannot adopt a better method (and it should be a primary one), than to imbue their young minds with a love for such an effectual aid, and awaken in them a desire to become familiar with hymns. Teach them early to commit them to memory, and sing them. They will never be forgotten; but be treasured remembrances, to which they will cling all through life's pathway, affording consolation in many dark and sorrowful hours. They will be food for the mind ofttimes, when the attention could not be riveted on subjects that would require closer concentration of thought.

We knew a young man, an invalid from childhood, who, before fifteen years of age, committed to memory over two hundred psalms and hymns. It was an unspeakable source of spiritual enjoyment when a friend would unite in singing some one of them with him, or to repeat them when alone, and often in his wakeful hours of night.

A dear aged friend, now passed away, whom we occasionally visited, would say, "Come, sit by me, and sing" such a hymn, mentioning one of her favorites; "I cannot go to the house of prayer to worship; and to hear a good hymn sung is one of the next best things to it."

We sang together in the family circle,

"From Greenland's icy mountains,"

the last time we united in worship with our dear friends, who were on the eve of sailing for India. Can those precious moments ever be forgotten? or when that hymn is heard, or sung, will it not ever bring that scene vividly again before us, with all its precious remembrances?

In the Scriptures singing is very frequently alluded to; and in the various books of the Bible there are many beautiful, figurative examples, in the different phases of nature, of singing. The trees of the wood sing, the valleys sing, etc., etc.

The prophets, as well as the apostles, make mention of singing unto the Lord; and it is evident the early christians practised and prized it as a part of devotion. David, more particularly, in very many of the Psalms, makes it a concomitant of praise. If he had not delighted in it, he would not have expressed so much love for its performance. Why should not christians of the present day magnify greatly this divine employment and be influenced by the man after God's own heart—being a type of the Savior, and follow the same delightful and cheering practice; making melody in our hearts unto God, in public and private devotion?

Our blessed Savior, always our pattern, has taught us by his own example how we should estimate the privilege of singing hymns, when socially together. O to have heard, or known the hymn he sung with his disciples, when contemplating his last sufferings, and just before he entered upon them. What an impress must have been left on their minds, never to be forgotten, even in the cycles of eternity!

May the time be hastened when the sleeping dust shall be awakened, at the sound of the trump of God, and each heart and voice of his children be tuned anew to sing the new song, "Unto Him who hath loved us, and washed us from our sins in his own blood."

M. C. ALLEN.

For the World's Crisis.

EXTRACT

FROM A LETTER OF DR. MARTIN LUTHER TO HIS AGED FATHER IN MANSFIELD.

"If it should be the will of God that you must yet a little while remain with us, in order to suffer with us in this land of sorrows and tears a little while longer, and behold and experience with us misery and persecution, or, with all true christians, help bear and overcome, he will give you grace to accept all this willingly and obediently. Consider that this cursed life is nothing more and nothing else but a vale of tears and sorrow, wherein we behold and experience a constant increase of sin and wickedness, sorrow and misery, which will follow us without ceasing to our grave. Here all misery will have an end, and must let us sweetly rest in Christ, until he comes to wake us up again to an endless joy. Amen. . . . .

The same Lord and Savior be and remain with you, that we may see each other again, either here or there, in joy and gladness. For our faith is firm, and we doubt not that we shall meet with Christ in a short time, as the departing from this life in the eyes of God is much less, than if I went from here to Mansfield, or you went from Mansfield to here [Wittenberg.] That is truly so! It is but a short hour of sleep, and then our condition will be a better one. . . . .

We send our love, and pray for you: my Kate, Hans, Lena, and the whole house. My love to my dear mother, and all the friends. The grace of God and his power be and abide with you forever. Amen.

At Wittenberg on the 15th of Feb., A. D. MD XXX [1530.]"

106 Chestnut St., Philad. L. REIMER.

FARTHING RUSHLIGHT.—A man in a blouse once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal. It can set a hay-stack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend; let your farthing rushlight "so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"FOR JESUS' SAKE.—There are many reasons why we should obey the will of God, but none so potent as that embraced in the words, "For Jesus' sake." It was by the love of Christ that our hearts are melted, and we constrained to yield to the ministry of his grace. Why do we love and labor in the cause of religion if it be not for the love we bear Him who first loved us. To be a disciple of the highest style, our motives must be of the most spiritual order—for Jesus' sake.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 8, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ S. B. ENSIGN—Send on those that will pay.

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ BRO. T. M. PREBLE having removed from Lynn, his P. O. address for a short time will be Chelsea, Mass., care of E. G. Kingsbury.

☞ BRO. NATHAN WHEELER'S P. O. address is Sugar Hill, N. H.

RUTLAND.

We closed our series of meetings at Rutland, Sabbath, May 29th. It was a precious day—the best of all the happy ones spent with that dear people. The forenoon was spent in a heavenly prayer-meeting, love-feast and Sabbath school. In the love-feast there were between seventy and eighty testimonies in about half an hour.

At noon we had another interesting baptism, and others are waiting for the next opportunity. The last one converted and baptized was the noble-hearted man to whom we referred last week, as saying he felt convinced he could not be a true christian till he quit the use of tobacco. This he did, received pardon from the Lord, and was made a new man in Christ Jesus. His former friends are astonished at the wonderful change that has been accomplished in this man. They are compelled to admit the reality of the christian religion; and some of them have a strong inclination to join him in the service of the Lord.

The revival in Rutland, taken as a whole, has been the most heavenly one we have ever enjoyed. Some of the prayer and conference meetings have been so blessed, that it seemed as though we had almost entered the kingdom of heaven. The last meeting was one of the best. The Lord has truly done a great work in Rutland. Brn. S. G. Mathewson and H. Pratt are to supply the church with preaching for some time to come. May the Lord bless their labors in a wonderful manner.

"LET THE SPIRIT OUT."

When a death occurs among the Hindoos, it is the custom for the nearest male relative to break the skull of the deceased, "in order to let the spirit out." This looks quite consistent, if we admit the theory that there is a spiritual man, who in some way gets out of the dead one at death, and goes away, leaving all his tangible, visible, material organs behind; and yet is said to be able to walk, talk, sing, eat, and perform all that he could before his death. Shall christian nations continue to uphold heathen theology, which stands most directly opposed to the Bible?

TO CHRISTIAN WOMEN.

In consequence of the fashions of the day being so far removed from christian modesty and simplicity, besides so extravagantly expensive, we think the time has come when devoted christian women, who have the leading influence among their sisters in Christ, should unite together and adopt a mode of dress that shall be modest, economical, and becoming to a true and humble follower of Jesus. We would urge such a course from the fact that it seems to be absolutely necessary to avoid backsliding through conformity to the world. Every year Satan manages to introduce new fashions a little further removed from the true christian standard. This he will continue to do, so long as respectable people will follow his unchristian fashions. The bare trimmings worn at the present day cost much more than the entire dress a few years since. Appearances might well lead one to come to conclude that woman's chief end was to be a walking fashion pole for the exhibition of milliners' goods; and that man's highest obligations consisted in earning funds sufficient to pay for them, and thus continue the exhibition. When we see the fashionable women on the street, judging from their appearance, we find it difficult to avoid the conclusion that they are out on purpose to be seen. How silly it looks. How childish, and unbecoming the dignity of a true woman, saying nothing about Christianity.

Shall the professed followers of the meek and humble Savior continue to ape such ridiculous fashions as are in keeping only with harlots, savages, and fools? Are there not a host of true women, who have courage and independence sufficient to dress in harmony with the Lord's instruction through his apostles, where they say:—

"In like manner, also, that women adorn themselves in *modest* apparel, with shamefacedness and sobriety; *not with broidered hair, or gold, or pearls, or costly array*; but, which becometh women professing godliness, with good works. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement." 1 Tim. 2: 9, 10; 1 Pet. 3: 3-6.

Who will take the lead in this important reform? Who will dare to be singular to please Jesus? Who will come out from the world and be separate?

Please read the following from the *Living Church*:—

"An American christian woman legislated for in a matter so near to her as her personal attire, in that which gives character to her appearance, and more or less bias to her inner-self, by a French courtesan! What should we say to such incongruity were we not parties to it? But where lies any remedy for all this? It would require a combination of numbers to effect any radical and widespread reform. It is quite impossible to find these numbers? There are not a few of the first women of our community who are well alive to the enormities here glanced at. Why should not a hundred or two of these be found to join in a crusade against the tyrant, Fashion, by agreeing to inaugurate in their own persons another and similar style of dress, and thus enunciate a home born code of fashion which springing from christian principle, purity, delicacy, and that harmony of things which cultivated taste dictates, would, under the prestige of their position win its way into all grades of feminine toilettes until the French fashion hook sank into the contempt it merits.

Who will join such a crusade—truly a battle of the cross? For, think of the weak ones led away, and the precious souls lost through the baits of fashion and vanity. Again and again does some shipwrecked outcast confess that inordinate craving for dress first drew her from the course of womanly purity; and many a poor maiden, it is to be feared, imbibed her first and fatal lesson in vanity at the splendid toilette of her employer. Now, suppose it were the fashion for the highest ladies in the land to adorn themselves with scrupulous simplicity, nay, because of the present necessity, with extraordinary plainness, would not foreign fashions and gay attire, in the nature of things, grow to be esteemed coarse and vulgar and be eschewed accordingly?"

LOVERS OF PLEASURE.

In fashionable churches, at the present day, we find more lovers of pleasure than prayer; more lovers of the world than of Jesus. This state of things continues to advance, and pure religion is fast dying out of the great mass of professors, while a few are getting nearer to the Lord, and preparing to meet him at his coming.

The following speaks for itself:—

"An entertainment will be given by the ladies of the Congregational Church, of Appleton, Tuesday evening, April 12th, at Metropolitan Hall, consisting of the reading of selections from Evangeline, with a series of twenty-five tableaux. Admission forty cents; children twenty cents."

"I. O. OF G. T."

BRO. GRANT:—I have taken the Crisis for some time, and am greatly interested in the doctrine it advocates. Will you please inform me privately, or through the columns of the Crisis, what you think of the I. O. of G. T.? Is it right to belong to them? I should be pleased to know what you think about them. A. T. LEACH.

Our own conviction is quite strong that it will be best pleasing to Jesus to have his children keep out of all secret societies. We think Satan is very crafty in his efforts to persuade the Lord's children to unite with his. He well knows that it would be useless to ask them to unite with a *church* composed of swearers, liars, gamblers, thieves, defrauders, backbiters, drunkards, and licentious characters; but if he can persuade them to unite with such men against some *one* of these evils, saying nothing about the rest, he is quite pleased; especially if he can get the Lord's children to call his followers "brethren," and unite with them. The devil is quite willing that professors of religion should unite with his emissaries to oppose drunkenness, provided they will not say much about their other sins. He is sure of gaining more by a union than he will lose. He knows full well that but few can mingle long with ungodly men in such close, brotherly union, without being more or less put back in divine life. In the Scriptures we read, "Wherefore come out from among them, and be ye separate, saith the Lord, . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

MINISTERS AT HORSE RACES.

In the day of John Wesley, we think events like the following were not common:—

"During the meeting of the two conferences of the Methodist Episcopal church in New York last week, it was estimated that two-thirds of the clergymen went out on Harlem lane to get a sight of Dexter and his famous owner. Bonner makes his appearance at a slow pace, apparently indifferent to the impression produced. He watches to see that the coast is clear. By common consent, when Bonner appears the road is cleared. A Dacotah Indian might take a lesson of Bonner in his yells. As Dexter starts on his course, his driver can be heard a half mile off. The excited throng shout, "That's Bonner," and all come to their feet. The team rushes by with the fleetness of the wind, and he is out of sight in an instant."

GIN AND MILK.

It appears that a new drink has been adopted to give vigor to a tired clergyman, as appears from the following:—

"Gin and milk as a Sunday beverage for clergymen has never been particularly popular with the profession. The Rev. C. B. Smythe, a Presbyterian minister of New York has, however, called public attention to the refreshing article, and he is now considerably talked about. The facts of the case are these: After a Sabbath morning service some time ago, he was about adjourning to a restaurant for his dinner, as he lived some distance from the church, when he was accosted by a Herald reporter, who desired to see the manuscript of his sermon for reference. The two were soon joined by a reporter of the Sun. The reverend gentleman invited both to the restaurant, and after ordering refreshments, ordered for himself a glass of gin and milk. One of the reporters, curious to know how the beverage tasted, ordered some for himself, while the other took ale. The Sun reporter gave the item to the city editor who worked it up for that paper in a sensational manner, and poor Mr. Smythe has been brought to trial in consequence. He asserts that it is strengthening for him after the exhaustive duties of the morning, and as preparatory for the heavy responsibilities of the Sabbath school. If the gentleman courted a publicity for his habit, he could not have taken a better course to secure it. Gin and milk is a new combination which we are unprepared to recommend until we ascertain the fate of the Rev. Mr. Smythe after partaking of it."

A BOOK FOR THE TIMES.

We have just received from the publisher a book of thrilling interest, which every body should read. It is entitled "The Broken Seal," or "Free-Masonry Developed." It is written by Samuel D. Green, a venerable old man, now eighty-two years of age, who is the only surviving member of the lodge of Free Masons that murdered Capt. Wm. Morgan, in 1826. We are personally acquainted with Mr. Green, who is an intelligent gentleman living near Boston, and we esteem him as a christian man, who belongs to the Congregational church. It is a book for the times. Common tales of fiction are meagre affairs beside this unvarnished narrative of facts. For sale by H. H. and T. W. Carter, 13 Beacon Street, Boston. Price $1.50. Can also be obtained at this office at the same price.

☞ All appointments, notices, obituaries, and *proper names* especially, should be written *very plainly*, if friends would see them correct in the paper.

RECEIVED.—"*Good Words*" for June, also "Good Words for the Young." Both excellent.

NEW TRACTS.

JUST PUBLISHED BY THE A. C. P. SOCIETY.

"CHRISTIAN UNION," *by Eld. John Couch.*

Being the subject of an address delivered before the Advent Christian Conference of North America—expanded and enlarged. 52 pages. An excellent tract for the times. Price 8 cts. single copy; by mail ten cts.; 75 cts. per dozen; by express, $5 per hundred.

"THE MYSTERY OF INIQUITY."

By Eld. S. S. Brewer.

A tract of 32 pages. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3 per hundred. AG'T.

Sheldon's Four New Tracts.

FOR SALE AT THIS OFFICE.

1. "LIFE AND DEATH THEOLOGY: or, *The Scriptural Doctrine of 'Eternal Damnation' and 'Everlasting Punishment.'*" Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. IMMATERIALISM: or, *The Doctrine of Soul-Immortality Refuted.*" Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. "DEATH AND THE DEAD," 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

Just the thing to scatter everywhere.

4. "THE COMING JUDGMENT: *Its Necessity and Result,*" Eight pages. 10 cts. per dozen, postpaid, or 75 cts. per hundred by express.

It will do much good. AG'T.

THREE NEW TRACTS.

We call the attention of our readers to the following tracts by S. S. Brewer:—

1. *The Seven Messages of the Apocalypse.* This work embraces arguments and historic testimony showing the war up on the saints, the beast, image, and murderous career of the monster of Rev. 13, are in the past. It contains also much important and instructive matter for those who delight in studying the book of Revelation. Sent by mail for 13 cts. Postage 2 cts. $1.20 per dozen by express.

2. *Evangels of the Coming One.* This work is particularly intended to show the literal fulfillment of prophecy; testimony from history, corroborative of the above fact, applied in such a manner that few can fail to see that we should even now expect the Lord from heaven. This is an excellent and cheap work for tent-meetings and new places. Price by mail, 10 cts. single copy; per doz., 70 cts.; per hundred by express, $5.00.

3. *The Mystery of Iniquity.* This is a work on the man of sin, as viewed in the light of historic testimony, under the following heads:

1. The mystery of iniquity in the apostles' day.
2. The taking away of the mystery of iniquity, and the revelation of the man of sin.
3. What is meant by his sitting in the temple of God?
4. The man of sin showing himself that he is God.
5. His exalting himself above all that is called God.
6. His claiming all power.
7. His deceivableness of all unrighteousness.
8. The immoral and degrading influence of Popery in all Roman Catholic countries.
9. The destiny of the man of sin.

Price by mail, single copy, 5 cts.; postage, 2 cts.; 50 cts. per dozen; $3.00 per hundred. AG'T.

For the World's Crisis.

REQUESTS PRAYERS.—Bro. Joseph Whitecar, a lover of Christ in Philadelphia, whose eyesight is being rapidly destroyed, requests the prayers of all who have faith in the great Physician's power to heal, that his disease may be rebuked, and his eyesight restored. This request is made known through his Bro. in Christ, F. H. BURBANK.

"CHRISTIAN UNION."

Bro. E. Owen says of the above work:—

"I am satisfied the general principle upon which the argument presented in this work rests, is the true one. I earnestly desire it may be considered and adopted, both in its general and special application. The effect would inevitably be to strengthen and confirm the faith of the scattered flock of Christ, and to awaken ardent desires for the attaining of a higher and broader type of Christian development; which may God grant."

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$515.93
G. W. Ashdown	.85
S. Demick	1.50
Miles Grant	25.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$60.46
Mrs. H. Linden	.10

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$323.65
P. W. Higgins	5.00

For the World's Crisis.

DISTRIBUTION OF PAMPHLETS.

Bro. Grant:—I wish to give notice to brethren, through the Crisis, that I have just had 1500 more of "Death not Life" printed, to deal out this year in some way. I hope for donations, so as to let a part or most of them go free; but if I fail in this, brethren can have them at half price, or first cost. I do this, as heretofore, so that preachers can afford to keep them to deal out at tent and other meetings, and especially in new fields, as they can likely sell enough at retail to pay for them at this low price. Also brethren who wish them to give and lend, and send to their friends by mail, can afford to get the more, and so more light will be given. I have not as yet been disappointed by confiding in brethren in their giving and selling works at cost; and believe the Lord will still incline them to aid me, so that I shall not want for "food and raiment," which is all I crave of this worlds good's, having no desire to lay up for children, though I have three much beloved ones.

Our beloved brother Sidney Hall has sent me, to deal out with my own work, 300 of "Apostolic Doctrine relating to Future Punishment" (a new title to "Pauline Theology"). Experience has taught me they work well together when both get into a place.

A light paralytic shock this spring has lessened my strength, and my wife's health being very poor, it is doubtful as to my being able to travel much, if any, this year; but I can pack and send out our works. I realize that my work must soon end, even if time continues, and feeling I have been too slothful in part of my life, I have a strong desire for "redeeming the time" as far as possible. I feel to exhort brethren not to let the love, cares, and pleasures of the world plant thorns in their pillow in old age, as they have in mine; pardoning mercy may preserve hope of life, but will not yield the joy and reward of activity in God's vineyard, where he has in love called us to labor. Eld. John Leland of Cheshire, Mass., when old wrote his experience in a hymn, one verse of which I have retained in memory, as it so nearly suited my own case.

"How little have I done, but what has been done wrong;
Revivals have been short, and apostasies been long;
After five and fifty years I am greatly in the rears,
And have nothing to plead but sovereign grace alone."

April 17th, 1809, in Fairfield, Herkimer Co., N. Y., the Lord gave me "joy unspeakable and full of glory" in believing; yet to-day I feel to say, with mingled emotions of grief and joy, After *one and sixty* years, I am greatly in the rears, and my hope rests on sovereign love and mercy. But bless God, this "foundation standeth sure."

Brethren can send for copies of my work when they *need* them, if they cannot pay at the time. J. BLAIN.

Buffalo, May 31st, 1870.

For the World's Crisis.

"BEYOND THE BOUNDS OF TIME AND SPACE."

I have read considerable on the negative of the above subject, but as yet have seen nothing satisfactory to my mind; and from what I can gather, I think the matter is generally misunderstood. It has been my privilege to discuss its merits with modern theologians; hence I think that the real meaning and the great importance of the simple assertion, that anything can exist "beyond the bounds of time and space," is not generally understood. It is not my purpose in a short article like this to discuss the subject under consideration, but to open it in such a way as to give the reader a chance for investigation.

The assertion is made openly, and the position taken boldly, that God, spirits, and *souls of men*, live, exist, and have a being *beyond the bounds of time and space*. Neither is this position taken unwittingly by the ignorant; but it has been embraced by the philosophers of the nineteenth century; it is taught in theological institutions, and the sound thereof comes up from *Notre Dame*, Trinity, and Plymouth. It is sung, preached, and (strange to say) is reduced to practice, or rather is made practical.

It was Hume, the infidel, the atheist, who said that all existence, that all things animate or inanimate were but an "idea." Now we contend that this doctrine of living "beyond the bounds of time and space," reduces God and the universe of created things to Hume's "idea."

Space is infinite. Infinity means without end. To illustrate. We might start from any given point and travel through space in one direction to all eternity, and we should be no nearer an end, from the fact that space is endless, or infinite. Then space is boundless, certainly it is, and nothing can exist beyond the bounds of that which is boundless.

If we accept creation as it is, and if our senses do not deceive us, everything that exists must have room to exist in; and what is space but room? There are certain things existing which do not occupy, or fill up, the room or space in which they exist. But that does not demonstrate that those things can exist outside of that which they exist in. That which can exist independent of space must be *nothing*; otherwise our senses deceive us, and things are not what they seem.

The Rev. Dr. Ide, of Springfield, once intimated to me that Adventists made pretentions of knowing a great deal, whereas in fact they were very inconsistent and ignorant. The Dr. believes that man's future existence is beyond the bounds of time and space. In course of conversation the Dr. spoke of a book (a modern publication), the sentiments of which he fully endorsed, and this book located heaven in the centre of the universe,—a world among worlds, existing in space. The Dr. believes heaven to be the future dwelling-place of man. Can they have man's future dwelling-place in space, and man himself existing out of space? Is there consistency here?

I have been speaking of space, when in fact I ought to have been talking of time.

Time is a fragment of eternity. I understand from nature and revelation that eternity and space are co-existent with God. I must admit my inability to see how anything can live without embracing a certain amount of time to live in. If a man lives fifty years, that fifty years is a certain amount of time, or a part of eternity. Eternity, like space, is infinite in extent and duration, and exists of necessity. The angel which is depicted in John as swearing that time should be no longer, means nothing more nor less than that eternity shall be measured no longer. When we cease to measure eternity by or with days, months, and years, or centuries, then time will be no longer. It will then be one eternal day. Can anything have a being beyond or independent of that boundless, infinite eternity?

We have been introducing the subject according to our senses, or measured by the things that *exist*. We now look (and while we do so we expect to occupy both time and space) to the real meaning of this doctrine, as believed by its advocates. The reader will notice that the promulgators of this doctrine, while they say that things exist "beyond the bounds of time and space," tell us, at the same time, that time and space are infinite in extent and duration. This shows a deeper meaning than the general acceptation of the terms.

It is believed by spiritualists of all classes, that everything lives only in thought. But this doctrine is not easily understood. To illustrate. A person is dreaming. The individual sees things that never existed in *reality*; men who were never born, worlds that were never made, and things that never existed, appear to the eye of the mind. And these dreams are called realities by the knowing ones of this age. This dreamy life is called living "beyond the bounds of time and space." If the images of a night's dream are realities, then everything exists through the force of imagination; every thing is but an "idea." If anything can live beyond the bounds of time and space, then time and space are no longer realities. The great universe of created things exists only in thought. If this doctrine be true, matter would no longer be real; space might exist within space, time within time, and world within world. But when we come to think that mind cannot exist independent of matter, and that thought is a result arising from organized matter, animated with life, then we are willing to accept things as they are, and look upon God and his universe, not as a vapor of thought, not as an idle dream, but as a great and glorious reality.

Somersville, Ct. H. M. ROSE.

For the World's Crisis.

TWELVE ANSWERS.

Bro. Grant:—The following matter I think is very much needed at the present time, when christians are becoming so conformed to this present evil world. I have sent it to you with the desire that you would give it a place in the *Crisis*, and thereby assist in its circulation. May it be the means in the hands of God of opening the eyes of many to the terrible evils of fairs, festivals and bazars. For religion, yours in Christ, JOHN TEMPLE.

Hoosick Falls, N. Y.

Bazars for Religion: what are they?

1. A scheme for making God beg the patronage of Satan.
2. The children taking the place of the dogs; or, the church picking up the crumbs that fall from the world's table.
3. A church-egg hatched by the world.
4. Religious bread, buttered thick with worldliness.
5. Religious cake made palatable to the world by the spice and plums of vanity.
6. A vanity-fair got up in the name of God.
7. A shop in which the merchants often attract more than the merchandise.
8. A shop in which ministers and office-bearers are the shop-walkers.
9. A raffling-shop, *alias* a gambling-house.
10. A semi-musical entertainment, in which the religious character of the performers is nothing—their skill everything.
11. A direct temptation "to women professing godliness" to disobey God's commands respecting dress. 1 Tim. 2: 9, 10.
12. A disgraceful substitute for true Christian liberality.

"O, my soul! come not thou into their secret; unto their assembly, mine honor, be not thou united."—"*Latter Rain.*"

For the World's Crisis.

THE POWER OF PRAYER.

In one of our visits recently, we found a dear old colored sister, whom we had met in our prayer-meetings, and to whose testimony we had listened with interest, very sick and suffering great pain. She was alone, and seemed to be mourning that she had no one to stay with her during her sickness. "But Jesus is with me," says she; "were it not for that, honeys, I should sink."

Sr. Mellen recommended that she should take hold on faith and apply to the Great Physician, who is able to make perfectly whole.

"O, no," she replied; "I don't expect to get about again." She seemed desponding, and almost determined to die. However, we prayed with her, promising to see her again. We afterwards took her some refreshment, but she was too weak to eat it, and took but little notice of us while we stopped.

On Sunday, at the close of our school, we visited her room again, where we found several christian friends assembled. Sr. M., according to promise, read a portion of the word of the Lord, which is always blest to those who hear, when mixed with faith; then a good season of prayer followed. The Lord poured out his Spirit abundantly, and in the midst of it the old lady threw up her hands, exclaiming,

"My pain is all gone! It seems I never had such a blessing. O glory! hallelujah!" She went on this way until we left. She gradually grew better of her disease, and the next time we called she was out.

I thank God there is yet power in prayer. The apostle James tells us, "The effectual, fervent prayer of a righteous man availeth much." These words are just as true to-day as when first spoken. Then why not believe, and receive the things we ask for, and thus honor God?

While the world, and many of the professed church, are getting further from the Lord, let us, who claim to belong to the *living* church, strive to live up to our privilege, that we may be found ready to meet the King in his beauty. All that is taking place at the present time, both in the church and world, speaks loudly that his coming is very near at hand. Then hope will be changed to glad fruition, and faith to sight.

"Faint not, christian! Jesus is near,
Soon in glory he'll appear,
And his love will then bestow
Victory o'er every foe."

M. E. DOW.

Rear 169 Allen St., New York.

For the World's Crisis.

THE FINAL RESULT.

"Receiving the end of your faith, even the salvation of your souls."—1 PETER 1: 9.

Let us have plain dealing, close work, and faithful work. If you are right in the sight of God, it is well for you to have that assurance; but if you are in a backslidden state, or self-deceived, or living below your privilege, and continually neglecting known duty, it is high time for you to awake, repent, and bring forth fruits meet for repentance. "He that hath ears to hear, let him hear." Soon the Master will shut the door, and then it will be too late to repent.

It is not enough that you "did run well for a season," but you must persevere even unto the end of the race. There are some who seem to have more knowledge than faith, and more faith than love.

Being puffed up with knowledge will not save you. "Be not wise in your own conceits." He that thinketh himself to be something when he is nothing, deceiveth himself. It is in vain for you to have all knowledge, and understand all mysteries, and even to speak with tongues of men and of angels, if you lack the spirit of Christ.

Examine yourself. Prove yourself, whether you be in the faith. Are you filled with "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"? Have you crucified the flesh, with the passions and lusts? If not, I would cry aloud in your ears, as the ancient ship-captain did in the ears of Jonah, "What meanest thou, O sleeper! Arise! call upon thy God," that thou perish not. Beware of being "vainly puffed up with a fleshly mind," and beware of resting in carnal security.

If I did not believe there was mercy yet in store for you, I would not disturb you. But though the day is far spent, and the shades of night are approaching, yet God waits to be gracious, and if you turn to him with full purpose of heart, you may yet find him, and know him, whom to know aright is life eternal. "Turn ye, turn ye, for why will ye die?" "Repent ye, for the kingdom of heaven is at hand." Then ye shall have "your fruit unto holiness, and the end everlasting life."—Rom. 6: 22. F. H. CHAMBERLAIN.

Webster, Mass.

MR. BEECHER ON THE OBSERVANCE OF THE SABBATH.

Every house of any consideration has in it a best room. It is usually furnished with the choicest things a man can afford. Whatever there is that stands apart from common uses, the parlor receives. It is the room of honor. Now, what the parlor is to the house, so is Sunday to the rest of the week. The week is a house, and Sunday is the best room in it. It is a day to be looked up to as the best day of the week.* In these words of Isaiah we see that Sunday was to be honorable; it was to be memorable. It was a declaration that if men will lay aside a day for worship, the Lord will bless them. It is not to be a day upon which a man shall afflict his soul. It must be a day upon which a man will say "it is a delight." We are to bear this in mind, that whatever you do on the Lord's Day, you may take this as its character—it must be pleasant; made pleasant by a higher manhood, by the enjoyment of christian joys. It is to be the one day of the week which is to act on our higher nature. It should, therefore, carry this feeling of joyfulness in a man's nature. The whole truth of the prophets words are, then, that you shall so employ the Sabbath-Day that your higher nature shall say it is a delight and honorable. As the cooper would never think of working at his barrel while entertaining company at his house, so the Sabbath is to be kept separate from the rest of the week. Keep your shavings and your dirt out of the Lord's day. It is not then to be a working day. I am not superstitious on this subject. I don't think that if a man, walking in his garden on the Sabbath, should see a weed and pull it up, it would be marked down against him in the Lord's book. I regard it as the one day in the week when a man can say, I am not a clerk, not an apprentice; I am not to crouch to any one to-day, I am a man. A man stands on his manhood that day. Wherefore, I say that Sunday should not be a working day, because it must be unlike other days. Sunday is the poor man's, it is your day, it is my day, it is liberty-day. It is not to be a visiting day. I am not superstitious about this either. I believe that the question is not, Can I, or can I not visit? but rather, What sort of visiting would do me good, make me better? I have known ministers going to preach on the Sabbath, after the service not to be asked even to go to dinner, from an over-scrupulousness on the part of their parishioners, who were afraid of breaking the Holy Day.

In arguing for a sacred Sabbath, I am arguing for the poor man. It is his day. It is his bulwark against oppression. Many have supposed that Christ set his face against the Sabbath. He did not. He explicitly declares that Sunday was made for man, not man for Sunday. Sunday is made to serve man. It is made to make man freer, nobler. I remark, secondly, that a negative Sabbath is as poor a way of keeping it as well can be. The prevalent idea of the Sabbath is that you must not do something. I remember in my childhood, at our home in Litchfield, how often upon the Sabbath I would see something to laugh at, and I would laugh. "Henry," my mother would say, (as good a woman as ever lived,) "Henry, you mustn't laugh." "Why not?" "Because it is Sunday." And I would stand at the western window, with my brother Charles, and watching the slowly declining sun, would nudge him and say, "Charlie, Sunday is most gone." And my mother would remark, "Henry, you ought not to wish that Sunday would be through." But I was glad when it was through; it hadn't made me in love with it. It was a restrictive day to me, a perpetual pruning day. Oh, that catechism that I couldn't learn, didn't learn, and can't say even now. Have you brought up your children so that they like the Sabbath? If you haven't so used the Sabbath-Day, then you have broken it. When you come to church, don't look in as if you was going into a sepulcher. Don't pause solemnly, and go up the aisle with a disconsolate visage. Ah! if our Lord was a crowned despot, this would be right; but he is not; he is a God of love, of mercy, of forgiveness. Men ought to be striving to make this day a more cheerful day, a pleasanter day than all the rest of the week. Brothers, friends, fellow-citizens, there is nothing that I care so much about as the sacredness of the Sabbath. But I don't think you can make it so by law; it must be supported by public opinion. Here is a day hallowed by four thousand years of observance. Let us keep it so that it may be a delight to the Lord. Be assured that not long after Sunday has been abolished will it be kept except by the sword and bayonet of the despot.

* Isa. 58: 13.

Correspondence.

From Sr. C. Case.

Jesus, after telling his disciples the signs which should precede his coming, "signs in the sun, moon, and stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken"; and telling them, When ye see these signs ye shall see and know of your own selves that the kingdom of God is nigh at hand, as well as ye can tell that summer is nigh when the fig-tree puts forth its leaves; and seeing the extreme danger of those living in the time of the end, says, "Take heed, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

Is there any more danger in these last few years than formerly of surfeiting, eating to excess, living to excess, living to *eat*, instead of eating to *live*; making it our chief study to see who can get up a little the nicest dish: pampering the appetite to the detriment of our health, forgetting we are not our own but bought with a price; forgetting we are the temple of God, and that it is written, "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God"? Any danger from drunkenness—drinking to excess? We have only to look about us for an answer. Any danger of being overcharged with the cares of life; being conformed to the world in its fashions and maxims; seeking the honor that comes from men, instead of the honor that comes from God?

Is the language of Christ to the Scribes and Pharisees in any sense applicable to us: "This people draweth nigh unto me with their mouth, and honoreth me with their lips, while their heart is far from me"? Any danger of being weighed in the balance, and found wanting? When the word declares positively that nothing impure can enter the kingdom, do we expect in some way to be admitted to the marriage supper of the Lamb, notwithstanding many unholy thoughts, words, and acts, are unrepented of and unforgiven? If so, we are mistaken.

When we look over our past lives, our short-comings, our errors in judgment, our omissions and commissions, are we not led to cry out—

"I the chief of sinners am,
But Jesus died for me"?

Belvidere, Ill. C. CASE.

BRO. L. BOUTELL writes:—"It is with pleasure that I learn that Bro. Charles E. Barnes, whom we set apart for the work of God and the gospel ministry at our last conference on Fast day, is prospering in Salem, where he labors the most of the time. We also learn that there is to be baptism there soon. Success to the Advent cause in old Salem. Bro. Barnes is at liberty, part of the time, to labor as in the providence of God the way opens. His address is Salem, Mass."

BRO. G. W. ASHDOWN writes May 24th:—"I have been over to South Butler twice. We had a meeting here yesterday; Bro. Stevens preached. The brethren from Butler were over, and I believe the influence was salutary. I expect and hope and pray that God may move the people here, and good be done in the name of Jesus. We have a meeting again in two weeks from last Sabbath, and prayer meetings at my house every Wednesday evening."

BRO. GEO. THOMSON writes:—"We had a blessed day last Lord's day at Paoli; twelve happy souls were buried in the likeness of the dear Savior's death and resurrection. Sickness and other causes prevented a number of others from obeying at that time."

Obituaries

BURNHAM. Fell asleep, at Portsmouth, N. H. May 21st, Samuel T. Burnham, son of Bro. Simon and Sr. Mary J. Burnham, aged nineteen years and seven months.

Bro. Samuel gave his heart to the Savior some four years since, and held fast the faith of the gospel until his death.

The funeral services were held in the Advent Chapel at Biddeford, Me. Sermon by the writer, by request, from Isaiah 40: 8.

JOSEPH W. WHITE.

[Western papers please copy.

MANSON. Died, in Philadelphia, May 21st, after an illness of thirty hours, Sr. Esther Manson, aged seventy-three years.

Two years ago, our deceased sister was baptized by Bro. J. G. Hook. She died in hope of eternal life through Jesus Christ. Elder Wm. Ashman preached the funeral discourse at the time of her burial. F. H. BURBANK.

JACOBS. Died, in South Windsor, April 25th, Bro. George Jacobs, aged fifty-five years.

The subject of this notice became identified with us during a revival in the winter of '60 and '61. He leaves a wife and several children to mourn his loss. Words of comfort were spoken by Bro. H. H. Dickinson. H. T. HART.

WILLOUGHBY. Died, in Holderness, N. H., May 23d, 1870, after a short but distressing illness, our little daughter, Ellena Frances, aged six months and twenty-three days.

We expect in a little while, if faithful, to meet her on the new earth, there to enjoy her bright presence forever. Discourse on the funeral occasion by Bro. John H. Evans, from Matt. 18: 3.

H. C. WILLOUGHBY.

SHERMAN. Died, Sept. 14th, 1869, Bro. Joseph Sherman, aged seventy-nine years, eleven months, and twenty days.

He embraced religion when eighteen years of age, and united with the Baptists. He was ordained Deacon when twenty-five. When he came to Michigan he embraced the Advent faith. He leaves a wife to mourn his death.—*Com.*

MIX. Died, in Wolcottville, Ct., Jan. 25th, 1870, Eddie E. Mix, aged three weeks. Also, May 1st, 1870, Emma L. Mix, aged nineteen months; children of Edward M. and Sarah A. Mix.

They have laid them away in the land of the enemy to sleep, but they will come to their own borders, to live forever, when the trump of God shall sound. B. HITCHCOCK.

RUGG. Fell asleep in Jesus, April 15th, 1870, Sally C. Rugg, wife of Reuel L. Rugg, aged sixty-one years, three months, and nineteen days.

"Asleep in Jesus, blessed sleep."

R. L. RUGG.

For the World's Crisis.

DIRGE.

To the Memory of Mrs. Hattie A. Sweet.

Mild Hattie, sweet Hattie, they have borne thee away,
They have piled on thy bosom the damp clinging clay;
They have wrapped thee in grave-clothes, and laid thee to rest
In the second dim cradle thy pure form has prest.

We ask not earth's verdure to cover thy grave,
We ask not its blossoms above thee to wave,
We ask not a chorus of birds in the Spring,
To crowd thy green grave, and over thee sing.

For thy grave is not with them—'tis dug in our hearts,
Where affection's thick verdure, that never departs,
Grows freshly above thee, and shelters the tomb
Where memories are warbling, and hopes are in bloom.

Then rest in thy cradle, as pure as the bed
That through infancy sheltered thy sinless young head;
For the hour is approaching, though night appear deep,
When thy Father eternal shall wake thee from sleep.

C. H. Sweet.

Married.

SANBORN—GEORGE. In North Dorchester, N. H., May 29th, 1870, by Elder John H. Evans, Mr. Morrison Sanborn, of Dorchester, N. H., and Miss Anna L. George, of South Wier, N. H.

EDWARDS—ALLEN. In Springfield, Mass., May 17th, 1870, at the residence of the bride's father, by A. D. Flagg, Mr. William A. Edwards and Miss Ella Allen, both of Springfield, Mass.

Summary of News.

FOREIGN.

Cable News.

Florence, May 31. The Government has determined on the thorough reorganization of the army immediately. The government is also making preparations for the construction of the St. Gothard Railway.

Constantinople, June 1. A fearful war caused by religious intolerance has broken out in the province of Roumelia, in the south of Europe. The Christians have for some time manifested a spirit of vindictiveness against the Jewish population, and a secret movement has been in progress for their extermination.

On Sunday last, by a preconcerted movement, the Christian populace rose, and the fearful work of butchery was inaugurated. At an early hour the houses of all Jews were invaded, and those of the occupants, who were unable to escape, were massacred in cold blood. The fleeing Israelites were pursued through the town by an armed force and murdered wherever caught.

Men, women and children were ruthlessly slain. The fury of the populace, inflamed with religious bigotry, only exhausted itself by want of victims.

In all of the principal towns the work of butchery prevailed. Thousands of the repugnant class were butchered in cold blood.

The work of slaughter still goes on in the interior, and nothing has been heard of any movement by the authorities to suppress it. The reigning prince is absent, but will hurry home.

Geneva, June 1. The Federal Council is alarmed at the threatened gatherings of the Italian refugees on the frontier. It is reliably ascertained that a simultaneous descent will be made into Sardinia and Lombardy. Strong detachments of gendarmes have been sent thither with strict orders to allow no one to cross the border and to compel the Mazzinists to retire into the interior of Switzerland.

Geneva, Switzerland, June 1. The Italian refugees on the frontier contemplate a simultaneous descent from the borders of Switzerland into the Provinces of Sardinia and Lombardy, and the Federal Council has sent a detachment of troops to compel the Mazzinists to retire into the interior of Switzerland.

St. Petersburg, May 31. The assassin of Prince D'Arenburg has been sentenced to fifteen years in the mines, and exiled to Siberia for the remainder of his life.

Orders have been received by Gen. Gortschakoff, and by him despatched to the various diplomatic representatives of Russsia at the European courts, requesting ambassadors to proceed immediately to Ems and confer with the Emperor. The cause of such an assemblage is not known, but it is supposed that some matter of weighty importance will be brought to their attention.

London, June 1. The immense iron frigate Sultan, which has been in process of construction for a long while, has been completed, and was launched to day. She was built for the Turkish Government, being the most powerful armor-clad broadside frigate ever built. She is of 5200 tons barthen, with strong propelling force, the engine being capable of exerting a force of 7000 horse power. A novelty in her arrangement is the battery deck, which overhangs the upper deck. Her armament is of the most formidable character.

She mounts on the upper tier 8 eighteen ton 400 pounders; the central main deck, 2 twelve and one-half ton 300-pounders; the bow and stern, 1 300-pounders, as chasers. Under the forecastle will be a battery comprising 9 20-pound Armstrong guns. This armament is the most formidable ever placed in a vessel of war. The gun cartridges are of massive construction, and have been thoroughly tested. The Sultan will be got ready for sea service with rapidity.

Paris, June 1. Napoleon on his return from Chalons in July, will go to Munich.

The *Gazette des Tribunaux* says, that only twelve among the prisoners arrested for complicity in the regicide plot, will be brought before the High Court. The others will be discharged.

The American and English residents of Tours forwarded their congratulations to the Emperor on his escape from the plot of the assassins. The Emperor returned his thanks for their consideration.

It is reported that the Prince Imperial will soon be affianced to the Infanta of Spain.

Florence, June 1. The agents of Mazzini are very active in the neighborhood of Genoa. There is reason to believe that a seditious movement of considerable extent is on foot, and the Government is taking all needful precautions.

Athens, June 1. The investigation into the late massacre is progressing. The Court of Inquiry is in session every day. Ex-Prime Minister Sontzos has been summoned before the Court and will be subjected to a rigid examination as to his own course and the action of the government before and after the tragedy. The last surviving member of the band of brigands who perpetrated the slaughter has been captured.

Rome, June 2. The Ecumenical Council yesterday decided that the dogma of infallibility shall be proclaimed on June 29, in honor of the feast of St. Peter. Extensive preparations are being made to celebrate the occasion, and the display of pomp and pageantry will surpass any demonstration ever witnessed in Europe. The religious services will be of a most solemn and impressive character, and thousands of visitors from every city in Europe will be present to witness the display or take part in the ceremonies.

The Pope declines on any pretence to delay the deliberations of the Ecumenical Council, and urges industry on the part of the fathers, and suggests that the daily meetings begin an hour earlier.

London, June 2. The cholera is making fearful ravages among the natives of Bandoogen, Hindostan. Thousands of people have been attacked and hundreds of bodies are left lying above ground. There is great panic among the inhabitants.

Paris, June 2. It is rumored that a formidable republican demonstration has been made at both ends of Italy.

The force on the Swiss border seems to be acting in concert with the Neapolitan insurgents. It is said that twenty-five Greek brigands recently landed at Fana Di Lavoro and joined the insurgents.

Madrid, June 2. Captain General De Rodas informs the Government that the insurgent Generals in Cuba offer to surrender on the condition that their lives and property be spared, and asks for instructions.

The Government has replied by telegraph that it is their desire that the rebel officers sincerely desiring to give up the contest and to be reconciled to Spain be dealt with generously.

On Monday next the Cortes will commence to discuss the question of filling the throne, with the purpose of arriving at a final solution. The partisans of the Duke of Montpensier are very zealous and active, and have great hopes of securing his nomination. The Republican journals are extremely bitter against him. They declare that the country is in danger when such a name is proposed in connection with the crown, and urge unrelenting war against the "Frenchman," as they term the Duke. As the day for the debate approaches the agitation grows deeper.

Constantinople, June 6. Yesterday a fire broke out, which spread with alarming rapidity through the richest quarter of the city. The flames were discovered in an old building in Pera, on the north side of Golden Horn.

The efforts of the firemen and citizens to stop the flames were futile, and in a few hours the residences of the English, American and Portuguese Ambassadors and Consulates, Naom Theatre, many churches and Mosques, thousands of houses, and the richest stores and shops in the city, were reduced to ashes.

The loss of life by falling walls has been fearful. The loss will prove enormously heavy.

Italy.—We see no reason in the news from Italy to look for a serious Republican rising against Victor Emanuel, but the friends of the Italian Monarchy have at least grave cause for uneasiness. The outbreak of small insurrections one after another in all parts of the kingdom, apparently without concert and without the direction of any central revolutionary authority, is proof of a popular discontent which may be far more dangerous than the schemes of the secret societies. The disorder of the finances, the pressure of enormous taxes, starvation among the poor, prostration of trade, are the secrets of a general disaffection which has undoubtedly been long increasing, and the party of action will appeal to it in due season. That the opportune moment, in the judgment of the leaders, has not yet come, seems probable from the fact that in Lombardy, where the Republicans are strongest in number and most formidable in organization, there has been no disturbance.—*Tribune.*

DOMESTIC.

Red Cloud and his Band.—The arrival at Washington of this most influential chief of the most powerful tribe of Indians in the West, together with a number of chiefs of lesser note, has naturally drawn public attention toward one whose name has appeared so often in reports of Indian outrages and Indian powwows in the far West. In stature, Red Cloud is said to be a perfect Hercules, about 6¼ feet high and large in proportion. His garb is decidedly picturesque. He wears red leggins, beautifully worked and trimmed with ribbons and beads, while his shirt has as many colors as the rainbow. His robe is trimmed and crossed with silks and seal strips; his mocassins are beautifully wrought and very handsome. He is said to be the best rider, the best shot, and one of the most expert buffalo hunters among the Sioux. As the Warrior Chief, he has the most unbounded influence. He is about 45 years of age; is now and has been for more than twenty years the Head Chief of the Sioux nation. He (as are all the others) is of the Ogalalla tribe.

He has participated in eighty-seven battles, fought principally with the Pawnees, Snakes, Black Feet, Utes, Crows and Omahas. In a battle which occurred thirty-three years ago, when he was one of the youngest of the braves he was engaged with a party of one hundred and twenty-five warriors of his tribe, only twenty-five of whom escaped death. He was wounded twice, and so distinguished himself for bravery that he was made a chief, as a reward for his gallantry and prowess. From that time he rapidly rose in rank, until he obtained the eminent position which he holds to-day. He is looked upon by his people as one of the greatest warriors that ever wielded the death-dealing tomahawk, while in the councils his sagacity and eloquence have gained for him not only the admiration and respect, but the implicit obedience, of all his subjects.

The following extract from a recent letter by a correspondent on the Plains is interesting in this connection:

"When the forts, in 1866, were built in the Powder River country, Red Cloud peremptorily ordered them to be pulled down, and the troops to leave the country. His request not being complied with, he made war, and continued it until the Fort Kearney massacre, when the government consented to dismantle the forts and withdraw its troops south of the Platte. A gentleman, who afterward talked with Red Cloud, said it was a great wonder the government would consent to withdraw its forces from his lands, when the Chief replied proudly, 'I have more soldiers than the Great Father, and he cannot take my lands against my will.' The gentleman attempted to disabuse the Chief's mind and explained to him the vast power and resources of the United States, but the fierce warrior only said, 'Why didn't they send out their soldiers then and keep the forts on my land?' The dismantling of Forts Reno, Kearney and Smith evidently gave the Chief a false idea of his power and created in his mind the impression that the Sioux were the most numerous and powerful people in the world. What then must be the feelings of the great Indian as he travels East and sees the vast cities and millions of people the White Father has? Red Cloud is undoubtedly the most celebrated warrior now living on the American Continent. He has over ten thousand people in his camps, and he can put in the field 3000 warriors. He takes his name from the numbers of his warriors and their red blankets and paints. When he marches against the settlements he always goes in force, or, as he proudly says, 'My soldiers cover the hills like a red cloud.' A man of brains, a good ruler, an eloquent speaker, an able general and fair diplomat, the friendship of Red Cloud is of more importance to the whites than that of any other ten chiefs on the plains."—*Journal.*

Passing Events.

— Advices from Rome report that a violent scene occurred in the Council last week between Bishop Maret, the well known Galician prelate, and Cardinal Billo, during the discussion on the infallibility question. Bitter language was used and much excitement created among the fathers.

☞ The Prince of Wales intends to make his residence in Ireland.

☞ Immediately after the promulgation of the dogma of infallibility, June 29th, the Ecumenical Council will take a recess until October 15th.

☞ The Prussian government is now sending quantities of gabions and piles for palisades to the frontiers of the Rhine. This looks like defensive fortifications and tallies with the seacoast preparations.

☞ A train of twenty-three cars, filled with strawberries, arrived in Chicago Wednesday night over the Illinois Central Railroad. The whole cargo weighed over one hundred tons.

☞ The complete statement of the Fenian loss in the late raid gives 11 killed and 17 wounded, three mortally.

☞ The *Tablet* states that the Pope has, it is said, resolved on declaring Poland a missionary country, and so publicly, assimilating it with Japan, Caffraria, and other heathen countries.

☞ Two young women turned out with spades and hoes and paid their road tax in the town of Beloit, Wis., the other day.

☞ A general complaint of drouth and severe injury to the crops comes from all parts of Indiana, and in some localities the cut worm is entirely destroying the corn.

☞ The number of eggs imported into Great Britain during the year 1869 amounted to no less than four hundred and forty-two millions one hundred and sixty-five thousand and eighty!

☞ Most of the German emigrants to America this year are possessed of capital and are persons of education and intelligence.

☞ The grasshopper plague has re-appeared in Kansas.

☞ A company of negroes have organized for the purpose of building a colored hotel, at Indianapolis, Ind., to which no white persons will be admitted.

☞ There is a continuous steam communication round the world from San Francisco, and the circumterraneous trip by the shortest route, without stoppages, is eighty days.

☞ A Berlin letter-writer estimates the total available force of the chief continental armies on actual outbreak of hostilities, as follows:—Austria and Prussia 300,000 each, Italy 200,000, France 370,000, North Germany 546,000, South Germany 107,000, giving a total of 1, 823,000.

☞ The report is printed in the London papers as credited by many, that Queen Victoria will shortly marry a prince of the house of Schleswig-Holstein.

☞ Clara Lousia Kellogg lately penetrated to the interior of Utica lunatic asylum, and sang to the inmates. A few notes of her wonderful voice were sufficient to still the noise and call the unfortunates around her. They examined her curiously, turned her around, and finally all desired to kiss her, to which she gracefully submitted.

☞ Miss Lewis, the American sculptress at Rome, was born in a wigwam, her mother being an Indian, and her father a negro.

☞ Brigham Young has been admonishing the Saints in conference that if they chew tobacco and spit on the floor in meeting, they will be ejected from the tabernacle.

☞ Well authenticated intelligence has reached Pembina, that 4000 Sioux warriors had collected on Turtle Mountain, and an attack is expected on the settlement.

☞ The Cheyennes and Arapahoes are reported to be on the War-path in large numbers.

☞ Another destructive fire is raging in the woods, near Trinity Bay, in Sagumay, Lower Canada, and several others are reported higher up the river. If the present drought continues, much damage will be done.

☞ It appears from recent investigations that the Southern Methodist Church is rapidly losing its colored membership, there being but about nineteen thousand members this year, against thirty-two thousand last year.

☞ German astronomers assert that two stars—one in the constellation of the "Corona," and the other the "Ætha Argus" (generally marked on astronomical charts by the Greek letter H)—have taken fire.

Religious Items.

— A fearful excitement was made in the Council at Rome, when the eloquent Strossmayer braved the vast majority by dissenting from the curses on the Protestants, saying, "You know not how to write three lines like the Protestant Guizot, and yet you would condemn his works, and curse those who read them!" He was compelled to leave the platform without finishing his speech. The uproar within the chamber terrified those who heard it in the nave of St. Peter's, where a large crowd was assembled.

— There are many ways of paying church debts. In an Iowa church a member, well acquainted with the management of bees, proposes to take care, free of charge, of all that may be committed to him, for the benefit of the church.

— Some of the French papers report that Father Hyacinthe has become a Protestant, which is not true, but he has obtained this victory, that the Pope has released him from his monastic vows, and notwithstanding his liberal views, he is in good standing as priest.

— An exchange says that the most characteristic of all music among the Moravians is that of the trombone. In Moravian villages every death is announced by a dirge on the trombone, mostly from the belfry of the church. No soul escapes from its tenement of clay without this public signal to the denizens of the village.

— A Romish priest has recently embraced Protestantism publicly at Algiers, declaring that he had been studying the question, carefully and with prayer, for years.

Notices.

Meetings in Cambridgeport.

The new tent, "Evangelist," is pitched in Cambridgeport, corner of Hampshire and Columbia streets. Meetings every evening through the week, and over Sunday, June 12th. Leave the horse cars on any of the roads at Columbia street. It is on the same ground where the Mass. tent was pitched two years ago. We hope for a good turnout. We want to see sinners saved. The judgment is at at hand. Brethren, pray for us.

Baptism Sunday, June 12th, at half-past twelve.

John G. Hook.

New Hampshire Quar. Conference.

The fourth quarterly session of the New Hampshire Christian Conference will be held at Whitefield, N. H., commencing Friday, at 10½ o'clock A. M., June 17th, 1870, and hold over the following Sunday. It is hoped that our preaching brethren will make a special effort to attend this meeting, and that all the lovers of truth in this region will come to this conference to work for God and the salvation of men.

T. W. Piper,
A. W. Sibley,
C. H. Fletcher, } Committee.

Grove Meeting.

A grove meeting will be held in Bartlett, N. H., (Middle District), in Bro. John B. Deering's grove, commencing Wednesday, June 22nd, and holding over the following Sabbath.

Bartlett is situated on the road from North Conway to the White Mountains. The mountains tower around, and the scenery generally is magnificently grand. We have held meetings in the place during the past winter, and although the truths we love have never been preached there, the people have been like the Bereans, and are favorable to the truth, and a good number have been converted. We know of no place where greater good can be done by a meeting than in Bartlett, and it is hoped that the brethren and sisters from the surrounding towns will be present. Come from Porter, Freedom, Melvin Village, Albany and adjoining towns in Maine. Come from Whitefield, Woodstock, and other places west of the mountains, and you will find entertainment, and have a glorious meeting. Brethren coming by the Notch will inquire for Nathan French, James Mead, or Levi Rogers; and those from other directions, for John B. Deering. Brn. T. W. Piper, N. Wheeler, Levi Allen, J. H. Evans, J. G. Smith, Bro. Kidder, and others who love the truth, and don't distract and divide, are invited. Provision will be made to accommodate all the brethren and sisters who may come. Pasturing will be furnished for horses. Let us have a good gathering of the saints in the name of the Lord. An ordination and a baptism may be expected.

In behalf of the brethren, L. C. McKinstry.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. Goodrich, No. 7 Salem Street, Boston, as soon as convenient.

S. W. Thurber, Pres of Conf.

Notice.

The tent meeting at Millville, Mass., will commence Wednesday evening, June 8th, and continue over Sunday, June 12th, and perhaps longer. Elders A. Ross, Geo. A Streeter, and others, will be present to preach the word.

L. Boutell.

Notice.

The Mission Tent will be pitched in the town of Warwick, R. I., between the villages of the Artic and Quidnic, near by the Hartford and Providence rail road, to commence June 15th, and continue as long as the interest demands. Any coming on the train to this meeting will stop at Quidnic. Come, brethren, let us make a little sacrifice and united effort to save souls, and get a people ready for the kingdom.

E. Bellows.

R. I. and East. Ct.

Our conference will hold its next session with the church at River Point, R. I., commencing Wednesday, June 29th, at two o'clock P. M. As this is a central locality, we shall expect to see a large number of preachers and delegates present. Let the clerks of those churches that do not send delegates remember their duty.

C. H. Sweet, Sec'y.

Notice.

The Vermont Mission Tent is engaged to be finished June 15th, all but the poles; and will be ready to be pitched in Middlesex June 23d, as it is wanted at that place for a conference. May great good be done in the name of the Lord Jesus.

R. N. Stetson.

N. B. I would like to engage some one to furnish the poles. We want two centre poles, twenty-eight feet long, and twenty-six seven feet long. If any Bro. can procure them, I wish he would write to me immediately. R. N. S.

Conference.

A quarterly conference will be held at the Bailey school-house, in Pittston, Me., four miles south of the city of Gardiner, on the east side of the Kennebec river, opposite Gardiner depot, at five o'clock, P. M., June 23d, and hold over Sunday. Let the brethren and sisters all attend who can to work for the Lord. Provision for all. Ministering brethren from abroad are invited. Those who come by cars will stop at South Gardiner, and the brethren will be there to take them over the river in a boat.

S. K. Partridge.

Maine Ministerial Conference.

EXTRA SESSION.

This conference will convene in the Second Advent Hall, Portland, on Tuesday, two o'clock P. M., June 21st, and close Friday. We desire to see present all the members of the conference, and all preachers who desire to join; likewise delegates from all the churches and societies, with as many other brethren and sisters as will come to work for the Lord, and the salvation of sinners. It is hoped the campmeeting committee will be prepared to report what decisions have been made in regard to a place, or places, for campmeetings in Maine this season; also the tent committee in regard to the tent mission. Brethren, let us come together once more in the Spirit of the Lord, praying his blessing upon the great work to which he has called us.

C. Goud, President.
I. C. Wellcome, Sec.

New York State Conference.

The annual meeting of the New York State Conference will be held at Lockport, Niagara Co., commencing Thursday evening, June 9th, 1870. Lockport is situated on the Niagara Falls branch of the N. Y. Central R. R., fifty-seven miles west of Rochester, and eighteen miles east of the Niagara Falls. Fare from Rochester to Lockport, $1.15. Trains leave Rochester for Lockport at 9.50 A. M., 12.10 and 6 P. M. Trains leave Buffalo for Lockport at 6 A. M. and 4 P. M. Fare from Buffalo to Lockport, 40 cts.

Persons coming to the conference will go from the depot directly to the Advent Hall, on Main Street, when the committee of arrangements will see that they are provided for.

The church at Lockport have opened their doors wide, and extend a *hearty* invitation to the dear brethren and sisters to come and spend a few days with them; hoping to receive from the gathering a fresh impetus in the christian journey, as well as to make it pleasant for those who come. We want every one to take up the Crisis of April 27th and read the article from D. Cogswell, entitled "New York State Conference," and be sure to act in harmony with it.

D. Cogswell, *Pres.*
W. J. Hobbs, *Sec'y.*

Minnesota Campmeeting.

The second annual campmeeting for the State of Minnesota will commence on Monday, June 27th, at Ottawa, continuing one week. Ottawa is situated on the Minnesota river, five miles below St. Peter. The St. Paul and Sioux R. R. will carry passengers at half fare to and from this meeting. When buying tickets for Ottawa from any station on this road, *ask for a return ticket*, which will be good for ten days after June 27th. A refreshment and provision stand will be kept on the ground for the accommodation of the camp, where such articles of food as cannot be conveniently brought from home may be obtained. The committee will make every effort for the temporal comfort of those attending the meeting, and trust all will unite in striving, by the help of God, to make it a spiritual "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

Committee:—G. W. Miller, L. C. Collins, P. Ramer, W. Ketzebock, E. Bacon, E. T. Himes.

Notice.

Having arranged to spend the summer in Chelsea, Mass., I hereby take this opportunity to inform those who would like my "Hymn Books" and "Admonitions," that I would have them address me there. I have got out the new edition to my hymn book, and will supply orders in cloth at 50 cts. single, $4.50 per doz. I will send them neatly bound in leather at 60 cts. single, $5.50 per doz., postage paid by me in all cases. They are neatly and firmly bound, and contain 453 hymns, embracing all those in general use among us. Those who take a dozen in cloth, will get them at 37½ cts. per copy; or if a dozen in leather, the rate will be 47 cts. per copy.

I. K. Lombard.

Notice.

The Advent brethren in Buffalo, N. Y., have hired a hall and established a prayer and conference meeting every Sabbath, at two o'clock P. M. The hall is on Maine Street, in the Arcade building, second floor, No. 9, and is large enough for preaching. Ministers passing this way who can spend a Sabbath with us, we will give notice of by our daily papers, if informed by Friday. They can expect but a small compensation at present, as most are poor, and we are just making an effort to gather the scattered flock. Some fifty in the city hold our views, and we hope, by a permanent meeting, some preaching, and God's blessing, we shall be able to form a stable church. Preachers can call on Wm. Shaw, 528 Eagle Street, or J. Blain, 79 North Division Street, H. Tanner, 255 Pearl street, and a home will be provided. We can have no meeting on week days at present, but hope to by and by.

For the brethren, J. Blain.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

There will be a grove meeting held in Jay, Bean's Corner, Me., commencing July 2d, at 5 o'clock P. M. and continuing over the Fourth. Come to this meeting to labor for the Lord. Bring your basket of food or not, as there will be provision made for all. The ordinance of baptism will be attended to. In behalf of the Brn.,

H. B. Sevey.

P. S. We have received pledges to the amount of $25.00 for our meeting-house in Vienna. Who wishes to help? H. B. S.

Grove Meeting.

If the Lord will, there will be a grove meeting held July 3d and 4th, on Mann's hill, in Holden, Me., on the farm owned by Samuel Gilmore, in the same grove where it was held last year. We invite all christians who love gospel salvation and order, and will seek their neighbor's good, to come and help. Brn. A. H. Walker and I. Damman are expected to be there.

Notice.

To the brethren in New York State: Shall we have a general campmeeting in the old Empire State? Will the brethren think and pray about it, and when we meet at our June conference, decide when and where we will hold it, and appoint a committee to arrange for the meeting? We have strength enough in Western New York for a good campmeeting, if we will all take hold of the matter. The Lord is coming. Let us do all we can to strengthen each other, and save the perishing around us. Please write immediately.

Milton R. Miles, Wolcott, Wayne Co., N. Y.

Notice.

Our annual grove meeting in Springwater, N. Y., will be held June 25th and 26th, 1870, commencing June 25th, at two o'clock P. M., in the grove, on the Morris farm, as usual. Come, now, brethren and sisters; let us all meet together and praise the world.

C. F. Sweet.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's.

O. G. Trundy.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

Nathaniel Eaton.

Notice.

The Mass. Tent will be pitched, the Lord willing, at Millville, on land owned by Dr. Southwick, and occupied by Bro. Wm. Boyden, about one mile from the village, and one mile from Slatersville, R. I. Meeting to commence June 8th, at 7½ P. M., to continue over Sunday, and longer if thought best. Preachers and all are invited. It is about half a mile from the depot on the B. H. & E. R. R., and one mile from the depot of the P. & W. R. R. Those coming from a distance will provide for themselves as far as they can. Let all help in having a good meeting, that sinners may be saved, and God's name glorified.

Geo. A. Streeter.
L. Boutell.

Conn. A. C. Conference.

The next session of the State Conference will be held with the church in Bristol, commencing Wednesday, June 8th, and continuing over Sunday.

H. H. Dickinson, Pres.
Geo. L. Teeple, Sec'y.

Conference in Nova Scotia.

The Lord willing, there will be a conference at Bear River, Annapolis Co., N. S., commencing Saturday, June 11th. All are invited. Preachers are requested to be present in the name of the Lord.

John Moore.

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. Sevey,
S. W. Carr,
H. C. Clifford, } Mt. Vernon, Me.

Notice.

The Advent brethren have rented the Temperance Hall on Maine St., in Brunswick, Me., and will hold meetings on Sunday regularly. Seats free to all who are disposed to meet with us. Ministering brethren are invited to come over and help us. Per order,

C. Goud.

Notice.

Putney's Hall, Sutton, Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. Chesley,
Frank Nelson,
Sam'l Rowell, } Committee.

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. Bellows.

Dedication.

We are intending, the Lord will, to dedicate our Chapel (Putnam, Ct.), Thursday, June 9th, at one o'clock.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

Lowell Street Chapel.
S. W. Thurber.....Sunday, June 12th
Hiram Munger.....Sunday, July 3d

Boston, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
Nathan Whiting.....Sunday, June 12th
N. M. Davis.....Sunday, June 19th

Meetings in South Boston on Wednesday evenings, at C. W. Huntress,' 3 Lowland street. On Friday evenings at J. N. Berry's, 227 E. street.

East Boston.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
Communion, Thursday evening, June 9th. A general invitation to all. Bro. Hook is expected.
C. Goodrich.....Sunday, June 12th

Chelsea, Mass., (Library Hall.)
T. M. Preble.....Sabbath, June 12th
J. Couch.....Sunday, June 26th
I. B. Potter.....Sunday, July 3d
T. M. Preble.....Sabbath, July 10th
J. Hemenway.....Sunday, July 24th
J. Pinkham.....Sunday, July 31st

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Sr. L. M. Stoddard.....Sunday, June 12th
Sr. Anna E. Smith.....Sunday, June 19th
W. S. Campbell.....Sunday, June 26th

Cambridgeport tent meeting (corner of Hampshire and Columbia streets), on the same ground where the Mass. tent was pitched two years ago), every evening through the week, and over Sunday, June 12th. Baptism Sunday, at half past twelve. John G. Hook.

Stoneham, Mass.....Sunday, June 26th
C. Goodrich.

Fitchburg, Mass.....Sabbaths, June 19th and 26th
Manchester, N. H.....Sabbath, July 3d
T. M. Preble.

Exeter, N. H.....Sunday, June 19th
L. Boutell.

Keene, N. H.....Friday evening, June 10th
Fitchburg, Mass.....Sunday, June 12th
North Springfield, Vt.....Sunday, June 19th
Bridgewater, Vt.....Sunday, June 26th
H. F. Carpenter.

North Springfield, Vt., Sunday, Jun. 5th, supplied by Bro. Dow, of Woodstock.
Bridgewater, Vt., Sunday, June 12th, I will supply by substitute. H. F. C.

Stoneham, Mass.....Sunday, June 12th
Sheldonville (Wrentham, Mass).....Sunday, June 19th
Chicopee Falls, Mass.....Sunday, June 17th
Springfield.....July 19th
Warehouse Point.....July 20th
New Britain, Ct.....July 22nd
J. S. White.

Palmer, Wed. and Thurs. evenings, June 8th and 9th
Worcester (Bethel).....Friday evening, June 10th
Springfield, Sunday and Monday, June 12th and 13th
Chicopee Falls...Tues. and Wed., June 14th and 15th
Anna E. Smith.

Rye, N. H.....Sunday, July 3d
South Berwick, Me. (Great Works), Sunday, July 10th
Joseph W. White.

Wakefield, Mass.....Sabbath, June 12th
Alvah Bean.

Holderness, N. H. (Brick school-house, near Deacon Merrill's) Sunday, June 12th. Levi Allen.

Week's Mills, China, Me.....Sunday, June 19th
L. D. Totman.

Warehousepoint, Conn.....Sunday, June 12th
Litchfield, Conn. (where Weaver Auston may appoint) Sunday, June 19th.
Newfield (where Wm. Grant may appoint) Sunday, June 29th.) W. W. Sutherland.

Cushing, Me.....Sunday, June 12th
Friendship, Me.....Sunday, June 19th
Northport, (as Bro. Pendleton may appoint) Sunday, June 26th.
Lincolnville Corner (Free House).....Sunday, July 3d
Jer. Carr.

Meredith, N. H., (Dolloff Hall).....Sunday, June 12th
Upper Bartlett, N. H.....Sunday, June 19th
L. C. & M. McKinstry.

Nottingham, N. H. (baptism).....Sabbath, June 12th
Salisbury, (Union meeting-house) Sabbath, June 19th
Strafford, N. H., (Roberts' school-house), Sun., June 26th. S. S. Mooney.

Will Bro. Chandler meet me at the depot, at one o'clock, June 11th?
Cheshire Street.....Sunday, June 19th
Will Deacon Tuttle meet me at the Meriden depot, June 18th, at four o'clock P. M.? Wm. Stuart.

Poultney, Vt. (Stone Hall).....Sunday, June 12th
J. B. Cook.

Hemlock Lake (as Bro. Owen and others may appoint) Sunday, July 3d. C. F. Sweet.

Bradley, Me.....Sunday, June 12th
Geo. W. Brown.

Buckfield (Federal meeting-house) Sabbath, June 12th
Orrill W. Kimball.

Ossipee, N. H., No. 400 Watter Village, (as the brethren may appoint) Sunday, June 12th.
Whitefield Conference.....Sunday, June 19th
Melvin Village.....Sunday, June 29th
T. W. Piper.

Barnstead, N. H., (Tuttle school-house) Sun., June 12th
Second Division of New Durham.....Sunday, June 19th
C. H. Willey.
Joseph Libby.

Webster, N. H. (Old meeting house).....Sab., June 5th
Hampton, N. H.....Sunday, June 19th
Great Falls, N. H. (at the tent meeting) Sunday, June 26th. A. Simpson.

Danbury, N. H. (where the brethren may appoint) June 11th, and over Sunday.
Warner, N. H. (where Bro. Haremon may appoint) Sunday, June 19th.
East Boston (Chase's Block.....evening, June 21st
Lynn.....evening, June 22nd
Lawrence.....evening, June 23d
Kennebunk Depot.....evening, June 24th
Kennebunkport.....Sunday, June 26th
Portland, Me.....evening, June 27th
Lewiston.....June 28th and 29th
Mechanic Falls.....evening, June 30th
Bryant's Pond.....evening, July 1st
Poland, Me. (where the brethren may appoint) Sunday, July 3d.
East Colebrook, Kiddersville.....Sunday, July 10th
U. G. Ladd.
If these appointments conflict with others, please write me at Lowell, Mass. U. G. L.

East Holderness, N. H.....Sunday, June 12th
John Parsons.

Rye, N. H.....Sunday, June 12th
West Kingston, N. H.....Sunday, June 19th
Lake Village, N. H.....Sunday, June 26th
Wm. C. Stewart.

Northwood Narrows, N. H.....Sabbath, June 26th
N. C. Twombly.

Lake Village, N. H.....Sabbath, June 12th
Rye, N. H.....Sabbaths, June 19th and 26th and evenings in the intervening week.
Seabrook, N. H.....Sundays, July 3d and 10th
Warner Village (Union Hall).....Sabbaths, June 19th and 26th. Allen Damon.

Acworth, N. H. (Town Hall).....Sabbath, June 12th
This is a new place. Come, brethren, and work for the Lord. T. L. Hall.

Lawrence, Mass.....evening, June 8th
Charlestown, Mass.....evening, June 9th
Lynn, Mass.....evening, June 10th
Providence, R. I.....Sunday, June 12th
S. W. Bishop.

Worcester, Mass.....Sunday, June 12th
Lawrence, Mass.....Sundays, June 19th and 26th
I. B. Potter.

Great Falls, N. H.....Sundays, June 12th and 19th
Great Works, Me.....Sundays, June 26th and July 3d
South Elliot, Me.....Sundays, July 10th and 17th
Seabrook, N. H.....Sundays, July 24th and 31st
E. S. Moulton.

Lowell, Mass.....Sunday, June 12th
New Bedford.....Sundays, June 19th and 26th
M. Batchelor.

Putnam, Ct.....Sabbath, June 12th
Webster, Mass.....Sabbath, June 19th
Woodstock Valley, Ct.....Sabbath, June 26th
P. S. Butler.

Greig, N. Y. (Union Chapel).....Sunday, June 12th
C. H. Williams.

Burlington, Me. (if the meeting-house is not occupied by another), Sunday, June 12th.
In the vicinity of Lowell or Burlington, as may be thought best, Sunday, June 19th.
Thomas Smith.

Sutton Mills (Putney's Hall).....Sabbath, June 12th
London Ridge.....Sunday, June 19th
L. E. Saulpaugh.

North Holden, Me...Saturday, two o'clock June 11th and over Lord's day, June 12th.
South Holden, as the brethren may arrange.
South Newburgh (Rich neighborhood), eve., June 15th
North Searsport.....Friday June 17th
Searsport Village.....Sunday, June 19th and baptize if desired.
Will meet the brethren on Saturday evening to make arrangements. Israel Damman.

Lewiston, Me.....Wednesday evening, June 8th
South Poland, Me.....Thursday evening, June 9th
Mechanic Falls, Me.....Friday evening, June 10th
West Poland, Me.....Sabbath, June 12th
Mayberry Hill, Casco, Me.....Tuesday, June 14th
South Casco.....evenings, June 15th and 16th
Portland, Me.....Sabbath, June 19th
Cape Elizabeth (if desired) Monday evening, June 20th
South Berwick, (Great Works).....evening, June 21st
Lee, N. H.....Wednesday evening, June 22nd
Will be at Newmarket eleven o'clock A. M. train.
Exeter, N. H.....Thursday evening, June 23d
Hampton, N. H.....Friday evening, June 24th
Rye.....Sunday, June 26th
Portsmouth.....Tuesday evening, June 28th
Lawrence, Mass.....Wednesday, June 29th
Wakefield.....Thursday evening, June 30th
Lynn.....Friday, July 1st
Webster.....Sabbath, July 10th
Charlton (Chapel).....Sunday, July 17th
Will be at Charlton depot 1½ P. M. H. Munger.
Shall be at liberty until after campmeeting to preach in the vicinity of home Sabbaths only. H. M.

East Rochester, N. H.....Sabbath, June 12th
South Berwick, Me. (Great Works).....Sab., June 19th
Lafayette, R. I.....evening, July 6th
Rocky Brook, R. I.....evening, July 7th
Wyoming, R. I.....Sabbath, July 10th
Seabrook, N. H.....evening, July 15th
Portland, Me.....Sabbaths, July 24th and 31st
Kennebunk Depot, Me.....Sabbath, Aug. 7th
C. H. Sweet.

North Somers, Ct.....Sabbath, June 19th
G. L. White.

Burnside, Ct.....Sunday, June 26th
R. R. Stark.

Charlton.....Sunday, June 12th
Springfield.....Sunday, June 26th
Z. Ford.

Morris, Ct.....Sunday, June 12th
East Haddam, Ct.....Sunday, June 19th
Hartland (Town Hall).....Sunday, June 26th
S. Woodruff.

Vernon, Vt.....Sunday, July 3d
Wm. Sutherland.

Montgomery.....Sunday, June 19th
Huntington (as Bro. Greenwood may arrange) Sunday, 5 P. M.
Westfield Farms.....Sunday, June 26th
E. Owen.

Jay, Me., Kennedy Corner.....Sunday, June 12th
Belgrade Depot.....Sunday, June 19th
H. B. Sevey.

Holderness, N. H. (Car school-house) Sun., June 26th
Campton, N. H. (Bump school-house), Sun., July 3d
West Ossipee, N. H.....Sunday, July 10th
C. Locke.
J. B. Brown.

Manchester, N. H.....Friday evening, June 10th
Fisherville, N. H. (Sander's Hall) Sabbath, June 19th
Boscawen, N. H., (Gulf school-house) evening, June 18th, and Sabbath, June 26th.
Webster, N. H. (old meeting-house).....Sab., July 3d
Simeon Roby.

Holderness (Brick school-house)..evening, June 11th
True school-house, Sunday, June 19th.
Julia Buswell.

Rochester, N. H. (Gonic Chapel)..Sabbath, June 12th
S. Varney.

Wolfborough, N. H.....Sabbath, June 12th
Melvin Village, N. H.....Sabbath, June 19th
A. M. Tripp.

West Deerfield, N. H.....Sunday, June 12th
Chichester, N. H. (Dover school-house).....Sunday, June 19th
Dover, N. H.....Sunday, June 26th
Alton Corner, N. H.....Sunday, July 10th
East Rochester, N. H.....Sunday, July 17th
H. M. Bryant.

New Haven, Ct.....Sunday, June 12th
Hartford, Ct.....Thursday evening, June 16th
Worcester, Mass.....Sundays, June 19th and 26th
Dover, N. H. (City Hall).....Sundays, July 3d and 10th
A. A. Phelps.

Vernon, Vt.....Sunday, June 12th
O. D. Woodruff.

Gosport, Isle Shoals.....evening, June 25th and over Sunday, the 26th.
New Durham Ridge, N. H.....Sunday, July 3d
Great Falls.....Sunday, July 10th
Dover.....Sunday, July 17th
J. Pinkham.

South Windsor.....Sunday, June 12th
Scitico.....Sunday, June 19th
H. H. Dickinson.

Waterbury, Ct.....Sabbath, June 12th
G. L. Teeple.

Wilbraham, Mass.....Sunday, June 12th
Mary E. Otis.

Lawrence, Mass.....Sunday, June 12th
Lowell, Mass.....Sunday, June 19th
J. G. Smith.

Cape Porpoise.....Sunday, June 12th
Kennebunkport.....Sunday, June 19th
Scarborough Blue Point.....Sunday, June 26th
Cape Porpoise.....Sunday, July 3d
Hollis Centre.....Sunday, July 10th
Bonny Eagle.....Sunday, July 17th
T. P. S. Hampson.

Lee, N. H.....Sunday, June 12th
Will Bro. Durgin meet me at New Market Depot, two o'clock train from Boston?
Lake Village, N. H. (North Church) Sabbath, June 19th. Also, Tuesday evening, June 21st.
Meredith Village, N. H..Thursday evening, June 23d
Meredith Center (Dolloff Hall).....evening, June 25th and Sabbath, 26th.
Will Bro. Vaasey meet me at the Village, Saturday, the 25th, and much oblige? B. P. Manning.

Bryant's Pond.....Sunday, June 12th
J. Albert Libby.

Warehousepoint, Ct. (Chapel).....Sunday, June 19th
R. K. Stark.

Hartford, Me. (Stetson school-house)..Sab., June 12th
E. M. Haggett.

Sugar Hill, N. H.....once in two weeks
N. Wheeler.

North Dorchester, N. H. (Union school-house) evening, June 11th, and over Sunday.
C. H. Willoughby.
J. B. Brown.

Nashua, N. H. (Beasom's Hall).....Sunday, June 12th
Simeon Roby.
John H. Dadmun.

Saco Ferry, Me.....Sunday, May 29th
Kennebunk Depot, Me.....Sunday, June 12th
Bonny Eagle, Me.....Sunday, June 19th
Hollis Centre, Me.....Sunday, June 26th
Jer. Hill.

Corinna, Me.....Sunday, June 19th
A. H. Walker.

Farmington Village, N. H.....Sunday, June 12th
East Rochester, N. H.....Sunday, June 19th
Wm. Bodge.

Scitico, Ct.....Sunday, June 12th
Keene, N. H.....Sunday, June 19th
Vernon, Vt.....Sunday, June 26th
A. M. Higgins.

A. Simpson.....Sunday, June 12th

River Point, R. I.....Sunday, June 12th
Every second Sunday in each month until further notice. A. Durfee.

East Canaan, N. H.....Sabbath, June 12th
Manchester, N. H.....Sabbath, June 26th
D. F. Leavitt.

Bootville, Break Bread.....first Sunday in the month
John T. Ongley.

Concord, N. H., (Centre Street.)
R. R. York.....Sabbath, June 12th
J. Albert Libby.....Sabbaths, June 19th and 26th
M. Batchelor.....Sabbath, July 10th

Concord, N. H., (at the Bethel.)
E. Owen.....Sunday, June 12th
Sr. L. M. Stoddard.....Sundays, June 26th and July 3d
A. A. Phelps.....Sundays, July 24th and 31st

Portsmouth, N. H.
J. T. Dixon.....Sunday, June 12th
J. Pinkham.....Sunday, June 19th
N. Glidden.....Sunday, June 26th
J. Couch.....Sunday, July 3d
Geo. W. Burnham.....Sunday, July 10th
C. H. Sweet.....Sunday, July 17th
Allen Damman.....Sundays, July 24th and 31st
J. H. F. Varney.....Sunday, Aug. 7th

Loudon Ridge, N. H.
D. F. Leavitt.....Sunday, June 12th
L. E. Saulpaugh.....Sunday, June 19th
Joseph Harvey.....Sunday, June 26th

Pittsfield, N. H. (at the Bethel.)
C. Shattuck.....Sunday, June 12th
— Morrell.....Sunday, June 19th
J. Parsons.....Sunday, June 26th

Manchester, N. H.
J. Couch.....Sunday, June 12th
C. Shattuck.....Sunday, June 19th

Dover, N. H.
L. Boutell.....Sunday, June 12th
C. Goodrich.....Sunday, June 19th

Hampton, N. H.
J. G. Smith.....Sunday, June 26th

South Elliott, Me.
Joseph Pinkham.....Sunday, June 12th

Scitico, Ct.
R. Starks.....Sunday, June 12th
G. L. White.....Sunday, June 19th
H. H. Dickinson.....Sunday, July 3d

South Windsor, Ct.
H. H. Dickenson.....Sabbath, June 12th

Bristol, Ct.
Mary E. Otis.....Sunday, June 19th

Abington, Ct.
A. P. Moore.....Sabbath, June 12th
A. Morse.....Sabbath, June 19th
C. H. Sweet.....Sabbath, July 3d

Wolcottville, Ct.
G. L. Teeple.....Sunday, June 19th

Pleasant Valley, Ct.
W. S. Campbell.....Sunday, June 12th
J. S. White.....Sunday, July 24th

Cabot, Vt.....Sunday, June 19th
A. W. Sibley.

Weld Village, Me.....Friday evening, June 10th and over the following Sabbath.
A. A. C. Abbott.
E. M. Haggett.

Millville, Mass., Wednesday, June 8th, and onward, at the tent meeting with the Mass. Mission Tent.
Enoch Morrill.

New Hampton, N. H. (Baptist meeting-house) Sabbath, June 12th. N. Glidden.

Brunswick, Me. (Temperance Hall) Sunday, June 26th
R. R. York.

Cumberland, Me. (Merrill school-house), Sunday, June 12th. C. Goud.

Portland, Me.....Sunday, June 12th
Lewiston, Me.....Sunday, June 19th
Jared Whitman.

Middleton Corner, N. H.....Sunday, June 12th
Water Village, N. H., for baptism..Sunday, June 19th
Mark Stevens, C. Colman, T. L. Churchill.

Springfield, Mass.....Sundays, June 5th and 12th
Hartford, (Talcott and Post's Hall), Sunday, June 19th
New Britain, Ct.....Sunday, June 26th
Springfield, Mass.....Sundays, July 3d and 10th
West Meriden, Ct.....Sunday, July 17th
W. N. Pile.

Collinsville.....Sunday, June 12th
Campville.....Sunday, June 19th
Wm. J. Ripley.

China, Week's Mills.....Sunday, June 12th
West Gardiner.....Sunday, June 19th
Lewiston.....Sunday, June 26th
N. G. Reed.

Holderness, N. H. (True school-house) evening, June 11th, and over Sunday.
Dorchester, N. H (Town House)...Sunday, June 19th
North Dorchester, N. H. (Union school-house) Sunday, June 26th. John H. Evans.

Haverhill, N. H. (Ladd St. school-house) five o'clock Sunday, June 12th, and once in two weeks successively at the same hour of the day.
Dansville.....five o'clock, Sunday, June 19th
Swift Water.....five o'clock, Sunday, July 3d
A. A. Hoyt.

Hartford, Ct.....Sunday, June 12th
C. E. Barnes.

Business.

Letters Received.

M E Glover, L Glover, J Lyle, Z Pike, E S Moulton, A Smith, M E Chute, C. W. Smith, C Case, D Winter, G. Thomson, B Hitchcock, E Owen, F. H. Chamberlain, G. A. Barker, J W White, G W Ashdown, R J Hoffner, H L Bragg, M D Peany, J Blain, C H Sweet, F H Burbank, H T Hart, J L Burringer, E A Libby, J H Evans, Z D Baird.

Cash received for Books and Tracts.

N H Reed $30.46, H L Hastings $3.50, S Roby 50c, W A Fenn $1.00, J C Emery 40c, Mrs. O Hill 35c, I. M Eccleston 60c, H Ridley 50c, N Wheeler 50c, I Latshaw $2.75, E. W. Husan $1.35, H McClary $1.00, A Fritz $1.10, G. Downing 35c, L. Reimer 50c, D. D. Reed $1.75, E P Sampson $1.25, S Leonard 35c, A A Hoyt 60c, E. C. Andrus 50c, F H Burbank $1.00, C. Marsh $2.00, A H Walker $1.57, E B Card $7.00, C. Delong $1.85, A E Fuller $1.10, E A Fullerton $1.30, L. Bean $2.00, J McCammon 60c, T B French $1.15, E L Crumb 40c, P Kelley 50c, C. Wilder $2.00, M A Potter $1.25, D S Clark 75c, H E Cowperthwaite 35c, J F Day 75c, R S Johnson $1.00, J M Garvan $6.00.

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For the World's Crisis.

EARTH: ITS GLOOM AND COMING GLORY.

BY S. S. BREWER.

Long hath this earth been shrouded in mourning,
  Rocked by the earthquake, and deluged by flood;
Its once lovely form defiled lies now groaning,
  All marred and disfigured, and clotted with blood.
Sin hath long cursed it with blast, blight and mildew,
  Fire, famine, pestilence, and noisome breath;
In darkness hath brooded, mid damp, sickly chill dew,
  Sowing disease for harvests of death.

O'er the deep sounding sea, on the white crested wave,
  Where hurricanes rage, mid old ocean's roar,
Ship fevers its victims have slain, and their graves
  Are deep in its caverns, far, far from the shore.
Even heaven so mild is oft mantled in gloom,
  And from its dark brow the chain lightnings stream;
The storms gather there, and the loud thunders boom,
  Embattling the air with the roar and the gleam.

Now shrill shrieks the fierce wind, the landscape is dreary,
  The snow whirls in eddies, and flies in the blast;
And through its deep banks the travelers plod weary,
  While fiercer it comes more blinding and fast.
Oh, soon may the bright sun shine from the new heaven
  Upon the new earth, pure, fresh and serene;
Let that bright blooming realm to the saints soon be given,
  Where all is delight and the verdure is green.

Lord, haste the glad hour when this groaning creation
  Its travail shall cease, and a blooming new earth
At thy fiat stand forth, with a pure, holy nation,
  Immortal and perfect, the moment of birth.
Brief be the night now of weeping and sadness;
  Short be the sleep of our loved in the grave;
Oh! let the day dawn, of joy and gladness;
  Come quick, Emmanuel, mighty to save.

Soon shall the King, in his beauty descending,
  Come to fulfill the promises made;
Angels of might, with bright myriads attending,
  Will welcome the bride, all glorious arrayed.
Come, then, Redeemer, and bring life eternal,
  Bid the dwellers in dust awaken and sing;
In an earth "filled with glory," a clime ever vernal,
  The home of the ransomed, and Jesus their King.

For the World's Crisis.

THE PRE-EXISTENCE OF CHRIST.

That Christ did exist as a personal being before he became a man in the flesh, is a subject of divine revelation; and this is as clearly shown as is any truth revealed to man. "What is written in the law? How readest thou?"

In calling attention to this subject, I shall pass over the argument showing that Jehovah of the Old Testament is none other than Christ the eternal Son of God. I shall do but little more than to give the testimony of the sacred witnesses in their own language.

The testimony of the prophet Micah: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, *from everlasting*."—Micah 5: 2. This is clearly a prophecy of the advent of the Son of God into this world at the time of his incarnation. It is here plainly stated that our Savior was from everlasting, or from "the days of eternity"—margin.

To say that this statement means nothing more than that he was from everlasting in the mind or purpose of God, is a perversion of language. The same liberty taken with other portions of the Bible unsettles all faith in the word of God, and makes his revelation to man meaningless.

John's testimony: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."—John 1: 1–3. John affirms that the Word, who became flesh, was with God in the beginning; and this he reaffirms. He also affirms that all things were made by *him*, and that without him was not anything made that was made. He further affirms: "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; *for he was before me*."—v. 15.

Christ was not before John in his birth in this world; for John was six months older than Christ. Christ then was before John as a personal being. As he was younger than John in the flesh, to be *before* him he must have been before John was born. It is not true that the Word meant simply God's will or purpose or speech; for John uses the words *he* and *him*, and applies them to Christ. He says that "without *him* was not anything made." "*He* was in the world, and the world *was made by him*."—v. 10. Besides, in another place he says, "*His name* is called the Word of God."—Rev. 19: 13. Word is a *name* by which *he* who made the world was called. John's testimony is so plain and positive, if we had no other, it puts the question of Christ's pre-existence beyond the possibility of a reasonable doubt.

John, moreover, says: "God sent his only begotten Son into the world, that we might live through him."—1 John 4: 9. Christ was a Son before he was sent. He did not become a Son by being sent; but was a Son to be sent. John was sent to the Jews to prepare the way of the Lord; but he was John thirty years before he went to the Jews to preach. Christ sent his disciples to preach the gospel; but they were his disciples before he sent them. So Christ was the Son of God before he came into the world. He came into the world at his incarnation.

The testimony of Christ: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared *me*."—Heb. 10: 5.

Christ in the flesh was David's son. If he had no existence before he became David's son, how was a body prepared him more than for all David's seed? "In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God."—vs. 6, 7. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe?"—John 16: 28–31.

Christ said, "*I came forth from the Father*, and am come into the world." If this does not show that Christ was with the Father before he came into the world, then his statement, "I leave the world and go to the Father," does not show that he is with the Father now. The reply of the disciples was, that he spake *plainly*, and spake no proverb. "By this we believe that thou *camest forth from God*." This is what Christ would have them believe as the objective point of their faith. Jesus answered them, "Do ye now believe?" To believe this, that Christ was with the Father before he came into this world, and that the Father sent him, is to believe that Christ is the Son of God.

It is an easy matter for the world to believe that Christ was born of Mary the wife of Joseph; but that is not faith in the Son of God. That God sent his Son to be begotten by the Holy Ghost in the flesh, is the faith he requires. To believe that God had a Son to send, and that he did send him to be manifested in the seed of David, is to believe as did the disciples. To believe this, is to honor the Son, and the Father who hath sent him. "He that honoreth not the Son, honoreth not the Father which hath sent him."—John 5: 23.

Jesus labored to convince the Jews that he was the Son of God, and that the Father sent him into the world. This is what his brethren did not believe. John 7: 5. "This is the work of God, that ye believe on him whom he hath sent."—John 6: 29. Christ prayed at the grave of Lazarus that the people might believe the Father had *sent* him. John 11: 42. Martha did believe. She said, "I believe that thou art the Christ, the Son of God, which should come into the world."—v. 27. Christ prayed that the disciples might be one; "that the world may believe that thou hast sent me."—John 17: 21.

The Ethiopian's confession was, "I believe that Jesus Christ is the Son of God."—Acts 8: 27. This is all that Philip required him to confess in order to be baptized. He was the Son of God before he was born of the Holy Ghost. His birth was the *manifestation* of his previous worship. He was *declared* to be the Son of God with *power* by his resurrection from the dead. Not that he was the Son of God by being raised from the dead: but being the Son, he had *power* to lay down his life, and power to take it again. This he did, and this *declared* him to be what he was. Christ said, "Before Abraham was I am." "Glorify thou me with the glory I had with thee before the world was." He is the *root* and offspring of David.

Jesus said, "For the bread of God is *he which cometh down from heaven*." "*For I came down from heaven*." "This is the bread which cometh down from heaven." See John 6. When Jesus knew that his disciples murmured at these sayings, he said to them, "What and if ye shall see the Son of man ascend *up where he was before?*" Yes, he has gone up where he was before he came down. If he were not there *before*, he may not be there *now*.

The testimony of Paul: "For ye know the grace of our Lord Jesus Christ, that, though he *was rich*, yet for your sakes *he became poor*, that ye through his poverty might become rich."—2 Cor. 8: 9. In this world he was poor, from the manger to the cross. Before his poverty he was rich. Then he must have been before he came here, or, in other words, before he came down from heaven. If this statement does not prove that Christ was a being when he was rich, then it does not prove that the saints will have a being when they become rich. "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." Col. 1: 14–19.

Paul affirms that Christ as the Son of God is the *first-born of every creature*. *By him were all things created*, that are in heaven, and that are in earth, visible and invisible. All things were created *by him* and for him. And he is *before* all things, and by him all things consist. If these statements do not prove that the Son of God *was*, before he came into this world, what words can prove it? He is *before* all things, he *created all things in heaven and in earth*. He is the first-born of every creature, and has the pre-eminence in all things.

If, then, the Son of God did not exist before he was begotten by the Holy Ghost, he did not create the earth and all things; he was not the *first*-born of every creature; for Adam was made more than four thousand years before the Son of God was, and during all that time the human family were born before he had any being, and it is not true that Christ in all things has the *pre-eminence*; Adam and his children preceded him. If these statements are true, it follows that Paul's testimony is false. Which shall we believe, the affirmative, or negative? To admit that Paul spoke the truth, and then try to explain away his statements, is no better than to deny his statements outright.

God the Father's testimony: "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands."—Heb. 1: 10. Here God affirms that his Son *laid the foundation of the earth*, and with *his hands made the heavens*. This agrees with John, "All things were made *by him*, and without him was not anything made that was made." "He was in the world, and the world *was made by him*." And with Paul: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created *by him*, and for him; and he is *before all things*, and by him all things consist." Again, "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1: 2.

This is the testimony that the Father hath given of his Son. There is no way to set aside this testimony but by impeaching the witnesses. To do this there must be, at least, an equal amount of testimony, and of equal authority to the contrary. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John 5: 10–11.

We may believe in Christ as a being who commenced his existence in this world like other men; or we may believe that he was begotten by the Holy Ghost, making the Holy Ghost, the third person in the work of redemption, the Father, and so call him divine; and still have no faith in the Son of God of whom these witnesses testify. The record of God is, that eternal life is in his Son. He testifies that his Son was *before* all things, that he *made* all things, that he was *with him in the beginning*, that he made the earth and the heavens *by his hands*, that his goings forth have been *from everlasting*.

This is the Son of God in whom is eternal life. To believe in his Son, is to believe that God *sent* his Son into the world, and that this Son, who was with the Father before the world was, became flesh by the power of the Holy Ghost. This is the faith once delivered to the saints, and it is the faith the gospel requires. To believe this, is to believe in the Son of God.

Some thirty times Jesus affirmed that his Father sent him. "I came down from heaven not to do mine own will, but the will of him that sent me."—John 6: 38. "I came forth *from* the Father, and am come into the world; again I leave the world and *go to* the Father." John 16: 38. "He that honoreth not the Son, honoreth not the Father which hath sent him." To deny the pre-existence of the Son, is to dishonor the Father; for it is to disbelieve the record that God hath given of his Son. The Jews could readily believe that Christ was the Son of David; but he taught them that he was the Son of God prior to David, and outside of any relation to him; that he was the *root* of David, and that he was before Abraham. This they understood him to teach, and this they rejected, and so rejected eternal life.

He who was the Son of God took on him the seed of Abraham, and so became the seed of David, or David's son. This divine Sonship is what Peter confessed: "Thou art the Christ, the Son of the living God." Jesus said to him, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. 16. This is the rock or stumbling-stone over which the Jews fell. Rom. 9: 20. This great truth is the foundation stone of the whole structure of the plan of salvation. All religious theories not built on this foundation are on the sand, and must surely fall.

The common objection to the pre-existence of Christ is, We cannot see how this can be: we cannot understand it. This is the old stale objection of sceptics of every grade against every doctrine of the Bible which they wish to have untrue. The infidel says, he cannot see how there can be a self-existent, personal God; and as he cannot bring such a being down to his comprehension, he rejects him.

Another says, "I cannot see how Christ could exist as a being before the world was, and then become a child and be born in the seed of David." Because he cannot understand this, he rejects it. Can he see how God can exist, how he made the worlds, how he made man, how he created anything, how he can know everything, how he can control everything, how he can raise the dead, create new heavens and a new earth? If he cannot understand these things, why not reject them all, as he does Christ's pre-existence, and as does the more consistent sceptic who rejects both Father and Son? Can those who cannot understand this great truth see through or comprehend a single law in nature? Why, then, should he not say these laws do not exist? If his objection is good, it is equally so against everything involving a mystery. No man is able to comprehend how an acorn can become a tree, nor the growth of a single plant. This objection is the weakest, the most sceptical, and the most self-sufficient, that was ever brought to bear against any divine truth.

Is it objected that Christ is called the last Adam, therefore he could not have been before the first Adam? Christ, in the seed of Abraham which he took upon him, was not before the first Adam. As David's son he came into the world; but he was the Son of God before the first Adam was made, for he created Adam. God said, "Let *us* make man." John says that "without him was not anything made that was made." Paul says, "By him were all things created that are in heaven and in earth. All things were created by him and for him, and he is before all things." Then he was before the worlds were made. The Father says that his Son laid the foundation of the earth, and that the heavens are the work of his hands. The last Adam "is the *Lord from heaven*." "A body hast thou prepared me." In this body the Lord from heaven was manifested. This made him the "last Adam," or "second man." The Son, whom the Father calls God, was manifested in the flesh. This Paul calls a mystery; but he does not reject the fact.

When the heathen king ordered three men to be cast into the fire, he said, "Lo! I see four men loose, walking in the midst of the fire; and the *form* of the fourth is like the *Son of God*."—Dan. 3: 25. God opened the eyes of the king to see that he had a Son, and that he was present, making the fourth in the fire. Would that the Lord might open the eyes of others to see that he had a Son before he sent him into the world, and lead them to *believe* the record he hath given of him.

Much more can be said on this subject. But if this testimony can be rejected, any amount, expressed in any words that can be used, may be set aside as no proof of the pre-existence of the Son of God. If we will not believe this testimony of Micah, of John, of Christ, of Paul, and of "God the Father of all," we would not believe if one should rise from the dead. Let us not dishonor Christ by letting him down in the dignity of his being, and so dishonor the Father who sent his Son into the world. Let us not lay the foundation-stone of scepticism of every grade, by denying this record God hath given of his Son.

This great truth has troubled sceptics and infidels in all ages. It is the stone over which they have stumbled. If they can turn this out of the way, they see that the whole structure of the Scriptures falls. Accede this to them, and it is all they ask of you. They, then, assuming your position as correct, and using your own argument against the pre-existence of Christ, can easily set aside every doctrine of the Bible that troubles them. Let God be true, though it make every man a liar.

J. S. WHITE.

For the World's Crisis.

THE HAPPY FUTURE.

Subsequent to "the coming of the day of God," when earth shall receive a fiery baptism, we "look for new heavens and a new earth, wherein dwelleth righteousness"; when "the tabernacle of God shall be with men," and when "the former things" shall have "passed away." Then a tearless, deathless, graveless, sorrowless, and painless state will forever gladden the inhabitants of a renovated world. No more sickness, no more sadness, no more bereavements, no more funeral processions, and no grave-yards to mar the peace of that happy realm.

Exhilarating thought! Earth restored! Earth freed from the curse! Earth made "new" and glorious, robed in its Edenic dress, peopled with deathless saints and holy angels, with countenances expressive of extatic joy, hearts overwhelmed with sweet peace, basking eternally in the glory of God. Paradise again blooms on earth, and saints are forever "delivered from the bondage of corruption," having experienced the "redemption of their bodies"; and the bodies of the saints being "changed," and fashioned like Christ's glorious body, will be adapted to the changed earth, which will then be recognized as a "new earth," having an immortal King, with immortal inhabitants.

The footprints of the enemy death will never be seen there to pain the eyes or sadden the hearts of the saints. There every tongue will sing in the sweetest strains. The good of all ages are there,—prophets, apostles, martyrs, and all the dear saints of ancient and modern times. Shall we be among them?

WM. SHELDON.

A SIX-YEAR OLD COMFORTER.

"Does not God reveal himself to and through babes?" asks Augusta Moore, as she sends us this little story in rhyme:—

Bertie, the darling of my heart,
  Once on a winter's day,
Seemed filled with pensive thought, and grew
  Forgetful of his play.
He lingered round, as wearily
  My daily tasks I plied,
Whilst every way my footsteps turned,
  The boy was at my side.

I heeded not the silent child,
  Scarce knew that he was nigh,
Till from his little breast I heard
  The echo of my sigh.
My heart was sad and sore, that time,
  Under a load of care,
That grew more heavy day by day,
  That none might help me bear.

I *knew*, but could not *feel* the truth
  Of that consoling word,
"*All* things together work for good
  To those that love the Lord."
I could not see beyond the clouds,
  Nor o'er the rolling flood,
Where they are standing near the throne,
  Whose robes are washed in blood.

'Twas then I heard my darling say,
  Deep echoing my sigh,—
"*Auntie, if any one in heaven
  Should ever want to cry,
God, even to the angels,
  Not a single word would say,
But would with his own shiny hand
  Wipe all their tears away.*"*

That little sympathizing face,
  Tender and meek and pure;
That sweet voice, tremulous and low,
  Those words so sweet, so sure—
Something more rare than Gilead's balm
  O'er all my soul they shed;
I clasped my darling to my heart,
  And I was comforted.

* Every word of it was spoken as here, except that it was not in rhyme, by the child of six summers.—*Advance.*

MISSIONARIES WANTED IN HIGH LIFE.

No truer sentiments, in our estimation, have been uttered lately on the subject of fashion, than those contained in the following paragraph, which we clip from an exchange. Let the question, found at the close, "Am not I to blame for this?" be carefully pondered, and conscientiously answered, by every woman. If found guilty, and a reformation induced, then, so far as she is concerned, she will help to hasten the period when all shall seek those things that will make purity and virtue the rule of earth:—

"What aimless lives thousands of our fashionable women lead, and how destructive to thousands of their sex are the extravagances to which they so willingly yield. As an illustration of this, and with the hope that the moral may not be lost upon some, at least fashionable, readers, Celia Burleigh says: 'At a fashionable party a few evenings since, a beautiful young woman turned sharply upon an elderly dowager, who was prosing about the Magdalens, and the hopelessness of doing anything for these lost women, with the assertion, "I know a class more hopelessly lost than they. We, fashionables, who murder time, and squander money, and lead women to become Magdalens that they may dress like us. Why does nobody send missionaries to us?" The bitter intensity of the utterance was eloquent of better possibilities.

No doubt there are more ways than one of being lost. The syrens are not all of one class, or confined to one locality.' Think of this, ye gaudy butterflies of fashion, and as you pass a poor 'lost girl' on the street, ask yourselves, 'Am not I to blame for this?'"—*Home Guardian.*

Gems.

— There is a whole sermon in the saying of the Persian, "In all thy quarrels leave open the door of reconciliation."

— The Christian's cup may be brimful of sorrow; but for him the overflowing drop is never added.

— He that speaks, sows; he that hears, reaps; hence we should be guarded as to how we speak, as to how we hear. "He that hath ears to hear, let him hear; but take heed how ye hear!"

— Despise not little temptations; rightly met they have often nerved the character for some fiery trial.

— Christ never designed his church to be a bushel for hiding of the lights, but a candlestick from which each light is to send forth its rays.

— The surest road to wealth is to bestow liberally where it is most needed.

— Deeds for others' happiness show the true foundation of our own character.

— He who can suppress a moment's anger may prevent many days' sorrow.

— The secret of a happy heart is keeping near the Master. Christ in the heart, a constant guest, can it but help to rejoice? Christ holding the hand, Christ making the path, Christ leading the disciple, can there be room for melancholy? Can troubles press heavily that are day by day and night by night rolled into the open sepulchre beside the cross?

— The sordid man knows nothing of the enjoyment of doing good.

— I would not deprive life of a single grace or a single enjoyment; but I would counteract what is pernicious in whatever is elegant. If among my flowers there is a snake, I would not root up my flowers—I would kill the snake.

— A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him.

— Our impulses, our enthusiasms, our aspirations, require most of our circumstantial life to drop away before they can be true enough and refined enough to do their grandest.

— Wisdom like a fox requires not only long hunting, but often also deep digging.

— Trials being sanctified, increase faith, and faith being increased is again put to the trial.

— Never attempt to teach what you do not understand yourself.

— Some one said to a reformer, "the whole world is against you." He calmly replied, "Then I am against the whole world."

— The soldier wastes his strength who fights his shadow.

— Modesty is attended with profit; arrogance brings on destruction.

SAGE COUNSEL.

A minister, somewhat in years, awhile ago sent the following quaint epistle to a younger brother in the ministry. It may be good for others:

DEAR BROTHER: I sometimes write to young men because they are strong. Remember—

1. That human happiness, like Hebrew verbs, have no present tense.

2. That human friendship like glass, is easily broken; not easily mended.

3 When you know not what to do, never do you know not what.

Never covet high places, where 'tis difficult to stand and dangerous to fall. We never find the Savior on the pinnacle of the temple but once. What company had he there?

5. Be no respecter of great personages as such. Remember the figure 9, though the highest number, owes its consequence not to its head, but to its curved appendage. Without that it would be 0.

6. Desire no rapid growth. When the clock has struck twelve, it does not strike 13 next. The full moon grows no larger.

7. Be not over hasty to combat public opinion without pressing reason. He that spits against the wind, spits in his own face.

8. Never scare off a fly with a club when a feather will do as well, and remember that you can take more flies with a gill of molasses than with a gallon of vinegar.

9. Avoid debt. He that pays down will not be called upon to pay up.

10 Ministers must not only eat their bread by the sweat of their brow, but by the sweat of their brains.

11. Let not your sermons be like a serpent, smallest at the last end, but rather like a scorpion, whose sting is in his tail.

12. Have special care of those members who were born in a storm, as they are prone to want a storm to live in.

13. Never forget that a minister's work is to break hard hearts, and to mend broken ones.

14. I began with a verb; I will conclude with a case. May you never be found in the accusative and never come out in the vocative.

LET THE CHILDREN ALONE.

Let your children alone when they gather around the family table. It is a cruelty to hamper them with manifold rules and regulations about this, and the other. As long as their conduct is harmless as to others, encourage them in their cheeriness. If they do smack their lips, and their suppings of milk and other drinks can be heard across the street, it does not hurt the street; let them alone. What if they do take their soup with the wrong end of the fork, it is all the same to the fork; let them alone.

Suppose a child does not sit as straight as a ramrod at the table; suppose a cup or a tumbler slips through its little fingers and deluges the plate of food below, and the goblet is smashed, and the table-cloth is ruined, do not look a thousand scowls and thunders, and scare the poor thing to the balance of its death, for it was scared half to death before. It "didn't go to do it." Did you never let a glass slip through your fingers since you were grown? Instead of sending the child away from the table in anger, if not even with a threat, for this or any other little nothing, be as generous as you would to an equal or superior guest, to whom you would say, with a more or less obsequious smile; "It's of no possible consequence." That would be the form of expression even to a stranger guest; and yet to your own child you remorselessly, revengefully, and angrily mete out a swift punishment, which for the time almost breaks its little heart and belittles you amazingly.

The proper and more efficient and more christian method of meeting the mishaps and delinquencies and improprieties of your children at the table is either to take no notice of them at the time, or to go further, and divert attention from them at the very instant, if possible, or make a kind apology for them. But afterward, in an hour or two, or, better still, next day, draw the child's attention to the fault, if fault it was, in a friendly and loving manner; point out the impropriety in some kindly way; show where it was wrong or rude, and appeal to the child's self-respect or manliness. This is the best way to correct all family errors. Sometimes it may not succeed; sometimes harsh measures may be required; but try the deprecating or the kindly method with perfect equanimity of mind, and failure will be of rare occurrence.—*From Dr. Hall's "Health by Good Living."*

For the World's Crisis.

"IT IS I, BE NOT AFRAID!"

Clouds hang o'er our earthly pathway,
  Draped in hues of midnight shade;
Savior, dear, dispel the darkness,
  With the words—be not afraid.

Does the way look rough and thorny?
  Are thy foes in strength arrayed?
I will help thee, yea, uphold thee,
  Even I; be not afraid.

Though dark trials may surround thee,
  Yet on me thy cares are laid;
I have trod the way before thee,
  Follow me; be not afraid.

Does thy heart grow sad with waiting?
  Has thy hope been long delayed?
Wait with patience; soon I'm coming,
  Even I; be not afraid.

Have thy hopes, once bright as sunbeams,
  Like the autumn leaves decayed?
Hope instead for richer treasures,
  Trust in Me; be not afraid.

Then I'll bring thee home in triumph,
  When life's last work thou hast surveyed;
Thou shalt know my joy and glory,
  Even mine; be not afraid.

Lawrence, Mass. A. M. FOWLER.

CONFLAGRATION OF THE MATERIAL UNIVERSE.—The following is attributed to a writer in the *Edinburg Review:*

"It is absolutely certain that all planetary matter is inevitably gravitating toward the sun, which will be the common bourne of our system. 'As surely,' eloquently writes Sir William Thompson, 'as the weights of a clock run down to their lowest position, from which they can never rise again unless fresh energy is communicated to them from some source not yet exhausted, so surely must planet after planet creep in, age by age, toward the sun;' not one can escape its fiery end. In like manner the satellites of the planets must inevitably fall into their respective planets. As, then, it has been proved by geology that our earth had a fiery beginning, so it is shown, by an appeal to the laws of gravitation, that it will have a fiery end. . . . The earth passed from the incandescent into the habitatble state, and will have its individuality annihilated by falling into the sun if it be true that it also is revolving around some enormously distant centre of attraction."

EDITORS' DISLIKE.—The following are only a few of the annoyances committed against an Editor:

Boring him when he is writing.

Boring him when he is reading proof for printers, who are waiting to correct it, and make up their "forms" in order to catch the mails.

Reading his exchanges without permission.

Carrying off exchanges before he has glanced over them.

Asking the name of the correspondent who sign "X," or "Quidnunc," or "Q in a Corner."

Asking him to say to the public that Smith or Brown may be classed among the most honourable merchants in the State; when the public knows that S. and B. should have been in States Prison for divers offences long ago.

Hygiene.

"*This is for your health.*"—PAUL.

VARIOUS KINDS OF EXERCISE.

In an article on "Preserving Health," in "Good Health" for June, we find the following:—

Nature, if untrammelled, is sufficient for the physical development of the body; it is our artificial and luxurious state of civilization that opposes the natural tendency to active exercise; and in order to regain the lost advantages, we must return to first principles. Habits of bodily exercise should begin very early in life; fresh air, every and at all seasons, is less dangerous to the healthy infant than are accidental and occasional exposures to delicate children. As regards the sports of children, there is much truth in the following extract from an old paper: "We like mischievous children, and for this reason: they are apt to make old men. Good boys generally die in their fifth year; not because they are good, but their quiet habits make them strangers to mud-puddles, oxygen, dirt-pies, and outdoor exercise." While playing out of doors, the child should be properly and warmly clothed, to insure and keep up health; no bare legs, and arms, and chest, in winter and spring, under the absurd pretence of hardening the child, should be permitted; and flannel should be worn next the skin in our cold and changeable climate, for at least half of the year. If proper food, as the capacity of the stomach for the digestion of more and more solid substances increases, be added to the warm clothing, fresh air, and exercise, the doctors' bills would be very much lessened, and a large number of voters added annually to the country.

Leaving, then, out of the question the preventives of deformity in children, let us consider exercise in its relations to the adult man and woman.

Walking is beyond dispute, the best possible exercise, as it brings into play, in rapid succession, all the sets of muscles of the trunk and limbs. Says Jefferson: "The Europeans value themselves on having subdued the horse to the use of man; but I doubt whether we have not lost more than we have gained by the use of this animal. No one thing has occasioned so much degeneracy of the human body. An Indian goes on foot nearly as far in a day, for a long journey, as an enfeebled white does on his horse, and he will tire the best horses." * * *

A lady once consulted the eccentric John Abernethy respecting a nervous disorder, the particulars of which appeared to him so whimsical, that he interrupted the tedious details by holding out his hand for the fee. A one-pound note and a shilling were placed in it; he returned the shilling to the lady, with the exclamation, "There, ma'am! go and buy a skipping rope—that is all you want." And many a young woman in America may profit bp his advice.

Sydenham, an English physician, had such confidence in exercise on horseback, that, in one of his medical works, he says, "If any man was possessed of a remedy that would do equal service to the human constitution with riding gently on horseback, twice a day, he would be in possession of the philosopher's stone."

There can be no doubt that many cases of obscure nervous diseases, dyspepsias, gout, and neuralgia, require for their relief nothing more than a regulated diet and active exercise; and that the reply of Mr. Abernethy to an indolent and luxurious citizen, who asked what was the cure for gout, contains the simple and whole truth for the cure of the diseases of indulgence and laziness: namely, "Live on sixpence a day, sir, and earn it."

HOW TO BE HANDSOME.

Most people like to be handsome. Nobody denies the greater power which any person may have who has a good face, and who attracts you by good looks, even before a word has been spoken. And we see all sorts of devices in men and women to improve their good looks—paints and washes, and all kinds of cosmetics, including a plentiful anointing with dirty hair oil.

Now, not every one can have good features. They are as God made them; but almost any one can look well, especially with good health. It is hard to give rules in a very short space, but in brief these will do:

Keep clean—wash freely and universally with cool water. All the skin wants, is leave to act freely, and it will take care of itself. Its thousands of air holes must not be plugged up.

Eat regularly and simply. The stomach can no more work all the time, night and day, than a horse; it must have regular work and regular rest.

Good teeth are a help to good looks. Brush them with a soft brush, especially at night. Go to bed with the teeth clean. Of course, to have white teeth it is needful to let tobacco alone. Every woman knows that. And any powder or wash for the teeth should be very simple. Acids may whiten the teeth, but they take off the enamel or injure it.

Sleep in a cool room, in pure air. No one can have a clean skin who breathes bad air. But, more than all in order to look well, wake up the mind and soul. When the mind is awake, the dull sleepy look passes away from the eyes. I do not know that the brain expands, but it seems to. Think, read—not trashy novels, but books that have something in them. Talk with people who know something; hear lectures and learn by them.

This is one good of preaching. A man thinks and works, and tells us the result. And, if we listen, and hear, and understand, the mind and soul are waked up. If the spiritual nature is aroused, so much the better.

We have seen a plain face really glorified by the love of God and man which shone through it. Let us grow handsome.

Men say that can't afford books, and sometimes they don't even pay for their newspaper. In that case it does them little good, they must feel so mean while they are reading it.

But men can afford what they really choose. If all the money spent in self-indulgence, in hurtful indulgence, was spent in books, in self-improvement, we should see a change. Men would grow handsome, and women too. The soul would shine out through the eyes. We were not meant to be mere animals.

Let us have books and read them, and lectures and hear them, and sermons and heed them.—*Selected.*

TOBACCO A POISON.

Science says tobacco is a poison, a rank poison, as really a poison as ratsbane, Prussic acid, or any other deadly thing, which takes the name.

The Journal of Health says, tobacco is an absolute poison; a small quantity of which has been known to extinguish life very suddenly.

Rees' Cyclopedia says, a drop or two of the oil, placed on the tongue of a cat, produces convulsions and death in the space of a minute,

A college of physicians has said that not less than twenty thousand in our land annually die by the use of this poison.

A German periodical says, that of twenty deaths of men between the ages of eighteen and twenty-five, one-half originate in the waste of the constitution by *smoking*. The same periodical says, tobacco burns out the blood, the teeth, the eyes, the brains.

Dr. Shaw names some eighty diseases, and says they may be attributed to tobacco.

Governor Sullivan says, "My brother, Gen. Sullivan, used snuff, and his snuff lodged him prematurely in the grave."

The French poet Santeuil, was killed by a little snuff being thrown into his wine-glass, at the Prince of Condé's table.

Bocarme, of Belgium, was murdered in two minutes and a half, by a little nicotine, or alkali of tobacco.

Dr. Twitchell believed that sudden deaths and tobacco, among men, were usually found together, and he sustained this opinion by an array of facts altogether conclusive.

Esq. McGill, of Covington, Ky., died recently of delirium tremens, from the excessive use of tobacco and coffee. Esq. McGill was a distinguished lawyer, a professor of religion, active in the cause of benevolence, and highly respected.

Three young men formed a smoking club, and they all died within two years of the time they formed it. The doctor was asked what they died of. He said they were smoked to death.

A little boy died in Bangor, Me., from the effects of using an old tobacco-pipe to blow soap-bubbles with. He was poisoned with the essential oil of tobacco, imbibed from the pipe.

A boy named West, residing in Swansey, picked up a piece of cigar in the road, and putting it in a pipe, smoked it; in consequence of which he was taken suddenly ill, fell into a state of insensibility, and died in a few hours.
—*George Trask.*

THE SPARE BED.

The spare bed is generally to be found in some out-of-the-way-corner, or place, the farthest removed from fire, or the room occupied by the family; and once made up, clean and nice, is seldom touched or aired for weeks or months together; and, as a matter of course, it gathers dampness to that extent that one can almost wring water from it. And not only is the bed itself damp and unfit for any one to occupy, but the room that the bed occupies is quite as bad, the whole atmosphere being perfectly dead, and as unfit for the lungs, as rotten food, or food that has once served its purpose in the system is for the stomach. This is, indeed, a strong comparison, yet it is true; for the lungs sustain as intimate a relation to life and health as the stomach; and it is just as necessary that the lungs should be fed with their own proper food, fresh, pure air, as that the stomach should have healthy, nourishing food in order to the sustaining and building up of the body.

To *sleep* in such a bed as this, is out of the question. What is to be done? One would not wish to complain to the good woman of the house; neither can one take a blanket and go to the barn and sleep. Well, we will open the window and shutters, throw off the feather beds and pillows, and, having put underneath us the garments worn through the day, and a blanket over us, do what we can at resting—and a poor rest it is, indeed. Much could be said; and there is certainly great need of reform in this matter.—*Health Reformer.*

A DISENFECTANT WORTH KNOWING.—Very few persons are aware that coffee is a valuable disinfectant. Experiments, however, have proved that it is the most powerful means not only of rendering animal and vegetable effluvia innocuous, but of actually destroying them. A room in which meat in an advanced state of decomposition had been kept for some time, was instantly deprived of all smell on an open coffee roaster being carried through it, containing a pound of coffee newly roasted. In another room, exposed to the effluvium occasioned by the clearing of a manure pit, so that sulphurated hydrogen and ammonia in great quantities, could be chemically detected, the stench was completely removed in half a minute, on the employment of three ounces of fresh roasted coffee, while the other parts of the house were permanently cleared of the same smell by being simply traversed with the coffee roaster, although the cleansing of the pit continued for several hours after. The best mode of using the coffee as a disinfectant is to dry the raw bean, pound it in a mortar, and then roast the powder on a moderately heated iron plate, until it assumes a dark brown tint, when it is fit for use. Then sprinkle it in sinks or cesspools, or lay it on a plate in the room which you wish to have purified. Coffee acid or coffee oil acts more readily in minute quantities.

KEEPING FRUIT IN OUR ROOMS.—We should be chary of keeping ripe fruit in our sitting-rooms, and especially beware of laying it about a sick chamber for any length of time. That complaint which some people make about a faint sensation in the presence of fruit is not fanciful; they may be really affected by it. For two continental chemists have shown that, from the moment of plucking apples, cherries, currants, and other fruits are subject to incessant transformation. At first they absorb oxygen, thus robbing the surrounding air of its vital element; then they evolve carbonic acid, and this in far greater volume than the purer gas is absorbed, so that we have poison given us in the place of pure air, with compound interest. Temperature affects the rate of change, warmth accelerating it.—*Ex.*

CURE FOR CANCER.—A Portland man has cured one of the most dangerous cases of cancer by drinking red clover tea, and applying red clover compress, and thinks it will prove an infallible remedy in all cases.

HIGH-HEELED SHOES.—Reports of ladies under the surgeon's care for injury to the feet, caused by wearing high-heeled shoes are becoming very common throughout the country.

EARACHE.—Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up, and tie it, dip in sweet oil, and insert it in the ear. Put a flannel bandage over the head to keep it warm.

CARE OF THE EYES.—Looking into a fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and eat united destroys the eyes.

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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MILES GRANT, EDITOR.

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THE BRIDEGROOM AND THE BRIDE.

The day is breaking, longing soul,
  And night's dark shades do flee;
Soon shall I drink of the new wine,
  O, ransom'd soul, with thee.
'T is as new wine for me to hear
  That night's dark shades do flee,
And that I soon shall drink thy wine
  Unmingled, Lord, with thee.

Until the day in glory break,
  And night's dark shades depart,
On mount of myrrh I 'll dwell with thee,
  And never from thee part.
Until the day in glory break,
  And night's dark shades depart,
O cause me to abide with thee,
  And fix my wandering heart.

As Sun of Righteousness I come
  To make earth's darkness flee,
But in the Father's house our home
  Shall be eternally.
Until in glory thou shalt come,
  And all thy saints with thee,
As ivy to the wall shall cling
  My waiting soul to thee.

"I WILL COME AGAIN."—John 14.

Nothing is more prominently brought forward in the New Testament than the second coming of the Lord Jesus Christ. This was the first comfort of the angels to the sorrowing disciples: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 2. And if you turn to the first of Thessalonians you will find it presented in the end of every chapter as a common doctrine.

It was not at all a strange thing—immediately after conversion to the living God—"to wait for his Son from heaven, even Jesus, who delivered us from the wrath to come." Again, in Hebrews we read that "He appeared once in the end of the world, to put away sin by the sacrifice of himself. . . . and unto them that look for him shall he appear the second time without sin unto salvation." In the second of Thessalonians it is presented in the way of warning, as well as the object of the blessed hope of the saints: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

From this we see the amazing difference between the coming of Christ for this world, and for those who trust in him. To the world he comes as a judge of both quick and dead (see Malachi); but in this 14th of John we find a wonderful difference in the whole principle and spirit of a believer's expectation of Christ. "Behold, he cometh with clouds, and every eye shall see him, and they also who pierced him; and all kindreds of the earth shall wail because of him." Rev. 1. "But who may abide the day of his coming? and who shall stand when he appeareth?" Mal. 3.

Dear reader, let me ask you, Can you stand before him at that day? Do you think that you would have confidence before him at his coming? Could you say, "Lo this is our God, we have waited for him?" This is he whom I have loved and longed for? Men always judge according to what is suited to themselves. In 1 Thess. it is said, "So shall we be ever with the Lord." Now, are you suited to be ever with the Lord? Have you this confidence? If it is founded on anything good in yourself it is a vain ground of confidence. Peter, as soon as he found himself in the presence of the Lord, felt that he was not suited for the Lord. I am too corrupt, he said. This was a true judgment of Peter; and love for the dignity of the Lord and for holiness. If you are content that holiness should be lowered that you may get off, you do not care for holiness, though you do for getting off. The moment I have seen the holiness of the Lord, and that happiness is in holiness, there is the immediate feeling of my unfitness for that holiness; though there may be the longing for it, which the Lord will doubtless in mercy answer.

Two things are needed thus to meet the Lord. First, the conscience must be right. I may have the kindest father, yet if my conscience is not right, I cannot be glad to meet him. And, secondly, affections must be there—the Lord must be my portion. If my heart is on literature, or on any thing else here, I shall not like to be where Jesus is. I shall rather be here for a time. If you like the world you are fit for the world. Heaven is just the contrary, and you know it; and therefore you do not want to go there, because it would take you from being here in the world. There is the comfort of the gospel. It did bring down to men's consciences all that could attract to God. But, alas! men no more desired the Lord's company here, than they do there. The coming and rejection of Christ here is the plain proof that the world is not fit for him, and he not fit for them.

But now turn to our chapter. We find persons here the opposite of all that is in the world. "Let not your heart be troubled." About what? His leaving them. Their happiness, comfort, and joy was in having Christ with them. But now he says, I am going, but I am not going to be happy without you. There is plenty of room for you. The thing with which he at once comforts their hearts is this, "I'll come again." I cannot stay down here in this vile place, I'm going to prepare a place for you, but I'll come again and receive you unto myself, that where I am, there ye may be also. The Lord reckons on this satisfying their hearts; and their consciences did not hinder. "The Father's house!" Oh! they could go there. "I will receive you unto myself." He knew the chord that rung in their hearts; to be with himself, the source of all blessing. Thus we get the character of these disciples; they were persons whom the absence of Jesus distressed, and whom the presence of Jesus would comfort, not here, but with himself.

There we find what begot this character. It was all founded on his own word. We do not care for what does not concern us. But as soon we see a thing that concerns us, it becomes important; and then we want certainty. Now it is very blessed to have God's own word for the basis of our certainty.

For instance, I am a sinner—how then can I get into the Father's house? Because God has said, "Their sins and iniquities I will remember no more." Well, God is true, and he will not remember them. Do you say I am presumptuous to say so? *I* do not say so, *God* says so. And again in John 5: 24, "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." And John 3: 33, "He that hath received his testimony hath set to his seal that God is true." Thus when the power of the Spirit brings home the word, I have certainty. Faith is in the word, but it is about something. Christ is presented, and man is brought to the test. People always judge by their inclination, and not by their reasoning. Now the effect of the testimony of the Spirit of God when Christ is revealed, is that men are not fit for him, and their hearts do not like to be with him.

These disciples had loved the Lord. Christ had attraction for their hearts. There, at once, we see the object or their hearts' affections. Christ had fixed their hearts. Take Mary Magdalene, for instance. She was all wrong in her intelligence, yet Christ had attraction for her heart. So with the rest of the disciples. They all ran away for fear; but it was love to Christ that brought them into the place of fear. Thus we see that Christ himself was the object of their hearts. They were the companions of Christ—all fear being gone—according to his love and grace. "Ye are they" he said, "who have continued with me in my temptations." Why? He had continued with them; but he speaks as if indebted to them for this fellowship. And being in companionship with Christ in heart, he brings them into all the joy into which he is going—nothing less than the Father's house. What attracts is found in Christ, and then it gets from him the certain assurance that he is coming—and coming for *me*. Now when the heart is on Christ, what a thing it is to know that he is coming. Am I afraid? No, I am looking for him. And it is to his Father's house he is to bring me. All that makes heaven a home to Christ, will make it a home to me. O come, Lord Jesus. If I have learned to love Christ, I have learned to love holiness, to love God. God in Christ, has brought down to my soul all that God is. What shall I get in heaven? Another Christ? Another God? No. It is the one we have seen and known. Whither I go ye know. I am going to the Father, and you have seen the Father in me.

Ah! but he has not given up his holiness, perhaps you reply? No, indeed, he has not. But Jesus knew all that is needed for me to be with him. And if he will make the heart to love, he will put the conscience perfectly at rest, that I may love him. Will he do that by dulling it? No. He will do something that will enable me to stand in the presence of God, in whose presence I am to find my joy. He reveals fully God in his holiness, and takes away the sin that would hinder my being in the presence of that holiness. And not only does he put sin away, but he purges the conscience *here*, so that I am enabled to enjoy God, in full, free, affection. Nothing is more attractive than the death of Christ; but besides that, it puts away the sin of which I was guilty: an act in which I had no part, an act the proof of perfect love, while it meets perfect righteousness. I had done the sins, and I could not undo them. Jesus said to Peter, "If I wash thee not, thou hast no part with me." That touched Peter's heart. If you are not cleansed according to my cleansing, according to what suits God's presence, you have no part with me. O what a comfort! Instead of saying, Depart from me, Jesus said, "Now you are clean." And in Peter we see the proof of a good conscience. He said to the Jews, Ye denied the Holy One and the Just, the very thing he himself had done, fifty days before. Now a man will talk of every sin but that he is guilty of; he will shirk that. But here Peter was in perfect peace about the very sin he was guilty of. His conscience was perfectly purged.

The happiness of the heart that is touched, is to be with Christ; and conscience is purged for being in his presence. Between the Lord's saying this, and coming for them, he had put away sin from God's sight, and from their conscience. "I will come again, and take you unto myself, etc, and whither I go ye know." There is no uncertainty. We know where we are going to. The soul has found fully the object that has set it at rest, and that will satisfy it there without fear.

Could the Lord thus address you? Could you say, O that is what I am wanting? Or, are you saying I've got here what I would like to enjoy? Is that being a christian? A christian may vary in strength of affection, never in object. I am sure I do not love the Lord enough, but I am sure it is the Lord I love. I have no confidence in my own heart, but all confidence in him. He has died for me; that is what I count on: he has put away my sins; that is what I need; he is coming again; that is what I am longing for.

Dear reader, let me ask you, was it ever a trouble to you that you had not Christ? Do you know where you are going? It may be you have hope; but have you certainty? Now we, christians, have; for Christ is known, and when he is known there is perfect rest in his word. "I will come again, and receive you unto myself, that where I am there ye may be also." Amen. Even so, come, Lord Jesus.—*Girdle of Truth.*

CHRISTIAN UNION.*

Dear Brethren of the Advent Christian Conference of North America:—

The objects which have called us together, viewed from a gospel stand-point, are preeminently important, and worthy of the most devout and prayerful consideration of the friends of Jesus. When men engage in any work, the first great questions to be answered are,—What is necessary to be done? and, How shall it be accomplished? As servants of the Lord Jesus Christ, we must look to the gospel for the answer to these questions. The gospel answer is clear and emphatic. We are embassadors for Christ, and are therefore under obligation to attempt only what Christ has, by precept or example, authorized; and we are faithfully to *do* what he has commanded.

The work to be accomplished is the reconciliation of alienated man to God.

Reconciliation or unreconciliation imply association, in which there are parties united, or divided. In order to reconcile two parties alienated, it is necessary first to remove that which has destroyed harmony between them; for harmony in society can exist only where such principles prevail as will blend and unite together. The harmony of God's universe was broken when, by rebellion and sin, principles were introduced into the heavenly confederation of God's great family, antagonistic to the peaceful principles of the divine government; and the result was, the awful and perpetual discord and war which have already rolled their dark waves over uncounted millions of the universal brotherhood.

These principles are fundamental in the divine arrangement; which proves conclusively that the great essential element in the nature and constitution of all created beings is the social element. This principle is manifested prominently in Deity, and in all his creations down to the lowest reptiles that crawl upon his footstool. It is like a great planet in the midst of its satellites; as they revolve around it as its tributaries and dependencies, so do all other principles around the social principle, in all beings which God has made.

Love is its vitalizing power; through love it spreads and accomplishes its appointed work. When one begins to love another, the social principle immediately demands harmonious association with each other.

Law is the rule by which the acts of associated beings are governed; consequently law is entirely dependent upon association for its existence.

Justice is the balancing of associated acts, so that the act of one in an association shall exactly correspond to the act of another. If A taxes himself for the benefit of B, Justice says that B shall return an equivalent for it.

Righteousness is the principle which requires that every act of an associate be beneficial to all associated. Every act which is beneficial is right; and every act which is injurious is wrong. God's righteousness is perfect, but every act of his is in the highest degree beneficial to all associated with him; while Satan has no righteousness, because no act of his is beneficial to any associated being.

Mercy is that principle which will cause its possessor to voluntarily give to another unmerited favors.

Peace is that principle which will cause all in an association to acquiesce in the acts of all its members.

These great principles are made prominent and fundamental in the divine economy connected with the history of man. They are all dependent upon association for their existence, and cannot exist except in a latent state, until they are developed in social life.

If the position I have taken is correct, the subject is one of the most deeply interesting and infinitely important that mortals ever contemplated. Its truthfulness may be seen and read in every creature and object that God has introduced upon the stage of being, and in every sentence and idea that he has caused to be uttered. It was seen as a golden chain encircling and holding together, in one glorious harmony, the Creator and the vast regions and multitudes of the created.

As the first sweet morning of rest waves its mantle of light over the new and unmarred creation, the whole organized family of created beings arise in grand concert and divine harmony to worship the great head and Centre of the universe. Then all creation, animate and inanimate, unite to honor and praise the great Jehovah, in one all-inspiring strain of social adoration. See the admiring angels waiting in joyful suspense for the matchless scene to commence. Behold the waving light pouring forth from the glorious galaxy, while the morning stars, blending in sweetest melody, peal forth the celestial anthem. Hark to the swelling notes of answering harmony, breathed in concert by the sons of God, as they roll from the newly built orchestra and mingle in the chorus of universal praise to the God and Father of all. The earth, having wheeled into line, is found in perfect harmony with her sister planets, each moved by the same signals, and keeping time to the same music. Its moving, animated host, on that glorious morning, are not molested in their sweet rest and heavenly devotion. No thunder or earthquake disturbs them. No growl of the lion nor screech of the owl makes the innocent tremble. No midnight plottings of the Inquisition, no stealthy footsteps of the assassin nor thundering tramp of the warrior break the sweet devotions of the sacred hour.

But oh, the change, the terrible change, which has come over our once peaceful and harmonious world! No pencil can paint it; no tongue describe it; no emotion realize it. Angels retire in mournful silence, in view of it. They gladly would restore all things, but are powerless to do it. All heaven is moved with sympathy, as the piercing groan of creation sounds forth from the dark abyss of anarchy and confusion.

But the mighty deed is done. Rebellion and sin, principles antagonistic to the divine government, have destroyed the harmony of creation and brought strife, war and death into God's peaceful doninions. Is this warfare to continue forever? Shall the elements of this world ever again find their equilibrium, and rest in undisturbed harmony, as on their birthday? Shall human society ever be so elevated and restored as to be in harmony with God and at peace with itself? Yes. God has given the glorious assurance that the work of restoring peace and harmony in the universe shall be accomplished by Jesus Christ.

God gave the promise that Christ should destroy the works of the devil; he will therefore reverse the action and change the result. Satan brought rebellion; Christ will bring peace. Satan brought war; Christ will bring peace. Satan brought death; Christ will bring life. Satan brought the curse; Christ will bring the blessing, even the glorious restitution of all things.

As Satan first disturbed the harmony of human society by sin, so Christ will restore it by holiness.

Man was evidently designed by his Creator to occupy a high and glorious position in the world. God gave him rich endowments and great ability, elevating him to the most intimate and personal association with his Creator.

To show the intimate relations which the Creator evidently designed should exist between the different members of human society, God created the man a unit, and endowed him with certain principles and qualities, making him perfect in his place. Then the Creator threw the man into a deep sleep, or unconscious state, when he divided him, and, from a part of the man, made his first associate and companion. Thus was formed the first human society, with nothing to produce jealousy or strife by any argument of difference between them; for both had the same Creator, were made of the same material, had one body, one life, one heart, and sustained an indivisible relation to God and all his creation.

In the partition of man, God expressed the leading principle which caused him to perform the wonderful act when he said, "It is not good that the man should be alone." God had created a multitude of creatures, but no one of them all, excepting man, was found *alone*. All, excepting man, were enjoying the great blessing for which they were made—the society of beings of their own kind and grade.

God having first created human society a unit, in which there could have been no difference or distinction in their physical, moral and intellectual natures, and having made the partition (without a change of nature) only to introduce for humanity the social blessing, he did clearly and positively show that his design was to establish equality as a base for love, union and harmony in human society. If the partition of the first man did not change the nature of the parts, but each continued to possess all that the first enjoyed, then it will follow that in natural generation, equality between each succeeding generation will be perpetuated; for natural generation is simply a process of partition. Christ was a part or off-shoot of Abraham's and David's flesh, or body, so that he was entitled to all that God had given or promised to them. The first man lost his heirship to the kingdom which God had given him, by his personal transgression; therefore no heirship to the kingdom of God could be extracted from him by natural generation or birth, after he had lost it. See 1 Cor. 15: 50.

Viewing the subject from this stand-point, it appears that Christ, in restoring human society to its original status, will labor to break down all distinctions, gradations and partiality among men, so that in him there may be "neither Jew nor Greek," "male nor female," that all may be "one in Christ Jesus."

This glorious oneness is produced by all believers being born of or extracted from Christ as their second Father; for by faith we become "members of his body, of his flesh, and of his bones." As the first father fell into a deep sleep that he might produce a numerous family, so Christ fell into the deep sleep of death, that he might produce a holy seed or family, a royal nation or loyal people.

The divine plan was evidently so arranged as to equalize the position and condition of all its members, so that no strife or contention about superiority and special privileges should ever exist. But sin produced a radical change through all the ranks of fallen beings, and division, strife and war arose and marched in terrible triumph over our world, putting to flight harmony and peace everywhere.

Then among angels and men viewing and suffering these scenes of woe and mortal strife, the anxious inquiry arose, shall this anarchy, sorrow and desolation, continue through all coming ages? Is there any way by which peace can be restored? Can the marred and deranged social element ever again be brought back to its central position around which will revolve, in glorious God-like harmony, all parts and beings of the universe, through the endless ages of coming glory? Is there any being in heaven or earth sufficiently wise and powerful to undertake the mighty work of subduing the vast armies of rebellion, and restoring this revolted world in triumph to the divine government and to righteousness and peace? Is it possible that a pure language can again be spoken, and perfect harmony be established in such a Babel as this?

An answering voice sounds forth from the throne of Omnipotence, saying, Yea, verily! while amidst the heavenly host is seen a glorious Mighty One, upon whom the divine eye rests with pleasure, who volunteers to undertake the mighty work. God gives the most positive assurance to the world that the glorious work shall be accomplished, and he promises his Son Jesus Christ wisdom and power by which to subdue all enemies under his feet.

(To be continued.)

* A tract of 50 pp., by Eld. J. Couch, being an Address delivered before the National Advent Conference of North America, at Rochester, N. Y., Nov. 1869. For sale at this office.

For the World's Crisis.

"HOW IS THIS?"

The above inquiry is made by a correspondent, in a number of the *Crisis* published June 1st, in relation to a reported sermon of the Rev. Geo. P. Hepworth, pastor of the church of the Messiah, New York, in which he says:

"Some passages, both in the New Testament and the Old, are so badly translated as to wholly mislead the reader; while many interpolations were made in the heat of theological controversy on which to found a dogma."

"Again, after referring to the heavenly witnesses spoken of in 1 John 5: 7, he quotes the following: 'And though after my skin worms destroy this body, yet in my flesh shall I see God.' Give this text its true translation, and behold what a beauteous light is shed over its meaning: 'And though after my skin worms destroy this body, yet *without* my flesh shall I see God.' Here at once is beheld the distinction between mind and matter, and the glorious assurance that though this body be laid in the grave and perish, yet the soul shall live and look upon its God. For this and a thousand other reasons, the world should be given a new translation."

The correspondent then inquires, "If the Hebrew Scriptures any where affirm that men when dead can see God?" Although I do not lay claim to scholarship, yet I propose to offer a few suggestions, that may assist in giving a proper answer to the above inquiry. Public teachers are not only responsible to God, but also to their fellow men, for the principles they inculcate, and the doctrines they teach. They should be exceedingly careful how they lower the standard of God's word, or weaken its hold upon the community at large. Without the Bible we have no true standard of right and wrong; and the ever varying *opinions* of men would be quickly established in its stead. I shall not impeach the motives of the Rev. gentleman for giving utterance to the above remarks attributed to him, but briefly consider the teachings involved in them. I understand by the above extracts,

1. That there are *many interpolations* in our Bible, made knowingly, and purposely, on which to found dogmas.

2. That some passages, in both Testaments, are so badly translated as to wholly mislead the reader.

3. That the 25th, 26th and 27th verses of the 19th chapter of Job, when properly translated, teach that *matter* is distinct from *mind*; and the soul, at death, irrespective of a body, will continue to live, and look upon its God.

4. That a thousand reasons, besides these, demand that the world should be given a new translation.

If these charges against the *Received Version* are true, they certainly are great drawbacks to our *faith*; for one could never be assured, when reading the Bible, whether or not he were following the *commands of God*, or the *precepts of men*.

As our appeal for the truth of these charges must ultimately be made to history, we offer the following extracts from the *Canon of the Holy Scriptures*, by Prof. L. Gaussen, concerning the

GENUINENESS OF THE TEXT.

"But a vital question meets us here: have we the genuine, original text? If we have not, the preservation of the names of the books is of no importance. For the last two centuries this question has been examined by men of critical science with herculean industry. Walton commenced this work in England by the preparation of his Polyglott in 1657, followed by Bishop Fell's Greek Testament in 1675, that of Mill in 1707, and of Bently in 1716. The task was undertaken to find all the manuscripts of the Greek Testament concealed in the libraries of Europe, and to compare them together. The effort startled the world. It was feared that it would result in diminishing men's confidence in the Scriptures. The Germans followed the English, and surpassed them in the vastness of their researches. We know that Griesbach alone in 1786 had compared 335 Greek manuscripts of the Gospel, and Scholz, five years later, 674, besides 200 of the Acts, 256 of the epistles of Paul, 93 of the Apocalypse, and still others of the Catholic epistles."

"In our 'Theophneusty' we have said: 'When it is remembered that the New Testament has been copied in every Christian country, and in every variety of circumstances, during a succession of fourteen hundred years; that it has passed through three centuries of pagan persecutions, in which men convicted of possessing it were thrown to wild beasts; that in the second, third, and fourth centuries, false books were multiplied in every direction; in the eighth, ninth, and tenth, false legends and false histories were made; in the tenth and eleventh, so few could read, even among the princes; in the twelfth and thirteenth, the use of the Scriptures in the vernacular was punished with death, and to promote error the writings of the Fathers and decrees of councils were altered; when it is remembered that the learned, not contented with the public and private libraries of the west, went to search even the convents of Mount Athos, of Asiatic Turkey, and of Egypt; . . . then it may be understood how at the beginning of these researches the friends of the sacred Word were alarmed for the integrity of our Scriptures.'"

"But what in fact has been the result? It is, that, on the contrary, by this gigantic labor, in which so many distinguished men have spent their lives, a new proof, striking and unexpected, has been furnished the world, of the Providence which watches over the oracles of God, throughout every age. The text has been found purer and better attested than the most pious men dared to believe. From this mass of thirteen or fifteen hundred Greek manuscripts, sought out in all the libraries of Europe and Asia, carefully compared together, word for word, letter by letter, by modern criticism, and compared also with all the ancient versions, Latin, Armenian, Syriac, Sahidic, Coptic, Ethiopic, Arabic, Sclavonic, Gothic, and Persian, as with all the quotations from the New Testament by the Fathers in their innumerable writings,—from this mass, we say, and from the gigantic labor, the enemies, astonished and confounded, have seen sacred criticism return covered with the dust of a thousand libraries, but unable after all to present the world any thing more than a trivial and valueless result; trivial, we say, with them; but we will say, with the friends of the Bible, immense in its nothingness, and mighty in its very insignificance."

"In fact, all the hopes of the enemies of religion from this quarter are confounded; and as Michaelis remarks: 'They have ceased now to hope for any thing from those critical researches which they so earnestly recommended at first.' And such, henceforth, has been the complete preservation of our Scriptures, that, to this hour, and everywhere, you shall see all the Christian sects, however opposed to each other, give us the same Greek New Testament, without even having founded one single school on the variations. In fact, all, Jesuits, ministers, popes, cardinals, pastors, or archimandrites; at Rome, as at Geneva, at Moscow as at Cambridge or Berlin, use the same manuscripts, quote the same editions, and produce the same texts, Griesbach and Scholz, Lachmann, Tregelles, and Tischendorf."

"In a word, in the 7959 verses of the New Testament there are but ten or twelve in which all the corrections proposed by Griesbach and so many others, at the end of their immense researches, have any importance. And eight of these corrections pertain to either single words or single letters. Such, therefore, has been the astonishing preservation of our sacred text through such a series of ages; such is the testimony of the manuscripts; and it is thus that science, which has collected them, has brought to our view a magnificent monument of Providence ever actively watching over the Scriptures."

These quotations must suffice for the New Testament; but the testimony of the same learned author is no less explicit, and equally conclusive, concerning the text of the Old Testament.

He says: "There is in the history of Israel a fact no less wonderful than that of the preservation of their race for more than three thousand years in the midst of other nations like one family, unmixed and imperishable. The fact is, the perfect and constant conservation of their canon for thirty-three and a half centuries. We behold among this incomparable people, from the days of Moses to the present time, notwithstanding all their wanderings and terrible sufferings, a constant unanimity in recognizing, without variation, the sacred collection of the Scriptures while it was being formed, and the whole volume since it was completed thirty-three hundred years ago."

"This canon, which our Bibles divide into thirty-nine books, but the Jews into twenty-two, in order to correspond with their twenty-two letters, as the Fathers did after them, this volume, we say, finished four hundred years before Jesus Christ was born, has never ceased from that time to be read in all their synagogues throughout the earth as the 'book of God.' The nation of Israel, before their final dispersion, was already scattered into every known country. James, speaking of the Gentiles, says: 'Moses of old time hath in every city them that preach him.' Acts 15: 21. Josephus says: 'There is not a Grecian city and scarcely a barbarian city in which the rest of the Sabbath is not observed through the influence of the Jews.'

"Now, that all the Israelites received the same canon of the Scriptures with the most perfect unanimity, is a fact abundantly testified by the Jews of the apostles' time: Philo in Egypt, Josephus in Egypt and at Rome. And it is, moreover, another fact universally admitted, that, very long before the apostolical period, the Old Testament, both in Hebrew and in Greek, existed with its twenty-two books as we now possess them. The testimony of Josephus is worthy of notice here, for this historian was only thirty years old at the death of Paul. He says to Apion: 'Nothing can be better attested than the writings authorized among us. In fact, they could not be subject to any discord; for only that which the prophets wrote ages ago is approved among us, taught as they were by the very inspiration of God.' 'We then avoid among us, as the Greeks have, a great number of books which are discordant and opposed to each other; *we have only twenty-two* which contain all that has passed among us, and which may reasonably be believed. Five are of Moses.' 'The prophets after Moses wrote thirteen other books describing what occurred after the death of Artaxerxes; . . . while the four other books contain hymns for the praise of God, and precepts to regulate our conduct.' 'They also wrote what has taken place from Artaxerxes to our day; but because there was not the exact succession of prophets as before, these have not been received with the same faith as the former.' 'Now, it appears from the facts how far we have believed in our own Scriptures; for, although already so many ages have passed, no one has ever dared either to *remove*, or *add*, or *transpose* any thing. And it is for all the Jews as a thought born with them from the first generation, to call them 'the teaching of God,' to abide in them, and, if necessary, to die with joy to maintain them.'" . . . "And what Josephus said eighteen centuries ago, we may say now of the Jews, ever since the destruction of Jerusalem."

From these historic testimonies, and many more that might be adduced from *undoubted authority*, may be seen what little credence should be given to the loose statements made by popular preachers concerning the "many interpolations" contained in our Bible; which statements tend to bring darkness, doubt and death to the mind of the believer, instead of thoroughly furnishing him unto all good works.

In regard to the *second* charge, the true question is not, whether we have a *perfect* translation,—for all the works of man are imperfect,—but whether, under all the circumstances, amid the multiplicity of creeds, doctrines, and opinions that prevail in these latter days, men would give us a *better* translation than the one we already possess. Let us briefly examine this question.

"In 1611, the first edition of the authorized version was published in one large black-letter folio, '*Imprinted at London, by Robert Barker.*' "Dr. Smith says in his preface: 'Truly we never thought from the beginning that we should need to make a new translation, nor yet to make a bad one a good one; but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against—that hath been our endeavor, that our mark.' . . . 'Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days; neither were we barred or hindered from going over it again, having once done it. . . . None of these things; the work hath not been huddled up in seventy-two days, but hath cost the workmen the pains of twice seven times seventy-two days, and more.' The entire time spent upon it was about seven years. Three years, 1604-1607, were occupied in preliminary arrangements, and individual investigation on the part of the fifty-four scholars nominated, and numerous others whom they consulted.

"Three years more were occupied in the systematic and united work of the six classes; then the whole class met, and, after calm and thorough revision, adopted a common text; then that text was transmitted in succession to each of the other classes for revision; then a text of the whole Bible, appropriated by the entire six classes, was submitted to the final revision of six elected delegates, with six consulting assistants, and their approved manuscript was placed in the skillful hands of Dr. Smith, finally to examine and prepare it for the press. . . . It is the result of a century of toil and study. About the year 1511, Tyndal appears to have seriously turned his thoughts to the translation of the Scriptures; in the year 1611 the Authorized Version was published. During the interval the work not only occupied the attention of the ripest scholars in England, but it was aided, directly or indirectly, by the most accomplished Biblical critics in Europe. It is in no respect sectarian. It has seized and appropriated all that is best and purest, wherever its source. Its history, when known, cannot fail to infuse into the mind a deeper veneration for it, and a fuller confidence in its faithfulness.

"The Authorized Version has been examined by the ablest scholars and critics in this and other lands, and all have combined in bearing testimony to its general faithfulness, and extraordinary force and beauty. 'The style of our present version,' says Bishop Middleton, is 'incomparably superior to any thing which might be expected from the finical and perverted style of our age. It is simple, it is harmonious, it is energetic.' It has drawn forth glowing panegyrics even from Roman Catholic divines. Geddes thus writes: 'The highest eulogiums have been pronounced on the translation of James I., both by our own writers and by foreigners; and indeed if accuracy, fidelity, and the strictest attention to the letter of the text be supposed to constitute the qualities of an excellent version, this, of all versions, must in general be accounted the most excellent. Every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed, *either in the text*, or *margin*, with the greatest precision.'"

In the light of these testimonies, is it reasonable to believe that there are passages, "both in the New Testament and the Old, so badly translated as to *wholly* mislead the reader"?

Having shown that we have a *pure text* and a *faithful translation*, we will now consider the criticism of Mr. Hepworth, of Job 19: 26.

1. In regard to the translation.

2. The doctrine which it teaches.

1. The Authorized Version reads thus: "And though after my skin worms destroy this body, yet in my flesh shall I see God." Or, as it reads in the margin: "After I shall

awake, though this body be destroyed, yet out of my flesh shall I see God." This is one of the passages, undoubtedly, which Mr. H. would have us believe is "so badly translated as wholly to mislead the reader." For he gives us its "true translation," and exclaims, "What a beauteous light is shed over its meaning!" His translation is as follows: "And though after my skin worms destroy this body, yet *without* my flesh shall I see God."

Now after a careful comparison of these translations, I appeal to intelligent readers to say which of them sheds the most light? Whatever new light is shed by Mr. K.'s translation must proceed from the preposition "without," and, wherein that word differs from "out of," as contained in the marginal reading of our Bible, I leave lexicographers to decide.

2. As to the doctrine of this text, does it, as Mr. H. asserts, teach the "distinction between mind and matter!" or, that the soul can live, see and enjoy God, as well without a body as with one? If so, according to what rules of interpretation is such a result arrived at? Certainly, the subject under discussion, in the 19th chapter of Job, is not concerning "mind and matter"; but, rather, concerning Job's great affliction. Job was a just man, and feared God; but Satan denied that he served God out of proper motives. Hence, God gave him into the hand of Satan, to afflict and try him. His three friends came to comfort him: but instead of offering words of consolation, they accused him of impiety towards God. Thereupon, Job, after recounting a long catalogue of his trials and sufferings, craves the pity of his friends, and declares his firm conviction that ample justice would be done him at the *resurrection*.

Job expected to see God; but he did not expect to see him previous to the resurrection. He expected to see him "out of" his flesh; or, if it suits any better, "without" any flesh; and this is in harmony with the apostle Paul's declaration: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15: 50.

The same apostle teaches that Job and all others will have *bodies* in the resurrection. In reply to the question, "How are the dead raised up? and with what body do they come?" he replies: "That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. . . . It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual."—1 Cor. 15.

Our blessed Savior ascended to heaven in a body; and he will return to earth in a body, to judge the world and raise the dead. And, as believers will be like him, therefore they will have bodies. The apostle John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him."—1 John 3: 2.

Having already extended this article far beyond the limits I at first proposed for myself, I will conclude by saying that the "thousand and other reasons" why the world should have a new translation, not having been specified, can not be replied to.

JOHN A. KELLY.

Saco, Me., June 6th, 1870.

For the World's Crisis.

THE GLORY AND HONOR OF THE NATIONS.

O! how sublime in majesty is the picture drawn by the matchless pen, inspired on Patmos Isle. Before the eyes of assembled ages passes the panorama. "They shall bring the glory and the honor of the nations into it,"—into the city, whose temple is the eternal God, the author of love and life, the former of every living thing; the designer and fulness of heaven and earth, and the Lamb who is the "brightness of his Father's glory; the express image of his person."

Into this city, whose streets are gold, whose walls are jasper, whose temple is God, whose gates are open wide, where the river of life ever flows, and the tree of life blooms, passes a procession. It is the march of perfected riches and glory, honor and thanksgiving, from the first dawn, when the morning stars sang together, until that day of days, when He whose right it is shall reign, Prince of the kings of the earth; when she who wearily trod earth's sin-stained courts, shall have been made ready, to shine as the brightness of the firmament,—the church, the bride of Him who created all things unto praise and glory and honor.

Is it possible to conceive of the immensity of that glory and honor of which we see but the foreshadowings? Ah! it seems as though the present age was but an assemblage of the past. Well may the angel, having the everlasting gospel, now fly quickly. The harvest so rich, is ripening fast. Let us be glad and rejoice. Lo! the winter is over and gone, the night of death and bondage past. The time of singing and rejoicing has come. Blessing, and honor, and dominion, riches and thanksgiving, be unto Him who sitteth upon the throne, and to the Lamb forever! The nations of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever! "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for those who love him." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "Let not your heart be troubled." Only fear God and keep his commandments, and in his house are the many mansions prepared to receive all who know him, who is the author and finisher of our faith, and whose purposes cannot fail.

O let us take heed to the lamp of life—the holy word—that we may walk in the light, and keep fast the wisdom which walketh not in darkness; so shall we please Him who formed us for himself, and for the city where there is no more death, nor sorrow, nor darkness; no more sin nor unloveliness, but the Mount Zion, the perfection of beauty. The Lord reigneth. Let the people rejoice.

Warner, N. H. P. M. EATON.

THE ADVANCE.—This excellent paper, which Henry Ward Beecher says is now "standing fairly on the highest ground yet reached by religious journals in America," is offered, to the public for one dollar, from June until January next. To all who would be glad to try *The Advance*, an excellent opportunity is thus offered. Address *The Advance Co.*, Chicago.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 15, 1870.

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☞ I. K. LOMBARD'S P. O. address is Chelsea, Mass.

☞ BILLS! BILLS!!

There are many of our subscribers who are largely in arrears in their payments for the Crisis. To such we are now sending bills of their indebtedness. We hope to have a *prompt* response by the brethren and sisters sending in the amount due without delay.

AG'T.

TRACTS.

It is feared that but few of our readers are aware of the importance of the tract enterprise. It is a very effectual means of reaching those who do not have the privilege of hearing preaching; and it also opens the way for the preacher. Tracts are successful pioneers, an advance guard in the cause of the Lord; and the time has come when thousands upon thousands of them should be sent out on picket duty. Every advancing foe should receive them. Let the preacher go out loaded with them, to scatter in all directions. It is an economical, yet powerful means by which the enemies of truth may be conquered. Come, ye lovers of Jesus, who feel indebted to him for blessings received, please send a gift for this important work. Do. Will you?

A *special effort* should be made at once in this direction. There is no time for delay. The cry for light comes in with power. Help us to send out a shower of blessings among those who are hungering for the good things on which we are daily feasting. Is it not a duty that we owe to our friends and neighbors around us? Will the Lord say welcome, if we neglect to do what we can?

WESTERN TRIP.

We are now, June 6th, at the campmeeting, in Wis., at Prairie du Sac., on the banks of the Wisconsin river, twelve miles from Mazomania, and thirty-five miles from Madison. We left home, Tuesday morning, May 31st. Was four days and nights on the cars, and arrived all fresh, as when we started. We made a short call in Chicago, and learned that Bro. Ramsey's faithful and earnest labors are still blest, and that there is an increased interest among the people to hear about the blessed hope. It is purposed to have a tent meeting there, commencing the latter part of this month.

Our present campmeeting is in a very beautiful grove, that leads one to think of paradise. It has no underbrush, is shaded by young oaks, and all covered with clean grass. We have never seen before a grove of its size, that looked more inviting. It is about a quarter of a mile from the Wisconsin river, which affords a nice place for baptism. Bro. Sheldon's large tent is pitched in the middle of the circle, and several small tents are surrounding. We had three profitable meetings yesterday. A goodly number confessed the Savior. The prospect is quite encouraging. Bro. Sheldon and others have been instrumental in leading many from darkness to light, from error to truth, from Satan to Christ, in this state. We find some noble-hearted men and women, who truly love the appearing of Jesus; and are ready to make generous sacrifices to assist in spreading the truth.

Bro. Sheldon has been much benefited in his health by his eastern trip, and feels anxious to return and spend more time, where he can inhale the sea air. He will find a hearty welcome in New England should he visit there again.

It has been quite dry in the west, and the pastures present a very barren aspect. The corn and wheat look promising, but not extra. The fruit prospect is good. In New England we have rarely seen the apple, pear, and other fruit trees present a more promising appearance of an abundant fruit crop than at the time of their blossoming. Of course there is yet no certainty that the blossoms will produce nice, ripe fruit.

The Wis. State Conference is to hold its annual session at the camp-ground, Thursday, June 9th. We find the preaching brethren in the west are self-denying, cross-bearing men, who are willing to suffer reproach and hardships for the sake of advancing the cause of Christ. Indeed it is a poor place for drones, and such as would like to be gentlemen preachers, living in an easy chair; but there is a wide field for true men of God, who love sinners more than money, home-comfort or reputation. None others need to expect very much success.

ROME.

Things are progressing slowly at Rome. There is now a prospect that the "Infallibity Dogma" will be proclaimed June 29th, and then the council propose to have a vacation till Oct. 15th. It is said that "extensive preparations are being made to celebrate the occasion, and that the display of pomp and pageantry will surpass any demonstration of the kind ever witnessed in Europe."

After the Pope is declared infallible, we may expect to see a stir among the nations. Should they assent and submit to the Pope's assumed infalibility, then, of course, nothing is final in state or church unless sanctioned by his authority. To this the nations will not submit without a terrible struggle. In describing the last part of the history of the "little horn," just before it was "given to the burning flame," Daniel says: "I beheld because of the great words which the horn spake." Dan. 7: 11. This implies a proclamation containing "great words," that will go forth just before its overthrow. Let us watch!

TENT MEETING.

We purpose in the Lord to commence a tent-meeting at Clinton, Iowa, June 12th, to continue till the 26th inst. Bro. C. C. Ramsey is to be present to assist in preaching the word. Clinton is on the west bank of the Mississippi river, and is the residence of Bro. R. W. Wilson, formerly of Rochester, N. Y., who went to Florida as a missionary in company with Bro. P. A. Smith. It is through Bro. Wilson's influence that the meeting is to be held at Clinton. We hope for happy results.

NAPOLEON'S POLICY.

It has been known for some time that Napoleon has been preparing for a bold resistance against Prussia, whenever the time shall arrive to test the strength of the two nations. He has not forgotten, nor passed over the snub he received from Bismarck in 1866. In the Paris special news by the Am. Press. Association, we have the following:—

"The appointment of Duke de Grammont as Minister of Foreign Affairs, is accepted as a proof of the resolution of the Emperor Napoleon to adopt a strong anti-Prussian policy. It is reported that the Emperor has intimated to his Cabinet his determination to resist the further encroachments by Prussia in Germany, even at the risk of a war. These rumors create much excitement in the city, as it is believed the Emperor seeks to divert the attention of the people from the recent elections, by a display of the military power of the Empire."

The storm-clouds seem to be gathering, and when they break, a terrible scene must follow. All are watching the words and deeds of "the wonderful man," as beasts of the forest scan the movements of the king of lions. They hide in terror at the sound of his roar, and in his playful mood, watch him with trembling admiration. None dare make war with him, for they know their weakness when compared with his unsubdued strength. Thus the Emperor of France stands among the nations of the earth. Apparently he is seated firmer today upon the throne of France than ever before since he was proclaimed Emperor.

PARENTAL EXAMPLES.

But few parents are aware of the influence their example has upon their children. Parents should be like a perfect mirror, reflecting at all times the character they would have their children imitate. Many a mother is unconsciously ruining her children by her unchristian examples. Children learn in very early life to imitate the manners of their parents. As a general rule, our habits are formed much earlier than most suppose, and those formed in our earliest days are usually the hardest to break. The following illustrates the point:—

"Three little girls were playing among the poppies and sage brush of the back yard. Two of them were making believe to keep house, a little way apart, as near neighbors might. At last one of them was overheard saying to the youngest of the lot, 'There now, Nelly, you go over to Sarah's house, and stop there a little while, and talk as fast as you can, and then you come back and tell me what she says about me, and then I'll talk about her; and then you go and tell her all I say, and then we'll get as mad as hornets, and won't speak when we meet, just as our mother's do, you know; and that'll be such fun—won't it?" Hadn't these little mischiefs lived to some purpose? and were they not close observers and apt scholars, charmingly trained for the chief business of life in a small neighborhood."

For the World's Crisis.

"YE HAVE DONE IT UNTO ME."

Received from "L. H. A. M. E.," Bridgeport, Ct., $1.00; "J. B.," Peacedale, R. I., $1.15; Brooklyn, Ct., 95 cts.; "A Friend," Syracuse, $2.10; "A Friend," Worcester, Mass., $1.00; "A Friend," Richmond Corner, Me., $1.00; "Young Convert," $2.00.

To those who have given their name and address, I have acknowledged by private letter; and I thank these kind friends, one and all, and I verily believe that they will be abundantly rewarded.

Having been out of employment part of the time during the past winter, I could not avoid getting in debt; but it is all paid now, and I am truly thankful. "Remember me" in your prayers, that I may not fail to lay up treasure where moth and rust cannot corrupt. Very gratefully your Bro.,

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

ACKNOWLEDGMENTS.—I would say to Miss Minnie A. Parmly: her box of books and dress goods for the Freedmen has been received and distributed among them at Coolwell, Amherst Co., Va.

ROSETTA LAMMING,

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For the World's Crisis.

THE TIME TO WORK.

This is the time to work for the perishing. The Lord calls upon us for action. Infidelity and Spiritualism are doing their best to unsettle and take away the confidence of men in the divinity of the Scriptures. And they have made rapid progress in this direction, undermining the faith of multitudes of professors of evangelical religion. This is indeed an apostate time.

Satan's deceivers are growing bold, lecturing, preaching, talking, and scattering tracts, ridiculing the Bible, calling it the work of designing men, thus blasphemously bringing it and its Author into disrepute, and substituting reason (or no reason) as the standard to guide the ship over the stormy ocean to the haven of endless day. By this means the multitude have made shipwreck of the Bible faith, the only means by which happiness here and life in the world to come can be obtained. Now let all Bible believers combine their influence and energies to counteract this baneful, soul-destroying influence.

The only weapon that can be successful is the power of God—the gospel contained in the revealed will or word of God—the Bible. The Lord attends the faithful proclamation of his word by the agency of the Spirit, that enlightens, comforts, and brings things to remembrance. Then we have the right weapon—the sword of the Spirit, the word of God.

How wofully blind those, who are looking for the conversion of the world, or a better day, before the coming of our blessed Lord. The rush is to perdition; only a few to be saved, and they are to be pulled out of the fire. The professors of religion, the greater number, have grown cold, the rest lukewarm, with only a few that are ready to bear reproach and stand up for Jesus, and in love with his appearing. Aggressive movements should be made wherever possible. Where a tent can be pitched, where a protracted meeting can be had, in the grove, meeting-house, hall, or school-house, there let an effort be made; and if the most able help cannot be obtained to fill the place, then get the best man, one full of faith and the Holy Spirit, one who is earnest in the work, full of grace and truth; then let all the members of Christ turn out and help—come up to the help of the Lord. The work is imperative. Woe is ours if we preach not the gospel. Let go of the world. "Come out from among them," and leave all for this soul-saving work.

This is the time for tent and out-door meetings. You will see the tents are up; and when you see a meeting advertised in your region, dismiss all your business possible and come to the meeting. The Lord and the preacher need your help and influence. Call out the impenitent. God will set his seal to the work, and you will get a blessing by lending a helping hand, and souls will be converted and saved in the day of the Lord Jesus.

The New Hampshire tent is in the field. They have been holding a meeting in Kittery, Me., and the result has been blessed. This I hear from one who is not of our faith, but who was in the village, and said there was great interest manifested; many awakened; others received Christ, and resolved to live in him.

Bro. John G. Hook's big tent has been unfurled in Cambridge, Mass., and the meeting is now going on with increasing interest. The people turn out well to hear the good news of life and redemption through Christ our Savior. Some express a desire for the prayers of God's people, and are solicitous for their personal salvation. The Lord revive his own work among the saints. Amen. The work and care of the tent is a great and responsible work. God grant our Pro. strength, wisdom and grace sufficient to the task.

The Mass. Conference Tent is now pitched in Millville, Mass., to continue through this week, and until after the 20th of this month. Brn. Ross, Streeter and Morrill are with it, to preach the word. Others are invited. Come to this meeting, one and all, with a heart to work. I hear the meeting has commenced well, and I expect the prosperity of the Lord will be with us.

Now, dearly beloved brethren, let your presence, your prayers, and your money, be freely bestowed to assist in this blessed work, this last work to save our dear ones, yea, our enemies, and all within the reach of heaven's hand. L. BOUTELL.

Chelsea, June 10th, 1870.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute acording to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$543.28
J. B. Fuller	.50

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$60.46

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$833.65

For the World's Crisis.

WHAT MAN LOST BY ADAM.

What did man lose by Adam's sin? He lost life. "And unto Adam he [the Lord God] said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, *Thou shalt not eat of it*, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3: 17-19. Here we have the penalty for man's disobedience—death; and death of the whole man; "thou"—*the man*, whom the Lord God made of the dust of the ground, shall return to the same; "for dust thou art, and unto dust shalt thou return."

Some have supposed that Adam's sin exposed him to temporal and spiritual death, and to eternal torments. His transgression never did and never could have exposed him to eternal torments in hell; for if so, it would have rendered all his posterity subject to the same punishment. Would God punish men and infants, too, eternally in hell torments for an act which they never committed, and over which they had no control? This would be against the character of God. Infidelity is more consistent than such a libel on the character of the great Jehovah.

Man, then, lost his right and title to *life* by Adam; he lost his life, his very being, and nothing more; and all this is gained by the "second Adam," the Lord from heaven. And now his life, his being, can only be lost (eternally) by his own disobedience in rejecting the Lord Jesus Christ, who is our tree of life, who is the resurrection and the life eternal. "Blessed are they who do his commandments, that they [but not others] may have a right [or title] to the tree of life." When we come to view the whole matter in its *true* light, and see man, who was condemned to death in Adam, adjudged worthy of life by obedience through our Lord Jesus Christ, we have no difficulty in understanding how God is the Savior of *all* men, although multitudes will die "the second death"; not, however, in consequence of Adam's sin, but alone of their own willful rebellion.

Herein, also, do we see how strictly true it is that Christ is the "*life* of men." Since the race forfeited life in Adam, and by his offence no man is entitled to life but in and through the "second Adam," "who is the Lord from heaven." We see how the death of Christ has been undervalued. They have believed in the traditions of men, thereby making void the word of God. They tell us man has an "immortal soul," which cannot and does not die. At the funeral of a young lady in this place a few days since, the minister remarked, "The soul of this young lady is now in heaven. If I could, I would *part the vail*, and show her to you." His faith was strong in the immortality of the soul, and that "death is the gate to endless joys."

This pagan doctrine has been handed down through the dark ages, being transmitted from sire to son, from priest to people, from school to school, until the heads and hearts of mankind are filled with it. It is preached from every pulpit in the land, taught in every lecture room, inculcated in every school, and distilled into the youthful mind in almost every family. Every science is tinged with it. The astronomer contemplates the unnumbered worlds, revolving in the immensity of space, as the abode of his immortal soul, and talks of gaining worlds beyond the skies. He vainly thinks his departed spirit, on some errand of mercy, will pass from world to world, and be lost in the contemplation of the grandeur and beauty of Jehovah's works. The babe upon its mother's knee is taught that the soul goes to heaven at death.

But when we turn our attention to the word of God, to the testimony of prophets and apostles, we find no such teaching there. That good and true book points not to the day of one's death, as the time when the song of victory is sung; but to the period when the dead shall be raised incorruptible, and enter the kingdom of God. The apostle Paul fixes the time, when he says, "Christ the first fruits, *afterwards* they that are Christ's *at his coming*." "*Then* (not before) shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" It is impossible for man to have victory over death, while death has the victory over him. All of Adam's race are under the dominion of death. Death is written upon every son and daughter of Adam; there is no hope for them except in and through Christ, the Life-giver. When he comes the second time, "he will destroy death and him that hath the power of it, which is the devil."

If the soul is immortal, or if man possesses an immortal spirit that enters heaven or glory at death, there is no need of a resurrection, as I can see. If this doctrine be true, we should never shed a tear when the righteous depart this life, seeing they go direct to glory. But when the wicked die (if it be true they go down to hell torments), we should then have reason to lament their death.

O the folly of mortals! When will they learn to believe the Bible, and look forward to the "times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," and that there is no life out of Christ? "He that hath the Son hath life, and he that hath not the Son shall not see life; but the wrath of God abideth on him."

Christ is our tree of life. We must eat of him. We must drink of the waters of salvation in order to live eternally. God's fountain is ever opened. The invitation is to all, "Come ye!" "And whosoever will, let him take the water of life freely."

Fair Haven, Ct. J. E. CLARK.

For the World's Crisis.

DOCTRINES.

In these days of many isms and numerous creeds, how many there are who are led away by false doctrines. "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." So now there are innumerable divisions and differences. Such things ought not to exist; but we look for no improvement until Christ Jesus our Lord shall set up his kingdom upon the new earth; then shall we be one with him; "For other foundation can no man lay than that is laid, which is Jesus Christ."

Then, dear brethren, let us strive to make him first and last; let him be our all and in all. He should ever be held before us in such a manner as shall redound to his honor and glory; in a way that shall show forth his grace and mercy in rescuing us from our lost estate. We do not want that doctrine which tickles our ear and pleases our fancies, let it be ever so popular; we want the truth, plain and literal, as it is found in the Book of books.

The teachers in these perilous times seem to think that their words must be made consonant to men's minds; that it is better to speak heathen fables, than the direct Scripture testimony. They mystify the gospel by removing its literal sense, and seem to forget "if our gospel be hid, it is hid to them that are lost." Let each and every one of us search the Scriptures, having firm faith in the precious promises and glorious truths therein recorded; reading prayerfully, keeping our armor bright, waiting for our absent Lord to come in person even as he was seen to enter heaven by the men of Galilee. God help us to be wise virgins; and may we never forget the apostle Paul's injunction, "Wherefore, let him that thinketh he standeth take heed lest he fall." Here we see the necessity for being humble and watchful, lest the evil in our natures gain the ascendancy; but with God's help we shall come off more than conquerors in that day. CYRUS MENDENHALL.

Wilmington.

Correspondence.

From Sr. E. J. S. Rice.

Dear Brn. and Srs. scattered abroad:—It is a long time since I conversed with you in the "silent language of the pen," through our invaluable paper. During that interval grief has restamped her dire signet on my brow, crushing my spirit, and leading me near the verge of the grave. But through the interposition of our kind Father, my frail life is spared a little longer, to give me opportunity to praise his holy name for the dangers he has carried me through. Our Father is good, and though he slay me, yet will I trust in him. He neither grieves nor afflicts the children of men *willingly*, but for their profit, that their affections may be weaned from mutable things, and be centred on himself. O how good it is to trust him and hope in his mercy. Surely he knoweth such, and will deliver them in the time of trouble that is coming on the earth to try the children of men.

Last December death entered our dwelling, and with his icy fingers chilled the life-blood of my sweetest bud, and which nestled closest to my heart—my lovely baby boy, whose very life was patience and goodness. Robust and promising, he was cut down with but a few hours' warning, and robed for the gloomy grave. O! the heart agony of that hour pen and words fail to describe. None but the Searcher of hearts could fathom its depth of grief. None but the great Physician can apply the balm of Gilead to solace broken hearts. Human sympathies, though called for, fail to give permanent relief to the heart stricken by bereavement. What a blessed relief to feel that Father knows it all. His dear Son has wept, and knows how to pity and solace all who who mourn. Yes,

"Whate'er the bruised spirit grieves,
No light distress will Jesus deem;
There's not a throb my bosom heaves,
But stirs a kindred pulse in him."

Many and varied are the promises and consolations in the sacred word to solace and encourage tried and stricken ones, applicable to all circumstances with which mortals have to contend while journeying through this vale of care and sorrow. O, how very grateful we should be to our heavenly Father, that he has chosen our "lines for us in pleasant places," and given us a "goodly heritage,"—not born in heathen lands to worship idols, ignorant of the blessed plan of salvation. We have the Bible to read, with intellect to receive and appreciate its blessed truths. Alas! how great will be our responsibilities if we do not duly regard its counsels, and square our lives by its precious precepts. What constant watchfulness and prayerfulness we need to make use of, to keep our minds and hearts aloof from the destructive snares of the three deadly foes we have to contend with; viz., "the world, the flesh, and the devil."

But thanks be to an all-wise Creator, we are not alone in this spiritual warfare; for we have a Mediator, even Jesus, who was tempted in *all* points like unto us, and thereby knows how to succor the tempted and afflicted under all circumstances. And, too, the cheering prospects we have to encourage us, above the church of ages past. We are fast passing the landmarks, and soon will be home. Blessed prospect! glorious anticipation! we soon shall taste the heaven-bought reality of "going home to die no more."

I want to go home, for I'm weary here,
And hear those glad songs my spirit to cheer;
For here, in deep anguish, my sad heart is crushed
For cherished ones gone, now sleeping in dust.

Greenvale, Minn. E. J. S. RICE.

From Sr. M. A. Miller.

Bro. Grant:—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." O, how sweet it is to know God owns us for his children; how sweet to call him Father, and Jesus an Elder Brother. We can say it has been "good for us that we have been afflicted," when we bear persecutions meekly. After the trial is past, how blessed it is to think it was all for Jesus' sake. We must pass through trials, that we may be fitted for his kingdom. God help us not to murmur or complain, but to bear it all with patience, never get discouraged, but rather rejoice that we are counted worthy to suffer for Christ's sake, praying for wisdom to direct us, and much grace to enable us to endure hardness as good soldiers, looking unto Jesus, our soon coming King. We expect he will soon come to gather his elect. We mean to be ready, our lamps trimmed and burning, ready to go to meet the Bridegroom when he comes. May we all be faithful, and at last reap the reward that awaits all God's faithful children.

Brethren and sisters, let us pray for a stronger faith. God has blessed us in times past; oh, may he still pour out his Spirit, and may his name have all the praise now and forevermore. Yours in Christ,

Biddeford, Me. M. E. MILLER.

From Bro. Geo. A. Streeter.

BRO. GRANT:—Yesterday was a good day under the Mass. Mission Tent. A crowd of intelligent men and women gathered there. Intense interest was manifested, and much conviction rested on the people. There has been an ear to hear ever since the meeting began. We are to hold over Sunday, the 19th. Have meetings at two and half past seven P. M. every day. We hope and expect great results from this meeting.

Dear brethren and sisters, pray for the Mass. Mission Tent, that God's blessing may rest on the efforts put forth under it.

I would say, any coming on the P. & W. R. R. will find a coach there on the arrival of every train, to convey them to the ground. Thy Bro. in the field of labor,

Millville, June 13th. G. A. STREETER.

BRO. E. D. KENTFIELD writes from Brandon, Vt.:—"I have just finished reading the Crisis, and feel rejoiced in my heart, for what should I do without it (aside from my precious Bible) in these last days of peril and darkness? But, thanks be to the Lord, the true light shineth, and his children can see it. I rejoice that God has a few faithful watchmen on the walls of Zion, who will not hold their peace till Jerusalem shall be made a praise in the earth, and Jesus our King reign on the throne of his father David. I rejoice to see the good work going on in Rutland, and in the noble stand the brethren and sisters take, especially those from other churches. The action of the M. E. church savors a little of the spirit of the old lady in scarlet. I thank God I am a free man in Christ, and I am radical enough to believe that a person has not put on Christ fully till he or she has been immersed into him."

For the World's Crisis.

NEWS FROM ALL THE WORLD.

THE DOGMA OF INFALLIBILITY.

You may remember that I ventured to suggest a doubt whether Louis Napoleon were *really* opposed to the adoption of the dogma, in view of an ultimate benefit which he might anticipate in his own and Lucien's behalf. Here is a straw afloat, of what value I know not:—

"Eugenie prays three times a day for the success of the dogma of infallibility in the ecumenical, and gets no end of indulgences for it."

The following from a report of debates in Congress, is another straw, showing that politicians are studying, in their way, the things coming on the earth:—

ROMAN CONFLICT.

Mr. Brooks (N. Y.) moved to strike out Guatemala and insert Rome as a place for a Minister Resident, and advocated the motion in behalf, as he said, of the most venerable city of theworld, in behalf of art and artists, and in behalf of American travelers, who wished to have their country represented there. The amendment was rejected.

Mr. Banks moved to insert Rome without striking out any other place. The omission of Rome would be considered by a portion of the American people intentional. He did not wish that. Besides that, one of the greatest religious convulsions of the world was approaching, and the United States should at least have a representative there to furnish accurate reports of those great events transpiring there."

I have collected some paragraphs of interests bearing on the question of the soul,—facts, opinions, and practices. The facts instruct, the opinions instruct or entertain, and the practices awaken horror. Here is something about bird instinct, showing the connection and dependence of all mental functions whatever on *organization*. This is from the debates in the N. Y. *Farmer's Club*.

"Mr. Curtis, about eight years ago, had a pear tree near his house, which was honeycombed from top to base by the woodpecker. His neighbors said the sap-sucker was at work, and would destroy the tree, therefore he would kill the bird. In this particular case the tree died, but it was found to be full of grubs, which was evidently what the bird was after. He would give the woodpecker credit for more wisdom than he himself possessed."

Next comes a case illustrating the total void incident to suspended or even greatly impaired brain function:—

"A lady in Michigan has recently recovered her reason after being insane twenty-three years. The interval has been a blank, but she remembers vividly whatever occurred before it, and sadly puzzles her new friends by her stories of 'what occurred a few weeks ago.'"

The following quotation is from a sermon of a college chaplain, transmitted by a Paris correspondent to the *Courier de Estats Unis*.

"At the death of the just, the locomotive of his soul, driven by the coal of faith, and the steam of hope, dashes along the rails of charity toward that immovable depot, where is found the eternal symbol, which is God."

Instead of the "blessing" of death, we conclude it is a *curse*, overcome and removed however by a resurrection to eternal life for the righteous. And the Bible seems to teach such a thing as a *translation of living saints* at the coming of Christ. But this with some is somewhat lightly regarded.

I believe the Crisis had a short paragraph relating to the horrible transaction narrated below. But here is a more detailed account. It exhibits another frightful shoot from a bad root:—

THE "MORELSYCHICKS."

Sectarianism in Russia is of a particular kind and bears a gloomy character of barbarism

fanaticism. The aggregate of the great numbers of sects whose principles are the negation of all instincts of human nature is really appalling. Persecuted by the orthodox church and government with the utmost severity, the secret doings and doctrines of these wide-spread sects are generally little known, and only now and then the news reaches us of some atrocity perpetrated on their part, or of the severe punishment inflicted upon the sectarians by the authorities.

The Morelstchicks—self-sacrificing saints—are a sect widely spread through the country. Their doctrines are almost unknown to the world, but every now and then acts of the wildest barbarism, which they have committed in the northern departments of Saratoff or in Siberia are heard of. It seems that they dig, with strangely fantastic ceremonies, a deep hole in some remote place, around which they pile wood, brush, straw and other combustibles in great quantity. Then they enter the hole in solemn procession, set fire to these materials and burn themselves to death, chanting dying hymns, and without uttering a cry of pain. Others assemble in some house, around which they have packed combustibles up to the very roof. The house, like all Russian *isbas*, built of logs, is in a few minutes enveloped in flames, and the fanatics perish in them, undisturbed by the spectators, in what they consider a religious duty. They are thought to be saints who give themselves the baptism of fire. These "saints" are mentioned in the writings of some travelers as Gmelin, Palles, Georgia, Lechupin and others.

Not long ago the peasants inhabiting the domains of M. de Garieff, on the left bank of the Volga, concluded eventually to sacrifice themselves. They quietly made their preparation for the act, and methodically butchered one another. One, a young wife, whose love of life was too powerful, wrestled the knife from the man who wanted to immolate her, and escaped to the nearest village, where she gave the alarm. When the people of this village came to the scene of carnage, they found only two persons alive, surrounded by forty-seven corpses. The two were condemned to the knout, but at each blow they shouted triumphantly, as being martyrs.

Forty Morelstchicks in another place had come to the conviction that they had attained to a condition of perfect purity, which, however, might be endangered if they remained any longer upon earth. In order, therefore to insure their salvation, they agreed to sacrifice each other's life. They proceeded to a barn situated at some distance from the village, taking with them a block of wood, a cleaver and a rope. When all had formed in solemn array around the block, one stepped forward and laid his head upon the block; another came up, seized the cleaver and cut his head off; the second was decapitated by the third, and so on. Not a cry of agony was heard, and thirty-nine victims lay weltering in their blood. The fortieth of these fanatics—a merchant—was yet alive; two of his sons lay dead at his feet; it was his turn to die, and for him the rope was reserved. When he had already put the noose around his neck he was overcome by remorse, as he had told his wife nothing of what was going on, and he felt troubled at leaving her alone on earth. He went back to the village, whence he conducted his wife to the barn. When she saw the horrible spectacle, and her sons dead on the ground, her cries and lamentations attracted some persons who chanced to be near by. They reported the facts to the authorities, and the survivor of the forty was sent to Siberia.

Married.

MARTER—PERRY. At Edinboro, Pa., June 7th, by Rev. Wm. Grasgie, Mr. REUBEN VAN MARTER, of Blooming Valley, Pa., and Miss EUNICE PERRY, of Edinboro.

Obituaries.

GLOVER. Died, in New Hampton, N. H., of consumption, April 26th, 1870, David M. Glover, aged twenty-four years.

He obtained a hope in Christ during his sickness, and died in the triumphs of faith. He leaves a wife, father and mother, and other relatives, to mourn their loss. Words of comfort were spoken on the occasion from Heb. 9: 27, by Elder N. Glidden. M. E. GLOVER.

NICHOLS. Died, in Hoosick, N. Y., May 25th, Caleb Nichols (my wife's grandfather), in the eighty-fourth year of his age.

He sleeps till Jesus comes. JACOB WILBUR.

Summary of News.

FOREIGN.

Cable News.

ROME, June 8. The Ecumenical Council is now discussing the *schema* of primacy and infallibility by sections. The debate on the preamble has closed, and there have been one or two exciting passages, but at present the minority is silent and passive.

A great demonstration was made yesterday in favor of Papal infallibility. The Jesuits were the prime movers in the affair. A large procession marched through the streets, bearing banners inscribed, "*Viva Papa Infallible.*"

The fathers opposed to infallibility have presented an address to the Pope through Cardinal Legate, remonstrating against the violent proceedings by which the meeting of the 3d inst. was dissolved and the debate on the preamble of the *schema* brought to an abrupt close. They complain that fifty members who have given notice of an intention to speak remain unheard, among them Duponloup, and protest against the vote by which the debate was terminated, declaring that it was carried by surprise. The address received the signatures of one hundred members of the Council. It is asserted that about the 1st of May M. Ollivier sent a dispatch to the French embassador here, instructing him to make no more efforts to restrain the action of the Council. The Marquis of Bonneville accordingly suspended negotiations on the subject with the Papal Government, but told the French Bishops it was their duty to defend the opinion of their Government, and advised them to do all in their power to obtain the modifications of the *schema*. It is now added that the Duke de Grammont, since his accession to the ministry of Foreign Affairs, has confirmed the instructions of M. Ollivier.

LONDON, June 8. Wolff's Continental Telegraphic Company of Berlin, with sub-agencies in all the principal cities of Europe, knows nothing about any recent disturbances in Roumania. The manager of that company declares the telegram to Cremilux to be an exaggeration, and says that all the reports concerning the slaughter or banishment of the Roumanian Jews are baseless. Diligent inquiry here and on the continent fails to discover any foundation for the terrible stories which have been published.

PARIS, June 8. *La Opinione Nationale* speculates on the prospects of the minority in the Ecumenical Council, and asks if such Bishops as Dupanloup and Strossmeyer and the Archbishops of Paris and Reims are to allow the supremacy of the Jesuits and be struck dumb in their presence.

The Pope has written a letter to the newly-consecrated Bishop of Tarbes, in which he sustains in positive terms the dogma of infallibility.

PARIS, June 9. The Empress Eugenie has sent 10,000 francs to Constantinople for the relief of the sufferers by the great fire. Duke de Grammont has contributed 5,000 francs for the same object.

FLORENCE, June 7. The discovery of a secret political movement in Leghorn led to prompt action for its suppression. Twenty-two persons implicated in the affair have been arrested and the police are searching for other parties. All needful precautions have been taken by the officer in command of the garrison.

PARIS, June 7. Owing to the long continued dry weather, fires in the woods have occurred quite frequently throughout Europe lately. These have been attended in many cases with loss of life and property. Yesterday a fire occurred in the beautiful forest of Fontainebleau, a few miles from this city, raged fiercely nearly all day, sweeping over hundreds of acres, and causing much damage. The people of the vicinity of Fontainebleau turned out in large force, and succeeded in checking the flames.

The small pox is decreasing in this city, and the type of the disease is not so bad as at first.

The Paris journals are attacking M. Ollivier for his course toward the party of the left.

ROME, June 7. The American delegates in the Ecumenical Council show a growing disinclination to the Papal infallibility dogma, and are disgusted with the sophistry and sycophancy of its advocates.

FLORENCE, June 8. It is reported that the Italian government has in its possession conclusive evidence that Mazzini was personally implicated in the rebel movement on the Swiss frontier. The fact will be brought to the attention of the Swiss government and a demand made for the surrender of the agitator or his expulsion from Switzerland.

CORK, June 8. An extensive seizure has been made of arms and ammunition, concealed by Fenians, in this city and surrounding country.

LONDON, June 10—3 A. M. Charles Dickens died at twenty minutes past six o'clock last evening of paralysis.

CONSTANTINOPLE, June 9. The fire in the Pera district has been fully subdued and order reigns again. By a careful count, over 7000 buildings of all sorts have been destroyed, and many of them were the best in the city. The loss of life greatly exceeded the estimate previously made. The remains of over 150 persons have been discovered, and it is supposed that this is about one-half of the actual number. The total loss by the fire is computed at £25,000,000 sterling. The English underwriters suffer heavy losses. The archives of the British Embassy were saved. The Armenian Church of the Immaculate Conception was on fire several times and considerably damaged, but the Gobelin tapestry, gift of the Empress Eugenie, with which the church was decorated, was saved unharmed.

The loss of life here by the conflagration is frightful. At some points whole families were hemmed in by the flames, and perished in full view of the spectators, who were unable to rescue them. The panic among the people was terrible, and many who might have escaped lost all presence of mind, and were unable to save themselves. Others, in their despair, made no effort to fly and were lost. Some of the Turks, owing to their belief in fatalism, shut themselves up in their burning houses and refused assistance, and met their death without a murmur. It has been ascertained that two hundred and fifty persons were burned to death or killed by the falling walls, and many more are missing.

FENIANS IN LONDON.—The English capital is suffering a little once more from terrorism of Fenians. It is feared that there are large deposits of arms at Birmingham, Sheffield and Manchester, and that the Fenians are anticipating some sort of outbreak. The London Fenians have almost entirely ceased their public meetings and are reticent and apparently tranquil. Yet it is well known to the police that great numbers of the London Irish have armed themselves recently, their favorite weapon being the revolver, and that Fenians from Ireland are hanging about all the arms manufacturing establishments in the Lancashire district. The recent attempt to seize arms at Birmingham has been traced directly to Fenian agency, although it was first thought the workingmen were guilty.

AN ANCIENT RELIC OF METHODISM.—The Rev. N. H. Boole of New York has come into possession of an ancient and interesting relic of Methodism. It is the old church Bible from which the Rev. Samuel Wesley, the founder of Methodism, preached in Epworth, and which remained in their parish for over one hundred years. It was presented by one of the trustees of that church to a successor of John Wesley, a Rev. Mr. Aiken, and by him was sold to the antiquarian Methodist bookseller of London, George Stephenson, from whom Philip Phillips purchased it recently for Mr. Boole at a cost of $300. It is in an excellent state of preservation, considering its age. It is bound in thick, unpolished leather, the edges and corners fastened with brass, and the covers kept together by an iron clasp.

Passing Events.

— The International Convention of Young Men's Christian Associations is to be held in Indianapolis, Ind., June 22 to 26, inclusive. It will probably be the largest gathering of these associations ever held. There are over 700 of these institutions, with 100,000 members, on this continent. Massachusetts leads, having 112 associations, with 15,000 members.

- The Brotherhood of the Holy Cross, an institution whose object is to unite young men in colleges and elsewhere in defence of the more advanced principles and liturgical services of Episcopacy, has branches not only in nearly all the Episcopal institutions, but in Yale, Princetown, Columbia and Brown.

— The Roman Catholic Archbishop of Quebec has made an appeal for aid for the Saguenay sufferers by the late disastrous fire, saying that 655 families, making 4585 souls, have lost their houses, barns, furniture, clothes, agricultural implements, animals, etc., not even saving the grain sown in the earth.

— The New Haven *Journal* says: "The first time, we believe, in the history of the good old State of Conneticut, prayer was offered at the opening of the House, on Friday, by a woman—Mrs. Phœbe A. Hanaford. The lady appeared to advantage, and made a most commendable invocation, and won the good opinion of all present."

— German savants record that great changes are apparently taking place on the surface of the planet Jupiter. Recent observation seems to confirm the theory that this planet has an individual brilliancy of its own quite independent of the sun.

☞ The canker worms, which have caused such havoc among the apple trees for the last few years, are reported to be disappearing, and are succeeded by the currant worm, which are equally destructive of the smaller fruit.

☞ To keep crime in check and punish infractions of the laws costs Philadelphia over $1,000,000 yearly. The police department involves an expenditure of over $850,000.

A child—a girl—born near Waverly, Iowa, last week, has three tongues, six fingers on each hand and six toes on each foot.

— A hundred women are preparing themselves for the bar, in America.

— Pius the Ninth has occupied the Pontifical seat two years longer than any predecessor.

— In the Hungarian Empire they are about to celebrate the feast of the 1,000 years' Jubilee.

☞ There are twenty-two millions of grape vines set out in vineyards in California.

☞ Thomas Carlyle is coming to America.

☞ Five negroes were elected to the Petersburg, Va., City Council last week.

☞ It appears that there are more than a million paupers in England and Wales.

Notices.

Tent Meeting.

The A. A. Mission Tent, the Lord willing, will be pitched at Prairie Avenue, near Broad Street, South Providence, R. I., June 20th, and remain through the week, and over the following Sabbath. Brethren and sisters, come and help. Meetings afternoons and evenings. ENOCH MORRILL.

Notice.

"The Levant Union Bethel Association" are engaged in building a house, in which to worship the living God, at Levant Village, Me. This house is called "*The Levant Union Bethel.*" It is open and free to all denominations. Will cost about twenty-five hundred dollars, of which our late and lamented Bro. Joseph Turner paid one thousand dollars, and is the first and only meeting-house erected in the town. We have contracted to have the building finished July 1st, 1870. It will be dedicated Saturday, July 2d, at ten o'clock A. M., by the ministers of the various denominations, Bro. H. L. Hastings, of Boston, associating. Bro. Hastings, assisted by others, will continue to hold services in the same house on the 2d, 3d, and 4th of July. F. A. BAKER.

Notice.

Bro. Hook's new tent, "Evangelist," will be pitched, if the Lord will, in Philadelphia, Sunday, June 26th, in the Skating Park, Broad and Wallace Streets (if it can be obtained), and continue as long as the Lord may direct. Bro. S. W. Thurber will commence the meetings. Brethren, pray for the meeting. I. N. WILFONG.

New Hampshire Quar. Conference.

The fourth quarterly session of the New Hampshire Christian Conference will be held at Whitefield, N. H., commencing Friday, at 10½ o'clock A. M., June 17th, 1870, and hold over the following Sunday. It is hoped that our preaching brethren will make a special effort to attend this meeting, and that all the lovers of truth in this region will come to this conference to work for God and the salvation of men.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER,

Conference.

A quarterly conference will be held at the Bailey school-house, in Pittston, Me., four miles south of the city of Gardiner, on the east side of the Kennebec river, opposite Gardiner depot, at five o'clock, P. M., June 23d, and hold over Sunday. Let the brethren and sisters all attend who can to work for the Lord. Provision for all. Ministering brethren from abroad are invited. Those who come by cars will stop at South Gardiner, and the brethren will be there to take them over the river in a boat. S. K. PARTRIDGE.

Grove Meeting.

A grove meeting will be held in Bartlett, N. H., (Middle District), in Bro. John B. Deering's grove, commencing Wednesday, June 22nd, and holding over the following Sabbath.

Bartlett is situated on the road from North Conway to the White Mountains. The mountains tower around, and the scenery generally is magnificently grand. We have held meetings in the place during the past winter, and although the truths we love have never been preached there, the people have been like the Bereans, and are favorable to the truth, and a good number have been converted. We know of no place where greater good can be done by a meeting than in Bartlett, and it is hoped that the brethren and sisters from the surrounding towns will be present. Come from Porter, Freedom, Melvin Village, Albany and adjoining towns in Maine. Come from Whitefield, Woodstock, and other places west of the mountains, and you will find entertainment, and have a glorious meeting. Brethren coming by the Notch will inquire for Nathan French, James Mead, or Levi Rogers; and those from other directions, for John B. Deering. Brn. T. W. Piper, N. Wheeler, Levi Allen, J. H. Evans, J. G. Smith, Bro. Kidder, and others who love the truth, and don't distract and divide, are invited. Provision will be made to accommodate all the brethren and sisters who may come. Pasturing will be furnished for horses. Let us have a good gathering of the saints in the name of the Lord. An ordination and a baptism may be expected.

In behalf of the brethren, L. C. MCKINSTRY.

Notice.

The Mass. Tent will be pitched, the Lord willing, at Millville, on land owned by Dr. Southwick, and occupied by Bro. Wm. Boyden, about one mile from the village, and one mile from Slatersville, R. I. Meeting to commence June 8th, at 7½ P. M., to continue over Sunday, and longer if thought best. Preachers and all are invited. It is about half a mile from the depot on the B. H. & E. R. R., and one mile from the depot of the P. & W. R. R. Those coming from a distance will provide for themselves as far as they can. Let all help in having a good meeting, that sinners may be saved, and God's name glorified.

GEO. A. STREETER.
L. BOUTELL.

Maine Ministerial Conference.

EXTRA SESSION.

This conference will convene in the Second Advent Hall, Portland, on Tuesday, two o'clock P. M., June 21st, and close Friday. We desire to see present all the members of the conference, and all preachers who desire to join; likewise delegates from all the churches and societies, with as many other brethren and sisters as will come to work for the Lord, and the salvation of sinners. It is hoped the campmeeting committee will be prepared to report what decisions have been made in regard to a place, or places, for campmeetings in Maine this season; also the tent committee in regard to the tent mission. Brethren, let us come together once more in the Spirit of the Lord, praying his blessing upon the great work to which he has called us.

C. GOUD, President.
I. C. WELLCOME, Sec.

Michigan Campmeeting and Conf.

The annual campmeeting of the Michigan Advent Christian Conference will be held on the Fair ground in Jackson, commencing June 27th, and continuing over Lord's day. Preliminary meetings will begin June 18th, by Eld. J. M. Snook, in the Antioch tent, on the same ground.

Jackson is a central R. R. point, and easily reached from nearly all directions. All trains stop here. The Fair ground is only half a mile from the depot. Ample accommodations on the ground for teams, etc. Those coming to camp should bring their own bed clothes.

Let us rally and come together in the name and Spirit of the Lord. Let all preparation by prayer and fasting be made before the time to camp; and those who cannot come, do not forget to pray that God's blessing and Spirit may be in the camp, and that this meeting may redound to the glory of his blessed name. In behalf of the Board,

J. M. SNOOK, Sec.

New York State Tent Meeting.

Providence permitting, the New York State Mission Tent will be pitched at Randolph, Cattaraugus Co., N. Y., June 23d. The brethren and sisters who can attend said meeting, are earnestly invited to do so. Randolph is on the A. and G. Western R. R. All trains stop there.

J. WENDELL.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. GOODRICH, No. 7 Salem Street, Boston, as soon as convenient.

S. W. THURBER, Pres. of Conf.

Notice.

The Mission Tent will be pitched in the town of Warwick, R. I., between the villages of the Artic and Quidnic, near by the Hartford and Providence rail road, to commence June 15th, and continue as long as the interest demands. Any coming on the train to this meeting will stop at Quidnic. Come, brethren, let us make a little sacrifice and united effort to save souls, and get a people ready for the kingdom. E. BELLOWS.

R. I. and East. Ct.

Our conference will hold its next session with the church at River Point, R. I., commencing Wednesday, June 29th, at two o'clock P. M. As this is a central locality, we shall expect to see a large number of preachers and delegates present. Let the clerks of those churches that do not send delegates remember their duty.

C. H. SWEET, Sec'y.

Notice.

The Vermont Mission Tent is engaged to be finished June 15th, all but the poles; and will be ready to be pitched in Middlesex June 23d, as it is wanted at that place for a conference. May great good be done in the name of the Lord Jesus.

R. N. STETSON.

N. B. I would like to engage some one to furnish the poles. We want two centre poles, twenty-eight feet long, and twenty-six seven feet long. If any Bro. can procure them, I wish he would write to me immediately. R. N. S.

Grove Meeting.

If the Lord will, there will be a grove meeting held July 3d and 4th, on Mann's hill, in Holden, Me., on the farm owned by Samuel Gilmore, in the same grove where it was held last year. We invite all christians who love gospel salvation and order, and will seek their neighbor's good, to come and help. Brn. A. H. Walker and I. Damman are expected to be there.

Notice.

To the brethren in New York State: Shall we have a general campmeeting in the old Empire State? Will the brethren think and pray about it, and when we meet at our June conference, decide when and where we will hold it, and appoint a committee to arrange for the meeting? We have strength enough in Western New York for a good campmeeting, if we will all take hold of the matter. The Lord is coming. Let us do all we can to strengthen each other, and save the perishing around us. Please write immediately.

MILTON R. MILES, Wolcott, Wayne Co., N. Y.

Notice.

Our annual grove meeting in Springwater, N. Y., will be held June 25th and 26th, 1870, commencing June 25th, at two o'clock P. M., in the grove, on the Morris farm, as usual. Come, now, brethren and sisters; let us all meet together and praise the world. C. F. SWEET.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Grove Meeting at West Kingston, N. H.

Providence permitting, there will be a meeting in Sargent's grove, near the great pond, on Sunday and Monday, July 3d and 4th. Brethren living in adjoining towns are invited. Strangers can call on Brn. Reuben Currier, Otis Tucker, or Geo. Goodwin. C. W. SARGENT.

Conn. State Tent.

Parties desiring the tent pitched in their vicinity, will please correspond with the Chairman of the Committee, H. H. DICKINSON, Hartford, Ct.

Conn. A. C. Conference.

The next session of the State Conference will be held with the church in Bristol, commencing Wednesday, June 8th, and continuing over Sunday.

H. H. DICKINSON, Pres.
GEO. L. TEEPLE, Sec'y.

Grove Meeting.

A grove meeting may be expected in E. G. Kimball's grove, in Hopkinton, N. H., July 4th, 1870. Particulars hereafter. E. G. KIMBALL.

Minnesota Campmeeting.

The second annual campmeeting for the State of Minnesota will commence on Monday, June 27th, at Ottawa, continuing one week. Ottawa is situated on the Minnesota river, five miles below St. Peter. The St. Paul and Sioux R. R. will carry passengers at half fare to and from this meeting. When buying tickets for Ottawa from any station on this road, *ask for a return ticket*, which will be good for ten days after June 27th. A refreshment and provision stand will be kept on the ground for the accommodation of the camp, where such articles of food as cannot be conveniently brought from home may be obtained. The committee will make every effort for the temporal comfort of those attending the meeting, and trust all will unite in striving, by the help of God, to make it a spiritual "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

COMMITTEE:—G. W. Miller, L. C. Collins, P. Ramer, W. Ketzebock, E. Bacon, E. T. Himes.

Notice.

The Advent brethren in Buffalo, N. Y., have hired a hall and established a prayer and conference meeting every Sabbath, at two o'clock P. M. The hall is on Maine Street, in the Arcade building, second floor, No. 9, and is large enough for preaching. Ministers passing this way who can spend a Sabbath with us, we will give notice of by our daily papers, if informed by Friday. They can expect but a small compensation at present, as most are poor, and we are just making an effort to gather the scattered flock. Some fifty in the city hold our views, and we hope, by a permanent meeting, some preaching, and God's blessing, we shall be able to form a stable church. Preachers can call on Wm. Shaw, 528 Eagle Street, or J. Blain, 79 North Division Street, H. Tanner, 255 Pearl street, and a home will be provided. We can have no meeting on week days at present, but hope to by and by.

For the brethren, J. BLAIN.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

There will be a grove meeting held in Jay, Bean's Corner, Me., commencing July 2d, at 5 o'clock P. M. and continuing over the Fourth. Come to this meeting to labor for the Lord. Bring your basket of food or not, as there will be provision made for all. The ordinance of baptism will be attended to. In behalf of the Brn.,

H. B. SEVEY.

P. S. We have received pledges to the amount of $25.00 for our meeting-house in Vienna. Who wishes to help? H. B. S.

Conference in Nova Scotia.

The Lord willing, there will be a conference at Bear River, Annapolis Co., N. S., commencing Saturday, June 11th. All are invited. Preachers are requested to be present in the name of the Lord. JOHN MOORE.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

NATHANIEL EATON.

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. SEVEY,
S. W. CARR, } Mt. Vernon, Me.
H. C. CLIFFORD,

Notice.

The Advent brethren have rented the Temperance Hall on Maine St., in Brunswick, Me., and will hold meetings on Sunday regularly. Seats freee to all who are disposed to meet with us. Ministering brethren are invited to come over and help us. Per order, C. GOUD.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY,
FRANK NELSON, } Committee.
SAM'L ROWELL,

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. BELLOWS.

Wanted.

A copy of the "Constitution and By-Laws" of the R. I., and East Conn. Conference, as printed at the time V. P. Simmons was Secretary. I will return it after examining it, if desired.

C. H. SWEET, Natick, Mass.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

For Sale.

A lot of second-hand Sunday School books, some of them nearly new. For particulars, address A. C. GREENE, River Point, R. I.

Notice.

I would say that persons desiring practical treatment with the Resuscitator for diseases, may address me at 43 Revere Street, Boston.

W. C. STONE.

Inquiry.

Brethren and sisters of Sutton, Bradford, and Warner: Can we join together and have a tent meeting? We in Bradford think we can.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson, or O. Proctor.*
London Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget. Fourth Sabbath engaged.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Belhel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Glocester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Reuel O. White, New Hartford, Ct.*
Meriden, Ct.	*E. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn.	*A. Powell.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Philadelphia, Pa.	*Frank E. Davis, 1715 Markham Street, or I. N. Wilfong, 135 N. 22d St.*

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cts. per copy additional, when sent by mail.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.
S. W. Thurber.......Sunday, June 19th
Hiram Munger.......Sunday, July 3d
J. Couch.......Sunday, July 17th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
N. M. Davis. } ..(Baptism).......Sunday, June 19th
John G. Hook.

Meetings in South Boston on Wednesday evenings, at C. W. Huntress,' 3 Lowland street. On Friday evenings at J. N. Berry's, 227 E. street.

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

CHELSEA, MASS., (LIBRARY HALL.)
J. Couch.......Sunday, June 26th
I. B. Potter.......Sunday, July 3d
T. M. Preble.......Sabbath, July 10th
M. Batchelor.......Sunday, July 17th
J. Hemenway.......Sunday, July 24th
J. Pinkham.......Sunday, July 31st

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Sr. Anna E. Smith.......Sunday, June 19th
W. S. Campbell.......Sunday, June 26th

Stoneham, Mass.......Sunday, June 26th
C. GOODRICH.

Fitchburg, Mass.......Sabbaths, June 19th and 26th
Manchester, N. H.......Sabbath, July 3d
T. M. PREBLE.

Exeter, N. H.......Sunday, June 19th
L. BOUTELL.

North Springfield, Vt.......Sunday, June 19th
Bridgewater, Vt.......Sunday, June 26th
H. F. CARPENTER.

Sheldonville (Wrentham, Mass)....Sunday, June 19th
Holden, Mass.......Sunday, June 26th
Chicopee Falls, Mass.......Sunday, July 17th
Springfield.......Sunday, July 19th
Warehouse Point, Ct.......Sunday, July 20th
New Britain, Ct.......Sunday, July 22nd
J. S. WHITE.

Dover, N. H.......Sunday, June 26th
Rye, N. H.......Sunday, July 3d
South Berwick, Me. (Great Works), Sunday, July 10th
JOSEPH W. WHITE.

Hudson, Mass., Saturday evening, June 25th, and Sunday A. M., June 26th.
Marlboro, Mass.......June 26th, P. M. and evening
H. L. HASTINGS.

Sunapee Harbor, N. H.......Sunday, June 19th
C. H. FLETCHER.

Exeter, N. H.......Sunday, June 26th
BURLEY EMERY.

Pittston, Me. (conference)..July 23d and over Sunday
Cushing, Me.......Sunday, July 3d, and baptize
H. S. MITCHELL.

Chicopee Falls, Mass.......Sunday, June 19th
WM. A. & M. L. DURAND.

Southville, Ct.......Sunday, June 19th
Bridgewater, Ct. (Platt Dist. school-house) June 19th
New Milford, Ct.......Sunday, June 26th
Roxbury, Ct. (L. R. Teeple's).......Sunday, July 3d
New Milford, Ct.......Sunday, July 10th
Bridgewater, Ct. (at Sr. Strong's).....Sunday, July 10th
Southville, Ct.......Sunday, July 17th
Platt Dist. school-house, July 17th.
Roxbury, Ct. (at Sr. Teeple's).......Sunday, July 24th
New Milford.......Sunday, July 31st
H. K. WALLING.

South Elliot, Me.......Sunday, June 26th
Barnstead, N. H.......Sunday, July 3d
East Rochester.......Sunday, July 10th
J. H. F. VARNEY.

Wallingford, Ct. (grove meeting near Bro. Dudley's) Sabbath, June 19th. O. D. WOODRUFF.

Loudon Ridge, N. H.......Sabbath, June 19th
A. KIDDER.

Minot Corner, Me.......Sunday, June 19th
South Casco.......Sunday, July 3d
J. T. JORDAN.

Strafford, N. H. (Robert's school-house) for baptism, Sunday, July 3d. JOHN PARSONS.

Bristol, R. I.......Sunday, June 26th
J. T. DIXON.

Ossian, Livingston Co., N. Y. (school-house) Sunday, June 26th, one o'clock P. M. D. COGSWELL.

Holderness, N. H. (Carr school-house) Sab., June 19th
Ellsworth, N. H., (Freewill Baptist meeting-house) about four miles from Silver's store, Sab., June 26th
C. W. NELSON.

Stoneham, Mass.......Thursday evening, June 16th and Friday evening, June 17th.
ANNA E. SMITH.

Week's Mills, China, Me.......Sunday, June 19th
L. D. TOTMAN.

Litchfield, Conn. (where Weaver Auston may appoint) Sunday, June 19th.
Newfield (where Wm. Grant may appoint) Sunday, June 29th.) W. W. SUTHERLAND.

Friendship, Me.......Sunday, June 19th
Northport, (as Bro. Pendleton may appoint) Sunday, June 26th.
Lincolnville Corner (Free House)....Sunday, July 3d
JER. CARR.

Upper Bartlett, N. H.......Sunday, June 19th
L. C. & M. MCKINSTRY.

Salisbury, (Union meeting-house) Sabbath, June 19th
Strafford, N. H., (Roberts' school-house), Sun., June 26th. S. S. MOONEY.

Cheshire Street.......Sunday, June 19th
Will Deacon Tuttle meet me at the Meriden depot, June 18th, at four o'clock P. M.? WM. STUART.

Hemlock Lake (as Bro. Owen and others may appoint) Sunday, July 3d. C. F. SWEET.

Whitefield Conference.......Sunday, June 19th
Melvin Village.......Sunday, June 29th
T. W. PIPER.

Second Division of New Durham..Sunday, June 19th
C. H. WILLEY.
JOSEPH LIBBY.

Hampton, N. H.......Sunday, June 19th
Great Falls, N. H. (at the tent meeting) Sunday, June 26th. A. SIMPSON.

Warner, N. H. (where Bro. Haremon may appoint) Sunday, June 19th.
East Boston (Chase's Block.......evening, June 21st
Lynn.......evening, June 22nd
Lawrence.......evening, June 23d
Kennebunk Depot.......evening, June 24th
Kennebunkport.......Sunday, June 26th
Portland, Me.......evening, June 27th
Lewiston.......June 28th and 29th
Mechanic Falls.......evening, June 30th
Bryant's Pond.......evening, July 1st
Poland, Me. (where the brethren may appoint) Sunday, July 3d.
East Colebrook, Kiddersville.......Sunday, July 10th
U. G. LADD.
If these appointments conflict with others, please write me at Lowell, Mass. U. G. L.

West Kingston, N. H.......Sunday, June 19th
Lake Village, N. H.......Sunday, June 26th
WM. C. STEWART.

Northwood Narrows, N. H.......Sabbath, June 26th
N. C. TWOMBLY.

Rye, N. H.......Sabbaths, June 19th and 26th and evenings in the intervening week.
Seabrook, N. H.......Sundays, July 3d and 10th
Warner Village (Union Hall).......Sabbaths, June 19th and 26th. ALLEN DAMON.

Lawrence, Mass.......Sundays, June 19th and 26th
I. B. POTTER.

Great Works, Me.......Sundays, June 26th and July 3d
South Elliot, Me.......Sundays, July 10th and 17th
Seabrook, N. H.......Sundays, July 24th and 31st
E. S. MOULTON.

Great Falls, N. H.......Sunday, June 19th
New Bedford.......Sundays, June 19th and 26th
M. Batchelor.......Sunday, July 3d
M. BATCHELOR.

Webster, Mass.......Sabbath, June 19th
Woodstock Valley, Ct.......Sabbath, June 26th
P. S. BUTLER.

In the vicinity of Lowell or Burlington, as may be thought best, Sunday, June 19th.
THOMAS SMITH.

Loudon Ridge.......Sunday, June 19th
L. E. SAULPAUGH.

North Searsport.......Friday June 17th
Searsport Village.......Sunday, June 19th
and baptize if desired.
Will meet the brethren on Saturday evening to make arrangements. ISRAEL DAMMAN.

Holderness (True school-house).......Sunday, June 19th
JULIA BUSWELL.

Southington, Ct.......Sunday, June 19th
S. C. HANCOCK.

North Scituate, R. I.......Sunday, June 19th
ENOCH MORRILL.

Plainfield Pond, Mass.......Sunday, June 11th
Charlemont, Mass.......Thursday evening, June 23d
Northfield, Mass.......Sunday, June 26th
Subject at Northfield—The 1335 days the only period reaching to the end of Daniel's vision.
H. K. FLAGG.

Portland, Me.......Sabbath, June 19th
Cape Elizabeth (if desired) Monday evening, June 20th
South Berwick, (Great Works).......evening, June 21st
Lee, N. H.......Wednesday evening, June 22nd
Will be at Newmarket eleven o'clock A. M. train.
Exeter, N. H.......Thursday evening, June 23d
Hampton, N. H.......Friday evening, June 24th
Rye.......Sunday, June 26th
Portsmouth.......Tuesday evening, June 28th
Lawrence, Mass.......Wednesday, June 29th
Wakefield.......Thursday evening, June 30th
Lynn.......Friday, July 1st
Webster.......Sabbath, July 10th
Charlton (Chapel).......Sunday, July 17th
Will be at Charlton depot 1½ P. M. H. MUNGER.
Shall be at liberty until after campmeeting to preach in vicinity of home Sabbaths only. H. M.

South Berwick, Me. (Great Works)....Sab., June 19th
Lafayette, R. I.......evening, July 6th
Rocky Brook, R. I.......evening, July 7th
Wyoming, R. I.......Sabbath, July 10th
Seabrook, N. H.......evening, July 15th
Portland, Me.......Sabbaths, July 24th and 31st
Kennebunk Depot, Me.......Sabbath, Aug. 7th
C. H. SWEET.

North Somers, Ct.......Sabbath, June 19th
G. L. WHITE.

Springfield.......Sunday, June 26th
Z. FORD.

East Haddam, Ct.......Sunday, June 19th
Hartland (Town Hall).......Sunday, June 26th
S. WOODRUFF.

Vernon, Vt.......Sunday, July 3d
WM. SUTHERLAND.

Montgomery.......Sunday, June 19th
Huntington (as Bro. Greenwood may arrange) Sunday, 5 P. M.
Westfield Farms.......Sunday, June 26th
E. OWEN.

Belgrade Depot.......Sunday, June 19th
H. B. SEVEY.

Holderness, N. H. (Car school-house) Sun., June 26th
Campton, N. H. (Bump school-house), Sun., July 3d
West Ossipee, N. H.......Sunday, July 10th
C. LOCKE.
J. B. BROWN.

Fisherville, N. H. (Sander's Hall) Sabbath, June 19th
Boscawen, N. H., (Gulf school-house) evening, June 18th, and Sabbath, June 26th.
Webster, N. H. (old meeting-house).....Sab., July 3d
SIMEON ROBY.

Melvin Village, N. H.......Sabbath, June 19th
A. M. TRIPP.

Chichester, N. H. (Dover school-house)....June 19th
Dover, N. H.......Sunday, June 26th
Alton Corner, N. H.......Sunday, July 10th
East Rochester, N. H.......Sunday, July 17th
H. M. BRYANT.

Hartford, Ct.......Thursday evening, June 16th
Worcester, Mass.......Sundays, June 19th and 26th
Dover, N. H. (City Hall)...Sundays, July 3d and 10th
A. A. PHELPS.

Gosport, Isle Shoals.......evening, June 25th and over Sunday, the 26th.
New Durham Ridge, N. H.......Sunday, July 3d
Great Falls.......Sunday, July 10th
Dover.......Sunday, July 17th
J. PINKHAM.

Scitico.......Sunday, June 19th
H. H. DICKINSON.

Lowell, Mass.......Sunday, June 19th
J. G. SMITH.

Kennebunkport.......Sunday, June 19th
Scarborough Blue Point.......Sunday, June 26th
Cape Porpoise.......Sunday, July 3d
Hollis Centre.......Sunday, July 10th
Bonny Eagle.......Sunday, July 17th
T. P. S. HAMPSON.

Lake Village, N. H. (North Church) Sabbath, June 19th. Also, Tuesday evening, June 21st.
Meredith Village, N. H...Thursday evening, June 23d
Meredith Center (Dolloff Hall).......evening, June 25th and Sabbath, 26th.
Will Bro. Veasey meet me at the Village, Saturday, the 25th, and much oblige? B. P. MANNING.

Warehousepoint, Ct. (Chapel).......Sunday, June 19th
South Windsor, Ct.......Sunday, June 26th
R. K. STARK.

Sugar Hill, N. H.......once in two weeks
N. WHEELER.

Bonny Eagle, Me.......Sunday, June 19th
Hollis Centre, Me.......Sunday, June 26th
JER. HILL.

Corinna, Me.......Sunday, June 19th
A. H. WALKER.

East Rochester, N. H.......Sunday, June 19th
WM. BODGE.

Keene, N. H.......Sunday, June 19th
Vernon, Vt.......Sunday, June 26th
A. M. HIGGINS.

Belmont, N. H.......Sabbath, June 19th
Manchester, N. H.......Sabbath, June 26th
D. F. LEAVITT.

Rootville, Break Bread.....first Sunday in the month
JOHN T. ONGLEY.

Cabot, Vt.......Sunday, June 19th
A. W. SIBLEY.

Brunswick, Me. (Temperance Hall) Sunday, June 26th
R. R. YORK.

Lewiston, Me.......Sunday, June 19th
JARED WHITMAN.

Water Village, N. H., for baptism...Sunday, June 19th
MARK STEVENS, C. COLMAN, T. L. CHURCHILL.

Hartford, (Talcott and Post's Hall), Sunday, June 19th
New Britain, Ct.......Sunday, June 26th
Springfield, Mass.......Sundays, July 3d and 10th
West Meriden, Ct.......Sunday, July 17th
W. N. PILE.

Campville.......Sunday, June 19th
WM. J. RIPLEY.

West Gardiner.......Sunday, June 19th
Lewiston.......Sunday, June 26th
N. G. REED.

Dorchester, N. H (Town House)....Sunday, June 19th
North Dorchester, N. H. (Union school-house) Sunday, June 26th. JOHN H. EVANS.

Dansville.......five o'clock, Sunday, June 19th
Swift Water.......five o'clock, Sunday, July 3d
A. A. HOYT.

LOWELL, MASS.
J. G. Smith.......Sunday, June 19th
J. W. Thomas.......Sundays, June 26th and July 3d
Wm. H. Mitchell.......Sunday, July 10th

CONCORD, N. H., (CENTRE STREET.)
J. Albert Libby.......Sabbaths, June 19th and 26th
M. Batchelor.......Sabbath, July 10th

CONCORD, N. H., (AT THE BETHEL.)
Sr. L. M. Stoddard...Sundays, June 26th and July 3d
A. A. Phelps.......Sundays, July 24th and 31st

PORTSMOUTH, N. H.
J. Pinkham.......Sunday, June 19th
N. Glidden.......Sunday, June 26th
J. Couch.......Sunday, July 3d
Geo. W. Burnham.......Sunday, July 10th
C. H. Sweet.......Sunday, July 17th
Allen Damman.......Sundays, July 24th and 31st
J. H. F. Varney.......Sunday, Aug. 7th

EAST ROCHESTER, N. H.
Wm. Bodge.......Sabbath, June 19th
Wm. H. Mitchell...Sabbath, July 3d and Mon., July 4th

LOUDON RIDGE, N. H.
L. E. Saulpaugh.......Sunday, June 19th
Joseph Harvey.......Sunday, June 26th

PITTSFIELD, N. H. (at the Bethel.)
—— Morrell.......Sunday, June 19th
J. Parsons.......Sunday, June 26th

MANCHESTER, N. H.
C. Shattuck.......Sunday, June 19th

DOVER, N. H.
C. Goodrich.......Sunday, June 19th

HAMPTON, N. H.
J. G. Smith.......Sunday, June 26th

HARTFORD, CT.
Wm. A. & M. L. Durand.......Sabbath, June 26th
S. Woodruff.......Sabbath, July 3d

NEW BRITAIN, CT.
A. Simpson.......Sunday, June 19th
Wm. N. Pile.......Sunday, June 26th
C. C. Barker.......Sunday, July 10th
J. S. White.......Sunday, July 31st

SCITICO, CT.
G. L. White.......Sunday, June 26th
H. H. Dickinson.......Sunday, July 3d

BRISTOL, CT.
Mary E. Otis.......Sunday, June 19th
H. H. Dickinson.......Sabbath, July 3d
R. K. Stark.......Sabbath, July 17th
M. L. Durand.......Sabbath, July 31st

ABINGTON, CT.
A. Morse.......Sabbath, June 19th
C. H. Sweet.......Sabbath, July 3d

WOLCOTTVILLE, CT.
G. L. Teeple.......Sunday, June 19th

PLEASANT VALLEY, CT.
J. S. White.......Sunday, July 24th

HOOSICK, N. Y.
Z. D. Baird.......Sunday, June 19th
E. Towsly.......Sunday, June 26th
J. Wilbur.......Sunday, July 3d

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CONSECRATION.

WRITTEN ON HEARING ELDER A. A. PHELPS, DISCOURSE ON ROMANS 12: 1.

Father, thy grace in Christ revealed,
Rises before my wond'ring eyes
Like a vast mountain, which hath fill'd
The earth, and reaches to the skies:
Though sin our fallen world surrounds,
Yet sovereign grace much more abounds.

O Lamb of God, the bitter cup,
Which was our due, was drained by thee;
By faith I view thee lifted up,
The Substitute that sets me free:
Henceforth I'll know no other boast
But Jesus died to save the lost.

O Spirit of the living God,
Let me be sealed and sanctified;
Apply to me the cleansing blood,
That I may in thy will abide,—
A living, loving sacrifice
For Him who bought me with a price.

Great God, Supreme, Unsearchable,
Thou dwellest in eternity!
And yet thou deignst to come and dwell
With contrite ones who wait on thee.
Come, wondrous Guest, thy waiting one
Invites thee to thy lowly throne.

Newark, N. J. JOHN LYLE.

For the World's Crisis.

THE PRE-EXISTENCE OF CHRIST.

"In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men."—John 1: 1-4.

The most important truth in divine revelation is, to know Christ in all his relations to the fallen sons of Adam. In the above text we have brought to our view his pre-existence, his creative power, and that he is the source of life and light to all the children of men.

The doctrine of the pre-existence of Christ was the principal question that agitated the Christian church from the second century until the end of the sixth. It is very easy to see where the doctrine of the literal restitution and the materiality of the Bible began to give way, through the introduction of heathen mythology. The Catholics have a small book called "The History of the Fathers," or bishops, of the primitive church, from the apostle Peter down for several centuries; which shows that they were nearly all most profound heathen philosophers who had embraced the Christian religion. At a very early date those fathers established a theological school in Alexandria, called the Eclectic school, for the education of the ministry. It was the design of this school to select from all the different systems of heathen philosophy, and harmonize those selections with divine revelation.

Origen was a teacher in this school, and it is said of him that he "interpreted the divine truths of religion according to the tenor of the Platonic philosophy. He believed in the pre-existence of souls, and says "the nature of the soul is such as to make her capable of existing eternally backward as well as forward, because her spiritual essence, as such, makes it impossible that she should, either through age or violence, be dissolved." He said also "that souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state." Origen did a great deal towards laying the foundation of spiritualism, if it be proper to use the word foundation with immateriality.

Not long after Origen, Arius arose, and revived the doctrine of the literal interpretation. He commenced his defense of the material doctrine in the proper place, in denying the trinity and unity of three Gods composed of one divine, spiritual essence. He maintained that Christ in his pre-existence had a separate and distinct personality from the Father, and that he was the first and chief of all created intelligences, to whom God committed the word of creative power. The faith of Arius is in keeping with the testimony of Paul. In Col. 1: 15, speaking of Christ, he says, "Who is the image of the invisible God, the first-born of every creature." And in the same chapter (v. 18) he declared him to be the "first-born from the dead, that in all things he might have the pre-eminence." John brings the same truth to view in writing to the seven churches which are in Asia; and it is worthy of notice that Christ is represented under a different name to every one of those churches. To the Laodiceans he says, "Write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God," or, as Murdock has it, "the chief of the creation of God."

Although Arius was condemned as a heretic, by two councils of Bishops, one in 320, at Alexandria, and the other at the Council of Nice in 325; yet notwithstanding the decision of those bishops, the doctrine was triumphant under the Vandals in Africa, and also under the Goths in Italy, Gaul, and Spain, and had a strong hold also on the eastern empire. But papacy was like the wolf and the lamb in fable: when she obtained the aid of the civil arm, all her reasoning was done by the sword. It is very easy to see, from the fact of Protestant writers endorsing the fabulous stories of Catholics respecting the Arians, that they have been tasting of the old mother's wine. One story is, that the Arians cut out the tongues of the Catholic bishops by the roots, and they spoke just as well without their tongues as with them. Gibbon says this is a hard story, and it is none the more true from the fact of a Catholic bishop being its author. Another Catholic story is, that when the friends of Arius were carrying him in triumph to the great church of Constantinople, that he expired on the spot, and his bowels gushed out; thus trying to make him a second Judas.

One truth stands out prominently (both in history and prophecy), that the vengeance of the Catholic church was aimed at the material doctrine of Christ's pre-existence as held by the Arians. When the eastern empire had decided not to go to war with the Vandals in Africa, a Catholic bishop exhorted them by no means to abandon their holy enterprise; that the God of battles would go in front of their standard, and they should have no trouble in vanquishing the enemies of the Son of God. This bishop not only changed the decision of the government, but gave them the plan to raise the money; which plan was, to compel all classes to become Catholics inside of three months, or flee the empire, leaving all they had behind them. This well-aimed blow against the Arian church proved effectual in destroying her, both in the east and in the south.

We might ask the question, Why was this little horn to destroy three kingdoms? The answer is very plain; because they were all Arian governments, namely, the Vandals, the Ostrogoths, and the Burgundians, which were all three destroyed by the influence of papacy. But this little horn was to "cast down the truth to the ground," which shows clearly that there was an object in destroying those three Arian kingdoms, because they held the truth on the very foundation stone of our hope. Besides, it was this truth respecting Christ that was then agitating the church throughout the whole Roman empire.

We should think none would fail to see the vast importance of Christ (before the foundation of the world) being a divinely organized entity, separate and distinct from the Father, having both body, parts, and passions. For to deny this, our foundation of materiality is gone, and we launch out upon a wide ocean of uncertainty, without harbor or shore.

If it is once admitted that Christ existed from all eternity without form, tangibility, or materiality, would it be unreasonable to suppose that, after he had finished the work of redemption, he should resume his former mode of living, without being encumbered with an organization? And if this be so, may not the doctrine of heathen philosophers be true after all, that we must remain in these tenements of clay until we shall be sufficiently chastised; then the prison-house will fall, and the prisoners flee away through the uttermost bounds of space?

The pre-existence of Christ has been a subject of much discussion in the past, especially for the first six centuries. Two of the greatest men in the Methodist church differed widely on this question; the one was Dr. A. Clarke, and the other Richard Watson. Mr. Watson held the view that the sonship of Christ was from all eternity. Dr. Clarke said it was eternal nonsense to make a son as old as his father, and it confounded the use of all language. These two learned divines were driven to two great extremes on this question, because of their belief in the trinity and in natural immortality. These doctrines, which were taken from heathen philosophy, and were forced upon the nations by the sword, strange to say, were never questioned in the Reformation; which doctrines have proved effectual in shaking the entire fabric of material theology.

Some of our brethren hold the same view as Dr. Clarke on the sonship of Christ; that he only existed as the word, or spirit, before his incarnation. But Jesus says they were called gods, to whom the word or spirit of God came. If the prophets were called gods because the word of God dwelt in them, no one would pretend to say there was nothing of them but the word. Jesus says, "The words that I speak unto you, they are spirit, and they are life." He says also, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This was the word of power that dwelt in the first-born Son of every creature.

OUR LIFE.

The second part of our text reads, "In him was life, and the life was the light of men." These words contain the very essence of Bible truth, when received by faith into good and honest hearts in all their simplicity. But in order to understand the life referred to in the text, we should first consider the life which we inherit from our first parents. Moses says (Lev. 17: 11), "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your soul," or life. If a man or woman under the law committed the crime of eating blood, they were to be cut off from among the people, because it contained the life both of man and beast. It has been believed for many centuries that the life was in the nerves; but Dr. Harvey and Dr. John Hunter, two great anatomists, have fully demonstrated the truth of Moses by many experiments, proving the vitality of the blood. They say when the nerves going to any part are tied or cut, the part becomes paralyzed, and loses all the power of motion; but it does not mortify. But let the artery be cut, and the part dies, and mortification ensues.

Paul adds his testimony in support of the blood life, which reads as follows: "And hath made of one blood all nations of men."—Acts 17: 26. Dr. A. Clarke, in his Notes on Lev. 17, fully substantiates the truth of Moses and Paul. He says: "That the human being proceeded originally from the blood, admits of no doubt; and it is natural and reasonable to suppose that, as it was the cause under God which *generated* all the other parts of the body, so it still continues to be the principle of life, and by it alone all the wastes of the system are repaired." The Doctor fully proves that all the solids, as well as the fluids, of the human body are derived from blood. From this fact it is proper to apply the word translated soul, or life, either to the whole man, or to the vital fluids. It is immaterial whether the word soul in Scripture is applied to the solids or fluids of the human body, or both, since all come from and are *generated* by blood. Therefore the primary meaning of the word soul, as found in the Scriptures, is life, or blood.

When the priests under the law offered the blood of many victims upon the altar, the Lord received the offering as a substitute for the lives of the people, until the atonement was made. Besides, the whole scheme of human redemption, in every place, is attributed to the blood of the everlasting covenant, which Christ fulfilled upon the cross. Jesus says, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" or life.—Matt. 16: 26. This question of our Lord is an important one, and the answer is very simple, which involves a choice between two lives. If we save the Adamic blood life, we shall lose it, and perish; but if we are willing to lose this life, and suffer with Christ, we exchange it for the life of the second Adam, who is a quickening spirit.

Paul makes the human system to be composed of three parts, which are spirit, soul, and body, and prays for these parts, that they may be preserved blameless unto the coming of Christ. The first is the spirit, which cannot be the spirit of Christ, as that never errs; it must therefore mean our mental faculties, such as motives, desires, and hopes, with all the exercises of the mind. The second is the soul, which cannot mean the spirit, or body, and must be the blood. But, says one, are we to be blamed for the impurity of our blood? Certainly, we are, if we have been the means of making it so, either by eating or drinking, or anything else that injures our physical constitution. Blood is the vital principle of human life, and by it alone all the wastes of the system are repaired.

The third part to be kept blameless is the body, which is composed of many members, of which the tongue is perhaps the most unruly and hard to conquer. We have also the lusts of the flesh, the lust of the eye, and the pride of life to contend with, and, as Paul says, to "keep under." How important that this habitation, or temple of God, should be holy and undefiled, and that we keep the very best apartment in it well furnished for our divine Housekeeper, and never give him reason to leave.

"In Him was life." We have been reviewing the natural life through the first Adam, and we now come to notice the spiritual life through the second Adam. Jesus says, "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him"; but as this saying troubled the Jews, he explained to them, saying, "The words that I speak unto you, they are spirit and they are life." Under the law, they were only to eat the flesh of the victim, and to sprinkle the blood upon the altar; thus showing that the body was to be restored; but the blood, which is the Adamic life, was not, because the second Adam is a quickening spirit. Our Lord has selected the vine as a fit representation of the spirit life, both in its juice and its sap. When you make an incision in this plant in the spring, the sap pours forth a stream, showing the abundance of the spirit, which flows from the living vine to his suffering church. We make an incision in the vine, and insert the scion, so that the sap can freely flow from the stock to the graft, and it becomes a living branch. There was an incision made in the side of Jesus, which no doubt pierced his heart, the seat of life, and all the Adamic blood was poured upon the altar, which blood he never took again, but was quickened by the Spirit of God. After his resurrection, he told unbelieving Thomas to thrust his hand into his side; so that the incision was still there sufficient to engraft a world, if they would only believe.

It is from the side of Jesus that the whole family of God are taken, as so many branches of this living vine; just as the mother of our race was taken from the side of the first Adam, from whom we have all received our natural life. The life we receive through the second Adam is supernatural, and is brought to view under the figure of engrafting; as it reads: "Receiving with meekness the engrafted word," or spirit. This brings the true church into perfect union with her Head, just as the scion, or graft, receives the free circulation of the sap, when it is united to the literal vine. The church thus receives the spirit of adoption, which raises her above all fear, and with which she is commanded to be filled.

Beloved brethren and sisters, whatever else we may be mistaken in, let us not be mistaken in having this spiritual life invigorating our entire being, and circulating as freely through every branch, as the sap does through the literal vine. Let none of us be deceived in putting off the reception of this spiritual life until the resurrection; for just as certain as we do, we shall have neither part nor lot in this matter. Jesus could not have expressed his willingness in stronger terms than he has, to give the Holy Spirit freely to all that ask him. Let us therefore ask and receive, that our joy may be full.

ABRAHAM FLAVELLE.

For the World's Crisis.

WORDS OF CHEER FOR DESPONDING DISCIPLES.

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world."—John 16. 33.

How encouraging are these words. They fall like sweet balm on the ear. They lift the heart from the depths of its sadness, and bid us rejoice in the midst of tribulation. Earth is a dreary place. Ever since sin entered the portals of fair Eden, sorrow and tears have been the heritage of mankind. The waves of sin and death have rolled and swelled for nearly six thousand years. Many a little barque has been foundered on the rocks and shoals, and the lee-shore of time is lined with their scattered fragments. Still the storm rushes, the night is dark, and the perils grow thicker on every side. Were it not for the voice of Him who can say, "Peace, be still," we should sometimes despair of ever reaching the port of endless peace; but, blessed be God, there is hope. We are not left without any hope to cheer us, nor sound to guide us. Through the mists and gloom, there beams a radiant light. Above the noise and confusion there rings a sweet and heavenly voice. We shall yet reach the shore.

I have read of an island in a distant sea, from whose shores the fishermen sail in tiny crafts to procure the treasures of the deep. During their absence thick mists often descend and cover highland, cliff, and beacon, with so thick a veil, that these hardy mariners are left without a mark by which to steer their laden barques. But in these dull hours they are not left unguided on the pathless sea. When the time for their return arrives, the women of that islet—mothers, wives, sisters and daughters—descend to the shores and raise the voice of song. Borne on the quiet air, their voices soon fall sweetly on the ears of the loved ones on the sea. Guided by the well-known sounds, they steer their boats in safety to the shore. And thus to thee, oh christian, comes the voice of love from the heavenly shore, as thou wanderest, a bewildered child of tribulation, on the misty sea of life. Hearken! "*Be of good cheer,*" is the cry that greets thee. It comes from Jesus, who has overcome this very world which is the scene and source of your trials. His conquest of your adversary is the pledge of your victory. Therefore, "be of good cheer."

There is no person living who does not, at times, feel a spirit of discouragement stealing over him. As a cloud obscures the moon, as mists shroud the sunbeams, so despondency spreads a curtain before the mental eye, and everything in and about the individual assumes a dull, sombre, threatening aspect. Clouds and storms frown loweringly from above; difficulties wall up life's path; dangers, like spectral faces, with large, malignant eyes, gaze fiercely through the gloaming; and the person, shuddering with terror, and shrinking from further conflict, gives up almost in despair.

This spirit is not peculiar to one class, but is common to all. It assails the weary and feeble woman, borne to the dust by bodily affliction, oppressed with a multitude of domestic perplexities, harrassed with innumerable petty but consuming cares; and, if she submit to it, she loses heart and hope. The sun of her life sets untimely, and she weeps away her existence in self-consuming sadness. It is equally powerful in its sway over the high-minded merchant and the lusty artisan, who, in their dark days, seem walled in by forebodings of bankruptcy, poverty, and the poor-house. It often affects christians, too; and, hiding the cross from their vision, leads them to contemplate their past sins and remaining corruptions, until their redemption seems hopeless. And, more mendacious still, it stalks into the pulpit, whispers in the ear of the minister, insinuating that he does not enjoy the confidence of his people; that he is not appreciated; that his gifts are diminishing; and that he had better secularize himself as speedily as possible. Thus a despondent spirit assails all classes and professions, and no man who suffers from it need deem himself *peculiarly* tried. As it assails him, so it assails all.

But there is a vast difference between different persons in the degrees of power which this spirit attains over them. In some, owing to natural temperaments, to the state of the health, or, more frequently, to the absence of a prompt and vigorous resistance to its influence, it gains the empire of the mind. Such persons, like the unfortunate Cowper, sink into settled melancholy. They become the victims of a morbid sensitiveness. They acquire a marvelous power to discern evil in everything, but are blind to all that is lovely and beautiful in life. Its thorns they diligently gather, and hug with unnatural fondness to their pierced bosoms, fascinated, it would seem, by the ills which so cruelly lacerate them. But on the flowers which bloom in beauty at their feet, they refuse even to gaze.

There is scarcely anything in human life, except guilt, more to be dreaded than such a state as this. To avoid it, its incipient symptoms must be manfully resisted. To prevent its first shadows from falling darkly on the mind is impossible. Those shadows fall unbidden, suddenly, apparently without cause, and often in the midst of our most sunny hours. Even the mighty spirit of Napoleon felt them. When he stood before his pavilion, to witness his grand army cross the Nieman on its way to Moscow—and a grave; and, after its almost innumerable battalions, with their standards floating proudly in the breeze, their helmets and bayonets glistening in the sun, had defiled in his presence, and presented to his gaze an army such as no previous commander had ever led into the field, he is said to have suddenly assumed a grave and gloomy aspect. Turning from the spectacle before him, he hummed a martial air and hastened within the imperial tent. What did this act signify, if not that dark shadows fell on his heart, and that he inwardly trembled before some spectral evils, like a common man?

What these shadows are, and whence they come, are mysterious. Perhaps they proceed from the mind itself, which, in the midst of its most glowing triumphs, remembers its inherent weakness, beholds itself a mere spark, glimmering like the tiny glow-worm, amidst the Infinite, and liable to be trodden into dust by the foot of Almighty power. Or, perhaps, they fall from the earthly objects we almost unconsciously choose, as suns and stars, to light us on our pilgrimage, instead of deriving all our light from God. But no sooner do we look for light, than, lo! the shadows come—merciful shadows, if we understood their meaning. They teach us our creature suns are opaques. They bid us fly from them to Him who liveth in light—who is Light, whose presence casts no shadow on a trustful mind, and who crieth to us from afar, "*Be of good cheer.*"

To fly from a despondent spirit into the light, becomes, therefore, a first duty. To yield to it is the death of happiness and usefulness. A life of darkness is wretchedness. And who, with despondency preying like a ghoul upon his spirit, can achieve any great result in life? No man; for melancholy robs the mind of strength. It is as rottenness to the bones; it is a mental marasmus, under whose influence the noblest powers will pine away into disuetude and desiccation.

There was once an eccentric instructor of youth, who, instead of following the ancient and approved fashion of beating knowledge into unwilling skulls with a rod, was accustomed to help a perplexed scholar through a crooked problem by a word of explanation, and by urging him to a successful effort with the exclamation, "*Never despair!*" This "never despair" became the battle-cry of his school, and the source of many an algebraic victory.

How much more should the "be of good cheer" of the blessed Christ become thy battle-cry, O christian, and thy charm against despondency in the great strifes of life. It possesses a mystic force, beyond all the amulets of oriental fame. "Be of good cheer"; "never despair." How cheerfully it echoes along the chambers of the mind. What a call to its sinking energies. How it silences the silly prattle of fear. How it revives the silent, drooping heart of hope!

"*Never* despair?" No, *never!* Be of good cheer *always?* Yes, *always!* "What! not when one has failed, as I have done after ten thousand efforts, to rise into spiritual triumph? What *can* I do but despair?" Is this your inquiry, discouraging disciple? Do? You can *trust.* As when one is fainting, he falls into the open arms of a friend, so you, in your perfect weakness, can leave all other aids alone, and sink in self-despair into Christ's bosom. "But he will let me utterly fall!" Hush! that saying is an insult to Christ. It exposes a conviction on your part that Christ can be guilty of falsehood and lying. Forbear that doubt, therefore. You *can* sink into Christ and rise to spiritual life and victory. Therefore, "be of good cheer."

"But what can I do but despair?" exclaims a mercantile reader; "I have failed in business, and have thereby lost the confidence of my brethren. I am poor now, and I see no ground for hope." Tush! man; never despair. Great powers lie slumbering in your soul. They only wait your summons. Rise, therefore, in the majesty of an unconquered will. Be superior to your misfortunes. Assert the supremacy of mind over circumstances. Begin life anew. Assault your obstacles with sturdy blows, and look well to Him who says, "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." "Be of good cheer!"

But I hear another voice. It comes from the delicate invalid—the exhausted mother. "I have nothing to hope for," is her language; "my health is gone, my hopes crushed. Motion is toil to me, and existence pain. Darkness is in my soul, and I am weary of life. Must I not despair?" No, child of affliction, no! Even you must hope. Never despair! Jesus loves you. That thought is a cheerful ray of light, in which you may rejoice. True, you are a physical sufferer; perhaps you always will be; yet—

"Look yonder at that cloud, which through the sky
Sailing along, doth cross in her career
The rolling moon. I watched it as it came,
And deemed the dark opaque would blot her beams;
But, melting like a wreath of snow, it hangs
In folds of wavy silver round, and clothes
The orb with richer beauties than her own;
Then passing, leaves her in her light serene."

Do you understand the poet, lady? As that cloud clothes the moon in richer beauty, so shall your afflictions, patiently borne, robe your suffering spirit in lustre which will make it all the more precious to its Redeemer forever—yes, forever! Can you not then endure a *little* hour of suffering, for an eternity of increased bliss? Ay, you can. Then let hope sing its songs once more in your drooping heart, and whatever may be your pangs, bear them, saying, "Lord, I will never despair."

Thus applied, this motto has force to keep the mind from falling into confirmed melancholy; and to lead it to the height of its power to achieve great and good things. For, while despondency unmans it, a hopeful spirit, by creating a consciousness of power, sets all its faculties into vigorous motion. Thus, the artist Correggio, when young, saw a painting by Raphael. Long and ardently did the thoughtful boy gaze on that picture. His soul drank in its beauty, as flowers drink moisture from the mist. It waked to the consciousness of artistic power. Burning with the enthusiasm of enkindled genius, the blood rushing to his brow, and fire flashing from his eyes, he cried out, "I also am a painter!" That conviction carried him through his initial studies, it blended the colors on his pallet, it guided his pencil, it shone on his canvass, until the glorious Titian, on witnessing his production, exclaimed, "Were I not Titian, I should wish to be Correggio."

Thus by refusing to despair of success, and by a summons to his powers, Correggio drew them forth, and triumphed.

And it must be so with thee, O christian, if you ever attain to happiness, holiness, and usefulness. "Be of good cheer," must be your watchword in every strife. If you are borne down to-day by force or guile, you must shout your battle-cry, and resume the contest to-morrow. If the whelming waves overflow you, and you sink in deep waters, you must gather fresh strength from the mysterious depths of your own mind, and from God, and once more mount the surface and rejoice.

However oppressed, hindered, crushed, tried, walled in, or tempted, still let your eye be fixed on God, and your cry be heard echoing above all your foes, "I will be of good cheer." Do this, and you are sure to win some spoils, and to attain the glorious goal toward which you run.

The kingdom is nearing. Thank God, we shall not wander here but a little longer. The snow-capped mountains of Vermont will be changed into the glorious verdure of the Paradise of God. Old groaning earth shall be delivered. Sorrow, tears and death will be forever banished. The saints from every age and clime will meet. Tears shall be wiped from all faces, and loved ones shall be reunited to part no more. Then let us "be of good cheer."

"Onward, Christian, though the region
Where thou art be drear and lone;
God hath set a guardian legion
Very near thee,—press thee on!"

J. W. THOMAS.

West Fairlee, Vt., March 9th.

For the World's Crisis.

CHASING A REVIVAL.—No. 2.

The importance attached to the issues of the negative of this question demand a more thorough discussion of the subject. The main idea contained in the article referred to in a former communication was, that revivals come like showers of the natural rain; or that after the church had been revived and quickened for a season, it had no power to longer retain this blessing.

So thought Dr. Beecher; but can this theory be sustained by the word of God? Dr. Beecher was a predestinarian, and hence, as we think, these erroneous views. In reviewing this subject, let us go back to the baptism of the Holy Spirit upon the day of Pentecost. And we infer that it was given in answer to prayer, notwithstanding Christ had promised it, and the prophets had foretold it. And we doubt whether the church or an individual christian has ever felt its reviving influences but in answer to prayer.

It is much like the water supplied to the city of Boston, or other cities: when the inhabitants desire water, they have only to go to the hydrant and draw. And the important question we wish to solve is, How has the church got into the habit of drawing so seldom and sparingly at this fountain of water of life? We infer from the Acts of the Apostles, and the history of the church, that there was a continuous revival for many years after the ascension of our Lord. The work of preparing a people for his kingdom went steadily on until the dark ages began to cast their shadows over the church, and there its aggressive force was weakened, and it became crippled in its labor; and when it had passed through the wilderness, and emerged again into the light, it commenced a new era in its history; but during this period it lost its discriminating power to discern between truth and error, hence its adoption of many creeds and doctrines of men.

The rite of infant and adult sprinkling for baptism, a sky-kingdom for the "kingdom under the whole heavens," and many other doctrines which seem to be the standard theology of many of the churches, were not taught by Christ or his apostles. But I have wandered somewhat from the main subject in hand. I shall not be able in this article to sufficiently digest this subject; for we consider the work of turning man to righteousness, or a revival, to be the most important work the church can be engaged in at this time; and there is significance in this word. Men may be turned from one doctrine, or creed, either true or false, to another, and not be turned to righteousness; and it is to be feared that multitudes are hoping to be saved merely by adopting some peculiar doctrine, or creed. But we have the sure word of God that "without holiness no man shall see the Lord." So if we present anything to Christ but his own blood, and our souls cleansed in it, it will be but a stench in his nostrils.

D. N. SMITH.

— God's word is like God's world—varied, very rich, very beautiful: You never know when you have exhausted all its secrets. The Bible, like nature, has something for every class of mind. Look at the Bible in a new light, and straightway you see some new charms.

— The man who owns whole blocks of real estate, and great ships on the sea, does not own one moment of to-morrow! To morrow is a mysterious possibility not yet born.

— Nothing is great enough for Him to admire, who is infinite majesty; nothing is mean enough for Him to despise, who is infinite mercy.

— The selfishness of the world understands the grace that is in the christian which can forgive; but in principle that grace is foolishness to him.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

RIGHT AWAY.

I will come to Jesus right away,
'Tis his Spirit calls me, I obey;
Jesus will receive me, he will never leave me,
I will come to Jesus right away.

I will pray to Jesus right away,
I will seek his blessing every day;
While my heart is pleading, he is interceding,
I will pray to Jesus right away.

I will live for Jesus right away,
'Tis my Savior calls me, I obey;
Now in childhood's morning is the gentle warning,
I will live for Jesus right away.

I will work for Jesus right away,
Labor in his vineyard every day;
With my heart pursuing what my hands are doing,
I will work for Jesus right away.

I will wait for Jesus every day,
And for his coming I will pray,
Glad that it is nearing, loving his appearing;
I will wait for Jesus every day.

—*Selected by Geo. Thomson.*

LITTLE ORPHANS.

I was very lonely: a great and desolate void had suddenly been made in my heart and home, and day and night I listened for a sweet baby voice that never would thrill my soul again, or waken the echoes of the great rooms that once had been made merry by that dear presence.

Every mother who has lost her darling will know how I missed my little four-year old pet, how at every sound I started up as if to welcome her to my arms again, only to return to a more solitary vigil.

One night I retired to rest feeling a greater depression of spirits than ever; selfishly brooding upon my sorrow, I closed my eyes to a troubled slumber, and in a dream my angel-child seemed to appear before me. I reached forth my arms, calling her by name, but her voice checked me, and in a tone of ineffable sadness she said, "O, mamma, there are poor little orphan children!" That was all, and the vision faded. In the morning, as I threw open my window and the sunlight streamed through the room, I thought how I had been shutting out the light from my soul, and there seemed to come again the words, "There are poor little orphan children."

I am not naturally superstitious, but somehow the thought would come that my dream was sent as a warning and reproof. Poor little orphan children in the world, and I, widowed, childless, and alone, dwelling in the midst of every luxury.

My determination was soon formed, and that morning I visited the orphan asylum, telling the matron that I wished to adopt one of the children.

Passing around and looking into each little face, I prayed silently that God would aid me in my selection.

"You have seen all the children but one," at last said the matron, "but that one, I know, madam, you will never select for adoption; we have great trouble with her; she will not obey, no matter how sternly we speak, and even after severe punishment her will seems more unsubdued than ever. Her history is rather an obscure one; she was brought here by an Irish woman, who said that in a small room in the house where she lived, a lady (she called her lady) had died a few nights before, and that this child was the only one with her; they tore the poor exhausted little creature from the cold form, but she screamed so pitifully, 'mother, mother, let me die too; O, mamma, speak to me,' that the woman's kind heart was touched, and she took a tender care of her until she could bring her here.

"I cannot tell why it is, but the child seems to regard us as enemies; she has a violent temper, and at one time was actually found striking a girl larger than herself, but she would give no explanation of her conduct; the children said the girl had been tormenting her little sister, but we never believed it, for she was one of the best-behaved girls in the house."

"I should like to see this child," said I, breaking in on the matron's narrative; for as she proceeded I felt that the little orphan was misunderstood, and that unless a different course of education were pursued, her disposition would be ruined.

They led her in—a small, delicate-looking child with a pale, sad face, large, mournful, beseeching eyes, as if in wondering bewilderment that the world should have brought her so much sorrow; the hands were small and beautifully formed, and in every movement an indescribable grace was visible.

I observed that her apron was much soiled, and as the eye of the matron fell upon it, she said, not unkindly, but with a frigid indifference, "I am sorry to see you have been careless again."

The child's eyes changed from their mournfulness to defiance, and a fierce and bitter look crept over her features.

"What is your name, dear?" I inquired.

She looked up quickly, reading my face with a searching glance, and seeing only kindness there, the bitter look went out of her face, and her answer came in such a clear bird-like voice that my heart was won instantly.

"So your name is Alice," I returned, drawing her toward me; "would you like to go and take a ride with me this morning, Alice?"

Her face flushed with pleasure, and she answered, eagerly, "Oh, yes, ma'am, if you please."

When we were seated in the carriage, she said,

"I hope you will excuse me for coming in the parlor with that soiled apron on this morning; a little girl fell down, and I was trying to stop her from crying, and forgot that her hands were all muddy."

"How did you try, dear?" I said.

"Well," was the artless rejoinder, "I hugged her up close to me, and I couldn't help crying too; and when they came for me, I didn't look at my apron,—but I'm real sorry."

I told her I was glad she comforted the little girl, and that we must always do all the good we can in this world; and from that moment I felt that I would love to train this young life with God's help in a path of usefulness and strength.

As we returned toward the asylum she said, sadly, "O, you make me think of my mother." I drew the little form to my arms, and told her I would be a mother to her, and she would be my little girl.

"And may I always live with you? and will you love me and teach me?" she said.

I told her yes, and Heaven knows I have never been sorry.

Once again my stately home echoed to a child's laughter; the long mirrors gave back the reflection of a tiny form daily becoming more graceful, and so I watched her growing up into a beautiful womanhood.

No mother ever loved her own daughter any more than I loved her, and no daughter ever was more faithful and affectionate than this dear child of adoption.

When pain has racked my body, she has watched by me night and day; and when adversity came sweeping away my long enjoyed wealth, with a fortitude and energy I never dreamed her to possess, she became our chief support, laboring with a cheerful determination, and keeping away every care and trouble from my anxious heart.

I am growing old now; silver threads are coming thick and fast, weaving their story of a chequered life.

But the frosts cannot touch my heart, there are so many loving hands to keep it away; my daughter's affection never diminishes, and her noble husband is one of the best of sons, while our hearts are all knit together by the children.

And so in my serene old age I clasp my weakening hands and thank God that He led me to care for one of the "poor little orphan children."—*Phrenological Journal.*

A CHILD IN COURT.

The following beautiful illustration of the simplicity and power of truth is from an eye-witness of the scene in one of our courts:

A little girl, nine years of age, was offered as a witness against a prisoner who was on trial for felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath."

"I don't know what you mean," was the simple answer.

"There, your honor," said the counsel, addressing the court, "is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the judge. "Come here, my daughter."

Assured by the kind tone and manner of the judge, the child stepped toward him and looked confidently up in his face, with a calm, clear eye, and in a manner so artless and frank, that it went straight to the heart.

"Did you ever take an oath?" inquired the judge.

The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered:

"No, sir."

She thought he intended to inquire if she ever blasphemed.

"I do not mean that," said the judge, who saw her mistake. "I mean, were you ever a witness before?"

"No, sir, I never was in court before," was the answer.

He handed her an open Bible.

"Do you know that book, my daughter?"

She looked at it and answered, "Yes, sir, it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir, every evening."

"Can you tell me what the Bible is?" inquired the judge.

"It is the word of the great God," she answered.

"Well, place your hand upon this Bible and listen to what I say," and he repeated slowly and solemnly the oath usually administered to witnesses.

"Now, said the judge, "you have sworn as a witness. Will you tell me what will become of you if you do not tell the truth?"

"I shall be shut up in the state prison," answered the child.

"Anything else," asked the judge.

"I shall never go to heaven," said the child.

"How do you know this," asked the judge again.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor." "I learned that before I could read."

"Has any one talked with you about your being a witness in the court here against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard they wanted me to be a witness, and last night she called me to tell her the ten commandments, and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was before him. And when I came up here with my father, she kissed me and told me to remember the ninth commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lips quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction of its truth was perfect.

"God bless you, my child," said the judge, "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray to God to give me such a witness as this. Let her be examined."

She told her story with the simplicity of a child, as she was, but there was a directness about it which carried conviction to every heart. She was rigidly cross-examined. The counsel plied her with infinite and ingenious questions, but [illegible]. The truth as spoken by the child was sublime. Falsehood and perjury had preceded her testimony. The prisoner had intrenched himself in lies until he deemed himself impregnable. Witnesses had falsified facts in his favor, and villainy had manufactured for him a sham defense. But before her testimony falsehoods were scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning devices of matured villainy to pieces like a potter's vessel. The strength that her mother had prayed for was given her, and the sublime and terrible simplicity—terrible, I mean, to the prisoner and his associates—with which she spoke, was like a revelation from God himself.

TRUTHFUL LINES.

"This world is full of beauty, as other worlds above,
And if we did our duty, it might be full of love."

Children, commit these lines to memory, and when you feel cross repeat them. Then do the duty which is wanting to be done, and see how nice you will feel, and how beautiful every thing will appear.

☞ Coleridge says that there are four classes of readers. The first is like the hour-glass; and their reading being on the sand, it runs in and runs out and leaves no vestige behind. A second is like the sponge, which imbibes everything, and returns it in the same state, only a little dirtier. A third is like a jelly bag, allowing all that is pure to pass away. The fourth is like the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, obtain only pure gems.

The World's Crisis

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST."—Matt. 8: 19.

Gracious Master, I will follow
Wheresoever thou dost go;
I have seen thy deeds of kindness,
And thy power full well I know.
I would choose thee for my leader,
For I know whate'er betide,
Thou canst rescue from the danger,
Through all perils safely guide.

* * * * * *

Birds of the air and foxes have their place,
Not where have I my weary head to lay;
Alone I wander with no place of rest,
In mountains drear at midnight's hour I pray.
Worldlings gaze on me with a withering scorn,
My soul is hunted like a beast of prey,
And yet upon my brow a thorny crown
Shall rest, when life for thee shall ebb away.

Follow thou me? then thou must all forsake,
Part with thy wealth, thy friends and earthly fame,
A daily cross with thee thou too must take,
And share with me my toil, and woe and shame.
And follow now; I suffer e'en not first
To care for kindred, or thyself prepare;
Come while I call, or else from thee I go,
In vain thou then mayest seek me everywhere.

Even thy life thou mayest lay down for me,
But having lost shalt surely find again;
For e'en eternal life I give to those
Who follow through the vale of toil and pain;
For I go further than the vale of tears,
Even beyond the gloom of death and hell,
To realms of glory and unending bliss,
And there with me my followers shall dwell.

* * * * * *

Then, my Master, I will follow,
Still undaunted is my zeal;
I'll relinquish earthly comfort,
Share with thee unceasing toil;
I will follow through thy suffering,
And, if need be, lay life down;
For I feign would share thy glory,
And be decked with life's fair crown.

MERCY.

AN APOLOGY.

BY JOSHUA V. HIMES.*

During the summer of 1868, I received the following letter:—

DEAR BROTHER IN CHRIST: We are strangers to each other. I am a Free Methodist preacher, stationed in Rochester, N. Y. I am in sympathy with earnest Christianity, and am striving to promote it. My attention has been turned of late toward some of the special planks in your theological platform. I am an honest inquirer after truth. But I cannot *leap* to conclusions. I want a rocky foundation on which to stand. I am committed to follow Jesus whithersoever he may lead me. I have been wonderfully saved from sectarian bigotry. I think more of God than of all the churches combined. I am after truth—goodness—purity—salvation—eternal life! It occurred to me that you might help me by your own experience. I undertand that you are one of the oldest Advent preachers. Also, that you only quite recently embraced the theory that the wicked will be exterminated. I will be very much obliged if you will answer a few queries:

1. Are you now fully settled that the wicked will be stricken out of existence?

2. If this is the true Scripture doctrine, why did you not embrace it sooner? Perhaps you see the point of difficulty in my mind. If it took you years to reach a settled belief, does it not seem that there are at least *two sides* to the subject, with strong arguments and strong objections on either hand?

3. Can you harmonize your present views with the entire Bible? Do you not find real difficulties that you have to pass over without a solution?

4. It is evident that in *your* mind, at least, there were, for many years, formidable barriers in the way of adopting some of the views now common among the Advent people. How did you get through those difficulties? is the question that especially interests me. A full, explicit answer would be hailed with special gratitude. This letter is not designed for controversy or speculation, but to bring out the light, and, if possible, help an anxious heart. *Does it look all clear and harmonious to you now?* Are you *sure* you are on the Bible platform? Please go over the ground, and meet my solicitudes as best you can.

A. A. PHELPS.

Rochester, N. Y., July 20th, 1868.

To these inquiries I gave a private reply; but similar interrogations from strangers, and old fellow laborers in the Advent cause, concerning my change of views upon this awful subject, seem to demand a more particular and public answer. This answer I have long intended to make, in a work that should give an extended view of the considerations which led me to make a re-examination of this question, and the arguments which revolutionized my opinions concerning it.

This work, of which this article was designed to form the opening chapter, has been written at intervals, during tours in different sections of the country, amid the perplexity of onerous cares and duties in other directions, but is now nearly completed, and may, I hope, be published soon.

I. To Eld. Phelps' first question, I reply: I am "fully settled" that the final doom of the ungodly is extinction of being.

And I may here remark, that the author of the above questions, formerly an elder in the Free Methodist connection, a Christian minister of rare spirit and worth, has himself now become "fully settled" on this question, and is thoroughly convinced that man is a mortal being, and that the doom of wicked men is, literally, "everlasting destruction."*

II. That the Christian Church and doctrine were early corrupted by the influence of converts made from the schoolmen, both Greeks and Latins, of the Platonic and other philosophies, is not a disputed point. But I also am sure, though as yet comparatively few admit it, that among these corruptions are to be numbered the doctrines of the immortality of the soul, a conscious intermediate state, and the everlasting suffering of the finally impenitent. The influence of the Platonic philosophy, and its spiritualizing system of Biblical interpretation, has been such that for centuries the above doctrines, though nowhere stated in plain terms in the Bible, and with only a few passages of Scripture apparently reading in their favor, while hundreds of passages in the plain letter of their language are decidedly against them, have been made a test of Orthodoxy.

Now while I make no pretensions to the learning of the schools, I do confess that in the past I have had too much confidence in many of their teachings, which I followed for nearly forty years.

I made a profession of religion, and joined the Christian Church in New Bedford, Mass., in 1824. This body was at that time divided in sentiment in their views of the nature of man. Some held with Eld. Elias Smith, one of the founders of that denomination, who taught that man was a mortal being, and that the doom of the sinner was, to be destroyed forever.† Others, with Eld. Abner Jones, another prominent leader of that sect, held to the common view of the immortality of the soul and the eternal misery of the lost.

I was by some train of circumstances and associations, which I cannot now recall, much prejudiced against Eld. Smith's views, and embraced those of his opponents. So that my first impressions on this important subject favored the common theology.

In 1830 I was settled over the First Christian Church of Boston. As there was considerable affinity between the Christians and Unitarians of Boston and Cambridge, chiefly on account of the anti-Trinitarian views of the former, I was brought into fraternal relations with the last named body. I had the regard of all, but received special attentions from Drs. Channing and Gannett, and Prof. Henry Ware, Jun., and others at Harvard University. As I was not an educated man, they afforded me many facilities for the prosecution of certain studies, which I could pursue in connection with my pastoral duties. By these associations I became more fully educated in the theory, and confirmed in the belief of the doctrines of the immortality of the soul.

In 1839 I sought and made the acquaintance of William Miller, and heard from him the argument for the personal return of Christ, and his reign on the earth in a renewed condition. He also taught the immortality of the soul, and the usual attendant doctrines of that dogma; so that while his arguments induced me to change my views of the nature of the Millennium and the divinity of Christ, I was still further confirmed in my erroneous opinions of the nature of man and the destiny of the lost.

In 1840 the subject of the mortality of man and the destruction of the wicked was introduced among the Adventists by the writings of Henry Grew, one of the ablest of the many writers who have treated upon that question. The same views were put into a popular form by Eld. Geo. Storrs, in six sermons, which he published and scattered widely, with no little success in making converts to the views he then held. But they made no impression upon my mind. I had read long before the works of Elias Smith and Henry Grew, and being strongly entrenched in the popular theology, was not prepared to look with interest or favor on later productions; more especially as I felt the responsibility of a work which occupied my entire strength and attention, viz: to publish the news of the speedy coming of Christ and his kingdom.

Occupied as I was with the imminence of the Second Advent, these other views seemed to me to be a side issue, and of no special importance. Jesus was at hand, and it was in my estimation of more importance to prepare a people for his coming, than to enlighten them on these other questions. Whether men slept or were conscious in death, and were destroyed or suffered eternally for sin, were questions of minor importance to me. God would do right; and we should soon know all about it. My business was to proclaim the glorious coming and kingdom of Christ, and prepare myself and others to meet the Judge.

How far these opinions and feelings were justifiable, in view of my early education, sympathies or prejudices, if the reader pleases, and the pressing responsibilities of the time, I will not here discuss. Others shared them with me, and I held them without misgivings or doubt up to about the year 1860, when I was led to make a

RE-EXAMINATION OF THE SUBJECT.

I have said that up to 1860 I was not impressed with the importance of the so-called *Life and Death question* as a vital issue in Christian theology. It was, I think, in that year that I was led to commence an earnest re-examination of the subject, as the result of a deeply interesting conversation and discussion with Dr. O. R. Fassett, who was then residing in Westboro, Mass.

Our conversation turned on the eternal suffering of the wicked, and the consistency of its relations to the revealed attributes of God, particularly his love and his justice. Elder Fassett argued that the Almighty could not consistently doom a frail, weak, though sinning creature to eternal, indescribable anguish, without one ray of life or hope as to the future. He appealed to my sympathies, declaring his belief that I could not, at heart, as a man or a christian, seriously believe a dogma so horrifying. Previous to this, I had always taken the ground that human sympathy had nothing to do with the truth on this question, but his appeal now produced an impression I could not rid myself of. I felt that I was touched as never before, and that the subject demanded my most serious attention.

In pursuing the subject I found no relief from the arguments or considerations advanced by the advocates of eternal woe respecting the sympathies of the righteous. Take for example the sentiments uttered by Jonathan Edwards:—

"The woes of sinners in hell will not be a cause of grief to the saints in heaven—but of rejoicing. This rejoicing will be the fruit of an amiable disposition, and a perfect holiness, and conformity to Christ. At the judgment you may be ready to fly to some godly friend, but you will see them unconcerned for you, with joy ascending to meet the Lord, and not less joyful for the horror in which they see you. When they hear you groan and sigh and gnash your teeth, these things will not move them at all to pity you. After your godly parents shall have seen you lie in hell millions of years, or ages, in torment day and night, they will not begin to pity you then. They will praise God that his justice appears in the eternity of your misery."

My soul sickened at such sentiments. It seemed to me that none but a monomaniac upon the subject could so write or believe; and I soon dismissed once and forever the Orthodox views on the question of sympathy with the lost.

I know that Landis, while ingeniously avoiding the real force of this question, attempts to cover his evasion of it by coarse denunciations of those who have examined the dogma of deathless agony, for the lost in the light of human sympathy, styling their reasoning "mawkish," "namby-pamby sentimentalism;" but we doubt if either he or any of his fellows in the Orthodox ministry of today dare give utterance in their pulpits to the sentiments quoted above from Edwards. The demands of human sympathy have undeniably greatly modified Orthodox doctrine. It is not now what it was even a few years since. Still in writing and preaching, this question of sympathy is evaded, or passed over in silence. But we cannot evade the fact, that if the lost are to lie in *gehenna* suffering eternally concentrating agony as long as God and his saints live, those saints, in order to happiness, must become so utterly callous to all claims for pity as to be utterly unmoved by the deathless pangs of their former companions, children, friends, and fellow-beings, though fully conscious of what they are enduring, and also aware that the passage of ages of sufferings so far from bringing them nearer a termination, must in the very nature of the case add intensity to their wo.

Scholastic theology, dealing with dogmas and "immortal souls" as mere abstractions, may calmly reason of eternal wo; but when we examine the subject in the light of the fact that we, our families, friends, and fellowmen, as beings of sensitive natures, keenly alive to mental and physical suffering, are exposed to such a peril as the dogma of eternal misery asserts, one may indeed attempt to receive, or imagine it as true; but as Bishop Newton has well said, "seriously believe it you cannot!" It would be a perversion of human nature to do so, to say nothing of the spirit of Christianity.

Our heavenly Father has taught us by both precept and example to be "kind to the unthankful and the unholy" in this life, and our hearts are easily roused by the sufferings of our common humanity. But, we are told, in the world to come we shall behold countless myriads of the lost in the torments of hell, as "in an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture," and not feel one sympathetic emotion, or our happiness be for a moment marred by the terrible scene!

I know that our sympathies, of themselves, cannot, and should not, settle this question; yet they furnish a presumptive argument against the doctrine of deathless wo much stronger than many of the arguments from reason, so-called, which Immaterialists offer for the immortality of the soul; for instance, those drawn from the powers of the mind, its desires, etc.

But it is said, that our symyathy has nothing to do with the justice of God. Allowing the claim to be a just one, for the sake of the argument, the question would still arise, "What is *justice* in the case of the lost?" In my meditations, my mind would recall the horrid descriptions I had heard and read of the future of the lost. I seemed to be placed among them, and beheld in imagination untold millions writhing in unutterable anguish, eternity before them, with no hope of release, but filled with a horrible despair at the prospect of ever-increasing, as well as ever-during suffering—shipwrecked, and drifting upon a shoreless sea of wo.

Such reflections continually forced themselves upon me. I could not divest myself of them, as I had put aside the consideration of the subject in other days, by the thought that the question was a side-issue, and that "God would do right" in any case; but I felt that I must satisfy myself that there was *no mistake* in that interpretation of Scripture whose issue was now so revolting to my whole nature. And thus I was led to, I believe, a candid and thorough re-examination of the entire subject, as presented in the word of God, which I recognized as my only rule of faith in regard to this, or any other doctrine. I would bow to the sacred word; but I must re-examine its utterances on the doom awaiting, perhaps, the larger portion of mankind.

Immediately other influences began to affect me. As a public teacher I had long stood opposed to the doctrine of the sleep of the dead and destruction of the wicked, and I must now meet a large circle of companions and friends, endeared by many ties in the past, who had received the views I now questioned from both my lips and pen; who looked to me for a sturdy defence of a doctrine the truth of which I was fairly beginning to doubt. They had learned of me, taken my counsel in upholding the Orthodox views, and opposing the "annihilationists, as they were, and are, popularly called. I must be prepared to have my motives impugned, and my words, spoken and written before my mind was assailed by doubts, or convicted of my error, "cast in my teeth," while many who had been my friends would walk with me no more. I had to count the cost. I must pass through a severe conflict in the midst of onerous labors in another department of a great cause. But my mind was made up. I was determined to know for myself if there was not a more consistent and harmonious interpretation of the word of God, and to stand by the convictions of truth which should result from my investigations at whatever cost.

III. As to the inquiry concerning present difficulties, I find no perplexity in my own mind in harmonizing the Scripture testimony concerning the penalty of sin. To say that I am fully satisfied of the exact meaning of every passage of Scripture involved in the question at issue would perhaps seem like arrogating too much to myself; but I have learned, at least, not to give to any one passage standing by itself a gloss that shall contradict the general tenor of Scripture. And every fresh examination of any branch of this great question of life and death eternal, strengthens my convictions that eternal life is "the gift of God," while "the wages of sin is death."

IV. In answer to the fourth query advanced by my interlocutor, I would say, there were "formidable barriers" in the way of my reception of this doctrine. Chief among these, and beside the considerations already named, was the authority of the Christian fathers.

I took it for granted, first of all, that the early fathers of the church were to be relied upon in their expositions of apostolic teaching. Associated with the apostles or their immediate disciples, I reasoned that they must have understood the construction which the personal disciples of Jesus Christ gave to his words concerning the awful doom of the finally impenitent. It was long a question how many of the fathers of the second century and onward could advance such sentiments as they did concerning the immortality of the soul and future punishment, unless they had received them from the apostles, or apostolic converts. But the spell (and it is a spell that still holds many in bondage to a dreadful theology) was at last broken by the Savior's teaching: "Call no man father upon earth," he said to his church. And this destroys all claims to authority in matters of faith and doctrine of the writings of uninspired men, even though they lived near or in the apostles' days.

Besides this, on examination I soon saw the defectiveness of their teachings on other questions, and the additions made by them to the testimony of the Scriptures on various points of doctrine. Take for instance the intermediate state, and the use of the word *hades*—the grave, or rather the general state of the dead. Most of the fathers adopted the heathen view of *hades*, in brief, as follows: *Hades* was located in the deep—under, or in the bowels of the earth. It was divided into two apartments, *Elysium*—the Fathers' Paradise—and *Tartarus*. Here were gathered the shades, or ghosts, or souls of the dead, awaiting the resurrection; the righteous "comforted," while the wicked were "tormented" in the flames of tartarus.*

But neither Christ nor his apostles ever taught such doctrine. It is simply a heathen fable engrafted upon the pure teachings of the New Testament. True, a few passages are perverted to sustain this fabulous theory; and the perverted sense of these passages is made a standard by which the entire word is interpreted, and made to mean in some hundreds of instances precisely the opposite of what it says.

I know these are, as they stand here, mere assertions; but they are assertions, I am confident, which cannot be successfully controverted. The teachings of the fathers concerning the intermediate state, or any other point, have no claim upon our faith except as they harmonize with the oracles of God; and of their meaning we are, in most respects, in this day, probably even better qualified to judge than the fathers were.

Here I pause, having carried out, so far as my limits would admit, the design of this article. I did not intend to consider in it the arguments and reasons for my present faith, but, rather, to give my experience in reaching the conclusions in which my mind is now settled. The arguments which have forced me as an honest man and a Christian to take a decided stand, and exert a vigorous opposition against the views I once held, will be forthcoming, either in these pages, or elsewhere.

* First published in the *Advent Quarterly*.

* See his article, "Settled at Last," in *Voice of the West* for April 13, 1860.

† In the *Herald of Gospel Liberty*, Vol. 3, No. 75, speaking of "thousands in the western country," he said: "They also discard the *popular* and *pagan* doctrine of eternal misery, believing that the end of the wicked is destruction, according to the words of Solomon, 'As the whirlwind passeth, so is the wicked no more.'"

* It is to be observed that if the fathers are authority for our faith in the matter of a conscious intermediate state, they are equally so on the torments of souls by literal fire in *hades*, which is now almost universally denied by leading Orthodox teachers.

☞ Honor is a pair of gloves, which a worldly man puts on when he goes abroad, to hide the color of his hands, and pulls off, when he is alone, to get at his object more conveniently. True religion is a time-piece, which a man of sense puts in his pocket when he is in the street, and draws out and lays upon his desk when he comes in, to direct him in his private business.

For the World's Crisis.

THE BLESSED HOPE.

It is good to trust in the Lord, and to feel that we belong to him, and that he knoweth all our weakness; "he remembereth that we are dust." He does not look merely on the outward appearance, and he sees not as man sees; but he is full of compassion and tender mercy; as we read, "His tender mercies are over all his works."

Sometimes we may ask for things that he does not bestow at once; yet he will not withhold what is best for us. His way is the best way, and his time the best time. We thank and praise him for what he has done for us, and that he has raised up so many friends who seem ready and willing to help us; and we read in his holy word, that he loveth a cheerful giver.

What a "blessed hope" is ours! We hope for that we see not, and with patience wait for it. We hope to be delivered from all the evils that surround us here, and to be safely landed at last on the glorified shore.

We hope to meet Jesus, and to rejoice evermore in his presence. We hope to meet all our friends who sleep in the dust, those dear ones whom we have laid away in sadness and tears, we hope to meet them, and never be parted from them again. "Weeping may endure for a night, but joy cometh in the morning." Praise the Lord. We will praise him now, and we hope and expect to praise him forever in glory.

Truly "He doeth all things well." Praise his name for the blessed hope of soon seeing Jesus, and being made like him.

Your Sister, SUSAN S. CHAMBERLAIN.
Webster, Mass.

"AS THY DAY THY STRENGTH SHALL BE."

Mourner, weeping o'er the bier,
Holding all on earth that's dear;
Now bowed down with grief and sorrow,
Look above, and comfort borrow;
God himself saith unto thee,
"As thy day thy strength shall be."

Thou who feel'st the tempter's power,
Courage take in this dark hour;
Give not up to sin and sorrow,
There yet dawns a brighter morrow;
The Lord thy God saith unto thee,
"As thy day thy strength shall be."

Thou who feel'st as Jesus knew,
"Days are dark, and friends are few";
Let not the sad thought grieve thy heart,
God can happiness impart.
He is thy friend, and says to thee,
"As thy day thy strength shall be."

Thou who feel'st the chast'ning rod
Falling heavily from thy God;
On a sick bed long hast lain,
Suffering days and nights of pain;
He who suffered, says to thee,
"As thy day thy strength shall be."

Thou who feel'st that death's dark door
Soon will close forevermore,
Let not thy soul despond or fear;
God thy spirit then will cheer,
Then, as now, will say to thee,
"As thy day thy strength shall be."

—*Selected by J. N. B.*

For the World's Crisis.

THE RICH MAN AND LAZARUS.
Luke 16: 19--31.

In getting to a right understanding of our question, it will be necessary to go back to the commencement of the fifteenth chapter, where Jesus commences a series of parables, of which, we think, the rich man and Lazarus forms a part. And here we would remark, that Jesus used parables the more fully to explain and impress on the minds of his hearers the great doctrine which he taught.

He commences the fifteenth chapter on this wise: "Then drew near unto him all the publicans and sinners for to hear him; and the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them." He then commenced the parable of the lost sheep, to defend himself, and to explain why he receiveth sinners and eateth with them, recognizing them as lost sheep; and he uses this parable to show the Pharisees that he was doing the same to save sinners spiritually as they would to save lost sheep literally.

Again he introduces the parable of the lost pieces of silver, to show the diligent search and effort that ought to be made to save lost sinners, and the joy there is in heaven among the angels of God over one sinner that repenteth. And again the parable of a certain man who had two sons; and the younger son desired his father to give him the portion of goods that fell to him, which having received he went into a far country and spent it in riotous living, while the elder son remained at home.

It is thought by many that the younger son represents the Gentiles. We think not. The elder son repesents the Scribes and Pharisees, who claimed to have always done the will of God, and who only were by virtue of their good deeds the children of God. Hence the Pharisee thanked God that he was not as other men, extortioners, unjust, adulterers, or even as this publican.

We think the younger son represents the publicans and sinners named in the first verse of this chapter. Who were the publicans and sinners in Judea? They were Jews, who under the Roman rule were tax-gatherers, as we find in the case of Zacheus. Luke 19: 2-9. In Kitto's "Cyclopedia of Biblical Literature" (p. 687), we have the following:—

"Those Jews who accepted the office of publican were executed by their own nation equally with the heathen. ('Let him be unto thee as an heathen man and a publican.'—Matt. 18: 17.) It was said they were not allowed to enter the temple or synagogues to engage in the public prayers, fill offices of judicature, or even give testimony in courts of justice. According to the Rabbins, it was a maxim that a religious man who became a publican was to be driven out of the religious society. They would not receive their presents at the temple any more than the price of prostitution, of blood, or of anything wicked or offensive."

Hence we see that the Pharisees regarded the publicans and sinners (such as harlots, and all Jews who committed any such crimes) unworthy of their notice, as outcasts, to whom they refused the salvation of God or any right to return to their Father's house. They are the ones represented as going into a far country and spending all their substance in riotous living. But now in their lost condition they are ready to return to their Father's house through Jesus Christ. Said Jesus, "The publicans and harlots go into the kingdom of God before you."—Matt. 21: 31.

These publicans and sinners were not Gentiles, but Jews, who had become corrupted by sin; who, though once belonging to the one common family, had now departed from home, and are represented as lost; and Jesus said he came into the world to seek and save that which was lost. Luke 17: 10. Again,—"I am not sent but to the lost sheep of the house of Israel."—Matt. 15: 24. They are fitly represented by the "younger son."

Again, he introduces the parable of the unjust steward, who was charged with wasting his employer's goods. This, we think, represents the same Pharisees (and more especially the priesthood); and so they understood it; for when they heard all these things they derided him. (I shall have occasion to refer to this parable again.) Jesus, in answer to their derision, said: "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." The derision of the Pharisees and the remarks of Jesus, as found in the fifteenth verse, are the cause of all the succeeding remarks in this chapter, as we shall see in the exposition of this parable.

We now come to the parable of the rich man and Lazarus; and I would here remark, if this parable proves the immortality of man, it proves that he is immortal bodily; for what died was buried, and what was buried lifted up his eyes. On the other hand, what died was carried to Abraham's bosom, and that is more than any one will want to claim.

The claim that the soul of the rich man went to hell, and that of Lazarus to heaven, is all assumption, and is another gospel, and not the gospel of prophets, of Christ, or of his apostles; for there is not one testimony in the whole Bible that says the soul is immortal, or can exist without the body, or lives when man is dead. On the other hand, the Bible positively affirms, "The soul that sinneth, it shall die."—Ezek. 18: 20. "If any man preach any other gospel, let him be accursed." Gal. 1: 8, 9.

That this parable fitly represents the priesthood, no one will deny, both as to their clothing and sumptuous fare. By turning to Ex. 28: 2-6, we have a description of their rich apparel; and as to their rich living, they not only had a tenth part of all the products of the land, but in Christ's day they went into money brokerage on an extensive scale; and so much so, that they carried it into the very temple. And they not only had temporal riches, but they had God's spiritual riches committed to their trust. "To them were committed the oracles of God" (Rom. 3: 2); and with which, as we shall show, they dealt unjustly.

"There was a certain beggar named Lazarus, which was laid at the rich man's gate full of sores; and desiring to be fed with the crumbs which fell from the rich man's table." It is worthy of note that the beggar was dependent on the rich man for the sustenance of life, by receiving the crumbs which fell from his table. The poor beggar, we think, represents the publicans and sinners named in the first verse of the fifteenth chapter, and are the same as represented by the younger son, poor and hungry, and were dependent on the priesthood for spiritual support, as by and through them God dispensed his spiritual blessings to them.

But the priesthood were unjust in their stewardship, as shown in the previous parable, and utterly refused the publicans and sinners the right to come into the temple, or to offer sacrifice to God; hence, denying them the right to spiritual life. In this sad dilemma of the poor beggar, the dogs came and licked his sores; fitly representing the Gentiles, who sympathized with the publicans and sinners, and were ready to associate with them and help them, when the priesthood cast them out as unworthy of their notice.

"The beggar died." This death is not literal, but spiritual; hence it will be readily seen how they died. The law and the prophets were until John." v. 16. The law and the prophets were the source from and through which they derived their spiritual life; and now the law having ceased to exist, their source of spiritual life is cut off, and they die. But they are not said to be buried, for immediately on their death, by the law having ceased to impart life, they believe on Christ; hence they are said to be carried by angels to Abraham's bosom. Christ was an angel or messenger from God, and so were his disciples. They carried them into the Abrahamic covenant. "In thee and in thy seed shall all the families of the earth be blessed." Gen. 22: 18; Acts 3: 25. Christ being the seed (Gal. 3: 16), and they through him having found access to God, became heirs of God, and joint heirs with Christ to eternal life, and an inheritance that never shall fade away. Hence they are comforted.

"The rich man also died." The same cause that brought about the death of the one, resulted in the death of the other. The law and the prophets by and through which they obtained their spiritual life had now ceased to exist, God no more revealing himself to them through that source; and upon their utter rejection of Christ they have no means of spiritual life; hence they die, and are represented as being buried; for they continue in the same state of unbelief without any means of life.

Jesus told them that the law and the prophets were until John; since that time the kingdom of God is preached. Instead of their receiving that message, and believing on Christ that they might have life, he tells them that every man presseth into or upon it.

Let me here introduce a parable to show the force of this text. "Hear another parable. There was a certain householder which planted a vineyard and hedged it round about, and digged a wine-press in it, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near he sent his servants to the husbandmen, that they might receive the fruit of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first, and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son; but when the husbandmen saw him, they said among themselves, This is the heir; come, let us kill him, and let us seize on the inheritance." Matt. 21: 33–38. Mark says, "That the inheritance may be ours." Mar. 12: 7.

Christ charges them with adultery. The law having ceased as a means by which they were united to God, they are left without a husband; hence without a protector; and, instead of becoming wedded to God by the Lord Jesus, the legitimate means which God had provided, they became adulterers by wedding themselves to the governments of earth, and to the world and worldly policy, and they realized not their condition any more than a dead man would his condition, until their beautiful temple and city were burned, and they themselves scattered among all nations, literally, as well as figuratively, suffering torment.

They now begin to realize the great separation there is between them and God. As the rich man saw Abraham afar off and Lazarus in his bosom, so they see those very publicans and sinners comforted and in the enjoyment of peace; and now they desire that these very ones whom they had cast out might be sent to alleviate their condition; but they are reminded that they in their lifetime (during the law) received their good things, and Lazarus evil things; but now he is comforted, and they are tormented. They are told they cannot be helped, for there is a great gulf between them, so that they who would go from hence cannot.

This, we think, illustrates the condition of those who are brought into the Abrahamic covenant through Christ, and saved from their sins. They are the Lord's. They are bought with the blood of Christ. They are no longer their own. 1 Cor. 6: 19. They are not free to do as they please. On the other hand, they that would come from thence cannot. Those Pharisees not only rejected Christ, but said he had an unclean spirit (Mark 3: 30), and sinned against the Holy Ghost. Mark 3: 29. Hence, though they might desire to return to God, they cannot. And now, finding there is no help for themselves, they want Lazarus sent to their father's house (this implies a possible chance to save some), and testify to them, lest they come into their place of torment. They are then told that they have Moses and the prophets.

To prove that Jesus is the Christ, we must first take the predictions of Moses and the prophets, and if we see them all fulfilled in the person of Christ, then we can believe that he is the Christ that should come into the world. Hence Christ told the Jews, "If ye believed Moses, ye would believe me; for he wrote of me."—John 5: 46. Hence, so long as they disbelieve the writings of Moses relative to Christ, they will not believe that he is the Christ, or the source of eternal life, though one rose from the dead.

Note. We believe that the Scribes and the Pharisees, and the publicans and sinners, in the commencement of these series of parables, form the subject matter of the entire series, and show the different relations they sustain toward God and toward each other. John testified of Jesus, that "he came unto his own, and his own received him not. But as many as received him, to them gave he power [or privilege] to become the sons of God, even to them that believe on his name."—John 1: 11, 12. The Scribes and Pharisees did not believe; the publicans and sinners did.

B. WOODSIDE.

DO YOU PRAY IN THE MORNING?

As you leave your bed, is your very first act to kneel by your bed-side, and give your heavenly Father thanks for your protection during the night? Surely hours of sound sleep, the health enabling you to rise, the protection of your family from sickness, and of your property from fire, with numberless other things we cannot mention, are things for which to be thankful. They are certainly worth thanking God for, if they are worth anything at all.

When some of your household have been very sick, you have been but too thankful to obtain their recovery by nights of weary watching, and by expensive fees to physicians. Is it worth less to have them and yourself kept entirely from sickness? For keeping you from pain and calamity, all that God asks of you is thankfulness and prayer—thankfulness for what he has done, prayer that the same divine goodness be continued.

If your were raised from the dead, you would think it but a small return to thank God for such a mercy. But for your rising from sleep every morning is an act of less kindness on the part of God, and less importance to yourself, only because it is so common and familiar. It is not less deserving of gratitude. And there is pleasure in expressing our thankfulness—no pleasure more delightful to the right-toned heart. It keeps open the springs of noble feeling, and gives a high and generous tone to all the other affections.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, June 22, 1870.

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☞ BRO. T. M. PREBLE having removed from Lynn, his P. O. address for a short time will be Chelsea, Mass., care of E. G. Kingsbury.

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☞ BILLS! BILLS!!

There are many of our subscribers who are largely in arrears in their payments for the Crisis. To such we are now sending bills of their indebtedness. We hope to have a *prompt* response by the brethren and sisters sending in the amount due without delay.

AG'T.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

In accordance with a vote passed at the last meeting, the Campmeeting Committee are requested to meet in Springfield (at the Depot) Wednesday, July 6th, at 12 M.

GEO. T. ADAMS, *Secretary*.

WISCONSIN CAMPMEETING.

We take pleasure in speaking of the campmeeting at Prairie du Sac, in Wisconsin. It was the largest campmeeting we have ever attended in the west. Those living in New England, who can reach the camp-ground so easily, can hardly appreciate the efforts made in the west to attend a campmeeting. We think but few in the east would be willing to travel four or five days by private conveyance to reach the camp-ground. Nearly all who attend the meetings in Wisconsin come by private conveyance. Yet with all these obstructions, during this busy season of the year, twenty-seven tents, besides the large one, encircled the beautiful ground. We have been on many camp-grounds, but have seen none so lovely—so pleasant—as the one at Prairie du Sac. The longer we remained, the more we admired the spot. We would gladly spend our summer days in such a place till Jesus comes. It keeps thoughts of paradise fresh in the mind, and leads us to feel more like pressing on to the saints' happy home.

The meeting is in a grove with no underbrush, and covered with nice clean grass, looking as neat as a door-yard, and special pains are taken to keep it clean. This added much to the comfort of the meeting. Those who were present will long remember with much pleasure the happy scenes there enjoyed. It was a heavenly feast. A goodly number started in the service of the Lord, and twenty were baptized in the Wisconsin river. This river is of sufficient size for steamboats on their way from the Mississippi river to Green bay.

We formed pleasant acquaintances with the dear saints in Wisconsin. They are a noble, true-hearted people, who are in earnest in the service of the Lord. They have counted the cost, and are willing to bear reproach for Jesus' sake. In consequence of their isolated condition, they are more free from selfishness and pride than those who live in the large eastern towns. They love the simplicity of the christian religion, and have no desire for any but the genuine. They have no taste for shams, or a religion that exists only in a kind of outside veneering. The preachers are self-denying men, among whom Bro. Sheldon holds a conspicuous position. Where he is best known, he is the most highly esteemed. We are rejoiced to say that his health is still improving. Let prayer be still offered for his complete recovery. His labors have been greatly blest in the west, and there is still special need of his services.

Sabbath, the last day of our meeting, passed most delightfully. A large audience assembled, and observed the best order. During the entire encampment we had no disturbance. We had no watchmen, nor officers on the ground. There was no work for them to do. We did not hear an oath, nor a disturbing sound during the eight days of the encampment. Everybody seemed friendly, and willing to do what they could for our comfort. The meeting has been a *glorious success*, in every respect relating to a campmeeting. The love-feast Sabbath morning was a heavenly one. One hundred and sixty-five spoke in fifty-five minutes. In the evening one hundred and sixty-two gathered around the table of the Lord. The occasion was precious to the saints. We parted Monday morning, thankful to the Lord for his very rich blessings, rejoicing in hope of soon meeting in the kingdom.

WHO SHALL BE GREATEST?

How little of the spirit of Jesus is witnessed in the current religion of the day. If the same ratio of progress continues in the churches for twenty years, there will be but little, if any evidence, that they are any wise connected with Jesus. Already, the city churches have become but little else than fashionable resorts for the rich and proud. No devoted christian can feel at home in such places. It is actually dangerous for young converts to unite with them, because the standard is so low, and because there are so many things to lead them away from the simplicity of the christian religion. The whole thing appears to be only worldliness clothed with a religious cloak with which to deceive the unsuspecting. Satan has no war with such associations. This matter is carried so far as to attract the attention and censure of the secular press.

The following from the Chicago *Times* of June 7th, 1870, shows what worldly people think of these things:—

"Considering its age, Chicago has many developments fully equal to those of cities a dozen times its age. Particularly is this so in the matter of churches. We not only have more churches, but many finer ones, than any modern city not greatly our superior in population. In some respects, this fact is commendable; in other respects, it is indicative, we think, of weakness and vanity, rather than of a substantial religious growth.

On Monday, the *Times* contained an elaborate account of the Congregational church and its dedication, on West Washington street. This new structure is a granite palace. In many respects, its architecture is superior, while, generally, the pile is a credit to Chicago. Its cost is not much below $200,000.

Just a little west of this, on Reuben street, is another Congregational church, which is not yet completed. It is an enormous and costly affair. It is designed to be, if not the largest, the most expensive and handsome church in the west. Just how much it will cost when completed, nobody knows. A good deal more than a quarter of a million will be required to meet the principal and interest of this investment.

Both these churches will seat not less than five thousand people. The actual membership of both is considerably less than one-fifth this number. The building of one has been a severe strain upon the congregation of one church; and it will be a very lucky thing if the completion of the other does not bankrupt the corporation most interested. In view of the nearness of these churches to each other,—the question arises as to whether these two church edifices are constructed for religious purposes, or in response to the vanity of the two congregations. Both would not constitute a very extensive congregation if consolidated; and either of the church buildings would contain both congregations and have abundant room to spare for outsiders.

These extraordinary outlays would seem to indicate that these edifices have been erected, not because there is one God, but because there are two pastors. In other words, there were two pastors; they could not very well occupy the same pulpit; and, hence, they must have two pulpits. One costly church was put up to give Mr. Gobdwin a situation; and another to give Mr. Helmer a situation. Logically, both churches should be dedicated, not by, but to, their pastors. Deity may have been interested, but it was very indirectly."

Can it be expected that the common people will go to such places to worship the Lord, or to inquire what they shall do to be saved? It is high time that the true followers of Christ cry aloud against such perversions of the gospel of the meek and humble Jesus. The whole thing is only a system of solemn mockery—a worldly institution employed to ease the consciences of backsliders, and well calculated to keep the people away from Christ.

THE GREAT TRIBULATION.

BRO. GRANT:—I wish to ask you a few questions.

1. In Matthew 24: 15, in his answer to the disciples' question in relation to what would be the sign of his coming, Jesus says, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then, ... let them which be in . . . Judea flee into the mountains, for then (ver. 21) shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." The question is this: Did this tribulation fall upon the Jews, and if so, when did it end? or has it ended yet?

2. In Daniel 12: 1, we read, "And at that time shall Michael stand up, . . . and there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at *that* time thy people shall be delivered." If the signs which Jesus gave his disciples,—the darkening of the sun and moon, falling stars, etc., are passed, then it follows that the tribulation of Matthew 24 is passed; and if so, how can there ever be any other tribulation, since there is never to be another; and in Daniel 12: 1, we read, "At that time thy people shall be delivered, . . . and many of them that sleep in the dust of the earth shall awake; some to everlasting life." This event seems clearly future; and if so, how can we reconcile the idea of two periods, or times of trouble, such as never was, or can be again?

3. In Daniel 4: 32, seven times are used to express seven years. By what authority do writers claim that times, in Daniel 12: 7, are to be differently understood?

CHESTER MURPHY.

There are some reasons for believing that the tribulation mentioned in Matt. 24: 21 was to be upon the Jews, and has been continued from the destruction of their city, in A. D. 70, till near the close of the last century, when most of the nations who had been treading them under foot, gave them civil, religious, and political privileges, such as they had not enjoyed before for many centuries. Those who apply the tribulation to the Christian church, end it at the same time. Our own views are in favor of applying the great tribulation in Matthew to the persecution of the Christian church during the dark ages, when from fifty to seventy-five millions of saints were put to death.

2. We believe the "time of trouble," mentioned in Dan. 12: 1, is to come upon the living *wicked* at the coming of Christ, and will surpass any thing ever experienced by them before since "there was a nation. "At that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1. The language intimates the saints escape from the "time of trouble" experienced by the wicked. The time of great tribulation on the saints is passed. It is evident there cannot be two times of tribulation on the same class of people, each of which should surpass any one before or after it. There can be one on the saints exceeding all others; and one on the wicked. With this view we have no difficulty in harmonizing the Scriptures.

3. It is not doubted that the "time, times, and an half," of Dan. 12: 7, signify three years and a half; but it is a question whether the time is literal. As we find symbolical time in Dan. 9: 24, 25, 26, 27, and in other parts of Daniel's prophecy, it is believed that the same is true of Dan. 12: 7; yet we do not consider the evidence so clear as in Dan. 9: 24–27. Some able expositors of the prophecy believe that the time in Dan. 12 is all literal. We hope to see more light soon on this subject.

NAPOLEON AND THE POPE.

It is very evident that Napoleon is not a true friend of the Pope. His friendship extends as far as his own selfish policy, and no further. When it is for his interest to afford friendly aid to Pius IX., he is ever willing to act accordingly; but when it is otherwise his acts correspond. Said M. Veuillot:—

"We cannot forget that Napoleon III., as Emperor, has allowed to be stolen from the Holy See three-fourths of the States which Louis Napoleon, President of the Republic, had helped it to recover. The freedom of teaching, instead of being completed, has received some grave assaults; obstacles have been placed in the way of the meeting of the provincial councils; works of charity have been attacked in the person of the Society of St. Vincent-de-Paul. Every innovation has taken the same direction."

☞ The Tent Meeting noticed last week for Philadelphia, is changed to Camden, N.J., opposite Philadelphia.

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NEW MUSIC.

Six pieces, entitled "Jesus is coming again," "I love thee still," "Hoist every sail," "Sweetly sleeping," "He is coming," and "Home." Sent postpaid for 20 cents. Single sheet 5 cents. For sale at this office, or by the author, Geo. E. Lee, Brimfield, Mass.

ROME'S ANSWER TO FRANCE.

The 29th of last February, Count Daru, the French Minister of Foreign Affairs, addressed a despatch to Marquis de Blannetville, the French Ambassador at Rome, relating to the action of the Ecumenical Council, which caused a marked sensation among the leaders of that venerable body, and made the Pope feel rather uneasy. In the communication sent to the Council by Count Daru, he takes occasion to say that the Council is expected to confine its action to matters entirely ecclesiastical, and leave political affairs in the hands of political men. This recommendation was very unpalatable to the Pope and his Council. The 19th of March, a response was sent from Cardinal Antonelli to the Nuncio at Paris, from which we make the following extract:—

"In this communication, which the ambassador was good enough to leave me a duplicate copy of, the honorable minister recalls to mind the resolve of the French Government to take no part whatever in the deliberations of the general council, and to guarantee its full and absolute freedom; declares that this determination was based upon the supposition that the venerable assembly would exclusively occupy itself with the sacred interests of the faith, and would abstain from touching upon questions of a purely political nature. But the *Gazette d'Augsbourg* having given publicity to the canons relating to the projected constitution of the Roman church and Pontiff, and having made it evident that the question to be decided was, whether the power of the church and its head included and extended over all political rights, the government firmly resolved, even on this point, to leave the deliberations of the august assembly at perfect liberty, proposed by itself to exercise the right appertaining to it by virtue of the concordat, and to let the council know its opinion upon questions of this nature. Passing next to the examination of the above named canons, the despatch summed up the substance in the two following propositions:

First, the infallibility of the church extends not merely to the depository of the faith, but to all that is necessary to preserve this depository.

Secondly, the church is a divine and perfect association; its power is to be exercised simultaneously in external and internal courts; it is absolute in legislative, judiciary, and coercive measures; and should by right move on in perfect liberty and entire independence of all civil authority.

From these two propositions is deduced as a corollary that the infallibility of the church extends to all that is reputed necessary to the defence of revealed truth. And within this domain fall all historical, philosophical, and scientific facts, foreign to revelation; thence, also, the subordination due to the supreme authority of the church, of the constitutional principles of civil society, of the rights and duties of governments, of political rights and duties, whether electoral or citizen municipalities; of all that treats of judicial and legislative business, equally in its relations to persons and things; of the rules of public administration, of those which determine the rights and duties of corporations; in a word, of all the rights of state—comprehending rights of conquest, peace and war. The minister then points out the profound impression that the mere announcement of this doctrine must produce throughout the world. . . . . .

Such is the sense of the despatch communicated to me by the Marquis de Banneville. I have thought it opportune to inform your most illustrious and most reverend lordship on the matter, having also the intention of submitting to you a few brief considerations, which are, I think, necessary to clear up the points touched on by the minister, and to answer the deductions drawn by him from the propositions submitted to the deliberations of the council. . . .

The subordination of the civil to the religious power arises thus from the pre-eminence of the priesthood over the empire with respect to the end and aim of the one as compared with those of the other. Thus the authority of the empire depends upon that of the sacerdocy, as human affairs depend upon the divine, and temporal upon spiritual matters.

No society can exist without a supreme principle as regulator of the morality of its actions and its laws. Such is the sublime mission confided by God to the church, with a view to the happiness of nations, and without requiring for the accomplishment of this ministry interference with the free and prompt action of government. It is, in fact, the church that, inculcating the principle of rendering to God the things that belong to God, and to Cæsar the things that are Cæsar's, imposes at the same time upon her children an obligation to obey conscientiously the authority of princes. But these should in their turn remember that, if they issue laws contrary to the principles of eternal justice, to obey them would not be to render unto Cæsar the things that are Cæsar's, but to purloin from God the things that are his.

I have now to say a few words regarding the profound impression which, according to the ideas of the Minister, would be felt throughout the world at the mere announcement of the principles developed in the project of the constitution, the subject of his despatch. Truth to tell, it is not easy to persuade one's self that the doctrines contained in this plan, and understood in the manner alluded to, could cause the profound impression spoken of by the Minister. Either their spirit or object must be completely misunderstood or these persons must be alluded to, who, professing principles differing from the doctrines of the Catholic Church could not certainly approve of these principles being inculcated and sanctioned anew.

I say anew, for, as I have already remarked the doctrines contained in the above-named document, far from being new and unheard, are not, as a whole, other than the Catholic teachings profess in all ages by the whole church, as all the pastors of Catholicism summoned by the supreme head of the hierarchy to render authentic testimony in the bosom of the council to the faith and tradition of the universal church solemnly attest. On the other hand, we must hope that Catholic doctrine receiving new and solemn confirmation from the fathers of the Council of the Vatican will be received by a faithful people as the rainbow of peace and the dawn of a better future.

The sole aim of the confirmation of these doctrines is, in fact, to recall to modern society the principles of justice and honesty, and thus to restore to the world that peace and prosperity which the perfect observance of the divine laws alone can produce. Such is the steady hope of all the worthy people who hailed with joy the annoucement of a council: such is the conviction of the fathers of the church, hastening hither rejoicing at the voice of the supreme pastor; such is the prayer that the Vicar of Jesus Christ continually addresses to God in the midst of the troubles and difficulties of his pontificate. Then one does not comprehend wherefore the bishops should have to renounce their episcopal authority as a consequence of the definition of papal infallibility. Not only is this prerogative as ancient as the church herself, but it has ever been practically exercised in the Roman Church, without the slightest injury to the authority and the rights conferred by God upon the pastors of the church. The definition of this infallibility would therefore in no wise alter the relations existent between the bishops and their head. The rights of the one and the prerogatives of the other are well defined in the divine constitution of the church. The confirmation of the magistracy and supreme authority of the Roman Pontiff, far from prejudging the rights of the bishops, would become a new support for their magistracy and authority, since the members acquire so much more force and vigor, as the head becomes more capable of communicating these to them.

By an analogous motive—the authority of bishops being strengthened by the solemn confirmation of the Papal infallibility, that of princes, and of Catholic princes particularly, will become no less so. The prosperity of the church and the tranquility of the state depend upon the strict and intimate union of the two supreme powers. Who does not perceive from this that not only the authority of princes will suffer no diminution from the supremacy of the Pontiff, but that it will, on the contrary, find therein a firm support? What obedience, what respect, what protection do not the sons of the church owe to the authority established by God to direct princes and people to the supreme end of eternal salvation? These monarchs cannot ignore that the royal power has been given them for the defence and patronage of Christian society. But precisely because the principle of authority shall have been confirmed in the church and her head, a new force and impulse will be communicated to the sovereign power, which has the same divine origin and common interest. Thus, if the perversity of the period has separated these two powers and placed the one and the other in a difficult and painful position, to the great prejudice of human society, relations of the closest nature shall come to unite both by an indissoluble tie for the defence of the great religious and social interests, and the path be opened up leading to a more joyful and prosperous future."

It will be seen from the foregoing that the Pope still claims the right to control political as well as ecclesiastical matters; and that he vainly expects when the infallibility dogma is accepted, that the political powers will again bow to his mandate. Instead of this, the time is at hand when he must make his final surrender to the Prince of Peace.

NUMBER OF SPIRITUALISTS.

Those who think that Spiritualism is dying out, are not familiar with the facts relating to its progress. Its poisonous sentiments are now spreading in all directions, and are embraced by many church members. They have lost their enjoyment in the service of Christ, and hence turn to the Satanic fables of Spiritualism, hoping to find relief for an uneasy conscience. Spiritualism is like a great drag net, gathering up every thing that is unlike Jesus. Infidels, Atheists, Shakers, Hindoos, Deists, liars, libertines, swearers, drunkards, murderers, and all classes of wicked men and women find an asylum in Spiritualism. The numbers who are believing in this corrupt system, or giving it their sympathy, is very large. The following is a question put to a spirit, and the answer follows. They were published in the *Banner of Light*, Feb. 13th, 1869:

QUES.—It has been asserted by many prominent Spiritualists, and by Catholic Bishops even, that there are nearly eleven millions of believers in Spiritualism in the United States. But we find in the daily papers of to-day the following, viz: that Andrew Jackson Davis, the Poughkeepsie seer, thinks there are but four million two hundred and thirty thousand individuals of this persuasion. Can you, from your stand-point, give us the facts in the case?

ANS. Yes, we can. It would be absolutely impossible for an Andrew Jackson Davis, or any other man in the body, to determine correctly concerning this point, because there are so many believers that are believers in the dark; that is to say, that keep their belief strictly within their own bosoms. Many do not even dare admit their belief to their nearest and dearest friends. Now it is positively known, by that class of spirits who have investigated the subject, that there are between twelve and thirteen millions of Spiritualists at heart right here amongst you. We have set the figures low—you may be sure of that."

THE PROPHETIC KEY

Is the title of a new monthly, published and edited by P. S. G. Watson and A. F. Baker, at Versailles, Ky., for $2.50 a year. The first number was issued this June, and is ably conducted, containing 48 pp. of interesting matter. It has the following table of contents: "Salutatory, The Key to Prophecy, Archangel, Study of the prophetic Scriptures enjoined, Take the Bible as it reads, Familiar Conversation." It is well calculated to awaken a new interest in the study of the prophetic Scriptures.

☞ We have just received the following from the son of Bro. W. S. Campbell:—

"Bro. Grant:—My father is dangerously ill at his daughters in Meriden, suffering from felon and fever. The doctor thinks now there may be a chance of his recovery. Father wishes me to write you, and through your paper ask the church to make his case one of special prayer, if it should please our heavenly Father to spare him to his disconsolate wife and family. Very truly yours,

FRED. H. CAMPBELL."

For the World's Crisis.

TENT MEETINGS.

The new tent, "Evangelist," pitched at Cambridgeport for the last ten days, was dedicated to the Lord, Sunday, June 5th, and his divine presence was powerfully manifested and felt from the first hour of the meeting,—and continued to the last. The interest increased at every meeting. Sinners were convicted and rose for prayers at the first meeting, and others continued to rise at almost every meeting, numbering in all some twenty souls who wanted to find the Lord and commence a new life. One poor sinner, between seventy and eighty years old, wanted to find Christ, and asked the prayers of christians. Backsliders started anew. God's children were blest, and many deeply interested in God's truth preached by Elds. Boutell, Thurber, Hook, Ross, and others.

It was a blessed time, long to be remembered by many. The numbers were large at all the meetings, amounting to hundreds. The sacrifice was accepted by the Lord. Bless his dear name.

The Lord willing, the new tent will be pitched in Philadelphia in the large skating park, Broad and Wallace Sts., Sunday, June 26th, and remain as long as the Lord directs, prior to going to Jersey, Delaware, Washington, and other fields. Elder S. W. Thurber will commence the meetings. Bro. Hook will be on hand in a few days; also Brn. Couch, Ross, and others are expected during the meeting to preach the word and labor for the salvation of souls.

Friends of Jesus, pray that God's blessing and Holy Spirit may go with the new tent, and that it may be the means in his hands of bringing hundreds to the knowledge of the truth, and saving them through Jesus in the day of God. Your unworthy Bro. in Christ,

Boston, June 15th. J. N. WILFONG.

For the World's Crisis.

HOLD GROVE MEETINGS.

Why? Because of economy and ease of fitting up for a meeting. Obtain one near a school-house, or some other building where a meeting could be held in case of stormy weather on the day of appointment. A grove on a side-hill, or on rising ground, is preferable. I have seen a grove fitted up in two hours, by half a dozen wide-awake brethren, well enough to accommodate three or five hundred persons to better seats than they often have in many of our New Hampshire school-houses. With a little care, one can be arranged for permanent use.

Our brethren in Hopkinton have a grove where a meeting is to be held July 4th, which will be the beginning of the fourth year since the grove was first fitted up. In Bow, grove meetings were held last summer, once a fortnight. The example might be followed in many other places.

Now is the time to look around for a suitable place, and fit it up at once. Try it. The cost is but a trifle, and the results (I speak from my own experience) are generally satisfactory. By this class of meetings we draw out more unbelievers than we can by any other method, excepting camp and tent meetings. C. W. SARGENT.

Concord, N. H., June, 1870.

— Whatever makes the world happy in spite of God, is in the spirit and course of Babylon, and for a christian to be there is to be in Babylon.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$543.78
E. Merrill	.35

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$60.46

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 203, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$833.65

Correspondence.

From Bro. W. O. Swinnerton.

BRO. GRANT:—For the first time in my life I would address you a few lines through the *Crisis*, and may they cause all who read them to rejoice. The truth has found its way to California, and is doing its work. Through the goodness of God, Bro. D. D. Reed was sent to this coast with the word of life, and after reading some tracts on the state of the dead, saints' inheritance, eternal torment, etc., and then searching the word to see if these things were so, I became thoroughly convinced that "he that hath not the Son, hath not life"; that "the meek shall inherit the earth," and that "the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Although but twenty years of age, I immediately began speaking of these tremendous truths to my brethren and sisters in the Baptist church, of which I am at present a member. They were startled—shocked. My pastor denounced me as infidel, led astray, tempted of the devil. But still I hold on, and the Bible becomes a brighter lamp to my feet the more I peruse its sacred pages. Oh, what a moment of strange and thrilling joy to my poor bewildered mind and heart it was when I saw the truth as it is in Jesus. Perhaps this is disconnected, but my heart is so full I can but feebly express my thoughts.

Brethren and sisters, all who love the appearing of Jesus, lift up, proclaim, cry aloud, the glorious, the awful fact, that the Lord Jesus Christ will ere long descend from heaven with a shout, to give his servants eternal life, and to take vengeance on them that know not God and obey not the gospel. Let us be up and doing, endeavoring by every possible means to at least save some. The churches here are considerably exercised, and are astonished at the boldness and zeal with which those "soul-sleepers, Adventists, or fanatics," preach their abominable "heresies."

Some listen, and honestly inquire the way of truth; some rage, and wish the Lord would kill every one of us; some mock, while some turn pale and tremble with astonishment and fear when a few solemn, pungent sayings of our Lord are brought to bear on their darkened minds. Let the truth roll on. While the ungodly scoff and jeer; while the Pharisees rage; while popular theology lulls to sleep the fears of men and the conscience of the professor; while the professed followers of Jesus continue to eat and drink with the drunken, and begin to smite their fellow servants; while the nations tremble with perplexity; let the truth sweep like a purging fire throughout the world.

Let us raise the midnight cry—"Behold, the Bridegroom cometh! go ye out to meet him." But as we cry, let us be sure that our lamps are well trimmed, filled with oil, and burning brightly. As for myself, it is meat and drink to learn and speak the blessed Bible truths. Come joy or sorrow, evil or good report, I am for the Bible. Let the rains descend, let the floods come, let the winds blow and beat upon my house; it cannot fall, it is founded upon a rock!

How thankful I am that Bro. Reed ever came to this place with the words of eternal life through Christ alone. O how blind I was! but now how sweet the light. What a *glorious, precious, exalting* faith is ours! Eternal life beyond the resurrection; individual, tangible, enjoyable life! We shall meet and know each other there. We shall gather flowers on the hill of Zion. We shall mount up as eagles; we shall run and not be weary, we shall walk and not faint. O, the great, eternal, golden city; how it looms up before my gaze, thrilling me with ecstasy and joy, that he has been the means of lifting a poor, doubting, stumbling, blinded boy from the mire, and placing his feet upon the Rock of ages. Yours in hope and joy unspeakable,

W. O. SWINNERTON.

Santa Clara, Cal., April 9th, 1870.

From Bro. W. Forrester.

BRO. GRANT:—I feel to praise the Lord that I am able to write you again a few lines, in common with the many other brethren and sisters who are writing so many excellent communications for our paper, the Crisis. Myself and family feel that we could not serve our Lord and Master as faithfully without it as we now can.

Much is being said and written on the subject of our Lord's return. I am trying to keep in constant readiness, and to help others as far as I can. It does not make any difference to what church or society a person belongs. I feel it is my duty to obey the teaching of Bro. Paul in Heb. 12: 14, by following "peace with all men, and holiness, without which no man shall see the Lord." Many of us seem to forget that scripture, or neglect to obey it. In view of the judgment, I feel that it is our duty to teach or warn every person, that we may present every person perfect in Christ. We are not to suffer sin upon ourselves, nor our neighbor, in any wise, in word or deed. I am well aware if we take this course, as directed by our Master, we are accounted meddlers in other men's matters; so was He, and his twelve and seventy disciples; and so are we who thus live in these last days, which is a most prominent proof of our Master's soon coming back. I long to see him, that I may be made like him, as the apostle John tells us: "That, when he shall appear, we shall be like him." Then this mortal shall put on immortality.

"The *dead* shall be *raised incorruptible.*" By this I think the apostle means, that all who are thus raised at his coming will be made incorruptible, or immortal; and consequently cannot die any more, being "children of the resurrection," as described in Matt. 22, Mark 12, and Luke 20; also in many other scriptures. I am well aware that we do not see eye to eye in many of these things; and one general reason which hinders us is much the same as our Savior told the Jews: "Ye do err, not knowing the Scriptures, nor the power of God." We ought, then, to search the Bible more closely, and on our knees before God.

I am much pleased to see that some of my brethren have recently spoken out in the Crisis on the subject of temperance, or abstinence in the use of *liquor* and *tobacco*; as I really think I am prepared to prove to every humble, christian person, that the excessive use of either one will certainly expel any person from the kingdom of heaven; so, in short, it is the only safe way to touch not, handle not, anything whereby we or our brother stumbleth, or is made weak. St. Paul says, in 2 Cor. 6: 17, 18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Also Matt. 5: 5, Jas. 1: 21–27; and we have many other similar texts.

I have been a professing christian man for over fifty years, and have always found that "wisdom's ways are ways of pleasantness, and all her paths are peace," accompanied with holiness invariably. I was last fall and a few months prior canvassing for good books in my section, and in the time sold over seventy boxes of the "Tobacco Antidote." It proved to be an almost sovereign cure for the use of tobacco. I have now the certificates of several of the best farmers in this section, that they were wholly cured of all appetite for tobacco. Some men have stamina and firmness enough to obey the teaching of reason and the Bible; and others seem to need helps. But God's word is one rule for us all; if we want to be holy here, and happy hereafter in the world to come.

I was talking with a Presbyterian man a few weeks ago. I found him using a long white pipe, at a depot. I felt it my duty to warn him of his filthy, immoral habit. I showed him the bad influence his habits were having in the country at large. He very soon emptied his pipe, and put it in his pocket. I quoted several texts of Scripture; the cars came, and I had to go. I saw him some six weeks after. He was truly happy to see me. He said he had not used his pipe since he saw me, and I had done him more good than any man for years.

So we can work like the leaven in the meal, if we only obey the Master. Your Bro. in Christ, WM. FORRESTER.

Dundee, N. Y.

From Bro. D. Sheridan.

BRO. GRANT:—I hear much said of late in favor of short sermons, short prayers, and short communications. I am in favor of the system. But as I do not write often, and do have many things to say, I hope you will bear with me while I write a few words for the Crisis.

I will introduce the subject by relating the circumstance of a stranger who chanced to stop over night with me a short time ago. In a conversation with him on the subject—"The nature and future destiny of man," he made a remark that appeared somewhat novel at first, yet I could not avoid seeing the force of it, after all. It was this: "Human nature is about the same now that it has been in all past ages." I find it so. When men start for the kingdom, if they are truly humble, and so long as they remain in that position, things run well, and they are able to fight a strong battle with the enemy and come off more than conquerors; but the moment pride steps in, the enemy has the advantage, and the battle is lost, or, at least, reverses must follow.

This morning, while reading a part of the history of king Saul, I was forcibly impressed with the fact that his case would apply to our own times.

When Saul was informed that he was chosen to rule over Israel as their king, he manifested great humility; claimed to be of the smallest of all the tribes, and of the least family of that tribe. It appears "God gave him another heart." 1 Sam. 10: 9. Truly he was prospered while he kept in the true position; and he did remain humble and forgiving for a short time, as the history of his treatment of the sons of Belial shows, who "despised him," and had not honored him with presents at the time of his elevation to the throne. After the first great victory was won over the Amorites, the people proposed to destroy all those who were not willing to acknowledge him as their king.

But Saul refused to gratify their wishes; but when pride and disobedience took possession of his heart, how soon reverses follow. You have only to read the story to see.

Also in the past history of the church, during the dark ages of ignorance, pride, and superstition, persecution followed; and as a result, during the ninth century full one half was lost or separated from the other; at the same time the spirit of intolerance and pride continued to increase; and, as a final result, during the sixteenth century she sustained another loss of at least one-third of the remaining half; or so I saw it computed by one of the fathers of the church—the Bishop of Orleans.

How is it with the little flock who have so recently started for the kingdom? Are we all united in the "true Vine"? and do we dwell in harmony, peace, and good will together? Or, in the absence of that noble, christian quality, humility, has not the enemy been allowed to creep in and scatter the seeds of contention and division among us? The so-called Second Advent views, as I understand them, I fully endorse; and although I am not with you in name, as to sect, yet my whole soul is with you; and when taunts, jeers, harsh epithets, and persecution, are pressed upon me from outsiders and unbelievers, I am prepared, and expect it all. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 19. And although I am nearly alone here, and at

times feel lonely, yet I am permitted to see some bright spots, which encourage me on my way, especially when I hear of the good success of those who are laboring in the vineyard in other places. J. D. SHERIDAN.

Three Rivers, April 26th, 1870.

Extracts from Letters.

BRO. B. P. MANNING writes:—"I am trying to do the best I can, and to live every day according to the word of the Lord; but I have to suffer much pain with my poor hands and feet, so that I am unable to do any labor to help support myself yet; but God has raised me up, so that I am able to be mouth for the Holy Ghost to speak through me, to hold up the truth to the people, and let them know that Jesus is soon coming to take his dear saints to himself. I have been able to spend one day in Nashua, and attended our State Conference at Portsmouth. Then I went to Kennebunkport, and preached two Sabbaths. There are some blessed children in that place. Then I came to Portsmouth and preached one evening.

I praise the Lord for what he has done for me; and I feel thankful to my brethren for a 'certificate,' and that I am in good standing in the State Conference; but *this* does not make me a Christian; the Spirit of Jesus Christ makes people Christians, by living up to the word of God, and being filled with love to Him."

SR. A. M. S. BEMENT writes:—"We are hastening to the judgment, the great day of accounts. Some are trimming their lamps, having oil in their vessels, with the wedding garment on, for the heavenly Bridegroom's return to earth; while the great mass are rushing down the broad road to perdition, unmindful of the great prize they are losing by their sad neglect. Saints and angels weep. But the time is soon coming when they will say, 'The harvest is past, the summer ended, and I am not saved.' A few in this place are struggling to gain the everlasting kingdom, but through much opposition. I am glad there are yet some faithful watchmen on the walls of Zion."

BRO. J. H. WILSON writes, June 5th:—"The N. H. Tent has been pitched in Kittery, and the Lord has blessed the efforts and crowned them with success. Great opposition prevailed among many minds, but it has given way in a great measure. Thank the Lord. One man arose and remarked, he had been to sea many years, and had stood amid storm and dangers unmoved; 'but,' said he, 'the word of the Lord has moved me.' Those who have not been out for years came to hear, and were interested. My prayer is, that God will continue to bless the labors of Brn. Leavitt and Shorey, in the salvation of many souls."

BRO. P. A. SMITH writes, June 8th:—"I leave Jacksonville next Friday night (10th) to go toward home. I am to stop at Homerville, and other places in Georgia, to preach for a little over two weeks, and expect to arrive at home July 2nd or 3d. Correspondents will please address me after this—No. 4, Frank St., Rochester, N. Y."

Married.

REED—FISHER. At the depot, in Richmond, April 16th, 1870, by B. F. Tallman, Esq., ELD. H. D. REED, of Richmond, and MRS. KATIE FISHER, of Bath.

Obituaries.

BAILEY. Died, in Monticello, Minn., May 19th, Bro. Noah Bailey, formerly of Vermont, in the fiftieth year of his age.

For the last twenty years Bro. Bailey had been a firm believer in, and earnest preacher of, the Advent faith. He came west for his health, and though feeble in body, he still labored incessantly in preaching the word, and his labors were blest to the good of many. Bro. Bailey was a man of ability and deep piety, of strong faith, great self-denial, living in close communion with God, and loving ardently the appearing of Christ. He had a great desire, and it caused him a hard struggle to give up this hope, of living till Christ should come. His faith bore him up, and greatly prolonged his life. When he reached the 19th he said, "This is the day that I shall die." He was perfectly patient under great bodily suffering, and a future life in the reresurrection from the dead opened before him intensely beautiful and bright. He selected Psalm 17: 15 for the text of his funeral sermon. L. C. COLLINS.

WADLEIGH. Fell asleep in Jesus, May 20th, 1870, Bro. Wm. S. Wadleigh, of Pleasant Hill, Jo Davis Co., Ill., in the sixtieth year of his age.

Bro W. was converted in '46, united with the Baptist church, and remained with them until he heard the blessed doctrines of the speedy coming of Christ, and the resurrection of the dead, which he gladly embraced, and cherished them until his death. He leaves a wife, two sons, and a daughter, with a large circle of relatives and friends, to mourn their loss: but we sorrow not as those which have no hope, for we have the blessed assurance that our dear brother will have part in the first resurrection.

A large number assembled to pay the last respects to one highly esteemed by all who knew him, when a consoling discourse was delivered by Eld. I. A. Pilcher, from John 5: 28, 29.

ANNA B. PILCHER.

YOUNGS. Died, May 5th, the youngest daughter of Bro. J. S. and Sr. L. Youngs, aged seventeen years.

She lives cherished in the memory of mourning friends and a numerous acquaintance. In her closing moments great peace from the Lord rested upon her. Her last words were, "Farewell to a world of suffering and death," peacefully falling asleep in Jesus. Funeral services were held at the Congregationalist church. Sermon by the writer, assisted by the pastor. E. BELLOWS.

SPARKS. Died, at Rouseville, Venango Co., Pa., May 30th, 1870, Eveline Sparks, aged two years, two months and fourteen days.

A little more than a year ago dear Bro. and Sr. Sparks laid away in the grave their little boy, about six years old; but they "sorrow not as others who have no hope." With Rachel they expect their children to come again from the land of the enemy. J. WENDELL.

ROPER. Died, in Camden, June 8th, Wm. Roper, aged seventy-two years and five mouths.

Bro. R. gave his heart to Christ at the age of sixty. Last summer he embraced the glorious truth of "immortality through Christ alone," at the tent meeting in Camden. He died in hope of eternal life. Funeral services conducted by Eld. H. Taylor, and F. H. BURBANK.

STOWELL. Fell asleep in Jesus, June 17th, at Granby, Mass., Ella Jane, daughter of Lewis and Elizabeth D. Stowell, aged eighteen years.

She waited for many weeks for her release from this world of suffering. She longed for the rest of the grave till Jesus her Savior shall appear.

E. D. STOWELL.

LEROY. Died, in Westbury, N. Y., March 24th, 1860, of consumption, Bro. Walter Leroy, aged forty years.

He gave evidence of a good hope in Christ, which comforts those who mourn. Services at the funeral by the writer. B. P. STEVENS.

PROTESTANT CHRISTIANITY is spreading rapidly in Mexico. One missionary writes:—"Give the Bible and Bible institutions to Mexico, and there will soon be peace within her borders. Mexico may ere long become the champion of Protestant Christianity in Spanish America." Another writes: "Mexico is coming to Christ slowly, but surely. I and my coadjutors have lately received one hundred and fifty Mexicans on profession of their faith in Christ alone; in every case solicited by themselves, and I hope in the true faith, taking the word of God for their sole director."

Summary of News.

FOREIGN.

Cable News.

ROME, June 14. The preamble of the infallibility decree is still under consideration. In the Ecumenical Council, His Holiness is certain of a majority in favor of the measure. Several of the members of the minority repeat their resolution to retire in case the proposition is successful. Fathers who are in favor of infallibility are contributing heavily to make up a purse for the Pope. The minority decline to subscribe anything.

June 16. The Ecumenical Council will commence the discussion of the last chapter of infallibility scheme to-day.

The Pope has fixed July 22d as the utmost limit which will be allowed Americans to make their submission to the Holy See. If by that time they have not reconciled themselves with Rome, ex-communication will be pronounced against them.

LONDON, June 16. The abolitionists here are urging the government to insist on the emancipation of slaves in the Cuban colonies.

MADRID, June 16. Gen. Prim announces as a candidate for the Spanish throne, Prince William Alexander of Orange.

DOMESTIC.

SAN FRANCISCO, June 15. A violent earthquake had occurred in Japan, severest since 1855. The accounts of disaster are meagre, but several villages were destroyed.

The great volcano of Asamayama, in the interior of the island of Nippon, which has been quiet for centuries, is in violent eruption, accompanied by frequent earthquakes, and destroying the neighboring villages.

The captain of the barque Benefactress observed an active volcano at sea, two hundred miles from Yokohama. Some portions of the crater were above the sea, and clouds of steam were issuing therefrom. The water around the volcano appeared to be in a boiling condition.

WESTERN CROP PROSPECT—Our Western exchanges for the most part speak favorably of the crop prospects in that prolific region. Wheat in Southern Illinois is reported looking better than it did some weeks ago. The harvest has begun. Late rains in the northern part of the State have greatly benefited the crops. Winter wheat, corn and oats promise well. The Wisconsin papers are jubilant over the recent rains. The crop prospects are greatly improved. Grass and late sowed grains will be light, it is said, but other crops and fruits give abundant promise. The rye crop in Polk county is a total failure. In Michigan, potatoes are said to be much injured by the ravages of the Colorado bug. The papers do not anticipate more than half a crop of wheat and hay. Oats and corn will be backward, but the prospect is good for an average crop. "Iowa crops," says the Des Moines Register, "never looked better, and were never as forward as now. The best young corn the State ever had is growing faster, and is cleaner than any corn we have ever seen in the State, and there is more of it." Fruit promises to be abundant. There is but one report in regard to crops in Kansas, and that is, everything indicates an abundant harvest.—*Journal.*

Passing Events.

☞ So plentiful are the grasshoppers in Salt Lake City that the stench arising from the accumulation of their dead carcasses is terrible, and is seriously affecting the health of the city.

☞ Horace Greeley is seriously although not dangerously ill. He has been growing worse since his return from Nassau, and his physicians say that he is threatened with typhoid fever. He has been confined to his bed for several days, and sees only a few intimate friends.

☞ The drouth in France continues and causes great distress and loss of property. Cattle are perishing for want of fodder and water, and fears are entertained that the crops will all be ruined.

☞ The Emperor is ill, suffering from the gout, but is not dangerous. The court goes to St. Cloud next week.

☞ A colored theological seminary is to be established at St. Louis.

☞ Relapsing fever has reappeared in New York.

☞ The Porte has granted about six hundred acres of land near Jaffa for a Jewish model farm, with exemption from land tax.

☞ George Muller's orphans cost him but $65 each year.

Notices.

Prayer Requested.

I earnestly request the prayers of the brethren in behalf of my wife, who is now sick, and has been all this spring. We believe God can heal her, and have faith in the prayers of the brethren. We believe in the promises of God, and are trying to live faithful to him. Ye faithful ones, pray for me and mine. GEO. W. HOWARD.

Sister A. L. Piper, wife of Bro. S. A. Piper, of Lake Village, is very low from heart disease. She feels there is no help for her but from the Lord, and desires the brethren and sisters, who read the Crisis, to make her case a subject of *special* prayer, that she may be made whole, and serve and praise the Lord with her little family till he comes. Brethren, pray as the Lord directs. A. D.

Grove Meeting.

There will be a grove meeting at Salem Depot, N. H., in the Granite State Grove, Sunday, July 3d, and (if we can have the grove) will hold over Monday, the 4th. Bro. C. Goodrich, and perhaps others, will be present to preach the word.

C. RICHARDSON.

Grove Meeting.

If the Lord will, there will be a meeting held in the grove on my place, in Hopkinton, N. H., July 4th, at ten o'clock A. M. Sister L. M. Stoddard, of Worcester, Mass., is expected to be present. Brethren and sisters, pray for us, that good may be done, and the Lord get glory.

ELBRIDGE G. KIMBALL.

Vermont Tent.

The Vermont Mission Tent will be pitched, the Lord willing, at Middlesex, near the red school-house, three miles from Montpelier depot. Meeting to commence June 23d, at one o'clock, P. M., to continue over Sunday, and longer, if thought best. Preachers and all are invited in the name of the Lord. We expect the Master to be there and feed the multitude. Let there be a general rally. D. BRALEY.

Grove Meeting.

The Lord willing, there will be a meeting in the pine grove near the depot, at West Bethel, Me., on the 3d and 4th of July. Brethren and friends are cordially invited to attend. Bro. J. A. Libby, or some one else, will be there to help preach the word. Brethren, let us make one more effort to save the perishing. For the brethren,

JESSE GAY.

Tent Meeting.

The A. A. Mission Tent is pitched between Prairie and Broad Sts., near the horse-car stable, South Providence, R. I. Meetings will be held (the Lord willing) day and evening through the week, and over Sunday, June 26th, and longer if duty. Brethren and sisters, come and help. The South Providence horse-cars run to the ground where the tent is pitched. ENOCH MORRILL.

Grove Meeting.

Providence permitting, there will be a grove meeting in Holderness, N. H., near the True school-house, on Sunday, July 3d, and Monday, the 4th. An ordination is expected Sunday. Elds. J. Harvey and J. Morse will be present to preach and attend to the ordination. Other preachers are expected to be there.

For the committee, DANIEL SMITH.

Grove Meeting.

If the Lord will, there will be a grove meeting held in Guilford, N. H., in the grove near Davis Island, July 3d. All are invited to come who love the Lord, and may good be done in the name of the Lord Jesus. N. GLIDDEN.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. GOODRICH, No. 7 Salem Street, Boston, as soon as convenient.

S. W. THURBER, Pres. of Conf.

R. I. and East. Ct.

Our conference will hold its next session with the church at River Point, R. I., commencing Wednesday, June 29th, at two o'clock P. M. As this is a central locality, we shall expect to see a large number of preachers and delegates present. Let the clerks of those churches that do not send delegates remember their duty.

C. H. SWEET, Sec'y.

Conference.

A quarterly conference will be held at the Bailey school-house, in Pittston, Me., four miles south of the city of Gardiner, on the east side of the Kennebec river, opposite Gardiner depot, at five o'clock, P. M., June 23d, and hold over Sunday. Let the brethren and sisters all attend who can to work for the Lord. Provision for all. Ministering brethren from abroad are invited. Those who come by cars will stop at South Gardiner, and the brethren will be there to take them over the river in a boat.

S. K. PARTRIDGE.

Notice.

"The Levant Union Bethel Association" are engaged in building a house, in which to worship the living God, at Levant Village, Me. This house is called "*The Levant Union Bethel.*" It is open and free to all denominations. Will cost about twenty-five hundred dollars, of which our late and lamented Bro. Joseph Turner paid one thousand dollars, and is the first and only meeting-house erected in the town. We have contracted to have the building finished July 1st, 1870. It will be dedicated Saturday, July 2d, at ten o'clock A. M., by the ministers of the various denominations, Bro. H. L. Hastings, of Boston, associating. Bro. Hastings, assisted by others, will continue to hold services in the same house on the 2d, 3d, and 4th of July. F. A. BAKER.

Notice.

Bro. Hook's new tent, "Evangelist," will be pitched, if the Lord will, in Camden, N. J., opposite Philadelphia, Sunday, June 26th, and continue as long as the Lord may direct. Bro. S. W. Thurber will commence the meetings. Brethren, pray for the meeting. I. N. WILFONG.

Notice.

Our annual meeting will be held in Kingston, as usual, on the 3d and 4th of July next (Sunday and Monday), in the grove. It is expected that Elders Laning, W. Burnham, G. W. Burnham, C. Cunningham, B. D. Haskell and W. M. Mellen will be present. We hope to see a general gathering to this feast. In behalf of the committee,

F. GALE.

Grove Meeting.

A grove meeting will be held in Bartlett, N. H., (Middle District), in Bro. John B. Deering's grove, commencing Wednesday, June 22nd, and holding over the following Sabbath.

Bartlett is situated on the road from North Conway to the White Mountains. The mountains tower around, and the scenery generally is magnificently grand. We have held meetings in the place during the past winter, and although the truths we love have never been preached there, the people have been like the Bereans, and are favorable to the truth, and a good number have been converted. We know of no place where greater good can be done by a meeting than in Bartlett, and it is hoped that the brethren and sisters from the surrounding towns will be present. Come from Porter, Freedom, Melvin Village, Albany and adjoining towns in Maine. Come from Whitefield, Woodstock, and other places west of the mountains, and you will find entertainment, and have a glorious meeting. Brethren coming by the Notch will inquire for Nathan French, James Mead, or Levi Rogers; and those from other directions, for John B. Deering. Brn. T. W. Piper, N. Wheeler, Levi Allen, J. H. Evans, J. G. Smith, Bro. Kidder, and others who love the truth, and don't distract and divide, are invited. Provision will be made to accommodate all the brethren and sisters who may come. Pasturing will be furnished for horses. Let us have a good gathering of the saints in the name of the Lord. An ordination and a baptism may be expected.

In behalf of the brethren, L. C. MCKINSTRY.

Michigan Campmeeting and Conf.

The annual campmeeting of the Michigan Advent Christian Conference will be held on the Fair ground in Jackson, commencing June 27th, and continuing over Lord's day. Preliminary meetings will begin June 18th, by Eld. J. M. Snook, in the Antioch tent, on the same ground.

Jackson is a central R. R. point, and easily reached from nearly all directions. All trains stop here. The Fair ground is only half a mile from the depot. Ample accommodations on the ground for teams, etc. Those coming to camp should bring their own bed clothes.

Let us rally and come together in the name and Spirit of the Lord. Let all preparation by prayer and fasting be made before the time to camp; and those who cannot come, do not forget to pray that God's blessing and Spirit may be in the camp, and that this meeting may redound to the glory of his blessed name. In behalf of the Board,

J. M. SNOOK, Sec.

New York State Tent Meeting.

Providence permitting, the New York State Mission Tent will be pitched at Randolph, Cattaraugus Co., N. Y., June 23d. The brethren and sisters who can attend said meeting, are earnestly invited to do so. Randolph is on the A. and G. Western R. R. All trains stop there.

J. WENDELL.

Grove Meeting.

If the Lord will, there will be a grove meeting held July 3d and 4th, on Mann's hill, in Holden, Me., on the farm owned by Samuel Gilmore, in the same grove where it was held last year. We invite all christians who love gospel salvation and order, and will seek their neighbor's good, to come and help. Brn. A. H. Walker and I. Damman are expected to be there.

Notice.

To the brethren in New York State: Shall we have a general campmeeting in the old Empire State? Will the brethren think and pray about it, and when we meet at our June conference, decide when and where we will hold it, and appoint a committee to arrange for the meeting? We have strength enough in Western New York for a good campmeeting, if we will all take hold of the matter. The Lord is coming. Let us do all we can to strengthen each other, and save the perishing around us. Please write immediately.

MILTON R. MILES, Wolcott, Wayne Co., N. Y.

Notice.

The Advent brethren in Buffalo, N. Y., have hired a hall and established a prayer and conference meeting every Sabbath, at two o'clock P. M. The hall is on Maine Street, in the Arcade building, second floor, No. 9, and is large enough for preaching. Ministers passing this way who can spend a Sabbath with us, we will give notice of by our daily papers, if informed by Friday. They can expect but a small compensation at present, as most are poor, and we are just making an effort to gather the scattered flock. Some fifty in the city hold our views, and we hope, by a permanent meeting, some preaching, and God's blessing, we shall be able to form a stable church. Preachers can call on Wm. Shaw, 528 Eagle Street, or J. Blain, 79 North Division Street, H. Tanner, 255 Pearl street, and a home will be provided. We can have no meeting on week days at present, but hope to by and by.

For the brethren, J. BLAIN.

Minnesota Campmeeting.

The second annual campmeeting for the State of Minnesota will commence on Monday, June 27th, at Ottawa, continuing one week. Ottawa is situated on the Minnesota river, five miles below St. Peter. The St. Paul and Sioux R. R. will carry passengers at half fare to and from this meeting. When buying tickets for Ottawa from any station on this road, *ask for a return ticket*, which will be good for ten days after June 27th. A refreshment and provision stand will be kept on the ground for the accommodation of the camp, where such articles of food as cannot be conveniently brought from home may be obtained. The committee will make every effort for the temporal comfort of those attending the meeting, and trust all will unite in striving, by the help of God, to make it a spiritual "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

COMMITTEE:—G. W. Miller, L. C. Collins, P. Ramer, W. Ketzebock, E. Bacon, E. T. Himes.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

There will be a grove meeting held in Jay, Bean's Corner, Me., commencing July 2d, at 5 o'clock P. M. and continuing over the Fourth. Come to this meeting to labor for the Lord. Bring your basket of food or not, as there will be provision made for all. The ordinance of baptism will be attended to. In behalf of the Brn.,

H. B. SEVEY.

P. S. We have received pledges to the amount of $25.00 for our meeting-house in Vienna. Who wishes to help? H. B. S.

Grove Meeting at West Kingston, N. H.

Providence permitting, there will be a meeting in Sargent's grove, near the great pond, on Sunday and Monday, July 3d and 4th. Brethren living in adjoining towns are invited. Strangers can call on Brn. Reuben Currier, Otis Tucker, or Geo. Goodwin. C. W. SARGENT.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

NATHANIEL EATON.

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. SEVEY, S. W. CARR, H. C. CLIFFORD, } Mt. Vernon, Me.

Notice.

Our annual grove meeting in Springwater, N. Y., will be held June 25th and 26th, 1870, commencing June 25th, at two o'clock P. M., in the grove, on the Morris farm, as usual. Come, now, brethren and sisters; let us all meet together and praise the world. C. F. SWEET.

Conn. State Tent.

Parties desiring the tent pitched in their vicinity, will please correspond with the Chairman of the Committee, H. H. DICKINSON, Hartford, Ct.

Notice.

The Advent brethren have rented the Temperance Hall on Maine St., in Brunswick, Me., and will hold meetings on Sunday regularly. Seats free to all who are disposed to meet with us. Ministering brethren are invited to come over and help us. Per order, C. GOUD.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY, FRANK NELSON, SAM'L ROWELL, } Committee.

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. BELLOWS.

Notice.

Any brother wishing to communicate with a brother who is in a low state of health, without home or means, and is looking to God in prayer as his only hope, can do so by writing to TIMOTHY E. COTTLE, Rochester, N. Y.

Notice.

Brethren in Conn. wishing my labors between now and the 20th of July, will please address me at once at Forestville, Conn., and appoint for me accordingly through the Crisis.

S. C. HANCOCK.

Wanted.

A copy of the "Constitution and By-Laws" of the R. I., and East Conn. Conference, as printed at the time V. P. Simmons was Secretary. I will return it after examining it, if desired.

C. H. SWEET, Natick, Mass.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

For Sale.

A lot of second-hand Sunday School books, some of them nearly new. For particulars, address A. C. GREENE, River Point, R. I.

Notice.

I would say that persons desiring practical treatment with the Resuscitator for diseases, may address me at 43 Revere Street, Boston.

W. C. STONE.

Inquiry.

Brethren and sisters of Sutton, Bradford, and Warner: Can we join together and have a tent meeting? We in Bradford think we can.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., postpaid. GEORGE E. LEE, Brimfield, Mass.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach in — Correspond with

Westfield, Mass. — *E. A. Eggleston.*
Savoy, Mass — *Daniel Miller, or A. E. Bliss.*
Wakefield, Mass. — *G. R. Tyzzer.*
Worcester, Mass. — *H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H. — *T. E. Wood, Box 1445.*
Hampton, N. H. — *Joseph A. Philbrook.*
Manchester, N. H. — *A. J. Mahew, S. R. Davidson, or O. Proctor.*
Loudon Ridge, N. H. — *Daniel L. Moore, Wm. Batchelder, Edward Mudget.* Fourth Sabbath engaged.
Seabrook, N. H. — *R. S. Johnson*, of Hampton, N. H., or *Chs. Barton*, of Seabrook.
Goshen, N. H. — *O. F. Cain.*
Rye, N. H. — *Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H (Belhel) — *C. S. Emerson.*
Portland, Me. — *R. R. York, S. K. Dyer, D. F. Scamman.*
Lewiston, Me. — *Albert Burgess.*
South Berwick, (Great Works), Me. — *Harrison Dow.*
Kennebunk Depot, Me. — *Rufus Duran.*
Vernon, Vt. — *J. C. Allen.*
Bristol, Ct. — *B. Hitchcock*, Forestville, Ct.
West Glocester, R. I. — *Geo. A. Hawkins*, Putnam, Ct.
New Haven, Ct. — *W. F. Carpenter*, 73 State St.
Pleasant Valley, Ct. — *Reuel O. White*, New Hartford, Ct.
Meriden, Ct. — *E. J. Whitehead*, West Meriden, Conn., Box 4.
New Britain, Conn — *A. Powell.*
Wrightville, Ct. — *D. A. Grant*, Torrington, Ct.
Newfield, Ct. — *Wm. Ripley*, Pleasant Valley, Ct.
New Milford, Ct. — *J. Coggswell.*
Morris, Ct. — *Joseph Curtis.*
Rochester, N. Y. — *J. R. Cooper*, 4 Hickory St.
Philadelphia, Pa. — *Frank E. Davis*, 1715 Markham Street, or *I. N. Wilfong*, 135 N. 22d St.

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We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

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Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

A. Ross — Sunday, June 26th
A. A. Phelps — Tuesday evening, June 28th
Hiram Munger — Sunday, July 3d
J. Couch — Sunday, July 17th
M. Batchelor — Sunday, July 24th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., *and* 3 *and* 7½ P. M.

John G. Hook — Sunday, June 26th
Communion in the evening. All Christians invited.
Nathan Whiting, N. M. Davis — Friday evening, June 24th

Meetings in South Boston on Wednesday evenings, at C. W. Huntress', 3 Lowland street. On Friday evenings at J. N. Berry's, 227 E. street.

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

CHELSEA, MASS., (LIBRARY HALL.)

J. Couch — Sunday, June 26th
I. B. Potter — Sunday, July 3d
T. M. Preble — Sabbath, July 10th
M. Batchelor — Sunday, July 17th
J. Hemenway — Sunday, July 24th
J. Pinkham — Sunday, July 31st

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

W. S. Campbell — Sunday, June 26th
Stoneham, Mass — Sunday, June 26th — C. GOODRICH.
Fitchburg, Mass. — Sabbath, June 26th; Manchester, N. H. — Sabbath, July 3d — T. M. PREBLE.
Bridgewater, Vt. — Sunday, June 26th — H. F. CARPENTER.
Holden, Mass — Sunday, June 26th; Stoneham, Mass. — Sunday, July 3d; Chicopee Falls, Mass. — Sunday, July 17th; Springfield — Sunday, July 24th; Warehouse Point, Ct. — Sunday, July 31st; New Britain, Ct — July 22nd — J. S. WHITE.
New Bedford — Sundays, June 26th; M. Batchelor — Sunday, July 3d — M. BATCHELOR.
Rye, N. H. — Sunday, July 3d; South Berwick, Me. (Great Works), Sunday, July 10th — JOSEPH W. WHITE.
Hudson, Mass., Saturday evening, June 25th, and Sunday A. M., June 26th. Marlboro, Mass. — June 26th, P. M. and evening — H. L. HASTINGS.
Exeter, N. H. — Sunday, June 26th — BURLEY EMERY.
Pittston, Me. (conference) — July 23d and over Sunday; Cushing, Me. — Sunday, July 3d, and baptize — H. S. MITCHELL.
New Milford, Ct. — Sunday, June 26th; Roxbury, Ct. (L. R. Teeple's) — Sunday, July 3d; New Milford, Ct. — Sunday, July 10th; Bridgewater, Ct. (at Sr. Strong's) — Sunday, July 10th; Southville, Ct. — Sunday, July 17th; Platt Dist. school-house, July 17th; Roxbury, Ct. (at Sr. Teeple's) — Sunday, July 24th; New Milford — Sunday, July 31st — H. K. WALLING.
South Elliot, Me. — Sunday, June 26th; Barnstead, N. H. — Sunday, July 3d; East Rochester — Sunday, July 10th — J. H. F. VARNEY.
Lower Gilmanton, N. H. (Chapel) Sunday, June 26th — N. B. MCMURPHY.
Great Falls, N. H. (at the tent meeting) Sunday, June 26th. Dover, N. H. — evenings, June 28th and 29th; Rochester Village, N. H. — evenings, June 30th and July 1st. Alton Corner, N. H. — Sunday, July 3d; Melvin Village, N. H. — Sunday, July 10th; Meredith, N. H., (Dolloff Hall) — Sunday, July 17th; Lake Village, N. H. (North Church) Sun., July 24th; Manchester, N. H. — Sunday, July 31st — A. SIMPSON.
Campton, N. H. (Bump school-house) Sun., June 26th — JULIA BUSWELL.
North Hartford, Me. (Thomas school-house) Sunday, June 26th. — ORRILL W. KIMBALL.
Lincolnville, Me. (Young Town) — Sunday, June 26th; Lincolnville, Me. (Hatlof school-house) Sun., July 3d — THOMAS SMITH.
Pittston, Me. (conference) — June 23d — H. B. SEVEY.
Prospect, Conn. — Sunday, June 26th; Terryville, Conn. (in Bro. O. T. Yale's neighborhood, or where he may appoint) Sunday, July 3d. — D. NO NAME.
South Casco — Sunday, July 3d — J. T. JORDAN.
Strafford, N. H. (Robert's school-house) for baptism, Sunday, July 3d. — JOHN PARSONS.
Bristol, R. I. — Sunday, June 26th — J. T. DIXON.
Ossian, Livingston Co., N. Y. (☞ Bisher school-house) Sunday, June 26th, one o'clock P. M. — D. COGSWELL.
Ellsworth, N. H., (Freewill Baptist meeting-house) about four miles from Silver's store, Sab., June 26th — C. W. NELSON.
Newfield (where Wm. Grant may appoint) Sunday, June 29th.) — W. W. SUTHERLAND.
Northport, (as Bro. Pendleton may appoint) Sunday, June 26th. Lincolnville Corner (Free House) — Sunday, July 3d — JER. CARR.
Strafford, N. H., (Roberts' school-house) Sun., June 26th. — S. B. MOONEY.
Hemlock Lake (as Bro. Owen and others may appoint) Sunday, July 3d. — C. F. SWEET.
Melvin Village — Sunday, June 29th — T. W. PIPER.
Kennebunkport — Sunday, June 26th; Portland, Me. — evening, June 28th; Lewiston — evening, June 29th; Mechanic Falls — evening, June 30th; Bryant's Pond — evening, July 1st; Colebrook Corner, N. H. (where Bro. J. Little may appoint) Sunday, July 3d; East Colebrook, Kidderville — Sunday, July 10th — U. G. LADD.
If these appointments conflict with others, please write me at Lowell, Mass. — C. G. L.
Lake Village, N. H. — Sunday, June 26th — WM. C. STEWART.
Northwood Narrows, N. H. — Sabbath, June 26th — N. C. TWOMBLY.
Rye, N. H. — Sabbath, June 26th, and evenings in the intervening week. Seabrook, N. H. — Sundays, July 3d and 10th; Warner Village (Union Hall) — Sabbaths, July 17th and 26th. — ALLEN DAMON.
Lawrence, Mass. — Sunday, June 26th — I. B. POTTER.
Great Works, Me. — Sundays, June 26th and July 3d; South Elliot, Me. — Sundays, July 10th and 17th; Seabrook, N. H. — Sundays, July 24th and 31st — E. S. MOULTON.
Woodstock Valley, Ct. — Sabbath, June 26th — P. S. BUTLER.
Charlemont, Mass. — Thursday evening, June 23d; Northfield, Mass. — Sunday, June 26th. Subject at Northfield—The 1335 days the only period reaching to the end of Daniel's vision. — H. K. FLAGG.
Montgomery, Mass. — Sunday, June 26th — ENOCH PHELPS, JR.
East Otis, Mass — Sunday, June 26th; Waterbury, Ct. — Sunday, July 3d — WM. J. RIPLEY.
North Dana, Mass. — Sunday, June 26th — GEO. A. STREETER.
Springfield, Mass. — evening, June 28th; Worcester — evening, June 29th; Boston (Lowell St. Chapel) — evening, June 30th; Portland — evening, July 1st; South Windham — Sunday, July 3d; Windham Hill — evening, July 4th — H. M. ROSE.
Swanzey, Mass. (Deacon Wood's farm) Sun., July 3d — EDWIN S. STRAIGHT.
North Dorchester, N. H. — Sunday, June 26th; Dorchester, N. H (Town House) — Sunday, July 3d; Holderness, N. H. (Carr school-house) Sun., July 10th. Will some Bro. meet me at the Plymouth depot, noon train? Meredith, N. H. (Dolloff Hall) — Sunday, July 17th. Some Bro. meet me at the Meredith depot, second down train? East Orford, N. H. (Davis town school-house) Sunday, July 24th. Will Bro. Hockings meet me at Wentworth, July 21st, two o'clock P. M., at G. Deans? Keene, N. H. — Sunday, July 31st; Hinsdale, N. H. — Sunday, Aug. 7th. Will Bro. Streeter meet me at the Hinsdale depot Aug. 5th, first down train? Northfield, Mass. (where Bro. Streeter may appoint) Sunday, Aug. 14th. If any of these appointments conflict, write me immediately at West Ramney, N. H. — E. COTTON.
Exeter, N. H. — Thursday evening, June 23d; Hampton, N. H. — Friday evening, June 24th; Rye — Sunday, June 26th; Portsmouth — Tuesday evening, June 28th; Lawrence, Mass. — Wednesday, June 29th; Wakefield — Thursday, June 30th; Lynn — Friday, July 1st; Webster — Sabbath, July 10th; Charlton (Chapel) — Sabbath, July 17th. Will be at Charlton depot 1½ P. M. — H. MUNGER.
West Greenwich, R. I. (as Bro. Green may arrange) Sabbath, June 26th. Lafayette, R. I. — evening, July 6th; Rocky Brook, R. I. — evening, July 7th; Wyoming, R. I. — Sabbath, July 10th; Seabrook, N. H. — evening, July 15th; Portland, Me. — Sabbaths, July 24th and 31st; Kennebunk Depot, Me. — Sabbath, Aug. 7th; South Berwick, Me., (Great Works) — Sab., Aug 14th; Seabrook, N. H. — Sabbath, Aug. 21st — C. H. SWEET.
Springfield — Sunday, June 26th; Charlton, Mass., Millward — Sunday, July 3d; Southington, Ct. — Sunday, July 17th; Holden, Mass — Sunday, July 24th — Z. FORD.
Hartland (Town Hall) — Sunday, June 26th — S. WOODRUFF.
Vernon, Vt. — Sunday, July 3d — WM. SUTHERLAND.
Westfield Farms — Sunday, June 26th — E. OWEN.
Holderness, N. H. (Car school-house) Sun., June 26th; Campton, N. H. (Bump school-house) Sun., July 3d; West Ossipee, N. H. — Sunday, July 10th — C. LOCKE.
— J. B. BROWN.
Boscawen, N. H., (Gulf school-house) evening, June 18th, and Sabbath, June 26th. Webster, N. H. (old meeting-house) — Sab., July 3d; Fisherville, N. H. (Sander's Hall) Sabbath, July 10th — SIMEON ROBY.
Dover, N. H. — Sunday, June 26th; Alton Corner, N. H. — Sunday, July 10th; East Rochester, N. H. — Sunday, July 17th — H. M. BRYANT.
Worcester, Mass. — Sunday, June 26th; Wakefield, Mass. — Thursday and Friday evenings, June 30th and July 1st. Dover, N. H. (City Hall), Sundays, July 3d and 10th — A. A. PHELPS.
Gosport, Isle Shoals — evening, June 25th and over Sunday, the 26th. New Durham Ridge, N. H. — Sunday, July 3d; Great Falls — Sunday, July 10th; Dover — Sunday, July 17th; Wakefield, Mass — Sabbath, July 24th; Stoneham, Mass. — Sundays, July 26th, 27th, 28th, 29th — J. PINKHAM.
Scarborough Blue Point — Sunday, June 26th; Cape Porpoise — Sunday, July 3d; Hollis Centre — Sunday, July 10th; Bonny Eagle — Sunday, July 17th — T. P. S. HAMPSON.
Meredith Village, N. H. — Thursday evening, June 23d; Meredith Center (Dolloff Hall) — evening, June 25th and Sabbath, 26th. Will Bro. Vassey meet me at the Village, Saturday, the 25th, and much oblige? — B. P. MANNING.
Farmington, N. H. (Ricker school-house) — July 3d; Nottingham, N. H. (where Bro. Rendall may appoint) Sunday, July 10th. Rye, N. H. — Sunday, July 17th — J. G. SMITH.
Effingham Centre, N. H. (school-house) for baptism, Sunday, July 3d. — MARK STEVENS.
Bartlett, N. H., (with Bro. McKinstry and others) Sunday, June 26th. Moultonborough Neck (Middle school-house) Sunday, July 3d. East Holderness — Sunday, July 10th — LEVI ALLEN.
Bradford, N. H. (Pond meeting-house) Sun., July 3d — D. W. DAVIS.
Sutton Mills, N. H. (Putney's Hall) — Sunday, July 3d — L. E. SAULPAUGH.
Pittsfield, N. H. — Sunday, June 26th; Farmington Village, N. H. — Sunday, July 3d; Strafford, N. H. (Roberts' school-house) Sunday, July 10th; North Narrows, N. H. — Sunday, July 17th; East Rochester, N. H. — Sunday, July 24th — WM. BODGE.
Sutton, N. H. (Putney's Hall) — Sunday, June 26th; Nashua, N. H. — Sunday, July 3d — JOSEPH KIMBALL.
Meredith Centre, N. H. — Sunday, July 10th; Meredith Neck — Sunday, July 17th — N. GLIDDEN.
Will meet Bro. Evans at North Dorchester, N. H., Sunday, June 26th. — J. B. S. PILLSBURY.
Hopkinton, N. H. (Sugar Hill school-house) Sabbath, July 3d. — FRANK NELSON.
Wallingford, Ct. (in grove near Bro. Dudley's) Sunday, June 26th. — O. D. WOODRUFF.
Pleasant Valley, Ct. — Sunday, July 3d; Greenwich, Mass. (North West Dist.) Sun., July 10th — E. OWEN.
Providence, R. I. — Sunday, June 26th; New York City (Cooper Institute) — Sunday, July 3d; New Britain, Ct. — Sunday, July 10th; Terryville, Ct. (Bro. Yale's neighborhood) July 17th; Wolcottville, Ct. — Sunday, July 24th — CHAS. C. BARKER.
South Providence, R. I., (at the tent meeting) through the week, and over Sunday, June 26th. Millville, Mass. (at Bro. Boyden's) — June 28th; South Boston, Mass. (No. 2 Lowland Street) Wednesday evening, June 29th. East Boston — Thursday evening, June 30th — ENOCH MORRILL.
South Windsor, Ct. — Sunday, June 26th; Wethersfield — Sunday, July 3d — R. K. STARK.
Sugar Hill, N. H. — once in two weeks — N. WHEELER.
Hollis Centre, Me. — Sunday, June 26th — JER. HILL.
Vernon, Vt. — Sunday, June 26th — A. M. HIGGINS.
Manchester, N. H. — Sabbath, June 26th; Rye, N. H. — Sunday, July 3d — D. F. LEAVITT.
Rootville, Break Bread — first Sunday in the month — JOHN T. ONGLEY.
Brunswick, Me. (Temperance Hall) Sunday, June 26th — R. R. YORK.
New Britain, Ct. — Sunday, June 26th; Springfield, Mass. — Sunday, July 3d and 10th; West Meriden, Ct. — Sunday, July 17th — W. N. PILE.
Lewiston — Sunday, June 26th — G. G. REED.
North Dorchester, N. H. (Union school-house) Sunday, June 26th. — JOHN H. EVANS.
Swift Water — five o'clock, Sunday, July 3d — A. A. HOYT.

LOWELL, MASS.

J. W. Thomas — Sundays, June 26th and July 3d
Wm. H. Mitchell — Sunday, July 10th
J. Pinkham — Sunday, Aug. 7th

CONCORD, N. H., (CENTRE STREET.)

J. Albert Libby — Sabbath, June 26th
J. Couch — Sabbath, July 3d
C. H. Fletcher — Sabbath, July 10th
M. Batchelor — Sabbath, July 31st
A. Ross — Sabbath, Aug. 7th

CONCORD, N. H., (AT THE BETHEL.)

Sr. L. M. Stoddard — Sundays, June 26th and July 3d
A. A. Phelps — Sundays, July 24th and 31st

PORTSMOUTH, N. H.

N. Glidden — Sunday, June 26th
J. Couch — Sunday, July 3d
Geo. W. Burnham — Sunday, July 10th
C. H. Sweet — Sunday, July 17th
Allen Damman — Sundays, July 24th and 31st
J. H. F. Varney — Sunday, Aug. 7th

DOVER, N. H.

H. M. Bryant — Sunday, June 26th
A. A. Phelps — Sundays, July 3d and 10th
J. Pinkham — Sunday, July 17th
T. W. Piper — Sunday, July 24th
Dover, N. H. — Sunday, July 31st

EAST ROCHESTER, N. H.

Wm. H. Mitchell — Sabbath, July 3d and Mon., July 4th

LOUDON RIDGE, N. H.

Joseph Harvey — Sunday, June 26th

PITTSFIELD, N. H. (at the Bethel.)

J. Parsons — Sunday, June 26th

HAMPTON, N. H.

J. G. Smith — Sunday, June 26th
Edwin Wells — Sunday, July 3d
Joseph W. White — Sunday, July 17th

HARTFORD, CT.

Wm. A. & M. L. Durand — Sabbath, June 26th
S. Woodruff — Sabbath, July 3d
C. R. Barnes — Sabbath, July 10th
A. Ross — Sabbath, July 17th

NEW BRITAIN, CT.

Wm. N. Pile — Sunday, June 26th
C. C. Barker — Sunday, July 10th
J. S. White — Sunday, July 31st

SCITICO, CT.

G. L. White — Sunday, June 26th
H. H. Dickinson — Sunday, July 3d

BRISTOL, CT.

H. H. Dickinson — Sabbath, July 3d
R. K. Stark — Sabbath, July 24th
M. L. Durand — Sabbath, July 31st

ABINGTON, CT.

O. H. Sweet — Sabbath, July 3d

PLEASANT VALLEY, CT.

J. S. White — Sunday, July 24th

HOOSICK, N. Y.

E. Towsly — Sunday, June 26th
J. Wilbur — Sunday, July 3d

I shall be at West Sterling, Mass., June 29th to July 12th. Will preach near that section if desired during that time. Please address me at West Sterling, Mass. — H. K. FLAGG.

Plymouth, Vt. — Sunday, June 26th
Bradford, N. H. (Pond meeting-house) Sab., July 3d
Farmington, Me. — Sunday, July 10th — E. T. WOOD.
— G. W. BROWN.
Dixfield Center, Me. — Sabbath, June 26th — ORRILL W. KIMBALL.

Business.

Letters Received.

A Greely, M E Chute, A D Flagg, J Whitman, J. Ridley, Z B Chase, T J Delano, N Grant, A M S Bement, T C Cottle, R D Stowell, C H Breed, D Bigley, F H Barbank, A B Pilcher, I Lamb, G L Teeple, J C Bywater, B. F. Stevens, J H Wilson, F C Campbell, C Mendenhall, J Wendell, O W Seaman, J L Collins, M. Howard, E Bellows, J N Bellows, J N Wilfong, B P Manning, A Phelps, D N Kidder, P A Smith, H. Hausburst, A. E. McAllister, W K Brown, G W Bixby, E M Ripley, D N Smith, W A Fenn, S I. Manley.

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"ABBA, FATHER."

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. 4: 6.

Father! by that dear name my heart is stirr'd,
And child-like homage renders at the word;
No other name can give such sweet repose,
So full a solace for our many woes.
With joy unspeakable I hear thy voice,
Which says, "At all times in my love rejoice."
I need not bring thee words—"My son, thy heart"
Is thy demand. And often when apart
In sorrow, brooding o'er some heavy care,
'Tis soothing and relief to feel thee near;
And though in broken tones my utterance be,
Father! I call, and thou dost answer me.
Draw me! I will run after thee—will seek
To hear obediently what thou wilt speak,
And step by step the blessed path would trace
Of thy beloved—full of truth and grace.
Thou hast but One who ever pleased thee well,
Of him we love to hear, and thou to tell;
Our deep desire, our highest aim to grow
Into his likeness—all his grace to know.
The grace that brought him from thy bosom, where
The fount of life is, and all pleasures are
To gain a name, our hearts adoring own
The name of Jesus and a royal crown.
His and our Father! oh, the depth and height,
The love surpassing knowledge, 'tis too bright.
Faith nearly staggers at the mystery—
The mystery of love; yet though o'erpower'd,
Our trembling hearts can trust thy faithful word,
The Spirit with our spirit witnesses—
Children we are, and he our Father is.

CHRISTIAN UNION.*

(*Continued.*)

The great work of Christ, therefore, in restoring the social condition of the world to its normal state, is the reconciliation and harmonizing of all principles and beings to the immutable and eternal government of Deity.

As Satan was the instigator and leader of the rebellion against God, which resulted in division and war in this world; so Christ has become the leader in restoring loyalty to God, which will as certainly result in union and peace. When Satan saw the first man and his companion, as the head and germ of a coming multitude; when he saw the union and harmony which they enjoyed with their God, and between themselves; and when he saw that their numerous descendants would enjoy the same, he was envious and jealous, and at once determined to break that union and destroy that harmony, and thus rob them of the happiness and glory which their God had purposed that they should enjoy.

The first man was constituted by his Creator the head of this world, and he became the direct link which associated it with its Maker. He also became the constituted medium through which the principles of the divine government should be communicated to all the world over which he was placed. When the link was broken by sin, and man was severed from his God and united with Satan (which is always the effect of sin), he could no longer receive from the heavenly fountain nor communicate to the world, the principles of peace and good will for the communication of which he was made. But being connected with the fountain of evil, he could communicate only the principles of evil, which are at war with the divine government. To make restitution of this world to its original position, it became necessary to find a new link which could support and hold it in connection with its God, and in harmony with his government.

As the purposes and plans of God are immutable, and as he purposed that man should stand between himself and his earthly dominions as his representative and governor, no being except man can possibly occupy that position. When Adam proved himself unworthy of the high office he filled, he was deposed, and the office vacated; so that this world drifted off from the government and control of heaven, and was usurped by the devil, who has since claimed it as his kingdom. But that office must be filled, and be filled by a man, or the divine purpose has failed. That office must be filled by a man who can hold this world in its original position, in harmony with the government of heaven, so that there shall be no jar between it and its Creator; or, the immutability of God's plan has failed.

But is there one among the *sons of Adam* who can do this mighty work? Not one; not one who has come upon the stage of life by natural generation; for the first man, by sin, became constitutionally disqualified for the position. How, then, could he produce a son constitutionally qualified for that place? Can a stream rise above its fountain?

The angels are excluded also, for they do not belong to the class of beings eligible to the office. How, then, can the office be filled by a man, unless God, independent of the laws of generation, shall once more produce a man who shall have a constitutional fitness for the position, which he cannot have by the laws of natural generation?

God has produced such a man, in the person of Jesus Christ. Did God suspend the laws of natural generation, in producing the man Christ Jesus? He did; for Christ's mother was a virgin, and he had no fallen, sinful man for a father. God became Christ's father by as direct an interposition of creative power as in the case of "the first man," which makes Christ "the second man;" that is, the second man having no father but God.

But as God had established a law that all men, after the first man, should be "made of a woman," that law, also, is immutable, and cannot be broken; consequently, to produce a being who can fill the highest office of humanity, and to make him eligible to that office, he must be "made of a woman," in order to belong to humanity. And to give him a constitutional nature and character sufficiently elevated for that high office, he must derive that nature and character from his father; but as man by sin had disqualified himself to transmit such a nature and character, there was then but one being—God—who could as father, with woman as mother, bring into existence one who should be qualified to be the Redeemer and Governor of the world. Hence the necessity of his human parentage,—woman his mother, and God his father.

Having ascertained that Christ is the constituted connecting link, through whom this world is again to be associated with God and his government, I enquire, What is necessary in order that Christ may produce that result, and how will he accomplish it? The principles that governed the first man's action must be changed, and his action reversed; for wrong principles always produce bad acts and disastrous results, and such consequences are never the result of right principles.

The first wrong principle which Adam acted upon, according to Bible history, was in adopting a false rule of interpretation. He first falsely interpreted the character of the beings—God and Satan—with whom he was associated, which necessarily resulted in the misinterpretation of their communications. These beings appeared before him as his teachers and leaders, both professing to teach him doctrines which they declared were necessary for his future well-being and happiness.

But how should the character of these beings have been interpreted? Which should have been regarded as the friend, and which as the foe? It is manifest that the teaching of foes should be regarded as dangerous and ensnaring, while the instruction of friends is for our safety and welfare. He is an enemy who brings evil upon us; and he who secures our happiness is our friend.

How wonderfully grand and momentous were the scenes and events when the mighty actors—God, Satan and man,—were upon the stage, each wielding the power of destiny in certain departments of creation, and the culminating scene drew near when man must cast the deciding vote between the contending parties before him.

God had taught the man that by his eating the fruit of a certain tree he would "surely die." But Satan had appeared and taught him that God was either ignorant or a liar, by positively contradicting what God had said, and instructing him that by eating the fruit of the forbidden tree he would *not* "surely die," but only change his mode of existence and "be as gods."

Under these circumstances, it was necessary for man to decide for one, and *against* the other. He could not say that *both* had told the truth, nor that *both* had lied; hence he must decide which had told the truth, and which had lied. The decision to be made was of vast importance. The interests of a world were hinged upon it. It involved the happiness or woe of uncounted millions.

That the man might be perfectly prepared to decide correctly, and thus secure the harmony and peace of a world, God had condescended to associate with him as a friend, and gave him every possible assurance of his love and good will. He had manifested himself as his Creator and Benefactor; showing him that through the infinity of his wisdom and love, he had given him his being and endowments. He had surrounded him with objects of infinite delight, and provided him a home answering his highest aspirations and fitted to make him perfectly happy. He manifested for him the most perfect friendship and union, making him personal visits, and appearing before him, associating with him face to face. He expressed to him his paternal solicitude for his future well-being, in giving him timely warning of a fatal snare which would be laid to destroy him.

Under these circumstances, Satan stole his way into the garden, and appeared before the man as a friend. But to establish friendship between himself and man, he knew that he must first destroy the friendship between man and God. To do this without delay, in his first communication with man, by insinuation, he charges God with a lie.

With these parties and their representations of friendship before him, the moment had come when the man must decide which of the two he would accept as his friend and follow as his leader and teacher. The fatal decision is now to be made—the decisive act to be done. He must either eat, or refuse to eat. By eating, he accepts Satan as his leader, and decides that what God has said is not true. By refusing to eat, he accepts God as his leader, and pronounces Satan a liar. The decision is made. The fatal deed is done. The commandment of God is broken, Satan triumphs, and God, by this act of man, is charged with ignorance and falsehood. That awful deed broke the union between man and God, and established affinity between man and Satan.

Christ, "the second man," having come as the Redeemer and prospective Ruler of the world, to fill the vacated position of "the first man," it was necessary that he should begin the duties of his office where his predecessor had failed.

By an act of disobedience Adam broke his allegiance to God, and formed an alliance with God's enemy; in consequence, he lost the rulership of the world. So Christ, "the second Adam," by obedience, is exalted in his stead to be King over all the earth." He enters upon the duties of "the second Adam" at his baptism, when the anointing Spirit descends upon him like a dove, and the voice of God proclaims from heaven his relationship,—"This is my beloved Son, in whom I am well pleased"; and immediately he is made to undergo a trial, similar to that of the first Adam, in order to test his allegiance to God. Satan, "the prince of this world," comes again upon the scene, at the time of Christ's greatest weakness, from fasting and hunger, and by an artful appeal to his personal ambition for honor and glory, tempts him with the promise of all the kingdoms of the world and the glory of them, if (like the first Adam) he will acknowledge him as master, by falling down and worshiping him.

The crisis of the second Adam is come. His eternal Kingship of the world, and the destiny of the race, hang upon his decision. Will he maintain his allegiance to "the God of heaven," or go over to "the god of this world?" Satan says:—"Fall down and worship me." God says:—"Thou shalt worship the Lord thy God; and him *only* shalt thou serve." There is but one alternative. He must decide for God or for Satan. If he worships Satan, he breaks the commandment of God, and becomes a sinner, like the first Adam. If he refuses to worship Satan, he will keep the commandment, and maintain his allegiance to God.

O, momentous scene of infinite magnitude! Angels wait in breathless silence to hear from the lips of that meek One, standing on the summit of earth's rugged mountain, the wonderful decision that shall fix the destiny of a world. Hark! the decisive sentence peals forth with commanding tone, "Get thee hence, Satan!" The curtain of darkness is drawn aside, and the glorious light of promise beams forth, as the Son of God hurls back upon the usurper the Satanic imputation,—"He is a liar!" Christ having thus triumphantly proved his ability and power to govern this world under God, could truthfully say, "All power is given unto me in heaven and in earth;" that is, all power for this purpose. "Go ye, therefore, and teach all nations. . . . teaching them to observe all things whatsoever I have commanded you."

Thus, we see that the broken link in the chain which holds together the sundered parts of God's creation has been restored, so that earth with all her happy multitudes will at last wheel into line, and be as perfectly governed by God, through his Christ, as he now governs the worshiping myriads around his throne.

(*To be continued.*)

* A tract of 60 pp., by Eld. J. Couch, being an Address delivered before the National Advent Conference of North America, at Rochester, N. Y., Nov. 1869. For sale at this office.

— Those who have suffered much are like those who know many languages; they have learned to understand and be understood by all.

FOR GOD OR FOR SELF.

The following incident illustrates the broad difference between working for our own glory and for the glory of God: A certain king would build a cathedral, and that the credit of it might be all his own, he forbade any from contributing to its erection in the least degree. A tablet was placed in the side of the building, and on it his name was carved, as the builder. But that night he saw in a dream an angel, who came down and erased his name, and the name of a poor widow appeared in its stead. This was three times repeated, when the enraged king summoned the woman before him and demanded, "What have you been doing? and why have you broken my commandment?" The trembling widow replied, "I love the Lord, and long to do something for his name and for the building up of his church. I was forbidden to touch it in any way; so, in my poverty, I brought a wisp of hay for the horses that brought the stone." And the king saw that he had labored for his own glory, but the widow for the glory of God, and he commanded that her name should be inscribed upon the tablet.

ALONE WITH GOD.

Alone with thee, my God! alone with thee!
Thus wouldst thou have it still—thus let it be,
There is a secret chamber in each mind,
Which none can find
But He who made it—none beside can know
Its joy or woe.
Oft may I enter it, oppressed by care,
So full of watchful love, thou knowest the why
Of every sigh.
Then all thy righteous dealing shall I see,
Alone with thee, my God! alone with thee.

The joys of earth are like a summer's day,
Fading away;
But in the twilight we may better trace
Thy wondrous grace.
The homes of earth are emptied oft by death,
With chilling breath;
The loved departed guest may ope no more
The well-known door;
Still in that chamber seal'd, thou 'lt dwell with me,
And I with thee, my God! alone with thee.

The world's false voice would bid me enter not
That hallowed spot;
And earthly thoughts would follow on the track
To hold me back,
Or seek to break the sacred peace within
With this world's din.
But, by thy grace, I'll cast them all aside,
Whate'er betide;
And never let that cell deserted be,
Where I may dwell alone, my God, with thee.

The war may rage!—keep thou the citadel,
And all is well;
And when I learn the fullness of thy love
With thee above—
When every heart oppressed by hidden grief
Shall gain relief—
When every weary soul shall find its rest
Amidst the blest—
Then all my heart, from sin and sorrow free,
Shall be a temple meet, my God, for thee!

SOLAR PHENOMENA—PREDICTION OF THE END.

It is stated that the spots on the surface of the sun which have so long interested scientific men, are now widening out into gulfs large enough apparently to swallow our small earth without difficulty. Those spots seem to be on the increase, and it is suggested that the same catastrophe which is declared by the astronomers to have overtaken the suns of other systems, may be the fate of our own. A recent writer describes the sun as "a hurricane of flame, the disturbances of which might, perhaps, be best represented to our imagination by the occasional explosion of a planet or two of nitro-glycerine." These disturbances, which cause a magnetic thrill to course through the earth, adding materially to the mysterious influences that are supposed to cause earthquakes, were predicted months ago. Once in every eleven years the sun exhibits these phenomena, and, on their last occurrence, the telegraph apparatus all over the world was seriously damaged.

The New York *Times*, referring in an editorial article to these perturbations, says: "We are lost in a region of conjecture, and can only feel that the fate which was foretold of old for the earth may at any moment overtake it." This brings down a deal of good-humored raillery from the New York *Journal of Commerce*, though we must confess that we should not have expected to see the matter treated in a New York *Herald* vein by a Journal of the general sobriety of the New York *Journal of Commerce*. That paper should leave to infidel prints the congenial work of scoffing at every suggestion that physical phenomena, like those referred to, may possibly have some connection with the fate which Inspiration expressly declares is in reserve for the world. If journals like the *Times*, which do not profess special respect for religion, choose to refer reverentially to what they may consider a sign in the heavens above, it does not become other journals, professing veneration for sacred things, to endeavor to jeer at them as alarmists.

Far be it from us to undertake the interpretation of any extraordinary phenomena of nature, as indicative of an approaching dissolution of the universe. The times and the seasons are known only to the Omniscient. We only know that it is the duty of all christians to be looking for and hastening to the coming of the Son of God. We only know that it behoves all the inhabitants of the globe to live in readiness for a moment when the earth shall be on fire and the elements shall melt with fervent heat. Even if we had no faith in divine revelation, yet the book of nature would teach us to apprehend that, sooner or later, this orb of ours may disappear, as all things earthly disappear, and stars larger than this have disappeared and left no sign. The eye of the astronomer has not long ago beheld in the far off heavens an orb which gave every indication of being wrapped in flames, and which was finally extinguished in the obscure darkness. Even setting aside the written word of God, who shall say that this experience may not be our own? Who can be certain that these volcanic forces, which rage within the centre of the earth, and ever anon pant with flaming breath through mountain tops, may not some day burst the thin crust of their prison house, and swallow up in a fiery deluge the habitations of man?

If the earth's destruction is possible at any time, as no man of science will deny, then it is as possible this century as a century hence; or this year as in any future year. And, if this be true, it is no mark of superior wisdom to smile complacently at the apprehensions which are sometimes awakened when the very centre of our solar system exhibits unusual perturbations, and a responsive, magnetic thrill runs through the sympathetic globe. Thus much upon the hypothesis that an unknown God reigns supreme in the heavens; a God who may light up the candles of the sky for his own amusement, and put them out, or suffer them to burn out one by one, as it suits his caprice. Thus much, even upon the idiotic theory that there is no God; that from chance all proceeded, and by chance all may end! But surely those who confide in Christian revelation, who profess to believe that the end of the last dispensation cannot be indefinitely remote, and that the earth and all that is therein shall be burned up, may well refrain from scoffing at those who look seriously at what they think are signals in the heavens above and in the earth beneath of a coming wrath. Even if these expectations be unfounded, they are shared by many sober christians, who, in the moral, intellectual and physical phenomena of the present era; in the increasing spread both of knowledge and of vice; in the very feebleness of the faith of men, and the profound absorption of the human soul in the things of time and sense, think that they behold presages of a coming change; glimmerings of approaching, unearthly lights, and hear sounds of strange footfalls, so that not knowing what time the good man of the house may come, but knowing that he has told them to watch, they are girding up their loins, trimming their lamps, and ready at any time for that cry, so full of joy to them, so full of woe to others,—"Behold, the Bridegroom cometh!"

No! we know not when the Lord may come! Ages more may roll away before that period. The hand that writes these lines, the eye that reads, may have long mouldered in the dust. Yet, though it is not certain that we shall live to see this coming, it is as little certain that we shall die before it occurs. Who but God can tell? But, from our heart of hearts, looking around upon this sorrow-stricken globe; upon Dives in his palace and Lazarus in his rags; upon wickedness and oppression in high places, and virtue and justice in chains—this we pray, Lord Jesus, come quickly!—*Baltimore Episcopal Methodist.*

EXTRACTS

From the "Life, Sufferings, and Martyrdom of George Wishart."

"Mr. George Wishart was born in Scotland, and after receiving a grammatical education at a private school, he left that place, and finished his studies at the university at Cambridge. The following character of him, during his residence at that university, was written by one of his scholars, and contains so just a picture of this excellent man, that we give it at length:—

'About the year of our Lord 1543, there was at the university of Cambridge one Mr. George Wishart, commonly called Mr. George of Bennet's college, who was a man of tall stature, bald-headed, and on the same wore a round French cap; judged to be of melancholy complexion by his physiognomy; black-haired, long-bearded, comely of personage; well spoken after his country of Scotland; courteous, lowly, lovely, glad to teach, desirous to learn; and was well traveled, having on him for his habit of clothing never but a mantle of frieze down to the shoes, a black millian fustian doublet, and plain black hose, coarse, new canvass for his shirts, and white falling bands and cuffs at his hands. All of which apparel he gave to the poor, some weekly, some monthly, some quarterly, as he liked, saving his French cap, which he kept the whole year of my being with him.

'He was a man modest, temperate, fearing God, hating covetousness; for his charity had never end, night, noon, or day; he forbare one meal in three, one day in four, for the most part, except something to comfort nature. He lay hard upon a puff of straw, and coarse new canvass sheets, which when changed he gave away. He had commonly by his bed-side a tub of water, in which (his people being in bed, the candle put out, and all quiet) he used to bathe himself; as I being very young, being assured, often heard him, and in one light night discerned him. He loved me tenderly, and I him, for my age as effectually. He taught with great modesty and gravity, so that some of his people thought him severe, and would have slain him, but the Lord was his defense. And he, after due correction for their malice, by good exhortation amended them, and went his way.

'O that the Lord had left him to me his poor boy, that he might have finished that he had begun! for in his religion he was as you see here in the rest of his life; when he went into Scotland with divers of the nobility, that came for a treaty to king Henry the Eighth. His learning was no less sufficient than his desire; always pressed and ready to do in that he was able, both in the house privately, and in the school publicly, professing and reading divers authors. If I should declare his love to me, and to all men, his charity to the poor in giving, relieving, caring, helping, providing, yea, infinitely studying how to do good unto all, and to hurt none, I should sooner want words than just cause to commend him.

'All this I testify with my whole heart and truth of this godly man. He that made all, governeth all, and shall judge all, knoweth that I speak the truth, that the simple may be satisfied, the arrogant confounded, the hypocrite disclosed.'—*Emery Tylney.*

"In order to improve himself as much as possible in the knowledge of literature, he traveled into various foreign countries, where he distinguished himself for his great learning and abilities, both in philosophy and divinity. . . . Being desirous of propagating the true gospel in his own country, he left Cambridge in 1544, and on his way to Scotland preached in most of the principal towns, to the great satisfaction of his hearers. . . . In Dundee 'he made a public exposition of the epistle to the Romans, which he went through with such grace, eloquence and freedom, as delighted the Reformers, and alarmed the papists.' . . . In consequence of this, one Robert Millan . . . went by the command of Cardinal Beaton, . . . and in the midst of his discourse publicly told him 'not to trouble the town any more, for he was determined not to suffer it.' . . Surprised at this, Wishart replied that he 'never intended their trouble, but their comfort. . . . But I am assured, to refuse God's word, and to chase from you his messenger, . . . shall bring you into trouble. . . . For God shall send you ministers that shall neither fear burning nor banishment. . . . If it be long prosperous with you, I am not led by the Spirit of truth; but if unlooked for trouble come upon you, acknowledge the cause, and turn to God. But if you turn not at the first warning, he will visit you with fire and sword.' He then left the pulpit, and retired.

"At Mackleno he was by force kept out of the church. Some of his followers would have broken in; upon which he said to one of them, 'Brother, Jesus Christ is as mighty in the fields as in the church; and himself often preached in the desert, at the sea-side, and at other places. The like word of peace God sends by me; the blood of none shall be shed this day for preaching it.'

"He then went into the fields, where he preached to the people for above three hours; and such an impression did his sermon make on the minds of his hearers, that many of the most wicked men in the country became converts to the truths of the gospel.

"A short time after this, Mr. Wishart heard that the plague had broken out in Dundee. It began four days after he was prohibited from preaching there, and raged so extremely that incredible numbers died in the space of twenty-four hours. . . . He determined to return, saying, 'They are now in trouble and need comfort. Perhaps this hand of God will make them now magnify and reverence the word of God, which before they lightly esteemed.' Here he was received with joy by the godly. He chose the east-gate for the place of his preaching; so that the healthy were within, and the sick were without the gate. He took for his text these words, 'He sent his word and healed them.' After this the plague abated. He also preached at Inberesk; he had a great concourse of people. Among others who came to hear him preach were two gray friars, who standing at the church door, whispered to such as came in, which Wishart observing, said to the people, 'I pray you, make room for these two men; it may be they come to learn'; and turning to them he said, 'Come near, for I assure you, you shall hear the word of truth, which this day shall seal up to you either your salvation or damnation.' He then proceeded with his sermon, supposing that they would be quiet. But as they continued to disturb those who stood near, he said to them the second time, with an angry countenance, 'O, ministers of Satan, and deceivers of the souls of men, will ye neither hear God's truth yourselves, nor suffer others to hear it? Depart, and take this for your portion. God shall shortly confound and disclose your hypocrisy with this kingdom; ye shall be abominable unto men, and your palaces and habitations shall be desolate.' He spoke this with much vehemancy; then turning to the people, said, 'These men have provoked the spirit of God to anger'; after which he proceeded with his sermon.

"Soon after this, at the instigation of Cardinal Beaton, he was arrested, and notwithstanding promises of safety made to him and his friends, he was committed a prisoner to the castle. At his trial no less than eighteen articles were exhibited against him, one of which was, That 'he had avowed his disbelief of purgatory,' and said 'the soul of man should sleep till the last day, and should not obtain immortal life till that time? Mr. Wishart answered these respective articles with great composure of mind, and in so learned and clear a manner, as greatly to surprise most of those who were present. In consequence of this, the archbishop pronounced on him the dreadful sentence of death, which he ordered should be put into execution on the following day.

"On this, Mr. Wishart fell on his knees and thus exclaimed:—'O, immortal God, how long wilt thou suffer the rage and cruelty of the ungodly to exercise their fury upon thy servants, which do further thy word in this world? Whereas they, on the contrary, seek to destroy the truth, whereby thou hast revealed thyself to the world. O Lord, we know certainly that thy true servants must needs suffer, for thy name's sake, persecutions, afflictions and troubles, in this present world; yet, we desire that thou wouldst preserve and defend thy church, which thou hast chosen, ... and give thy people grace to hear thy word, and to be thy true servants in this present life.'

"He was again conducted by the officers to the prison from whence he was brought, after which he was visited by two friars, who told him that he must make confession to them; to whom he replied, 'I will not make any confession to you'; on which they immediately departed. On the morning of his execution, there came to him two friars from the cardinal; one of whom put on him a black linen coat, and the other brought several bags of gunpowder, which they tied about different parts of his body. The windows and balconies of the castle, opposite the place where he was to suffer, were all hung with tapestry and silk hangings, with cushions for the cardinal and his train, who were from thence to feast their eyes with the torments of this innocent man. All the preparations being completed, Wishart, after having his hands tied behind him, was conducted to the fatal spot. As soon as he arrived at the stake, the executioner put a chain about his middle, and a rope about his neck; upon which he fell upon his knees and thus exclaimed:—'O, thou Savior of the world, have mercy upon me! Father of heaven, I commend my spirit into thy holy hands.' He then addressed the spectators as follows: 'Christian brethren and sisters, I beseech you, be not offended at the word of God for the torments which you see prepared for me; but I exhort you, that ye love the word of God for your salvation, and suffer patiently, and with a comfortable heart, for the word's sake, which is your undoubted salvation, and everlasting comfort. I pray you, also, show my brethren and sisters, who have often heard me, that they cease not to learn the word of God, which I taught them, according to the measure of grace given me, but to hold fast to it with the strictest attention; and show them that the doctrine was no old wives' fables, but the truth of God; for if I had taught men's doctrine, I should have had greater thanks from men; but for the word of God's sake I now suffer, not sorrowfully, but with a glad heart and mind. For this cause I was sent, that I should suffer this fire for Christ's sake; behold my face, you shall not see me change my countenance. I fear not the fire; and if persecution come to you for the word's sake, I pray you fear not them that can kill the body, and have no power over the soul.'

"After this, he prayed for his accusers, saying, 'I beseech thee, Father of heaven, forgive them that have, from ignorance, or an evil mind, forged lies of me; I forgive them with all my heart. I beseech Christ to forgive them that have ignorantly condemned me.'

"Then turning himself again to the spectators, he said, 'I beseech you, brethren, exhort your prelates to learn the word of God, that they may be ashamed to do evil, and learn to do good; or there will come upon them the wrath of God, which they shall not eschew.' As soon as he had finished this speech, the executioner fell on his knees before him, and said, 'Sir, I pray you forgive me, for I am not the cause of your death.' In return to this, Wishart cordially took the man by the hand, and kissed him, saying, 'Lo, here is a token that I forgive thee; my heart, do thine office.' He was then fastened to the stake, and the faggots being lighted, immediately set fire to the powder that was tied about him, and which blew into a flame and smoke. The governor of the castle, who stood so near that he was singed with the flame, exhorted our martyr, in a few words, to be of good cheer, and to ask pardon of God for his offences. To which he replied, 'This flame occasions trouble to my body, indeed, but it has in no wise broken my spirit. But he who now so proudly looks down upon me from yonder place,' pointing to the cardinal, 'shall ere long be as ignominiously thrown down as he now proudly lolls at his ease.'

"When he had said this, the executioner pulled the rope with great violence, so that he was soon strangled; and the fire getting strength, burnt with such rapidity that in less than an hour his body was totally consumed.

"Thus died, in confirmation of the gospel of Christ, a sincere believer, whose fortitude and constancy during his sufferings, can only be imputed to the support of that divine aid, in order to fulfill that memorable promise, 'As thy day is, so shall thy strength be also.'"
—*Selected by Geo. U. Lewis.*

DO THE RIGHT THING.

Whenever you are in doubt which of two things to do, let your decision be for that which is right. Do not waver, do not parley; but square up to the mark, and do the right thing. Boy! when you divide that apple with your little sister, be careful not to keep the largest half for yourself. Young man! don't sneak out of the basement door because you wish to escape your father's eyes. Maiden! let not the most trifling deceit pass current in those little acts which make the sum of your life.

No matter who you are, what your lot, or where you live, you cannot afford to do that which is wrong. The only way to obtain happiness and pleasure yourself, is to do the right thing. You may not always hit the mark; but you should, nevertheless, always aim at it, and with every trial your skill will increase. Whether you are to be praised or blamed for it by others; whether it will seemingly make you richer or poorer, or whether no other person than yourself knows of your action, still, always and in all cases do the right thing. Your first lessons in this will grow easier, until finally doing the right thing will become a habit, and to do wrong will seem an absolute impossibility.

HINTS TO MINISTERS.

The following items, picked up "at sundry times" and "in divers places," are now strung together for the special benefit of brethren in the ministry. They will be found suggestive and useful:—

THE PREACHER.

He took a shaft both strong and straight,
A shaft he had polished with labor great.

He winged it with great eloquence,
With learning and with subtle sense.

Boldly he drew, and he aimed with care;
But it wounded only the idle air.

A second he took, both straight and strong,
Winged with a passionate sense of wrong.

He drew it stoutly, and aimed it true;
The mark he aimed at was plain to view.

Swift it fled, yet it lighted wide;
For it touched on a rock, and it swerved aside.

He reached his hand, and took from above
A slender arrow barbed with love.

He aimed it with but little art,
Yet it touched and wounded a human heart.

His last, his lightest, was winged with prayer,
And he shot it forth through the yielding air.

No careful aim the preacher took,
For he turned to heaven his upward look.

Yet it pierced a heart both hard and proud,
The hardest heart in all the crowd.
—*Sunday at Home.*

A Punctuation Puzzle.—The following article forcibly illustrates the necessity of punctuation. It can be read it two ways, making a very bad man, or a very good man, the result depending on the manner in which it is punctuated:—

"He is an old and experienced man in vice and wickedness he is never found opposing the works of iniquity he takes delight in the downfall of the neighbors he never rejoices in the prosperity of any of his fellow creatures he is always ready to assist in destroying the peace of society he takes no pleasure in serving the Lord he is uncommonly diligent in sowing discord among his friends and acquaintances he takes no pride in laboring to promote the cause of Christianity he has not been negligent in endeavoring to stigmatize all public teachers he makes no exertions to subdue his evil passions he strives hard to build up Satan's kingdom he lends no aid for the support of the gospel among the heathen he contributes largely to the evil adversary he pays no attention to good advice he gives great heed to the Devil he will never go to heaven he must go where he will receive the just recompense of reward."

Gems.

— The more we fear God, the less we shall fear men.

— So far as the christian enters into the ways of the world, it is a complete prostitution.

— Prophecy is a revelation of future things, to act on my conscience now.

— The Lord is far from the wicked; but he heareth the prayer of the righteous.

— Some hearts, like primroses, open most beautifully in the shadow of life.

— Never make that man your friend who hates music or the laugh of a child.

"Not *many* lives, but only *one* have we,
One, only one;
How sacred should that one life ever be,
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

— We shall never walk well here below, even in the smallest details, if the great end is not constantly before our eyes.

— A soul that is unconverted, has no idea of a God, tender, gentle, who "wipes away tears."

— Happy is the man whose religion is not morose, but elevated, exempt from severity in speculation and practice.

— Surely the confidence of life in perpetuity ought to countervail the mere contingent expectation of temporal enjoyment.

— We want faith to lose our fortune and to forgive; but if it is coming out of the society of man, it is entering into that of God.

— Never was a man blessed with a will to be delivered from sin, but that deliverance was sure to come.

— The christian who acts from conscience will avoid a thousand snares, of which he is not at all aware.

— Prayer and praise are the lungs of a christian; by the one he draws in a happy life from heaven, and by the other he breathes it back to Him who gave it.

— If I were sure God would pardon me, and men would not know my sin, yet I should be ashamed to sin, because of its essential baseness.

— He is a happy man who, in the test time, whenever that may be, can look upon his possessions, be they few or many, and say, "There is not one dirty shilling among them all."

Hygiene.

"This is for your health."—Paul.

SUNNY ROOMS.

Every woman is wise enough and careful enough to secure for her house-plants every bit of available sunshine during the cold winter months. Great care is taken to get a southern exposure for them. Indeed if one can secure no other than a north window for her plants, she has too much love for these unconscious, animate things, to keep them at all. She would rather leave them out in the cold to die outright, than linger out a martyr existence in the shade.

Folks need sunshine quite as much as plants do. Men and women who have a fair degree of strength, and the use of their legs, can get out into the world and get a glimpse of the sunshine now and then, and if they choose to do so, let them live in rooms with only a northern exposure; but if it is possible, let us secure rooms into which every ray of sunshine that falls in winter may enter, for the little babies who are shut up in the house, invalids who cannot leave their rooms, and aged people who are too infirm to get out of doors.

Let us reflect for a moment that these classes of persons if kept in rooms with only north windows will suffer just as much from the absence of sunshine, as green, growing plants would do in the same rooms, and their suffering is of account in proportion as a human being is better than a geranium or a fuschia. Everybody knows how a bright, sunny day in winter gladdens every one who is situated so as to enjoy it. Let us make some sacrifices, if need be, in order to give the feeble ones their measure of sunshine.—*Laws of Life.*

AN ERECT GAIT.

To bend forward or downward while walking, indicates debility, depression, or mental trouble, and always aggravates itself and promotes disease. Pads and supporters are all pernicious, and worse than useless, because they teach the system to rely on them, and cannot support one part of the body without causing an unnatural strain on some other part, and, to that extent, tend to disease that part. There is always one easily available and successful method of acquiring an erect, manly gait, without any material effort, or feeling of awkwardness. Let the chin be a little above a horizontal line, which is easily done by keeping the eye fixed on the top of some person's hat or bonnet in front of you.

The habit of this erect carriage may be facilitated by accustoming yourself, when at home, in the garden, or other places, to walk with the hands behind, held in one another, and the head thrown up, as is done in smoking a cigar or singing a tune.—*Hall's Journal of Health.*

HOW TO RISE REFRESHED.

Every person who toils daily at any kind of labor requiring great physical or mental exertion, should be extremely careful to practice a regular system of ablution at the close of each day's work. Sometimes a person may become so completely exhausted as to render this anything but an inviting performance; yet by its omission a great deal of refreshment which the hours of repose are designed to impart is lost. To be cleanly is a strictly religious duty, and is absolutely essential to sound and refreshing slumber; hence the labor of keeping one's person clean is amply repaid by the elasticity which follows nightly ablutions before retiring. Heed this advice, and the reader will sleep soundly; disregard it—go to bed unwashed—and you will rise in the morning unrefreshed, with feelings of lassitude which the exertions of the day will hardly be able to move.

Dyspeptic Ministers.—It is unfortunate for a minister to have the dyspepsia. It is no means of grace. It rarely assists in clearing his spiritual sky. It gives but little sunshine to the countenance, and but few smiles to the lips. It prompts but few pleasant words, and does but little in expanding the mind, and in imparting charity, magnanimity, and greatness to the heart. What a pity that a minister must ever go into his library, his closet, or the pulpit, with the dyspepsia! Or, that he should carry new gloom into circles where the old gloom is insufferable and unconquerable! But the remedy, what is it? The sovereign balm must be found in a cheerful heart, a sound theology, pure air, plenty of labor, cold water, soap, and sleep, and well-regulated mental and physical exercise. There is a special virtue in sawing up the wood-piles of widows and sick families. Great benefits are experienced from the first dose.—*Herald of Gospel Liberty.*

Tobacco a Poison.—Dr. Willard Parker, the distinguished christian physiologist of New York, in a letter written last year, speaks plainly and strongly concerning tobacco.

That tobacco is a poison is proved beyond a question. It is now many years since my attention was called to the insiduous but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it, and work on it or in it. Cigar-makers, snuff-manufacturers, etc., have come under my care in hospitals and in private practice; and such persons can never recover soon, and in a healthy manner, from any case of injury or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true, also, of all who chew or smoke much.

Neuralgia and Toothache are sometimes speedily relieved by applying to the wrist a quantity of bruised or grated horse-radish. So says an exchange.

Bruises are relieved by applying *warm* water.

The World's Crisis

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE LAST DAY.

BY MISS M. EMMA MEREDITH.

The seals of that mysterious book
 Unfolded one by one,
And from the sixth there fell a vail
 Of blackness o'er the sun.
While at the seventh all heaven was still,
 Pale silence had command—
The angels stood around the throne,
 Seven trumpets all in hand.

Their deep-toned voice like thunders swept
 The empyrean kingdom o'er,
And as the last sound rolled away,
 An equal number bore
Their vials filled with boiling wrath,
 Then raising them on high,
And leaning o'er the walls of heaven
 They poured them down the sky.

There stood an angel in the sun,
 Robed in waving flame,
And far o'er countless rolling worlds
 Christ's coming did proclaim.
Clouds in rainbow glory fell
 Around the world's dark tomb,
While spirits, like a stream of stars,
 Came darting through the gloom.

A thousand years, like a bridge of light
 That stretches to the end,
Is but a golden Sabbath day
 That righteous spirits spend.
Then, Hades' fiery gates unbarred,
 On creaking hinges swung,
And high o'er hissing streams of air
 The prince of darkness hung.

'Mid swinging orbs and meteor's flash
 To earth he took his flight,
And brooding o'er with sombre wings,
 He palled old earth in night.
The world stood still; around his bier
 Creation slowly came;
The mountains fled, the hills were gone,
 The streams were melting flame;
The moon, with hosts of glittering stars,
 Fell down like worlds of fire;
The sun threw off his burning crown,
 Sunk down and did expire.

A flashing sea of glory rolled
 Around the Almighty's throne;
Each wave, a world of spirits stood,
 Each to be judged alone.
The books of heaven were opened wide,
 Bright angels paused to see;
The thundering sentence fell and swept
 Through all eternity.
The righteous stood like new-made sun,
 Their brightness gleaming higher,
The guilty, doomed, hurled down, were plung'd
 In seas of quenchless fire.

The heavens parted like a scroll,
 Rolled back in endless night,
And down through chaos' kingdom came
 A sea of gushing light.
Angels circled like the sun,
 In robes of burnished gold—
The city of the heavenly King,
 Its glory to behold.

Its precious walls and pearl-wreathed gates,
 And all inclosed in them,
Shone brighter than the noonday sun,
 This New Jerusalem.
No temple reared by human hands
 Within its sacred wall—
Almighty God the temple was,
 And Christ was all in all.

—*Observer & Reporter.*

For the World's Crisis.

WHAT IS LIFE?

Is it an entity? Is it a principle? Is it a state or condition? Or is it the result of fixed laws in nature?

We hear much said about mortal life and immortal life, spirit life and blood life. What is the truth of the matter?

Every thing is all alive; God, angels, men, beasts, birds, fishes, reptiles, insects, trees, plants, the green sward,—all are alive. But do all live from the same causes, or upon the same principles? No; each has its own element. The tree lives and man lives, and both live from *natural* causes; of which God is the careful superintendent. But is there no difference in the life of man, and the life of the tree? Yes. In what does the difference inhere? Both have life. The common reply is, One is animal, and the other is vegetable life.

But this does not satisfy us and answer the question, "What is life?" We shall presume upon an answer that is satisfactory to us, and hope it is true. We think life is a state, or condition; and it must be defined agreeable to the state or condition enjoyed. Is it proper to say mortal life? We think it is the most appropriate term that can be used to describe the present life. "Why not call it a temporal life?" says one. Because, while both are qualifying terms, viz., *temporal* and *mortal*; the one has the precedence of the other. The life of man is *temporal*, because its condition is *mortal*; and death is a natural result of mortal existence; hence man's life is temporal. The term mortal expresses at once its nature, while the term temporal only relates to duration.

Again, the term mortal covers all and more than the term temporal; while the term temporal life does not (according to the use of language) embrace as much as the term mortal life, and is not the appropriate term to express the character of man's present existence, or state, which is absolutely a mortal one.

"What kind of life did Adam have?" A mortal life. Why so? Because he was subject to death. But was his life necessarily a temporal one? No; for he could have lived forever as an obedient subject; hence his life was not necessarily *temporal* by being mortal; but an *immortal* life is necessarily eternal. But is there no difference in a mortal and an immortal life? Yes. In what does the difference inhere? Both in nature and duration. One is the blood or mortal life, rendered temporal by prohibition; and the other is immortal, rendered eternal by virtue of *condition* or *state in nature*.

Again, one is a living, mortal being; and the other is a living, immortal being. There is no such thing as life abstractly. Life is a state commensurate with our nature, and that is mortal; hence the life is mortal. The question is often asked, What kind of a life did Christ lay down? That would depend upon what his nature was: if he was divine in nature, and immortal, then he must have laid down an immortal life, or the whole thing would be a deception; but if he *could not* lay down an immortal or divine life, then, of course, he never had it to lay down, as he sacrificed such as he *had*. "He took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. 2: 16. Again: "But we see Jesus, who was made a little *lower* than the angels."—Heb. 2: 9. Is there any nature between men and angels? If not, then Jesus was made like unto men, as he was made lower than the angels.

Again. "When the fulness of the time was come, God sent forth his Son, *made* of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4: 4, 5. In this we see the woman's seed bruising the serpent's head. Gen. 3: 15.

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."—Gal. 3: 13.

How does Christ redeem us?

He redeems us by taking upon him our natures and *obeying the law*, and suffering the penalty for sin.

Why does he suffer the penalty for sin, while he was obedient?

That he might redeem man who was under the penalty. He establishes his right to live forever by *obeying the law;* and after this work is perfected, he steps forward with a life the law had no claims on, and relinquishes it as the price of man's redemption. What was the penalty *without* a substitute? Eternal death. Why was it eternal death? Because man had forfeited his right to *live;* and the law knows no forgiveness; so he must remain dead without a substitute is furnished. What kind of life was forfeited? A mortal or blood life, as man had no other.

Will the substitute have a right to live again after he relinquishes his life, in that the penalty was eternal death?

Yes; for he never forfeited *his right* to live; while Adam did.

But could not God have given Adam another life (if he had repented), and left the blood life untouched?

No; for he had not presented any other than a blood life before him, and this he had forfeited; and it would be useless to propose anything further, till reparation had been made for the first offence.

But was not justice satisfied after man had died? and could not justice have retained his dignity, and raised man immediately after he died?

He could not, from the simple fact that the penalty was eternal death. Had the penalty been limited to even ten thousand million years, or more, when the time had expired justice would have been satisfied, and man had a right to live again.

The penalty being eternal death, how does the *substitute* live again after *he* relinquishes his life?

The facts are these: a mortal life, or state, is by man *eternally* forfeited; and Christ comes in the same state, and with the same life in kind, and proves his right to an eternal *preservation* and perpetuation of *that* life and *state*, but freely relinquishes it for the sake of man; justice accepts the offering, and thus man is transferred from under the law to the hands of Christ, who has purchased him *by his blood;* and unless that mortal life and state is restored to Christ (which he had a perfect right to), justice must be satisfied. Again, the essential feature in the mortal state was the blood, in which this life inhered; hence, "without the shedding of blood is no remission."—Heb. 9: 22.

"But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say; not of this building; neither by the blood of goats and calves, but *by his own blood* he entered in once into the holy place, having obtained *eternal redemption* for us."—Heb. 9: 11, 12. What is this eternal redemption from? The Adamic penalty.

Why does man die, then? Because he is mortal.

Why does not Christ give him immortality now? Because he will have the requisite complement of voluntary subjects, and then stop the wheels of mortality, and immortalize the righteous; and the wicked will die for the want of means to live, which the righteous have.

Then the purchase price of man's redemption is the *blood* of Christ, is it? Yes. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was *foreordained* before the foundation of the world, *but was manifest* in these *last times* for you."—1 Pet. 1: 18–20. That blood has sprinkled the eternal mercy seat for the race, the penalty for the Adamic sin is paid, and all the race are entitled—to what? The Adamic life, by virtue of this purchase.

But can they get any other? Yes. How do they obtain it? By patient continuance in well-doing, seeking for glory, honor, and immortality, they get *eternal* life. Rom. 2: 7. When do they get it? At the sounding of the last trump, and the resurrection of the dead, they will all be changed from mortality to immortality, "and fashioned like unto his [Christ's] glorious body."—1 Cor. 15: 25; Phil. 3: 21.

But do they not get an immortal life directly from the sacrifice Christ made? As he sacrificed a mortal, blood life, the sacrifice does not call for what was *not* forfeited; as redemption was the work to be accomplished, it would be only necessary to provide a sacrifice that was equivalent to the forfeiture; and the life forfeited being a mortal, blood-life, so the necessity of the case only requires that the same life in kind shall be sacrificed to redeem the one forfeited; and if the one sacrificed by Christ was a mortal, or blood life (and he could not sacrifice any other), then it calls for the redemption of a mortal, or blood life only. What man gets over and beyond what he lost, is not redemption, but a gift, or reward for other considerations than that embraced in the sacrifice of Christ; else universal salvation would be true. In other words, if the sacrifice Christ made calls for an immortal life, then the race get it; for the race is represented in the sin of Adam, and the race is represented in the gift of Christ. "Therefore indeed, as through one offence, sentence came on *all men* to condemnation; so also, through one righteous act, sentence came on *all men* to justification of life."—Rom. 5: 18.—*Emphatic Diaglott.*

W. A. FENN.

(*Concluded next week.*)

IS THE AGE OF PAGANISM REVIVED?

The nineteenth century is remarkable for innovation, for change in everything. It is eminently an aggressive age, and faith and reverence form no part of its spirit. Reason and science are arrayed against tradition and authority. Nothing is accepted because it is old, or because it is held sacred by any number of minds. Investigation, speculation, research and analysis go everywhere, and forms and theories and pretensions are forced to give way before them. This is emphatically the era of iconoclasm in things temporal and things spiritual; and what was honored and revered half a century ago is now despised and ridiculed. What men understand to be, or at least goes by the name of religion, has been assailed and mercilessly criticised within the last five and twenty years, as it has never been before. Religion is not permitted, as it was until recently, to hold itself superior to logic, or to claim exemption from discussion. The theologies have suffered severely from constant attacks and have been greatly modified from what they were. The evangelical think that Christianity is in danger from this war upon authority; while the rationalists insist that the sharp struggle between opposing elements will result in a clearer perception of truth. Every pulpit echoes with lamentations over the loss of faith and the steady advances of infidelity. It would be curious and interesting to have each and every clergyman define what he means by skepticism, infidelity or atheism—terms that are used as if they were synonymous. When the definitions were rendered it would be found, we suspect, that the infidel or atheist was one who simply differed in opinion from a reverend egotist who set himself up for an oracle. The time has forever passed when men could be swayed by the calling of names, and empty words had power to frighten.

Churches may grieve and preachers may deplore the fact that creed and dogma are no longer respected; but neither church nor preacher can make it otherwise. The largest liberality in all theologies marks the thinking mind of the present day. The tendency is to take religion out of the affairs of life, and leave it to each individual conscience for determination. The enlightened world is weary of being told what is sound and what is false doctrine; what is right, and what is wrong belief. The average of intelligence is too high to seek for guidance even in matters that assume to be divine. What renders men best in their relations to their fellows is commended, whether it comes from much belief or no belief. What men do rather than what they think is now the test of worth. Independent thought and individual responsibility are valued beyond any conventional teaching, and the work of soul-saving is left to those who have the souls to save. Whether this tendency is fortunate or otherwise, the churches are privileged to declare. Their approval and denunciation are by leading minds regarded as much alike. But that impatience of dictation and restraint, from a few who pretend to be wiser and better than the rest of the world, is extending more and more into all ranks of society, cannot be questioned. The barriers between churches are being broken down; the distinctions in creeds are waxing less and less. Few members, even of the same ecclesiastical organization, can be found who do not differ in their theological views. Everything is running to individuality; and indications are that within a hundred years sects as such will have no determined boundaries. The human mind is like a pendulum. When it does not rest—it does rest in its average state—it swings between two points of an arc, and the extremes of the arc are mere authority and pure reason. The one represents Romanism; the other rationalism or skepticism. The intermediate spaces seem to be occupied by the Protestant creeds, which may be a golden medium wherein truth is supposed to lie. We will let others make conclusion as to that. We are merely noting symptoms and tendencies.

Of theological belief of any sort there is really much less than appears on the surface. Moral regulations have largely usurped the place once held by doctrinal systems; and it is idle to pretend that people concern themselves about that which is declared to comprehend their eternal welfare. It would not be too strong a statement to say that the spirit of paganism is revived, if by paganism we mean the absence of belief of any divine direction or any faith in the truth of what is called revelation. Few men have the moral courage to say openly what they secretly think. The things they assume to hold sacred they privately ridicule and scoff at. A species of formalism is widely observed, and certain professions of religion are still held to be respectable. There are to day, as in the time of ancient Greece, the exoteric and the esoteric doctrines. The former are taught; the latter are believed. During the prosperity of the Roman empire the philosophers knew that their mythology was absurd, and with each other made merry over it. A second class doubted, but thought absolute belief needful for the masses, and so kept their own counsel. The only sincere and zealous advocates of the national religion were the common people, whose reverence sprang from fear, and whose belief came from superstition.

Have we not some analogy to this in our own time? Our philosophers and thinkers are bolder than those of old. They avow their skepticism openly, but preserve a theological terminology which rounds rhetorical phrases, and has no significance. Many of the ablest minds in this country and in Europe discard the Bible, so far as its divine origin is concerned, from creation and the future, as effectually as they do the rhapsodies of astrologers from the researches of science. The clear-headed and intelligent but not scholarly circles subscribe outwardly to what they inwardly reject; imagining it would be unsafe for the vast crowd below them to know that their fears of the invisible were as the bugbears of children. As to the great throng who, incapable of becoming individuals, will always be governed, they are most earnest in their opinions because they do not realize that every truth has two sides. They are often lawless and vicious; but they have more dread of law and violated morals, through a narrow apprehension of what lies beyond them, than their superiors have. Romanism, we repeat, represents authority, and is the stronghold of all superstitions. At the other extreme, on the opposite side, is mere reason—paganism if you will—but the pervading influence, whether right or wrong, and the forming power of this generation. That reason and skepticism have pushed authority and faith out of active agency may and probably ought to be regretted; but that they have clearly done so an unbiased mind can hardly fail to perceive.—*Rochester Chronicle.*

For the World's Crisis.

SONG OF TRUST.

I'm not afraid to trust the Lord,
 To follow where he leads;
I can rely upon his word,—
 The prayer of faith he heeds.
Once I was filled with doubts and fears,
 Till his chastisements sore,
Had taught my soul in grief-wrung tears,
 To trust and doubt no more.

The cup of bliss he offered me,
 My soul dared not receive,
A Father's hand I could not see,
 I could not then believe.
Through dangers known and snares unseen,
 His hand hath safely led;
The shadow of his wing hath been,
 The covert for my head.

In trusting faith I look above,
 Through hope's bright smiling tears,
And view a tender Father's love,
 In sorrow's darkest years.
O fainting, doubting soul, look up,
 In trusting faith receive,
Of blessing or of grief the cup,
 A Father's hand would give.

Moorestown, N.J. ANNA E. MCELLISTER.

For the World's Crisis.

CHRISTIANITY: WHAT IS IT?

The above heading is a question of some importance, when we take into consideration what it involves to be, or profess to be, a christian. To profess to be a christian, does not make one so; though we might think it did, were we to judge people by their actions.

We read, that the disciples were first called Christians at Antioch. Then it is to the disciples of the Lord Jesus that the title belongs, and people may profess till the judgment sits; it will avail them nothing, unless they have a rightful claim to the name disciple.

What is it to be a disciple? St. John 8: 31; "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. 13: 35; "By this shall all men know that ye are my disciples, if ye have love one to another." 15; 8; "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Disciple means a learner. Therefore to be a christian, is to be an obedient scholar in the school of Christ. The term is easy of explanation; but is it as easy to illustrate by precept and example, as it is to explain? Is it as simple a thing to walk from Boston to New York, as it is to spell the words, or explain them? If it is, then Christianity is just as easy of practical illustration. If you wished to go from B. to N. Y., you would have to start, and go in the right direction, too. And if you hope ever to gain the kingdom of God, you must start as a learner at the feet of the great Teacher, by confessing and forsaking your sins, and "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." See 2 Pet. 3: 18.

How many professing christians are doing it to-day? Are they doing it in their daily life in the store, the shop, or elsewhere? Do they show forth the Lord Jesus even in the splendid synagogue, where, clothed in costly array, they listen, while a salaried minister deals out minimum doses of truth, mixed with large quantities of eloquence and sophistry, by which he succeeds in dulling the sensitiveness of the already hardened consciences of his hearers? What would the Savior say to such an audience? As he did of old, methinks. "O hypocrites! ye make clean the outside, but inwardly ye are full of all uncleanliness."

Well, thanks to the holy One of Israel, there is a people on the earth that are learning, and growing in grace and in knowledge. They will come out at the appointed time, from the east and west, north and south, from every kindred, nation and tongue. They will come with victorious shout, with songs of redeeming love, and, with Jesus their Savior and King, inherit the city of our God. Oh! to be among that blood-washed company, will be well worth our every effort.

Then let us walk with Jesus, and learn of him, that we may be christians in deed and in truth. E. M. RIPLEY.

For the World's Crisis.

THE "SEVENTH-DAY" SABBATH.

It is first mentioned in Gen. 2: 2–3: "On the seventh day God ended his work . . . and rested, . . . and blessed the seventh day, . . . because that in it he rested." Twenty-five hundred years after creation the ten commandments were given. See Ex. 20: 3–17. In Ex. 23: 1–19, sundry commands are given in addition to keeping the seventh day,—just as binding, no more, or less. In Ex. 31: 12–18 we read: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths *ye* shall keep; for it is a sign between *me* and *you* throughout *your* generations; that ye may know that I am the Lord that doth sanctify you. *Ye* shall keep the Sabbath therefore; for it is holy unto *you*. . . . Wherefore the *children of Israel* shall keep the Sabbath, to observe the Sabbath throughout *their* generations, for a perpetual covenant." ☞ "It is a sign between me and the"—see now who it is—"*children of Israel for ever.*" Not a word about any other "children" keeping it.

Ex. 35: 1–3,—"And Moses gathered all the children of Israel together, and said to *them*, These are the words which the Lord hath commanded, that *ye* should do them. Six days shall work be done, but on the seventh day there shall be to *you* an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day."

This is very plain talk. For doing work, the penalty was death; kindling fire was forbidden. Common sense teaches that the command was for the children of Israel who lived where fire might not be needed every day. It could not apply to any people in a colder climate. God knew that at some time people would dwell where fire would be required every day in the week, and he is too just to ask us to do what we can not; and I guess that some of our seventh-day-Sabbath keepers find it necessary to kindle a fire even upon the Sabbath day; and this duty requires "work," and "whosoever doeth *work* therein shall be put to death."—Ex. 35: 2. So if the fourth commandment is now binding, why not its penalty? Or if the penalty is binding, why not enforce it?

Lev. 23: 2–3: "Speak unto the children of Israel, . . . six days shall work be done; but the seventh day is the Sabbath of rest." Here it is again; Moses is commanded to speak unto the "children of Israel,"—nobody else named. See also 27th to 31st verses.

In Deut. 4: 12–14, the Lord spoke unto Israel again concerning commandments; and many places can be cited showing that Israel was commanded to do thus and so, over and over again; it does not say other people must keep these commandments.

About 1500 years after the ten commandments were given to the Jews, a lawyer asked Jesus (see Matt. 22: 34–40), "Which is the *great* commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. *On these two* commandments hang *all* the *law* and the prophets." Here Jesus took the liberty to say (as he had authority to) what *the commandments* might be condensed into, and he did not say a word about keeping the fourth commandment either; and he knew as much about it as any modern theological teacher, I think.

Jesus and his disciples went through the cornfields on the Sabbath, and they took some corn (see Mark 2: 23–27), at which the Pharisees made a fuss, because *he broke the Sabbath*, according to their ideas. Jesus went into the synagogue on a Sabbath day (Mark 3: 1–7); and a man there had a withered hand; so they watched to see if he would heal him; he having done so, they plotted with others bad as themselves, to see how they could destroy him. They were strict Sabbath-keepers. Jesus was good as could be, and yet he broke the commandment to keep the day holy, and had a perfect right to do it, too.

It was his custom to enter the synagogue on the Sabbath (Luke 4: 16); no doubt he could have entered them other days, had they been open as on that day; and yet he broke the Sabbath, according to the whims of the Jews (Luke 6: 1–11), and they were mad with him for it. He healed a man sick with the dropsy on the Sabbath (Luke 14: 1–4), and the lawyers and Pharisees did not like it probably, but he confounded their "legality" with a few words of common sense. He said (Luke 16: 16), "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Is this law referred to, the Jewish law, I wonder? If so, can we not take the liberty to disobey it?

I will not say that those who keep the fourth commandment will be lost, or that they are not christians; but some of them have said, and do say, that we "never shall get into the kingdom unless we keep the fourth commandment," and have the unblushing effrontery to come to a social prayer-meeting, where all is well, and get up to add their testimony, warning us as above. Well, I will not be so bigoted as to kick any one out of the road to the kingdom, whatever he may believe, for though in opinions we differ, yet in faith we are one.

In John 5: 5–12, is an account of a sick man who was healed on the Sabbath by Jesus, and who carried off his bed. This was breaking the Jewish fourth commandment; but Jesus had power to heal a man when and how he pleased, and it was nobody's business what he did. See Luke 20: 2–8. The Jews sought to kill him because he broke the Sabbath. John 5: 18. He said to the Jews (John 7: 19), "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" They would have killed him at once if they could have done so. They had more of the "killing" spirit than some Sabbath-keepers have now.

Jesus said he was "the light of the world." John 8: 12. He did not leave us any light about keeping the Sabbath, as the Jews desired it to be done. Let us not be afraid to follow his example, even if it does consist in breaking the Jewish law concerning Sabbath keeping on the seventh day. Jesus put some clay on a blind man's eyes, told him to wash in a certain pool and receive his sight, on the Sabbath day; and the Jews made a fuss about it. John 9: 14. Having broken the fourth Jewish command, and the grievous burdens of the law, with an undoubted right, he said (John 13: 34), "A *new* commandment I give unto you, That ye love one another." A new command is supposed and conceded to be better than the old, if it does not even supersede it altogether. Paul was a sound reasoner, and preached sound doctrine, and said (Acts 20: 20), "I kept back nothing that was profitable." He "kept back" advising any one keeping the Sabbath, and of course it was not profitable doctrine, or he would have preached it. Paul advised Titus (chap. 3: 9) to avoid foolish questions about the law. He was once a Pharisee, and was posted as well as any modern teachers.

No man is justified by keeping the law. Gal. 2: 16–21, and 5: 4. Paul told the Romans (chap. 6: 14) they were not under the law. He knew all about it. Rom. 13: 8–10, reads thus: "Owe no man anything, but to love one another; for he that loveth another *hath fulfilled the law.* For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; *and if there be any other commandment*, it is briefly comprehended in this saying, namely, *Thou shalt love thy neighbor as thyself.* Love worketh no ill to his neighbor; therefore *love is the fulfilling of the law.*"

Paul understood the law as well as the preachers and reasoners (?) of this age, and did not pull wool over men's eyes, so they could not see that one and one made two, nor stuff cotton in their ears lest they might hear the voice of reason, or throw a mesmeric spell over susceptible minds to compel them to see through his glasses that snow was green, or black was white; and I think if he were here now, he would knock this seventh-day Sabbath question with the sledge-hammer of truth, so there would not be a piece of the flimsy shanty left big enough for Satan himself to make a toothpick of.

He says in Gal. 1: 8, 9, after complaining that others had been preaching "another gospel" and caused trouble—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any . . . preach any other gospel unto you, than that ye have received, let him be accursed." Did the gospel he preached have anything in it about keeping the Jewish fourth commandment, as an essential point towards being a christian? Are people preaching "any other gospel" different from what Paul did? Who doubts it? Well, Paul said, let such "be accursed." "And let all the people say, Amen!"

Some say they delight in doing work on the Pope's Sabbath, or Sunday. They ought to know that to keep this day is in commemoration of Christ's resurrection, and that people as good as any of them dare claim to be met to celebrate the event on Sundays, and do it now. It is not necessary to misquote or garble history to prove any question. Suppose men do quote Scripture in support of this question? Satan quoted Scripture, and did it fairly, too, in support of his proposition when tempting the Savior in the wilderness and at Jerusalem (Luke 4: 2–11); but Jesus understood the Scriptures better, and cited a passage that smashed Satan's soap-bubble theory at a blow. Almost anybody can get up a theory, and quote or misquote, and apply or misapply, texts in its support. Even now-a-days, an old sinner named Noyes, the head man in the Oneida, N. Y., free-love Community of vile men and women,—who disgrace the ground under their feet, and who ought to be put in the House of Correction, every one of them,—has the barefaced assurance to quote Bible in support of his conduct, claiming his course as worthy of general imitation, and far superior to anything yet got up. The audacious wretch! No wonder a public print, in exposing this hot-bed of vice, asks, "Are there no thunderbolts in heaven?"

Centuries ago, a fanatic arose, and raised up hundreds of followers who proclaimed themselves "Fifth-monarchy men," and sword in hand marched forth to subdue the world to their power; but the time had not come for the "Fifth monarchy" to be set up, and so they perished, notwithstanding they quoted Bible in support of their theory.

A certain minister advocated baptism, or sprinkling, as essential to infant salvation, quoting Bible in its support. Another, in objecting to this, said he could prove as fairly from the Scriptures that it was right to commit suicide, as follows: "And Judas went out and hanged himself." . . . "Go thou and do likewise." This is bringing Scripture proof with a vengeance—"here a little, and there a little." But such quoting and reasoning will not do; it is unfair, false, and pernicious.

Now, you good, honest souls, who are in doubt on this Sabbath question, just think; did Jesus take the liberty to break the Jewish fourth commandment? He did. Then do not be afraid to do so. Do not be afraid to do right on any day; be good, and do good, every day. Do not do any more than the Lord asks you to; and if he does not ask you to keep the seventh-day Sabbath, do not do it; no matter if men shout in your ears the echoes of Sinai's rolling thunder to "remember the Sabbath day, to keep it holy." No matter if they print before your eyes in letters of chain lightning, on the black clouds of Jewish midnight forms and ceremonies so misty and musty—"Remember the Sabbath day, to keep it holy." Do not do it. Do not worry about it. It never was said to you by God; you are not a Jew, therefore let it pass. Do not believe all that men tell you, however good or learned or polite they may be. Remember Jesus said to his disciples after his resurrection (Mark 14: 15, 16), "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And if the gospel does not require you to keep the fourth commandment, do not do it, even though "the mark of the beast" may be attempted to be stamped on your forehead with a red-hot iron; do not fear; the man who tries to do that, has the hot end of the iron in his hand, and will get the mark. Do not fear you will not have "the patience of the saints," nor "keep the commandments of Jesus." Obeying the fourth commandment will never give you "the patience of the saints"; and Jesus never commanded you to keep the Jewish Sabbath.

Do not borrow trouble lest you will not be numbered among the "hundred and forty-four thousand," for not keeping the seventh day. You just "be a lover of the Lord, and you will reign with Jesus when he comes," and will be among the "great multitude that no man can number," who will dwell upon the new earth forever, and walk the golden streets of the New Jerusalem, pass through its pearly gates, look upon its walls of precious, glittering stones, and walk in the light of its glory; you shall drink of life's crystal river, and walk beneath the trees that grow on its banks. There the tree of life shall flourish, whose leaves are for the healing of the nations. There all tears will be wiped away forever, and no sorrow, pain or death will ever come again; "for the former things are passed away."

And may you and I so live in mortal life that the immortal King of glory will give us immortality when the redeemed shall
 "Crown him Lord of all."

J. N. BERRY.

For the World's Crisis.

"HE LEADETH ME."

"He calleth his own sheep by name, and leadeth them out."—JOHN 10: 3.

If we are the disciples of Christ, we follow him whithersoever he leads; even as Jesus said, "My sheep hear my voice, and I know them, and they follow me." Sometimes through green pastures, and beside still waters, while he speaks comfortably to us; but more often through pathless wilds and tangled thicket, up the bleak mountain side, and across the desert waste; by many weary paths we had not known; yet through all safely and surely, ever toward the desired haven; the fair and beauteous land of promised rest, enduring peace and overflowing joy.

He calls himself the "Good Shepherd," and how tenderly he leads his little flock. With many loving words, "exceeding great and precious promises," he bids us follow on in the path he has chosen for us, assuring us that though he may lead us "about," he will not lead us wrong. "He will keep the feet of his saints."

Whatever the condition to which he brings us, we know that he will bear us safely through. The lowly vale, the steep ascent, the clouds and darkness, and even the furnace heated; through good report and evil report, in perils on the land and on the sea, "in weariness and painfulness, in watchings often, in hunger, and thirst, in fastings often, in cold and nakedness," whatever our extremity, we know that He who keepeth us "doth not slumber nor sleep."

And he doth not put us forth alone. "He goeth before," and he saith, "By me if any man enter in, he shall be saved, and shall go in and out, and find pasture;" and again, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

Well may we trust in him, for he saith, "I lay down my life for the sheep." "Greater love hath no man than this." Let us not grieve his loving heart by our distrust or discontent. Let us not murmur or repine; but let us listen to his voice, follow where he directs, commit the keeping of our souls to him in well-doing, in all our ways acknowledge him, and he will direct our path, and at his coming he will receive us to himself.

CARRIE W. BIXBY.

A PILLOW FOR THE NIGHT.—To sleep well, lay these things under your head:

1. A precious promise out of the Scripture.
2. A sweet verse of some evangelical hymn.
3. A hearty prayer to God.
4. A good conscience purified with Christ's blood.
5. A feeling of forgiveness and charity to all mankind.
6. A resolution to serve God on the morrow.
7. A glance of faith at the Cross.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 29, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ E. S. MOULTON—Send 25 cents more.

☞ J. W. TAYLOR—You forgot to enclose 30 cts. for postage.

☞ C. H. WILLIAMS—Money received.

☞ G. H. BUNDY—We credit the $1.25 to L. Curtis, though not received.

☞ MURDOCK'S TESTAMENT—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

☞ "DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will send it for $1.50. Some have been very anxious to get it.

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ BRO. J. COUCH'S P. O. address is now Chelsea, Mass.

☞ BRO. F. BURR'S P. O. address is changed from New Rutland to DeKalb, Ill.

☞ BRO. T. M. PREBLE having removed from Lynn, his P. O. address for a short time will be Chelsea, Mass., care of E. G. Kingsbury.

☞ BILLS! BILLS!!

There are many of our subscribers who are largely in arrears in their payments for the Crisis. To such we are now sending bills of their indebtedness. We hope to have a *prompt* response by the brethren and sisters sending in the amount due without delay.

AG'T.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

In accordance with a vote passed at the last meeting, the Campmeeting Committee are requested to meet in Springfield (at the Depot) Wednesday, July 6th, at 12 M.

GEO. T. ADAMS, *Secretary*.

WESTERN NOTES.

At the close of the campmeeting at Prairie du Sac, we went to Chicago, then to Clinton, Iowa, one hundred and thirty-eight miles west of Chicago, to attend a tent meeting, commenced June 5th, by Bro. Ramsey in the Chicago tent. We arrived Tuesday afternoon, and received a hearty welcome by Brn. R. W. Wilson and Ramsey. We found Bro. R. had made a good beginning. Clinton is on the west bank of the Mississippi, and contains some seven thousand inhabitants. The people are enterprising, and the place is growing rapidly.

On our way there, through Ill., we passed over a rich farming district, containing thousands upon thousands of acres of flat prairie land, without a single tree, only what has been set out by the farmers about their homes. These groups of trees around the farm houses are a great relief from the winter winds and summer sun, besides adding much to the beauty of the homestead. They have rows of trees set out by the road-side, and also as boundary lines. It is said that the reason why there is no timber on their vast prairies is because the Indians burnt over the land every year, so that there was only an annual crop of tall grass, ready for the autumnal fires.

We think the rolling prairies much more pleasant for homes than the flat ones. In all our travels we have seen no farming district that we like so much as portions of Iowa; and the best of all is the "seed-farm" in Clinton, occupied by Bro. R. W. Wilson. It consists of two hundred and sixty-four acres, worth one hundred dollars an acre. The soil is the best, the situation quite elevated, commanding a fine view of the surrounding country for many miles in all directions. This is the largest seed-farm in America, with one exception. Two hundred acres of it are devoted to the raising of garden seeds for Briggs & Bro.'s, of Rochester, N. Y. They are the owners of the farm, and are doing the largest seed business of any firm in America. They sent out Bro. Wilson to purchase a farm where he pleased, best adapted to the business, in a healthy location. All interested are delighted with this situation. Bro. Wilson is a true man, and if his health would admit, he would devote all of his time to the preaching of the gospel. He has had much experience in the seed business, and for this reason consents to spend a portion of his time in superintending their noted seed-farm. This is the second year that it has been occupied for this purpose. He has now some two acres of peppers, three acres of parsnips, four acres of tomatoes, four acres of radishes, six acres of lettuce, six of onions, fifteen of squashes, twenty of melons, twenty of dwarf peas, thirty-six acres of beets, and forty of cucumbers. He expects to raise some twelve tons of beet seed this year. The farm is worth visiting. Bro. Wilson's labors in spiritual things have been much blest. Several of his workmen have been converted, and a number of his neighbors. He is one of those men who lets his light shine, wherever he is called to spend his time. His heart is in the service of the Lord, and he is competent to defend the truth in any situation. We enjoyed our visit in his happy family.

Our meetings in the city of Clinton are very interesting. The tent is well filled every evening with a very attentive audience. The order is excellent, and we are meeting with warm sympathy from the friends of Jesus. Quite an effort is made by some to keep people away from the meetings, but their efforts do not meet with very startling success. We have commenced a bold attack upon the strongholds of popular theology, and see good reasons for rejoicing over the results. Three ministers have been out to hear. We have had the tent crowded, and many listening outside. Yesterday (Sabbath, June 19th) was a day of much interest. The weather was quite warm, but many came from four to eight miles. We met a number who had heard our preaching in New England, and several who love the blessed hope. We find many such in the western states, who heard and believed before they came west. It affords them great comfort to hear again. For years they have been praying to the Lord for help. Tears of joy filled their eyes yesterday when we met under the tent to worship the God of our fathers. It seemed like other days.

A NEW WAY TO RAISE MONEY.

When in Iowa, we stopped one evening near a new meeting-house, built by the M. E. church, in which was being held a strawberry festival for the purpose of raising funds to pay for the house. It was about eleven o'clock when we retired, and at that time we could hear the voices of the merry party, though the meeting-house was about a quarter of a mile away. Among other devices to raise money was the following: Two handsome young ladies were selected, and then the party was called on to vote in relation to the comparative beauty of the two ladies. Each one who voted paid ten cents. Of course the friends and admirers of each lady made no small effort to secure the largest number of votes for their respective candidates. The father of one of the young ladies, fearing that his daughter would be defeated, hired persons to vote for her, and thus secured the majority in favor of her superior beauty. We learn that some fifteen hundred dollars were added to the treasury of the Lord (?) by this device.

Can any one tell what John Wesley would say about such proceedings, if he were now alive? Did it enter his mind that there would ever be such a way devised to raise money to pay for a meeting-house? He was a devoted man, an excellent organizer, and financier; but we very much question whether he ever thought of raising money for church purposes by voting on handsome young ladies. It is very probable that the vote did not make a hair white or black, while it might have made a change in the countenances of the fair ones. Truly, this is a "progressive age,"—an age of discoveries and inventions. We can hardly guess what will be the next happy device for raising money at strawberry festivals, and other church pleasure parties. We presume, however, that there will be new improvements and discoveries made in this direction. We will wait for further developments, as may be expected, according to 2 Tim. 3: 1–5.

IMPROVED CONDITION.

In the love-feast at the Prairie du Sac campmeeting, in Wis., June 12th, a sister, who had received much benefit from the meeting, made the following statement:—

"Dear friends, I *enjoy* this religion. I enjoyed this same religion five years, while associated with a different people from this. On account of accepting these prophetic truths, which we have heard here, I received injury in the house of those I esteemed as friends. I was grieved, but I love them yet. I was puzzled. I did not know whether to accept the truth, or to listen to "the old prophet," who claimed to be directed by an angel. Because I accepted these truths, it seemed to cause a separation between brothers and sisters in the church. It certainly appeared to be an evil fruit. I am now convinced that the separation was right, under the circumstances. Although if there had not been a persecuting spirit manifested in the church, I would have remained with that people longer, waiting for more light; as it is, I can say with David, 'It is good for me that I have been afflicted; before I was afflicted I went astray.' I stand now on the platform of which Bro. Grant spoke, and am giving my support to a church who are willing that the whole of God's truth should be proclaimed to a judgment-bound people.

A good Methodist Bro.—my former class-leader—said it would not do to preach these things, *if they were true*. I think quite differently. It does *not* make infidels of people. Right the reverse; it will make christians of infidels. Dear brother or sister, Methodist, Presbyterian and all, as ye receive the light walk ye in it. Be faithful to God and to yourselves, and you and I will meet on the fair banks of deliverance, where these old hateful sectarian walls will be thrown down, and the rubbish removed; also the line between popularity and unpopularity. All of God's truth will then be popular. It is written, Christ shall come the second time without sin unto salvation. Soon, we believe, this event will be in the past, and stand beside these other historical facts, that correspond with the prophetic word, and we shall say, He has come without sin unto salvation. Don't you think that will be a popular truth then?"

INQUIRY.

BRO. GRANT:—Please give through the Crisis your views of Luke 22: 32, where the Lord says to Peter, "When thou art converted, strengthen thy brethren." It seems that he had told him to go and preach, and gave him power to heal the sick and raise the dead. Matt. 10: 7; Luke 9: 20. Did Christ send Peter to preach before he was converted? Please give us what light you have on the subject. A. J. GOODWIN.

The word rendered "converted" is from *epistrepho*, which signifies "to return," "to turn back from," "to return to one's self," as well as to be "converted." Peter had been a disciple of Jesus, but in the hour of temptation he yielded, and denied his Lord. After he was led "to return" to his Savior, then Jesus said to him, "Strengthen thy brethren," that they may not "turn back" as Peter had done.

OPPOSITION.

It is quite generally believed by the mass of professors of religion at the present day, that opposition to pure christianity has nearly closed. We believe this to be a great mistake. Human nature has not improved since the days of the martyrs. Then why is there no more opposition, or persecution? For the simple reason that the professed church is sleeping so near the pleasure gardens of Satan that he is careful not to do anything to arouse her from her stupid condition. There is a familiar interchange between church members and the followers of Satan, in marriage, business, politics, music, fashion, literature, amusement, and all other social relations, thus neutralizing all the church power, and preventing her from exerting any positive influence for good. But let a living christian or church begin to do what the Lord requires of his children, and the spirit of opposition will be at once manifested.

The following, from Mr. Spurgeon, sets forth the subject in its true light:—

"As surely as God glorifies his truth, and gives seals to the Christian ministry, opposition is aroused. If the preacher is supposed to live in the middle ages, his history will be told in a few words. He preaches at first to a crowd. Converts are made. The priests hear of it; he is abhorred. He resorts to lone places among the hills; he preaches in cottages and private assemblies; converts are still brought in. The hunt grows hotter; the hell-hounds are out, eager for blood. The man is secreted; he takes his pen to write, if he cannot use his tongue to speak. At last he is seized. He is dragged before the tribunals; he burns and blazes with sacred eloquence before his judges, but he is condemned to die; and now he stands upon a fiery pulpit, the fagots blazing all about him; and if he utters not a single word, yet is his death eloquent. The fire of his earnestness is met by the fire of their malice; we know which of the two fires will win the day.

In these times we are screened by a gracious Providence from the Satanic cruelty of persecution. Now-a-days it takes another shape; the preacher is no sooner successful than it is reported that he is actuated either by covetous or ambitious designs. There are some who heard him say what he never dreamed of, and others stand prepared to be godfathers to the lie, and add another of their own invention; and so abroad the slander flies, and opposition finds barbed shafts to fling at the too valiant champion. Parties are made, and sides taken for and against, and thus again is fulfilled the Master's saying, 'I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter-in-law against her mother-in-law.'

You may depend upon it there is no good doing if the devil does not howl. When there is no opposition from the infernal powers, it is because there is nothing to oppose. 'Let be,' saith Satan, 'let be! a comfortable congregation, a sober minister; all asleep—let be! Drive on!' says he to his charioteer, 'I need not alight here. Another small congregation; more pews than people; somnolent divine; drive on!' saith he, 'no trouble here for my empire; drive on to yonder meeting-house, where there is an earnest preacher, and a people much given to prayer. Stop,' says he. 'I must use my best endeavors to stay this invasion of my kingdom.' Straightway Satan comes to do his best or his worst to hinder the kingdom of Christ. In hell's opposition we discern a sign of hopefulness, for where the fire of malice burns against the gospel, there God's fire of grace is burning also."

PERSONAL. We are glad to learn that Bro. W. S. Campbell is slowly recovering, but it will be some weeks before he will be about again. Pray for him and his.

NEW TRACTS.

JUST PUBLISHED BY THE A. C. P. SOCIETY.

"CHRISTIAN UNION," *by Eld. John Couch.*

Being the subject of an address delivered before the Advent Christian Conference of North America—expanded and enlarged. 52 pages. An excellent tract for the times. Price 8 cts. single copy; by mail ten cts.; 75 cts. per dozen; by express, $5 per hundred.

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THE DOCTRINE OF IMMORTALITY. By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of 300 pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

For sale at this office. Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20. AG'T.

NEW MUSIC.

Six pieces, entitled "Jesus is coming again," "I love thee still," "Hoist every sail," "Sweetly sleeping," "He is coming," and "Home." Sent postpaid for 20 cents. Single sheet 5 cents. For sale at this office, or by the author, Geo. E. Lee, Brimfield, Mass.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRICK, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments..............$544.13
A Subscriber.......................... .40

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments..............$60.46
Mrs. H. Linden........................ .10

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 203, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments..............$333.65

For the World's Crisis.

"WHO IS ANTI-CHRIST"?

BRO. GRANT:—Having read an article in the Crisis of May 25th on this subject, claiming that Spiritualism is that Anti-Christ spoken of in John 2, 22, will you permit me through the Crisis to give another view of this important subject? The text says, "He is anti-Christ that denieth the Father and the Son." Now we think the true meaning of this passage is, that the words or testimony of the Father and the Son are denied and not their existence. Suppose I and my son should tell of a circumstance that had occurred, and it would be truthful in every particular, and when we had finished, you should turn around and say, I deny you both; would it not be clear that you meant to deny what had been spoken, and not that we ourselves existed?

We claim that the Roman Catholic power is that wicked system spoken of, and fills the picture completely; for example, on this point in John 2: 23, we find "he that denieth the Son, also believeth not the Father." (Syriac). Is'nt it a fact that this wicked power has denied and does deny almost every fundamental doctrine of the word of God? They deny the testimony of God in regard to the nature of man, that he is mortal, and claim that he is immortal; they deny, too, the state of the dead, and say that he is alive, when God declares "that the dead know not anything." They deny also the testimony of God and of his Son Jesus Christ, that salvation can only be obtained by repentance and faith in God and our Savior Jesus Christ, and say it can be obtained by works and the interposition of this wicked power. Do they not deny that "God so loved the world that he sent his only begotten Son to give life to the world," and claim that it was God himself that was incarnate?

Peter in his second epistle gives further testimony in regard to this power. "But in the world there have been also false prophets, as there will likewise be false teachers among you, who will bring in destructive heresies, denying the Lord [his words] that bought them." "And many will go after their profaneness on account of whom the way of truth will be reproached." "And in the cupidity of raving words they will make merchandise of you." Is it not a notorious fact that the existence of this wicked power was brought about by the incorporation of destructive heresies into christianity; and do they not maintain their corrupt institutions by oppression and fraud, and the whole system of christianity has been corrupted by it; our heavenly Father slandered, and his holy word evil spoken of, turning the truth of God into a lie?

Again, in 2 Thess. 2, Paul gives still further information in regard to what this wicked power would do. "Let no man deceive you in any way, because that day will not come unless there previously come a defection, and that man of sin be revealed, the son of perdition; who is an opposer, and exalteth himself above all that is called God and Worshipful; so that he also sitteth in the temple of God, as a God, and displayeth himself as if he were God" (Syriac); for he claims the prerogative of God himself to change the condition of departed souls from hell to heaven.

Is not this a true picture of the Roman Catholic church? Has she not claimed to be in the place of God, and demands worship from her devotees as a God, and exercises the power of a God to work miracles, to forgive sins, to change the condition of the dead from a state of torment to that of happiness and heaven? Truly the picture could not be more complete. How could Spiritualism sit in the temple of God as a God, and exercise the authority of a God, when it is claimed that they do not believe there is a God? I do rejoice that the anti-Christ has had its day, and the true Messiah will soon appear in his glory, when this wicked anti-christian power will go down like a mighty mill-stone, and the Lord's martyred millions will rejoice, and say "Alleluiah! for the Lord God Omnipotent reigneth."

Your brother in this blessed hope,

Philad., Pa. JOHN M. STETLER.

For the World's Crisis.

BOOK NOTICE.

I have again obtained a good supply of Dr. J. H. McCulloh's work of 800 royal octavo pages—two volumes, on the *Credibility of the Scriptures*, which I will sell at $1.50 per copy, where I have no postage or expressage to pay. The author, of Baltimore (who died last December), held them at $4.00, but as it briefly advocated *destruction*, and the *sleep of the dead*, it was unpopular, especially South, and this is the reason I have them to sell at this low price. The postage is 50 cts., but they can generally be sent for so as to save this expense. Expressage to Boston is only ten cts., and it can be had there for $1.60 at the Crisis office.

I have heretofore sold about one hundred of this work, and so many know what it is; and to those who have not seen it, I would say—it not only shows the *truth* of the Bible, but expounds it, and gives a history of doctrines under the Patriarchal, Jewish, and Christian dispensations. It is properly a system of divinity, written by a learned and deep thinker, free from the influence of creeds or popular opinions, and so exposes many of the sad mistakes of the Christian world.

Independent writers are scarce in our day, except among Advent brethren, and we still need more large works to obtain a consistent Bible system of doctrines. The coming and kingdom of Christ, the state of the dead, and doom of the wicked, are not the only points in theology which need correction, as this writer plainly shows. Bro. Grant has long had this work, and two years ago when I had copies he gave it a good recommend in the Crisis, as some may remember. I will have it at Springfield campmeeting for any who may want and cannot get it before.

Buffalo, June 20th. J. BLAIN.

For the World's Crisis.

REPORT

Of the Fifth Annual Session of the New York State Adv. Chris. Conf.

HELD IN LOCKPORT, N. Y., JUNE 9TH TO 12TH.

There were heavy showers during the afternoon of Thursday, and the arrivals being rather more than is usual for the first day, caused some inconvenience in getting the comers to the several places of entertainment; but we received warm welcomes, and while the parched earth was eagerly drinking in the falling rain, all hearts seemed lifted up "to our bountiful Father above" for the timely blessing. And with the praise many earnest prayers arose for more copious showers of heavenly grace to descend upon the assembling saints, that the conference might be a great success, and become an efficient power in carrying on in this State the great work incumbent on the *waiting* people of God. The hall used on the occasion is the same one occupied by our people in 1844. It is large and convenient. A goodly number of brethren and sisters came together in the evening, although it rained, and we enjoyed a heavenly sitting together in Christ.

Friday A. M. The first business session was called to order at 9 o'clock, Bro. Cogswell in the chair. Prayer by Bro. C. W. Low. Minutes of last conference read and approved. Committee appointed by the President, on credentials: B. P. Stevens, Wm. A. Fenn, W. J. Hobbs. On nominations and business: M. R. Miles, B. C. Simonds, A. Riggs, J. S. Beeman, W. J. Hobbs. Delegates received: B. C. Simonds, J. S. Beeman, Wm. M. Steele, A. C. West, B. F. Brownell, N. McCullock. Churches: Darien, Honeoye, Alton, So. Butler, Brockport, Rochester.

By a unanimous vote, all brethren and sisters in fellowship and sympathy with the conference, were invited to take part in its deliberations. Report of the business and nominating committee being called for, the chairman presented the following list of nominations: President, B. P. Stevens, So. Butler. Vice President, D. Cogswell, Dansville. Secretary, Wm. E. Brown, So. Butler. Treasurer, B. C. Simonds, Darien. Board of Trustees: D. Cogswell, Aaron Riggs, Lockport; Stephen Finck, Westbury; John S. Beeman, Honeoye; N. T. Withington, Springwater; B. C. Simonds, Darien; N. McCullock, Rochester.

The report was accepted, and afterward adopted; electing the entire nomination at a single vote. The subject of ministers' certificates being called up, some unparliamentary discussion was indulged; it was finally voted to rescind former action requiring *yearly* renewal of certificates—the same to be non-forfeiting except in case of misdemeanor.

On motion of Bro. Fenn, certificates were given to Brn. Wm. Ingmire of Lincklaen, and J. Blain of Buffalo. Adjourned to Saturday, 9 A. M.

At 2 o'clock Bro. C. W. Low gave a discourse on the destiny of the wicked, combining his text from the following scriptures: "Take heed *what* ye hear"—"*how* ye hear." "Prove all things; hold fast that which is good." Convened again at seven o'clock for prayer and conference; several earnest prayers and many warm testimonies were given, the whole occupying one and one half hours, when it was difficult, though necessary, to change the order of meeting; and we listened to a discourse from Bro. A. C. Newell.

Saturday, 9 A. M. Prayer by Bro. C. F. Sweet. The following delegates presented certificates and were accepted: Sr. E. S. Jennings, Knowlesville; Brn. J. E. Wells, Rochester, and N. T. Withington, Springwater. Ministers present: D. Cogswell, Dansville; B. P. Stevens, South Butler; A. C. Newell, Darien; M. R. Miles, Wolcott; C. W. Low, Fredonia; W. J. Hobbs, Honeoye Falls; C. F. Sweet, Albion; J. H. Whitmore, East Shelby; William A. Fenn, Rochester; C. P. Greenman, Rapids; J. Blain, Buffalo; Wm. Ingmire, Lincklaen; A. Guthrie, C. Colegrove, J. Wendell, Edinboro, Penn.; J. W. Taylor, Little Marsh, Penn.; E. S. Jennings, Knowlesville. Unordained: G. A. Sergisson, J. E. Wells, Rochester; Wm. Morrell, E. A. Esserine, — Vreeland.

The Treasurer's report was called for and given. Only $2.00 in the treasury! [O New York! rich Empire State, whose are "the cattle on a thousand hills," that the cause of God should languish in these fertile countries, for lack of something laid by "in store"? Ah! "the silver is mine, saith the Lord of hosts." "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, *which the Son of man* SHALL GIVE *unto you*."—John 6: 27].

The report of the Board of Trustees in regard to tent matters was called for and responded to by the chairman, Bro. Cogswell. Having audited the accounts of Bro. J. Wendell, and found them satisfactory, they unanimously allowed the justness of his claim for $100, for unpaid services with the tent last summer. On motion, a collection was made the next order of business, and $92 were raised on the spot. Some money had been raised previous to this, the amounts not given to the Secretary, but probably fifty or sixty dollars, for Sr. C. B. Turner, and to procure a cow for those aged veterans in the Advent cause, Bro. and Sr. Ongley, of Pa. ["Gather my saints together unto me," saith the Lord, "those that have made a covenant with me by sacrifice."—Ps. 50: 5].

The following resolutions, offered by Bro. H. Tanner, were then passed:

Resolved, That every church connected with this conference be, and they are hereby, requested to take up at least four collections in each conference year, after giving one week's notice, and send the same to the Treasurer as often as collected, to be used in the interests of the cause as the Board may direct.

Resolved, That the Secretary be requested to send a copy of these resolutions to all churches in sympathy and fellowship with the conference, for their action.

The following, offered by Bro. Fenn, was also passed:

Resolved, That the tent be submitted solely into the hands of the Board of Trustees, to be conducted in such manner as their judgments shall indicate.

Some feeling remarks were addressed to the conference by Bro. G. W. Ashdown, of Port Byron, Cayuga Co., relating to the cause in that place. He also made an earnest appeal for help, by way of tent or other meetings. The following resolution passed:

Resolved, That the Board of Trustees be requested to consider the propriety of holding a campmeeting in this State this summer, and if thought practicable, appoint the time and place, and publish the proper notice.

Bro. H. Tanner offered the following:

Resolved, 1st, That a committee of three be appointed by the President to prepare and submit to this conference, at its next regular meeting, as its first business, a set of well-defined rules to govern its action. 2nd, That to this committee be submitted the duty of preparing the business for the next session. 3d, That to this committee be submitted the propriety of bringing in a new constitution for the consideration of conference, as the first business of the second day's session.

The following amendment was accepted by the mover, viz: "The order of business adopted by the So. Indiana A. C. C., as reported in the *A. C. Times*, May 31st, 1870, shall be adopted to govern the quarterly conferences until the next annual meeting." The resolution then passed.

The President appointed as committee, C. F. Sweet, Wm. A. Fenn, Jas. H. Whitmore. Reports of delegates were now listened to until noon. Adjourned until after afternoon services. At two o'clock Bro. Whitmore preached to a good congregation during a drenching rain outside.

Business meeting convened again after the sermon, and the reports of delegates and isolated brethren finished. Adjourned. At 7 o'clock assembled for prayer and conference. Had a very interesting meeting. The hall was well filled, and surely the Spirit of the Lord was there. Prayers, testimonies, and songs, evinced particularly the "patient waiting" but longing desire for the coming of Jesus our King. Bro. J. Wendell afterward spoke to a very attentive audience from Eph. 4: 1–6.

On Sunday morning the weather was fine, and a large number of brethren and sisters assembled at half-past eight for a love-feast. This was a very spirited meeting—a heavenly season; love and unity prevailed. When the hour arrived for preaching, some fifty or more arose to manifest a desire also to speak in honor of Christ and the cause, did time permit; another meeting was therefore appointed at six o'clock P. M., to give them the opportunity to do so. After prayer by Bro. Fenn, Bro. C. F. Swret gave a discourse on the prodigal son. He was followed by Brn. Fenn and Wendell in touching appeals to the ungodly; they were deeply moved; and while Bro. Newell sang, "I'll die no more for bread," opportunity was given to "arise" and return to Father's house. Among others one youngerly man arose, who had never professed religion, and expressed his desire to become a christian, and to follow Christ in baptism. The ordinance was administered at 1 o'clock.

At two o'clock Bro. Hobbs spoke to a large audience from Rom. 8: 18, 19. At half-past six the adjourned love-feast of the morning was continued with great zeal and interest. All felt that the Lord was there by his Spirit, and we were encouraged and strengthened. The audience increased until the hour for preaching, when the hall was well filled. Prayer by Sr. E. A. Esserine, after which Sr. E. S. Jennings spoke about twenty minutes. Bro. M. R. Miles occupied the remaining time.

After the sermon two arose for prayer. The Lord's Supper was then celebrated, when about one hundred and fifty united to "show the Lord's death till he come." It was a solemn and profitable time.

And thus we have passed another of those spiritual oases which gladden our hearts anon as we journey through a desert of sin towards the heavenly land. A good spirit prevailed throughout the meeting, and all felt it was good to be there. A short business meeting was now called. Bro. Cogswell presented a form of certificate to be given Sr. Emily A. Esserine, in which the conference recognizes her as a worthy and useful laborer in the vineyard of the Lord. It was voted to present the same properly endorsed. Bro. Edward Kingsworth having lost the certificate of recommendation given him by this body three years ago, the Secretary was instructed to furnish a new copy.

The chairman of the campmeeting committee reported the prospect unfavorable in the minds of the committee. [It is hoped the matter will be re-considered.] Bro. B. C. Simonds invited the next conference to Darien. Bro. Miles moved a vote of thanks to the friends of Lockport for their kind and generous entertainment. Adjourned to meet at Darien, N. Y., Sept. 9th, 1870.

WM. E. BROWN, *Secretary*.

A. C. Times, please copy.

PAPAL INFALLIBILITY.

In the twelfth century a work was produced by the celebrated philosopher and theologian, Abelard, on the contradictions and discrepancies that may be found in the writings of the fathers of the Church. Supposing this eminent scholar were still alive, what would he say about the impending resolution of the Ecumenical Council, by which the personal infallibility of the Pope is to be solemnly proclaimed? We need not search long for an answer to this question. With the honest and uncompromising boldness for which he was distinguished, Abelard would most probably have declared: "If the Papacy be now pronounced infallible, all the predecessors of Pius IX. must have been so too. But in the face of history who can maintain such a proposition, unless he has made the *credo quia absurdum* the great maxim of his life?" And then we can easily imagine the learned monk, with a causticity which we cannot imitate, adduce in support of his position such historical details as those we here subjoin:

Pope Julius I. embraced the views of Athanasius regarding the Father and Son, but these same opinions were condemned by his successor Liberius. Innocent I. anathematized Pelagius and all his followers as heretics; while Zosimus, who succeeded, recognized him as orthodox, but subsequently altered his views at the command of the Emperor Theodosius. The infallible Vicar of Christ, Hormisdas, declared it to be an abominable belief that one of the three persons of the Trinity had been crucified; while John II. and Agapetus, his successors, both pronounced this decision to be impious and absurd.

Leo the Great considered the use of bread and wine in the Holy Eucharist as a "divine command and an apostolical institution,"—confirming in this respect the judgment of Julius I.—and wished to excommunicate every one who "demanded the body of Christ without drinking his blood." Pope Gelasius, in 495, likewise declared all those to be heretics who refrained from the cup in the Holy Communion. Now, if these three Popes were infallible, how did it happen that in the twelfth century the chalice was withdrawn from the laity, who had to be satisfied with the bread alone, and an anathema was hurled against those who desired to retain the practice of communicating under both forms?

Pope Virgilius, in accordance with the Council of Chalcedon, accepted as orthodox the writings of the fathers of the Church. The Emperor Justinian, however, maintained that these books contained heretical doctrines; and the infallible Virgilius hereupon accepted the imperial decision. After some time the Pope returned to his former views, and the fathers who had been proclaimed heterodox were rehabilitated and restored to their places among the orthodox writers. Justinian, enraged at this conduct, threatened the Pope with deposition, and the infallibility of Rome again yielded to the menaces of Byzantium, the result being that the books in question were after all definitely condemned as heretical productions.

John XXII. established the doctrine that the Holy Virgin, the Apostles, and the saints were not to be partakers of the joys of Paradise, nor to be admitted into the presence of God before the day of judgment. As this new dogma, however, was likely to deprive the clergy of a rich source of profit in the supposed intercession of Mary and the saints, John revoked the bull in which it had been announced, and tacitly admitted his error.

Pope Urban VII. (1642) strictly forbade the use of snuff in churches, and Innocent XII. threatened obstinate misdemeanants with his anathema; but Benedict XII., who himself always carried a snuff-box in his pocket, revoked the interdiction, and permitted the faithful to refresh themselves with a pinch during the hours of divine service.

Many more curious and interesting historical questions, connected with Papal infallibility, might be raised, such as: Is it admitted that Leo X. was infallible when, declining to have Luther burnt as a heretic, he observed: "I think Brother Martin has a capital head; all this comes from the envy of the monks;" or when, on another occasion, he jocularly remarked to Cardinal Bembo: "Really, it must be acknowledged that this fable of the Gospel has done us good service." Was Clement VII. infallible, who declared himself in favor of the irresistibility of divine grace, as inculcated by St. Augustine; or Urban VIII., who entered the lists against this doctrine? Innocent X., who wished to see the same dogma accepted anew by the Church, or Clement XI., by whom it was again unconditionally rejected?

Are we perhaps to assume that it is a characteristic of infallibility to decide successfully for and against? Can this be the solution of the problem, the foundation-stone of this Papal mystery? In that case the Jesuits, whom we see zealously endeavoring to negotiate this latest ultramontane draft on human credulity, are laboring in their own cause; for after Pius V. had eulogized the Society of Jesus as a pillar of the Church and conferred on the order great and exceptional privileges, Clement XIV. decreed that as the Jesuits were corrupting the world and preparing the Church's ruin, he had resolved to abolish the order forever. To Pius IX. belongs the merit of restoring them to their lost position of guard of honor and favorite ecclesiastical corps of the Papacy; and in this character they are now perhaps more powerful and influential than even in the time of Loyola and his immediate successors.

Correspondence.

From Sr. A. E. McEllistor.

Dear Brothers and Sisters:—Will you pray for me? for my life draws nigh to the grave. There is mighty power in faith's prevailing prayer. Twice have I been raised up from the brink of the grave by faith's all-prevailing prayer. And still the God of Jacob lives, and when we wrestle with him in earnest, believing prayer, he will bless. Like Jacob, we believe the Lord has power to bless, and we feel as our strength fails day by day to cry, while we wrestle in prayer with God—"We cannot let thee go, unless thou bless us."

O sons and daughters of the King of kings, will you cry to the Lord mightily for me? You who believe in the healing power of God, will you ask the Lord to deliver me yet again? O pray in faith believing! He will hear your heart-offered, faith-given petition for me. Do not pass this by as a little thing, but lay down the *Crisis* and go to your closet, and lift up your soul to God for me in agonizing prayer. I beseech you, pray for me.

ANNA E. MCELLISTER.

Moorestown, Burlington Co., N. J.

From Bro. and Sr. J. Ashley.

Brn. and Srs.:—It gives us great pleasure to read in the columns of the dear *Crisis* the experience of those of like precious faith, who are scattered through our land. And I do believe that these little articles of experience serve to strengthen one another on our journey towards the kingdom.

It was at the campmeeting held in Springfield, Mass., last September, that myself and companion became interested in the doctrine of the personal coming of Christ. At that time my companion was a Catholic, and always had been. I was a wanderer from God, having once received some light, by the influence of the Holy Spirit; an interest had been awakened in my mind, but I had not the right understanding of God's character; I did not understand his word; it was filled with mysteries; and whenever I had made inquiries of ministers relative to certain passages of Scripture, I was often left in total darkness.

I never for once doubted that I had a never-dying soul, that would live after this body had passed away; and I began to be a sincere believer in spiritualism. I thought that, according to the doctrine of natural immortality, it looked to be the most reasonable of all the different doctrines I had heard preached. I believed that spiritualism was the highest order of religion. And why? you may ask. I had heard ministers, in preaching funeral sermons, declare that the spirit of the deceased was in the room. If such was true, why could they not communicate? I believed they did.

I had been told that I was a medium. I had told fortunes and believed in them, but I was ignorant of the influence; supposed it was a good spirit instead of demons; but, thank God, the vail is lifted; and it was done by a sermon preached by John G. Hook. I saw the error, and, assisted by the Holy Spirit, was led from the fatal delusion, embraced Christ, and, thank God, I see clearly that if I ever have immortality it will be at the coming of the Lord; and then the body will be made immortal. Thank God, how plain it is. The vail, which had always hung over the word of God, has been lifted, and now it is plain. The Bible harmonizes. I love His precious word, and the glorious appearing of Jesus.

My companion, who was a Catholic, is with me in the faith, heart and hand. I left off using tobacco, a habit which I had formed eight years before. I had left it off twice before, but did not have strength to carry through my determination; but since I have found Jesus precious to my soul, I have had

no desire to use the weed. God always helps those who help themselves.

We are alone here in Bricksburg, as believers in the glorious truths of the Bible. Our great comfort is the word of God and the precious *Crisis*. God has blessed us abundantly with the Holy Spirit. My companion has been healed of a severe lung difficulty. She had taken medicine some weeks, but still suffered much pain. She finally concluded to lay all medicine aside, and carry her complaint right to the Lord in prayer; and from that day she has not had a pain in either lung, and her lungs to all appearance are as well now as ever. Thanks be to Him who is a prayer-hearing and a prayer-answering God. Bro. John G. Hook has been here and spent a week with us, holding evening meetings. We were abundantly strengthened by his visit. My companion and one of our neighbors and his companion were buried with Christ in baptism, and are rejoicing in his love.

"The road is strait and narrow,
But the end is growing bright;
Soon the city of our Savior
Will be coming into sight.
May we all be watching, praying,
As the heavens roll aside,
And the Bridegroom comes in glory
To receive his waiting bride."

JOHN & JULIA ASHLEY.

Bricksburg, N. J.

BRO. D. EASTMAN writes:—"I am happy to inform you that the Lord is still at work in Dorchester (N. H.), and some twenty-six or eight have been baptized, and next Sabbath some fifteen more are expecting to be. The work commenced eight months ago, with much opposition from a professed minister of the gospel. The truth was what the people wanted. Bro. J. H. Evans is still in the field driving the enemy at every point. He goes in for the whole work, and is not ashamed of the whole gospel. Many adjoining towns have received much benefit from the refreshing showers in Dorchester. May God continue to bless."

BRO. L. BOUTELL writes:—"Our tent meeting in South Providence is prospering. Yesterday (26th) was a favored day. Our love-feast commenced at nine, and continued till half past twelve. The big tent was crowded. It was a rare season. Good order prevails. The meeting continues through the coming week and over Sunday. Brethren, pray for us."

Married.

WISE—CAMPBELL. In Clinton, Iowa, June 12th, by Eld. C. C. Ramsay, Mr. B. F. WISE and Miss MATILDA CAMPBELL, both of Clinton, Iowa.

DREW—ELWELL. At the residence of the bride's parents, in East Bridgeport, Conn., June 15th, 1870, by Rev. W. W. Bowditch, Mr. LEVI S. DREW and Miss LIZZIE H. ELWELL, both of Bridgeport.

Summary of News.

FOREIGN.

Cable News.

ROME, June 21. The desire of the Fathers to express their opinions in speeches before the Council is so great that the closing of the debate will be postponed to the 6th of July. Immediately after the adjournment the Consistory will assemble and bestow Cardinalates on fifteen of the Fathers, selected from among the active champions of infallibility.

June, 23. In the debate in the Ecumenical Council, Archbishop Purcell of Cincinnati and Bishop Connelly of Halifax assailed the dogma of infallibility with vigor, fearlessly denouncing it as impracticable and hurtful to the interests of the Church.

ATHENS, June 21. Five more of the Athens brigands have been executed.

MADRID, June, 21. Senor Castellar delivered a brilliant speech in the Cortes to-day in favor of the immediate abolition of slavery in the colonies.

June, 22. A fleet, consisting of two frigates and a corvette, sailed from Cadiz yesterday. Its destination is unknown.

June, 23. Senor Moretz's bill for the gradual emancipation of slaves was adopted last night. Castellar's amendment, providing for the immediate abolition of slavery, was rejected. The bill provides that children born of slaves since 1868 shall be free, the government paying an indemnity of fifty dollars for each, and all those born after the promulgation of this law shall be unconditionally free. The slaves who have fought in the Spanish service, and all over 65 years of age, are to be immediately set free.

PARIS, June, 22. Additional arrests are being made for complicity in the plot against the Emperor. Many vessels have left Marseilles for the Black Sea, to load with grain.

LONDON, June 23. All the great powers of Europe are in concord in demanding of Greece a permanent guarantee for the protection of foreign citizens temporarily residing in Greek territory. The powers have unanimously agreed on the construction of a joint note to be despatched to the Greek Government referring to the late catastrophe and calling upon her to prevent similar powers in future.

ROME, June 26. It is officially stated that all the Hungarian Bishops now in attendance upon the sessions of the Ecumenical Council, have formed the positive determination of departing from the Papal city immediately, upon the promulgation of the dogma of infallibility.

PARIS, June 25. The Emperor Napoleon has written a letter to M. Ollivier, Minister of Justice, in which he expresses the desire that the government should at once adopt some measure which would put an end to the present exile of the Bourbon family from France. He considers that the stability of the government has been insured by the recent elections, in which the people had declared their confidence overwhelming, and therefore no schemes of political enemies can for the future disturb it. The necessity for their exile has for the time passed away.

The Papal Nuncio here having by order of the Pope published answers to addresses from France to Rome, in regard to the Ecumenical Council, the Minister of Foreign Affairs has informed the Nuncio that he is considered Ambassador, and exceeds his functions in replying to such addresses. The Nuncio promises not to repeat the irregularity.

PARIS, June 25. It is reported that ex-Queen Isabella of Spain will sign her solemn abdication to-day. Marshal Bazaire and others will be present as witnesses.

LONDON, June 24. The Hungarian Bishops have reconsidered their intention of quitting Rome in the event of a proclamation of Papal infallibility.

The morning journals publish interesting details of the riots which occurred at Cork yesterday and the day before. Barricades were erected in the streets and defended obstinately. The cavalry charged and carried them. Many of the police were wounded, but so far as known only one of the soldiers was seriously hurt. The latter's skull was fractured by a stone hurled by one of the rioters. The police are still actively at work and many of the leaders of the disorder are in custody.

The commission to revise the Bible version held a meeting yesterday and resolved to reassemble July 13 for a three days' session.

The *Spectator* to-day has a long article on the recent affairs in Canada, and argues for the maintenance of the colonial empire.

LONDON, June 27. Great excitement prevails in Madrid in consequence of the discovery of a plot to blow up the powder magazine of the Fortress of Gibraltar. Fenianism is supposed to be at the bottom of the conspiracy. The ringleader has been arrested.

PARIS, June 27. It is reported that the Emperor has had another attack of rheumatism, brought on by the sudden change of the temperature.

☞ Events in Prussia indicate that the autumn in Europe will not be peaceful. Bismarck's pretended illness is an excuse for absence from Berlin, when he is really needed there, an absence which he is improving, to put Prussia upon a better war footing than she is even now. The dissatisfaction in the French army was clearly shown during the plebiscite excitement, caused great delight in Germany, and the warriors of the Rhine no longer conceal their desire for an immediate beginning of hostilities.

☞ Two hundred and sixty-five women are employed in the Russian telegraph offices, and have done so well that all departments are to be thrown open for them. Some are to be appointed to signal stations.

☞ In Vienna, 680 persons of both sexes have abjured Christianity and embraced Judaism within less than two years.

DOMESTIC.

Chicago, June 21. Colonel Barron, of the Thirteenth infantry, arrived at Sioux City from Fort Benton yesterday, and reports an attack by five hundred Indians upon the Buford woodchoppers, nearly all of them. The colonel thinks this is the opening of the long meditated war.

Worcester, June 23. A fearful explosion occurred in this city about ten o'clock this forenoon. A can containing nitro glycerine, powder, or some other explosive material near the Junction was blown to atoms, killing and wounding a large number of people, and completely demolishing twelve or fifteen houses in the vicinity. The explosion fairly shook the whole city.

Havana, June 23. Advices from St. Thomas to the 15th inst. have been received.

The Governor of the Island had issued a proclamation placing the Island again under the protection of Denmark, in consequence of the United States failing to ratify the treaty of transfer. The Governor promises important reforms in the administration of the Island.

A STORM IN THE HIGHLANDS OF THE HUDSON. A storm in the Highlands of the Hudson is sometimes attended with effects not witnessed elsewhere. A passenger on the propeller D. S. Miller was passing Cro' Nest Mountain, which looms almost perpendicularly up from the water one solid mass of rock, an awful explosion of thunder occurred, immediately followed by a vivid sheet of lightning, from which a fire-bolt descended and struck the mountain top, splitting off an immense piece of rock, weighing probably a thousand tons, which was hurled into the air and plunged with a fearful momentum into the river at the base of the mountain. The smell of brimstone was for the time almost overwhelming, and the hiss of the water as the heated rock plunged in was plainly heard.

Besides this grand sight, the display of lightning was terrific, the hill-tops were lighted up like one vast bonfire, the river like a molten sea; at times the bottom of the river was plainly seen, and all the steamers and sailing vessels were tipped with the electric fluid.

Passing Events.

☞ The Viceroy of Egypt will visit Constantinople in July to make his peace with the Sultan.

☞ A plague of small brown beetles has destroyed the Swedish turnip crop in Yorkshire, England.

☞ Letters from Prague say:—"The anti-Roman movement is daily assuming more considerable proportions in Bohemia, and the clergy are beginning to join earnestly in it. Cardinal Schwarzenberg is receiving letters of adhesion on all sides. The clergy of the diocese of Czaslau have sent him a message inviting him to persevere in his conflict against Papal infallibility. The Germans canons, Huffer and Jaudouret, have left for Rome on an identical mission."

☞ The Baden government has decided upon the formation of a camp for military drill in the neighborhood of Constance. To facilitate the prompt arrival of the troops the Carisune Cabinet has obtained permission from the Swiss Federal Council to make use of the railway which goes through the cantons of Bale and Schaffhausen.

☞ The Czar is thus described by a writer who saw him pass through Berlin:—"I was astonished to see the change which has occurred in two years. His late illness and, still more, the cares of government have made terrific ravages in this sovereign not long since so robust. His complexion is rather yellow than pale, or, to speak more correctly, strongly bilious, while the cheeks are hollow and the eyes sunken and surrounded with dark rings."

☞ Much anxious speculation prevailed among the English farmers as to the character of the forthcoming crops.

☞ The eldest son of the Viceroy of Egypt is about to make a tour in Western Europe, and will visit more particularly the Court of Austria, to respond to the invitation which his Apostolic Majesty gave him orally at the inauguration of the Isthmus of Suez. A similar compliment was paid him by the Empress of the French, who has preserved the most agreeable remembrance of the magnificent hospitality she received at the hands of the Viceroy.

☞ The United States steamer Palos sailed from Washington Tuesday for the East India squadron. The commanding officer has been directed to go through the Suez Canal. This will be the first war vessel belonging to this country that is to pass through the canal.

☞ The Catholic priests of the Vincennes (Ind.) Diocese held a meeting at New Albany lately, and ordered a cable despatch sent to Rome, expressing their wish that a definition of Papal infallibility be forwarded to them.

☞ There is promise of fruit of all kinds in great abundance.

☞ Reports at hand, from Mexico and Japan, show that in the earthquake of May, half of the globe was shaken.

☞ The International society of Belgian Workmen held a great meeting at Brussels two weeks since, at which they discussed a project for the representation of labor in the great state bodies. They are going to push the effort for an entry into Parliamentary life to the utmost. At Geneva the Swiss ladies have organized a woman's right society and have issued a flaming circular, in which they appeal to all the world to help them.

☞ Elihu Burritt is about to return to his home at New Britain, Ct.

☞ The largest refracting telescope ever constructed, has, it is asserted, just been finished by a firm of astronomical instrument makers in New York. The telescope is 32 feet long, 10 feet 6 inches in circumference, with an object glass 25 inches in diameter. It is to be set up in an observatory at the Island of Madeira.

☞ Telegraphic communication with Europe now hangs on the wire of 1866. The wire of 1865 is rotten and beyond repair, the old cable (the first) is used up, and the French cable is broken off the east coast of Massachusetts.

☞ The population of Great Britain is estimated at 30,800,000.

Religious Items.

— The pastor of the little mission church in Palu, Easter Turkey, makes his monthly converts interesting by calling for reports from the laymen who have been visiting the villages about, in a region about the size of Rhode Island, which they have undertaken to evangelize. Mr. Barnum says that at a late meeting, reports were given from thirteen villages.

— The Methodists have established a mission in Salt Lake City.

— It is estimated that 7,500,000 people in this country are under the spiritual provision of Methodism.

— In the direct religious teaching of the millions of India, 25 missionary societies expend a sum of $1,500,000 a year, and employ more than 500 European and American missionaries—a fourth of the missionary agency working in all parts of the world.

— In Dr. Wood's church in Pittsburg, a young lady interprets the services to a company of about twenty mutes. They are seated in the gallery, and she takes such a position as not to be noticed by the general audience.

— The English Bishop of Colombo, Ceylon, writes that Bishop Colenso's writings are being used vigorously against the religious work of the missionaries by the Buddhists there. They have printed tracts made up of the Bishop of Natal's objections to the Pentateuch, and use them in attack of the Bishop of Colombo. They have excited some considerable feeling of alarm among the Christian converts.

— A Jew in Montery has bought for $5000 in gold, one of the finest Jesuit churches in Monterey, and given it to the Protestants.

— The Advent church at Waterbury, Vt., was damaged to the amount of $500 by lightning on Monday, and several persons standing near the building were rendered insensible by the shock.

— The report that the Rev. Leonard W. Bacon has gone over to the communion of the Roman Catholic church is without any sort of foundation.

— The Methodist preachers' Association of Cincinnati are discussing the propriety of licensing women to preach.

— Some Chinese converts have appealed to a Missionary Board for "men of hot hearts to tell of the love of Jesus." Such men are needed everywhere.

— Madagascar is open for Christian labor, and the people are everywhere calling for the gospel.

— Cheering intelligence from Chili reports Protestant Christianity as making great progress.

— West Point is showing signs of religious improvement. A cadet prayer meeting has been started, and is well attended.

— To Chinese converts are preaching in the streets of San Francisco to large assemblies.

— The Archbishop of Seville said recently, in anticipation of the new form of infallibility to be proclaimed at Rome in the coming Council, that, "apart from obedience to the Pope there is no salvation nor even hope of gaining eternal life."

— The Roman Catholic clergy of England have increased the past year from 1,690 to 1,727. The churches and chapels have increased from 1,329 to 1,351. During the year there were sixty-nine ordinations.

Notices.

Grove Meeting.

There will be a grove meeting at Salem Depot, N. H., in the Granite State Grove, Sunday, July 3d, and (if we can have the grove) will hold over Monday, the 4th. Bro. C. Goodrich, and perhaps others, will be present to preach the word.

C. RICHARDSON.

Grove Meeting.

If the Lord will, there will be a meeting held in the grove on my place, in Hopkinton, N. H., July 4th, at ten o'clock A. M. Sister L. M. Stoddard, of Worcester, Mass., is expected to be present. Brethren and sisters, pray for us, that good may be done, and the Lord get glory.

ELBRIDGE G. KIMBALL.

Tent Meeting.

The tent meeting in South Providence, R. I., will continue (the Lord willing) through the week, and over Sunday, July 3d. The Lord is blessing. Brethren and sisters, come and help. Take the South Providence horse-cars, and ride to the end of the route, and there you will find the tent.

ENOCH MORRILL.

Notice.

There will be a meeting at the Haskell schoolhouse, near Sherman's Corner, in Liberty, Me., the 3d and 4th of July. All those interested to work for the Lord and save the perishing, are invited to attend. For the brethren,

E. D. FOWLER.

Notice.

Will our brethren, who wish the campmeeting committee to build their tents at Alton Bay, send to me at once (at Farmington, Me.), the plan, or how they wish them built? J. G. SMITH.

To the King's Servants.

Some of the brethren and sisters in Warner Village, N. H., and vicinity, have decided to have preaching one half of the time at Union Hall, the second and third Sabbaths of July, and after that the first two Sabbaths of each month.

Correspond with B. S. COLBY, *Warner Village, N. H.*

In behalf of the congregation worshiping at Warner Village. ALLEN DAMON.

Tent Meeting.

The Lord willing, the New Hampshire Mission Tent will be pitched at Beach Ridge, York, Me., July 2nd, and hold over two Sundays, on land of Charles C. Barrell. Elliott Depot is the nearest station; three miles from the tent.

J. C. SHOREY.

Grove Meeting.

The Lord willing, there will be a meeting in the pine grove near the depot, at West Bethel, Me., on the 3d and 4th of July. Brethren and friends are cordially invited to attend. Bro. J. A. Libby, or some one else, will be there to help preach the word. Brethren, let us make one more effort to save the perishing. For the brethren,

JESSE GAY.

Grove Meeting.

Providence permitting, there will be a grove meeting in Holderness, N. H., near the True school-house, on Sunday, July 3d, and Monday, the 4th. An ordination is expected Sunday. Elds. J. Harvey and J. Morse will be present to preach and attend to the ordination. Other preachers are expected to be there.

For the committee, DANIEL SMITH.

Grove Meeting.

If the Lord will, there will be a grove meeting held in Guilford, N. H., in the grove near Davis Island, July 3d. All are invited to come who love the Lord, and may good be done in the name of the Lord Jesus. N. GLIDDEN.

R. I. and East. Ct.

Our conference will hold its next session with the church at River Point, R. I., commencing Wednesday, June 29th, at two o'clock P. M. As this is a central locality, we shall expect to see a large number of preachers and delegates present. Let the clerks of those churches that do not send delegates remember their duty.

C. H. SWEET, Sec'y.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. GOODRICH, No. 7 Salem Street, Boston, as soon as convenient.

S. W. THURBER, Pres. of Conf.

Notice.

Our annual meeting will be held in Kingston, as usual, on the 3d and 4th of July next (Sunday and Monday), in the grove. It is expected that Elders Laning, W. Burnham, G. W. Burnham, C. Cunningham, B. D. Haskell and W. M. Mellen will be present. We hope to see a general gathering to this feast. In behalf of the committee,

F. GALE.

Grove Meeting.

If the Lord will, there will be a grove meeting held July 3d and 4th, on Mann's hill, in Holden, Me., on the farm owned by Samuel Gilmore, in the same grove where it was held last year. We invite all christians who love gospel salvation and order, and will seek their neighbor's good, to come and help. Brn. A. H. Walker and I. Damman are expected to be there.

Notice.

There will be a grove meeting held in Jay, Bean's Corner, Me., commencing July 2d, at 5 o'clock P. M. and continuing over the Fourth. Come to this meeting to labor for the Lord. Bring your basket of food or not, as there will be provision made for all. The ordinance of baptism will be attended to. In behalf of the Brn.,

H. B. SEVEY.

P. S. We have received pledges to the amount of $25.00 for our meeting-house in Vienna. Who wishes to help? H. B. S.

Notice.

"The Levant Union Bethel Association" are engaged in building a house, in which to worship the living God, at Levant Village, Me. This house is called "*The Levant Union Bethel.*" It is open and free to all denominations. Will cost about twenty-five hundred dollars, of which our late and lamented Bro. Joseph Turner paid one thousand dollars, and is the first and only meeting-house erected in the town. We have contracted to have the building finished July 1st, 1870. It will be dedicated Saturday, July 2d, at ten o'clock A. M., by the ministers of the various denominations, Bro. H. L. Hastings, of Boston, associating. Bro. Hastings, assisted by others, will continue to hold services in the same house on the 2d, 3d, and 4th of July. F. A. BAKER.

Notice.

To the brethren in New York State: Shall we have a general campmeeting in the old Empire State? Will the brethren think and pray about it, and when we meet at our June conference, decide when and where we will hold it, and appoint a committee to arrange for the meeting? We have strength enough in Western New York for a good campmeeting, if we will all take hold of the matter. The Lord is coming. Let us do all we can to strengthen each other, and save the perishing around us. Please write immediately.

MILTON R. MILES, Wolcott, Wayne Co., N. Y.

Notice.

The Advent brethren in Buffalo, N. Y., have hired a hall and established a prayer and conference meeting every Sabbath, at two o'clock P. M. The hall is on Maine Street, in the Arcade building, second floor, No. 9, and is large enough for preaching. Ministers passing this way who can spend a Sabbath with us, we will give notice of by our daily papers, if informed by Friday. They can expect but a small compensation at present, as most are poor, and we are just making an effort to gather the scattered flock. Some fifty in the city hold our views, and we hope, by a permanent meeting, some preaching, and God's blessing, we shall be able to form a stable church. Preachers can call on Wm. Shaw, 528 Eagle Street, or J. Blain, 79 North Division Street, H. Tanner, 255 Pearl street, and a home will be provided. We can have no meeting on week days at present, but hope to by and by.

For the brethren, J. BLAIN.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Special Notice.

To all interested in having a State Conference organized in Ohio: Beloved brethren in Christ,—Believing that the end of all things is at hand, and what we do must be done quickly, and that the Lord has raised us up as a people to herald the coming kingdom, and to lift our warning voice, and cry aloud, and spare not, and in earnest tones bid the slumbering myriads of earth's sons and daughters to prepare for solemn judgment; and believing we can better accomplish the great work allotted us to do, we have, after advising with brethren, thought best to appeal to every Advent church in the State, and where there is no church, to individuals, who are interested in forming such a conference, to write at once to Eld. E. McCullock, Pastor of the Advent Church in Nevada, Ohio; and, if sufficient interest is manifest, we shall issue a call for a conference, to be held immediately after the campmeetings are over. Come, brethren, let us hear from you at once relative to this matter, and may heavenly wisdom guide your hearts aright. For the Brethren,

E. MCCULLOCK.

Tent Meeting.

The Lord willing, there will be a tent meeting in Springwater Valley, commencing June 28th, to continue as long as the interest may demand. A cordial invitation is extended to all who can come. Brn. B. P. Stevens, Warren J. Hobbs, and Wm. A. Fenn, are expected to be present and preach the word. Let us all pray earnestly for the success of this meeting, in enlightening the people on the great truths of the Bible.

S. H. WITHINGTON.

Not able to Go.

I wish to say to the many inquiries, that my vocal organs have considerably improved, but I am not yet able to preach; shall not be able to labor in the tent this season. Others will doubtless engage in that important mission work with the Maine tent. Brethren, pray for its success, and for me, that I may yet be able to preach the "gospel of the kingdom." I. C. WELLCOME.

Grove Meeting at West Kingston, N. H.

Providence permitting, there will be a meeting in Sargent's grove, near the great pond, on Sunday and Monday, July 3d and 4th. Brethren living in adjoining towns are invited. Strangers can call on Brn. Reuben Currier, Otis Tucker, or Geo. Goodwin. C. W. SARGENT.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

NATHANIEL EATON.

Notice.

Dear brethren and friends:—We have bought a brick house in Vienna, to fit up for a meeting-house. We lack funds to finish it. It will cost $100 to do the work inside. Some brethren have offered to assist us. If others who have the means will help, we should be glad. If we cannot get help, shall be obliged to sell. If brethren will send in what they will pay, we will give credit, and if enough is pledged we will notify when wanted. Direct all communications to

H. B. SEVEY,
S. W. CARR, } Mt. Vernon, Me.
H. C. CLIFFORD,

Conn. State Tent.

Parties desiring the tent pitched in their vicinity, will please correspond with the Chairman of the Committee, H. H. DICKINSON, Hartford, Ct.

Notice.

The Advent brethren have rented the Temperance Hall on Maine St., in Brunswick, Me., and will hold meetings on Sunday regularly. Seats free to all who are disposed to meet with us. Ministering brethren are invited to come over and help us. Per order, C. GOUD.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY,
FRANK NELSON, } Committee.
SAM'L ROWELL,

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. BELLOWS.

Notice.

Brethren in Conn. wishing my labors between now and the 20th of July, will please address me at once at Forestville, Conn., and appoint for me accordingly through the Crisis.

S. C. HANCOCK.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

Notice.

I would say that persons desiring practical treatment with the Resuscitator for diseases, may address me at 43 Revere Street, Boston.

W. C. STONE.

Inquiry.

Brethren and sisters of Sutton, Bradford, and Warner: Can we join together and have a tent meeting? We in Bradford think we can.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. GEORGE E. LEE, Brimfield, Mass.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach in ... Correspond with
Westfield, Mass. .... *E. A. Eggleston.*
Savoy, Mass .... *Daniel Miller*, or *A. E. Bliss.*
Wakefield, Mass. .... *G. R. Tyzzer.*
Worcester, Mass. ..... *H. M. Blackmer, Willard M. Hall*, or *Willard G. Ruggles.*
Portsmouth, N. H. .... *T. E. Wood*, Box 1445.
Hampton, N. H. .... *Joseph A. Philbrook.*
Manchester, N. H. .. *A. J. Mahew, S. R. Davidson*, or *O. Proctor.*
Loudon Ridge, N. H. .. *Daniel L. Moore, Wm. Batchelder, Edward Mudget.* Fourth Sabbath engaged.
Seabrook, N. H. ..... *R. S. Johnson*, of Hampton, N. H., or *Chs. Barton*, of Seabrook.
Goshen, N. H. .... *O. F. Cain.*
Rye, N. H. .... *Moses C. Philbrick* or *Samuel Smart.*
Pittsfield, N. H (Belbel) .... *C. S. Emerson.*
Portland, Me ...... *R. R. York, S. K. Dyer D. F. Scamman.*
Lewiston, Me. .... *Albert Burgess.*
South Berwick, (Great Works), Me. .. *Harrison Dow.*
Kennebunk Depot, Me .... *Rufus Duran.*
Vernon, Vt. .... *J. C. Allen.*
Bristol, Ct. .... *B. Hitchcock*, Forestville, Ct.
West Glocester, R. I. ... *Geo. A. Hawkins*, Putnam, Ct.
New Haven, Ct. ..... *W. F. Carpenter*, 73 State St.
Pleasant Valley, Ct. .... *Reuel O. White*, New Hartford, Ct.
Meriden, Ct. ..... *E. J. Whitehead*, West Meriden, Conn., Box 4.
New Britain, Conn .... *A. Powell.*
Wrightville, Ct. ..... *D. A. Grant*, Torrington, Ct.
Newfield, Ct. .... *Wm. Ripley*, Pleasant Valley, Ct.
New Milford, Ct. .... *J. Coggswell.*
Morris, Ct. .... *Joseph Curtis.*
Rochester, N. Y. ...... *J. R. Cooper*, 4 Hickory St.
Philadelphia, Pa. .... *Frank E. Davis*, 1715 Markham Street, or *I. N. Wilfong*, 135 N. 22d St.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 16 cts per copy additional, when sent by mail.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.
A. A. Phelps .... Tuesday evening, June 28th
Hiram Munger .... Sunday, July 3d
J. Couch .... Sunday, July 17th
M. Batchelor .... Sunday, July 24th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
John G. Hook .... Friday evening, July 1st
Nathan Whiting .... Sunday, July 3d
N. M. Davis .... Sunday, July 10th

Meetings in South Boston on Wednesday evenings, at C. W. Huntress,' 3 Lowland street. On Friday evenings at J. N. Berry's, 227 E. street.

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
George A. Streeter .... Sunday, July 10th

CHELSEA, MASS., (LIBRARY HALL.)
I. B. Potter .... Sunday, July 3d
T. M. Preble .... Sabbath, July 10th
M. Batchelor .... Sunday, July 17th
J. Hemenway .... Sunday, July 24th
J. Pinkham .... Sunday, July 31st

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Rufus Wendell .... Sunday, July 3d
Dr. A. M. Higgins .... Sunday, July 10th
L. Boutell .... Sunday, July 17th
T. M. Preble .... Sunday, July 24th

Camden, N. J. (Tent Meeting) ...... Sunday, July 3d
JOHN G. HOOK.

Burlington, Iowa .... Tuesday evening, June 28th and onward to July 8th. MILES GRANT.

Herd's Corner, Mass .... Sunday, July 10th
Kennebunkport, Me .... Sunday, July 17th
C. GOODRICH.

Fitchburg, Mass .... Sabbath, July 3d
Ashburnham, Mass .... Tuesday evening, July 5th
Athol, Mass .... Wednesday evening, July 6th
Northfield, Mass .... Friday evening, July 8th
Vernon, Vt .... Sabbath, July 10th
Chicopee Falls, Mass ...... Monday evening, July 11th
Springfield, Mass .... Tuesday evening, July 12th
Westfield, Mass .... Wednesday evening, July 13th
Westfield Farms, Mass ..... Thurs. evening, July 14th
Hartford, Ct .... Sabbath, July 17th
New Britain, Ct .... Tuesday evening, July 19th
Bristol, Ct .... Wednesday evening, July 20th
New Preston, Ct .... evenings, July 21st and 22d
Where Bro. Morgan may arrange .. Sabbath, July 24th
A. ROSS.

Feeding Hill, Mass. (tent meeting) ... Sunday, July 3d
Springfield (on Hill) .... Sunday July 10th
Wrightville, Conn .... Sunday, July 17th
New Milford, Conn .... July 20th, and over the 24th
A. D. FLAGG.

Clinton, Mass .... Sunday, July 3d
Worcester, Mass .... July 5th
GEO. A. STREETER.

Loudon Ridge .... Sunday, July 3d
Melvin Village .... Sunday, July 10th
West Ossipee .... Sunday, July 17th
Lake Village (North Church) ...... Sunday, July 24th
T. E. LANG, JR.

West Deerfield, N. H. .... Sunday, July 3d
G. W. RANDALL.

Dorchester, N. H. (Town House) ..... Sunday, July 3d
JOHN H. EVANS.

North Haverhill, N. H. (at the brick house) Sunday, July 17th. W. H. SHAW.

Loudon Ridge, N. H. .... Sundays, Aug. 14th and 15th
Will some one meet me at Lake Village Depot, at two P. M., Saturday, Aug. 13th? E. S. MOULTON.

Bradford, N. H. (Pond meeting-house) Sun., July 10th
Rawsonville, Vt .... Sunday, July 17th
Z. T. WOOD.

Dixfield Centre .... from June 26th to July 3d
ORRILL W. KIMBALL.

Gilmanton, N. H. (Osgood school-house) Sun., July 3d
Lower Gilmanton (Chapel) .... Sunday, July 10th
N. B. MCMURPHY.

West Alton, N. H. .... Sabbath, July 3d
Rochester, N. H. (Chapel) .... Sabbath, July 10th
Barnstead, N. H., (Lock's Corner) Sabbath, July 17th
Barnstead, N. H., Oak Ground, (Tuttle school-house) Sabbath, July 24th.
Loudon Ridge .... Sabbath, July 31st
Lower Gilmanton (where Eld. J. G. Munsey may appoint) evening, July 29th.
Guilford Village (Universalist meeting-house) Sabbath, Aug. 7th. ABIGAIL M. TRIPP.

Manchester, N. H .... Sabbath, July 3d
T. M. PREBLE.

Worcester .... evening, June 29th
Boston (Lowell St. Chapel) .... evening, June 30th
Portland .... evening, July 1st
South Windham .... Sunday, July 3d
Windham Hill .... evening, July 4th
H. M. ROSE.

Stoneham, Mass .... Sunday, July 10th
Chicopee Falls, Mass .... Sunday, July 17th
Springfield .... July 19th
Warehouse Point, Ct .... July 20th
New Britain, Ct .... July 22nd
J. S. WHITE.

M. Batchelor .... Sunday, July 3d
M. BATCHELOR.

Rye, N. H .... Sunday, July 3d
South Berwick, Me. (Great Works), Sunday, July 10th
JOSEPH W. WHITE.

Pittston, Me. (conference) .. July 23d and over Sunday
Cushing, Me .... Sunday, July 3d, and baptize
H. S. MITCHELL.

Sandwich, N. H. (Vitum school-house) Sun., July 3d
Manchester, N. H. (Merrimac Hall) Sunday, July 10th
Porter, Me .... Sunday, July 17th
Melvin Village, N. H. .... Sunday, July 31st
T. W. PIPER.

North Springfield, Vt ...... Sundays, July 3d and 17th
Bridgewater, Vt ...... Sundays, July 10th and 24th
Plymouth, Vt., at 7½ o'clock .. Sabbath eve., July 10th
H. F. CARPENTER.

Roxbury, Ct. (L. R. Teeple's) .... Sunday, July 3d
New Milford, Ct .... Sunday, July 10th
Bridgewater, Ct. (at Sr. Strong's) .. Sunday, July 10th
Southville, Ct .... Sunday, July 17th
Platt Dist. school-house, July 17th.
Roxbury, Ct. (at Sr. Teeple's) .... Sunday, July 24th
New Milford .... Sunday, July 31st
H. K. WALLING.

Barnstead, N. H .... Sunday, July 3d
East Rochester .... Sunday, July 10th
J. H. F. VARNEY.

Alton Corner, N. H .... Sunday, July 3d
Melvin Village, N. H .... Sunday, July 10th
Meredith, N. H., (Dolloff Hall) .... Sunday, July 17th
Lake Village, N. H. (North Church) Sun., July 24th
Manchester, N. H .... Sunday, July 31st
A. SIMPSON.

Lincolnville, Me. (Ratlof school-house) Sun., July 3d
THOMAS SMITH.

Terryville, Conn. (in Bro. O. T. Yales' neighborhood, or where he may appoint) Sunday, July 3d.
☞ NO NAME.

South Casco .... Sunday, July 3d
J. T. JORDAN.

Strafford, N. H. (Robert's school-house) for baptism, Sunday, July 3d. JOHN PARSONS.

Bryant's Pond .... evening, July 1st
Colebrook Corner, N. H. (where Bro. J. Little may appoint) Sunday, July 3d.
East Colebrook, Kiddersville ...... Sunday, July 10th
U. G. LADD.

If these appointments conflict with others, please write me at Lowell, Mass. U. G. L.

Seabrook, N. H .... Sundays, July 3d and 10th
Warner Village (Union Hall) ..... Sabbaths, June 19th and 26th. ALLEN DAMON.

Great Works, Me .... Sunday, July 3d
South Elliot, Me .... Sundays, July 10th and 17th
Seabrook, N. H .... Sundays, July 24th and 31st
E. S. MOULTON.

Montgomery, Mass .... Sunday, July 3d
ENOCH PHELPS, JR.

Waterbury, Ct .... Sunday, July 3d
WM. J. RIPLEY.

Swanzey, Mass. (Deacon Wood's farm) Sun., July 3d
EDWIN S. STRAIGHT.

Lincolnville Corner (Free House) .... Sunday, July 3d
JER. CARR.

Hemlock Lake (as Bro. Owen and others may appoint) Sunday, July 3d. C. F. SWEET.

Dorchester, N. H (Town House) ..... Sunday, July 3d
Holderness, N. H. (Carr school-house) Sun., July 10th
Will some Bro. meet me at the Plymouth depot, noon train?
Meredith, N. H. (Dolloff Hall) ..... Sunday, July 17th
Some Bro. meet me at the Meredith depot, second down train.
East Orford, N. H. (Davis town school-house) Sunday, July 24th. Will Bro. Huckings meet me at Wentworth, July 21st, two o'clock P. M., at G. Dean's?
Keene, N. H .... Sunday, July 31st
Hinsdale, N. H .... Sunday, Aug. 7th
Will Bro. Streeter meet me at the Hinsdale depot Aug. 5th, first down train?
Northfield, Mass. (where Bro. Streeter may appoint) Sunday, Aug. 14th.
If any of these appointments conflict, write me immediately at West Rumney, N. H. [illegible]

Lafayette, R. I .... evening, July 6th
Rocky Brook, R. I .... evening, July 7th
Wyoming, R. I .... Sabbath, July 10th
Seabrook, N. H .... evening, July 15th
Portland, Me .... Sabbaths, July 24th and 31st
Kennebunk Depot, Me .... Sabbath, Aug. 7th
South Berwick, Me., (Great Works) .... Sab., Aug. 14th
Seabrook, N. H .... Sabbath, Aug. 21st
C. H. SWEET.

Lawrence, Mass .... Wednesday, June 29th
Wakefield .... Thursday evening, June 30th
Lynn .... Friday, July 1st
Webster .... Sabbath, July 10th
Charlton (Chapel) .... Sunday, July 17th
Will be at Charlton depot 1½ P. M. H. MUNGER.

I shall be at West Sterling, Mass., June 28th to July 12th. Will preach near that section any evening during that time. Please address me at West Sterling, Mass. H. K. FLAGG.

Charlton, Mass., Milward .... Sunday, July 3d
Southington, Ct .... Sunday, July 17th
Holden, Mass .... Sunday, July 24th
Z. FORD.

Vernon, Vt .... Sunday, July 3d
WM. SUTHERLAND.

Campton, N. H. (Bump school-house), Sun., July 3d
West Ossipee, N. H .... Sunday, July 10th
C. LOCKE.
J. B. BROWN.

Webster, N. H. (old meeting-house) ..... Sab., July 3d
Fisherville, N. H. (Sander's Hall) Sabbath, July 10th
SIMEON ROBY.

Alton Corner, N. H .... Sunday, July 10th
East Rochester, N. H .... Sunday, July 17th
H. M. BRYANT.

Seabrook, N. H .... Thursday evening, June 30th
Portsmouth, N. H .... Friday evening, July 1st
Dover, N. H. (City Hall) ... Sundays, July 3d and 10th
A. A. PHELPS.

New Durham Ridge, N. H .... Sunday, July 3d
Great Falls .... Sunday, July 10th
Dover .... Sunday, July 17th
Wakefield, Mass .... Sunday, July 24th
Stoneham, Mass .. evenings, July 26th, 27th, 28th, 29th
J. PINKHAM.

Cape Porpoise .... Sunday, July 3d
Hollis Centre .... Sunday, July 10th
Bonny Eagle .... Sunday, July 17th
T. P. S. HAMPSON.

Farmington, N. H. (Ricker school-house) ..... July 3d
Nottingham, N. H. (where Bro. Rendall may appoint) Sunday, July 10th.
Rye, N. H .... Sunday, July 17th
J. G. SMITH.

Effingham Centre, N. H. (school-house) for baptism, Sunday, July 3d. MARK STEVENS.

Moultonborough Neck (Middle school-house) Sunday, July 3d.
East Holdernesss .... Sunday, July 10th
LEVI ALLEN.

Southington, Ct .... Sunday, July 3d
SR. F. A. BOYNTON.

Scitico (Advent Chapel) .... Sunday, July 3d
W. W. ANDREWS.

Putnam, Ct .... Sabbath, July 3d
Square Pond, Ct .... Sabbath, July 10th
Webster, Mass .... Sabbath, July 17th
Woodstock Valley, Ct .... Sabbath, July 24th
P. S. BUTLER.

North Somers, Ct .... Sunday, July 3d
Woodstock Valley, Ct .... Sunday, July 10th
Abington, Ct .... Sunday, July 17th
Square Pond, Ct .... Sunday, July 24th
A. MORSE.

Terryville, Ct. (Bro. O. T Yale's neighborhood) Sunday, July 10th.
Cheshire Street, Ct .... Sunday, July 17th
Meriden, Ct .... Sunday, July 31st
WM. STUART.

Bristol, R. I .... Sabbath, July 3d
J. T. DIXON.

Burlington, Me., Friday, 6 P. M., July 8th, and Sunday, 10th.
Will Mr. Daniel Tibbetts meet me at Lincoln Station on arrival of train from Bangor, about noon?
Folsom's Ridge (Burlington) Tues., 5 P. M., July 12th
At Falls (where Bro. Charles B. Littlefield may appoint), Wednes., July 13th.
Lowell (near tannery of Mr. Webb) Friday, July 15th
Burlington (meeting-house) .... Sunday, July 17th
THOMAS SMITH.

New York City (Cooper Institute) .... Sunday, July 3d
New Britain, Ct .... Sunday, July 10th
Terryville, Ct. (Bro. Yale's neighborhood) July 17th
Wolcottville, Ct .... Sunday, July 24th
CHAS. C. BARKER.

Worcester, Mass .... Sunday, July 3d
R. K. STARK.

Sugar Hill, N. H .... once in two weeks
N. WHEELER.

Springfield, Mass .... Sundays, July 3d and 10th
West Meriden, Ct .... Sunday, July 17th
W. N. PILE.

Bradford, N. H. (Pond meeting-house) Sun., July 3d
D. W. DAVIS.

Sutton Mills, N. H. (Putney's Hall) .. Sabbath, July 3d
L. E. SAULPAUGH.

Nashua, N. H .... Sunday, July 3d
JOSEPH KIMBALL.

Meredith Centre, N. H .... Sunday, July 10th
Meredith Neck .... Sunday, July 17th
N. GLIDDEN.

Hopkinton, N. H. (Sugar Hill school-house) Sabbath, July 3d. FRANK NELSON.

Farmington Village, N. H .... Sunday, July 3d
Strafford, N. H. (Roberts' school-house) Sun., July 10th
North Narrows, N. H .... Sunday, July 17th
East Rochester, N. H .... Sunday, July 24th
WM. BODGE.

Pleasant Valley, Ct .... Sunday, July 3d
Greenwich, Mass. (North West Dist.) Sun., July 10th
E. OWEN.

Rye, N. H .... Sabbath, July 10th
D. F. LEAVITT.

Edenboro, Erie Co., Pa .... Sunday, July 17th
Rootville, Break Bread ..... first Sunday in the month
JOHN T. ONGLEY.

Harrisburg, N. Y. (in a grove on the south line of the town) Sunday, July 3d, at 10½ A. M. and 1 P. M.
Greig, N. Y. (Otter Creek school-house) eve., July 5th
Harrisburg, N. Y. Hall Dist.) .... evening, July 7th
Barns' Corners, N. Y .... evening, July 8th
C. H. WILLIAMS.

Swift Water .... five o'clock, Sunday, July 3d
A. A. HOYT.

LOWELL, MASS.
J. W. Thomas .... Sunday, July 3d
Wm. H. Mitchell .... Sunday, July 10th
J. Pinkham .... Sunday, Aug. 7th

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher .... Sabbath, July 3d
M. Batchelor .... Sabbath, July 10th
A. Ross .... Sabbath, Aug. 7th

CONCORD, N. H., (AT THE BETHEL.)
Sr. L. M. Stoddard .... Sunday, July 3d
A. A. Phelps .... Sundays, July 24th and 31st

PORTSMOUTH, N. H.
J. Couch .... Sunday, July 3d
Geo. W. Burnham .... Sunday, July 10th
C. H. Sweet .... Sunday, July 17th
Allen Damman .... Sundays, July 24th and 31st
J. H. F. Varney .... Sunday, Aug. 7th

DOVER, N. H.
A. A. Phelps .... Sundays, July 3d and 10th
J. Pinkham .... Sunday, July 17th
T. W. Piper .... Sunday, July 24th
J. W. White .... Sunday, July 31st

LOUDON RIDGE, N. H.
T. E. Lang, Jr .... Sunday, July 3d
L. E. Saulpaugh .... Sunday, July 10th
D. F. Leavitt .... Sunday, July 17th
Joseph Harvey .... Sunday, July 24th
A. Kidder .... Sunday, July 31st

EAST ROCHESTER, N. H.
Wm. H. Mitchell .. Sabbath, July 3d and Mon., July 4th

HAMPTON, N. H.
Edwin Wells .... Sunday, July 3d
Joseph W. White .... Sunday, July 17th

BIDDEFORD, ME.
L. Boutell .... Sabbath, July 3d
Jared Whitman .... Sabbath, July 10th
R. R. York .... Sabbath, July 17th
Geo. W. Burnham .... Sabbath, July 24th

HARTFORD, CT.
S. Woodruff .... Sabbath, July 3d
C. E. Barnes .... Sunday, July 10th
A. Ross .... Sunday, July 17th

WALLINGFORD, CT. (Grove near Bro. Dudley's.)
Wm. A. & M. L. Durand .... Sunday, July 3d
S. C. Hancock .... Sunday, July 10th

PLEASANT VALLEY, CT.
J. S. White .... Sunday, July 24th
H. H. Dickinson .... Sunday, July 10th
R. K. Stark .... Sunday, Aug. 7th
G. L. White .... Sunday, Aug. 21st

SCITICO, CT.
Dr. A. M. Higgins .... Sunday, July 3d
R. K. Stark .... Sunday, July 10th
G. L. White .... Sunday, July 17th
A. D. Flagg .... Sunday, July 24th

NEW BRITAIN, CT.
C. C. Barker .... Sunday, July 10th
A. M. Higgins .... Sunday, July 17th
Wm. Stuart .... Sunday, July 24th
J. S. White .... Sunday, July 31st

BRISTOL, CT.
H. H. Dickinson .... Sabbath, July 3d
R. K. Stark .... Sabbath, July 17th
M. L. Durand .... Sabbath, July 31st

ABINGTON, CT.
C. H. Sweet .... Sabbath, July 3d

HOOSICK, N. Y.
J. W. [illegible] .... Sunday, July 3d

Business.

Letters Received.

J B Cook, E Owen, J Bickford, L Boutell, M A Elwell, Geo Thomson, E McCullock, F H Bolles, P M Eaton, F H Chamberlain, I Downing, R D Pease, J M Stetler, B Irish, J T Ongley, U N Beardsley, C A Sumner, L E Saulpaugh, H E Willoughby, H N Rose, B L Clark, I C Wellcome, M B Steele, J Blain, B Mathewson.

Cash received for Books and Tracts.

C W Sargent $2.75, J Hemenway $9.00, S Stearns 35c, G W Ashdown $1.15, G W Work 60c, C R Parsons $1.00, N Banning 75c, S S Gardner $1.50, Mrs H Ingalls 50c, G A Hawkins $3.65, O Stannard $6.00, A S Albee $1.25, R O White 35c, B Eastman $1.00, H Rude 70c, A Rice $1.65, G King 35c, J V Himes $3.50, H T Hart $2.70, J S Arnold 45c, J L Buvinger 60c, W H Davis 45c, G W Henson $1.00, E Bellows $8.40, W Tefft $4.75, A B Swainsburg $1.75, W C Peck $1.00, J Dealing $1.15, W Banton $1.50, J Stevens 50c, S L Snell 50c, J Richardson 50c, W J Ketchum $2.00, J M M Gernard $1.35, C S Bushnell 50c, J Underhill 50c, E Pond 50c, L E Pendleton $3.50, M H Manson 35c, Barclay & Co. 40c, C M Keach 35c, R Geyer $5.10, E S Moulton $1.50, R W Wilson $5.00, G Ridler 55c, H T Hart $2.40, W G Churchill $1.00, J Taylor 35c, S E Brown 50c, J Bean 35c, W H Davis 50c, W W Wiley 75c, R V Lyon $1.00, E Urich $2.25, F S Ainsworth $2.70, T Maguire 35c, E S Gage $4.00, R L Harrison $17.75, E N Merriam 50c, W Marlatt 35c, E Miller 50c, J Downing 50c, O F Yale $5.25, C E Barnes 50c, S Roby $1.50, J C Shorey $7.00, M M Darrow 35c, J W Taylor $1.50, J H Hawkins 35c, G Miller $1.50, M Smith 50c, J Hill 50c, A Fike $2.50.

Books and Tracts Sent.

By Mail—W C Peck, G W Henson, W H Davis 2, J L Buvinger, M Bellemy, H T Hart 2, B Perham, J Dealing, J M M Gernard, B Knepper, L M Adams, J B Woodruff, J A Varney, J Richardson, E E Boyden, H A Purviance, J Underhill, C S Bushnell, S L Snell J Stevens, W Banton, F Burr. J Pine, F Reynolds 2, E N Whitford, Barkley & Co, A N Dagger, N W Smith, A A Christenson, W M Rankin, E C Pease, J P Townsend, R Holden, J V Himes, Mrs A Baldwin. J Lemester, J H Bruce, S L Julian, E Pond, R Pike, M H Manson, G S Haynes, J R Hazzard, W G Churchill, S E Brown, J Taylor, G Ridleon, C M Keach, J Maxim, A Flavell, T Hodges, J Bean, E Urch, C H McCarty, R V Lyon, W W Wiley, A H Walker, E S Moulton, C B Litchfield, T Maguire, Mrs. O E Newman, E N Merriam, E Miller, L H Bingham, J Downing.

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Only waiting for the dawning
  Of that bright and glorious day,
When the shadows shall be banished,
  And the darkness flee away.

Only waiting till its brightness
  Shall illumine all the earth,
And our sorrows and our weakness
  Flee as though they ne'er had birth.

In that day the skies shall kindle
  With a new and radiant flame,
In the clouds "our Life" appeareth,
  And we with him then shall reign.

Watch and wait, for when He cometh,
  Those who're watching will he claim;
Then his saints shall triumph gloriously,
  On their brows have his new name.

Through the gates, into the city,
  They shall then be ushered in,
From their hearts all care be banished,
  Tears no more their eyes shall dim.

In that bright and beauteous city,
  There shall ne'er be known a night;
Jesus' face shall make it radiant,
  Our Lord God shall be its light.

Watch and wait, then, for the coming
  Of the long expected King,
And we shall with those who've waited,
  Join the song which then shall ring

In a glad and joyful chorus,—
  Glory, blessing, honor, power,
Be unto the Lamb who sitteth
  On the throne forevermore.

Philad. R. J. HOFFNER.

CHRISTIAN UNION.*

(Continued.)

The glorious plan of restitution, with Jesus for its Head and Executive, has in every stage of its development manifested, as its central characteristic, the great principle of social harmony and peace. This was the alpha and omega with Christ. It was heard in every utterance, and seen in every act.

The *oneness* which existed between Christ and the Father was perfect, and was presented in the Gospel as a pattern of the oneness which should exist between the followers of Christ. Christ's life and experience here was a series of temptations and trials, to prove to whom he would yield obedience and associate with in harmony and union—the God of heaven, or the god of this world. The difference between the two may be known by the contrast between the two worlds, for each world will manifest the spirit and character of its head and ruler. God is a being of harmony and peace; Satan, of discord and strife. This world is full of contention and war; the next world will be full of union and peace. God is the author of life; Satan, of death. Death triumphs in this world; in the next world there will be no death.

Jesus, in his trials and temptations, was found in perfect oneness with his Father; as he said, "I and my Father are one." Again, to show this great truth more fully, Jesus says, "He that hath seen me, hath seen the Father"; that is, hath seen the Father clearly and truly represented, as appears from the context, in which he says, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he speaketh the words." Christ has therefore become the divinely appointed exponent of God's law, and the qualified revealer of eternal truth.

God's law and truth are immutable, like himself; therefore the laws which in the beginning were given and established for the government of his earthly kingdom, must be the same as these which regulate that kingdom when it shall be restored by Christ. The great work of Christ, as revealed in the Gospel, is, to restore that kingdom to its original status, as established by Jehovah.

The first part of that work is, to provide the means by which its subjects shall be prepared to come into union and harmony with the King, the laws, and everything pertaining to the kingdom. To prepare men for the kingdom of God, is to remove from them that which has caused separation and broken the harmony existing between man and his Creator. The cause of that separation was sin. Therefore sin, and its effects, must be removed. Sin and the sinner are bound together by a violated and immutable law, which holds the transgressor under its penalty until that penalty is fully executed.

The penalty of the divine law against sin is the taking of the blood and life of the sinner, so that he can never be separated from his sins or released from the penalty, until the law is either broken, or its demands on the sinner met. The law could not possibly be made dishonorable by being broken in releasing the sinner without taking his life. There was then but one alternative by which the sinner could be separated from his sins, and prepared for the kingdom of God; and that was in having Christ meet the penalty of the law by a sacrifice of his own life. But who can become the sinner's sacrifice? Who can answer the demands of the law, in his stead, so that the blood and life of the sacrifice can be accepted as the sinner's blood and life, and thus the sinner be discharged?

When the sinner meets the penalty himself, he has only paid it by losing his life and being, which deprives him of the privilege of being restored; for when his life and existence are gone, so that "he shall be as though" he "had not been," how can he have oneness with God?

But some may say that if Christ died for all, as a sacrifice, then he paid the penalty for all; the law will have no demand against them, and therefore all sinners will be saved. But remember this, that the Scriptures clearly teach that Christ's death avails for sinners conditionally. Do they not teach that Christ died for all, and also that he died "*in vain*" for some? If Christ died for all, then all could be benefited by that death; for it is a paradox, to say that he died for those who could not be saved by his death. If Christ died "*in vain*" for some, then they will not be benefited by the death which could have saved them; consequently, the salvation which comes through the death of Christ is *conditional*.

The first condition upon which Christ's death is made available for the salvation of the sinner, is, that he shall by faith accept of Christ's death as a substitute, reckoning Christ as "our passover," "redemption," "sacrifice," "and priest." What is a passover? In the type it is a lamb slain, not for the benefit of itself, but to save the life of men, on condition that they appropriate "the blood" for that purpose. Redemption is the act of delivering from the bondage of sin, and from its penalty, making the enslaved one free. Christ hath redeemed us from the curse (or penalty) of the law (having suffered that penalty himself, for "cursed is every one that hangeth on a tree"); "being made a curse for us." Gal. 3 : 13. Sacrifice is an offering made for sin, and when Christ became our sacrifice, he must have been offered for our sins, and not for his own. A priest is one who offers "gifts and sacrifices" *for others*; "wherefore, it is of necessity that this man have somewhat also to offer," and this he did, when "once, in the end of the world, . . . he appeared to put away sin by the sacrifice of himself."

The second condition upon which the death of Christ is substituted for ours, is, that we give ourselves to Christ and become his in the most unqualified and absolute sense. We must acknowledge his right to use and dispose of us according to his own will, admitting that "he hath purchased us with his own blood." We must also acknowledge Christ as our Redeemer from a hopeless condition, in which we had bartered away our right to exist, and forfeited our being. We owe to Jesus, then, our very existence, and have no right to claim as our own anything that we have or are, or use it contrary to his will. We have no right to serve ourselves, or our dearest friends, in any way contrary to Jesus' bidding; not even to go and bury a father, when Christ requires us in another place.

Jesus having opened the way by which he can save a fallen and ruined world, has commenced the work by first raising sinful humanity out of the pit of discord, war and death, into which they had sunk by transgression. Their fall consists first in breaking the social relations which existed between man and his God, and between the sons of men. That social relation was designed to be manifested prominently in worship.

Worship is a series of acts performed by two parties, the worshiper and the worshiped, each occupying different positions in the social relations. The being who is worshiped must be esteemed by the worshipers as their glorious superior, so that their acts of worship will be controlled by the principles of love and adoration; while the being who is worshiped must look upon his worshipers as friends, the objects of his care and love. The result must be a glorious oneness and harmony between the parties.

As the great central object and purpose of God in the creation of man was, evidently, to produce the most happy and intimate relations between himself and his creatures, man was made to express that oneness and union in words of holy devotion and songs of purest love.

The perfection of the work of restoring fallen men to their original happy position in union and harmony with God, can always be tested by the perfection of their worship. If their union with Christ is only nominal, and their union with Satan is real, then their worship will be controlled by the spirit and customs of this world, of which Satan is "the prince"; but if they are truly Christ's, their worship will be controlled by the Spirit and commandments of God, and be a true type of worship in the kingdom of heaven.

As our union with God is manifested in our worship, so, in the same way, is our Christian union with each other manifested. If two are united to Christ as their Teacher, they must be united to each other in his teaching; and if they each accept of Christ as their Leader, they will surely walk in the same way, doing the same things.

We can accept of Christ only when we acknowledge him to be God's Son and representative; for, if we deny this, we make Christ and his Father both false teachers, and so reject them both. We can accept of God only when we acknowledge him the Father of our Lord Jesus Christ; for, by inspiration, he said of Jesus, "Thou art my Son," and, at the baptismal waters, with an audible voice he said, "This is my beloved Son." If we say Christ is not God's Son, we make God a liar, and no God; for "God cannot lie."

Christ and the Father are one and indivisible, and cannot be separated in our faith, love and worship; for, if we believe in one, we shall believe in the other; if we reject one, we reject the other. The union is perfect and indivisible. This is the first and sample link of the great chain of restored harmonies in the kingdom of God.

The second link in the chain, is the union between Christ and his people; for, as Christ and the Father are one, so Christ and his people are one.

The third link in the heavenly harmony, is the oneness between the followers of Christ, as Jesus prayed, "That they may be one, *even as we are one*."

How do we know that Christ and the Father are one, and perfectly united? Because Jesus came, and in every particular filled the prophetic picture which God had given of his Son; doing all the work which the Father had purposed that he should do, and doing it willingly, proving thereby that they had but one will and one spirit, and were moved by the same great principles in the divine oneness.

By this we prove that Mary's Son was the predicted Messiah, and that all who have since come professing to be the Messiah, and not filling the picture nor doing the work, were false Christs.

In the same way we prove that Christ and his people are one. Christ has given in the gospel as perfect a picture of his people, as God by Moses and the prophets had given of his Son. Christ has also given to his church as perfect instruction of his will as God had given to his Son. The rule, therefore, by which we test the Messiahship of Jesus will also test our christianity. Jesus said, "By this shall all men *know* that ye are my disciples, if ye have *love* one to another." It follows, therefore, that if love is the proof of discipleship, strife and hatred among the professed followers of Christ must disprove their discipleship.

Again, Jesus says of his people, "I have given them thy word, and the world hath hated them, because they are not of the world, *even as* I am not of the world." John 17 : 14. Will Christ's people answer the description given of them by the Saviour in these passages and many others of the same class? I answer, they will, if Jesus gave a correct description of them; and if his people do not correspond with the picture, that fact would prove that the Father did not send him. "That they all may be one; as thou, Father, art in me and I in thee; that they also may be one in us; *that the world may believe that thou has sent me*" John 17 : 21. The evidence that Christ was the sent of God consists in the oneness which he produces in his people.

Therefore, if the people who put themselves under the control of Christ and the power of his gospel, are not made one, it would prove that Christ had failed to accomplish the work which the Father had designed to be done; consequently, that the Father had not sent and empowered him to do it.

From this it appears that, if we accept Christ as the predicted Saviour, because he answers the description given of him in the divine record, by the same rule we must accept those of his disciples who answer the description given of them in the same record; for, if the testimony is valid in its application to one, it is equally valid in its application to the other. Therefore whoever receives Jesus Christ, by faith in the word of God, receives his disciples also; and whoever despises and rejects his disciples, despises and rejects him;—as he said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. 25 : 40. How wonderful the expression! How grand the sentiment! No language could more beautifully and sweetly tell the story of holy union and heavenly oneness, than is here used by the great Teacher.

Let us, then, dear brethren, walk softly and prayerfully in the midst of Jesus' friends. Make no heart throb with sorrow, by strife and contention; make no tears fall from christian eyes, by adopting unscriptural rules or Babylonish measures, for Jesus' great heart feels it all.

(To be continued.)

* A tract of 60 pp., by Eld. J. Couch, being an Address delivered before the National Advent Conference of North America, at Rochester, N. Y., Nov. 1869. For sale at this office.

DARE TO BE RIGHT.

Dare to be right, dare to be true,
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Dare to be right, dare to be true,
Other men's failures can never save you;
Stand by your conscience, your honor, your faith,
Stand like a hero and battle till death.

Dare to be right, dare to be true,
Love may deny you the sunshine and dew;
Let the dew fail, for then showers will be given;
Dew is from earth, but the showers are from heaven.

Dare to be right, dare to be true,
God who created you cares for you too;
Treasures the tears that his striving ones shed,
Counts and protects every hair of your head.

Dare to be right, dare to be true,
Cannot Omnipotence carry you through?
City, and mansion, and throne all in sight,
Can you not dare to be true and be right?

Dare to be right, dare to be true,
Keep the great judgment seat always in view;
Look at your work as you'll look at it then,
Scanned by Jehovah, and angels, and men.

Dare to be right, dare to be true,
Prayerfully, lovingly, firmly pursue
The pathway by saints and by seraphim trod,
The pathway that climbs to the city of God.

—*Selected by Carrie W. Bixby.*

For the World's Crisis.

THE YOUNG MINISTER.

Heaven succor and sustain him! Premising that God's *modus operandi* in calling men to fill this sacred office, is not changed from what it was eighteen hundred years since, let us consider some of the difficulties he necessarily encounters, and I think we shall be satisfied he needs the prayers and sympathy of the church, as well as the compassion of the great Eternal.

His age may be twenty, thirty, forty, or even fifty years, ere the mighty mandate like an unbidden guest forces itself upon him. At first, he answers negatively, saying, I am in no condition to fulfill so responsible a commission, as he takes a mental glance of his education, business, family, etc. The Holy Reprover then reminds him of his consecration vow, when God spake peace to his wounded spirit, and freely forgave him all with the promise of prompt obedience to the voice of the great Shepherd. His agitated and troubled breast heaves the deep drawn sigh—Oh, Lord! It may be he is a merchant, with what is termed a good business education, fair position in society, etc.

Memory calls upon him to reflect upon the scrutinizing criticism passed upon ministers, especially when they first enter the functions of their sacred office; and his wounded heart declares *I* cannot preach; for in this day it is considered indispensable for ministers to spend years in theological schools, becoming familiar with biblical language, exegesis, etc. How humiliating and crushingly embarassing to commence here, especially if he be of middle age or past; people will expect more of me on account of my age, forgetting the public speaker has a painful alphabet to learn, and a severe grapple with the awkwardness of a new beginner.

Then, there is my family to be educated. Wife willingly relinquishes comforts that I may avert the impending woe; but my children, so buoyant with hope and life, cannot appreciate such a call. O my God! cannot I be saved and continue as I am? Most willingly I will impart of my substance to support the dispensation of thy word; but do, I pray thee, excuse me from a work I feel so incompetent to perform.

Like a faithful parent to the incorrigible child, the Spirit has a threatening aspect; bringing to his mind Scripture of like import with the following: "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." He reflects, and makes up his mind that he cannot forego the joys of the coming kingdom; and as *implicit obedience* is the only alternative, if he will be in Eden restored, he humbles himself, and ventures forward, singing, "Jesus, I my cross have taken."

Again, it may be a professional man, young, just about to enter upon the duties of his profession; has labored hard to fit himself for the honorable calling, when the Spirit's voice whispers in his ear—Go preach the coming kingdom, to rescue souls from death. He attends meetings more frequently—exhorts, and prays earnestly, but still his conscience is ill at ease, while the faithful Spirit opportunely reproves. He considers and hesitates, as he looks at the responsibility of being a savor of life unto life, or of death unto death.

He weighs the matter once more, and finally ventures to mention it to his family and friends, who have assisted him to procure his education. They are disappointed, and manifest by word and gesture strong marks of disapprobation. The load sinks heavy upon him as he breathes out, Ah, Lord! must I leave all? Here are my colleagues and acquaintance allowed to pursue their callings, while ever and anon they turn a doubtful glance upon me as though I were a weak-minded enthusiast, or fanatic. But the sacred rejoinder is, "What is that to thee? follow thou me."

After passing through a few more similar ordeals he makes his debut. Though he has tasted much of classic lore, he finds it no easy matter to arrange sermons for all occasions. He finds human wisdom, be it never so deep, inadequate to reach the hearts and consciences of men. He is brought low, and often feels the necessity of frequent attendance upon the same kind of school in which the fishermen of Galilee were educated. Happy the man who has learned the entrance into this holy institution, relying upon the promise—"If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." If he keep his eye fixed on his Master, holding frequent communion with him, he will succeed in maintaining a happy adieu to worldly honors and luxurious comforts. But if he allow the lust of the eye to possess his heart, he will probably murmur and complain when he sees others with richer equipage than himself.

Then there is the farmer or mechanic, who has sometime enjoyed the evidence of sins forgiven, as he draws a little nearer the Divine presence feels pressed in spirit to go out into contiguous districts and hold meetings. But by no means does he concede the fact that *he is called to preach*. O no, that cannot be possible. But something within constrains him; he cannot rest unless he will hold meetings. This excites no particular opposition from friends or foes; lay members often do as much. But when the sacred monitor suggests another step onward, a conflict ensues, and one of no ordinary nature. If he dare open his heart to any one, it would be a relief; but he is ashamed to say that one so incompetent as himself feels called to preach. He recollects that even the educated and inspired Paul wistfully inquired, "Who is sufficient for these things?" All the day long his heart is oppressed, and aggravated with the load, but anticipates a little relief when night shall wrap earth in her sable mantle. He thus comforts himself—"My bed shall comfort me, my couch shall ease my complaint." But are his anticipations realized? Nay, verily. "He is full of tossings to and fro unto the dawning of the day."

At last he ventures to relieve his overburdened heart by speaking to some christian friend upon the subject. This friend confers with other kindred spirits, and prayerful sympathy is elicited in his behalf, and an appointment for preaching is given out in the school-house. Neighbors A, B, and C, con the thing over, animadverting freely upon his moral and intellectual qualities, determining to gratify their curiosity by listening to the debutant; while he, poor fellow, almost worn out with moral war, is partly incited to this step by threatenings, as well as promises, the faithful monitor having indelibly written it upon the tablet of his memory, "Woe is me if I preach not the gospel." And Estherlike he says, "I can but perish," therefore I'll try; so committing his perturbed being once more into the hands of a faithful Creator, he goes to the place of appointment.

As he arises to speak, his family and personal friends sit with downcast eyes and palpitating heart, imploring meanwhile divine help in his behalf. He hurries through his little sermon the best he can, and when he thinks the time has arrived to step upon the platform of exhortation, he is at home, breathes more freely, his whole contour is more natural, and gladsome eyes look hopefully upon him as he sits down. That sweet monitor which has menaced as well as encouraged him, whispers in his ear, "Be of good courage," for "lo, I am with you alway." A few speak encouragingly, and close with one of the most exhilarating of Zion's songs, and he retires to his home to enjoy sweeter sleep than has been experienced for months.

But do his trials end here? Nay, verily. He has only just commenced learning how to be abased and how to abound; to be full and to be hungry; to be buffeted and despised. 1 Cor. 4 : 11-13; Eph. 4 : 12. Though that Being on Patmos Isle who filled the beloved disciple with holy awe, informs us that he walks in the midst of the churches, and *holds his ministers in his right hand*, yet he does not promise an exit of perplexities, and an entire banishment of human infirmities, but shows conclusively that all are to expect tribulation in the world, but *peace* in Christ.

This young messenger understands something of this teaching, and thus continues to hold forth in the school-house, until some friend thinks it time he should take another step; and knowing the pastor in —— is going to be absent, he inquires of Bro. Intellectual if it would not be best to invite this young minister to fill the desk? "What! that young ——? I think we have several in our church who can do as well as he." A few words on the duty of encouraging young ministers, and it is conceded that he shall be invited to fill the desk. One brother helps the matter forward by stating he once was present, when he followed the minister with most touching pathos, and for his part he should like to hear him. Another had heard him exhort at campmeeting when filled with triumphant zeal, and thus hope was inspired for the occasion.

He came; but the people accustomed to riper talent, soon observed his tremulous hesitancy, which somewhat dampened their appreciation of his subject; forgetting that many of superior talent are often abashed at a change, though the change may not require half the ability. For instance, let the minister who has preached to large congregations for years, be called upon to repeat a little short ceremony in solemnizing matrimony, with perhaps no more than fifteen or twenty present; ten to one if he does not feel the necessity of considerable exertion to keep himself well poised.

Again, one who has prayed in the family may and very likely will feel trepidation the first time he returns thanks at table. What marvel then, if one should not manifest self-possession the *first* time he mounts the sacred rostrum? If he is suitably affected with the importance of the awful message he is to carry to sinful men, will he not tremble? But the question is, Will the church do their duty in encouraging young ministers? Will they succor and nourish them in word and deed? If so, they themselves shall be fed. But if they think it a light matter whether they receive whom God has sent, notwithstanding he have some human infirmities, let them beware! I am glad this young messenger did not hear the animadversions on his efforts when he supplied the desk at ——. The brethren who had heard him exhort were somewhat disappointed, though they owned he talked tolerably well.

But, Bro. Intellectual, next time the desk is vacated, let it be understood you will fill it, or call upon some of your well-to-do brethren, and see if it be an easy matter. I would like to be one of your congregation. My opinion is, it would beget more sympathy for the young minister. Well, Heaven will pity him, whether you and I do or not; and what if we are not in sympathy with Heaven? Echo answers, What?

BEULAH MATHEWSON.

Castleton, Vt., June, 1870.

For the World's Crisis.

CHASING A REVIVAL.—No. 3.

In the further pursuit of this subject, we wish to ascertain the cause of the incontinence of revival work; and we will quote a few sentences from an article upon the Lay Work Era in the Christian History, from the *Christian World*.

Described in the phraseology of ecclesiasticism, Christianity itself was, in its origin, a lay movement. Jesus of Nazareth, related to the ecclesiasticism of his day, was a layman. . . . His disciples were also laymen, until he, a layman, ordained them by mere appointment. . . . If the leaders were laymen, of course their converts mainly were. . . . The ferment of testimony, and the ferment of work, pervaded the whole mass and body of believers. They all talked 'Jesus and the resurrection.' It was an age of mighty preaching, but the preaching was the consummate flower of a more consummate fruit of work which followed it, re-enforced it, conserved its results, and wrought out its instructions into facts and results. Every page of early Christian history attests this description. The whole laity was a host of work, and its ranks furnished martyrs by the thousand. Then came the secularization of Christianity under and subsequent to Constantine, quickly followed by the incipiency of the Roman Papacy in the assertions of the Metropolitan See.

From this age began the slow, long, and finally general decline of Christianity, which culminated in the dark ages. What was the great characteristic of the masses of nominal christian membership, the Papal population of Europe, during that medieval darkness? Was it not emphatically the absence of all lay activity in the practical life of Christianity? There was not even room for it. The very place for it in the economy of the church was destroyed. The practical worship and expression of Christianity had been so completely perverted, that they contained nothing for ordinary laymen to do. Priestly pageants, mummeries, and manipulations, made up the whole. Such a working laity as marked the apostolic age would have been burned; yea, was burned at the stake, whenever it chanced to crop out in sundry incipient reformations.

As we have before stated, when the church emerged out of this darkness it left its apostolic usages behind, and a new order of tactics was instituted; and then commenced the era of periodical revivals.

The formalities and ceremonies of the papacy had rendered the masses of mankind passive, and without spiritual life or vitality. It was like the waters of the sea to which mankind is sometimes compared; but when Martin Luther launched his bark upon its placid waters, there was first a ripple, then a commotion, then a storm, and then a terrible whirlwind; but in time it died away, and a calm ensued.

Then the Wesleys came upon the stage of action, and remarkable revivals followed their labors; and we think that these and other reformers, evangelists, and revivalists, have done much to indoctrinate mankind into the belief that revivals must necessarily be periodical, and accompanied by the labors of revivalists.

We admit that in all reformatory movements, either social, political, or religious, there must be leaders, order, and system; but Christianity in this enlightened land is common to all, and whoever has been born of the Spirit into this new life, should emphatically be a revivalist.

But my motto is—Short prayers, exhortations, and communications. So I will charge again hereafter. D. N. SMITH.

Gems.

— Hard as it is to understand the difficult parts of the Bible, it is a great deal harder to practise the simple parts.

— Attention is the duty we owe to others, cleanliness that which we owe to ourselves.

— Handle rough-sided men carefully. It pays to take a little time when you are opening chestnut-burs.

— Keep yourselves from opportunities, and God will keep you from sin.

— Men often boast of progress when they are only moving in a circle; and are sure they are in the right path, because with every circuit the foot-prints multiply, when they are only following their own tracks.

— Weigh right if you sell dear.

— Hope is the dawn of joy, and memory its twilight.

— No character can be lastingly injured by a fearless discharge of duty. Calumny or prejudice may obscure it for a time, but in the end it will shine the brighter for the clouds which obscure it.

— If one would get at the bottom of the counsels of God, one must look at his glory.

— It is not the station that we fill which is of importance, so much as the light we send forth from it. There is no condition, however humble, which precludes the zealous christian from doing something to the honor and praise of his God.

— Death is deaf and hears no denial.

— The man who loves truth with all his heart, likewise loves those who suffer for the sake of truth.

— There is no exclusive truth in poetry. It belongs to him who recognizes it.

— Happiness is in the taste, not in the thing; and we are made happy possessing what we ourselves love, not what others think lovely.

— Jesus had the taste of heaven in every thing he did, and the world cannot bear this.

— There are always warnings that we have neglected previous to chastisements.

— The Bible is a light-house, not designed to give particular information in regard to the country where it stands, but to enable tempest-tossed mariners to gain a safe harbor.

— In the current of life beware of the gulf of intemperance.

— As the best tempered sword is the most flexible, so the truly generous are the most pliant and courteous to their inferiors.

— We often omit the good we might do in consequence of thinking about that which it is out of our power to do.

— Divine consolations are those nearest to us when human assistances are furthest from us.

— A man without discretion is a vessel without a helm, which, however rich the cargo, is in continual danger of being wrecked.

— Years do not make sages; they only make old men.

— A good rule—to keep good company, and be one of the number.

— We hear the rain fall, but not the snow. Bitter grief is loud, calm grief is silent.

— Imprudence frequently arises from a desire to please, and the fear of not succeeding.

— Education begins the gentleman; but reading, good company and reflection, must finish him.

— Regret not a golden age that is behind you. There is one before, and it beckons to you.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE CREATION.

All things bright and beautiful,
  All creatures great and small,
All things wise and wonderful,
  The Lord God made them all.

Each little flower that opens,
  Each little bird that sings,
He made their glowing colors,
  He made their tiny wings.

The rich man in his castle,
  The poor man at his gate,
God made them, high or lowly,
  And ordered their estate.

The purple-headed mountain,
  The river running by,
The sunset and the morning
  That brightens up the sky;

The tall trees in the greenwood,
  The meadows where we play,
The rushes by the water
  We gather every day;

He gave us eyes to see them,
  And lips, that we might tell
How great is God Almighty,
  Who has made all things well.

—*School-Day Visitor.*

ABOUT SILENT LIES.

There were prizes to be given in Willie's school, and he was very anxious to merit one of them. Willie was behind the other boys in all his studies except writing. As he had no hope to excel in anything but writing, he made up his mind to try for the special prize for *that* with all his might. And he did try so that his copy-book would have done honor to a boy twice his age. When the prizes were awarded, the chairman of the committee held up two copy-books, and said: "It would be difficult to say which of these two books is better than the other, but for one copy in Willie's, which is not only superior to Charlie's, but to every other copy in the same book. This copy, therefore, gains the prize."

Willie's heart beat high with hope, which was not unmixed with fear. Blushing to his temples, he said: "Please, sir, may I see that copy?"

"Certainly," replied the chairman, looking somewhat surprised.

Willie glanced at the copy, and then handing the book back, said, "Please, sir, that is not my writing. It was written by an upper class boy, who took my book by mistake one day, instead of his own."

"Oh, oh," said the chairman, "that may alter the case." The two books went back to the committee, who, after comparing them carefully, awarded the prize to Charlie. The boys laughed at Willie. One said he was silly to say anything about the mistake.

"I wouldn't have told," said another.

"Nor I," added a third boy, laughing. "The copy was in your book, and you had a right to enjoy the benefit of it."

But in spite of all their quizzing Willie felt that he was right. "It would not have been the truth," he replied, "if I had not told who wrote the copy. I would rather hold fast the truth than have the prize, for the truth is better than gold."

"Hurrah for Willie!" "Three cheers for Willie! Well done, Willie!" shouted the boys, and Willie went home to his work happier than he could have done if by means of a silent lie he had won the prize.—*The Children's Friend.*

THE RETURNING ANSWERS.

Hear the story of the child which went forth into the mountain ravine. Whilst the child wandered there, he called aloud to break the loneliness, and heard a voice which called to him in the same tone. He called again, and, as he thought, the voice again mocked him. Flushed with anger, he rushed to find the boy who insulted him, but found none. He then called out to him in anger, and with all abusive epithets—all of which was faithfully returned to him. Choking with rage, the child ran to his mother, and complained that a boy in the woods had abused and insulted him with many vile words. But the mother took her child by the hand, and said; "My child, these names were but the echoes of thine own voice. Whatever thou didst call was returned to thee from the hill-side. Hadst thou called out pleasant words, pleasant words had returned to thee. Let this be thy lesson through life. The world will be the echo of thine own spirit. Treat thy fellows with unkindness and they will answer with unkindness; with love, and thou shalt have love. Send forth sunshine from thy spirit, and thou shalt never have a clouded day; carry about a vindictive spirit, and even in the flowers shall lurk curses. Thou shalt receive ever what thou givest, and that alone." Always, said the speaker, is that child in the mountain passes—and every man and every woman is that child.

PEARLS OF LIFE.

One afternoon, many years ago, a pleasant-faced man came into our school-room. We can remember but little of his appearance, except the sweet smile that played about his lips and that seemed to spread out all over his face as he spoke. Our teacher requested him to talk to us a little while. He complied, and his words have been as treasured jewels ever since. We think that the bright smile and the calm, winning voice had much to do with our remembering them so distinctly. This was his speech:

"Would it not please you, dear little ones, to pick up strings of pearls, drops of gold and diamonds, as you pass along the street? It would make you happy, I know, to do so. And you may do it, but you ask me how? I will tell you. By dropping sweet words, kind actions, and pleasant smiles, as you pass along. These are the true pearls and precious stones. Speak to that poor orphan child; see! the diamond drops from her cheek. Take the hand of that friendless boy—bright pearls flash from his eyes; smile on the sad and careworn, a joy suffuses the cheek, more brilliant than the most precious gems. Try it, dear children, and you will feel happier when resting on your pillow at the close of the day, than if you had picked up a score of glistening jewels. The brightness of the one will fade while the brilliancy of the other will grow brighter and brighter with the years of our lives."

"I WILL NOT GAMBLE."—Two boys had each ten cents. "Come, Charlie," said Tommy, "let us have a game of marbles, and stake our ten cents."

"Charlie, Charlie, show me your colors!" cried a third boy.

"I will not gamble, Tommy," said Charlie, "for it is a sin. If you win my ten cents, I shall feel bad, and if I win yours, you will feel bad, and I shall be sorry; so let us keep our money till we can spend it for something we want, or, at any rate, for something to show for it."

BEING PUSHED TO JESUS.—A christian mother was showing her little girl a picture of Jesus holding an infant in his arms, while the mothers were crowding their children toward him.

"There, Carrie," said her mother, "that is what I would have done with you if I had been there."

"I wouldn't be pushed to Jesus," said little Carrie, with touching earnestness; "I'd go to him without pushing."

☞ A bright little boy while gazing at the starry sky, one night exclaimed: "Mother, if the wrong side of heaven is so beautiful, what will the right side be!"

☞ A guilty conscience stings far deeper than the keenest lash.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THOU KNOWEST ALL.

"For if our heart condemn us, God is greater than our heart, and knoweth all things."

The night is long; the heavy moments fall,
Each slain as soon as born,
Yet hasteneth not the morn.
The avenging angel Memory doth appall,
My soul with ingrate sins foregone,
She stands between me and the dawn,
In her right hand a flaming sword—
My heart condemns me, Lord,
But thou art greater than my heart, thou knowest all.

The past is still the past—beyond recall,
But fearful shadows creep
From out that misty deep,
And show me where my heedless feet did fall,
Where I forgot my love supreme,
Or wasted in a morning dream
The hours that cannot be restored,—
My heart condemns me, Lord,
But thou art greater than my heart, thou knowest all.

Through nights when thou did'st wake in prayer for all
That should believe on thee,
Thou still rememberedst me,
Thy love shrunk not from stripes, and cross, and gall;
But I have sat in slothful ease,
Then brought some light excuse to please
Thee—Savior, Crucified, Adored!
My heart condemns me, Lord,
But thou art greater than my heart, thou knowest all.

Thou knowest: darker than a funeral pall,
In thy pure sight may be
What fairest seems to me.
My sight is dim to read life's blotted scrawl,
Tell what was sin, and what was pain,
And what were dreams of fevered brain,
And what but feebleness of will;
My heart condemns me still,
But thou art greater than my heart, thou knowest all.

Thou knowest all and lovest, spite of all;
In that strong faith I rest;
In spite of all!—my Best,
My Love, my King! However dark the pall
My gathered sins may weave for me,
Still, still, my soul finds light in thee!
Thy smile turns back the flaming sword,—
My heart condemns me, Lord,
But thou art greater than my heart, thou knowest all.
—*Advance.*

For the World's Crisis.

WHAT IS LIFE?

(*Concluded.*)

We see, then, that all men are embraced in the "one offence," and suffer the penalty of death, or they are cut off from the tree of life as the *result* of one offence; and, until by some means they are again restored to access to the tree of life, they must die. So the entire race are embraced in the "one righteous act," and all are again justified to life.

The inquiry comes, Why are not all entitled to "eternal life," if the debt is paid for all? For the following reasons: The "one righteous act" is only applied to the "one offence," and other offences having since been committed by the race, as individuals, reconciliation for these *individual* offences must be produced by some practical way that will not disturb the attribute of justice.

Why does justice require the death of the race for one sin, or offence, and then make it possible for a thousand or more offences to be forgiven?

The only answer to this question is, "Christ hath *redeemed* us from the curse of the law [justice], being made a curse for us." By this transfer we sustain a new relationship to the law. Being purchased by Christ, we are relieved from the curse of the law, and are at the disposal of *grace;* consequently we are favored with pardon for a thousand offences, or more. Law punishes; grace pardons. "But God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ; by whom we have now received the atonement" (reconciliation.)—Rom. 5: 8–11.

The apostle is here considering man's condition relative to the *unconditional* atonement as applied to the *race*, in that Christ died for us "when we were yet enemies." Being now justified by his blood, we may hope to be pardoned for individual sins, through faith in him; which faith is reckoned as righteousness. "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. 4: 13. "Therefore being justified *by faith*, we have peace with God through our Lord Jesus Christ."—5: 1.

The justification of the sinner from individual sins comes through faith. Abraham had faith in the promise of a seed to come; we have faith in the seed (Christ) as having come. The promise to Abraham was, that his seed should be heir of the world; and his faith grasped the promise, and it was imputed unto him for righteousness. Our faith grasps the same promise, and we regard Christ as the promised seed. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of *one;* and to *thy seed*, which is Christ."—Gal. 3: 16.

Is Paul correct, that the *seed of Abraham* is the heir of the world? If so, what has a pre-existent Christ to do with this heirship? The plan of redemption presents no analogy for a pre-existent Christ, whatever the facts relative to that idea may be.

Faith in a *promised seed* (not a pre-existent Christ) forms the basis of the faith which justified the father of the faithful. The types and offerings of the law system developed faith in the seed *to come*, through the genealogy of Abraham; rather than pointing back to a pre-existent son.

But enough on this point. Let us look once more to the idea of *life*. What was it? what is it? and what is it to be? Life is the animate state of man; when every avenue of his being is vitalized with sensation, and each part is beating time to the grand centre of his being. It is no abstract principle transmitted at any given period, and again withdrawn, leaving man dead. It is *man* that *lives*, not an abstract *life* put into man that lives. It is a *living man* that constitutes life, not a *living abstraction* that constitutes life. The combination of the essential elements of man's being, properly adjusted and placed under the necessary conditions, results in life to the whole man. Of course some parts seem to be more prominently active in carrying forward this state of life; yet amid the different classes of elements composing our being, no one of them can be displaced without reducing the whole to a state of death.

There are, however, leading and superior elements which seem to supply the furnaces of our being with fresh fuel; viz., air and food; and these elements come from external sources, and, after performing their legitimate work upon the body, they pass off, leaving room for new supplies. These are properly termed the "bread of life," and the "breath of life." The breath of life seems to be more constantly needed than the bread of life; hence the Creator has placed us in a fountain of air, where we can draw with ease upon its resources; and our being is so adjusted that we involuntarily and without effort obtain the necessary quantity of air to keep up life's fire, while the body is in its normal condition. Through the air the blood receives its vitality and fire; and by the heart the blood is driven to every extremity of our being; and from the intricate and innumerable arteries, vessels, and nerves, the blood permeates every part, so that the point of a cambric needle, if allowed to pierce the skin, will come in contact with some one of these little blood canals, wherever the insertion is made. The blood becomes the vitalizer of the nervous system then; and this is so interwoven with the being, that all becomes active, sensitive, and living. We see from this that the blood appears the grand centre of living existence. It receives the requisite elements to keep up its force from the food we eat and the air we breathe. The air is the life of the blood, and the blood is the life of the body; and all together constitute a living man (or soul).

The intimate and important relation the blood sustains to the rest of our being is, doubtless, the ground upon which God has made it so important in the redemption of man. The blood of atonement under the old covenant pointed directly to this fact; and while that blood was typical of the blood of Christ, it follows that the same principle is observed all through; hence it is proper to say blood life, or flesh life, or mortal life; as these terms are all adequate to express the *nature* of this life.

Allow us to look at another point, viz., "Did Christ have the same life after his resurrection that he did before?" We think not, for the following reasons: "For Christ also hath once suffered for sins, the *just* for the *unjust*, that he might bring us to God, being put to *death* in the *flesh*, but *quickened* by the *Spirit*."—1 Pet. 3: 18. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your *mortal bodies*, by his *Spirit* that dwelleth in you." Rom. 8; 11. "Who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3: 21.

There is manifestly a change wrought in Christ, through his death and resurrection. He was to be a "lamb" for slaughter, and then a "King in his beauty." As he is changed in his mission, so he seems changed in his nature. Before his resurrection, his approach and departure are like other men. But after his resurrection he comes and goes mysteriously.

Again, if he took the same life in kind that he poured out, matters would stand just where they were before he died. Furthermore, the nature of a sacrifice forbids the idea of a *restoration* of the thing *sacrificed;* and if Christ sacrificed a mortal *blood* life, and *that* was again restored, the sacrifice was without effect; as an eternal relinquishment of the thing sacrificed is the only principle upon which a sacrifice could be made. Did Christ *offer* a sacrifice? "But this man [Christ], after he had *offered one sacrifice* for sins for ever, sat down on the right hand of God."—Heb. 10: 12. Yes, he paid the price; even his precious blood was sacrificed, and sprinkles now the mercy-seat.

As an obedient son, he stood the fiery trials of a prophet's life, and came to the altar of sacrifice with a life and existence that no law in heaven or earth had any *just* claim on. Heaven's hosts of angels stood ready to defend him at his call. No man could take that life against *his* will. He had power (or right) to lay it down, and he had power (right) to take it again.

But *did* he take it again, though he had the power to do it? No; from his wounded side the crimson stream hath flowed, and into death he falls, God-forsaken. Matt. 27: 46. Taking the sinner's place before God, he must die as the sinner dies—God-forsaken. But is he to be forever left in the grave? No; the eye of God is upon him; and after three days and nights the Spirit of God electrifies his blessed form, and quickened thereby he comes forth as the turnkey of death's prison, declaring, "I am he that liveth and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death."—Rev. 1: 18.

How came he by these keys? He purchased them by his blood. A key is a symbol of power; and by the sacrifice of his blood life he has purchased the right of redemption for the race, and their future destiny is in his hands from that time; and it becomes optional with him when he uses the keys, and he has the right to keep the gates of death closed as long as he pleases. We can make no demands on him. We can only appeal to his mercy; which may we all do before it is too late.

WM. A. FENN.

For the World's Crisis.

"LET NOT SIN, THEREFORE, REIGN IN YOUR MORTAL BODY."

ROMANS 6: 12.

Faith in Christ is not only the means of justification, but of sanctification, and produces a change not of state and condition only, but of character and conduct. It leads a person to live not unto himself, but unto Him who died for him and rose again. Our salvation consists in the remission of our sins for Jesus Christ's sake, and therein our righteousness before God is implied. We are justified freely by his grace, through the redemption which is in Jesus Christ.

Faith in the atoning sacrifice of Christ, is the proper and the only way by which we can be justified. Abel, for instance, believed in the atoning sacrifice of Jesus, and by believing, or having faith in that sacrifice, he obtained the inward witness of his justification and pardon. We read in Heb. 11: 4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Here the word testifying signifies witnessing. Abel obtained the inward witness. How? By the witness of the Holy Spirit, whose province it is to assure our conscience of its part in the Redeemer's blood. This is the only way to God, and coming thus you shall in no wise be cast out. If a man seeks pardon evangelically, he cannot fail of obtaining it; but he must fail if he seeks it by the deeds of the law, or by any other than the divinely appointed way, through Jesus Christ; for the Scripture saith, "Whosoever believeth on him shall not be ashamed." Rom. 10: 11 "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Isaiah 28: 16. That is, whosoever believeth in Jesus, his confidence in the Saviour shall not be disappointed.

Every person daily chooses the service of self and sin, or Christ and holiness. One leads to life, the other to death. Both, God sets before men, and invites them to choose life by taking the way which leads to it, and promises that if they do, they shall live. Deut. 13: 19; Josh. 24: 15. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 7. "Let not sin therefore reign in your mortal body." Consider its deceitfulness, and guard against its deception.

We read of those who are hardened through the deceitfulness of sin; and God himself represents the sinful heart as not only desperately wicked, but "deceitful above all things." Sin deceives millions of its victims which it ruins, and many are the modes in which this system is conducted. Virtue is stigmatized as vice, and vice is extolled as virtue. A formal, nominal christian, with a heart as cold as Nova Zembla's eternal ice, is deemed a warm-hearted, rational christian; and a zealous disciple of the Lord Jesus Christ is pronounced an enthusiast or a fanatic. Soft names are affixed to crimes of an odious character. An abandoned profligate or seducer, with the falsehood of Satan on his lips, is called a man of pleasure. A man so full of infernal pride that he would risk his own life, or take his fellow man's for an offensive word, is called a man of honor. Revenge assumes the name of justice. Flattery is termed courtesy. Covetousness cloaks itself under the name of frugality, and while adopting for its golden maxim the hackneyed remark that "charity begins at home," take good care that it shall end there too. Atheism and infidelity are free thinking or free inquiry.

Thus the darkest crimes which men commit, are softened down and represented as pleasing and honorable by some specious and delusive name. While thus called to duties so important, yet so difficult, lean not upon a human arm. Trust not in your own ability or might. No inherent powers of yours will ever accomplish the momentous work of mortifying sin. The Scriptures direct your view to a mightier agent—to the Holy Spirit of God. For "if ye through the Spirit do mortify the deeds of the body, ye shall live." As the Holy Spirit is the source of peace and hope, and joy and love, so by his influence and aid, sin must be mortified and subdued. Look to Him who sanctifies, renews, and carries on the work of grace until death. O, look to him for heavenly influence, to strike at the very root of sin.

Sin is hateful in the sight of God. Sin is the root of all human miseries. But for sin, Satan would have been a child of God; had there been no sin, there would have been no devil. O, could an infernal spirit appear to you, glaring with hideous woe and hellish dispositions, what alarm would seize you. If power remained to flee, how would you flee from the horrid being. Flee, then, from sin, the parent of devils and the author of hell.

Sin is most infectious. Like a contagious pestilence it pollutes and destroys all it touches. All within the reach of its infection die. The first sin polluted all the sons and daughters of Adam, from the hour when he sinned in Paradise to that when time shall be no more. Think of the mighty multitudes that have lived on earth since then. Think of the swarming millions that now people the earth —perhaps eleven hundred thousand millions of mortal beings. Think how soon these must be swept away and give place to other generations, and these to others, if God sees fit to let the world ~~stand;—and then,~~ if you can, estimate the malignity of one sin's infection, that infection which has spread a deadly poison through the veins of generation after generation, for nearly six thousand years; which has defiled them to such a degree that man is altogether corrupt; which has ruined them so completely, that it has made them all the heirs of death, and dug a grave for all mankind.

While such is the effect of one sin, who can describe sin's malignity, or estimate its evil? By one sin was the whole race of man rendered corrupt and wretched; by one sin was all this lower creation made subject to vanity; and now if but one sin lie lurking and hidden in the heart, unpardoned, and unrepented of, it pollutes all man's words, affections, thoughts, and actions; blasts all his knowledge, kills all his hopes, and in the end will damn his soul. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6: 23.

Therefore, my fellow traveler to eternity, choose now the better part. Let not sin reign in your mortal body, but come to Jesus, come in faith believing; come now; come to those outstretched arms of mercy. O, turn, and run with zealous haste to the sinner's only Refuge. Turn from purposes of self-righteousness, and by future obedience as the only ground of your hope, simply cling to the horns of the altar, to the merits of Christ, and there you shall be safe; for there no penitent sinner ever yet perished. "Let not sin, therefore, reign in your mortal body."

Z. D. BAIRD.

UNDER THE CROSS.

A weary weight laid on feeble shoulders—
A labor lasting from sun to sun;
A toil ne'er ceasing, yet still beginning—
Never ending, and never done!
Only o'er rocks go our weary footsteps,
Ever dark clouds still obscure our sky;
Till, in our blindness, we can but wonder
If naught but thorns in our pathway lie.

Only pale flowers bloom here in our pathway,
Only through clouds do the sunbeams shine;
All that we pass through is but to lead us,
Step by step, to our rest divine.
Unto each hand is some toil appointed—
On every heart is some burden laid;
All of our trials are but to bring us
Under the cross where our hope is stayed.

What, then, will matter earth's fading flowers?
What will we care for life's weary days?
More will we prize that heavenly kingdom
That we have won it through toilsome ways—
When, at the last, freed from sin's dominion,
Free from all stain and earthly dross,
Come we, all humbly, in childlike meekness,
To our resting place, under the Cross!

Oh! what will matter life's dreary journey,
Our weary hearts, or our bleeding feet?
Though over rocks and 'neath storms it lead us,
Still, at the last, will our rest be sweet!
If, at the end, through life's tribulation,
Winning a crown through our earthly loss,
All of our trials but surely bring us
To our resting place, under the Cross!

Why need we faint 'neath life's weighty burden,
Under the cross that we all must bear?
Guided by faith, we move gladly onward,
Wearing the thorn-crown that all must wear;
For at the last all our toils are forgotten,
Healed our wounds, cast away our dross;
Safe we shall lie, crowned with bliss unending,
In our resting place, under the Cross!

—*Selected by Mrs. Fannie H. Bolles, Mattapoisett, Mass.*

CHRISTIAN UNION.*

(*Continued.*)

As Christ and his people are one, so are Christ's children one. Oneness consists in union, harmony, association, organization and concert of action. As in military life, a hundred men are united and organized into one company, all having the same captain, the same discipline, the same dangers, and the same reward,—such is the oneness of Christ's people.

In all associated bodies there are certain circumstances and principles which serve as cords to bind and hold together in harmony its different members. In the illustration, the principle necessary for union is, that all possess the same spirit of loyalty and patriotism to the government for which they fight; but the circumstance which is the strongest to produce the desired union is personal association. When the men meet at their rendezvous and behold each other face to face, speaking words of fraternal sympathy and love, the strongest circumstances ever found to consolidate society then exist. Let the company be furnished with ten shelter tents, and let ten men occupy each tent, the ten thus personally associated, all other things being equal, will feel a stronger attachment to each other than they can possibly feel if separated in different tents.

This principle is fundamental and universal in the government of God, running through all ranks of his creatures in the universe. It is clearly seen through revelation, in heavenly society around the throne of Deity, and also in all ranks of earthly association, from the highest grade of humanity to the lowest reptiles that crawl in the dust. To dispute it, is to express ignorance of the most common principles controlling our experience.

It is true, as I have intimated in the illustration to produce gospel union, that there are principles pre-requisite to personal association. We are never drawn together in true Christian union except by the powerful influences of God's truth, Spirit and love. There lies the foundation for union; while association builds upon it and perpetuates it. These God-established principles in the divine economy, so wisely arranged to produce the most glorious and happy results in the concentration and harmony of all classes of his creatures, are well understood by Satan. He takes advantage of his knowledge of the philosophy and operation of these principles, and he not only labors to apply them to his subjects, and thus increase their efficiency in doing his Satanic work; but, to weaken and defeat Christ's people in accomplishing their work, he labors as ardently to blind their eyes so that they may not see these principles and their importance, and thus divide them, and make them powerless to do the bidding of Jesus. When Satan designed to make a fatal raid on Christ, he united Pilate and Herod as his servants, and succeeded in separating Jesus from his people, and thus accomplished the terrible deed.

Again, when any number of men are united with one man as their leader, their union with him will produce a union among themselves, if no other influences prevent. If two influential men in England should rise up and advocate a change in the English government,—A, advocating an autocratic, and B, a democratic government, both agreeing in the importance of a change, but differing as to what the change shall be,—and if the movement should become so extensive and wide-spread that the people of the whole nation were divided upon it, what would be the result? They would be like their leaders; united as to the necessity of change, and divided as to what the change should be.

The principles illustrated are universal and immutable, and the effect will always follow the cause.

The Scriptures clearly teach that Christ and his Father are associated in the great work of salvation, as Leaders and Teachers; therefore the union of their people will depend upon their oneness; or, in other words, the oneness of Christ and the Father will produce a union among their followers. This principle is clearly expressed by Jesus in his prayer (John 17: 11:) "Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." The passage proves four things:—(1) That believers are "given" into the hands of Christ. (2) That the Father retains them in his own hands, as their "keeper." (3) That Christ and the Father are jointly associated in the work of saving men. (4) That the work of grace wrought in the hearts of the followers of Christ, will unite them together as Christ and the Father are united; therefore, if we are united with God and his Son, we shall be united with all who follow them and possess the divine Spirit. Christ taught that he and his Father were perfectly united in the principles and work of the gospel for the restoration of men to the original oneness and union for which they were made, and that he was sent by the Father to act in harmony with him for its accomplishment. Therefore, if the Gospel, as introduced by Christ, fails to unite the people who are put under its direct influence, that failure would prove that Christ and the Father were not united in the work; consequently, that the Father had not sent Jesus to accomplish it. But if the gospel succeeds in producing the union which was lost by sin, then the world will have the practical proof before them that the Father had sent him, as he prayed, "That they all may be one, as thou, Father, art in me, and I in thee; that they may be one in us, that the world may believe that thou hast sent me."

Then, dear brethren, how awfully fearful our position when, by our divisions and strife, we suffer ourselves to be used as instruments of Satan, an enemy of Jesus, to disprove Christ's mission to the world, and thus show him to be a false teacher, an enemy of God, and no friend to man.

O, then, ye servants of Christ, I entreat you to pray and labor earnestly in this convocation that we may speak no word nor introduce any measure which shall tend to break the union or disturb the harmony of Christ's church. Thus shall we defeat the devil in his purpose to defame the Savior and ruin his cause by our divisions and strife.

The infinite importance of the renewal of the social principle to bind in perfect unity all the beings of God's creation, is uttered in every sentence of divine inspiration, and felt in every emotion of the Holy Spirit in our hearts. In all the promises of God relating to the glorious future, it is presented in the foreground as the central, universal and eternal principle, uniting, in unbroken harmony, God the Father and our Immanuel, all the holy angels and saints, in one holy and undisturbed communion.

The threatenings of the Amighty expressed in his word culminate in the utter destruction and perpetual end of all beings in the universe who are not brought, according to his plan, into harmony, peace and eternal oneness with himself and his Christ.

War cannot exist in heaven between God and any of the heavenly beings, but perfect love and peace reign supreme through all the heavenly ranks Therefore to be prepared for heavenly society, men must be purged from the spirit of strife and war, and receive the spirit of Christ's peace, which he gave to his disciples when about to leave them:—"My peace I give unto you;" that peace which he brought from the heavenly world and maintained triumphantly through all the persecution with which Satan pursued him. When we are in possession of that peace, we shall not strive and contend with each other, and thus divide the flock of Christ, but shall feel the awful weight of the apostle's expression: "If any man say, I love God, and hate his brother, he is a liar;" and, "Every one that loveth him that begat, *loveth him also* that is begotten of him."

The work of bringing rebellious men into harmony and peace with God, is Christ's work; for we are directed to pray, in Christ's stead, that men may be reconciled to God. No human efforts of worldly policy can change the obstinate, sinful heart of man, so as to make it pulsate in harmony with perfect love and heavenly peace. It is the work of the Second Man; a part of the work of restitution. No associations or organizations among professed Christians can make any gospel union, or plant any heavenly peace in the hearts of men. It is the work of Christ, through the transforming power of the gospel and the renewing energies of the divine Spirit. But association and order, or organization, are clearly presented in the gospel as the ways and means by which we are required to express, strengthen, perpetuate and guard the union and peace Christ has given us.

In the great plan of salvation, it has been clearly revealed in all the dispensations, that the first work to be accomplished in the salvation of men is to restore them to the favor, love and communion of God, through the atonement and intercession of Christ.

To maintain the glorious social oneness gained by faith in Christ, God saw it necessary, in all the dispensations of his government, to give his people rules and laws by which to govern their associated acts, so that their union might not be broken or their harmony destroyed.

When we worship God, we *associate with him* by faith; for "he that *cometh* to God must believe that he is." Therefore, faith is designed to supply the deficiency of personal presence, which was lost by sin. By the power of faith, the christian is carried in his worship to God, and, in mind and spirit, beholds his glory, hears his expressions of paternal love and kindness, opens his heart and pours out his confessions of sorrow for sin and unfaithfulness, and entreats the divine compassion and favor; while responsive answers seem to be whispered by the lips of a gracious and forgiving God, giving strong assurance of love, good will, and eternal blessedness. Such worship is the foretaste of coming glory, when the separation caused by sin shall have a perpetual end, when God and his redeemed people shall meet face to face, and voice shall answer to voice, and eye to eye, as the unnumbered host of blood-bought worshipers adoringly blend heart and voice in the universal song of heavenly harmony and infinite unity.

(*To be continued.*)

* A tract of 60 pp., by Eld. J. Couch, being an Address delivered before the National Advent Conference of North America, at Rochester, N. Y., Nov. 1869. For sale at this office.

SUMMER RELIGION.

We have reason to suspect the genuineness of piety that changes with the seasons; that glows with intense zeal at certain times, and suddenly cools to an icy chilliness at others; that exhibits remarkable activity in some places, and relapses into positive indifference when situations are changed. . . .

There are in the most of churches a few faithful souls on whom the pastor can rely at all times. . . . There are others, however, who are seldom found in such meetings unless there is some unusual interest manifested. Instead of going regularly, as all christians ought, they usually stay away; whereas, in place of complaining of want of interest in the meetings, they ought to go, and by their presence make them interesting.

Now, we do not mean to say that attendance on prayer-meeting is an absolute test of piety, since vile hypocrites may attend such meetings; but while this is true, it is also true that the really pious delight in these meetings, are present whenever they can be, and regret the necessity which occasionally compels their absence. Wherever such are, they carry with them as a part of their moral being a truly religious spirit, which keeps them pure amid the corruptions of the world.

To all such, the rare attendance of many who belong to the church is a source of pain and of anxiety; to the others who neglect, the habit becomes chronic, until months are permitted to pass without their presence among the people of God. This is especially true of the summer season. Many christians take a vacation so far as religious privileges are concerned—a vacation which lasts from three to six months, according to circumstances. Not content with a little necessary relaxation from business, of which no reasonable person can complain, they take a much larger relaxation from religious duties and privileges. These persons, be it remembered, are not to be found among those who have labored hard in the church, and who might, therefore, be supposed to need rest, so much as among those who have toiled the least; and another singular fact is, that when their long spiritual vacation ends, they do not return to church-work with the same vigor and elasticity with which they engage in worldly concerns. Morally speaking, their muscles are rigid, and their joints manifest a sad lack of lubrication, as though they had been badly used in some rough encountre with spiritual foes. It takes a long time, and painfully taxes the resources of the church and the skill of the pastor, to get them into good working condition again.

We know that to a certain extent religious services in the summer, especially on week nights, are more sparsely attended than in winter, from legitimate and uncontrollable causes; but we firmly believe that this extent does not reach so far as many imagine. If the pleasure-seeker can go, at the end of a long summer day, to a hot, stifling place of amusement, the child of God ought to be able to meet his brethren in his Father's house. "Where there's a will there's a way" is as true here as in many other cases.

It is common in some of our large cities to close many of the churches during one or two months of the summer. We have never been able to see the necessity for this. Admitting that the great majority of the congregation are out of town, what are the minority to do? What are strangers to do who transiently visit the city and desire some place where they can worship? The house of God ought never to be closed, save for necessary cleansing or repairs. If only a few can come, let them have the privilege, and let there be some one there to lead their devotions. The devil has no vacation; the houses that lead to hell are always open, and so should always be the house of God.—*Methodist.*

For the World's Crisis.

A DIALOGUE.

L. How is it, Bro. M., that we are *all* to stand before the judgment seat of Christ, if a part of the dead will never rise? For we read that we must all appear there to be judged according to our works.

M. The dead may come forth and stand there without being made alive. You know John saw the *dead*, small and great, stand before God. He does not say that they are alive, but *dead*.

L. Well, but how can the dead give an account of themselves? For "every one of us shall give account of himself to God." Rom. 14: 12. According to your view it is optional with us whether we give account of ourselves or not. If we choose the way of death, we shall entirely avoid the judgment, and the account.

M. If I had time enough, and certain books of reference at hand, I could show you how that can be explained; but, as I am now situated, it is difficult for me to reply to that point.

L. It would seem that one needs a great deal of time and many books of reference to defend a doctrine that is both unscriptural and unreasonable. Solomon says that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14. And all *persons* are to be judged; and not only so, but *every one* must give account of himself, and in order to do that the dead must be made alive.

M. I confess that I am not able to reply to you now. I think that this ground has all been examined, and all your points have been met.

L. Yes; Satan has met the truth with a lie; and to say that every sound argument has been turned aside, and every Scripture declaration has been wrested, does not after all *prove* that the dead will not rise, or that living they will not die again. When God told Adam that he should surely die, Satan said "ye shall not surely die." And when Jesus says that all that are in the graves shall hear his voice, the enemy says they shall *not* all hear; when Jesus says they that hear shall live, the enemy says they shall not all live. Which will you believe, Jesus, or the enemy?

M. If you will permit me to pass on without giving a direct answer to your last question, I have another idea to offer in defense of my position. I admit that the Bible as it stands, especially the common translation, favors your view. But I ask whether these strong passages on which you rely may not after all be interpolations?

L. Satan would not put in interpolations, to help on the truth. If you take the liberty to *guess* in regard to interpolations, of course I may have the same privilege. Interpolations are doubtless the work of the enemy, and omissions also. Now how do you know but there are interpolations which favor your view, and omissions of words or passages which would weigh heavily against you? But I am satisfied to drop this whole question of interpolations.

M. So am I.

L. Bible evidence is as clear and as strong as language can make it on this point. "The dead in Christ shall rise first." It would seem that others are to rise afterward. "*All* that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Those that have done good shall come forth; and the testimony is just as plain and direct and positive in regard to those that have done evil. When the multitudes that sleep in the dust of the earth shall awake, some of them come forth to "everlasting life, and some to shame and everlasting contempt." This is the language of the angel to Daniel. (See Dan. 12.) Permit me to be plain with you, and to ask you a direct question—a question which is of vital importance. Do you pray?

M. No. I used to have a form of prayer, but I gave it up long ago, for it was *merely* formal. Yet I have desires, and I suppose that desires are prayers.

L. There is a difference between desire and prayer. Prayer is the *expression* of desire. Prayer is the act of one who is awake. Desire may possess one who is asleep. In order to live in this world we must breathe. In order to live as a christian we must pray. You must wake up and be in earnest. The breathing of one just recovering from a state of syncope (apparent death), or fainting, may be labored and painful, and so with your beginning to pray. Your words may be few, and it is better to have it so if they are earnest. As the first gasp of breath shows returning life, so the first attempt at prayer shows a return of spiritual life. And the more you pray the more life you will have. Pray for the Holy Spirit. Jesus says He "will guide you into all truth."

There is no blessing so essential to our understanding the truth, as the presence and influence of the Holy Spirit. And God is ready and willing to grant this blessing to all who desire and *ask* for it. I trust you are willing to give up error and embrace truth as fast as it is made clear to you. You cannot avoid knowing that the doctrine we have been considering has made a marked division among us as a people. Instead of "life and union," it is death and division. Let us examine, and ask with the high priest in Acts 7: 1, "Are these things so?"

Webster, Mass. F. H. CHAMBERLAIN.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 6, 1870.

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☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

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☞ N. S. KETCHUM'S P. O. address is Ionia, Dixon Co., Nebraska.

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☞ MURDOCK'S TESTAMENT—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

☞ "DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will send it for $1.50. Some have been very anxious to get it.

☞ BILLS! BILLS!!

There are many of our subscribers who are largely in arrears in their payments for the Crisis. To such we are now sending bills of their indebtedness. We hope to have a *prompt* response by the brethren and sisters sending in the amount due without delay.

AG'T.

CLINTON.

Our tent-meetings in Clinton, Iowa, have been blest by the Lord. The weather was very warm and dry, but the meetings were well attended every evening. We had perfect order, and excellent attention. Five ministers attended, but we suppose they did not conclude to unite with us in declaring the blessed hope of soon seeing Jesus, when he will come to raise the dead, and set up his kingdom. Bro. A. Phelps did a good work here last winter, leading a number to see the truth. During our meetings we took occasion to speak out plainly against the fables of these last days, showing that the Bible harmoniously teaches that man is a mortal being, who dies and sleeps in the grave till the second coming of Christ, when the saints will be raised to possess the kingdom.

The Sabbath before our tent-meeting began, a minister took occasion to preach two sermons in favor of the immortality of the soul. His sermons were reported, and reviewed. Those who had been in the dark were brought to rejoice in the light and truth. There is an open door in Clinton. Eleven were baptized in the noble Mississippi river, called also the "Father of Waters." It was a precious season. A large audience assembled on the bank, and observed most excellent order. Earnest shouts of praise arose from the happy souls who were baptized. During the day and evening several new ones requested prayers. The prospect is quite encouraging. At the close of the Sabbath evening meeting, we bade the dear saints farewell, then went to Steamboat office, and waited till about two o'clock in the morning for the boat to Burlington, Iowa.

WHAT IS THE MIND?

It is often said, "The soul is the mind." Hence we hear persons speak of "the immortal mind." The term "mind" is used in a general sense to represent all the mental faculties, taken as a whole. A thought is a single mental manifestation, and all the thoughts of an individual on any particular theme would constitute his mind on that subject.

It is very gravely asserted that thought is not a property of matter, and therefore there must be an immortal soul in man to do the thinking; and that this soul continues to live and think when the body is dead. Let us look at this with the eye of candor, in connection with well known mental phenomena and physiological facts.

It is asserted that, inasmuch as there is no thought in a single atom of matter, therefore there can be none in any given combination of atoms. Is this sound logic? A single atom of matter will not keep time; neither a single wheel of a watch, nor any two or three of them; shall we therefore conclude that no combination of wheels can keep time? If the logic should be considered sound, facts would prove it false, when the beautiful chronometer watch was presented. So when it is asserted that matter can not think, and therefore man must have an immortal soul to do the thinking, we turn from man to the dog, the horse, the elephant, and other animals, and behold they think too; remember, love, hate, etc., as truly as man. Then it follows, if organized matter cannot think, and there is no thought without the existence of an immortal soul, that all the beasts are immortal as well as man. Are we prepared to adopt premises that legitimately and unavoidably bring us to such a conclusion?

When it is asserted that thought is not a property of matter, and cannot be under any circumstances, we would inquire, is pain a property of matter? When we saw the board, or chop the tree, does it feel pain? Certainly not. Shall we then conclude that no organized matter can feel pain, and, accordingly, when a piece of beef is wanted, step up to the ox feeding in his stall, and cut out a piece of sirloin steak, and a nice baking piece, because pain is not a property of matter? It is to be feared that such logic would get a severe kicking from the abused and tortured animal.

The Creator has so organized living matter in the animal creation, including man, that it can and does feel pain; and it is absurd to argue to the contrary. But the same logic that would deny thought to organized matter, would also deny that it could feel pain. But we know it does feel pain; and we think the evidence is equally clear that it has been so organized by the wisdom of the Creator, as to love, hate, remember, reason, and accomplish all that is covered in the term mind in the human race. We do not see that thought is any more mysterious, or wonderful, as the result of organized matter, than is pain, which we know is produced by the action of such an organization. Pain is common to the whole system, but this is not the case with thought, which is confined to a particular part of the animal organism.

There are certain physiological facts, which we think demonstrate that the brain is the organ of thought in man, and in all thinking animals. If the brain is diseased, then insanity is likely to follow. Is it reasonable to say that an immortal soul could be deranged? If the brain is the thinking organ, then, when it is but partially developed, as in the infant, the mental faculties would be weak. This is known to be the case. In infancy the brain is soft, and impressions are easily made upon it, but they are not remembered. It is like writing upon soft clay; the impression is soon gone. In old age, when the brain becomes hardened, it is difficult to make an impression upon it, hence only some very remarkable occurrences are remembered; and at length the statesman becomes a second child.

When the reasoning faculties are deficient, as in the idiot, the man does not possess as much intelligence as the dog, the horse, or the elephant. Why is this, if the brain is not the thinking organ? Why is the Hottentot inferior to the Englishman? Is it because an inferior soul lives in his body? or is it because he has an inferior brain? The answer to these inquiries is sometimes given by those who believe that man has an independent soul that does the thinking, and is the prompter of every action performed by man, that the disordered mental phenomena occur because the brain is out of order. Then how could the soul think, when the brain is *dead?* Who can tell? If an imperfect living brain produces imperfect thought, a deranged brain deranged thought, an infant or an idiotic brain little or no thought, is it reasonable to suppose that a man can do his best thinking when his brain is lifeless and buried in the grave? "What saith the Scripture?" "How readest thou?" "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. "The living know that they shall die, but the dead know not any thing." Eccl. 9: 5. Thus the Bible, philosophy, reason, and common sense all harmonize in their testimony.

From the facts before us, we are driven to the conclusion that thought in men, and in all lower animals, is the result of an active brain. Thought is not a personality any more than pain. Neither exist, or are produced, independent of a personal organism. In other words, man never feels pain, nor thinks, only while his brain is active. When it can be proved that man can breathe without lungs, talk vocally without the organs of speech, see without eyes, hear without ears, feel without nerves; then it may do to assume that he can think without a brain.

It is a well known fact that the form, size, and quality of the brain are definite means by which to determine the intellectual ability of men and animals. So far as we know, all mental phenomena are in harmony with this position; therefore all attempts to show that there is a *personal* immortal soul in every man and animal, living distinct from the physical organism, that does all the thinking, must be considered unphilosophical, unreasonable, and consequently opposed to facts, common sense and the Bible.

INFALLIBILITY.

The whole civilized world is agitated by the infallibility question. The Pope is persistent, determined to be declared infallible as soon as possible. He meets with strong opposition in the Council, but his courage is good. The following is from a correspondent of the New York *Herald*, dated June 4th, 1870:—

"With reference to the infallibility question, you may rest assured of the Pope's resolution to have the fathers here until they dispose of it. He said on Monday last that 'he hoped they (the fathers) would be able to end it on the 29th of June.' A Bishop remarked to him that it was not possible to finish it by that time. The Pope remarked that, if not, by the end of July, or, at the furthest, on the 15th of August.

The Pope knows, as does any one else, that there is a majority of the Bishops in favor of the dogma. The minority, however, represent great and important dioceses. It is not the custom to pass dogmas by a mere majority, and the Pope wants the dogma passed as near unanimity as possible. When he finds that the minority must yield, not being inspired to vote on his side by the Holy Spirit, he is determined to assume the responsibility, and by the aid of a majority vote declare himself infallible and all his successors when speaking *ex cathedra*.

The moment he does so, do not be astonished if several distinguished Bishops of European and American countries hand him their resignations and mitres. Place as little confidence as you choose upon the above, but there are determined men in Rome, speaking our tongue, who have spent half a century in the service of the Church, and who are thoroughly alive to the requirements of the times, and are bitterly opposed to any further Italian juggling. When Pius IX. proclaims himself infallible on the strength of a majority vote, as he intends to do, you will hear something that will cause no little excitement in England, Ireland and the United States. For the present *verbum sap*.

The past six sessions of the council have been used by the English speaking Bishops.

Archbishop Manning delivered a powerful and beautiful speech in favor of the dogma. Bishop Varet, of Florida, followed him in opposition. Archbishop Spalding, of Baltimore, made a poor speech in support of Manning's views.

The Patriarch of Jerusalem spoke long and ably in support of the *schema*. He was followed by Archbishop Purcell, of Cincinnati, who made a point on the Patriarch which all admitted to be well taken. There was a little laugh at the expense of Jerusalem. It is admitted by all that the most truly republican speech ever delivered in Rome in this century, or out of the council, was delivered on the 1st inst. In the course of his speech in opposition to the dogma, he startled some of the 'old fogies' on account of the liberality of his ideas. The 'divine right of kings' he treated as a thing of the past. He fearlessly stated that kings were made by the people, for and to the use of the people, and not the people for kings, and that among the people, and with them alone, rested the sovereign power.

The late pamphlet of Archbishop Kenrick caused a great deal of excitement here. His brother Bishops from America are anxious to hear what he has to say in opposition to the dogma, and will enter a solemn protest against it that will cause many Italians to pause before they vote."

THE EVANGELICAL ALLIANCE.

The Evangelical Alliance, to be held in New York next Sept., will be a meeting of special interest to Protestants. It is to be their Ecumenical Council. Such meetings must either accomplish much good or evil. If the leading men are filled with the spirit of Christ, adorned with christian meekness, having hearts warm with perfect love to God, then the fruits must be valuable; but if they are clad in a sectarian armor, with prominent self-esteem, love of the world and public applause, then much evil may arise from the meeting.

The problem is yet to be solved. We will hope for the best. Such a gathering seems to be needed at this time, provided it can be directed to the glory of the Lord, in uniting his servants to the proclamation of the great truths now shining forth from the sacred Scriptures in relation to the mortality of man, the coming of Christ, the end of sin, the saints' inheritance, and in presenting a bold, uncompromising opposition to Spiritualism, the chief enemy of God and man, Christ and Christianity, and the promoter of whatever will lead men to reject the Bible, and support the interests of the arch deceiver. We are not speaking at random. We know whereof we affirm.

The following from the Pittsburgh *Commercial*, affords some items of interest in relation to the meeting of the Evangelical Alliance:—

"The delegation from Great Britain will consist of twenty-five or more leading divines and laymen, both from the Established and Free Churches. Among those expected are Dean Alford, the distinguished commentator, and the Earl of Shaftesbury. The expenses of the English delegation will be met by the English branch of the Alliance. The expenses of the Continental Delegates invited are to be paid by the American branch, and for this purpose some $25,000 or $30,000 will be required. The proposition in regard to expenses originated with the American branch, and accompanied their invitations chiefly for the reason that so many of the distinguished scholars whose presence was desired, being engaged as professors, teachers or students, have but little wealth and no constituency which could send them at much cost. It is expected that during the conference, besides the general meetings, three or more sections will hold meetings simultaneously for the consideration of special topics, using as many different languages. The following is the basis of agreement adopted by the American branch of the alliance, and is the same as that of the original society in London, adopted in 1846:

1. The divine inspiration, authority, and efficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead and the Trinity of the persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, his work of atonement for sins of mankind, and his mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the justification and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.
9. The divine institution of the Christian ministry, the obligation and perpetuity of the ordinances of baptism and the Lord's Supper.

It being, however, distinctly declared, that this brief summary is not to be regarded in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance."

☞ All appointments, notices, obituaries, and *proper names* especially, should be written *very plainly*, if friends would see them correct in the paper.

"FESTIVAL.—On the 4th day of May next, a festival will be held for the benefit of White Marsh church, at the store house of Mr. Joshua T. Clarke, near Collington, Prince George Co. There will be on the occasion a band of music, and a spacious pavillion for dancing. There will be on the same day also, a tournament, and all those wishing to participate in the contest for the honors of the ring, will please forward their names to Dr. C. Clarke, at Collington. Dinner and supper will be served up in good style, together with refreshments of all kinds. Fair to commence at ten o'clock A. M."

The above is cut from the Marlborough *Gazette*, Prince George Co., Md. When the pilgrims landed on Plymouth Rock, they little thought that professors of religion would ever publish such notices as the foregoing. What a change! It is one of the last day signs. Only here and there do we find a professor of religion who does not love pleasure more than God. The perils of the last days are upon us. Let us come out from the world and be separate.

THINGS IN ROME.

The Ecumenical Council at Rome is approaching an interesting point in its history. Before this is read, the Pope may be declared infallible. What a thought! A weak, erring, sinful man—nothing more—declared infallible! Have men lost their reason, their common sense, and become so blind as to believe that the majority vote of a few frail mortals can make one of their number infallible? Can it be possible that such a thing is to be done for the first time in the history of this world, in 1870? Well, it is a *progressive* age. Who can dispute the fact? But what next?

NEW TRACTS.

JUST PUBLISHED BY THE A. C. P. SOCIETY.

"CHRISTIAN UNION," *by Eld. John Couch.*

Being the subject of an address delivered before the Advent Christian Conference of North America—expanded and enlarged. 52 pages. An excellent tract for the times. Price 8 cts. single copy; by mail ten cts.; 75 cts. per dozen; by express, $5 per hundred.

"THE MYSTERY OF INIQUITY."

By Eld. S. S. Brewer.

A tract of 32 pages. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3 per hundred. AG'T.

Sheldon's Four New Tracts.

FOR SALE AT THIS OFFICE.

1. "LIFE AND DEATH THEOLOGY: or, *The Scriptural Doctrine of 'Eternal Damnation' and 'Everlasting Punishment.'"* Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. IMMATERIALISM: or, *The Doctrine of Soul-Immortality Refuted."* Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. "DEATH AND THE DEAD," 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

Just the thing to scatter everywhere.

4. "THE COMING JUDGMENT: *Its Necessity and Result,"* Eight pages. 10 cts. per dozen, postpaid, or 75 cts. per hundred by express.

It will do much good. AG'T.

THE DOCTRINE OF IMMORTALITY. By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of 300 pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

For sale at this office. Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20. AG'T.

NEW MUSIC.

Six pieces, entitled "Jesus is coming again," "I love thee still," "Hoist every sail," "Sweetly sleeping," "He is coming," and "Home." Sent postpaid for 20 cents. Single sheet 5 cents. For sale at this office, or by the author, Geo. E. Lee, Brimfield, Mass.

"SPIRITUAL MELODIES."—Bro. Wm. Sheldon says of this little hymn book, by I. K. Lombard: "It is really a choice compilation, in a very convenient form."

A Pneumatic Tube 400 Miles Long.

Few persons in this country were aware, we are sure, that a pneumatic tube is working between Glasgow and London, but the following letter from Glasgow to a Boston gentleman shows there is one; "I had occasion to send a telegram to London the other day, and in a few minutes received a reply which led me to suppose that a serious error had been committed by my agents, involving many thousand pounds. I immediately went to the telegraph office and asked to see my message. The clerk said, 'We can't show it to you, as we have sent it to London.' 'But,' I replied, 'you must have the original paper here; I wish to see that.' He again said, 'No, we have not got it, it is in the post office at London.' 'What do you mean?' I asked. 'Pray, let me see the paper I left here half an hour ago.' 'Well,' said he, 'if you must see it we will get it back in a few minutes, but it is now in London.' He rang a bell and in five minutes or so produced my message, rolled up in pasteboard.

It seems that for some months there has existed a pneumatic telegraph betwixt Glasgow and London, and betwixt London and other principal cities of the kingdom, which consists of an iron tube, into which the messages are thrown and sent to their destination. I inquired if I might see a message sent. 'Oh, yes; come round here.' He slipped a number of messages into the pasteboard scroll, popped it into the tube, and made a signal. I put my ear to the tube and heard a slight rumbling noise for seventeen seconds, when a bell rang beside me, indicating that the scroll had arrived at the general post office, four hundred miles off! It almost took my breath away to think of it. If I could only go to Boston with the same relative speed, you might count upon my passing an evening every week at No. 124 Beacon street, and returning home to sleep. Who knows but that we may be conveyed in this marvelous manner before many years?

Perhaps you are aware that there has been a large tube between the general post office in London and the station in Eustace Square, in operation for a number of years. The mail bags for the north are all sent by this conveyance, so that the post office receives letters up to a few minutes before the train leaves, three miles off. The transit takes less than two seconds! Surely this is an age of wonders.

WHO IS THE SCHISMATIC?—The guilt of schism may be on him who least thinks it; he being rather the schismatic who makes unnecessary and inconvenient impositions, than he who disobeys them, because he cannot do otherwise without violating his conscience.—*Jeremy Taylor.*

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments..............$544.53
H. J. Benedick.............................55

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments..............$60.56

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments..............$833.65
P. W. Higgins.............................5.00

For the World's Crisis.

WANTS COMPANY.

Who wants company? One whom I have been pained to see stand as a lone sentinel in almost every number of the *Crisis* for a number of weeks past. Who is it? A Friend to the Poor. A Friend to the Mission cause. A Friend to the Tract cause. O how lonely! Will not some of my dear brethren and sisters relieve that loneliness? I think you will. I wish to stir up your pure minds by way of remembrance.

But you are all inquiring, Who is it? Well, I will give the name—"*Previous Acknowledgments.*" Now, dear friends, you who have a little to spare, and you who have much, let your hearts expand, and your purse-strings relax. Eternity alone can reveal the amount of good effected by the dimes and dollars contributed to those funds by willing hearts. Let "Previous Acknowledgments" no longer stand alone. GEO. THOMSON.

For the World's Crisis.

PLAIN TALKS.

A WORD TO PREACHERS.

Dear Brethren:—Suffer a few suggestions from one who agrees to subject himself to every test which he applies to you. As ministers are permitted to hear so little *oral* preaching, you will the more readily excuse this method of communicating a few practical hints.

1. *Have we been clearly called to preach the gospel?* "How shall they preach, except they be sent?" Theee is a general sense in which every child of God is authorized to proclaim the glad tidings of redeeming love; but in every age of the world some have been distinctively called to the special office of teachers and preachers. Under the present dispensation, this divine commission generally comes with such clearness and authority as to produce the conviction—"Woe is me if I preach not the gospel!" At the same time the heart is burdened with a solemn sense of responsibility, and cries out—"Who is sufficient for these things?" Have we felt that burden, and heard that voice divine? It would be a sad thing to mistake our calling where such momentous interests are at stake. No man has any right to invest *himself* with sacerdotal robes. Unless God calls him to the work, let him not dare to assume the responsibilities of the Christian ministry. Let no conceit of natural or acquired ability; no love of ease, honor, or money; no desire for popularity or position, ever tempt him to *preach*, when God would be better pleased to have him *plow*.

The question of a man's call to preach the gospel is not to be settled according to human philosophy and personal inclination, but wholly according to the will of God. Prejudice and preference must be laid aside. If the Master rings out the clear commission—"Go ye into all the world, and preach the gospel to every creature," that must be the decisive word. We can afford to go when the Lord himself makes out our papers. But when this is really the case, God's children will generally recognize the call so promptly as to supersede the necessity of begging for a license.

2. *Are we preaching the whole gospel?* The multiplied hobbies and crotchets of the day prove the pertinency of the question. It is not enough to preach,—we must preach the gospel; not in snatches and fragments, but in all its blessed fulness and saving power. Shall we preach doctrine? Yes; the doctrine of Christ, including all its parts. No single truth, however vital, is sufficient to develope a symmetrical christian character. We must present, not only Christ crucified, but Christ risen and glorified; not only Christ the Intercessor, but Christ the coming Judge. The people need both the baptism of "water unto repentance," and the baptism of the Holy Ghost. Many lay great stress on the former, while they ignore the latter. *Faith* is all-important; for "without faith it is impossible to please God"; but a faith that does not purify the heart, and regulate the life, is dead. Hence we must insist on good works, as the practical proof of a genuine faith. The great truths pertaining to the coming of Christ, the resurrection of the dead, the glorification of the saints, and the destruction of sinners, must be frequently and forcibly presented.

But is this the whole of our message? It is not the future alone that concerns us. The living present has its pressing claims. Christianity furnishes something more than glowing hopes of future blessedness; it opens the rich treasure-house of God's grace, and grants us a present feast of redeeming love. Nor is it optional with us whether we seek for ourselves, and hold up to others, a deep and vital experience of salvation from sin. *Head*-development is not enough; we must have *heart*-development also. Vital godliness is the greatest want of the hour. Thousands are drying up and starving out. They have been theorized nearly to death. Religious speculations will not and can not meet the wants of their nature. Many have been living on such food until they are reduced to mere walking skeletons. They must have a change of air and a change of diet!

O, brethren in the ministry! join me in one earnest effort to bring these puny and starving dyspeptics into a more healthy condition. The demand upon us is urgent; and so much the more, as many of them have been brought to this deplorable state by our own quack prescriptions and criminal neglect. Let us be quick to undo this terrible work, and from this hour employ our best energies in feeding the flock with such aliment as shall promote health and vitality. How much we need the divine anointing to qualify us for our work! May God take the cringing cowardice all out of us, and give us that moral heroism which will enable us to deal faithfully with our fellow men! Logic is good, but logic on fire is better. When the whole counsel of God is delivered, it will not only enlighten the intellect, but probe the conscience, and purify the heart and life. If such fruits do not follow our labors, it is to be feared that our message is mutilated.

3. *Do we work for God out of the pulpit as well as in it?* It is readily granted that some are better adapted to the pastoral work than others. But can we not all do something in this direction? If we have pure hearts and sanctified lips, our example will be sacred and our words seasoned with grace. How many ministers nullify their efforts in the pulpit, by the general looseness of their lives out of the pulpit. Such a result can easily be produced by indulging in pride or passion, vanity or levity, pampering the appetite or peddling slander. Angelic eloquence cannot bear the burden of a careless and unconsecrated life. Some ministers, who are always deploring their want of ability to converse on the subject of religion, become adepts in all that pertains to merry-making sociality. The philosophy of such cases can easily be explained. "Out of the abundance of the heart the mouth speaketh." O, may *not* the carelessness of our conversation crush out the conviction produced by our pulpit performances!

Brethren, if we really believe what we preach, we ought to be irreproachable in our lives and earnest in our efforts. If myriads of sinners all around us are exposed to eternal death; if our time to labor is contracted within the compass of a few rolling years; if we are commissioned from heaven to sound the alarm and awaken the dreaming masses from their death-like repose; surely we ought to be brave soldiers and zealous workers. Let us watch for opportunities to be useful, and sow beside all waters. A kind word, a searching question, a solemn appeal, a sweet invitation, or a heart-felt prayer, may be the means of untold benefit to the individuals and families with whom we mingle. Let no one who comes within the circle of our influence be permitted to plead, in the great day of destiny, "No man cared for my soul!"

June 16th, 1870. A. A. PHELPS.

For the World's Crisis.

MINUTES OF THE ADV. CHRIS. CONF. OF WISCONSIN.

ITS LOCATION.

This Annual State Conference was held in connection with the State Campmeeting, at Upper Sauk, beginning June 5th. The ground on which the meeting was held is regarded one of the prettiest in the wörld. It looks as though the Lord made it on purpose for a camp-ground. Here twenty-eight tents were pitched, in a circle, the large tent being in the centre, seated for a meeting-house, the circle being four or five rods back, with two eating establishments a few rods further back than the circle, making thirty tents in all on the ground; presenting a vivid contrast between this meeting and one here five years ago, when we had only one tent beside the large one. And many came this year without tents who resolved to bring them next year. The Wisconsin campmeeting has ceased to be an experiment, and has become a fixture, and will continue to grow, though it has already become nearly large enough for working purposes. An army can be so large that only a part of it can be brought into action; so with campmeetings.

THE ATTENDANCE.

Our congregations were good, being estimated by some as high as two thousand on Sunday. The best of order was observed through the entire meeting. We all retired at night as we would at our own homes, without fear. There being no symptoms of "rowdyism," we had no watch on the ground, except the holy angels which encamped round about us. Though encamped within a mile of a village, every person not belonging to the encampment left the ground as soon as our services were over, without once being invited to do so. We could not have been treated with more respect by the citizens.

THE MEETINGS.

The prayer-meetings were spirited, often more than one hundred prayers and testimonies being heard within an hour and a half. These were melting seasons, in which old backsliders were roused to action, and sinners broken down. The preaching from Bro. Grant and others was good. A goodly number were converted during the meeting, and twenty were baptized. In the love-feast on Sunday morning, one hundred and sixty-five testimonies were given within fifty-five minutes, and one hundred and sixty-two sat down at the Lord's table in the evening. It was a season of special interest.

On Wednesday, June 8th, a business session of the conference convened. We spent as little time in deliberations as we could get along with, so as to give more attention to the campmeeting. The result of several brief sessions was as follows:

1. O. S. Knapp was chosen President, and Wm. Sheldon, Secretary of the Conference. Business committee: G. G. Godfrey, O. Thomas, and Wm. Sheldon.

2. The churches at Cross Plains and Monticello were received into the conference.

3. The examination of ministers was attended to, but no cases were presented for trial.

4. A resolution was presented, and carried, requesting ministers to report by letter without fail at each annual meeting, if not able to be present in person.

5. We listened to a report from the churches of Wisconsin through their delegates, and by letter, in which were some things to gladden our hearts, but too lengthy to report.

6. Our ministers also reported many things to cheer us, some in person, and some by letter. The cause is onward in Wisconsin, though not without some local declensions, which we hope are only temporary.

7. Voted to send the following delegates to the next General Western Ministerial Conference: Wm. Sheldon, N. A. Hitchcock, and G. W. Turner.

8. Voted to send the following delegates to the Advent-Christian Conference of North America: Wm. Sheldon, O. S. Knapp, and Peter W. Matts, with the proviso that the following substitutes be chosen to fill vacancies, in the order named, in case any delegate should not be able to attend: N. A. Hitchcock, G. Thompson, and G. G. Godfrey. The delegate unable to go must notify his substitute in season.

9. Voted to request each church, before that conference convenes, to contribute its share of funds to send the delegates or their substitutes.

10. Voted to re-elect the old Campmeeting Committee.

Resolved, That it shall be the duty of the applicant for membership in this body, to procure, before such application, a recommendation from the church of which he is a member; and if not a member of any church, then from the Christian friends where he may have preached and labored. Carried.

Resolved, That we recommend the disuse of tobacco in any form by our ministers and members. Carried.

Voted to hold the next quarterly meeting in the vicinity of Belleville, either in connection with a fall campmeeting, or otherwise, leaving the precise time in the hands of the Secretary. Those wishing the second Q. M. held in their midst, must either bring their requests to this meeting, or send by letter.

The following ministers were present: Miles Grant, E. P. Graves, Geo. Thomson, A. C. Huyke, M. D. Peavy, N. A. Hitchcock, Wm. S. Shears, Philo Hitchcock, I Adrian, G. G. Godfrey, S. J. Adams, Sr. R. M. Rowell, F. J. Groat, G. W. Turner, and others.

The young people's prayer-meetings, held once a day on the ground under the supervision of Bro. Godfrey, were productive of much good.

The influence of this meeting will be felt all through Wisconsin.

WM. SHELDON, Secretary.

For the World's Crisis.

BRO. W. S. CAMPBELL.

BRO. GRANT:—The following information is derived from a letter just received from Bro. C.'s daughter, relative to his present condition:—

"His hand and arm are improving almost miraculously. His fever seems to be the most difficult to control at the present time. It is a regular *wound* fever. He is yet delirious at times. The story of his suffering cannot be told. He suffers from a cough, and raises much bad matter. Dr. N. says that the disease in his hand has gone through his whole system. He does not murmur or complain, and when not delirious, appears hopeful and cheerful. The doctor has been fearful of the hand becoming mortified, and wonders that it has not. It is still a loathsome sight; but he says that through the blessing of God he means to save it. . . . . Father says it is the precious prayers of the saints that will avail to save him if he is saved."

I trust that many have gone up in his behalf. Bro. C.'s address for the present is—"*Meriden, Ct., care of Nelson H. Ives.*" Let substantial sympathy be offered.

L. S. LUDINGTON, M. D.

DEATH OF ELDER I. E. JONES.

Fell asleep in Jesus, at Wilmington, Ill., June 3d, 1870, Elder Israel E. Jones, aged fifty-eight years and six months. Disease, pulmonary consumption.

The subject of this notice was converted to God in early life, and began his ministry in connection with the Methodist Episcopal church. When the proclamation of the second coming of our Lord (about 1843) was being made by William Miller and others, our brother embraced the doctrine, and became associated with the Advent people in its promulgation. His services were eminently useful, both as a preacher and counsellor, in building up the Advent cause. His influence was extensively felt throughout the entire body. He possessed many noble traits of character, which won for him many warm-hearted friends. Genial in his nature, one could not help but feel at home and happy in his presence. Generous and true, with a heart full of sympathy for the poor, the afflicted, and the oppressed; liberal, unselfish, and unassuming; conscientious—scrupulous even in the most minute matters; a man of sterling integrity—these were some of the traits which marked his character. He had, however, his faults (and who has not?); but whatever may have been his defects, I am convinced they were of the head and not of the heart. I think he sometimes erred in judgment, but his honesty of purpose I never doubted.

As a preacher he possessed rare talents. His manner of delivery was very impressive, and his reasoning logical. At times he was really eloquent. When speaking on judgment scenes he would rivet the attention of his hearers, and make them feel as if they were in the presence of the Judge. While dwelling upon the rapture of the saints, he would often carry his hearers (by a vivid imagination) with shouts of rapture right into the kingdom of God.

The writer first became acquainted with him in the spring of 1847. At this time he was pastor of the Advent church in New York city. Under his labors, the church had attained to a high state of spirituality. On the 11th of April, eight happy souls were baptized by him, and "came up out of the water" shouting the praises of God. I was one of the number. O how I love to think of the many precious seasons we have enjoyed together.

In 1850 he published a monthly in Brooklyn, called *The Monitor;* and in 1853 one in Newark, N. J., entitled, *The Christian Messenger.* Both of these papers contained excellent articles on the fundamental doctrines of the Bible, and other interesting matter; but never attained to a very extensive circulation.

He continued with the Adventists until 1854, when feeling that his influence was in a great measure crippled, and believing that he could be more useful in another field of labor, he joined the Baptists—soon after which he removed with his family to the state of Illinois, where he resided until the day of his death. While there, he became pastor of several churches, but most of the time was prevented from preaching on account of ill health.

The following letter from his son (though not designed for publication,) will be of interest to his many friends as showing both his physical and spiritual state, toward the close of his life:—

Wilmington, June 4, 1870.

Dear brother:—My father and your friend, is at rest. He left us and his suffering yesterday, at 7-20 P. M., for a world where pain and dying are not found. He suffered very much at times, and for two weeks took no nourishment to any amount, having an exhausting diarrhea. His disease was begun in the fall of 1865, and has progressed variably, but very slowly since. About a year since he nearly recovered. Last winter a protracted meeting was being held a few miles from here, where I had been preaching, and

he became extremely anxious to attend. He did so, and the Lord was wonderfully with him; the solemnity of things eternal deeply impressed the people, and an influence was exerted, an effect produced, which with God's blessing will be seen, I believe, in the future world. He bore the exertion wonderfully, and seemingly without being made worse. But from the next week, he took a downward turn, and more rapidly declined. Still he went slowly; he was able to ride out Sabbath before last, his cough was better than for many months, and his voice not weak. But his appetite failed him, and it became only a question of time. The last week he changed beyond all we had ever seen. The crisis came on yesterday, and it became evident that he could not rise. We gave him chloroform, when he entered the last struggle. For a while he nearly slept, while nature went on with her work. Once he opened his eyes and said, "O how thankful I am for this relief!" At last he quietly and easily sunk to rest. So much for the body. It will trouble him no more. But his spiritual state will be of greater interest to you.

Father was always more inclined, by nature and education, to the law than to the gospel; and such minds are liable to despair. Several weeks ago he had a struggle of mind which lasted some days. He saw himself as he never did before, because the Lord was placing his secret sins in the light of his countenance. Everything upon which he had before prided himself became as filthy rags indeed; the only difficulty was, he had not faith sufficient to appropriate the perfect robe of Jesus. He felt that he had deeply, terribly failed in his duty since he came West, and his repentance was deep and sincere. He saw how Christ could (and had faith to believe he would) save the vilest sinner; but the passage in Hebrews, respecting those who have experienced "the powers of the world to come,"—that if they fall away it would be "impossible to renew them again unto repentance" (chap. 10: 26, 27; 6: 5-6),—troubled him much. This latter portion he did not for a while notice; but when he saw it did not apply to his case—for he certainly had "repentance"—he came forth from this state of darkness into the largest, fullest surrender of his own merit, and into a most complete, childlike trust in Jesus. . . . Tears of joy fill my eyes as I think of the tender love, forgiveness of injuries, trust in, and love of Christ which he manifested. His heart yearned for the spiritual benefit of others, and when at last, when battling with the enemy, hearing me tell a young boy that I must postpone a Sabbath School because my services were needed in the house, he made a struggling effort to remonstrate, saying it was nearly over, and I would be free to attend to this work.

A great vacancy exists in our home, and great sorrow fills my heart. Yet I know he is at rest. O how much and often he quoted those texts pointing to rest in heaven—he had so little here, I would not for worlds wish him back in his miseries, yet our loss is very great and hard. Pray for us, my brother. My father loved you much, do not forget the children he has left. Yours in affliction,

CHALES M. JONES.

Thus it will be seen that our brother triumphed even in death. Having passed through all his sufferings, he now awaits the morning of the resurrection, when a crown of life and glory shall be given to all who overcome. The Lord grant to hasten it in its time.

A. H. BROWN.—*Advent Herald.*

Correspondence.

From Bro. J. Bickford.

BRO. GRANT:—The New Hampshire Mission Tent was pitched here in Great Falls, June 18th, under the auspices of D. M. Leavitt and J. C. Shorey, and struck to-day, the 29th. The weather has been all one could wish, and the attendance beyond all expectation. Most of the time the tent has been filled to its utmost capacity. Sunday, 19th, we had the pleasure of listening to two discourses presented by Bro. J. Couch, and we believe the force of his argument was sent to the hearts of the people, for it was manifested in their profound silence and attention.

During the week, afternoons were devoted to prayer and conference meetings, where all seemed anxious either to take part, or watch with an anxious heart. In the evenings God's truth was presented by D. M. Leavitt, E. S. Moulton, and G. W. Brown. Their preaching was pointed and effective; the arrow was well directed, and sinners began to inquire the way to Christ; backsliders began to retrace their steps, and there was a general rejoicing among the saints of God. Praise his name forever.

Sunday, 26th, in the afternoon, sermon by A. Simpson, on prophecy, showing that America was foretold by the prophet Isaiah. In the evening a spirited discourse by D. M. Leavitt, showing when the thief would be rewarded, and all the faithful would be gathered from every land and clime to their Eden home. Many are convinced we have the truth, and if it was not for the reproach of the last-day message, would be identified with us, and rejoice in the truth of God.

J. BICKFORD.

BRO. WM. SHELDON writes:—"I am about visiting the East again, to remain a few weeks, intending to spend the most of my time on or near the sea-coast, where churches may wish my services for a Sunday or two in a place; hoping thereby to reap an improvement in health. My recent short trip was beneficial. Friends may address me at Worcester, Mass., till July 30th, unless differently notified."

Solar Disturbances.

THE GREATEST OF ALL FUTURE POSSIBILITIES.

The sun is beginning to be an object of great anxiety to many scientific men. Spots on that orb are not at all uncommon, as may be ascertained by any one who will take trouble to look through a bit of smoked glass. But those phenomena have of late assumed an appearance which astonishes astronomers and is calculated to alarm that class which fancies it can detect portents of the future in the heavens. There are great gulfs now to be seen in the sun, each much larger than this earth, which we think of so much consequence in the universe. They increase at a prodigious rate, and sometimes seem destined to work a convulsion similar to that which has undoubtedly overtaken other solar systems. Suns as vast as that which lights and warms this world have been shattered to pieces or disappeared, and only the philosopher in his roving glance over the sky has detected the change. The inhabitants of other planets would not notice the disappearance of the planet we inhabit any more than we can see a speck of sand carried off by the wind on the seashore.

It is not a mere theory, but an ascertained fact, that the sun is always in a highly fluid condition—as one recent writer describes it, "a hurricane of flame, the disturbances of which might be best represented to our imaginations by the occasional explosion of a planet or two of nitro-glycerine." It is, moreover, subject to "magnetic storms," produced, as many suppose, by the movements of the planets around it. The great disturbance which is now going on was predicted months ago by scientific men. That we are much more concerned in the event than many people suppose, is quite certain. Self-registering magnetic instruments have revealed the fact that whenever a spot breaks out on the sun, the earth thrills under a mysterious magnetic influence.

In one case, a few years ago, it is upon record that the telegrapic machinery was set on fire, and the "pen of Bain's telegraph was followed by a flame," at the very instant a sudden burst of light showed itself in the sun. "In the telegraph stations at Washington and Philadelphia, the signal-men received strong electric shocks." . . . . In fact, the electric condition of the earth was changed, though by what precise agency none can fully explain. We are at once lost in a region of conjecture, and can only feel that the fate which was foretold of old for the earth may at any moment overtake it. The forces are all in existence by which, in the solemn language of holy writ, the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up."

Once in every eleven years the sun exhibits the stupendous phenomena which are at present engaging the attention of philosophers. In 1850, "chasms and abysses," similar to those which are now reported, were seen by many observers. Their recurrence was predicted for 1870. Great disturbances in the world have usually accompanied these outbreaks, though why it should happen is another of the unfathomable mysteries of the universe. In 1848 there were magnetic storms, and we had a French Revolution. Again in 1859 they occurred, and we saw wars and rumors of wars in Europe. The electrical condition of the atmosphere is thought to exert a greater influence upon the minds of men and nations than many are willing to believe, or than any one is able to explain. The telegraphs denote the changed condition of the earth, but they cannot indicate the change. In the language of the astronomer whose description of the sun we have just quoted, "the pens of all our telegraphic wires may some day trace in flame a handwriting more ominous of human destiny than was the handwriting which, during Belshazzar's feast, traced a warning on the wall of the fall of the Babylonian dynasty."—*New York Times.*

Obituaries.

SEVERANCE. Died, in Vernon, Vt., June 20th, Patience L., wife of Bro. Curtis D. Severance, aged fifty-one years.

In recording the death of this beloved sister, I am forcibly reminded of Dr. Judson's words a few days previous to his death. "There is no doubt resting upon my future." So to the surviving friends of our deceased sister her life for many years furnishes abundant proofs of her supreme love to Christ and devotion to his service, consequently her heirship to the "heavenly inheritance." In her character was blended a rare combination of qualities, constituting her the true woman that she was—true in every relation of life. In her death the church in this place sustains the loss of one who desired above all things her prosperity, and was a peacemaker in the same. A numerous circle of relatives deeply mourn her exit, as they miss the cheerful greeting of her who will come again as she was wont no more; but in no heart will the bitterness of this bereavement be felt like the companionless one, to whom she was as the light of the eye, and in whom his heart safely trusted.

The occasion of her funeral was improved by Dr. A. M. Higgins, in words of comfort from the text above alluded to, and recorded in Rom. 8: 18.

May we meet beyond the river—
We who linger breast the waves;
Greet her in that glad forever,
Where is found no place of graves.

C. O. S.

POLAND. Died, in South Casco, Me., March 26th, 1870, very suddenly, of apoplexy, Bro. Wm. M. Jordan, of Poland, aged fifty-five years.

Since early manhood he has sought to maintain the gospel faith, and a godly walk, and has left, we think, on the hearts of all his acquaintances the influence of an honest man. He was a kind husband and father, and to all human appearances could not well be spared. But the all-wise One knoweth best, and we must meekly bow to what he permits. May his grace sustain the widow, and his hands of love lead up the little ones to a noble life.

He was buried at Buxton, where appropriate services were held, Eld. D. A. Maddox presiding.

J. ALBERT LIBBY.

STAPLES. Died, in South Casco, Me., March 27th, 1870, Eld. Peter Staples, aged seventy-four years.

During the earlier part of his ministerial life he was associated with the F. W. Baptists, but for the last twenty or more years has been an active believer (though he has preached but little) with those who look for redemption when Jesus comes. He loved to meet with christians, and his voice was ever heard with counsel for the saints and admonition for sinners. He was always happy in the society of friends, and his home was made pleasant to visitors by a kindly greeting, and a feeling that they were welcome. A wife, son, and two daughters, are left to mourn.

Remarks at the funeral by the writer, from Matt. 11: 28. J. ALBERT LIBBY.

A. C. Times, please copy.

ROBERTS. Died, in Erie, Pa., May 31st, 1870, Bro. J. W. Roberts, aged seventy years.

Bro. Roberts had been an Advent believer twenty-eight years. He died in strong faith in the soon coming of Jesus, and with the full hope of coming forth in the resurrection of the just. He was the only Advent believer in Erie for many years.

The funeral was attended by Mr. Knapp of the Baptist church. "Blessed are the dead who die in the Lord."—*Com.*

FOSS. Died, in Barnstead, N. H., June 2d, 1870, Dorothy Foss, wife of Bro. Simon Foss, aged fifty-four years and nine months.

She leaves a husband and three children, and a large circle of other relatives, to mourn. Words of comfort were spoken on the funeral occasion by the writer, from Isa. 25: 7, 8.

S. S. MOONEY.

Married.

GILMAN—SEAVEY. At the residence of the bride's parents, in Boston, Mass., June 29th, 1870, by Elder John G. Hook, Mr. GEORGE E. GILMAN and Miss ORRISSA J. SEAVEY, both of Boston.

Summary of News.

FOREIGN.

Cable News.

VIENNA, June 30. The *Provincial Correspondence* thinks that an important guarantee of European peace has been lost in the death of the Earl of Clarendon.

ROME, June 30. Tuesday and yesterday were distinguised by a series of the grandest and most impressive ecclesiastical festivals that have been witnessed in Rome during the present century. The Anniversary of the Corpus Domini falling upon Tuesday was appropriately celebrated by processions, music and salutes concluding with vesper services at St. Peter's. The procession was of unusual length, and numbered thousands of devotees. The procession of the Bishops and prelates of the Cathedral was of great length. The high dignitaries of the church taking seats in the chancel beneath the grand altar while the grand choir augmented by many celebrated voices rolled forth the glorious notes of praise. The devotions were conducted with the utmost magnificance, and pompous display. The immense nave of St. Peters was filled to repletion. In the chancel were six hundred Bishops in full canonicals. The entire priesthood participated in the ceremony of the vespers. The interior of the Cathedral was georgeously decorated with festoons, wreaths, etc. The ceremony of the blessing of the pallium designed for presentation to the most zealous, and worthy Archbishop was performed yesterday. In the evening there were grand illuminations in the various churches and public buildings. The mighty dome of St. Peter's stood out in the sky as one mass of fire presenting a sublime spectacle. A grand exhibition of fireworks concluded the festivities. The Ecumenical Council resumed its sittings to-day.

PARIS, July 1. An exciting discussion took place in the Corps Legislatif last evening. The debate was incited by the introduction of the Government proposition, fixing the strength of the army contingent at 90,000 men. The bill provoked the opposition of the republican deputies, who sharply attacked the ministry of M. Ollivier for its measures. One of the deputies vehemently called on Ollivier to maintain his principles or resign. Great excitement followed.

PARIS, June 29. Ex-Queen Isabella, of Spain, has caused to be promulgated a manifesto in which she justifies all her actions during her reign upon the throne. She announces in conclusion, that she distranspoces of her crown to her son, Prince Alphonso, the twelfth heir of a hundred kings.

The Empress Carlotta is in the last stages of insanity. Her death, it is expected, will occur at an early day.

June 30. The Emperor Napoleon is still afflicted with rheumatic pains. He takes frequent short walks in the gardens surrounding the palace of St. Cloud. He also rises early, and after luncheon receives visitors and grants audiences until 10 A. M. Afterwards, he indulges in light drive, but labors little.

ALEXANDRIA, Egypt, June 30. The Khedive will go to Constantinople in consequence of the pressing advices from Paris.

VIENNA, July 2. A sharp shock of an earthquake was experienced throughout Greece yesterday. The town of Sartoria is a heap of ruins. An island in that neighborhood suddenly disappeared at the time of the shock.

St. Petersburg, July 3. The Czech Catholics residing here publicly announce their determination to adopt the Greek faith should the dogma of papal infallibility be adopted.

DOMESTIC.

San Francisco, June 30. Tucson (Arizona) advices to June 12th have been received. Governor Safford reports that he has had a conference with a number of chiefs representing 2,000 of the most ferocious Indians. They desire peace. Governor Safford intimates that an organized and paid force of volunteers would effectually subdue the Indians. He says the loss of whites the past month has been about twelve, and the Indians eighty.

Passing Events.

☞ The public debt statement for July 1st, 1870, is one of the most remarkable exhibits yet presented from the Treasury Department. The reduction in the national debt during the past month was over $20,000,000, according to the figures of M. Boutwell, who, in the calculation, makes allowance for the accrued interest. The reduction in actual figures, however, is over $28,000,000.

☞ Red Cloud's visit to his Great Father appears to have somewhat nettled the noble savage. It is believed that he is preparing for the war-path and that he will indulge his native talent in cultivating scalp locks to its fullest extent. Gen. Sheridan reports the posts on the frontier to be in wretched condition and incapable of protecting the country from the inroads of the savages.

☞ A correspondent of the *Ploughman* reports strawberries grown in Barnesville, Ohio, of which ten handsomely filled a quart measure.

☞ A Western farmer predicts that the immense quantity of wheat this year will bring flour down to four dollars per barrel.

☞ Mr. Spurgeon recently announced his intention of delivering a sermon to rich men. None will be admitted to the hall unless worth $200,000.

Religious Items.

— The Grand Catholic Cathedral to be built in London will rival St. Paul's, and will be among the most magnificent ecclesiastical structures in the world. A portion of land in the vicinity of Westminster Abbey has been purchased for about £55,000. Its extent is between three and four acres, and the price is said to be extraordinarily low for such a tract in the centre of London.

— The Methodists propose to erect, in one of their Philadelphia churches, a stained glass window thirty feet high by fifteen wide, in honor of George Whitefield, under whose influence the congregation was gathered.

— The other day, in speaking of the trials which he experienced from the opposition party, Pope Pius said: "Jesus Christ has chosen that my life should greatly resemble His; but he had but one Judas about him; about me there are scores."

— Pope Pius IX. will commence the twenty-fifth year of his Pontificate on June 17. Tradition gives 25 years, 2 months, and 7 days to the Pontificate of St. Peter, and the Roman proverb says that no Pope shall see the years of Peter. Some say that Pius intends to resign before that limit is reached, which will be the 24th of August, 1871.

— There are, in New York city, 240 Protestant churches, with a membership of 72,000. There are also 140 Protestant missions, with Sabbath schools, etc. There are 40 Roman Catholic churches.

— The *Pays* (French paper) of Montreal has a letter from St. Hyacinthe, Canada, saying that twenty-six Catholic families of the parish of St. Ephrem d' Upton have abjured their religion, and it is expected that others will follow.

— The *Jewish Messenger* says that out of 200 Jewish congregations in this country not more than thirty belong to the Jewish Reform Party.

— The Pope's constitution has been greatly strained by his unusual exertions. His last epileptic fit continued twenty-four hours.

— Father Cleveland, the veteran City Missionary of Boston, retires from all secular concerns on his 98th birth-day.

— A pamphlet has appeared at Rome, denouncing acquiescence in the dogma of the personal infallibility of the Pope as a mortal sin. It is supposed to have been written by the Bishop of St. Brieux, and has produced an extraordinary sensation.

— A very singular revival occurred at Batavia, Ill., a few weeks since. Some fifteen irreligious persons waited on Rev. Isaac Lineburger, of the Methodist Church, and requested him to hold some extra meetings as they desired to be converted. The meetings were promptly held, and the fifteen were the first fruits of a very gracious work.

Notices.

Tent Meeting.

The tent meeting in South Providence, R. I., will continue (the Lord willing) through the week, and over Sunday, July 10th. The Lord is blessing. Brethren and sisters, come and help. Take the South Providence horse-cars, and ride to the end of the route, and there you will find the tent. Bro. L. Boutell is expected to be with me.

ENOCH MORRILL.

Grove Meeting.

A grove meeting will be held (D. V.) at Chamberlain's grove, in Foxcroft, Me., opposite Dover, Saturday, P. M., and Sunday, July 9th and 10th. Preaching by H. L. HASTINGS.

Maine Mission Tent.

The "Maine Mission Tent," under the charge of Bro. and Sr. Taylor, will probably be in the field for service in a few days. All desiring tent meetings in any locality in this State are requested to write *as soon as possible* to either of the undersigned. W. H. MITCHELL, Kennebunkport. R. R. YORK, Portland.

Grove Meeting.

I will hold a grove meeting at Old Point, on Sodus Bay, Wayne Co., commencing July 7th, at half past ten A. M., and hold over Sunday, the 10th. Come, brethren, and sisters, with your baskets well filled, your hearts burning with the love of God. Come praying, and the Lord will bless us. We expect others to help preach the word.

M. R. MILES.

Notice.

I will hold a two days meeting in Island City, commencing July 16th, and continue over the Sabbath. Can Bro. Denslow, of Lovina, Putnam Co., attend this meeting? A. F. DUGGER.

Notice.

Friends writing either of the Clinton Arch Missionaries through July, will please direct to the care of G. W. Smith, No. 273 West 22d St., New York City. M. E. DOW.

Conn. State Tent.

Parties desiring the tent pitched in their vicinity, will please correspond with the Chairman of the Committee, H. H. DICKINSON, Hartford, Ct.

To the King's Servants.

Some of the brethren and sisters in Warner Village, N. H., and vicinity, have decided to have preaching one half of the time at Union Hall, the second and third Sabbaths of July, and after that the first two Sabbaths of each month.

Correspond with B. S. COLBY, *Warner Village, N. H.*

In behalf of the congregation worshiping at Warner Village. ALLEN DAMON.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. GOODRICH, No. 7 Salem Street, Boston, as soon as convenient.

S. W. THURBER, Pres. of Conf.

Notice.

"The Levant Union Bethel Association" are engaged in building a house, in which to worship the living God, at Levant Village, Me. This house is called "*The Levant Union Bethel.*" It is open and free to all denominations. Will cost about twenty-five hundred dollars, of which our late and lamented Bro. Joseph Turner paid one thousand dollars, and is the first and only meeting-house erected in the town. We have contracted to have the building finished July 1st, 1870. It will be dedicated Saturday, July 2d, at ten o'clock A. M., by the ministers of the various denominations, Bro. H. L. Hastings, of Boston, associating. Bro. Hastings, assisted by others, will continue to hold services in the same house on the 2d, 3d, and 4th of July. F. A. BAKER.

Special Notice.

To all interested in having a State Conference organized in Ohio: Beloved brethren in Christ,—Believing that the end of all things is at hand, and what we do must be done quickly, and that the Lord has raised us up as a people to herald the coming kingdom, and to lift our warning voice, and cry aloud, and spare not, and in earnest tones bid the slumbering myriads of earth's sons and daughters to prepare for solemn judgment; and believing we can better accomplish the great work allotted us to do, we have, after advising with brethren, thought best to appeal to every Advent church in the State, and where there is no church, to individuals, who are interested in forming such a conference, to write at once to Eld. E. McCullock, Pastor of the Advent Church in Nevada, Ohio; and, if sufficient interest is manifest, we shall issue a call for a conference, to be held immediately after the campmeetings are over. Come, brethren, let us hear from you at once relative to this matter, and may heavenly wisdom guide your hearts aright. For the Brethren,

E. MCCULLOCK.

Notice.

The Advent brethren in Buffalo, N. Y., have hired a hall and established a prayer and conference meeting every Sabbath, at two o'clock P. M. The hall is on Maine Street, in the Arcade building, second floor, No. 9, and is large enough for preaching. Ministers passing this way who can spend a Sabbath with us, we will give notice of by our daily papers, if informed by Friday. They can expect but a small compensation at present, as most are poor, and we are just making an effort to gather the scattered flock. Some fifty in the city hold our views, and we hope, by a permanent meeting, some preaching, and God's blessing, we shall be able to form a stable church. Preachers can call on Wm. Shaw, 528 Eagle Street, or J. Blain, 79 North Division Street, H. Tanner, 255 Pearl street, and a home will be provided. We can have no meeting on week days at present, but hope to by and by.

For the brethren, J. BLAIN.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

NATHANIEL EATON.

Notice.

To the brethren in New York State: Shall we have a general campmeeting in the old Empire State? Will the brethren think and pray about it, and when we meet at our June conference, decide when and where we will hold it, and appoint a committee to arrange for the meeting? We have strength enough in Western New York for a good campmeeting, if we will all take hold of the matter. The Lord is coming. Let us do all we can to strengthen each other, and save the perishing around us. Please write immediately.

MILTON R. MILES, Wolcott, Wayne Co., N. Y.

Notice.

Will our brethren, who wish the campmeeting committee to build their tents at Alton Bay, send to me at once (at Farmington, N. H.), the plan, or how they wish them built? J. G. SMITH.

Notice.

The Advent brethren have rented the Temperance Hall on Maine St., in Brunswick, Me., and will hold meetings on Sunday regularly. Seats free to all who are disposed to meet with us. Ministering brethren are invited to come over and help us. Per order, C. GOUD.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY, FRANK NELSON, SAM'L ROWELL, } Committee.

Notice.

We gave $78 for our meeting-house in Vienna, all in good repair outside. We need more to finish it inside. Some have pledged to help us to the amount of $30. We want $70 more. If not obtained, shall be obliged to sell it.

H. B. SEVEY.

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. BELLOWS.

Notice.

Brethren in Conn. wishing my labors between now and the 20th of July, will please address me at once at Forestville, Conn., and appoint for me accordingly through the Crisis.

S. C. HANCOCL.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

Notice.

I would say that persons desiring practical treatment with the Resuscitator for diseases, may address me at 43 Revere Street, Boston.

W. C. STONE.

Inquiry.

Brethren and sisters of Sutton, Bradford, and Warner: Can we join together and have a tent meeting? We in Bradford think we can.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. GEORGE E. LEE, Brimfield, Mass.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass.	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson, or O. Proctor.*
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget. Fourth Sabbath engaged.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Chichester, N. H.	*C. R. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses O. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Belbel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer D. F. Scammon.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. O. Allen.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Glocester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Reuel O. White, New Hartford, Ct.*
Meriden, Ct.	*E. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn.	*A. Powell.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coppswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Philadelphia, Pa.	*Frank E. Davis, 1715 Markham Street, or J. N. Wilfong, 102 N. 2nd St.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

J. Couch........Sunday, July 17th
M. Batchelor........Sunday, July 24th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

N. M. Davis........Sunday, July 10th
Nathan Whiting........Sunday, July 17th

Meetings in South Boston on Wednesday evenings, at C.W. Huntress,' 3 Lowland street. On Friday evenings at J. N. Berry's, 227 E. street.

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

George A. Streeter........Sunday, July 10th
C. Goodrich........Sunday, July 24th

CHELSEA, MASS., (LIBRARY HALL.)

T. M. Preble........Sabbath, July 10th
M. Batchelor........Sunday, July 17th
J. Hemenway........Sunday, July 24th
J. Pinkham........Sunday, July 31st

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

Dr. A. M. Higgins........Sunday, July 10th
L. Boutell........Sunday, July 17th
T. M. Preble........Sunday, July 24th

Herd's Corner, Mass........Sunday, July 10th
Kennebunkport, Me........Sunday, July 17th
North Carver........Sunday, July 31st
C. GOODRICH.

Lynn, Mass........Sunday, July 10th
Lowell, Mass........Sunday, July 24th
J. COUCH.

Northfield, Mass........Friday evening, July 8th
Vernon, Vt........Sabbath, July 10th
Chicopee Falls, Mass........Monday evening, July 11th
Springfield, Mass........Tuesday evening, July 12th
Westfield, Mass........Wednesday evening, July 13th
Westfield Farms, Mass........Thurs. evening, July 14th
Hartford, Ct........Sabbath, July 17th
New Britain, Ct........Tuesday evening, July 19th
Bristol, Ct........Wednesday evening, July 20th
New Preston, Ct........evenings, July 21st and 22d
Where Bro. Morgan may arrange..Sabbath, July 24th
A. ROSS.

Dover, N. H. (City Hall)........Sunday, July 10th
Manchester, N. H........Sunday, July 17th
Lowell, Mass........Sunday, Aug. 21st
A. A. PHELPS.

Lawrence, Mass........Sunday, July 10th
T. L. CHURCHILL.

Worcester, Mass........Sunday, July 10th
I. B. POTTER.

Lawrence, Mass........evenings, July 12th and 13th
Portsmouth........evenings, July 14th and 15th
Kennebunk Depot, Me........evening, July 19th
Kennebunkport........July 20th, and over Sunday and as much longer as the Lord may direct.
B. P. MANNING.

Chatham, N. H. (Eastman's school-house)...July 10th
Denmark Corner, Me........Sabbath, July 17th
East Stoneham, Me........Sabbath, July 31st
West Stoneham........Sabbath, Aug. 7th
Brownfield, Me........Sabbath, Aug. 28th
GEO. W. HOWARD.

Albany, N. H........Sunday, July 10th
Subject in the P. M. the redemption of the race from the Adamic penalty, necessary to a subsequent offer of special salvation by faith.
Bartlett, N. H. (in Bro. Deering's grove)....July 17th
West Ossipee, N. H........Sunday, July 24th
Belmont, N. H. (Factory Village)...Sunday, July 31st
Manchester, N. H........Sunday, Aug. 7th
Stoneham, Mass........Sunday, Aug. 14th
Woburn, Mass. (on the Common) at five o'clock P. M., or at such time as Bro. Marcy may arrange, Aug. 14th. L. C. & M. MCKINSTRY.

Marden's Corners........Sunday, July 10th
Salisbury (Union meeting-house)...Sunday, July 17th
Nottingham........Sunday, July 24th
S. S. MOONEY.

Chichester, N. H........Sunday, July 17th
and once in two weeks until further notice.
C. R. PARSONS.

Middleton Corner, N. H........Sunday, July 10th
MARK STEVENS.

Water Village, N. H........Sunday, July 17th
MARK STEVENS. C. COLMAN.

Campton, N. H. (Bump school-house) Sun., July 10th
Holderness, N. H. (Brick school-house) Sun., July 17th
DANIEL D. PAGE.

Portland, Me........Sabbath, July 17th
G. W. BURNHAM.

Bryant's Pond, Me........Sunday, July 10th
Great Falls, Windham, Me. (as Bro. Wheeler may arrange) Sunday, July 17th. J. ALBERT LIBBY.

Weld, Me. (Town House)........Sunday, July 10th
Peru, Me. (Wait school-house)........Sunday, July 17th
Carthage, Me........Sunday, July 24th
A. A. C. ABBOTT.

Rome (yellow school-house)........Sunday, July 10th
Belgrade Depot........Sunday, July 17th
H. B. SEVEY.

Springfield (on Hill)........Sunday July 10th
Wrightville, Conn........Sunday, July 17th
New Milford, Conn........July 20th, and over the 24th
A. D. FLAGG.

Melvin Village........Sunday, July 10th
West Ossipee........Sunday, July 17th
Lake Village (North Church)........Sunday, July 24th
T. E. LANG, JR.

North Haverhill, N. H. (at the brick house) Sunday, July 17th. W. H. SHAW.

Loudon Ridge, N. H.....Sundays, Aug. 14th and 15th
Will some one meet me at Lake Village Depot, at two P. M., Saturday, Aug. 13th? E. S. MOULTON.

Bradford, N. H. (Pond meeting-house) Sun., July 10th
Rawsonville, Vt........Sunday, July 17th
Z. T. WOOD.

Lower Gilmanton (Chapel)........Sunday, July 10th
N. B. MCMURPHY.

Rochester, N. H. (Chapel)........Sabbath, July 10th
Barnstead, N. H., (Lock's Corner) Sabbath, July 17th
Barnstead, N. H., Oak Ground, (Tuttle school-house) Sabbath, July 24th.
Loudon Ridge........Sabbath, July 31st
Lower Gilmanton (where Eld. J. G. Munsey may appoint) evening, July 29th.
Guilford Village (Universalist meeting-house) Sabbath, Aug. 7th. ABIGAIL M. TRIPP.

Stoneham, Mass........Sunday, July 10th
Chicopee Falls, Mass........Sunday, July 17th
Springfield........July 19th
Warehouse Point, Ct........July 20th
New Britain, Ct........July 22nd
J S. WHITE.

South Berwick, Me. (Great Works), Sunday, July 10th
JOSEPH W. WHITE.

Pittston, Me. (conference)..July 23d and over Sunday
Cushing, Me........Sunday, July 3d, and baptize
H. S. MITCHELL.

Manchester, N. H. (Merrimac Hall) Sunday, July 10th
Porter, Me........Sunday, July 17th
Melvin Village, N. H........Sunday, July 31st
T. W. PIPER.

North Springfield, Vt........Sunday, July 17th
Bridgewater, Vt........Sundays, July 10th and 24th
Plymouth, Vt., at 7½ o'clock........Sabbath eve., July 10th
H. F. CARPENTER.

New Milford, Ct........Sunday, July 10th
Bridgewater, Ct. (at Sr. Strong's)...Sunday, July 10th
Southville, Ct........Sunday, July 17th
Platt Dist. school-house, July 17th.
Roxbury, Ct. (at Sr. Teeple's)........Sunday, July 24th
New Milford........Sunday, July 31st
H. K. WALLING.

East Rochester........Sunday, July 10th
J. H. F. VARNEY.

Melvin Village, N. H........Sunday, July 10th
Meredith, N. H. (Dolloff Hall)........Sunday, July 17th
Lake Village, N. H. (North Church) Sun., July 24th
Manchester, N. H........Sunday, July 31st
Dover, N. H........Sunday, Aug. 7th
Great Falls, N. H........Sunday, Aug. 14th
South Berwick, Me. (Great Works), Sunday, Aug. 21st
Hampton, N. H........Sunday, Aug. 28th
A. SIMPSON.

East Colebrook, Kiddersville........Sunday, July 10th
U. G. LADD.

Seabrook, N. H........Sunday, July 10th
Warner Village (Union Hall)....Sabbaths, June 19th and 26th. ALLEN DAMON.

South Elliot, Me........Sundays, July 10th and 17th
Seabrook, N. H........Sundays, July 24th and 31st
E. S. MOULTON.

Holderness, N. H. (Carr school-house) Sun., July 10th
Will some Bro. meet me at the Plymouth depot, noon train?
Meredith, N. H. (Dolloff Hall)........Sunday, July 17th
Some Bro. meet me at the Meredith depot, second down train.
East Orford, N. H. (Davis town school-house) Sunday, July 24th. Will Bro. Huckings meet me at Wentworth, July 21st, two o'clock P. M., at G. Dean's?
Keene, N. H........Sunday, July 31st
Hinsdale, N. H........Sunday, Aug. 7th
Will Bro. Streeter meet me at the Hinsdale depot Aug. 5th, first down train?
Northfield, Mass. (where Bro. Streeter may appoint) Sunday, Aug. 14th.
If any of these appointments conflict, write me immediately at West Rumney, N.H. [illegible]

Wyoming, R. I........Sabbath, July 10th
Seabrook, N. H........evening, July 15th
Portland, Me........Sabbaths, July 24th and 31st
Kennebunk Depot, Me........Sabbath, Aug. 7th
South Berwick, Me., (Great Works)........Sab., Aug. 14th
Seabrook, N. H........Sabbath, Aug. 21st
C. H. SWEET.

Lawrence, Mass........Wednesday, June 29th
Wakefield........Thursday evening, June 30th
Lynn........Friday, July 1st
Webster........Sabbath, July 10th
Charlton (Chapel)........Sunday, July 17th
Will be at Charlton depot 1½ P. M. H. MUNGER.

I shall be at West Sterling, Mass., June 28th to July 12th. Will preach near that section any evening during that time. Please address me at West Sterling, Mass. H. K. FLAGG.

Springfield, Mass. (on the hill)........Sunday, July 10th
Southington, Ct........Sunday, July 17th
Holden, Mass........Sunday, July 24th
Z. FORD.

West Ossipee, N. H........Sunday, July 10th
C. LOCKE. J. B. BROWN.

Fisherville, N. H. (Sander's Hall) Sabbath, July 10th
SIMEON ROBY.

Alton Corner, N. H........Sunday, July 10th
East Rochester, N. H........Sunday, July 17th
H. M. BRYANT.

Great Falls........Sunday, July 10th
Dover........Sunday, July 17th
Wakefield, Mass........Sunday, July 24th
Stoneham, Mass..evenings, July 26th, 27th, 28th, 29th
J. PINKHAM.

Richmond, Me. (as Bro. H. D. Reed may arrange) Sabbath, July 17th. T. M. PREBLE.

Cape Porpoise, Me........Sunday, July 10th
Will some friend meet me at Kennebunkport, Saturday noon, at the stage office?
Gonic, N. H. (Chapel)........Sunday, July 24th
ALMIRA A. MARSTON.

Stowe, South Hollow, Vt. (school-house)....July 17th
Brethren from Waterbury and other places are requested to attend. J. A. CLEAVELAND.

Warehouse Point (at the Chapel)..Sabbath, July 17th
Scitico........Sabbath, July 24th
G. L. WHITE.

Ansonia, Ct........July 10th, and onward
Chicopee Falls, Mass........Sunday, July 24th
WM. A. & M. L. DURAND.

Cabot, Vt........Sunday, July 10th
E. N. MORSE.

Oneida, N. Y. (as Brn. Morrill and Post may arrange) Sunday, July 10th.
Springfield, Mass. (on the hill)........Sunday, July 17th
Charlton, Mass. (Chapel)........Sunday, July 24th
Will be at Charlton Depot at 1½ P. M.
CHAS. P. GREENMAN.

Lorrain, N. Y. (in a grove owned by Mr. Asa Randall), Sunday, July 10th, at 10½ A. M., and one P. M. Baptism in the Gulf at nine A. M.
Boylston, N. Y. (Spruce Dist.) evenings, July 11th and 12th.
Greenboro, N. Y........evening, July 13th
West Monroe, Oswego Co., N. Y. (grove meeting) Sunday, July 17th, at 10½ A. M. and one P. M.
South Butler, N. Y........Sunday, July 24th
Port Byron, N. Y........evenings, July 27th and 28th
Fish-Creek Landing, N. Y., Sun., July 31st, at one P. M.
Glenmore, N. Y........evening, Aug. 1st
C. H. WILLIAMS.

Hollis Centre........Sunday, July 10th
Bonny Eagle........Sunday, July 17th
T. P. S. HAMPSON.

Nottingham, N. H. (where Bro. Rendall may appoint) Sunday, July 10th.
Rye, N. H........Sunday, July 17th
J. G. SMITH.

East Holderness........Sunday, July 10th
LEVI ALLEN.

Square Pond, Ct........Sabbath, July 10th
Webster, Mass........Sabbath, July 17th
Woodstock Valley, Ct........Sabbath, July 24th
P. S. BUTLER.

Woodstock Valley, Ct........Sunday, July 10th
Abington, Ct........Sunday, July 17th
Square Pond, Ct........Sunday, July 24th
A. MORSE.

Terryville, Ct. (Bro. O. T Yale's neighborhood) Sunday, July 10th.
Cheshire Street, Ct........Sunday, July 17th
Meriden, Ct........Sunday, July 31st
WM. STUART.

Burlington, Me., Friday, 6 P. M., July 8th, and Sunday, 10th.
Will Mr. Daniel Tibbetts meet me at Lincoln Station on arrival of train from Bangor, about noon?
Folsom's Ridge (Burlington) Tues., 5 P. M., July 12th
At Falls (where Bro. Charles B. Littlefield may appoint), Wednes., July 13th.
Lowell (near tannery of Mr. Webb) Friday, July 15th
Burlington (meeting-house)........Sunday, July 17th
THOMAS SMITH.

New Britain, Ct........Sunday, July 10th
Terryville, Ct. (Bro. Yale's neighborhood) July 17th
Wolcottville, Ct........Sunday, July 24th
CHAS. C. BARKER.

Sugar Hill, N. H........once in two weeks
N. WHEELER.

Springfield, Mass........Sunday, July 10th
West Meriden, Ct........Sunday, July 17th
W. N. PILE.

Meredith Centre, N. H........Sunday, July 10th
Meredith Neck........Sunday, July 17th
N. GLIDDEN.

Strafford, N. H. (Roberts' school-house) Sun., July 10th
North Narrows, N. H........Sunday, July 17th
East Rochester, N. H........Sunday, July 24th
WM. BODGE.

Greenwich, Mass. (North West Dist.) Sun., July 10th
E. OWEN.

Rye, N. H........Sabbath, July 10th
D. F. LEAVITT.

Edenboro, Erie Co., Pa........Sunday, July 17th
Rootville, Break Bread.....first Sunday in the month
JOHN T. ONGLEY.

LOWELL, MASS.

Wm. H. Mitchell........Sunday, July 10th
J. Pinkham........Sunday, Aug. 7th

CONCORD, N. H., (CENTRE STREET.)

M. Batchelor........Sabbath, July 10th
Allen Damon........Sabbath, July 17th
A. Ross........Sabbath, Aug. 7th

CONCORD, N. H., (AT THE BETHEL.)

A. A. Phelps........Sundays, July 24th and 31st

PORTSMOUTH, N. H.

Geo. W. Burnham........Sunday, July 10th
C. H. Sweet........Sunday, July 17th
Allen Damman........Sundays, July 24th and 31st
J. H. F. Varney........Sunday, Aug. 7th

DOVER, N. H.

A. A. Phelps........Sunday, July 10th
J. Pinkham........Sunday, July 17th
T. W. Piper........Sunday, July 24th
J. W. White........Sunday, July 31st

LOUDON RIDGE, N. H.

L. E. Saulpaugh........Sunday, July 10th
D. F. Leavitt........Sunday, July 17th
Joseph Harvey........Sunday, July 24th
A. Kidder........Sunday, July 31st

HAMPTON, N. H.

Joseph W. White........Sunday, July 17th

BIDDEFORD, ME.

Jared Whitman........Sabbath, July 10th
R. R. York........Sabbath, July 17th
Geo. W. Burnham........Sabbath, July 24th

HARTFORD, CT.

C. E. Barnes........Sunday, July 10th
A. Ross........Sunday, July 17th

WALLINGFORD, CT. (Grove near Bro. Dudley's.)

S. C. Hancock........Sunday, July 10th

PLEASANT VALLEY, CT.

J. S. White........Sunday, July 24th
H. H. Dickinson........Sunday, July 10th
R. K. Stark........Sunday, Aug. 7th
G. L. White........Sunday, Aug. 21st

SCITICO, CT.

R. K. Stark........Sunday, July 10th
G. L. White........Sunday, July 17th
A. D. Flagg........Sunday, July 24th

NEW BRITAIN, CT.

C. C. Barker........Sunday, July 10th
A. M. Higgins........Sunday, July 17th
Wm. Stuart........Sunday, July 24th
J. S. White........Sunday, July 31st

BRISTOL, CT.

R. K. Stark........Sabbath, July 17th
M. L. Durand........Sabbath, July 31st

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. E. SMITH, Principal.

PORTLAND, ME.

Meetings are held in Advent Hall, Cushman's Block, 253½ [illegible] street, three times on the Sabbath, and Tuesday [illegible] evenings, at 7½ o'clock.

Business.

Letters Received.

W Sheldon, H B Sevey, D Eastman, S S Mooney, A W Sibley, A W Palmer, L S Ludington, F Randall, J A Libby, C W Bixby, C Colegrove, B Knepper, H W Clark, S T Wheelock.

BOOKS AND TRACTS

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Advent Christian Publication Society,

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SOWING.

Are we sowing seeds of kindness?
They shall blossom bright ere long.
Are we sowing seeds of discord?
They shall ripen into wrong.
Are we sowing seeds of honor?
They shall bring forth golden grain.
Are we sowing seeds of falsehood?
We shall yet reap bitter pain.
Whatsoe'er our sowing be,
Reaping, we its fruits must see.

We can never be too careful
What the seed our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow.
Seeds of good or ill we scatter
Heedlessly along our way;
But a glad or grievous fruitage
Waits us at the harvest day.
Whatsoe'er our sowing be,
Reaping, we its fruits must see.

For the World's Crisis.

SCIENCE FALSELY SO CALLED.

"That your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2 : 5); and that you should not "seek after wisdom" as the Greeks did, I am constrained to write unto you. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1 : 10. H. W. Beecher in his paper tells you, that "unity of faith is neither possible nor *desirable*." Judge ye of yourselves which is right, Paul, or Beecher. They cannot both be right. Then why the difference? Only this: Paul preached *the* gospel unadulterated, as he received it from God, and as it was taught by Christ, and by the apostles who were contemporary with Paul; and he believed the Scriptures to teach literally what they mean, and to mean literally what they express; and warned the disciples not to believe *any other* gospel than that he taught; and that if even an angel from heaven should teach *any other* gospel, "let him be accursed."

"Unity of faith" was very "desirable" with Paul. Indeed, he tolerated no other view of the subject; and while he commended charity as the greatest virtue, he did not possess so much of it, nor that quality, which admitted of heresies and fellowshiped those who perverted the truth. He considered it important that *the* gospel should be kept pure and whole, as he knew only faith in it could avail for salvation; that "*a* gospel" has—if it be or contain anything contrary to *the* gospel—vitiated it, and only served to allure men to their destruction. But under such men as Philetus and Hymeneus, an apostasy began in Paul's time and continued down to the setting up of the man of sin (papacy), a mixture of paganism with some truth to commend it, a spurious christianity adapted to the (Gnostics) "science falsely so called" of the Greeks. By their philosophy they pretended to have found out God, as our rationalists do at this day. They departed from the faith, and the source of it, the word of God; and having done so, they entered the field of speculations.

By the power of the sword this apostasy flourished, crushing out all opposition, till, in the providence of God, the time of its judgment came. Dissensions arose, and protestation resulted in fragmentary dissolution. These fragments, however, partake of the essential characteristics of the mass from whence they proceed; they refuse to believe *all* that the prophets have spoken; they cannot endure sound doctrine; they teach for the word the traditions of men, and by them make the word of God of none effect; they are the adversaries of God, and their name is becoming legion. Paul desired, because he could see the possibility of, the "unity of faith"; as the word of God taught but one faith, and could teach no more. But Beecher does not desire it, because from his standpoint he sees it is impossible. It *is* impossible for men who have trusted in fables, and whose God is the god of this world; who put their worldly wisdom in the place of God's word; who set aside the Pentateuch, and adopt the philosophy of men; who reject the words of God through Moses, and believe Agassiz, Miller, and Hitchcock instead.

The world by wisdom knew not God (1 Cor. 1 : 21), no, nor ever will. "Hath not God made foolish the wisdom of this world?" 1 Cor. 1 : 20. Yet how "puffed up," "wise in their own conceit," are those rationalistic christians (save the mark!) and other infidel philosophers, who attempt to set aside the word of God by their theories and alleged philosophical demonstrations, and mark out paths for themselves that accord with science (falsely so called). They talk of the God of nature, and deny the "God of their fathers" and "the Lord that bought them"; "they shall bring upon themselves swift destruction." They despise the account of the creation by Moses, as well as the prophecies, as also any and all things that are contained in the blessed Bible which conflict with their opinions, gained "every one from his neighbor"—"the fathers"—not from the word of truth.

Oh, dear brethren, read Paul carefully on this subject, then read the Psalms in their praises of the wisdom and power of God, and with me you will ask the question, Why do these so-called christians run after and subscribe to the doctrines and traditions of these deluded men who "know not the power of God"? We see preachers of evangelical churches stand up and try to compromise the Scriptures with these men and their doctrines, or theories. Moses' account of creation they torture into all manner of shapes, to make it fit the modern science of geology. These geologists tell you that the primary or azoic rocks exist, as do other formations, in the earth, by the intervention of certain laws in the economy of nature, which have required many ages for their results, and that all that we find and behold is the result of this gradual development; and as between these specious and plausible theories, which appeal to our finite reason on the one hand, and the requirement of faith in the word of God on the other, there must be a choice; and the two being essentially different, the modern soothsayer tries to harmonize them (as well try to make a mitre of fire and gunpowder), and invariably makes the word of God bend to suit the uninspired theory, trying to force an apparent consistency to justify himself before a gainsaying world. By his wisdom, instead of through the word, he is trying to find out God. The word is not sufficient for such men. They look to the great, the wise, the mighty, for wisdom; they must have ocular demonstration for their belief. "What they know naturally as brute beasts, in these things they corrupt themselves." Jude 10.

These men deny the literal account given by Moses, so far as the points of time are concerned, because it is impossible, according to their theories, for those things to have been done in any such time as a literal day; yet they hold the things spoken of to be literal, and are conscious that Moses marks the length of the day by the evening and morning in each case. And when they wish to enforce their dogma of the Sabbath, they refer you to the seventh day on which God rested, as a literal day. It would not do for them to make that "millions of years" to have been the seventh; it must have been another like the sixth. To be consistent they should either give up their Sabbath, or acknowledge Moses' account of creation as literally true.

They justify themselves in their opposition to Moses, not only on geological grounds, but astronomy too must be accommodated. But to do this is not so easy. The astronomer says that the sun is the source of our light. Moses says that light was created on the first day, and the sun not till the fourth day; hence some dispute the whole account of creation as given by Moses, and they regard him either as an ignoramus or an impostor. These men have not faith in God or his word. Like the children in the wilderness, they trust in strange gods, and seek diviners and spirits that mutter and peep: they are turned unto fables.

To deny Moses is to deny Christ, for he endorses Moses. Hear him. Luke 16 : 29-31,—"Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham, but if one went from the dead they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Again (Luke 24 : 27), "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Also see John 5 : 45-47,—"Do not think that I will accuse you to the Father; there is one that accuses you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me. But if ye believe not his writings, how shall ye believe my words?" And in Christ's Revelation to John on the isle of Patmos, we hear the resurrected saints singing the song of Moses and the Lamb. It might do some of those men good to turn to Ex. 14, and read the song; it might help their unbelief.

Christ and Moses stand or fall together; if they reject one, they reject the other necessarily, and, as Jude predicts at the eleventh verse, they will perish in the gainsayings of Core. See Num. 16, where two hundred and fifty Korah-ites undertook to presume against Moses, and the ground opened and swallowed them up.

Man by wisdom cannot know God. Man must not undertake to account for the power of God by his finite powers of comprehension. God's ways are past finding out; his wisdom is infinite. "Great is our Lord, and of great power; his understanding is infinite."—Ps. 147 : 5. "Ah, Lord God! behold, thou hast made the heavens and the earth *by thy great power* and stretched out arm, and there is nothing too hard for thee."—Jer. 32 : 17. "And God said unto him [Jacob], I am God Almighty."—Gen. 35 : 11.

If men, instead of running counter to the word of God, would consult it as a basis of science, it would be well for them. Here is taught the true science of life—the circulation of the blood, that the scientific world waited until Harvey's day, in the seventeenth century, to obtain. Having adopted the dogma and abominable error of inherent immortality, they could not see the truth, although this same Moses gave it to them nearly four thousand years ago. Infidel astronomers and thousands of so-called christians to-day, boasting of their knowledge, laugh derisively at the ignorance of Joshua, because he commanded the sun to stand still; they wholly discredit the account given, because, say they, the science of astronomy forbids it. They believe Copernicus and Kepler, but disbelieve God. These are those who "have a form of godliness, but deny the power thereof."

They probably forget that the Ptolemaic system stood eight times as long as the present, or Copernican system has stood; and now the gravest doubts exist as to the correctness of the latter. Very astute philosophers claim to have discovered beyond cavil that it is all an illusion; that the supposed motion of the earth and moon is extremely erroneous; that the exactness with which astronomers are able to calculate eclipses beforehand, with the rising and setting of the sun and moon, the position of the planets, etc., popularly regarded as very conclusive proof of the correctness of the current theories, Dr. Trastom de Varaus disposes of by showing that all these things are no more dependent on the Copernican system than on the Ptolemaic, or his own. He says that the orbits of the earth and planets are circles, and not ellipses, as supposed now; that Kepler has mistaken illusions for realities, in ascribing to the ellipsis a power in space which it does not and can not possess. That the moon does not revolve around the earth, while the latter is said to revolve around the sun. That the precession of the equinoxes, upon which the most important works of modern astronomy are based, is something that *does not exist*. That no comet ever precipitated itself into any sun whatever in the realms of space, or can in any event come in collision with the earth. That Kepler's laws are pure illusions, as it is only necessary to study them experimentally in order to recognize the fact that they have not the least connection with the fundamental law of celestial mechanism. That Newton's theory of gravitation offers neither evidence nor probability; it is a fantastic commentary built upon the chimerical ideas of Kepler, radically foreign to all mathematical truth, and even transgressing the limits of common sense; and says that Newton stepped beyond the sphere of the difficult, only to enter into impossibilities.

For the last two hundred years it has been rank heterodoxy to question the Copernican doctrine, as much so as it was in the days of the schoolmen to refuse assent to the authority of Aristotle. If there is any thing supposed to be absolutely settled in the sciences, it is the popularly received view of the solar system, its motions and its laws, as set forth by Copernicus, Kepler, and Newton. All religious and theological difficulties on this score have long since been lost sight of; even the seeming evidence of our senses is contradicted without further objection, in the light of high scientific demonstrations, which few understand.

The great philosopher, Hegel, and other eminent men, have presented their objections as to the present system, and have new theories, some asserting that the sun and planetary orbs do revolve around the earth; that the great distances from the earth of the sun and other heavenly bodies, are great exaggerations and illusions. Hegel disputes Newton's conclusions, and throws doubts on the whole astronomical business. All these things are in direct contradiction of the theories now held.

Only since the last annular eclipse an entirely new theory concerning the sun's composition and density is advanced, which of course unsettles many things hitherto held, and which affects seriously many calculations supposed to be correct. Now let the christian, who has forsaken his Bible, and striven to compromise with infidels, reflect a moment. Has he learned God any better through the wisdom of men? What have they got that is sure, to give us in exchange for a "Thus saith the Lord"? They say they consult the God of Nature, but they do not seem to have acquired much that is reliable, if their own testimony is to be believed.

Then, too, see the geologist trying to deny the inspired word of God by his sophistries. This earth (as all bodies of like character in the heavens) is the result of natural laws, says he. The fiat of God and all miracles, he says, are preposterous, and the Bible student and the preachers try to find some plea wherewith to adapt the Bible to the popular theory. The preachers "teach lies, and the people love to have it so." But let us see what this bombast comes to. We are told in the good book that God, the great Jehovah, created the worlds, and all that is therein, by his word. The unbeliever says nay, yet does not inform us by any positively satisfactory exposition to the contrary, but urges an hypothesis that contradicts several others that are equally well believed in the minds of their authors and votaries. They talk very learnedly, and exhaust the languages for terms to express their ideas of the series of rocks, their positions, depths, derangements, causes, changes, thermal and otherwise. By the aid of chemistry they will give you the constituents of rocks, metals, and precious stones. They will even resolve them all into thin air, or gases, and tell you all their equivalents in oxygen, carbon, hydrogen, nitrogen, etc., and this is paraded as superior wisdom and matchless skill, to the gaping and admiring multitude. In the language of the poet, they

"Wrap nonsense round,
In pomp and darkness, till it seem profound;
Play on the hopes, the terrors of mankind,
With changeful skill,
Till reason like a grave-faced mummy stands
With its arms swathed in heiroglyphic bands."

They are "ever learning and never able to come to a knowledge of *the truth*." Well, says the objector, you will surely not pretend to say that these recent discoveries are unimportant? Certainly not; but you might have discovered it many centuries ago, if you had gone to the word of God for information. Moses and the prophets, whom Christ endorses, all told you that God created the heavens and the earth by his almighty power and his word, saying, "Let there be," "and there was"; and Paul tells you from what they were created. Heb. 11 : 3,—"Through faith we understand that the worlds were *framed* by the word of God, so that things that are seen were not made of things that do appear."

Again the objector asks, Do you mean to say that the worlds were made of nothing? No! Paul does not say so; but that things that are seen, as the sun, moon, stars, and the earth, and all in them, were not originated from substances tangible to sight, but from *things* that do not appear—gases, the original elements, the same as you found when you reduced them in your analysis. These are somethings, not nothings, although they do not appear. Water is only less dense than earth, and any "Bridget" can reduce it to vapor; a little more knowledge would enable her to reduce the hardest rock. Man can destroy this earth, but only God can create instantaneously the hardest rock, the diamond, and all things whatsoever he will. He speaks, and the elements obey him. He would not be the great I AM, if they did not. Did he not open up the way in the sea for the children of Israel to pass over, and turn the flint rock into waters for them in the wilderness? And if so, can he not as well make flint of water? What he has done once, can he not do again? Will your unbelief make the word of God of none effect? Will you limit his power? Is he a God of yesterday, and not of to-day? Think you he has deserted the earth and his people? Has he not sworn to Abraham, and will he not keep his promise, to give him the land for an everlasting inheritance?

"Let God be true, and every man a liar." "Yea, before the day was I am He, and there is none that can deliver out of my hand; I will work, and who shall let it?"—Isa. 43 : 13. "And all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?"—Dan. 4 : 35. O, humble thyself in the dust! Read the word of God. There find wisdom, and the power of the Almighty.

How good, how grand, how excellent, how wise, how merciful, how great, is our God. He gave his only begotten Son to die for us. What mercy! See his power in that Son's resurrection and ascension into heaven. See his goodness in the promise that he shall come again to redeem those who by faith are accounted worthy. Remember, by "*faith*"; entire consecration is implied in that little word. Believe God, and live; disbelieve, and die. Sit not in the seat of the scoffer. The time has come when a well-grounded hope is needed. Let go *all* your earthly anchors; stand not in the wisdom of men; cling to the word, the faith of Jesus. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Fill your heart and mind with the word. Let it, and it only, be a lamp to your feet, a light to your path. It is the truth only that can sanctify.

The time has come when you must come out and separate yourself from the infidels who are waxing worse and worse; and these are not those who profess themselves wedded to this world; would to heaven it were; but it was in the house of His friends where he was wounded. Alas! that the church which calls itself by his name should deny his word, pervert his gospel, and know not the day of its visitation.

W. K. EVERSON.

CHRISTIANITY is to be learned from the Scriptures only. "You interpret the Scriptures in one way," said Queen Mary to John Knox, "and the Catholics in another; whom shall I believe, and who shall judge?" "You shall believe God, who plainly speaketh in his word," replied the sturdy old reformer, "and further than that word teacheth you, you shall believe nothing."

PULPIT TALKS.

It is evident that in the first Christian ages what is now a sermon was only a talk about matters of the directest interest and in the directest way. This is true, too, about the Reformation. All the sermons then that went to the heart of the people from men like Latimer, were full of the plainest possible talk, as of one plain man to another. And these did but follow the great models they found in the gospels and in the prophets. If we will go through these books to get an idea of the ancient preaching, I think we shall be amazed at the way those preachers of the old time contrived to bring their truth home. Everything serves their purpose, and they never beat "round the bush" to come at it.

But preaching now has got to be a fine art, and has taken its place among the rest of the fine arts. A sermon must be about so long, and so logical, and so good, and be written down so that you never have to wait for a word, or else it will not do. And it is possible sometimes, I feel sure, for a written sermon to be better than one preached right out of your heart and mind. There is a compactness and solidity to be attained in that way you can not come at otherwise, and I suppose men like Dr. Chalmers and Dr. Dewey would preach better right along from the manuscript than from the mind; and James Martineau could no more preach without his manuscript than a bird could fly without wings, and one sermon like those he preaches would weigh more also in the solid gold of truth and genius than a hundred of the pulpit talks of some other men. But the popular heart still responds to the pulpit talk. Mr. Spurgeon has six thousand people to hear him. Mr. Martineau perhaps seven score, and I think the six thousand know what they are about. They do not want so much the fine gold of truth and genius as the warm, quick presence of a man, and a man who may not do so much for their thought, but still may do a great deal for their life.—*Robert Collyer.*

For the World's Crisis.

JOHN 14 : 1.

Do not let your heart be troubled,
Firmly you believe in God;
Let your trust in Christ be doubled,
Rest your all upon his word.

Many mansions he's preparing
In the Father's house above;
He is anxious to be sharing
Them with objects of his love.

Were it not so, he'd have told us,
Though he's gone away for now;
He is coming to receive us,
And to crown the victor's brow.

Ever we shall be where he is,
Oh, delightful, happy thought!
Ever view his glorious features,
If we serve him as we ought.

How imagination wanders
O'er a scene so wondrous, grand;
Hark! ten thousand thousand thunders
Rock the sea and shake the land.

Dead ones springing into being
From the mountain and the main,
"Those who pierced him" now are seeing
Him who makes them live again.

Then the final separation,—
Day of vengeance, day of doom;
Angels gather from the kingdom,
Those who would not have him come.

Execute the judgments written,
Bind earth's nobles now with chains;
Let the dissolution hasten,
Give the proud ones to the flames.

But the wheat, the humble children,
Who have sighed and suffered long,
Shall inherit then the kingdom,
Wave the palm and sing the song.

No more sorrow, no more sighing,
No more suff'ring, no more pain,
No more parting, no more dying,
Christ has come on earth to reign.

Do not let your heart be troubled,
Do not yield to gloomy fear,
Let your diligence be doubled,
Your redemption draweth near.

Westfield, Mass. E. O.

For the World's Crisis.

MAINE SECOND ADVENT CHRISTIAN CONFERENCE.

The Maine Ministerial Conference convened in Portland, Tuesday, June 21st, at 2 o'clock P. M., as per appointment. The hour was well spent in united prayer and social converse, after which the chairman called for business, when it was agreed to hold a business session on the following morning. The evening was occupied in a very interesting social meeting with those who love Jesus and wait for his return from heaven.

Wednesday, half-past nine o'clock, convened for business. Elders Jesse Gay, I. C. Wellcome, and H. D. Reed, were chosen business committee, and presented the following items for action: Inasmuch as this conference was originally organized for the ministry only, and the conference which embraced the churches and societies has since been merged into it; therefore it becomes necessary to change its name and otherwise improve its constitution. It was voted that the conference be called, the *Maine Second Advent Christian Conference.* Voted, to change the time for its annual sessions, from Jan. to the second Tuesday in Oct.

CONSTITUTION AS AMENDED.

Art. 1. This conference shall be called *The Maine Second Advent Christian Conference.*

Art. 2. The officers of this conference shall be, a President, Vice President, Secretary, Treasurer, and a committee of three, which shall constitute an Executive Board, and shall be chosen annually.

Art. 3. The regular meetings shall be held annually, on the second Tuesday in October.

Art. 4. The Executive Board shall call an extra session of the conference, at such time and place as they judge best for its welfare, always previously giving six weeks' notice.

Art. 5. The objects of this conference shall be, to obtain thorough investigation and knowledge of the Scriptures, by united examination; a greater unity in the faith, in purity, and in doctrine, among the ministry; the promotion of gospel order and discipline among ouselves and the churches; christian union and effort to build up the believers in Christ in the doctrine of the new covenant, and in the knowledge of all Bible truth, especially the proclamation of the immediate personal advent of Christ to restore all things. Also to bring sinners to Christ for pardon and salvation in the kingdom of God, by harmony of action and preaching; to encourage all, whom we believe divinely inspired to preach the word, to move forward in the work of God; and to circulate such publications as we believe the best adapted for these ends.

Art. 6. The members of this conference shall consist of all such ordained and unordained ministers as wish to unite in the above objects, and are not objected to by any of its members; also of delegates duly chosen, from all churches and societies within the State which are in harmony with this conference, and wish a voice in its action, viz., one delegate for each church or society, and one additional for every ten members.

Art. 7. No person called a preacher shall be received into this conference unless in the judgment of all its members present such person has the natural qualifications to teach, grace enough to be taught, and a call from God to preach, though he be a christian.

Art. 8. All complaints against the character or conduct of any member, to receive attention, must be put in writing, accompanied by the name of the complainant, and then presented to the Secretary, who shall lay it before the Executive Board at once; who (if satisfied there is need of discipline for moral delinquency) may notify the accused to refrain from preaching, and the public from giving him countenance, until the next session of the conference, when proper investigation of the case shall be had.

Art. 9. No person ordained by members of this conference shall be thus recognized, unless his character and qualifications agree with article seven.

Art. 10. All members of this conference shall report at each session, either personally, or by letter to the Secretary.

It was voted to invite all brethren present from abroad to participate with us in conference. Voted, to instruct the Secretary to invite preaching brethren, who are not now members of the conference, to become such. The remainder of the day was spent in social worship. In the evening Bro. H. S. Mitchell preached.

Thursday, half-past nine o'clock, assembled for business. Voted, to receive Sr. Sarah K. Taylor as a member of conference. The question was then raised whether the virtue of membership entitles females to the right of action and voting in the business of our conferences. After some very pleasant discussion on the Bible doctrine of "Woman's Rights" and place, the question was tabled, to be called up at next conference for further discussion. Eld. S. K. Partridge reported by letter, not being able to attend conference. The tent and mission committee reported that it was not yet decided who will go with the tent, but they hope to have it at work soon. The campmeeting committee had not yet arrived at any decision to report.

MISSION SOCIETY.

Eld. Wm. H. Mitchell reported the names of ten members of the "Maine Second Advent Mission Society," and $16.86 collected by him. Eld. Jesse Gay reported sixteen members, and $12 collected by him. If our brethren generally are acting on this principle, more than one thousand mission members may be enrolled soon, and a good sum o money gathered for mission and tract work, beside paying our debt, while our brethren and sisters will be enriched with the Lord's blessing in so good a work.

TRACT AGENCY.

Bro. Thos. Smith, Bangor, is tract agent, and being so far east, it was thought best to have an agency west. I. C. Wellcome, Yarmouth, was chosen branch agent for the western part of the State. The afternoon was devoted to social worship, and preaching by Bro. Jesse Gay. In the evening Bro. Albion Ross, of New Hampshire conference, preached.

Friday, nine o'clock A. M., assembled for examination of Bible questions, duties of ministers, relating to organizing, watching over and disciplining the believers, came up and were freely discussed, after which the following resolution was passed:—

Resolved, That the duties of organizing and setting in order the believers in Christ, of watching over and disciplining them according to gospel rules, and of holding conferences to promote the general welfare, and to advance the work to which Christ has called us, are clearly taught by example, and enjoined on the ministry by command, in the New Testament. Therefore we cannot be good ministers of Jesus Christ, doing his will, while we neglect to perform these duties.

Unanimously adopted. Bro. Jesse Gay presented the following address, which was unanimously adopted.

ADDRESS.

To the churches and believers in Christ in Maine, believing in the second coming of Christ at hand, Greeting: Inasmuch as there are distracting and dividing elements among the flock of God, which work mischief for lack of good order and discipline; we, the ministry and delegation of the churches being assembled in conference, deem it our duty to admonish our brethren to come into gospel order, so as to observe and enforce discipline according to Matt. 18 : 15, 17, Rom. 16 : 17, 1 Thess. 3 : 6, 14, and many other Scriptures, and that you give heed to the admonition of the apostle in Heb. 13 : 7, 8, 17, and 1 Thess. 5 : 12, 14, and other passages, thus promoting love, harmony and peace among the flock.

The next question examined was the Millennium; and to put it in form for discussion it was stated thus: "*Resolved*, That the millennium, or one thousand years of Rev. 20, is yet future, and begins with the second coming of Christ and the first resurrection." Several spoke freely and definitely to the resolution; objections were offered and examined, after which it was tabled, to be taken up for further discussion at next conference. Voted, to direct the Secretary to send these minutes to the *World's Crisis* and *Adv. Chris. Times* for publication. Adjourned.

The meetings continued with interest through the day. Bro. E. B. Wells preached in the P. M., and Bro. J. Hill in the evening. Thus closed another of our State gatherings, which was an interesting and profitable conference, especially so to several of our young preachers, who had never before attended. Our gathering was not large, but those who came were very kindly entertained, and got car and boat fare at half rate, as it was convention week for several State Conferences. May the Lord soon gather us to his heavenly kingdom.

C. GOUD, *President.*
I. C. WELLCOME, *Secretary.*

June 28th, 1870.

THE BIBLE.

When thinking how little time and attention are given to the study of the sacred writings, I have wondered if the Hebrews heeded the commandment given to them. It was this: Hear, O Israel! Those words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets before thine eyes, and thou shalt write them upon the posts of thine house, and on thy gates.

Did we spend as much time on a carpet of the Bible as we do on a raffle, our knowledge of the Scriptures would be largely increased. Christian mothers diligently teach their daughters the fashions of the world, but how often do they speak to them a word concerning the "things which belong to their eternal peace"? Why is it that we are so ready to speak and learn of everything but that which is of the most importance? And now, while Satan is so busy with his devices to draw away the imagination of the young and thoughtless, it is surely a time when christian parents should be awake and active. Be beforehand with him; so store their minds with principles of right and truth, that there will be no chance for the lodgment of his subtle wiles. Do not excuse yourselves by saying you have no time; you have all the time there is; and what is time given us for but to learn and do our duty?

For the World's Crisis.

SONG OF TRUST.

Unto God's throne of mercy
In loving trust we cling,
Our soul rests 'neath the shadow
Of his Almighty wing.

Upon the Rock of Ages
Our feet securely stand;
Christ's arm is underneath us,
Our name is in his hand.

In Christ our strength we fear not,
He is our righteousness;
The seed we sow with weeping,
We trust his hand to bless.

Doubtless we'll come rejoicing,
Bearing our ripened sheaves,
When, 'neath life's tree immortal,
We taste the healing leaves.

In our crown of rejoicing,
Christ set some dear loved name,
Whose dying soul we pointed
To our adoring Lamb.

Moorestown, N. J. ANNA E. MCELLISTER.

AN EXTRAORDINARY WOMAN.

Elizabeth Taylor, consort of John Taylor, now of Glasgow, Ky., was born in Virginia, Ky., was born in Virginia, Feb. 12, 1788. Her maiden name was Elizabeth Pedigo. She learned the English alphabet when young, and learned to spell some of the first lessons in Dilworth's spelling book. Her father moved to Kentucky, and she never went to school any more. She and her husband both became religious. He united with the Baptist church and she with the Christian church; but she could not read the Bible—he could. She thought for some time that she would listen to hear her husband read, and learn the Scriptures in that way. But frequently she would wish to hear the word read, when he was absent. This distressed her mind; but what could she do? She was considerably advanced in age; her companion could not always be with her when she would hear the Bible read. She resolved to learn to read herself; and after she passed into her *sixty-fifth* year, she bought Webster's elementary spelling book and a family Testament, and spelled through the spelling book, and then *spelled* through the Testament, *word by word*, and then commenced at the beginning and *read* it through, and has now read it through *forty-four times!* This truly pious sister is still living with her pious husband in Glasgow, Ky.

Come, ye *idle* daughters of Eve, no excuse, now, for your not understanding the Scriptures!—*Apostolic Times.*

CONGREGATIONAL SINGING.

I see, I feel, I know what power there is in singing—and that is one reason why, when I came into this church as your pastor, I determined that there should be singing in the congregation, and why I never changed that determination. You know how, for eight or ten years I fought you night and day. You differed from me in opinion; you thought you knew more than I did, and I could not have my own way; but after eight or ten years, when you were better instructed, and when you began to have confidence enough in me to let me have my own way (and I *would* have it; I knew I was right, and I would not give up) congregational singing was inaugurated among us. And now all—men, women and children—sing. And one reason why the Lord dwells among us so much, why there is so much spirituality in the church, why the people in the church are so cheerful and happy and social, and why you love each other so much as you do, is that you sing with grace in your hearts to the Lord. And I always feel that a church that do not sing have hard sledding. Sleigh-riding in winter, and no bells—think of it! A church that do not sing are like a spring without any birds, or like a garden without any flowers. Of all the world, a church that has four singers—*four whole singers!* A thousand people sitting down, and a thousand pairs of ears listening, and four mouths! Singing to the Lord was meant to open up the hearts of men who participate in it, and carry them near to God. There is no time when we come so near to the face of God, and speak to him so nearly, as when we are singing. A thousand folks, with four persons to do their singing for them, do not get very near to the Lord. And as a general thing the four singers do not get very near to him either. I know it is possible for them to sing devoutly—all things are possible with God; but they are not apt to do it. Give me a singing church! And in a church where the Spirit of the Lord is, singing must break out, it seems to me.—*H. W. Beecher's Lecture Room Talk.*

Gems.

— Anger is a perfect alienation of the mind from prayer, and, therefore, is contrary to that attention which presents our prayers in a right line to God.

— A true christian must have commanding power with men, even when unconscious of it himself.

— The radical fault of our nature, be it remembered, is self-will, and we little suspect how largely self-will and self-pleasing may be at the bottom of plans and pursuits which still have God's glory and the furtherance of his service for their professed end.

— If thy brother is in danger, haste thou to his assistance, and hesitate not to endanger thy own life for him.

— The more mind we have, the more original men do we discover there are. Common people find no difference between men.

Keep working; 'tis wiser than sitting aside,
And dreaming, and sighing, and waiting the tide;
In life's earnest battle they only prevail
Who daily march forward and never say fail.

— Reprove mildly and sweetly, in the calmest manner, in the gentlest terms; not hastily or fiercely, nor with sour looks, or in bitter language; for these ways do beget all the evil, and hinder the best effects of reproof. They do certainly inflame and disturb the person reproved.

— Do not forget that while you fold your hands time folds not up his wings.

— There is no test to the christian character so severe as prosperity. Through its means, many fall who would have stood proof against all the direct assaults of Satan.

— As gold is purified in the furnace, so is character refined by pain.

— Few men get their life-labor accomplished without some sore heart-aches.

— There is no joy so great as that which springs from a kind act or a pleasant deed, and you may feel it at night when you rest, and in the morning when you rise, and through the day when about your daily business.

— Let your companions discover, by your private as well as public conduct, the high sense you entertain of moral principle.

— The more honesty a man has, the less he affects the air of a saint.

— Praying and provender hinder no man's journey.

— The three elements which enter into the composition of the spiritual life are, acting, fighting, and suffering.

Hygiene.

"This is for your health."—PAUL.

HOW TO PROCURE SLEEP.

Many years ago a curious plan for procuring sleep was announced as a great discovery by a Mr. Gardner. As this plan made some noise at the time, and was reported to have seldom or never failed, we shall give a full description of it. Testimonials of the efficacy of this method were published by Mr. Gardner, from His Royal Highness the late Prince Albert, Sir. F. Buxton Bart., Sir W. Cockburn, Mr. Sheridan Knowles, and other men of eminence. It may be, then, that some of our readers may owe us a deep debt of gratitude for once more placing the priceless blessing of sleep within the reach upon easy terms.

Let us suppose, then, a person to be in a particularly wakeful state, and that he has tossed and tumbled about into the small hours of the morning without any feeling of somnolence. If he should now desire deep repose, the following proceeding must be adopted:

He is to lie on his right side, with his head comfortably placed on a pillow, having the neck straight, so that respiration may be unimpeded. Let him then close his lips slightly and take a rather full respiration, breathing through the nostrils as much as possible. This last, however, is not absolutely necessary, and some persons breathe habitually by the mouth. Having taken the full respiration, the lungs are to be left to their own action, that is, respiration is not to be interfered with. Attention must be fixed upon the respiration. The person must imagine that he sees the breath passing through his nostrils in a continuous stream, and at the instant that he brings his mind to conceive this, apart from all other ideas, consciousness leaves him and he falls asleep.

Sometimes it happens that the method does not at once succeed. It should be persevered in. Let the person take in thirty or forty full respirations and proceed as before, but he must by no means attempt to count the respiratory acts, for if he does, the mere counting will keep him awake. Even though he may not now succeed in procuring very sound sleep, he will at least fall into a state of pleasant repose.

Such is the account, somewhat abridged, of this much "vaunted "Art of procuring sound and refreshing sleep at will," given by Mr. Binns in his "Anatomy of Sleep." He, it seems, purchased the secret from Mr. Gardner, and hints at his generosity in having made it public gratis. It is founded on the principle that monotony, or the influence on the mind of a single idea, as we have already shown, induces slumber. The inventor had for years suffered great agony with consequent sleeplessness, from an injury of his spine. In this sad condition, opium and other sedatives, were found rather to increase than to allay his sufferings. He was a contemplative man, and at length discovered the secret of "subduing sleeplessness and commanding repose by a simple effort of volition."

The plan is at all events safe and easy of application, and any wakeful reader can test it on himself.—*John A. Flemming.*

WHY DO CHILDREN DIE?

In answer to this question, the *Medical Recorder* holds the following language:

"The reason why children die is, because they are not taken care of. From the day of birth they are stuffed with food, choked with physic, splashed with water, suffocated in hot rooms, and steamed in bed clothes. So much for in-door. When permitted to breathe a breath of pure air once a week in summer, and once or twice during the colder months, only the nose is permitted to peer into the daylight. A little later they are sent out with no clothes at all on the parts of the body which most need protection. Bare legs, bare arms, bare necks, girted middles, with an inverted umbrella to collect the air and chill the other parts of the body. A stout, strong man goes out in a cold day with gloves and overcoat, woolen stockings and thick, double-soled boots, with cork between and rubbers over. The same day, a child of three years old, an infant of flesh and blood, and bone and constitution, goes out with hose as thin as paper, cotton socks, legs uncovered to the knees, neck bare, an exposure which would disable the nurse, kill the mother outright, and make the father an invalid for weeks. And why? To harden them to a mode of dress which they are never expected to practice. To accustom them to exposure which a dozen years later would be considered downright foolery. To rear children thus for the slaughter-pen, and then lay it to the Lord, is too bad. We don't think the Almighty had any hand in it."

CURING A CANCER.

Deacon Dwight Needham, of this city, has had an experience with a scirrhus, or hard cancer, which gives those suffering in like manner so much encouragement to hope for relief as to make his case worth record. It is on the top of the shoulder, and became so painful three or four years since that he sought the best medical advice, east and west, and was recommended to have it taken out with the knife. He was led, however, to try drinking red clover tea and applying a wet clover compress. He picks and dries the full blown flower, using some two hundred heads daily. By careful attention to diet, he has with this treatment so far attained to a cure that the cancer gives him no further trouble, while his blood is pronounced very pure and his general health is excellent. Whether these good results will be permanent, and whether there may be peculiar conditions in this case that do not belong to the most, remains to be seen. Probably but few medical men are aware how common cases of cancer are, and how widely welcomed any promised relief would be.—*Chicago Advance.*

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

PUBLISHING COMMITTEE:
D. MATHEWSON, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKENSON.

GEO. T. ADAMS,
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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FRENCH HYMN.

"Be careful for nothing."—Phil. 4: 6.

Why art thou cast down, O my soul?
Uplift thee, and be strong:
Thy care upon thy Maker roll;
Thy sadness doth him wrong.
Beneath his eye
Thy goings lie:
The God who rules above,
His child doth know and love.

Come, gaze on yonder vaulted sky:
Say, can thy glance embrace
The worlds wherewith the Lord most high
Hath sown the fields of space?
Though skill of thine
And strength combine,
Yet never shall thy hand
Create one grain of sand.

Thy helper is the Lord of all,
He marks thy lightest sigh:
A thousand means, at his high call,
For thy defence are nigh:
Safe in his care,
No storm shall bear
One hair from off thy head,
Though nature quails in dread.

Thou formed'st man of earthly mould,
Almighty! by thy power:
Not Solomon, in gems and gold,
Could match thy simplest flower:
Thy single word
Sufficed, O Lord,
To fill heaven's boundless sphere;
And lo! I faint and fear!

The worlds which run their course on high,
This blossom sweet and fair,
The stars in voiceless harmony,
Yon leaflet falling there,—
Shall these obey
One law, one sway,
And I aside be thrown,
The sport of chance alone?

Then with thy cares, my soul, have done.
Thy grief beclouds thy view.
How shall not He who gave his Son,
Give food and raiment too?
The life is more
Than roof and store:
No fear lest thou, his child,
Be from his care exiled!

Long as I live, my hand in thine,
I to thy side will cling,
For life is gain, O Guide divine!
While safe beneath thy wing:
Lo! all is well;
Each ill shall tell
For blessing, moulded still
By thy controlling will.

If thou give ear when I aspire,
I'll praise thy tenderness:
And if thou cross my heart's desire,
I will thy wisdom bless:
All-gracious One,
Thy will be done!
Thy love I know, I see;
And I can trust in thee!

And when thy solemn call I hear,
And yield my latest sigh,
Then, O my Father, draw thou near,
And give me grace to die!
So while at rest
Upon thy breast
My spirit thou shalt keep,
My dust in hope shall sleep.

—*Sunday Magazine.*

For the World's Crisis.

ANNIHILATION.

"The wages of sin is death."

Human nature sometimes demands more punishment than God does. It is human to err, but divine to forgive. It has been offered as an argument that annihilation, instead of being a punishment, is a thing much to be desired. It has become very popular in this century to deny self-evident facts, and if we could believe all the shadowless philosophy of this age, our very existence would be doubtful.

He that denies self-evident facts denies his own existence and the existence of everything else. It is a self-evident fact that existence is a very desirable thing; and if life is not desirable, there is nothing that is desirable, for life embraces all happiness as well as misery. Therefore the loss of life is the greatest calamity that can befall anything that has consciousness. Life is esteemed to be such a blessing by man, as to make him hold on to it with all the tenacity of his being, even under the most reduced circumstances—sickness, pain, imprisonment and starvation not excepted. And in the very face of these facts we are told that a cessation of existence is a desirable thing. Is this consistency?

But there is another view of the desirability of death. We do not envy a man his depth of mind or power of thought who desires annihilation. The man who asks for eternal sleep is not worthy to receive anything better. To live a momentary existence is a great thing, but an eternal existence is greater. To die but to wake is great, but to die to wake no more is a greater thing.

To lie down at night and go to sleep with the expectation of waking in the morning, after a few hours of repose, is a very easy matter;—to lie down in the arms of death, and sleep upon earth's cold bosom, with the glorious assurance of being waked to immortality and eternal life, is comparatively easy to do;—but to lie down with the expectation of being waked at the judgment of the great day, only to be punished with "everlasting destruction"; only to wake to "be burned up root and branch," and to be hurled back into an original chaotic state, is another thing altogether.

The more a man realizes the nature of the "second death," or annihilation, the more fear he has of it, and the greater punishment he sees it to be. There are men living who would prefer eternal torment to eternal nonentity. The celebrated infidel, Hume, died with annihilation staring him in the face,—and what a death! what mental agony! He never allowed the light to be put out in his room. His friends could not withstand the awful sight, and forsook his bedside, and even his servants fled from him. He died as he had lived, a disbeliever in God and the Bible. He died without hope. Methinks if Hume could have lived and suffered a few thousand years, he would have gladly accepted it; and perhaps for a longer time—who knows?

Doubtless at the resurrection mankind will be brought to their senses, and thousands, yea, millions would prefer living, even though they were to suffer, rather than cease to exist, or cease to be, or to suffer the penalty of the "second death."

The greatest calamity that could befall a human being,—the most awful thing that ingenuity could invent, would be to have nothing exist; to annihilate everything; to have existence, the universe, creation, and created power, annihilated. Nothing could be better calculated to inspire the human mind with horror and dismay, than to have everything blown out from the map of being. Still, every individual who suffers annihilation suffers a catastrophe equal to the above. Neither is this a catachrestical* conclusion, from the fact that the individual annihilated would cease to be. God and the universe would be annihilated to him. It would not matter, to that which was and is not, whether anything existed or not.

As we have already intimated, annihilation is unlike any other death or sleep. 1. It is dreamless. 2. It is a death from which there is no resurrection. 3. It is a death where there is no hope. The individual annihilated loses his identity; not for any specified time, but forever. His individuality, his organization, his consciousness, his being, is consigned to eternal oblivion. He is hurled into an eternal night of chaos, which is dreamless, moonless, and starless, where hope never can come, nor shade of being ever cross the path of that which was.

But it must be borne in mind that annihilation not only includes the loss of being, and the loss of this present life, but the loss of immortality and eternal life in paradise restored, which makes the punishment a thousand-fold more terrible than it would be otherwise.

The sinner is trespassing on the enemy's ground. He will have to forfeit his life to the glorious inheritance which was purchased for all. To him "is reserved the blackness of darkness forever"—i. e., annihilation. And he who has walked worthy while in a state of probation will come into possession of that which was purchased for all.

Here, then, we see that annihilation is not only the loss of a troubled life like this, where we only "see in part," but the loss of an eternal inheritance "which is incorruptible, undefiled, and that fadeth not away."

The sinner who suffers the "second death" will see all the terrors of annihilation in the light of eternity; for his eyes will be opened at the judgment of the great day. "And death and hell, and all that were in them, were cast into the lake of fire." Here, added to all the rest, is the literal pain suffered by the sinner in passing into the regions of unconsciousness. Here the dying sinner, while suffering the vengeance of eternal fire, sees himself flung from eternal splendors. He realizes the great loss sustained; he might have had eternal life. While here in this gulf of fire, he sees Abraham, Isaac and Jacob, and a great and innumerable multitude, going into their "rest." And there, too, is the city of gold—transparent gold, the New Jerusalem, the city of God; its gates are open; they are going in, while he himself is thrust out. There, on a "great white throne," sits the King of the universe, ready to destroy with fire sin, and its effects, from the things that exist; from whose presence the heavens and earth are to flee away. He looks before him; he reaches the utmost bounds of thought augmented. He sees no hope, no being; but one vast, wild waste of void, one shoreless ocean of nonentity. He sees for a moment the awful depths of Deity. His mental agony becomes so great that he feels not the vengeance of eternal fire. He feels himself fleeing away from the presence of Him who sitteth on the throne. His hour has come. His room in the universe is wanted for something better. He is not immortal. His destiny is sealed. One mighty, surging billow of liquid fire circumnavigates the globe, and he is among the things that were; he has ceased to be; he is "as though he had not been"; "the memory of him is forgotten"; he is annihilated.

Christian, sinner, reader! is not this punishment *enough?* Is it *desirable?* Does human nature demand more? H. M. Rose.

*Far-fetched.

For the World's Crisis.

THE CHRISTIAN WORLD.

The false pretence and outward profession of Christianity, has proved its most dangerous enemy. Dangerous because having lost the appearance of enmity, and no longer feared as injurious, its insidious influence easily persuades the generality of people to resign themselves to be governed by its power; while the favors, honors, and protection it offers, destroy more christians than the furies and persecutions of the first centuries did.

The world by professing the religion of Christ, claims his spirit and passion. But will any one admit that it truly possesses them? Are the passions of pride, self-love, covetousness, ambition, and sensuality, the spirit of Christ? Are they not of the same world that John condemned as being not of the Father? And Paul also speaks of the elevation of christian life as being no longer of the flesh. "Yea, though we have known Christ after the flesh, yet henceforth we know him no more. Therefore if a man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Literally speaking, the same Pharisaical spirit that persecuted the early Christian church, is now as much a ruling element as it was then. Its form is somewhat different, and its motives not so easily detected; but that same hypocrisy and deceit that characterized those self-righteous Pharisees, is today poisoning the very atmosphere of christian life.

Its spirit is daily manifested in its efforts of rivalry. It considers the honorable and desirable things of life to abound in wealth, live in fine houses, wear rich clothing, worship in magnificent churches, be attended with splendor, bear titles of dignity, command admiration, and overcome enemies by power.

But amid all this discordant strife and vain glory, there is, thank God, a religion pure and undefiled. The simple and unadorned truth, proclaimed by our blessed Savior and his apostles, teaching us to renounce the world, and live as pilgrims in spiritual watchings, and heavenly aspirations for another life; to take up our daily cross and deny ourselves; to forsake the pride and vanity of riches, and strive for the blessings of a spirit of poverty; to forgive and bless our enemies; reject the lust of the flesh, the lust of the eyes, and the pride of life, and to seek the glories of immortality by patient continuance in well doing. And if our life is not a common course of humility, self-denial, and poverty of spirit, we do not live the lives of christians and will receive the condemnation of them that obey not the gospel of our Lord Jesus Christ. S. T. Wheelock.

For the World's Crisis.

IDENTITY IN DEATH.

In the absence of valid arguments, our antagonists use the most plausible substitutes they can invent, to set aside the doctrine of man's unconsciousness in death; so we are often met with the assertion that if death kills the man entire and totally, there can be no resurrection, as the identity is lost; and, parrot-like, our opponents repeat it over after each other, till one thinks it is sound logic because it is used by his fellow. But let us examine it, and see if it has any force in it.

Does not death kill the body totally? Yes. And suppose a personal soul to survive the death of the body, can it raise the body? No. Can it help raise the body? No; if ever raised at all, God must raise it independent of the soul.

Now if the whole man dies, can not God raise him without help, just as easily as to raise the body without help? But I am told that "the identity is lost in death." Very well; how about the body? Has it no identity? Certainly. Who takes care of it in death? Is the soul so much wiser than God that it can watch over the identity of the body during death, better than God could do it, and thus have the body re-appear all right at the resurrection? If God can do it, why insist there is no connecting link between death and the resurrection except in a living, personal soul?

If God can take care of the identity of the dead body, why not of a dead man, if man really dies? Shall we impair the wisdom or limit the power of Deity? No man's identity can be lost in the mind of God, and he needs no help to preserve it; and his resurrection power will re-animate all men without the interference of numerous identity-keepers.

Wm. Sheldon.

For the World's Crisis.

"HAVE FAITH IN GOD." Mark 11: 22.

This is the language of one who could read men's hearts. He saw how natural it is to disbelieve God. We hear him say, "Go in peace; thy faith hath saved thee." We hear him saying to his disciples at one time, when they could not cast out the devils, but brought the sufferer to Jesus, "O, faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and the child was cured from that very hour." —Matt. 17: 17, 18.

What cured the afflicted son? Faith.

When asked by his disciples, "Why could not we cast him out?" Jesus said, "Because of your unbelief."

Faith is simply believing God; a confidence in his power, a trust in his will. We are to live by faith; we are to walk by it. Faith must also be kept alive; it must have something to feed upon, or it becomes a dead faith, as spoken of in James: "Even so faith, if it hath not works, is dead, being alone."—Jas. 2: 17, 26.

God has set gifts in the church, and among them the gift of faith. All do not have the gift of faith; some have it on special occasions; but its workings are the same. It will cause a Jacob to wrestle all night, and then will not let go its object; he must have the blessing.

For faith, as the Savior taught, there is nothing too hard; it fears no evil; it serves as a shield to all God's people; it will quench the violence of fire; makes lions perfectly harmless; it will bring the dead to life again; it gives eyes to the blind, and causes us to look into a never-ending future, with the promise of enjoying its glorious realities.

Dear brethren, have faith in God. How can we please him without it? The wedding-garment must be put on, or we shall be speechless in the last day. We expected the return of our Lord and Master ere this; but we see the weight of those words in Acts 1: 7, 8,—"It is not for you to know the times or the seasons, which the Father hath put in his own power." We, then, standing in the power of God, are made to see all alike, not by figures, but by faith. Church of God, arise! "Put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem, the Holy City! for henceforth there shall no more come into thee the uncircumcised and the unclean."—Isa. 52: 1.

Let us not be weary in well doing, but fight the good fight of faith. We may be persecuted if we have faith. The world will hate us as it did our Master, and the apostles, and patriarchs; but they overcame the world, and through faith obtained a good report. Have we thus far obtained a good report? If so, hold fast whereunto ye have attained, and lose not the crown at the judgment day.

East Canaan, N. H. D. Eastman.

CHRISTIAN UNION.*

(*Continued.*)

God has clearly taught us that his object in the institution of worship, was not only to establish and continue the most heavenly and intimate relations between himself and his worshipers, but also to produce the same union between the worshipers themselves. Every ordinance and institution in the divine economy for man, regulating their worship, imperatively demands their personal association in the most intimate and endearing relations.

In all the dispensations of the divine government these principles are made prominent and emphatic, each dispensation having its particular base of association.

The first dispensation is called the Patriarchal, or family dispensation, because the rules and laws regulating its worship recognized families, or tribes, as worshiping associations, and the great head of the family as the leader and priest of their devotions. The second was distinguished from the first by having for its base of association the national instead of family union. The distinguishing characteristic of the third, or gospel dispensation, is its unlimited association; for its fundamental law recognizes no tribe or nation in its union, nor suffers any wall of partition to exclude the members of any tribe or nation from its holy communion.

When the patriarchal government failed to accomplish the great object for which it was instituted, it was abrogated, and a change of rules and ordinances for the heavenly association introduced. The necessity for the change appeared evident from the history of Jacob's family, which was the last under that government. Jealousy and envy arose once among the members of Jacob's family, causing division and strife, culminating in the wicked act of selling a brother into slavery, and false testimony to clear the guilty.

When the persecuted member of the divided family, guided by a providential hand, came to be the head and father of a family of worshipers, he found himself mysteriously supporting and controlling twelve large families, instead of one. Joseph was thus involuntarily made the head of a large association of worshipers, which could not be called a family, but a nation; and there God ended the family dispensation, on account of jealousy and strife, and commenced the next dispensation, by producing circumstances which made a necessity for a new base of union and harmony among the associated. That nation could not for a time enjoy its institutions and be governed by its own laws, because it was in slavery to an infidel nation, who would not acknowledge the God of their fathers nor his government. But when the fulness of time was come, God sent a deliverer, who emancipated them from slavery and led them out of Egypt, so that they could develop their national unity, and receive from the hand of their lawgiver all the rules and statutes which were designed to perpetuate the national oneness.

The union of the twelve families was unbroken under the national administration as long as they continued to use the means and follow the rules that God had given to govern them in their associations. But when their families would not agree to be governed by Solomon, the anointed king God had sent as the ruler of the nation, then the tribes divided and became two antagonistic and warring nations. After the nation was thus divided, the divine government remained with the two-tribed nation, and so the Lord concentrated upon them all the promised blessings, in order to unite and consolidate them in faithfulness to God. But Satan succeeded in dividing them into contending religious sects and factious political parties, and those divisions continued until the advent of Christ.

When the Savior came and found his people warring and contending about foolish questions and the traditions of the elders, he rebuked them, and taught them that a "kingdom divided against itself cannot stand," and then introduced new conditions of union and peace, raising the rallying cry himself, inviting all to come unto him as the divinely-appointed Leader and Father of the national family. But they willfully and persistently refused to be gathered together by him, which caused him mournfully to say, "How often would I have gathered thy children together, *as a hen gathereth* her chickens under her wing, and ye would not."

Thus the second dispensation ended, because it failed to hold its subjects together in that unity and oneness for which it was purposed and instituted. When the people of the second dispensation were fully proved, and found to be unworthy of their high calling, in refusing to be gathered and united by God through his prophets and his Son, he turned the tables upon them; and, instead of calling them three times a year to their appointed place of reunion, he drove them into Gentile lands, and broke down their beautiful tabernacles, and set a guard around their sacred mountain, lest they should re-assemble and become a nation as of old.

*A tract of 50 pp., by Eld. J. Couch, being an Address delivered before the National Advent Conference of North America, at Rochester, N. Y., Nov. 1869. For sale at this office.

Then stood up the long-predicted Mighty One, deeply veiled with apparently low parentage and humble circumstances, and introduced to the world the third dispensation. He was first heralded by an angel, who said, "Fear not, for, behold, I bring you good tidings of great joy, which shall be unto ALL PEOPLE." A multitude of the heavenly messengers immediately expressed the cause of the great, "great joy" which was then offered to "all people," saying, "Glory to God in the highest, and on *earth*, PEACE, good will toward men!" His language, introducing his administration of the divine government, was deep-toned and majestic, every sentence clothed with divinity, through which he uttered the long-hidden and silent truths, then, for the first time, made plain and vocal, which God had reserved as the last rallying cry to call together the wandering, straying sons of Adam into "one fold," "one faith," one holy communion, preparatory to their glorious, eternal, God-like oneness in the kingdom of heaven.

The new dispensation is not national in its political aspect, but is purely democratic in its government, and kingly in its prospective status. It contemplates but one people, under one government, having one Leader, one standard of citizenship, and no castes; all its members ranking as nobility. It invites no families, tribes, associations or nations, *collectively*, to become its citizens; but its invitation extends to every member of the human family, personally and individually, to become members of the holy fraternity, the Messianic association, called "the Church [or worshiping assembly] of the living God." Jesus Christ, as the leader and founder of the new communion, like a father, kindly invites all men to unite in him as their Counsellor, Captain and Savior. He prays for their oneness, teaches them to love each other as he had loved them, while he teaches them to associate personally in worship, observing such services and ordinances as are designed to strengthen and continue the heavenly union.

The work of Christ through his gospel and Spirit, has ever been to unite, consolidate, and bind together, by the bonds of strongest love and purest friendship; while Satan has labored ardently and constantly to defeat him in the accomplishment of that glorious work, by throwing them into confusion, strife and war. As Satan triumphed in the closing scenes of the first and second dispensations, breaking up the happy family relations, by envy and strife, and the national compact by jealousy and war; so he has nerved his arm to strike an effectual blow, to break and destroy the church of Christ in the closing scenes of the gospel age.

Satan's last and mightiest effort to be avenged on Christ, as revealed in the gospel, will be to break the unity of his church, to confuse her councils, to disrobe her of her mantle of love, to divide her communion and throw her into the thorn hedge of infidelity, helpless, torn and bleeding, when her Savior and Bridegroom shall appear. But Christ has forewarned his people of the last-day perils and hidden dangers they would be exposed to during the "evening-tide trouble." He has caused to be written upon the prophetic chart, in the most explicit and direct terms, the history of the times and events of the last days, by which Satan would test the bridal church as with fire and steel, to break her allegiance to Christ and disprove her indivisibility, if possible.

The last dark deed designed to be accomplished by rebellion's old marshal, is to throw back into Messiah's camp that terrible explosive shell, the old lie, now lying at Satan's feet, with a six-thousand years' fuse burned to the exploding point. Satan knowing the awfulness of the world's present crisis,—Heaven's Supreme Court about to hold its last great session, and make and execute its final decision as to who was the first great liar,—is wheeling into line his last reserved corps, to make a final and desperate charge upon the royal army of Christ, to drive it from its stronghold of eternal truth into the mined pit of Satanic delusion.

He has placed on his right and front the grand division of apostates, with extended lines and varied uniform, from the rich scarlet of Babylon the Great, to the numberless colors of inferior corps, all bearing the name of Immanuel, but wearing Satan's armor.

Next in order is the grand division of Spiritists, in Satanic uniform, of Canaanitish color and necromantic pattern, wheeling among the tombs, receiving from pallid lips and hands of bleached bones, weapons by which to pierce the heart of faith and destroy confidence in the divine testimony, defiantly proving that God was a liar when he said to man, "Thou shalt surely die." How the swelling music of the warring myriads charms the world with enchanting strains of scholastic theology and atheistical blasphemy, as they shout the glories and triumphs of death's victims beyond the river; while, with thundering tramp and mighty yells of defiance, they charge upon the friends of Jesus, swearing by the hero-gods that the Almighty shall be dethroned, and the sacred vestments torn from Messiah, and his people scattered to the four winds, forlorn and hopeless!

In the rear is seen a tumultuous host of unorganized warriors, drowning the confusion of Babel with their discordant theories, each manifesting his godship by holding in his hand nicely-adjusted balances, by which he professes to give the exact weight of sacred things, labelling them as "good" and "bad" by his infallible authority. They also profess to have omniscient eyes, and pronounce, with wonderful exactness and authority, the *modus operandi* of the earth's creating itself; measuring, with an hour-glass, the time required for it to lay its strata and bring out its mighty proportions. They also profess to view with perfect clearness the progress of human development from the lowest grades of physical and intellectual organism, till, wonderful to tell, he becomes a god! Their deductions are pronounced with a great flourish of trumpets and tumultuous excitement; and, with a great show of learning, are defiantly arrayed against the divine record. And thus science is made to disprove revelation. Then a mighty shout is heard through all the line, as Peter's "last day" geological "scoffers and "natural brute beast" rioters, with all the heterogeneous mob of infidel blasphemers, unite to wheel their long guns and large mortars to bear upon the old fort of Inspiration, where the sacred records have been safely deposited. Around the holy book, within the sheltering parapets of heaven's stronghold, stand a few faithful sentinels, sword in hand, guarding with ceaseless vigilance the heavenly treasure.

But, oh, the din and confusion of battle, as bursting shell and screaming shot, with deafening roar, tear up and break into shapeless ruins all that can be "shaken" and revolutionized in human society, in family, church, and state!

Kings turn pale and tremble, when they look out upon the restless, moving multitudes around them, whose hearts throb heavily with jealousy and envy, as they recount the oppressions of the past and the servitude of the present, and with a suppressed murmur and uplifted hand, in secret council boldly predict that a radical change is at hand.

This world has grown old and grey-headed, and in every department are seen threatening signs of dissolution. It is destined to experience one more grand and mighty revolution, in which every thing that can be moved will be changed. Then will be made manifest the power and awful consequences of sin, when, in its final spasms and convulsive throes, this world comes to its death struggle, and the last vestige of harmony and peace shall disappear. God has borne long with our sinful race, while he has opened his treasure-house and poured out countless blessings, with correcting judgments to discipline and win back to himself a rebellious and ruined world.

He has instituted three modes of discipline, all controlled by the same principles, designed to restore men to their original status in harmony with himself and at peace among themselves. But the first two signally failed; for, when God offered men love, they chose hatred; when he offered peace, they chose war; when he offered kindness and friendship, they chose jealousy and envy. Then he gave them up to drink the cup they had persistently mingled for themselves, and, opening the floodgates of contention, jealousy and war, swept them into captivity. So he will deal with Christians under the third form of discipline.

(*To be concluded.*)

For the World's Crisis.

CHRIST THE WAY.

"Thou art the way, the truth, the life;
Grant us to know that way,
That truth to keep, that life to win,
Which leads to endless day."

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me."—John 14: 6. Thus did our Savior reply to Thomas' query.

And how can we know the way? Dear fellow christian, he is, as then, the only way for the child of God to pursue; we must proceed in his way if we expect to come unto the Father, and be counted worthy to dwell with all the ransomed ones—God's elect. By this way we shall pass safely through these perilous times, and not be forsaken when we come to the "valley of the shadow of death." This is the way in which we need not be ashamed to stand in that great and awful day of judgment, reward, and punishment. God help us to press on faithfully, not turning aside, or looking back, knowing that our only safety is in keeping close to Christ, our only hope is in him.

We owe all to him. We can plead no righteousness of our own, nothing but the entire, free, full, and glorious atonement procured for us on the cross. Will you, sinner, rejoice with us in the atonement? Will you enter into the way of life?

We have entered upon an eventful period. Passing events; the turmoils, wars, and rumors of wars; men's hearts failing them; business perplexities, and the disturbed condition of the very centre of our universe, go to prove that the sure word of prophecy is about to be consummated in the overthrow and destruction of earth. Now, sinner, how will you stand in that grand and glorious day of Christ's appearing? Will he be welcome? Will you be found among those who have their lamps trimmed and burning? or will you be one of the number to call upon the rocks to fall upon you,—among those who must die the second death? "Turn, sinner, turn, why will ye die," when here is the way of salvation? Come now, just as you are, penitent and believing, and he will in no wise cast you out. He will give you of the water of life freely, without money, and without price. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price."

Here is the remedy for the sin-sick soul. Here is the fountain wherein you may be made whole and obtain immortality. Will you accept the pearl of great price now? If suffering with some physical malady, what sacrifice you would make of money, time, anything, for the sake of health! You are morally diseased. You know it. Then why spurn the physician, and refuse the remedy which may be had by asking in faith and forsaking your evil ways? He will help and guide you in the new way, and will give you the mastery over your old sinful nature.

It will not be long we shall have to struggle, for soon the Babe of Bethlehem will appear, the Prince and Savior, Jesus Christ. God help us to be watchful, that he may not come upon us unawares. He is even now at the door. Let us be ready, and be not deceived at the cries of "Peace," and the false hope of the conversion of the world, as held out by those who are blind leaders of the blind. God help us all to keep in the right way, upholding the truth; then shall we have eternal life. C. Mendenhall.

Wilmington.

For the World's Crisis.

FORGIVENESS.

"When ye stand praying, forgive."—Mark 11: 25.

The truly humble and obedient follower of the Lord Jesus will not lightly pass over any precept or command which he has so clearly enjoined, as the exercise of forgiveness, upon all who hope for pardon and salvation through his name.

Certainly no duty is more imperative, or the alternative of obedience more plainly set before our minds. "Forgive, . . . that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Yet it often seems that no injunction is more openly disregarded, the most trifling excuse being sufficient to quiet the consciences of many even of those who profess to be the followers of Him, who, upon a cross of shame and agony, forsaken by his friends, mocked and derided by his enemies, yet meekly bowed his head and prayed, "Father, forgive them, for they know not what they do."

O the nobility, the *sublimity* of soul, that is manifested in such a spirit of forgiveness! Human nature alone is not sufficient for its attainment. It is Christ-like, *divine*. Yet every child of God may have it for his own. "My grace" is sufficient to cover the ground of this as well as every other desire of the believer's heart.

We have much to learn before we can appreciate the blessedness of those who have grown sweet with loving, and whose lives are made luminous by the reflection of that life which was "the light of men," if we cherish the memory of any wrong done to us by any created being; if we *dare* not pray, "Forgive us our debts as we forgive our debtors." Alas! for every such recreant disciple who endeavors to quiet his conscience by saying, "I know I ought to forgive—but then, none of us are perfect; it is not in human nature to forgive everything; and really it is too trying to endure;" or, "I do forgive; I am sure I wish them well, but I'll have nothing more to do with them; they may go their own way, and I will go mine."

Would not Jesus weep over such a perversion of his example? Can such an one expect to enjoy the sweet influences of the Spirit of Jesus in his heart and life? May he not rather question if he have at all the "Spirit of Christ," without which we can be none of his?

Blessed be God, some of his dear children know the joy of his approving smile resting upon them, lighting up their pilgrim pathway of patient suffering and endurance for Christ's sake, while with the meekness and gentleness of the Master they also pray, "Father, forgive." Carrie W. Bixby.

Francestown, N. H.

For the World's Crisis.

ANATHEMA MARAN-ATHA.

Pope Pius IX., individually, and his council collectively, have renewed the *anathemas* of the Council of Trent against all heretics. While "the fourth beast, exceedingly terrible" and cruel, thus indicates his real disposition and intentions, we need not fear his curse if we have taken refuge under the blessing of the Lord, promised to those that fear him—to those that hope in his mercy. Yet let us learn something from our enemy.

. . . . Does the Bible pronounce no curses upon the offender? Hear it! "Cursed is every one that continueth not in all things written in the book of the law, to do them." Deut. 27: 26; Gal. 3: 10. "Christ hath redeemed us from this curse, being made a curse for us." Gal. 3: 13. Oh, reader, if you have not accepted this offered deliverance, how fearful is your position! You are still "under the curse," and your condition is only the more dreadful, because of your indifference to it. Awake, thou sleeper! arise from the dead! Christ will give thee life!

Dr. Edward Robinson says, "*Anathema*, that is, a curse, or ban, signifies properly something set apart, separated, devoted. It is understood principally to denote the absolute, irrevocable, and entire separation of a person from the communion of the faithful, or from the number of the living, or from the privileges of society; or the devoting of any man, animal, city, or thing, to be extirpated, destroyed, consumed, and, as it were, annihilated. Thus Jericho and Achan were accursed. Joshua 6: 17–21, and Joshua 7.

"Another kind of anathema, very peculiarly expressed, occurs in 1 Cor. 16: 22, 'If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.' This last word is made up of two Syriac words, signifying 'the Lord cometh'; that is, the Lord will surely come, and will execute this curse by condemning those who love him not. At the same time, the opposite is also implied, that is, the Lord cometh also to reward those who love him."

As Christians, then, we should "bless them that persecute us," bless and "curse not." Disregarding the curses hurled by impious Rome, that "daughter of Babylon who is to be destroyed," we should, as a friendly warning, rather than as a threat, echo the apostle's words, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." M. R. [illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 13, 1870.

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☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

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☞ H. MUNGER—Impossible this week.

☞ R. E. LADD—Forwarded.

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☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ BRO. J. COUCH'S P. O. address is now Chelsea, Mass.

☞ BRO. T. M. PREBLE having removed from Lynn, his P. O. address will now be North Cambridge, Mass.

☞ MURDOCK'S TESTAMENT—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

☞ "DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will send it for $1.50. Some have been very anxious to get it.

☞ BILLS! BILLS!!

There are many of our subscribers who are largely in arrears in their payments for the Crisis. To such we are now sending bills of their indebtedness. We hope to have a *prompt* response by the brethren and sisters sending in the amount due without delay.

AG'T.

OUR WESTERN TRIP.

We parted with our readers at Clinton, Iowa, Sabbath evening, June 26th, at the close of the series of meetings in the tent. Thus far, our western trip has been very pleasant. The Lord has bestowed constant and sweet peace. To his glory we can say that for years he has given peace like a river, and not suffered a cloud to darken our sky. Truly, the christian may say,

"What a friend we have in Jesus."

Why will not all love him, and try to please him in all their thoughts, words, and deeds? There is no other way to be truly happy in this life. All that is opposed to a pure christianity is equally opposed to pure joy and peace. This is the Lord's positive and righteous arrangement, from which there is no variation. Whoever would be happy must obey the Lord, who only requires us to do what is for the best good of ourselves and our neighbors. When we thus live, we glorify our Creator, and enjoy his smiles. Living in this way, we can truly say,

"All is well, all is well."

After waiting at the steamboat landing from ten P. M. till two A. M., the steamer Minnesota arrived *en route* from St. Paul to St. Louis. After enjoying about three hours rest on the boat, we awoke to behold the beautiful and varied scenery on the banks of the great river, interspersed with bushy islands, and busy in floating huge rafts of timber, and a variety of steamers upon its quiet bosom. In all our travels, for many years, we have taken no journeys that we ever enjoyed so well, as our rides upon the Mississippi river. There is very little motion to the boats; they are well managed, large and safe, and during the hot season of the year we have a very refreshing breeze.

We arrived at Burlington, Iowa, Monday evening, about seven o'clock, and received a hearty welcome by Bro. D. Winter, whom we found waiting at the steamboat landing. His home is very pleasantly situated on the top of "Mt. Hope," where he has the benefit of fresh air and sunlight. He is an ardent lover of the blessed hope, and willing to make noble sacrifices for the sake of spreading the truth. Burlington is a romantic city, upon a bluff, on the Iowa side of the Mississippi river, containing some 15,000 inhabitants. The Chicago, Burlington and Quincy R. R. passes through the city, *en route* for Omaha and California. The future of Burlington is flattering to business men. As far as we could ascertain, the religious interest is low. The people seem to be quite indifferent about their future welfare, but very attentive to things relating to their temporal prosperity. The next day after our arrival, in company with Bro. Winter, we called on the Baptist, Methodist and Congregational ministers, who treated us respectfully and kindly. We found some of them had been reading works on the nature and destiny of man. The great and glorious truths, for the belief of which we have been called "infidels," are now agitating the whole christian world. A revolution in theology must take place. Frowns, sneers, threats of excommunication, and the cry of "infidel," will not stop the onward march of the light now shining on the nature and destiny of man. The heathen doctrine of the immortality of the soul is being renounced by a large number of devoted men and women, who love Jesus more than reputation. If we can only persuade christian people to give their Bibles a careful examination on this subject, we have little fear but that they will see the truth, and abandon their false belief in the natural immortality of man. When this point is settled, the whole Bible comes into harmony.

THE WEATHER

Has been excessively hot for about two weeks, up to the last of June, when the mercury at Burlington stood at one hundred and two degrees in the shade. During our whole life, we think we have not before passed two such warm weeks as those ending June 30th, 1870. The pastures are very dry, the crops are suffering, and the prospect for farmers is disheartening. It is said there will not be more than one-third of a full crop of grass. In consequence of a refreshing shower, the last day of June, July began with a cool atmosphere, that caused a general rejoicing among men and all the animal creation. Now (July 2nd) the weather is delightful. The following shows the weather in other places, and its effects:

"OMAHA, July 1. The thermometer is up to one hundred and six. Some workmen upon the new hotel building were prostrated by heat. Work was suspended.

ROCHESTER, Minn., July 1. Had a flame of fire swept over this portion of Minnesota, daily burning for the last three weeks; it could scarcely have produced a more desolating result than have the torrid sun and the absence of rain and dew upon the growing wheat crop. It is no exaggeration to say that at no time since the first breaking of Minnesota soil has the prospect been so gloomy as now."

OUR MEETINGS.

In Burlington only thirty attended at first, in consequence of the oppressive heat and short evenings, but the audiences were intelligent and attentive. Several questions have been asked which have added interest to the meetings. The prospect is now very encouraging. We have Mozart hall, which is commodious, and the best ventilated of any public room in the city. The truth is taking strong hald, and we hope yet to see much good accomplished before the conclusion of our meetings.

"IN HIS OWN IMAGE."—Gen. 1: 2.

It is sometimes asserted by those who disbelieve the Bible account of the origin and nature of man, that instead of being created complete at the first, perfect in every physical organ, he sprang from some one of the smallest specimens of the animal creation, and has grown to be what he is by a certain law of progression which has gradually passed him from his small beginning, in the form of some little monad, up through the varied ascending scale of animals, to his present exalted condition, where it is proper to call him a man. The Scripture informs us that "the fool hath said in his heart, There is no God." Ps. 14: 1 We think it must be one just like him who says that man originated from the lower order of animals. We would like to ask such teachers if their law is perpetual, and unchangeable? We believe they all affirm very positively that the laws of nature, their God, are unchangeable. Then why do we not see the law operating now? During about six thousand years, no trace of the working of such a law has been discovered; but we find men degenerating in length of life and physical strength. Their boasted law of progression is advancing men backwards. Leaving such vagaries, as unworthy the notice of candid men, we turn to the Bible account of man's origin, which we find in Gen. 2: 7, as follows:—"The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

WHAT IS MAN?

Man is a being made of the dust of the ground in the likeness of his Creator. If this definition of man is correct, it will distinguish him from all other beings in the universe. Let us compare it with the holy Scriptures. In Gen. 1: 26, 27, we read:—"And God said, Let us make *man* in our image, after our likeness. . . . So God created *man* in his own image, in the image of God created he him." These texts show that *man* was made in the image, or likeness of his Creator; and in Gen. 2: 7, we are informed that *man* was made "of the dust of the ground;" hence the definition given of man is in harmony with the Bible. In Deut. 32: 4, we read, "God created *man* upon the earth." In Isa. 45: 12, "I have made the earth, and created *man* upon it." Then it follows that *man* was not created till after the formation of the earth. Neither was he created in some other place, and then put upon the earth; but we are repeatedly informed that he was created "upon the earth." He had no existence as *man*, none as an intelligent being, till he was "formed" "of the dust of the ground." Whoever assumes that man existed before that time, must do so in opposition to plain Bible statements.

It may be inquired, In what sense was man created in the "likeness" of his Creator? We think only one consistent answer can be given, in harmony with the Bible, and that is, he was made in the *personal* likeness. A moral likeness could not be made of the dust of the ground. Besides, there is no intimation in the account of man's creation that the "likeness" was a moral one. Those who make such a claim are obliged to rest upon assumption for proof, instead of the Bible. While we believe "God is a Spirit," we also believe most firmly that the Scriptures uniformly teach that he is a *person*. We can see but one other position to take, and that is the one taught by the ancient Pantheists* and modern Spiritualists, who hold that God is not a being, but only a *principle* in all matter. When man was created of the dust of the ground, he was something more than a *principle*. He was not made in the likeness of a principle, but of the *person* who formed him. It looks reasonable that those whom God would receive as his adopted sons and daughters should be created in his "own likeness."

When speaking of God's "only begotten Son" (1 John 4: 9), the apostle Paul says, he "was made in the *likeness* of men." Phil. 2: 7. He cannot mean that he was made in man's moral, sinful likeness, for he was "without sin" (Heb. 4: 15); but literally, in his personal likeness. Again, Paul says: "Christ . . . is the image of God". (2 Cor. 4: 4); and that he is "in the *form* of God" (Phil. 2: 6); "and the *express image of his* PERSON." Heb. 1: 3. How could the personality of God be taught more plainly? (1) Christ, the Son of God, "was made in the *likeness* of *men*." (2) He "is the *image* of God." (3) He is "in the *form* of God." (4) He is the *express image of his person*." The words "likeness," "image," "form," and "person," are alike applied to man, Christ and God, and therefore cannot mean a moral likeness, for that would involve the blasphemous doctrine that Christ and God are sinners, like men.

When it is said an object is in the "likeness," or "image" of another, it is necessarily composed of the same material, or is of the same nature. A portrait is said to be a "likeness" of a person. We do not mean that the person is made of the same material as the likeness. When we say of a statue, It is a likeness of Benjamin Franklin, or Daniel Webster, or George Washington, or some other person, do we mean that those men were made of metal like that of which their statues are composed? No one would take such an absurd position. So when it is said that man is made of the dust in the "likeness," or "image," of God, who "is a Spirit," it would be equally absurd to assume that God is composed of earthy matter, because he "formed man of the dust of the ground," in the "*likeness*" of his own personal form.

Those who are saved in the kingdom of God are to possess for ever a personal likeness of the Lord. Says Paul: "This corruptible mus put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 53. Again he says: "Christ . . . shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3: 21.

Stephen suffered martyrdom after the Savior had ascended to his Father in heaven; and while he was being stoned, he said:—"Behold, I see the heavens opened, and the Son of man standing on the *right hand* of God." Acts 7: 56. At this time, our Savior was a real person, as truly as when he ascended from Mt. Olivet. Shall we dispute the holy man Stephen, and say that Christ and his Father are not persons, and therefore he did not see them? Said Jesus: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the *face* of my Father which is in heaven." Matt. 17: 10. Said Peter:—"The *eyes* of the Lord are over the righteous, and his *ears* are open unto their prayers; but the *face* of the Lord is against them that do evil." 1 Pet. 3: 12. Said Jesus:—"It is written "Man shall not live by bread alone, but by every word that proceedeth out of the *mouth* of God." Matt. 4: 4. In Exodus 31: 18, we read:—"And he gave unto Moses, when he had made an end of communing with him upon Sinai, two tables of testimony, tables of stone, written with the *finger of* God." Said David:—"He bowed the heavens also and came down; and darkness was under his *feet*." Ps. 9: 8. These and other Scriptures teach very clearly that God, as a Spirit, has a *personal form*, and that man is made literally in his external likeness. The angels are spirits, and yet they have personal forms like men. We think it would be absurd to speak of an intelligent being that had no personality.

It it be asked, How can God be omnipresent, if he is a person? we answer, by means of the Holy Spirit, which Jesus says "proceedeth FROM the Father." John 15: 26. That "which proceedeth *from*" a being is not the person from whom it proceeds. Light and heat proceed *from* the sun; but the sun still remains in the heavens. If there was no sun, then it would not send out light and heat. Although the sun is ninety-five millions of miles from the earth, yet it exerts a powerful *influence* upon both land and sea. Would it be correct to say that this almost omnipresent, impersonal *influence* of the sun is the sun itself? Just as reasonable, we think, as to assume that the omnipresent Holy Spirit, "which proceedeth *from* the Father," is the Father himself, who is in heaven, and with whom are the holy angels and Jesus our Savior.

* A Pantheist is one who believes that "the universe is God," or that he is a part of every thing, "without body, parts, or passions."

DAYS OF NOAH.

Jesus has informed us that just before his second coming, the state of things in the world will be much as it was in the days of Noah. There will be but little fear of God in the land. Wickedness will prevail alarmingly. Feasting and fun, pride and vanity, with general conformity to the world, on the part of the professed church, will be the leading characteristics of the society in the last days. In view of the present state of things, Mr. Spurgeon says:—

"I sometimes fear that the only age to which we can be truly likened, is the time before the flood, when the sons of God intermarried with the daughters of men, and when there ceased to be a distinction between the church and the world. It is but the part of candor to acknowledge that there is such a mixture now-a-days, such a compromise, such a giving and a taking of religious questions, that we are like a leavened mass, mingled and united together. All this is wrong; for God has always intended there should be a distinction between the righteous and the wicked, as clear and as palpable as the distinction between the day and the night."

CORRECTION.—In our report of the Strawberry festival at Clinton, Iowa, it is stated that "fifteen hundred dollars" were raised by voting on the comparative beauty of two young ladies. It should read *fifteen* dollars.

☞ WM. MORPHY of Atlantic, Cass Co., Iowa, would be glad to find out any Adventists in the neighborhood of that place. Meetings are held once in two weeks four miles east of Atlantic, and the Lord blesses them.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the Committee held in Springfield, July 6th, the following action was taken in relation to the Campmeeting appointed for August 20th:

Voted, "That all Associations and Societies, excepting the Advent Christian Association, and the Advent Christian Publication Society, be requested to appoint their business meetings at some place other than the Campground."

Voted, "That there be no collections taken or appeals made on the ground for money by any Association, Society, person or persons, excepting by order of the Committee."

Voted, "That the brethren and churches be requested (in consequence of the arrears of last year, caused in part by the large number of free boarders), to provide for the board of the poor among them.

GEO. T. ADAMS, SECRETARY.

☞ The *Advent Christian Quarterly*, edited by Wm. L. Himes, is received. An excellent number.

PERSONAL.—Bro. Wm. Sutherland is lying very sick at Vernon, Vt., and requests the prayers of the church.

NEW TRACTS.

JUST PUBLISHED BY THE A. C. P. SOCIETY.

"CHRISTIAN UNION," *by Eld. John Couch.*

Being the subject of an address delivered before the Advent Christian Conference of North America—expanded and enlarged. 52 pages. An excellent tract for the times. Price 8 cts. single copy; by mail ten cts.; 75 cts. per dozen; by express, $5 per hundred.

"THE MYSTERY OF INIQUITY."
By Eld. S. S. Brewer.

A tract of 32 pages. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3 per hundred. AG'T.

Sheldon's Four New Tracts.

FOR SALE AT THIS OFFICE.

1. "LIFE AND DEATH THEOLOGY: or, *The Scriptural Doctrine of 'Eternal Damnation' and 'Everlasting Punishment.'*" Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. IMMATERIALISM: or, *The Doctrine of Soul-Immortality Refuted.*" Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. "DEATH AND THE DEAD," 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1,50 per hundred by express.

Just the thing to scatter everywhere.

4. "THE COMING JUDGMENT: *Its Necessity and Result*," Eight pages. 10 cts. per dozen, postpaid, or 75 cts. per hundred by express.

It will do much good. A'GT.

THE DOCTRINE OF IMMORTALITY. By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of 300 pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

For sale at this office. Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20. AG'T.

NEW MUSIC.

Six pieces, entitled "Jesus is coming again," "I love thee still," "Hoist every sail," "Sweetly sleeping," "He is coming," and "Home." Sent postpaid for 20 cents. Single sheet 5 cents. For sale at this office, or by the author, Geo. E. Lee, Brimfield, Mass.

For the World's Crisis.

SPIRITUAL MELODIES.

The church of God has passed the time of cruel persecution and subjection to tyrannical powers. For long centuries she wandered in the wilderness, with her head bowed down as the bulrush, her harp hung upon the willows. "How shall we sing the Lord's song in a strange land?" Even in the subterraneous catacombs of Rome, methinks the songs of Zion were sung in suppressed tones, lest the foundations of old Rome should reverberate the sound, and thus discover their retreat. So, too, in the valleys of Piedmont, an unrestrained song of praise might bring upon them the armed minions of the Man of Sin. But thank God, we are past that now. "Look up, lift up your heads." We can sing now; not the hushed melodies of the wilderness state, but the free, unrestrained anthems of soon-coming redemption.

"Shall not his people sing for joy?
Shall not the church her songs employ?
Sing, ye who will, sing while ye may,
And shout for joy th' approaching day."

Energetic song is characteristic of God's saints in the last days. Scores and hundreds have been attracted to our meetings because of the soul in our song.

It is our duty, then, to encourage every means that will facilitate this mode of expressing our hope. We have some excellent collections, as the "Jubilee Harp," "Advent Minstrel," "Social Hymns" by Bro. Hastings, and "Spiritual Melodies" by Bro. I. K. Lombard. We need them all. I would especially commend Bro. Lombard's new edition of "Spiritual Melodies," as containing many good pieces not to be found in the others. Brethren, let us sing. While our hearts are swelling and dilating with the big hope of soon-coming redemption, let it break forth in loud anthems of praise. GEO. THOMSON.

— The old parish Bible which for over a century lay in the pulpit of Epworth Church, England, and from which Rev. Samuel Wesley and his son John Wesley, the founder of Methodism, preached so long, has just come to this country, and is now in the possession of Rev. Wm. H. Boole, of New York, who exhibited it to the Methodist Episcopal Preachers' Meeting.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute acording to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRICK, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments..............$545.08
M. E. Stone.............................. 3.50

POOR FUND.
(To send the Crisis to the Poor.)

Previous acknowledgments..............$69.56

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments..............$838.65
John Clothy............................. 2.00

For the World's Crisis.

CHASING A REVIVAL.—No. 4.

The more we think and reflect upon this subject, the more important it appears to us; for in all the world's chasing, only those who gain an entrance into the kingdom of heaven will have run effectually; all others will end their race at the great burning day. It will be a severe calamity to many who have entered their names in the course for eternal life, and find, when they reach the end, their names not registered in the Lamb's book of life. Yet this will most assuredly be the fate of thousands; for Christ has said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

We also read of the "foolish virgins," to whom Christ will say, "I never knew you." How important, then, that we have the assurance of a title deed, a passport to the celestial city.

Let us for a moment look at the great mass of mankind, at this evening hour of time. The whole world has become a grand racecourse, and all classes and conditions of men have entered the chase. Monarchs and despots are chasing the ideal of their hopes and aspirations, and their subjects, either voluntarily or by compulsion, join in the contest.

The Pope is chasing infallibility. The long list of societies, for various purposes, are chasing their peculiar theories and creeds. Spiritualism is chasing a myth. Free-masons are wandering into the dark caverns of their order, chasing they hardly know what.

There is a class of men who for years past have been chasing some pet hobby, and have overtaken it, and are so firmly saddled in it that nothing but the thunders of the last day will dismount them.

In reviewing the history of the church, we find that much of its energy has been directed in the building up of many errors and theories which, when weighed in the scale of truth, are found wanting.

The theory of the world being gradually converted to christianity has been chased, until it has been arrested and incorporated into the creeds of many of the churches.

Spiritualism has been chased for the last quarter of a century by almost all classes of the community, and many who once professed allegiance to Christ have been foremost in the race. The believers in the non-resurrection theory have been chasing an error. We cannot see how any one can deny such emphatic declarations as we find in the word of God upon the resurrection of the just and unjust, and not be wilfully ignorant.

What more can we say to arouse the church to gird on anew the armor of righteousness, and enter the race for eternal life? What will give life and vitality to its labors, and what will quicken or convict sinners and renew them to a life of hope and joy, in the prospect of sitting down with Abraham, Isaac and Jacob in the kingdom of God? Nothing but the Holy Spirit in answer to prayer.

To those churches who have had its reviving influences, and have been quickened into new life and activity in the Lord's service, but from some cause have become lukewarm; renew the conflict; if the revival has gone by, follow hard after, until it is overtaken and brought again to sit as a guest to comfort and cheer the waiting church; and never again treat it coldly or indifferently, and cause it to depart. D. N. SMITH.

For the World's Crisis.

JOTTINGS.

We had the happy privilege on Sunday, July 3d, of meeting with a few of the scattered flock of the Chief Shepherd, in a back and secluded neighborhood known as the Clough district, in Effingham, N. H., where Brn. A. Stillings and Mark Stevens have held some meetings of late. Truly it was good to be there, to hear the cheering testimonies of the dear saints of God, and to behold their pleasant faces again in this life.

After the close of the forenoon services, Bro. Stevens led two young men, lambs of the flock, down to the water near by, and buried them beneath its dark waves, and raised them up to walk with Christ in a new life. The administration of the Lord's Supper was attended to at the close of the afternoon services, a hymn was sung, and the congregation departed their several ways, never more to all meet again until we all appear at the judgment seat of Christ.

We learn that a revival interest has been prevailing at Water Village, N. H., of late, and a few Sabbaths since Bro. Mark Stevens, who has labored there considerable, baptized ten converts as some fruit to the Lamb of God, who taketh away the sins of all who come to him. We learn that the grove meeting in Bartlett, N. H., held from the 22nd to the 26th of June, was an excellent one. Brn. N. Wheeler and L. Allen were present to assist Bro. and Sr. McKinstry in the meetings. One Bro. John B. Deering was set apart to the work of the gospel ministry.

Freedom, N. H. CHAS. H. HURD.

— Earl Russell said at a public meeting: "I sometimes think that there is a gimlet at work at the bottom of the Church of England. I trust the object of those who are using it will be defeated, but I cannot help thinking that it behooves all men, not only dissenters but low church and broad churchmen—all, in short, who do not belong to the ritualists—to be watchful in all they do, and take care that this Protestant country shall retain its Protestant Bible, its Protestant teaching, its Protestant schools, and continue to hold its rank among the nations of the world."

Correspondence.

From Bro. L. Boutell.

BRO. GRANT:—We are having blessed good times under the old A. A. Mission Tent, now pitched in South Providence. The meeting has been progressing since the 19th of June. Meetings every afternoon and evening. The people are interested to hear, and many that never visit the meeting-house are found under the tent, interested to hear the gospel in all its fulness. Sundays the tent has been crowded, and quite an interest has been created, so much so we dare not as yet stop the meeting.

While many have been revived and awakened, some have been hopefully converted. Some stand aloof and fear that the teaching will not be evangelical or orthodox; others are not afraid to come and labor in sweet fellowship and render us efficient service in the work of God and truth. Among them are our preaching brethren—Winchester and Tobey. They take hold in earnest with us; and are not afraid of the doctrine we preach.

Thus the work of God is prospering in Providence, and I can but hope under God it will result in a permanent meeting, where the free gospel can be enjoyed.

Sunday, the 3d inst., was a great day under the tent; meetings from nine in the morning till ten in the evening. Preaching four times, with love-feast, prayer and conference meetings, shouts, songs, hallelujahs, with joy and rejoicing, with the continual flow of soul all day.

The 4th, preaching afternoon and evening. A blessed good meeting. Bro. Morrill is still there, with others to help.

All classes of religionists are welcomed under the tent to enjoy their freedom, and they come and speak freely; so praise ye the Lord. The "blessed hope" is made prominent in all our meetings. The coming of the Lord, the resurrection of the dead, when the reward of all, both good and bad, will be received, with the signs of the times, have been brought before the people, and there seems to be an ear to hear. So we take courage, seeing error and tradition give place to truth and righteousness.

I return to-morrow to stay a few days longer, hoping to see greater results for Bible truth. L. BOUTELL.

Chelsea, July 7th.

From Bro. C. Pike.

BRO. GRANT:—The Lord is still blessing the church at West Hoosick, N. Y. Brn. J. Wilber, — Harrison, and Sr. Towslee, have preached to them part of the time for the past few months. I spent a Sabbath with them a few weeks ago, when seven were immersed, making in all twenty-three. They are a happy people. In the act of immersion, these have shown to the world that they believe in the death, burial, and resurrection of Christ,—hence were baptized for the dead; and those who do not believe that Jesus died, are not fit subjects for baptism; for how can they be baptized for the dead, if Christ was not dead? The act of baptism also shows that the individual is dead to the world, therefore wishes to lose sight of the world; and so they are buried; when they arise from the watery grave, they rise to newness of life, or to live a new life,—a life of righteousness, a life of faith and of holiness. Thus, dear young brethren and sisters, let me say to you, the world will expect you to appear different from what you did before. I trust you will, and by your good works lead others to glorify God.

The Lord is with us in Hebron. This church, like many other churches, has passed through trials years ago, yet there are a few who are trying to keep the fire burning, and, by the help of the Lord, to keep Satan from rooting up all the seed that has been sown here. We think the cause is in a healthy condition, and although few in numbers, yet, like Gideon and his men, we will go round the camp of Satan until the walls of sin and opposition tumble down, and victory turns on the side of God's truth.

We have a flourishing Sabbath School of about thirty members, and more are coming in soon. Two put on Christ last Sabbath by baptism, showing to those present that they were not ashamed to do as Jesus had done. How good it looks to see individuals obeying their Master, in going down into the water just as Jesus did. How thankful we ought to be that we can do something that he did, and just the way he did it. "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Let us do as he has commanded, and in the resurrection morning we shall have bodies fashioned like Christ's glorious body, and reign with him in a glorified earth. For God has said, "As sure as I live, the whole earth shall be filled with my glory." For one, I am willing to trust God and take him at his word. Lord, increase our faith.

C. PIKE.

Hebron, N. Y., June 27th, 1870.

From Bro. N. H. Reed.

BRO. GRANT:—It is now about one year since I last corresponded through the Crisis, since which time I have been over my usual route in the eight western counties of this province (N. S). A goodly number of tracts and papers have passed through my hands to the people, such as are calculated to enlighten them in the great truth of the soon coming and kingdom of our Lord, and a preparation to meet it. May God bless every effort put forth in this direction.

The religious interest is at a low ebb in this province. It is true the most part is not without some kind of religious instruction. How many have the form without the power. I am glad to say that to my knowledge God has blessed the work of those silent preachers, and also my labors as a preacher.

I am not discouraged, though it is not without some hardship that I make my way into new fields. At first it seems hard to persuade people that you come among them for their good. Yet I find there are some who, after awhile, will consider things rightly. Brn., let us respond to the call, and seek out new fields of labor. There is no time to be idle. Many, I fear, seek the light end of the rope, and are not willing to bear the burden and heat of the day. Do not let us fear doing too much. Have courage. God will repay us at the end.

My visit this spring in Boston was pleasant. Was glad to be made acquainted with so many dear ones bound to the same resting-place with myself. Many thanks to the Crisis office for the gift I received in tracts and papers, to aid me in the furtherance of my labors this season. It does me good to spend my time among the poor, and carry those messengers to teach the way of life. The Bible has become so much neglected that duty calls us to put forth efforts in various ways to arrest the people's attention to the great subject of eternal life.

Another annual conference of Christian Adventists has been held in this province. We all felt thankful for the past success and the prospect before us. The N. B. tent is now pitched (June 27th) at Bridgetown, Annapolis Co. Brn. Hall, Sederquest, and myself, are with it. Have had five meetings. The interest is increasing. We hope for good results to follow while in our summer's campaign. Pray for us, Brn., that we may be directed aright, and not be ashamed to declare the whole counsel of God. Yours in the Lord, NELSON H. REED.

Bear River, Annapolis, N. S.

Extracts from Letters.

SR. M. H. MORRISON writes from New Glasgow, P. Q., June 25th:—"Dear Brn. and Srs., I have been thinking of writing for some time. Some years ago, at times, I wrote for the *Crisis*; but my nervous system is so affected that it don't allow of my studying or writing. I was confined to my bed one month in Montreal. Since the end of March have been in New Glasgow, and in May was over two weeks in bed. But, thanks to the Restorer, these two past weeks I am come to my former strength, which is but feeble.

It is truly cheering to the faithful child of God to know that the long, dreary night of tribulation is almost ended, and that the bright dawn of eternal day already lights up the eastern sky. The signs of coming day are visible on every hand, and the glorious moment is drawing near when the good of every age and clime will be admitted into those bright mansions which Jesus is preparing; which are to 'come down from God out of heaven,' etc. It is evident that the last scenes in the great drama of earth's eventful history are transpiring before us; and everything proclaims in thunder tones that the great day is about to burst upon a slumbering world, when the trump of God shall awake the sleeping saints, and summon the world to judgment. Then the angels will gather the saints of God from every land, and bear them upward to meet their coming King; not one will be left behind. No, not one, will be forgotten—they will hear with rapture the voice of the archangel, and awake from the long repose of death, forever to bloom in the Paradise of God. Our sorrows will then be ended, and we shall walk by the side of life's pure river, and range the bright fields of unfading glory, and the shouts and the songs of the redeemed will roll along the new earth like mighty thunderings—'Blessing and honor and glory and power be unto him that sitteth on the throne, and unto the Lamb forever and ever.'

But ah! how great the contrast of the anticipation of the rejectors of the divine mercy in that great day of wrath, when they shall cry to the rocks and mountains to cover them from the face of so mighty a judge. O ye backsliding, careless ones! Can your hearts endure, or can your hands be made strong in the day that God shall deal with you? Oh! think of this, ye rejectors of God's truth and mercy. Think, oh, think what a state to be in! To know the truth and to have professed the truth, by covenanting with Christ by baptism, but now, countenancing the popular church, and the refined and fashionable world, which have met and kissed each other. No enmity exists between them. They dwell together in sweet friendship.

The spirit of compromise seems to reign predominant over the church and the world. The church labors to suit its religion to the depraved appetite of the world; and the world spares no pains to make its amusements acceptable to the church. Both have been successful in their endeavors. The church has so modified its once cross-bearing religion as to cause the offence of the cross to cease. Everything is deceptive. The sinful pleasures, fashions, maxims, and customs of the world are baptized with the name of religion, or innocent amusements. And many we had reason to expect better things of will cry out, 'innocent amusements,' etc. Hence, before the inexperienced christian is sensible of the painful fact, he is entrapped, and caught in this snare of the devil, set by the united agency of the church and the world. We say, without qualification, that countenancing the errors of the popular churches, and the amusements of the day, are snares of the devil, laid to catch and destroy souls. Surely, the Spirit of Christ does not produce such fruits. It separates its humble possessor from the spirit of error and practice of the world; and assures him, if he loves the world, the love of God is not in him.

The danger lies in not discerning between the so-called innocent amusements of these last days and the pure religion of Christ. They are made to appear as near as possible like it; but they are as wide apart as heaven is from hell, or as Satan is from an angel of light, though he may appear like one. Remember, by their fruits they are to be known. The pure institutions of the gospel, in all their holy tendency, are calculated to reform the wicked, make them hate mirth and vanity, and love the ways of sobriety and self-denial.

O ye followers of Jesus, take heed to yourselves at this perilous moment. Keep near the Savior's side. He will safely conduct you to a participation of his soon-coming and everlasting kingdom, if you follow him to the end, and keep yourselves unspotted from the world.

'When Satan's temptations our hearts would allure
With aspect so gentle and seemingly pure,
To whom should we turn but to Him who once felt
The artful temptations by Satan's hand dealt?'"

—*Adv. Times.*

SR. P. M. EATON writes:—"Is it not a rich privilege, that there is at least one religious paper that is a free 'exchanger'? There are many excellent religious papers, but their columns are for the most part 'reserved' for the great names to fill, the learned, and titled names. How different the Crisis! Like its Master, it receives the 'common people,' and that is why many of us find opportunity to cast seed upon the 'waters'—the great company whom it is our privilege to reach through our pens.

I wish to invite your attention to the publications of the Dansville physicians. It is but a few weeks since I became acquainted with their Institution, through its publications and *Monthly Journal*. Read the 'Laws of Life,' published by Dr. James C. Jackson, Dansville, N. Y. Learn and live. Cease to do evil. Learn to do right. How great are the dangers of the present time! How are the sons and daughters of our land slain by excesses of every kind—in food, in dress, in mind, in heart, in person. May the intelligent christian patrons of the Crisis help on the good cause."

SR. H. WEMETT writes:—"It is now about one year since I embraced the glorious Advent views. I had belonged to the church four years, and thought myself a christian, though I often broke the covenant; but I hardly think if Christ had come he would have said 'well done, thou good and faithful servant.' But now I rest my faith on Christ Jesus, and this morning my heart is filled with gratitude and confidence. The Bible seems like a new book to me since I began to read and understand it. There are but few in our village, (Hemlock Lake), who are waiting for that glorious day. We do not have the blessed truth preached here often. Church doors are closed against us. We have our prayer meetings twice a week. The Lord is with us. There is a prospect of our having a place of worship this summer. One brother will open his house until the better way is opened. We feel hungry for the glorious truth to be preached. Pray for us."

BRO. J. DOWNING writes, June 14th:—"Bro. Miles preached here (Red Creek, N. Y.), four weeks last Sabbath, and baptized one. The Methodist minister gave up his appointment, that Bro. Miles might have the meeting-house, which caused some hard feelings among his members; but his reply was that he should not be dictated in the matter, for if Bro. E. wished to be baptized by Bro. Miles, he would say Amen to it, and not lay a straw in his way. As regards myself, I am a very unprofitable servant. I am one of the first who embraced the glorious doctrine of the coming of the Lord, under the preaching of Bro. Chapman, in South Butler, and when I review my life the past twenty-five years, I find that I have done comparatively nothing. I hope my heavenly Father will forgive the sin of omission. For the future I am determined to be more faithful."

BRO. J. L. ROBERTS writes from Olustee, Fla.:—"We have built a new Advent chapel about ten miles from here. We have seven members, and a flourishing Sabbath School of forty scholars. Our pastor is T. J. Green. The pursuit of the people is politics and gain. If the Lord were to come, it would be to them as a thief in the night."

MINUTES

OF THE MINNESOTA (WINONA DIST.) CONFERENCE.

The second Q. M. of the Winona District met at Hesper, Iowa, June 18th. Called to order by the President, J. Brown. C. McCabe was elected Secretary *pro tem.*

The discussion of the question of supporting a man to travel and preach in this district, resulted in the passage of a resolution instructing the Chair to appoint a committee of one or more from each church to circulate a subscription paper for the support of such laborer. Said committee to report in four weeks, and to recommend a minister for this work. Names of committee: I. Nelson, Hesper; P. Brode, Canton; C. H. Brown, Riceford; C. Pamer, Winona; O. Richardson, Utica; R. Palmer, Eyota.

A committee was appointed to look up the tent, and secure it for use in this district.

Two united with the Hesper church.

Adjourned to meet in Utica, Winona Co., at Cheatham's Grove, or school-house, Sept. 9th, 10th, and 11th, next.

C. MCCABE, Secretary *pro tem.*
—*Adv. C. Times.*

Married.

DARLING—MERRILL. In Thornton, N.H., July 4th, 1870, by Eld. A. W. Sibley, Mr. ROYAL J. DARLING, of Woodstock, N. H., and Miss JENNIE M. MERRILL, of Thornton.

GERRISH—CAMPBELL. In Strafford, June 30th, by Eld. N. C. Twombly, Mr. J. E. GERRISH, of Northwood, and Miss FANNY CAMPBELL, of Reading, Mass.

PEABODY—GOOCH. In Kennebunk, April 26th, 1870, by Eld. W. H. Mitchell, FRANK H. PEABODY and GEORGIANA GOOCH, both of Kennebunk.

LEACH—OLIVER. Also, July 5th, GEORGE E. LEACH and LILLIE E. OLIVER, both of Biddeford.

Obituaries.

EMMONS. Died, in Wrightville, Ct., April 2d, after a brief illness, Sr. Almeda Emmons, aged forty-two years.

Sr. E., for many years was an acceptable member of the Baptist church, but some five years since she became interested in the Second Advent faith, and two years since united with the church in Wrightville, of which she lived a consistent member until her death. PETER TATRO, JR.

BALL. Died, in Wrentham, Mass., June 13th, 1870, of throat disease, after a sickness of four days, James Irville, infant child of James A. and Ellen A. Ball, aged nine months.

Eld. J. S. White, and Mrs. Gustine, who is in charge of a church in Mansfield, assisted in the funeral service on the 15th. The little child is sleeping in Jesus. It is a sad house, but they feel to say—

"He doeth all things well."

GEO. H. CHILD.

SWAZEY. Died, in Ossipee, N. H., June 21st, Dolly M. Swazey, wife of Thomas Swazey, aged sixty-six years, four months, and five days.

She leaves a husband, three children, and other relatives, to mourn their loss. She was a good wife, a kind mother, and much beloved by all who knew her.

Words of comfort were spoken on the occasion from Heb. 9: 27, 28, by MARK STEVENS.

KIMBALL. Died, in Concord, N. H., June 12th, 1870, Sister Mary B. Kimball, in the seventy-fifth year of her age.

Words of comfort were spoken to the mourning friends by Bro. C. W. Sargent.

Sleep, mother dear, sleep sweetly on,
Until the resurrection morn,
When Christ will call thee, with his own,
To share that bright and deathless home.

M.

Summary of News.

FOREIGN.

Cable News.

MADRID, July 6—At a meeting of the Cabinet this afternoon Regent Serrano and his Ministers unanimously confirmed Gen. Prim's selection of Prince Leopold, of Hohenzollen, for future King of Spain. Friends of the administration declare that the Cortez will give a majority of at least two hundred in favor of the election of Prince Leopold to the throne.

The Prince will enter Spain about the end of October next, and will be escorted from Germany by a Spanish squadron. There is great rejoicing in the city to-night over the final selection of a permanent ruler for Spain, and the new King will be heartily welcomed. Prince Leopold's occupancy of the Spanish throne is now considered a foregone conclusion.

LONDON, July 6.—The attitude of the Great Powers towards the latest nominee for the vacant Spanish throne is narrowly watched.

The English government is favorably disposed towards the candidature of Prince Leopold, and has signified that it favors the nomination. Upon the other hand, France is uncompromisingly opposed to it, because of his nationality and connections, and earnestly objects to the election of a Hohenzollern Prince. She considers that it would be a check upon, and a menace towards her. The French goverment strenuously opposes Prim's ambitious plans in relation to the sovereignty.

Advices from Pekin give particulars of a fearful butchery of the French residents in that city by a mob, imbued with intolerant hatred of foreigners, and especially of the French, in a great mass appeared in the quarters populated by the latter, and immediately commenced beating and maltreating all the Frenchmen whom they encountered. They however met with some resistance, whereupon they procured all manner of weapons and began a massacre. They sacked many dwellings and dragged the inmates into the streets where they were beaten with bludgeons and stabbed with knives.

Many were killed, or will die from the effects of their injuries. Some of the Chinese used firearms. The residence of the French Consul was broken into by a party, and he, with his Secretary of Legation, was brutally murdered, and some of the attaches were wounded. The rabble also killed several Sisters of Mercy and a number of priests—all foreigners. They also beat to death several Russians. All the French people overtaken were killed or shockingly maimed. In fact the rage of the Chinamen appeared to be directly expended upon this class of foreigners. Not content with their fiendish work, they repaired to the Roman Catholic Cathedral, drove forth the worshippers, and after sacking the building, set fire to it, and it was totally destroyed.

PARIS, July 7. The Minister of Foreign Affairs has received full confirmation of the massacre of the French in Pekin, which will be immediately sent to the commander of the French fleet in the Chinese waters. No special expedition will be dispatched, as the naval force is deemed sufficient to vindicate the dignity of France.

PARIS, July 7. The *Gaulois* retracts its report that General Prim had given way. He still maintains the canditure of Prince Hohenzollern, but the Spanish Minister here has telegraphed to Madrid that the project must be abandoned or there will be war.

PARIS, July 6.—France is tremendously excited over the announcement from Madrid of the probable election of Prince Leopold of Germany to the throne of Spain. In the Corps Legislatif, to-night, the debate was of the most serious and warlike character. Duke do Grammont, Minister of Foreign Affairs, delivered a speech in which he said: "France cannot suffer any Foreign Power to disturb the equilibrium of Europe, or imperil the interests and honor of the French nation."

Prime Minister Ollivier then addressed the Chamber in a cool and deliberate, but emphatic speech. At the close of his remarks, he spoke as follows: "France earnestly and passionately desires a peace with all nations, but peace only with honor, and if war is necessary, the Government will not hesitate to ask of the legislative body its consent to inaugurate war to maintain the honor and principles of France."

Midnight.—It having transpired that the Government is exchanging notes with Prussia, the excitement in the city to-night is intense. It is positively ascertained that France and Prussia exchanged notes to-day, and war between the two nations is considered certain, if Prussia persists in placing Prince Leopold upon the Spanish throne.

PARIS, July 7.—It is asserted in well informed circles, that the alliance between France and Austria has been concluded.

It is asserted that the French Minister at Berlin was recalled at two o'clock to-day.

Le Pays (Imperialist) publishes a violent article, crying out for war. France, it declares, has recent diplomatic defeats as well as Waterloo to avenge, and Frenchmen are ready to take the same road to Tena and Berlin which their fathers took.

There was an exciting scene in the Corps Legislatif to-day, after the declaration made by the Minister of Foreign affairs.

LISBON, July 9.—The latest advices from Rio Janeiro state that the revolution in the province of Entre Rios has been suppressed. The defeat of Gen. Lopez Jordan was followed by the disbandment of his forces who scattered and fled.

PARIS, July 10. It is positively ascertained that the English and Italian Governments are actively engaged in pressing a friendly and satisfactory settlement of the difficulty existing between France and Prussia, arising out of the Hohenzollern Candidacy for the Spanish throne. England and Italy earnestly advise calm deliberation upon the part of the belligerent powers, and suggests a free interchange of views upon the vexed question before adopting serious means in the event of a war with Prussia.

The Emperor Napoleon will act informally as Commander-in-Chief of the French army, which will consist of four grand divisions, under the command of Marshals Lebœus, Bazaine, McMahon, and Palikao.

The French Press of to-day are extremely warlike. They insist that the government, now that it has the question before it, shall compel Prussia to evacuate Mayence, and fulfill the clauses of the treaty of Prague. The people of France endorse the sentiments expressed by the press of the country, and are very warlike in conversation. If the Emperor decides to declare war with Prussia, he will receive the popular support.

MADRID, July 10. The Spanish government has issued a circular denying that it acted with any hostile spirit to France in accepting Prince Leopold as a candidate for the succession to the throne of Spain. They say they wished peace, and had no desire to interrupt the tranquility of Europe by irritating overtures in the selection of a permanent ruler. The Constituent Cortes has been convoked, and will assemble on July 20, when the question of a new king will be disposed of.

PARIS, July 10. Great preparations of war continue to be made by France. At all the arsenals and military depots the greatest activity is seen, and the arrangements for offence and defense are of the most formidable character. Marshal Lebouf, the Minister of War, has made a report of the steps taken by him to place the French army upon a war footing. He informs the government that in twelve days 250,000 French soldiers will be ready to take the field. The excitement continues unabated throughout France. The belligerent spirit pervades all classes. The extensive preparations of the government by land and sea in anticipation of hostilities, cause serious apprehensions of an impending great war upon the Continent, notwithstanding the reported peaceful tone of Prussia, and the excuses of Spain.

ROME, July 7. The dogma of infallibility will be proclaimed on July 17th, with a magnificent celebration of the event. The ceremonials attending the publication of the dogma will be held in the church of Leo IV. The Pope will occupy the veritable chair of St. Peter. Cardinals, Archbishops and Bishops will attend in full ceremonials, and the various religious orders will go to the church in a procession. The conclusion of the religious ceremonies will be heralded to the populace with salvos of cannon and peals of bells.

The orators on both sides of the infallibility question having renounced their intention of speaking, on condition that manuscripts of their speeches may be submitted to a deputation of faith, it is probable that a schema will be voted on before the 15th inst. On Tuesday chapter III. was adopted, and a vote on the last chapter, which deals exclusively with the dogma of infallibility, will soon follow. The partisans of the dogma believe that the original formula will be maintained. The sittings of Council have been suspended for some days, pending the preparation of an amendment to the chapter on infallibility. Several American prelates have protested against the abrupt close of the discussion on chapter 3.

PARIS, July 8. All the Chinamen in Paris, fearing the anger of the populace on account of the recent massacres in Pekin, have carefully kept within doors, but owing to the Spanish affair the news from China created but little sensation.

The Minister of War declared to the Emperor yesterday that the army is ready to march at the first signal. No answer is expected from Prussia before Monday. The French Minister at St. Petersburg has declared the coronation of Hohenzollern as King of Spain will be regarded by France as a *carus belli.*

The Council.

The following is extracted from the N. Y. Herald's correspondent at Rome, under date of June 21st:—

WORK.

On Saturday, the 18th, the second discussion of the infallibility chapter took place in the Council Hall, and was marked by an unexpected revelation—viz., that the learned Archbishop of Bologna, Cardinal Guidi, of the order of Dominican monks, is a strong anti-infallibilist. In his speech he objected to the present form of the dogma and proposed to modify it by the declaration that the Pope is only personally infallible when he defines ex-cathedra, in matters of faith and morality, accompanied with the assent of the episcopal body.

As this would entirely change the aspect of the dogma, attempts were made by some of its most zealous partisans to interrupt the orator, but he held his ground and carried his arguments boldly through. The other two speakers on Saturday were Cardinals De Pitra and Bonnechose. The first being of a weak voice entrusted the delivery of his written speech to the powerful lungs of the Bishop of Belley, in favor of the infallibility, which he supported by a good amount of Greek quotations, which were, of course, unintelligible to most of the fathers. As to Cardinal de Bonnechose's speech it was all Greek to them, for he was perfectly inaudible, as, in fact, are half of the orators who rise to address the assembly.

As there are one hundred and five bishops on the orators' list engaged to speak on this subject, it may be anticipated that the dogma will not be promulgated just yet. On Sunday, of course, there was no meeting of the fathers, but yesterday they went on with the discussion. To-day again is a vacation day in honor of the Pope's coronation.

FRENCH INTERESTS.

The Bishop of Orleans has just sent round to the fathers of the Council a pamphlet he has written, and had printed in French at Naples, in reply to the article in the *Civitta Cattolica* of the 2d May, which sustained that the Pope's decision, and not the moral unanimity or even majority of the votes in Ecumenical Councils, gave force to dogmatic decrees or innovations.

While combating this principle Mgr. Dupanloup aims a side blow at the composition of the present Council, in which he complains that there are 276 Italian Bishops, of whom 143 belong to the Papal States—43 cardinals who are not bishops or have no sees—120 archbishops and bishops *in partibus*, and 51 abbots or generals of monastic orders; while the bishops of all the Catholic countries of Europe, except Italy, now attending the Council, only amount to 265, so that the diocesan bishops of Italy alone are in a numerical majority over the patriarchs, primates, archbishops and diocesan bishops of the rest of Christendom.

DISCIPLINE.

It is stated that after the infallibility dogma has passed, which, in some form or other, it is now generally expected it will, a *schema* in the category of discipline will be introduced in the Council limiting the rights of bishops, who, in future, before being recognized by the Pope, will be required to give a written promise to resign their sees "whenever it shall seem advisable to the Sovereign Pontiff for the general good." If the bishops vote this they will, indeed, be deliberately destroying their traditional rights and privileges, and in a few years we may expect to see the whole Episcopacy reduced to the condition of apostolic vicars, whom the Pope may depose or transfer from one see to another according to his good pleasure and without any of the canonical formalities now required for expugnating a bishop from his stronghold.

DOMESTIC.

Chicago, July 6. Information has been received at Military Head Quarters that Lieut. Young of the 2d Cavalry with 35 men attacked 200 hostile Indians on the 26th of June, 38 miles from Rawlins on the Union Pacific Railroad, and killed fifteen of them besides wounding a number of others. None of the soldiers were killed, but one wounded, Sergeant Keeton who was shot in the hip. After fighting for five hours, Lieut. Young sent for reinforcements, but before they reached him the Indians had fled to the mountains, and it was impossible to discover their trail. The Indians had a strong position in the brush and mountain gorge.

New York, June 27. The *World's* Montreal special says that a great independence mass meeting took place in Montreal on Saturday night. In the course of a stirring speech, Sir John Young said that the time had now come when Canada should sever the connection with Great Britain, and become an independent nation. At this announcement the greatest part of the vast assembly cheered lustily.

La Flamme said that appeal to England for support in case of an invasion of the dominion would be futile. The present imperial administration had deserted her colonies, and proved herself a stepmother to those who had fostered the deepest affection for her. It was, therefore, folly to think of anything but independence.

Other speakers followed in the same strain, and the meeting adjourned to Tuesday. The independence movement may be recorded as fully started in the dominion.

Passing Events.

☞ The standing army of 600,000 drunkards, which this country sees upon its lists every year, would make a procession of over 10,000 miles long, or nearly one-half the circumference of the globe.

☞ Great Britain is overrun with beer houses. They have been multiplying at the rate of 1,200 a year, till now one in every 200 of the population is a vender of intoxicating drinks!

☞ No less than 21,000 emigrants, chiefly Irish, sailed from Liverpool for the United States in May.

☞ The council of state of Neufchatel has voted by a large majority in favor of the separation of church and state.

☞ Insanity is greatly increasing in the British Isles. It is said to be due to insufficient nutriment, poverty, and physical deterioration, more frequently than to severe mental strain.

☞ There are in the United States and British America 5319 newspapers, of which about 550 are dailies.

☞ The Austrian government has decreed that the Polish language alone shall be used in the University of Cracow.

☞ The great fire at Constantinople will cost Great Britain £100,000 to rebuild her embassy palace, &c.

☞ The Porte has granted about 600 acres of land near Jaffa for a Jewish model farm, with exemption front land tax.

☞ Forty Chinese attend the school of the Five Points house of Industry, in New York.

☞ Pompeii has not ceased to give its mysteries to the world. Last month there were five musical instruments unearthed there. They are in an excellent state of preservation and somewhat like our clarionet; the lower half of the instrument is silver, the upper half and mouth-piece are ivory.

☞ France and Prussia can hurl a million and a quarter of armed men each upon the other. Of these France has 370,000 ready for instant action while Prussia can put 846,000 upon her frontier at a word. What would a shock like that do to the mass of Europe?—*News.*

☞ There must be fight in the atmosphere—it thunders all around from the East and West.

☞ It is announced that the tunnelling of Mont Cenis will be completed at the end of next year.

☞ Another disastrous conflagration has recently occurred at Saguenay, Canada, lasting eight days. The destruction is very great, and the Government has been applied to for $25,000 in aid of the sufferers.

☞ Dispatches have been sent to St. Petersburg to obtain the advice of Russia on the candidature of Prince Hohenzollern. An important dispatch has been sent by the Minister of Foreign Affairs to Zenano to-day.

☞ Manchester, N. H. has been visited by a terrible conflagration, causing a loss of a quarter to a half a million of dollars. Churches, hotels and buildings of all descriptions were destroyed and hundreds of families are rendered houseless.

☞ The semi-official journals of Berlin say that Bismarck is an accomplice of Prim in the Hohenzollern intrigue, and that the King of Prussia had given permission to the project.

☞ The movements of troops, strengthening of garrisons and the departure of fleets excite the gravest apprehensions.

☞ Thr Austrian Government are preparing to form a permanent camp near the Prussian frontier. The plan has been contemplated for a long time.

— The Episcopal Council of the Diocese of Wisconsin was held at Milwaukee, Saturday. Adopted the following new canon:

"Every community of this church, marrying outside of our communication, or married by any other than a clergyman of our church, shall stand *profacto* excommunicated."

Notices.

Notice.

Providence permitting, the campmeeting at Alton Bay, N. H., will commence Sunday, Sept. 4th, and hold over the Lord's day, Sept. 11th.

For the committee, J. G. SMITH.

Grove Meeting.

There will be a grove meeting in the Root settlement, Crawford Co., Pa., near Bro. J. T. Ongley's saw-mill, two and a half miles north-east of Little Cooley, and two and a half miles west of Lincolnville, to commence Saturday, August 6th, at two o'clock, and continue as long as duty may demand. In case of wet weather, the mill will be fitted up for the occasion. Come, brethren and sisters in the Lord, let us have a good meeting. The brethren here voted that there be a general invitation given,—houses, barns and hearts open and free. The King is coming soon. Let us be ready, and try to get others ready to meet him.

Brn. C. F. Sweet, C. Buzzell, and others, will be in attendance to preach the word. The meeting is ten miles south of Union Mills, on the A. & G. W. R. R., and P. & E. R. R.; and seven miles northwest of Centreville, on the Oil Creek R. R. A team will be sent to Union Mills on Saturday, and will be there from twelve to two P. M. Inquire for team for the grove meeting. Committee—John Root, A. S. Geer, Geo. Porter, *Little Cooley, Pa.* JOHN T. ONGLEY, Secretary, *Lincolnville, Crawford Co., Pa.*

Maine Mission Tent.

The "Maine Mission Tent," under the charge of Bro. and Sr. Taylor, will probably be in the field for service in a few days. All desiring tent meetings in any locality in this State are requested to write *as soon as possible* to either of the undersigned. W. H. MITCHELL, Kennebunkport.
R. R. YORK, Portland.

Notice.

I will hold a two days meeting in Island City, commencing July 16th, and continue over the Sabbath. Can Bro. Denslow, of Lovina, Putnam Co., attend this meeting? A. F. DUGGER.

Notice.

Friends writing either of the Clinton Arch Missionaries through July, will please direct to the care of G. W. Smith, No. 273 West 22d St., New York City. M. E. DOW.

Conn. State Tent.

Parties desiring the tent pitched in their vicinity, will please correspond with the Chairman of the Committee, H. H. DICKINSON, Hartford, Ct.

To the King's Servants.

Some of the brethren and sisters in Warner Village, N. H., and vicinity, have decided to have preaching one half of the time at Union Hall, the second and third Sabbaths of July, and after that the first two Sabbaths of each month.

Correspond with B. S. COLBY, *Warner Village, N. H.*

In behalf of the congregation worshiping at Warner Village. ALLEN DAMON.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. GOODRICH, No. 7 Salem Street, Boston, as soon as convenient.

S. W. THURBER, Pres. of Conf.

Notice.

The Advent Christian church of Rochester have hired a neat, commodious hall, just finished, on the corner of Stone and Court Sts., known formerly as the Air Bath Institute, which will be opened next Sabbath, the Lord will, with appropriate services, by Bro. J. Hemenway. Meetings will be held hereafter in said hall three times Sundays, also Tuesday and Friday evenings.

Special Notice.

To all interested in having a State Conference organized in Ohio: Beloved brethren in Christ,—Believing that the end of all things is at hand, and what we do must be done quickly, and that the Lord has raised us up as a people to herald the coming kingdom, and to lift our warning voice, and cry aloud, and spare not, and in earnest tones bid the slumbering myriads of earth's sons and daughters to prepare for solemn judgment; and believing we can better accomplish the great work allotted us to do, we have, after advising with brethren, thought best to appeal to every Advent church in the State, and where there is no church, to individuals, who are interested in forming such a conference, to write at once to Eld. E. McCullock, Pastor of the Advent Church in Nevada, Ohio; and, if sufficient interest is manifest, we shall issue a call for a conference, to be held immediately after the campmeetings are over. Come, brethren, let us hear from you at once relative to this matter, and may heavenly wisdom guide your hearts aright. For the Brethren,

E. MCCULLOCK.

Notice.

The Advent brethren in Buffalo, N. Y., have hired a hall and established a prayer and conference meeting every Sabbath, at two o'clock P. M. The hall is on Maine Street, in the Arcade building, second floor, No. 9, and is large enough for preaching. Ministers passing this way who can spend a Sabbath with us, we will give notice of by our daily papers, if informed by Friday. They can expect but a small compensation at present, as most are poor, and we are just making an effort to gather the scattered flock. Some fifty in the city hold our views, and we hope, by a permanent meeting, some preaching, and God's blessing, we shall be able to form a stable church. Preachers can call on Wm. Shaw, 528 Eagle Street, or J. Blain, 79 North Division Street, H. Tanner, 255 Pearl street, and a home will be provided. We can have no meeting on week days at present, but hope to by and by.

For the brethren, J. BLAIN.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

NATHANIEL EATON.

Notice.

Will our brethren, who wish the campmeeting committee to build their tents at Alton Bay, send to me at once (at Farmington, N. H.), the plan, or how they wish them built? J. G. SMITH.

Notice.

The Advent brethren have rented the Temperance Hall on Maine St., in Brunswick, Me., and will hold meetings on Sunday regularly. Seats free to all who are disposed to meet with us. Ministering brethren are invited to come over and help us. Per order, C. GOUD.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY, FRANK NELSON, SAM'L ROWELL, } Committee.

Notice.

We gave $78 for our meeting-house in Vienna, all in good repair outside. We need more to finish it inside. Some have pledged to help us to the amount of $30. We want $70 more. If not obtained, shall be obliged to sell it.

H. B. SEVEY.

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. BELLOWS.

Notice.

Brethren in Conn. wishing my labors between now and the 20th of July, will please address me at once at Forestville, Conn., and appoint for me accordingly through the Crisis.

S. C. HANCOCK.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

Notice.

I would say that persons desiring practical treatment with the Resuscitator for diseases, may address me at 43 Revere Street, Boston.

W. C. STONE.

Inquiry.

Brethren and sisters of Sutton, Bradford, and Warner: Can we join together and have a tent meeting? We in Bradford think we can.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. GEORGE E. LEE, Brimfield, Mass.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass	*Daniel Miller*, or *A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall*, or *Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson*, or *O. Proctor.*
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.* Fourth Sabbath engaged.
Seabrook, N. H.	*R. S. Johnson*, of Hampton, N. H., or *Chs. Barton*, of Seabrook.
Chichester, N. H	*C. R. Knowles.*
Goshen, N. H	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick* or *Samuel Smart.*
Pittsfield, N. H (Belhel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock*, Forestville, Ct.
West Glocester, R. I.	*Geo. A. Hawkins*, Putnam, Ct.
New Haven, Ct.	*W. F. Carpenter*, 73 State St.
Pleasant Valley, Ct.	*Reuel O. White*, New Hartford, Ct.
Meriden, Ct.	*E. J. Whitehead*, West Meriden, Conn., Box 4.
New Britain, Conn	*A. Powell.*
Wrightville, Ct.	*D. A. Grant*, Torrington, Ct.
Newfield, Ct.	*Wm. Ripley*, Pleasant Valley, Ct.
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. R. Cooper*, 4 Hickory St.
Philadelphia, Pa.	*Frank E. Davis*, 1715 Markham Street, or *L. N. Wilfong*, 135 N. 22d St.

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Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

J. Couch...Sunday, July 17th
M. Batchelor...Sunday, July 24th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

N. M. Davis...Sunday, July 17th
Nathan Whiting...Sunday, July 24th

Meetings in South Boston on Wednesday evenings, at C. W. Huntress,' 3 Lowland street. On Friday evenings at J. N. Berry's, 227 E. street.

EAST BOSTON.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

C. Goodrich...Sunday, July 24th

CHELSEA, MASS., (LIBRARY HALL.)

M. Batchelor...Sunday, July 17th
J. Hemenway...Sunday, July 24th
J. Pinkham...Sunday, July 31st

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

L. Boutell...Sunday, July 17th
T. M. Preble...Sunday, July 24th
J. G. Smith...Sunday, July 31st

Kennebunkport, Me...Sunday, July 17th
North Carver...Sunday, July 31st
C. GOODRICH.

Lowell, Mass...Sunday, July 24th
J. COUCH.

Westfield Farms, Mass.....Thurs. evening, July 14th
Hartford, Ct...Sabbath, July 17th
Plainville, Ct...Sunday, July 24th
New Britain, Ct...Tuesday evening, July 19th
Bristol, Ct...Wednesday evening, July 20th
New Preston, Ct...evenings, July 21st and 22d
Where Bro. Morgan may arrange..Sabbath, July 24th
A. ROSS.

Manchester, N. H...Sunday, July 17th
Lawrence, Mass...Sundays, Aug. 7th and 14th
Lowell, Mass...Sunday, Aug. 21st
A. A. PHELPS.

Kennebunk Depot, Me...evening, July 19th
Kennebunkport...July 20th, and over Sunday and as much longer as the Lord may direct.
B. P. MANNING.

Denmark Corner, Me...Sabbath, July 17th
East Stoneham, Me...Sabbath, July 31st
West Stoneham...Sabbath, Aug. 7th
Brownfield, Me...Sabbath, Aug. 28th
GEO. W. HOWARD.

Montgomery...Sundays, July 17th and 31st
Huntington...evenings, July 17th and 31st
Westfield Farms...Sunday, July 24th
E. OWEN.

Westfield, Mass...July 21st
Worcester, Mass...July 22nd and over Sunday if there is no previous appointment.
C. H. LAVERTON.

Cabot, Vt. (Advent Chapel)...Sunday, July 17th and onward.
S. W. THURBER.

Barnstead, N. H. (Lock's Corner)..Sunday, July 24th
Great Falls, N. H...Sunday, Aug. 7th
J. G. SMITH.

South Berwick, Me. (Great Works)....Sun., July 17th
GEO. W. BROWN, Elliot, Me.

Sutton Mills, N. H. (meeting-house) Sunday, July 17th
Meredith, N. H. (Dolloff Hall)...Sunday, July 31st
West Deerfield, N. H...Sunday, Aug. 7th
L. E. SAULPAUGH.

Collinsville, Ct...Sunday, July 24th
Lovely Street, Ct...Sunday, July 31st
A. ELLIOT.

North Scituate, R. I...Sabbath, July 17th
Bristol, R. I...Sabbath, July 24th
J. T. DIXON.

Warehousepoint, Ct. (Chapel)...Sunday, July 31st
S. WOODRUFF.

Lewiston, Me...Sunday, July 17th
Burnham, Me...Sunday, Aug. 7th
Swanville, Me...Sunday, Aug. 14th
ISRAEL DAMMAN.

Bartlett, N. H. (in Bro. Deering's grove)....July 17th
West Ossipee, N. H...Sunday, July 24th
Belmont, N. H. (Factory Village)..Sunday, July 31st
Manchester, N. H...Sunday, Aug. 7th
Stoneham, Mass...Sunday, Aug. 14th
Woburn, Mass. (on the Common) at five o'clock P. M., or at such time as Bro. Marcy may arrange, Aug. 14th. L. C. & M. MCKINSTRY.

Salisbury (Union meeting-house)...Sunday, July 17th
Nottingham...Sunday, July 24th
S. S. MOONEY.

Chichester, N. H...Sunday, July 17th and once in two weeks until further notice.
C. R. PARSONS.

Water Village, N. H...Sunday, July 17th
MARK STEVENS.
C. COLMAN.

Portland, Me...Sabbath, July 17th
G. W. BURNHAM.

Great Falls, Windham, Me. (as Bro. Wheeler may arrange) Sunday, July 17th. J. ALBERT LIBBY.

Peru, Me. (Wait school-house)...Sunday, July 17th
Carthage, Me...Sunday, July 24th
A. A. C. ABBOTT.

Belgrade Depot...Sunday, July 17th
H. B. SEVEY

Wrightville, Conn...Sunday, July 17th
New Milford, Conn...July 20th, and over the 24th
A. D. FLAGG.

West Ossipee...Sunday, July 17th
Lake Village (North Church)...Sunday, July 24th
T. E. LANG, JR.

North Haverhill, N. H. (at the brick house) Sunday, July 17th. W. H. SHAW.

Loudon Ridge, N. H....Sundays, Aug. 14th and 15th
Will some one meet me at Lake Village Depot, at two P. M., Saturday, Aug. 13th? E. S. MOULTON.

Rawsonville, Vt...Sunday, July 17th
Z. T. WOOD.

Barnstead, N. H., (Lock's Corner) Sabbath, July 17th
Barnstead, N. H., Oak Ground, (Tuttle school-house) Sabbath, July 24th.
Loudon Ridge...Sabbath, July 31st
Lower Gilmanton (where Eld. J. G. Munsey may appoint) evening, July 29th.
Guilford Village (Universalist meeting-house) Sabbath, Aug. 7th. ABIGAIL M. TRIPP.

Chicopee Falls, Mass...Sunday, July 17th
Springfield...July 19th
Warehouse Point, Ct...July 20th
New Britain, Ct...July 22nd
J S. WHITE.

Pittston, Me. (conference)..July 23d and over Sunday
Cushing, Me...Sunday, July 3d, and baptize
H. S. MITCHELL.

Porter, Me...Sunday, July 17th
Melvin Village, N. H...Sunday, July 31st
T. W. PIPER.

North Springfield, Vt...Sunday, July 17th
Bridgewater, Vt...Sundays, July 10th and 24th
Plymouth, Vt., at 7½ o'clock...Sabbath eve., July 10th
H. F. CARPENTER.

Bridgewater, Ct. (at Sr. Strong's)..Sunday, July 10th
Southville, Ct...Sunday, July 17th
Platt Dist. school-house, July 17th.
Roxbury, Ct. (at Sr. Teeple's)...Sunday, July 24th
New Milford...Sunday, July 31st
H. K. WALLING.

Meredith, N. H., (Dolloff Hall)....Sunday, July 17th
Lake Village, N. H. (North Church) Sun., July 24th
Manchester, N. H...Sunday, July 31st
Dover, N. H...Sunday, Aug. 7th
Great Falls, N. H...Sunday, Aug. 14th
South Berwick, Me. (Great Works), Sunday, Aug. 21st
Hampton, N. H...Sunday, Aug. 28th
A. SIMPSON.

Warner Village (Union Hall)....Sabbaths, June 19th and 26th. ALLEN DAMON.

South Elliot, Me...Sunday, July 17th
Seabrook, N. H...Sundays, July 24th and 31st
E. S. MOULTON.

Meredith, N. H. (Dolloff Hall)....Sunday, July 17th
Some Bro. meet me at the Meredith depot, second down train.
East Orford, N. H. (Davis town school-house) Sunday, July 24th. Will Bro. Huckings meet me at Wentworth, July 21st, two o'clock P. M., at G. Deans?
Keene, N. H...Sunday, July 31st
Hinsdale, N. H...Sunday, Aug. 7th
Will Bro. Streeter meet me at the Hinsdale depot Aug. 5th, first down train?
Northfield, Mass. (where Bro. Streeter may appoint) Sunday, Aug. 14th.
If any of these appointments conflict, write me immediately at West Rumney, N. H. E. COTTON.

New York, 24th St., morning and evening, July 17th
Afternoon, 205 Grand Street.
Putnam, Ct...Sunday, July 24th
Webster, Mass...Sunday, July 31st
L. M. STODDARD.

Hampton, N. H...Sunday, Aug. 7th
Rye, N. H...Sunday, Aug. 14th
D. F. LEAVITT.

Plainfield Pond...Sunday, July 17th
H. K. FLAGG.

Webster, N. H. (Old meeting house)..Sab., July 17th
Fisherville, N. H. (Sander's Hall) Sabbath, July 24th
SOLMON BOYY.

Charlton (Chapel)...Sunday, July 17th
Will be at Charlton depot 1½ P. M.
Vernon, Vt...Sabbath, July 24th
Keene, N. H...Sabbath, July 31st
Vernon, Vt...Sabbath, Aug. 21st
H. MUNGER.

Freeport, Me. (Swamp school-house) Sunday, Aug. 7th
Meeting all day. S. F. MORSE.

New Preston, Ct...Sunday July 24th
J. L. WOOD.

Holden, Mass...Sunday, July 17th
RUFUS WENDELL.

Putnam, Ct...Sunday, July 17th
Webster, Mass...Sunday, July 24th
S. P. BABCOCK.

Lyndeborough, N. H. (in the grove)...Sun., July 17th
JOHN H. DADMUN.

Appleton, Me. (where Bro. G. Miller may appoint) Sabbath, Aug. 7th. J. SOMES.

North Somers, Ct...Sunday, July 17th
I. B. POTTER, or MARY E. OTIS.

Rye, N. H...the first Sunday in each month
South Berwick, Me., (Great Works) the second Sunday in each month. JOSEPH W. WHITE.

Jay, Me. (Bean's Corner)...Sunday, July 17th
Sumner, Me. (Bonney school-house)...Sun., July 24th
Hartford, Me. (Stetson school-house) Sun., Aug. 7th
E. M. HAGGETT.

Seabrook, N. H...evening, July 15th
South Elliot, Me...evening, July 22d
Portland, Me...Sabbaths, July 24th and 31st
Richmond, Me...evenings, July 26th and 27th
Brunswick, Me...evening, July 28th
Bath, Me...evening, July 29th
Lewiston, Me...evenings, Aug. 2d and 3d
Biddeford, Me...evening, Aug. 4th
Kennebunkport, Me...evening, Aug. 5th
Kennebunk Depot, Me...Sabbath, Aug. 7th
South Berwick, Me., (Great Works)....Sab., Aug. 14th
Seabrook, N. H...Sabbath, Aug. 21st
C. H. SWEET.

Abington, Ct...Sabbath, July 24th
E. BELLOWS.

Mexico, Me. (Harlow Hill)...Sabbath, July 17th
Buckfield, Me. (Federal meeting-house)....July 24th
Jay, Me. (Kennedy's Corner)...Sab., July 31st
O. W. KIMBALL.

North Dana, Mass...Sunday, July 17th
Worcester, Mass...Sunday, Aug. 7th
GEO. A. STREETER.

Piermont, (Clay meeting-house)....Sunday, July 31st
WM. H. SHAW.

Holderness, N.H. (True school-house) Sun., July 24th
Campton, N. H. (Bump school-house) Sun., July 31st
DANIEL D. PAGE.

Northville, Newport, N. H., Saturday evening, July 23d, and over the Sabbath, the 24th.
F. S. RANSOM.

Southington, Ct...Sunday, July 17th
Holden, Mass...Sunday, July 24th
Z. FORD.

East Rochester, N. H...Sunday, July 17th
H. M. BRYANT.

Dover...Sunday, July 17th
Wakefield, Mass...Sunday, July 24th
Stoneham, Mass..evenings, July 26th, 27th, 28th, 29th
J. PINKHAM.

Richmond, Me. (as Bro. H. D. Reed may arrange) Sabbath, July 17th. T. M. PREBLE.

Gonic, N. H. (Chapel)...Sunday, July 24th
ALMIRA A. MARSTON.

Stowe, South Hollow, Vt. (school-house)....July 17th
Brethren from Waterbury and other places are requested to attend. J. A. CLEAVELAND.

Warehouse Point (at the Chapel)..Sabbath, July 17th
Scitico...Sabbath, July 24th
G. L. WHITE.

Chicopee Falls, Mass...Sunday, July 24th
WM. A. & M. L. DURAND.

Springfield, Mass. (on the hill).....Sunday, July 17th
Charlton, Mass. (Chapel)...Sunday, July 24th
Will be at Charlton Depot at 1½ P. M.
CHAS. P. GREENMAN.

West Monroe, Oswego Co., N. Y. (grove meeting) Sunday, July 17th, at 10½ A. M. and one P. M.
South Butler, N. Y...Sunday, July 24th
Port Byron, N. Y...evenings, July 27th and 28th
Fish-Creek Landing, N. Y., Sun., July 31st, at one P. M.
Glenmore, N. Y...evening, Aug. 1st
C. H. WILLIAMS.

Bonny Eagle...Sunday, July 17th
T. P. S. HAMPSON.

Rye, N. H...Sunday, July 17th
J. G. SMITH.

Webster, Mass...Sabbath, July 17th
Woodstock Valley, Ct...Sabbath, July 24th
Wilbraham, Mass...Sabbath, July 31st
P. S. BUTLER.

Abington, Ct...Sunday, July 17th
Square Pond, Ct...Sunday, July 24th
A. MORSE.

Cheshire Street, Ct...Sunday, July 17th
Meriden, Ct...Sunday, July 31st
WM. STUART.

Lowell (near tannery of Mr. Webb) Friday, July 15th
Burlington (meeting-house)...Sunday, July 17th
Bangor, Me...Sunday, July 24th
THOMAS SMITH.

Terryville, Ct. (Bro. Yale's neighborhood) July 17th
Wolcottville, Ct...Sunday, July 24th
CHAS. C. BARKER.

Sugar Hill, N. H...once in two weeks
N. WHEELER.

West Meriden, Ct...Sunday, July 17th
W. N. PILE.

Meredith Neck...Sunday, July 17th
N. GLIDDEN.

North Narrows, N. H...Sunday, July 17th
East Rochester, N. H...Sunday, July 24th
WM. BODGE.

Edenboro, Erie Co., Pa...Sunday, July 17th
Rootville, Break Bread.....first Sunday in the month
JOHN T. ONGLEY.

SPRINGFIELD, MASS.

James Hemenway...Sunday, July 17th
L. Boutell...Sunday, July 24th
Wm. N. Pile...Sunday, July 31st and Sundays, Aug. 7th and 14th.
A. A. Phelps...Sunday, Sept. 11th

CHICOPEE FALLS, MASS.

J. S. White...Sunday, July 17th
Sr. M. L. Durand...Sunday, July 24th
B. Hitchcock...Sunday, July 31st
Sr. L. M. Stoddard...Sunday, Aug. 7th
Sr. M. L. Durand...Sunday, Aug. 14th

LOWELL, MASS.

J. Pinkham...Sunday, Aug. 7th

CONCORD, N. H., (CENTRE STREET.)

Allen Damon...Sabbath, July 17th
A. Ross...Sabbath, Aug. 7th

CONCORD, N. H., (AT THE BETHEL.)

A. A. Phelps...Sundays, July 24th and 31st

PORTSMOUTH, N. H.

C. H. Sweet...Sunday, July 17th
Allen Damman...Sundays, July 24th and 31st
J. H. F. Varney...Sunday, Aug. 7th
W. H. Mitchell...Sunday, Aug. 14th
B. S. Emery...Sunday, Aug. 21st

DOVER, N. H.

J. Pinkham...Sunday, July 17th
T. W. Piper...Sunday, July 24th
J. W. White...Sunday, July 31st

LOUDON RIDGE, N. H.

D. F. Leavitt...Sunday, July 17th
Joseph Harvey...Sunday, July 24th
A. Kidder...Sunday, July 31st

HAMPTON, N. H.

Joseph W. White...Sunday, July 17th

BIDDEFORD, ME.

R. R. York...Sabbath, July 17th
Geo. W. Burnham...Sabbath, July 24th

HARTFORD, CT.

A. Ross...Sunday, July 17th
H. Pratt...Sundays, July 24th and 31st
T. M. Preble...Sabbaths, Aug. 14th and 21st

PLEASANT VALLEY, CT.

J. S. White...Sunday, July 24th
H. H. Dickinson...Sunday, July 10th
R. K. Stark...Sunday, Aug. 7th
G. L. White...Sunday, Aug. 21st

SCITICO, CT.

G. L. White...Sunday, July 17th
A. D. Flagg...Sunday, July 24th

NEW BRITAIN, CT.

A. M. Higgins...Sunday, July 17th
Wm. Stuart...Sunday, July 24th

BRISTOL, CT.

R. K. Stark...Sabbath, July 17th
M. L. Durand...Sabbath, July 31st

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

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Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. H. SMITH, Principal.

Business.

Letters Received.

H Munger, J G Smith, W A Fenn, E Jonhson, H H Tilley, W Morphy, G A Streeter, C H Hurd, M Stevens, G H Child, E Owen, A French, L A Brown, A A Seymour, W H Burdick, J L Roberts, R E Ladd, J C Allen, P Tatro Jr., J C Stoddard, N McCullock, F H Chamberlain, J Morrison, L C Mattox, H Knowlton, W A Knight, J C Wheeler, M P Lamprey, N H Reed, H Winchell, E S Moulton, D D Chaffee, J S Wilder, A W Sibley, T L Waugh, D Miner, C Pike, J B Oaks.

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"UNTIL THE DAY BREAK."

Will it pain me then forever,
Will it leave me happy never,
This weary, weary gnawing of the old dull pain?
Will the sweet yet bitter yearning,
That at my heart is burning,
Throb on, and on forever, and forever be in vain?

From the conflict ceasing never,
From the toil increasing ever,
From the hard and bitter battle with the cold and callous world?
Will the sky grow never clearer?
Will the hills draw never nearer,
Where the golden city glitters, in its rainbow mists impearled?

Ah me! that golden city!
Can God then have no pity?
I have sought it with such yearning for so many bitter years!
And yet the hills' blue glimmer,
And the portals' golden shimmer
Fade ever with the evening, and the distance never nears!

O weary, weary living!
O foemen unforgiving!
O enemies that meet me on the earth and in the air!
O flesh that clogs my yearning!
O weakness aye returning!
Will ye never cease to trouble? Will ye never, never spare?

Alas! the clouds grow darker,
And the hills loom ever starker
Across the leaden mist screen of the heavens dull and grey!
Thou must learn to *bear* thy burden,
Thou must *wait* to win thy guerdon,
Until the daybreak cometh and the shadows flee away!
—*St. Paul's.*

For the World's Crisis.

PRE-EXISTENCE MISAPPREHENDED.

The doctrine of "pre-existence" does not stand alone, as used generally. It properly belongs to a series of imagined pre-existences, from which christians should turn away.

The truth aimed at in the examination of this subject is vital, tending to life. "The just shall live by faith." But that which is not of faith is sin and death. Hence the value and virtue of Bible views cannot be over estimated. The loftiest range of the life of faith moves entirely within the sphere of "the word of faith." The wisdom from above, the reverence and love of God in the christian life, begin, go on and end in the light of revelation. It dare not add to or take from the truth of God.

But as there is a length and breadth, depth and height that passeth knowledge, it would seem wise to allow the "invisible things" and unknown terms to find their applications in things and terms that have been seen and known for the confirmation of faith through all ages. "Secret things [only referred to or implied] belong to God"; but things revealed belong to us, that we may know and do them. Amen.

Let us, then, in our humble sphere, be "all taught of God" on this point. Let that which is too high for us not becloud or crowd off the best known facts and plainest terms of the Scriptures touching creation or redemption. Ps. 19; Rom. 1: 1–23. Let us take a step at a time.

I. Nothing in the gospel, nothing in nature or grace, ever did exist beforehand (aside from this point which seems *presumed.*) "Pre-existence" means existence beforehand. The term would be a misnomer if applied to any other existence or event, in earth or heaven, so far as I see. Now, as "God's ways are equal," the presumption is that the term has no higher value, when used of the personal Christ, than of other existences. There seems a primary mistake in using this word "pre-existence." However, or whenever he existed, let that be stated; but the logically suicidal notion of "pre-existence" may be avoided most advantageously.

II. The *Logos*, the Word of God, did exist "from the beginning." John 1: 1–14. But does this give *pre*-existence to him who (four thousand years afterwards) was the word made *flesh*, the promised seed, the Son of God made of a woman, then in the fulness of time? Was all the word and wisdom of God in the ancient promises "yea and nay"? Surely not.

III. The *logos* (word) of God is quick and powerful, and arrayed in divine attributes. Heb. 4: 12, 13. But let us be satisfied to stop at this and like statements; for then we are on safe ground, and best prepared to believe other parts that make harmony of the Bible on this point.

IV. "He hath chosen us in him before the foundation of the world." Eph. 1: 4. Yet this only insures our existence and calling in Christ, in God's order of the ages. But it does not assume or argue the *pre*-existence of the apostles or of "*us*." No, no. "The Lamb slain from the foundation of the world" (Rev. 13: 8), may appear easy of apprehension if taken in the light of Abel's lamb, Abraham's lamb, and the lamb of the daily sacrifice "from the beginning." But nothing of this gives pre-existence to the passion or person of Jesus, "the Lamb of God, who gave himself for us," as recorded in Matt. 27; John 1: 29–34. Surely we need not make all this "yea and nay."

V. The idea of pre-existence may have come in the category of pre-existent souls, the pre-existence of sin, "the pre-Adamite period, the pre-Adamite race," the pre-"conflict of ages," and the co-eternal devil, and his ceaseless war on heaven. To me, this is an undesirable association of ideas. It looks like dangerous company.

VI. On approaching the plain and positive record "that God has given of his Son," we find that the long line of promise was verified by a cluster of facts, set forth in the simplest terms in "the gospel of Christ."

It is not an Avatar, like the Hindoo dream. It is not a recorded change in the form of a pre-existent Son. It is not some strange transmigration into another order or mode of being. But what is given us in the gospel on this point of Christ's existence? I answer, "the word of promise" reaches through all ages to the Virgin Mary: "Thou shalt conceive (by the Holy Ghost coming on thee); thou shalt bring forth a son; wherefore that holy [one] born of thee shall be called the Son of God." Luke 1: 30–35.

This is *the* sonship "that is written for our instruction in righteousness." These facts and terms seem decisive, and also demonstrative of a real and divine sonship. Amen. For to us (Christians) there is one God—the Father, and one Lord Jesus Christ. 1 Cor. 8: 6. How, then, can there be any alteration or addition to this recorded sonship of Christ, save as we modify the whole gospel? Nay, more. How can there be a want unsupplied as to the strength and perfection of our argument? I see none. But the pre-existent transcendental theory of Christ ignores all these facts and terms, or subordinates them to a few vague texts. Thus the unknown and obscure is made to take precedence of the plainest and most positive matters of recorded fact.

VII. "Whose goings forth (are) from of old, from everlasting." Micah 5: 1–4. Why not take this in the recorded line of promise—of personal type—sacrificial offering, and sanctuary service—"the shadow of good things to come by Christ"?

The genealogy of Christ is unique and divine. Matt. 1; 1 Luke 3. Is not this the recorded channel for this descent of "the living word" through "other ages" to ours? The word of promise became a reality. God sent forth his Son, made of a woman, made under law. He is the *only begotten* Son—the Son of the Highest—the Son of God. Amen.

The first, fullest, and divinest cause for calling him "the Son of God," lies in his recorded conception by the Holy Ghost in the Virgin Mary, and his consequent birth,—"Wherefore he shall be called the Son of God." This was "declared" further "by his resurrection." Rom. 1. It is confirmed by God, his prophets, apostles and angels. It is a birthright sonship. The vague and hitherto unknown lines of light centre here, and become determinate and known. The unseen circumference of this grand theme is consistent with this inspired account of its gospel centre. Amen. Such a Son, so born and so sent forth, is the Lord Jesus Christ. His era is written, 1870.

NOTE. "The word of the Lord" in creative power preceded creation. But the foregoing "Word" was not a pre-existent creation. So of man and the church "chosen in Christ." So of the kingdom, and so of the new earth and heaven. "The word of God" does not give them a pre-existence, but only assures their existence in the order and manner foretold.

The presumed personal pre-existence of the Messiah, called Christ, would prove too much if it proved that point. It would exalt "the word of God" touching creation, the church, the Lamb slain, the second coming, the kingdom and new creation, into a corresponding *pre*-existence. For "God's ways are equal"; they are consistent and harmonious. Hence it is enough that the promise of God—"the Word"—is justified and verified in Jesus, "the Christ," as it is touching all other existences and points of doctrine.

The ancient appearances to Abraham, Moses, Joshua, Gideon, Manoah, David and Daniel, were varied in character with the event. The purpose of God was fulfilled at each stage of the unfolding plan. Just so at the first advent. An hundred prophecies were then fulfilled in and by him. But all such proof goes against pre-existence, as popularly and presumptuously held.

Neither "the creation" (Gen. 1) nor the calling of the church in Christ by the gospel, can be recorded in more simple terms than those which set forth the birthright sonship of Christ as a personal being. Jesus is his personal name, and Christ his anointed, official name. If this is veiled—if this be a mystery in the popular sense, then we may go on and put a like veil over every *existence* that God has foretold. Then all is darkness, doubt, and perhaps delusion. But, no! Let Christ and creation be seen to come in accordance with the foregoing "Word," then we have the *light* and *life* beaming in the face of Jesus.

J. B. COOK.

For the World's Crisis.

ADDRESS.*

The great movement in regard to the personal advent of our Lord Jesus Christ, which culminated about A. D. 1844, brought out from the churches with which they had been associated a large body of people who, because of their earnestness in the advocacy of their views, made themselves offensive to their associates, and consequently were violently opposed and often derided.

As a result, those embracing the Advent views were the more confident and earnest in their work, and many were converted to God and added to the church. After the passing of the time, the disappointed ones were driven closely together, and love and harmony prevailed. Although there was a difference of opinion on some points, yet it was not a cause of dissension. So long as this union existed, prosperity attended us and many were converted; but after awhile the spirit of disorder broke out among us, and each party pressing their own views became jealous of the other, and even proper gospel rule became galling, and the most complete disorganization pervaded the body. The effect of such a condition of things was to drive from our association those who, entertaining views in accordance with our own, could not endorse the irregularities so often carried on under the name of Adventism. Even our leading men have themselves, at times, felt that there was a reproach connected with their association, and have considered the propriety of adopting some other name to designate our church associations. The authors of mischief having had their day, and finding themselves incapable of destroying what they had so seriously embarrassed, in a great measure withdrew from the contest, and thus the church had rest for a season. Recent events have given this class some encouragement, and they now seem to hope to build up themselves on the ruins of the church.

They are attempting to sow disorder and dissension in the church under the plausible plea of union without order, or rather in the exercise of autocratic power by themselves. If every one will bow to their will, and submit to their dictation, we can have peace and harmony. One object of our conference association is to resist such encroachments on our rights, and give to each individual member of the church a share in the management of its affairs. All are called upon to do something. If you cannot visit those you would influence, use your money for the diffusion of knowledge, by means of publications, teaching the doctrines you so much love. Our ministers perhaps need a word of kindly admonition. We should not conform to the world, or in any measure lower the dignity of our position; neither should we on the other hand court opposition from those who differ from us, and thus let the work flag while the workmen are contending. Our hearts and affections should be in our work. We should love association with our brethren, and with christians of every name, in every good work. We should cultivate a love for prayer-meetings, both for ourselves and the people. We should preach to the heart, and not the head alone.

The people on their part should bear with the imperfections of preachers, but not allow or extenuate their sins. All should take a deep interest in our conference, and feel to make it what it should be. Let it be a means of aiding young men called of God to engage in his work. Let it be a place of rest for approved ministers, who may come recommended from other conference bounds. Let it be the authorized power to ordain preachers who, after suitable trial, are found worthy, and thus avoid the reproach so often felt because of improprieties and inconsistencies of so-called Advent preachers.

A word to young preachers. It is a great error to attempt to preach on subjects not understood. Confine yourselves to what you do understand, and do not take abstract subjects of doctrine or prophecy. David could not fight in Saul's armor. Constantly study to be thoroughly furnished. There are other duties for ministers beside the administration of baptism and the celebration of the sacrament of the Lord's Supper. Preach Christ in his every attribute and position. Preach repentance, conversion, salvation by faith, a holy life, the resurrection of the dead, and the coming kingdom. Finally, brethren, let the same mind be in you that was in Christ, and when our work is done, and the kingdom of God revealed, we may share in its glories.

The present question is, What is our duty *now?* What can we do to spread the truth which has had such a telling influence on the Christian world? What can we do to prepare a people for the coming kingdom? We none of us doubt the truth of our position on the subject of the near advent of Christ, or in regard to the nature of man. The views we hold on these kindred points are so glorious that no inducement to change our views is presented by any of the churches about us; but we would change our weakness for strength. Nothing but the truth could have sustained us amid such discouragements as we have passed through.

Our duty is to bear forward our views; to enlighten the obscure vision of the theologians of the day; to assist those who already "can see men as trees walking." We must not diminish our power by folly, indiscretion, division, or indecision. We must "contend for the faith once delivered to the saints," but we must do it in love. We may use hard arguments, but must be gentle and loving in speech. We must maintain unity in essentials, but forbearance and kindness in minor points. Remember always that a "thus saith the Lord" may not be doubted, but our opinions may, as we are erring creatures. "The watchman will only see eye to eye, when the Lord shall bring again Zion"; how then can the people see all things alike? We must have union in purpose, in effort, and in work. We must aim for more of the spirit of self-sacrifice, and for greater results in turning the wicked from the error of their ways. While we would not undervalue learning and intelligence, we should remember they are no substitutes for grace.

Churches should be organized, and the preaching of the gospel maintained, by systematic efforts on the part of the people. The idea prevails altogether too extensively, that it is the duty of preachers to go forth and break the bread of life to the hungry, even although their own families may starve for want of their labor. Preachers cannot spend their time without some return in the way of means to procure the necessaries of life. In fact, God does not demand of the poor preachers to labor with the rich church for nothing. If they value their money above God's truth, they must abide the result. Perhaps it may be said, "God will supply." So he will, but he does it through instrumentalities; and if he has chosen you as he did the ravens for the prophet, and has placed the meat in your possession, your work is done only when you have handed out what he has furnished.

Per order of the Conn. A. C. Conference.
GEO. L. TEEPLE, *Secretary.*

* To the churches in Conn.

For the World's Crisis.

THE NEW HAMPSHIRE TENT.

Perhaps some of the people who read the Crisis would like to know what the N. H. Mission Tent is doing this season in the cause of God. To such we desire to say that the tent is in the field, and that the gospel of the kingdom is being preached under its canvas. Thus far the tent has been in three places—Kittery and Great Works, Me., and Great Falls, N. H.

KITTERY.

This was almost a new field, only a few Advent sermons having been preached here. The people, however, turned out in good numbers to listen to the gospel. God blessed the efforts of his people to the good of the community. Some who had believed in the fables of the last days saw the word of God in its purity. Some who had stood in the storm and tempest of the sea unmoved, and who had been unaffected by the popular theology of the day, were affected by God's holy word and naked truth to such an extent as to give God their hearts in a covenant of peace. It was thought that a little effort would have raised funds enough to build a chapel.

GREAT WORKS.

This is where the tenting campaign closed last year. Then God blessed, sinners were converted, and now his blessing we still see manifested to rebel sinners. During this meeting seven or eight started out in the service of God, some of them hard cases. During the meeting work began on the new chapel. God's humble servants did not think it beneath their ministerial dignity to throw aside their clerical garb and put on the dress of laborers, and assist in the building of a house for God to be worshiped in.

GREAT FALLS, N. H.

The tent was pitched here Saturday, June 18th, and taken down Wednesday, June 29th. During that time the truth was preached in the love of it, and the gospel was proclaimed in its simplicity. The meetings were crowned with success in every way, and the victory turned on the side of the Lord. About fifteen sought the salvation of their souls, and started out to gain the kingdom of God. Three of these were spiritualists whom Satan had striven to bind in the meshes of his net. Besides this, prejudice was removed, opposition broken down, and the gospel brought before large numbers who had never heard it in this light before. One young man, who was preparing for the ministry, came to the anxious seat to be prayed for. He told us he had never been converted, but that he wished to be a child of God. He saw the truth, and wanted to cast in his lot with us, and see the end of the matter. The evening after the meeting closed, ten of the young converts boldly stood up and testified for Christ at a meeting held in Franklin Hall.

To say that everybody, not excepting Catholics, was pleased with the meeting, would not be an exaggeration at all. Although we had become very strongly attached to the people, yet we had to leave them with saddened hearts and chastened feeling, praying God's blessing to rest upon them in mighty power now and evermore.

Brn. J. C. Shorey and D. M. Leavitt are with the tent. They are faithful men of God, who shun not to declare the whole truth. May God give them his grace, and help them to win a bride for their Master.

Brethren, the tent is not a failure, but is calculated to do much good. Pray that the Spirit of God may attend it always.

E. S. MOULTON.

For the World's Crisis.

OUR DAILY CROSS.

Dear blessed Jesus, I would share
Thy sufferings with thee,
For thee the painful cross I'd bear,
Who bled and died for me.
Why should I fear the proud world's scorn?
It scorned and hated thee;
The scoffs and jeers which thou hast borne,
Must be endured by me.

The crown of thorns once pierced thy brow;
Shall mine from care be free?
Thine eyes with grief did oft o'erflow,
Nor mine should tearless be.
No worldly honors should I wear,
I count them only dross;
Thy blessed kingdom, Lord, to share,
I'll bear thy shameful cross.

Moorestown, N. J. ANNA E. MCELLISTER.

PERSONAL CHARACTER OF POPE PIUS IX.

According to the news received from Rome, June 29th was the day appointed for voting the infallibility of the Pope by the Ecumenical Council. Very naturally, the central figure upon which all nations are now looking with various degrees of interest is the Pope himself, and a sketch of him is therefore very appropriate at the present time.

The early days of the Pope's youth were spent in the army as a soldier. He then entered the priesthood, and seems to have led an obscure life during the early part of his ministry, as very little is known of this period of his history. He belongs to the great family of Mastai, and is, therefore, of noble birth. This family is famous for the longevity of its members. The Pope's father lived to the ripe age of eighty-eight, and died—not of any disease peculiar to age, but of an accident. The Pope is now about eighty years old. In consequence of the confusion of the registers of the Pontifical States, occasioned by the events of the close of the last century, his age is commonly put at seventy-eight. Remarking upon this, he playfully observes that the people are always taking something from the Pope. His elevation to the episcopal office, and subsequently to a cardinalate, was due more to his ability and ecclesiastical qualities than to his nobility. He was, however, noted for his piety and purity of character. In 1846, upon the death of Gregory XVI., he was raised to the Papal chair, and his election seems to have taken place without the manifestation of much opposition, or the resorting to any trickery. As soon as he came into power, he thrilled all Italy by issuing a proclamation of emancipation. The people had looked for a continuation of the policy of Gregory XVI. in his proscription of the liberty of conscience; and as all Italy was then beginning to move toward establishing her independence, the liberal views of the Pope were hailed with great enthusiasm. But the Jesuits soon entangled him in their toils, and the Pope returned from his exile in Gaeta thoroughly convinced that all liberty of conscience was of the devil, and upon this Gregorian doctrine all his subsequent encyclicals have rested.

An intelligent observer at Rome has thus briefly characterized the Pope: "An upright and ardent soul, fixed forever, despite his early mobility, in the doctrines of Jesuitism; uniting fanaticism with goodness; following his own impulses as inspirations; believing in himself as in a dogma; without pride, because he thinks himself at an inaccessible height, and believes that so indisputable authority need not be asserted; indulgent and inflexible; incapable of political management, following ever his path, his idea; as ignorant of the time as the lowest monk; able to be a sincere christian in his humility, and a pontiff usurping the rights of God and of his Christ."

In his domestic life, the Pope lives very simply, even as a monk. He is amiable, and delights in familiar conversation. He grants audiences to all who request them, and often condescends to ask several questions respecting the health and incidents of the journey of those who call upon him. While the Pope is inexorable in his adherence to system, and while in his encyclicals he breathes out anathemas upon all heretics, and condemns them to eternal punishment, yet he is kind at heart, and bears no malice toward individuals. He once said to a young French priest, who was about to return to his country: "My child, you cannot hate error enough; but love him who has fallen into it. I do not say like a brother, but like a mother." He enjoins upon the priests the doing of everything for the salvation of the soul, but if that soul refuses to be saved, it is condemned to all the horrors of inquisition.

Although an octogenarian, the Pope has an erect figure, and has none of the infirmities of age. He has a well modulated voice, and speaks with great emphasis. He delivered his allocution on the opening of the Council in clear and distinct tones. It has been remarked, however, that the Pope, since the sitting of the Council, begins to show signs of weariness, and that his age becomes more apparent. No doubt the responsibilities of his office, and his unceasing labors to procure a favorable vote of the Council on the infallibility of the papal chair, together with the anxiety he has naturally felt for the issue, have had the effect to produce physical weakness and decline. The Pope, too, has shown a more ruffled temper since last December than he was wont, and sometimes a very small circumstance will irritate him considerably, and cause him to give vent to his anger. It would be a wonder if, in spite of his excellent training, Pius IX. did not show, at the age of eighty, an abatement of both physical and mental powers. His life has truly been an eventful one. He has successively occupied the positions of priest, bishop, cardinal, and pope. The latter office he has held for twenty-four years. One trait in his character, that has stood out prominently, has been obstinacy. He has felt himself to be the visible head of the Church, and the vicegerent of Christ, and he has acted out that conviction. He has pursued his policy with a pertinacity which brooks no opposition. But while his stubbornness does not permit him to swerve from the course he has marked out, he is extremely desirous of conciliating all parties, and gaining popularity, of which he had a taste when upon his accession to the papacy he proclaimed the liberal views which he so shortly after retracted. His assurance is complete. He did not hesitate to proclaim the dogma of the immaculate conception upon his own authority. Nor will he hesitate to assume the character of the infallible vicegerent of Christ, and as such say unto his disciples, though vainly enough: "It is I, be not afraid!" Such is the man, subject to like passions, and fallible as other men, who is anxiously waiting to be proclaimed divine.—*Methodist.*

— A churchman declared that no prayer is acceptable to God unless it is read. An objector demanded of him, "Who, then, held the candle for Jonah when he read his prayer in the whale's belly?"

For the World's Crisis.

THE QUARTERLY CONFERENCE AT WHITEFIELD, N. H.

This conference was held according to appointment, with a good attendance of our brethren and sisters from the commencement. The social meetings were excellent; a good number of the faithful ones were blessed in obedience to the will of God. All the meetings were characterized by the divine presence of the great Head of the church; making the conference one of profit and a lasting benefit to the church and community in Whitefield, as well as to those who attended from abroad. Bro. Nathan Wheeler, a faithful minister of Christ, has the pastoral charge of the church in W., and preaches to them once in two weeks.

The following ministers were present some portion of the time that the meeting was in session: T. W. Piper, Nathan Wheeler, Wm. Shaw, A. Gordon, Bro. Stevens, from Canada, A. W. Sibley, and a Bro. Johnson from Lunenburg, N. H., a Methodist. Bro. J. is quite interested in our views, and is an earnest young man. May God bless him. Quite an interest has sprung up in this part of the old Granite State in regard to having a tent in which the glad tidings of salvation may be proclaimed in the destitute fields of Coos and Grafton counties. There has been paid and pledged for this object about $150.

The following have been chosen a committee to take the supervision of the matter of getting up the tent by the New Hampshire Advent Christian Conference:—A. Gordon, Colebrook, N. H.; Nathan Wheeler, Sugar Hill, N. H.; Ira Aldrich, Whitefield, N. H.; Horace Holton, Lancaster, N. H.; Allen B. Young, Pittsburg, N. H. Bro. Ira Aldrich has been chosen Treasurer of this committee, to whom all monies and pledges should be sent for this worthy object.

Come, brethren, let there be a response from your purse, or a pledge from your pen stating the amount that you will give for the purpose of procuring the tent. We want the tent in the field as soon as possible. Send in the mite that you will give, or a pledge to pay a certain amount. We trust there will be a noble and hearty response to this call.

A. W. SIBLEY, *Secretary.*

For the World's Crisis.

LITTLE TALKS.

A WORD TO THE WEARY.

Sick people! Sad, worried, and weary people! People of the saints of God, troubled and heart-heavy! There is a goodly company of such as you. You have the love of God in your hearts, and joy in his service. Yet you are not without trials and temptations. You are many times under the harrow of afflictions. You have pain in your bodies, and sorrow at your hearts. You have been plagued and buffeted. Some of you are staggering under the growing burden of years. You feel the infirmities of age. Some of you are pressed with poverty, others with ill health, others with ill success and temporal adversities, others with the loss of dear friends, others with coldness and defection, and yet others, which is perhaps hardest of all to bear, with the sense of spiritual imperfection and short-coming and sinfulness. O for deliverance from every doubt and fear, every sinful imagination, every evil disposition or inclination! O for salvation from all unbelief, and the deadly and dreadful power of slowness to feel, and feebleness to love, and hesitation to rejoice always, and praise God always in all things!

But since you are troubled, you need consolation. Since you are weak, you need to be invigorated. Since you are sorrowful, you need grace, and rest and refreshment. There is one thing for you that is precious to remember, that is, *Jesus loves you.* And there is another thing also precious beyond expression, *Jesus will come and save you.*

And that is just exactly what you want. You want to be made sinless and immortal. You think, and think truly, that if Jesus will look down on your case of suffering, look down with face of sunshine in the cloud of glory, he will look all your sorrows away at one glance, into oblivion. One solitary ray of the light of his love, you know will cure you, when he comes the second time from heaven. You have not one shadow of doubt that a word, a glance, a gleam of light, a flash of gentle glory, a heart-beat of pity when he comes in power, will be all you want—it will be enough, it will be perfect, it will be omnipotent, it will help you, it will heal you, it will save you. Hence your hope is for the power and coming of the Lord Jesus Christ. *There, there,* your heart's repose will come to an unutterable reality. Thither, thither, your soul yearns, with strong conviction of salvation, sole, and full, and absolute.

Hope on! The day is coming. Be of good cheer. Look out for day-break. A little longer, and oh, the joy of the gray dawn in the east, and the rosy morning will spread out flush and resplendent, and Jesus will be with you, and you will say, "heaven has come, rest has come, glory and peace are mine, sin and woe and weariness are gone, all gone. Wake up my glory. God has redeemed me. Thrill all my harp-strings, and say glory to the grace! Bring all the crowns to put on the head of my Redeemer."

SIGNS OF THE TIMES.

We can but think they are ominous of future and most important changes at a very early day. The promulgation of the Infallibility dogma seems exceedingly likely to be followed by a counteracting movement among the nations of Europe, or at least to make their relation and attitude towards Rome something quite unlike any thing in the past. The relation of Egypt to Turkey is exceedingly critical. The Khedive has got together war material in readiness for a conflict, and is surrounded by able officers of other nations (largely American) to direct the movement of his army. There is exciting disturbance among the people of Ireland. Canada seems about ripe for disjunction from England. Prussia is said to be eagerly aspiring at a great increase and consolidation of power. We think there can be little doubt of some marked and startling events ere the close of 1870. However, we shall see soon, and we are content to wait. The kingdom of God draweth nigh, and hasteth greatly.

HOBBS' CHART.

I have now in my possession the beautiful prophetic chart of O. T. Hobbs, Randolph, Penn. It recognizes the grand historic evolutions of kingdoms in the ages of the past, according to prophetic symbols, while it designates particularly certain great developments as unmistakably imminent on the area of the old Roman empire, and among the rest the Satanic apotheosis of antichrist. The Napoleons of 1800 and 1870, together with the one partly hidden in the cardinal college at Rome, are prominently marked as probable, and even diagnostic characters in the apocalyptic scenery, marking in a powerful manner the close of the present age. My endorsement of this interpretative exhibit need not be reiterated here, nor do I propose to obtrude upon yourself and readers a written exposition, or suggestive survey, which would require far too much of your space. I deem the chart very creditable to its author, illustrating in an interesting and effective manner subjects of the greatest importance. We shall very soon see whether there is not a further function of the Bonapartes in Europe, directly connected with the closing career of Romanism, and springing from it. And at the same time it is proper to insist on the pre-eminent propriety of looking for the Lord from heaven to redeem his waiting people.

THE DISCUSSION WITH NOBLE PALMER.

The discussion with Mr. Palmer of Nunda, N. Y., has terminated through that gentleman's withdrawal. I am sorry, as I wished to prosecute a thorough and protracted inquiry into the questions of human nature and destiny. I have requested Bro. Lovell, a warm friend of the truth in Nunda, to invite in my behalf any clergyman or other person throughout that region to become Mr. Palmer's successor or substitute in the enterprise thus interrupted. I may possibly send you one or two of the latest articles, one being an introductory on Spiritualism.

CLINTON COLEGROVE.

Gems.

— Engage not hastily, as a party, in a difference between others, but reserve thyself impartial and unengaged, that thou mayst moderate between them.

— It is better to starve than to sin for a sustenance.

— By doing good with his money, a man as it were stamps the image of God upon it, and makes it pass current for the merchandise of heaven.

— Study pure and holy walking if you would have your confidence firm, and have boldness and joy in God.

— Faith which works by fear only leads to a selfish, dishonest repentance, if to any, and leaves the soul at the gates of death.

— Home is the one place in all this world where hearts are sure of each other. It is the place of confidence.

— Temptations are everywhere, and so is the grace of God.

— Every one's joys will actually be greater in proportion as he gets away from selfishness and becomes like God in his benevolence, that is, in his love.

— Let your promises be sincere, and so prudently considered as not to exceed the reach of your ability. He who promises more than he can perform is false to himself, and he who does not perform what he has promised is false to his friend.

— Worldly pleasures are no more able to satisfy the soul than the light of a candle to give day to the world.

— Happiness is a perfume that one cannot shed over another without a few drops falling on one's self.

"All earthly things must pass away,
And leave a ruined shrine:
But there are those which ne'er decay—
The heavenly, the divine."

— An Irish schoolmaster wrote the following copy for one of his pupils: "Idleness covereth a man with nakedness."

— Our conversation should be such, that youth may therein find improvement, women modesty, the aged respect, and all men civility.

☞ Bread is the staff of life, and liquor the stilts—the former sustaining a man, the latter elevating him for a fall.

— Do not overlook the lowly and obscure in the church of God. Some flowers and herbs that grow very low are of a very fragrant smell and healthful use.

— Let us never go where we cannot ask God to go with us. Let us never be found where we cannot act as Christ would have us.

— It is *joy* then, not sorrow, that is our strength; and they that have done most *for* God have been those who have had most joy *in* God.

— "I am with thee." The same words that declare safety announce success. If he goes with us to our work, we cannot fail. His presence insures success. Nothing else can. Nothing more is needed. Not eloquence, nor learning, nor intellect, nor breadth of thought, nor high position, nor sympathy with the progress of the age, but the presence of the Lord.

For the World's Crisis.

THE HIGHER LIFE.

None have made so great attainments but can rise a little higher. There is a growth in the moral as well as in the intellectual and physical world. As the tiny bud will blossom, and the little child's mental powers will expand, so will the moral life gather new strength and vigor.

Men should never be satisfied with their present attainments. As the intellectual is above the physical, so is the moral above the intellectual. A man with no moral or reasoning powers, is no better than the brute. A man with no moral power, although we might admire his person, and be charmed with his eloquence, comes far short of a man, and is of but little good in the world.

Physical and mental culture is good so far as it goes. The higher attainments we make in these, the greater strength and activity will be imparted to our moral and spiritual life. We must have our moral sentiments brought into action; we must have the selfish and animal under their control. We must have a faith above reason—faith in God and his holy word. We must bow in reverence and humble adoration to his divine will, and give him a full control of our powers.

What God has given us should be for his glory. We should not abuse it, but cultivate and improve it. We should get a complete victory over our lusts and passions. We should let every circumstance in life strengthen our moral worth, and shed new lustre on the christian's graces. We should gather up the precious words of Jesus, and store them away, and long for the time to come when we shall be like our Beloved, and dwell in his presence forever.

Step by step, I climb the hill,
Thirst and long for something still;
Higher up, where life is pure,
Joy and peace forevermore.

Lawrence, Mass. ALSON GREELY.

A NEW BROOM SWEEPS CLEAN.—Now, then, to the point. Are all the men and women, boys and girls in this world, sweeping? Yes, every one. How is the broom handled by us? Do we each determine to make a good clean path as we onward go in all life's varied duties? Do we feel that our fellow men may at all times trust us, and not be deceived? For our own good, if there were no higher aim, this point must be attained, and held till the battle of life is over.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

GOOD FOR NOTHING.

A gentleman while addressing some children, took out his watch, and asked them what it was for.

"To keep time," the children answered.

"Well, suppose it wont keep time, and can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out, and it wont mark, what is it good for?"

"It is good for nothing."

He then took out a pocket knife, and asked what was its use.

"To whittle with," said some. "To cut with," said others.

"Suppose it has no blade, then what is it good for?"

"Good for nothing."

"Then a watch, or knife, or pencil is good for nothing unless it can do the thing for which it was made?"

"Yes, sir," the children all answered.

"Well, children, what is a boy or girl made for?"

The children hesitated.

"What is the answer to the question, 'What is the chief end of man?'" asked the gentleman.

"To glorify God, and enjoy him forever."

"Now, then, if a boy or girl does not do what he or she is made for, and glorify God, what is he or she good for?"

And the children all answered, with out seeming to know how it would sound, "Good for nothing."

FINGER-MARKS.

A short time since a gentleman employed a mason to do some work for him, and, among other things, to "thin whiten" the walls of one of his chambers. This thin whitening is almost colorless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau standing in the room, white finger-marks. Opening the drawer, he found the same on the articles in it, and also on a pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason, with his wet hands, had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that any one would ever know it. The thin whitening which happened to be on his hands did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness.

As the work was all done on the afternoon the drawer was opened, the man did not come again, and to this day does not know that his acts are known to his employer.

Children, beware of evil thoughts and deeds! They all leave their finger-marks, which will one day be revealed.—*Home Journal.*

"FATHER KNOWS."

A gentleman was one day opening a box of dry goods. His little son was standing near, and as his father took the packages from the box, he laid some of them upon the arm of the boy. A young friend and playmate of the merchant's son was standing by looking on. As parcel after parcel was laid upon the arm of the boy, his friend began to fear his load was becoming too heavy, and said:

"Johnny, don't you think you've got as much as you can bear?"

"Never mind," answered Johnny, in a sweet, happy tone, "father knows how much I can carry."

Brave, trusting little fellow! He did not grow restless or impatient under the burden. There was no danger, he felt, that his father would lay too heavy a load on him. His father knew his strength, or rather the weakness of that little arm, and would not overtask it. More than all, his father loved him, and therefore would not harm him. It is such a spirit of loving trust in him that God desires all his children to possess.

THE STARS.

Little folks' notions about them.

"They are peep holes to let the glory through."

"They are nice lamps that have been good and gone to heaven."

"They are the angel's fingers pointing to us."

"Mamma, here is the moon come, and brought a lot of little babies with her."

"When God makes the new moon, doesn't he cut up the old moon to make stars of?"

"Angel eyes looking down at us."

"Nails in the floor of heaven."

"If the wrong side of heaven is so beautiful, what must the right side be?"

"'That star you see up there is bigger than this world,' said a little girl to her four-year-old cousin. 'No, it ain't, or it could keep the rain off,' exclaimed the young philosopher."

☞ A very pretty idea children have in Germany of forming themselves into societies for the protection of animals and the preservation of plants. They all agree not to steal birds' eggs or destroy their nests; not to tread on the plants or tear the roots out of the moist, warm earth, and leave them to wither and die; not to beat the cows and horses, or throw stones at the chickens.

☞ A muddy stream, flowing into one clear and sparkling, for a time rolls along by itself. A little further down they unite and the whole is impure. So youth, untouched by sin, may for a short time keep its purity in foul company, but a little later and they mingle.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

MANNA IN THE NIGHT.

Silently it fell,
Whence, no man might tell,
Like good dreams from heaven
Unto mortals given,
Like a snowy flock
Of strange sea-birds alighting on a shore of rock;
Silent thus and bright,
Fell the manna in the night.

Silent thus and bright,
In our starless night,
God's sweet mercy comes
All about our homes;
Whence no man can see,
In a soft shower drifting, drifting ceaselessly,
Till the morning light,
Falls the manna in the night.

For the World's Crisis.

THE GRACE MANIFESTED BY JESUS CHRIST.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

It is a common practice with religious theorists to infer that a passage of Scripture has a hidden significance, not apparent on its face, and by a peculiar process of arguing will make a passage seem to teach what will absolutely contradict the general testimony of the Scriptures. For instance, the Scriptures teach in so many words that "God is one," and yet it is inferred that he is three-one, when there is not a direct statement, or one that actually implies it, in the Bible. And by such arguing the plain truths of the Scriptures are erased from the minds of men, and their honest convictions smothered, and they are led to rely more on the teachings of a religious sophist than on a plain declaration of the inspired word of God.

It is inferred from the passage at the head of this article that, if Christ Jesus was rich, it must have been before he was conceived of his mother Mary, and so became poor by voluntarily consenting to be made over (from what he was before) into an infant. But this would absolutely require a dissolution of his being (if he had been subjected to such an unnatural process as that), to have his infancy real and not pretended, and this would make him to have died once just before conception, and afterwards on the cross.

But since the Scriptures teach that "in that he died, he died unto sin once," that peculiar theory of his becoming "poor" is not allowable.

The apostle speaks of something the Corinthian brethren knew. "Ye know the grace of our Lord Jesus Christ, that being rich he became poor for your sakes."—*Douay ver.* It being something they "knew," it could have no reference to what would require a great stretch of the imagination to ever conceive of. It must, therefore, have reference to what they knew of him in his own proper human personality. They knew that he was the Son of God by virtue of his peculiar birth, and so the absolute and unfailing heir of all things, whether of "durable riches and righteousness," or of the material universe; all things were his.

So his poverty was voluntary, of whatever kind it was, whether of a spiritual character, in bearing "our sins in his own body on the tree," or in not having "where to lay his head." It was by a continual voluntary exercise of grace that he became poor, and not that he was born poor, and unable afterward to be anything different. To locate his riches before birth, is equivalent to teaching that he was rich before he became Jesus Christ; for the name Jesus was given at birth, and therefore denotative of his whole human personality. And the name Christ is denotative of the sacred office which he was afterwards to fill; and so neither were applicable to an invisible, spiritual life incarnated in him.

God promised Abraham all the land wherein he was a stranger for an everlasting possession, to him and his seed after him. Paul says, "He saith not, Of seeds, as of many; but as of one, And to thy seed, which is Christ." Then as the seed of Abraham, he was the unfailing heir of the world and all things therein; which involves eternal life with all its infinite blessings. By birth he was the Son of God, and so partook of the divine nature, and therein possessed durable riches and righteousness, which made him the unfailing heir of eternal life and all things. He became poor by a non-acceptance of rights and privileges to which he was entitled, and chose fishermen for his apostles, and the poor for his associates; and instead of traveling in state, with servants in livery, "*he went about doing good, healing all that were oppressed of the devil,*" casting out demons, healing the sick, raising the dead; and by coming down to the level of the poor, he thus sought to raise them up to possess those riches of his which are spiritual and eternal. In doing this he subjected himself to the contempt of the proud, and the malice of the envious, who finally put him to death.

But "he bore our sins in his own body on the tree," and thus subjected himself to the crowning act of poverty, in thus bearing our sins, when he had none of his own, that we through his poverty might become rich, by becoming "heirs of God, and joint-heirs with Jesus Christ, to an inheritance incorruptible, and undefiled, and that fadeth not away."

Taking this view of the passage, the words of Paul were appropriate; for he says, "Ye know the grace of our Lord Jesus Christ, that *being rich* he became poor, that ye through his poverty might become rich." For the birth, life, death, and resurrection of Christ, were to them a matter of knowledge, being confirmed to them by living witnesses. But to say that they knew our Lord was rich before birth, and became poor by being born, could not be true of any of them, since it requires a great stretch of imagination to only conceive such incredible things. They knew that grace which led him to avoid being made king, when the people would have made him so by force; yet he was the legal and divinely ordained heir to the throne of David.

"He came not to be ministered unto, but to minister, and to give his life a ransom for many." His poverty was voluntary; he did not seek earthly riches and honors, nor let them seek him; but avoided and refused them, and by sharing poverty with the poor, he gave the greater proof of his divine sonship, that we might by faith in his sacrificial death obtain the true riches, even durable riches and righteousness. WM. HOBBS.

"BEHOLD, I COME."

The following report of a sermon, delivered by an Episcopal clergyman, is taken from the *National Republican*, published at Washington, D. C.:—

"As especially appropriate to this, the first Sunday in Advent, the rector of the venerable St. John's church, in Georgetown, Rev. A. B. Atkins, preached an impressive discourse from Rev. 16; 15: 'Behold, I come as a thief; blessed is he that watcheth.' He commenced by referring to the numerous prophecies relating to the first advent of the Messiah, and their exact fulfilment in the miraculous birth of Christ, and the various incidents of his life, death and ascension. He then proceeded to show that the prophecies with regard to his second advent are equally specific, and will be as literally fulfilled. As Christ ascended into heaven, so, in like manner, shall he come again from heaven. Did he go up out of the apostles' sight with an actual, fleshy body? so he will reappear in the clouds of heaven, when every eye shall see him. And this coming is to be sudden and unexpected by most of those dwelling on the earth at the time it occurs. 'As it was in the days of Noah [and Lot] so shall the coming of the Son of Man be.'

Men will be engaged in their usual avocations; planting, building, marrying and giving in marriage; the sun will rise as it has risen on every other morning for six thousand years in the past, and nothing in nature will indicate that anything unusual is about to occur; when, all at once, as the lightning, the last trump shall sound, the dead will arise, and Jesus will appear to gladden the hearts of his saints, but to strike terror into those who have neglected the offers of mercy, and who are unprepared to meet him, and who will call upon the mountains to hide them from the wrath of the Lamb. A few who have looked into the prophecies will be looking for him, even as Simeon and Anna were at his first advent; a few faithful ministers will be warning the people to flee from the wrath to come; but the majority of mankind will be either indifferent, or actual scoffers, asking, deridingly, 'where is the promise of his coming?'

He is to judge the quick (or living) and the dead; hence the latter must be raised: 'All that are in the graves shall hear his voice and shall come forth—some to the resurrection of life, and some [an awful thought] to the resurrection of damnation.' The apocalypse, from which the text was taken, closes the declaration, "Behold, I come quickly," to which the response of the devout apostle is, "Amen; even so, come, Lord Jesus;" and this will be the sentiment of every heart that truly loves the Lord. Although the Scriptures do not declare the exact time when it will occur, careful students of prophesy and observers of the signs of the times cannot fail to be convinced that we are now living in the last days, and it is not improbable that it may take place in the present generation. The gospel of the kingdom must first be preached as a witness to all nations; but only as a witness, and then, whether there be only a thousand, or a thousand million believers on the earth, the end shall come. The late Dr. Arnold, by no means an enthusiast, wrote that he believed we were in the last footsteps of the world's onward march, and that everything seems to indicate that the close of the present dispensation is at hand.

The contemplation of this time, when we shall be with Christ, who shall wipe the tears from every eye, will ever be delightful to the believer. Whether this felicity is to be enjoyed in some distant sphere or on this earth, purified by fire and restored to its Eden state, as some scriptures seem to intimate, (and which would be truly 'Paradise regained,') we are assured that it is an object worthy of every effort that we can put forth to attain it.

The speaker then made a most solemn appeal to all present, to deal honestly with themselves, and see whether they were now prepared to meet God in judgment, etc.; pictured the daily life of the mere worldling, every moment devoted to selfish gratification, and not one thought bestowed on God, and urged all who were pursuing this course to consider what they were living for, and what it would profit them to gain the whole world and lose their own souls, earnestly beseeching them to give their hearts to Christ to-day, as their only hold on probation was a lease which expired with every breath we draw; though constantly renewed by God's goodness, He will soon absolutely determine. We could but be struck with the deep feeling and solemn earnestness which characterized the speaker during the delivery of this most admirable discourse, (of which we have given but a meagre outline, much of it being extempore,) springing, as it apparently did, from a sincere christian love for the souls of his auditors, and reminding us of the language of St. Paul: 'Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God.' This, of course, should be the feeling and attitude of all who assume the sacred office; but we are so accustomed to seeing both clergy and laity engage in the services of the sanctuary in a mere perfunctory style, apparently more concerned about the cut of a garment, or an altar-cloth, or to go through with a certain prescribed round of ceremonies, than to awaken the consciences of the unconverted, and to 'rightly divide the word of truth, and give to each a portion in due season," that an exception is noticeable."

For the World's Crisis.

HADES AND PARADISE.

Is Paradise a part of *Hades?* Yes, say the most able exponents of the doctrine of the immortality of the soul. We will look at this claim in the light of declared facts, and see if it has any analogy with them.

Now if it is true that Paradise is a part of *hades*, it is equally true that it is a part of *sheol*, as *sheol* is the Hebrew name corresponding with *hades* in Greek. In other words, whatever is meant by the Greek word *hades*, is meant by the Hebrew word *sheol;* hence, whatever is true of *hades* will be true of *sheol*, for both words refer to the same thing.

Now if Paradise is a part of *hades*, it must be a part of *sheol;* and if we can find out what the condition of man is in either, we shall know what it is in both.

We first look at the Hebrew word *sheol*. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest."—Eccl. 9: 10. The word rendered grave here is *sheol;* hence *sheol* is a state where there is no work, nor device, nor knowledge, nor wisdom. Such a state as that could not be productive of very much happiness or misery, to say the least. But could a man be even conscious without knowledge, wisdom, or device? He could not be active, *mentally*, while bereft of these properties; and he could not be active physically, as he is physically dead when in *sheol*. He must be *totally* inactive, then, while in *sheol*.

The division of *sheol*, or *hades*, into various parts, calling one Paradise, will not change the condition of the man while in this state. It is immaterial which part is occupied; the condition is *inactivity*. Solomon makes no distinction in character when he says, "Whatsoever thy hand findeth to do," etc. *Sheol* is here set forth as the common receptacle of the dead, irrespective of character; hence what is true of one class is true of another, or of all. It follows, then, that the inmates of *hades* are inactive; and they are in *sheol* if in *hades*, as *hades* is but another name for the same thing.

Let us apply a text, found in Luke 23: 43, to these claims. "Verily I say unto thee today shalt thou be with me in paradise." Remember that paradise is one department of *hades* (so claimed by the popular theology of the day), and I have shown that *hades* and *sheol* are one and the same; and I have proved man to be inactive in *sheol;* hence he is inactive in *hades;* and although Christ and the thief went to paradise, they were by no means conscious and active, as paradise is claimed to be a part of *hades*, and man in *hades* or *sheol* is proven to be inactive. So the claim that man is not mentally active in death, is sustained by this text, if so be that paradise is a part of *hades*.

While it is a fact that man is mentally and physically inactive in *sheol* or *hades*, it is a fact that Christ and the thief were mentally and physically inactive in paradise; if so be that paradise is a part of *hades*.

Now suppose our opponents should be pleased to change tactics, and say paradise is *not* a part of *hades*. They gain nothing by this, as it is said of Christ, "His soul was not left in hell" (*hades*). Acts 2: 31. There would be no reason in saying his *soul* was not left in *hades*, unless it went there; and this is said of his resurrection, and pertains to what took place when he was raised from the dead.

Again, if they say paradise is where God is, and that Jesus went to the Father spiritually with the thief, in that he said, "Into thy hands I commend my spirit" (Luke 23: 46), they are submerged in a worse dilemma; as Jesus says three days after that, "I am not yet ascended to my Father." John 20: 17. He uses the same pronoun "I," when he says to the thief ("I say unto thee") that he does when he says to Mary, "I am not yet ascended to my Father."

Why will men contend for an idea which requires the twisting and turning, that the claim that men are dead and alive at the same time, involves? Why can they not believe the plain declarations of God's word,—"The dead know not any thing"? Eccl. 9: 5. "Put not your trust in princes, nor in the son of man in whom there is no help; his breath goeth forth; he returneth to his earth; in that very day his thoughts perish." Ps. 146: 34.

Why should our first parents have believed the devil's first lie to them, viz., "Ye shall not surely die," and almost every one else believe his other lie, viz., "he is not dead after he dies"?

I claim the following points established in the above argument:

1. That death is an unconscious state, and proven by the fact that *hades* is where man is when dead, and he is mentally inactive in *hades*.

2. That Christ and the thief were unconscious in death, as they went to *hades;* and the popular claim that paradise is a part of *hades* (if admitted) only strengthens my position, even if I allow the term "to-day" to mean just what they claim, viz., that Christ and the thief went to paradise that day"; as it only proves they were unconscious, if what they claim is true, "that paradise is a part of *hades*"; inasmuch as "there is no work, nor device, nor knowledge, nor wisdom in *hades*," whether they went. Allowing they went to paradise that day, and that paradise is a part of *hades*, as is claimed, I have proved my point, viz., that death is an unconscious state, from their own text, reasoning from their own stand-point. What will next be claimed?

Times, please copy. WM. A. FENN.

CHRISTIAN UNION.*

(*Concluded.*)

The prophetical Scriptures roll up the curtain and present to view the dark and fearful closing scenes of the gospel age,—love growing cold; little faith; wicked men and seducers waxing worse and worse; a form of godliness, without the power; resisting the truth, like Jannes and Jambres; receiving strong delusion, that they all might be damned who believe not the truth; men like Cain, Balaam, Core, who *separate* themselves, many following their pernicious ways, whose judgment now of a long time lingereth not, and their damnation slumbereth not.

No historian could more clearly describe the prominent features of society at the present time than the prophets have done in their prophetic descriptions of the last days. Jealousy is disturbing its social harmony in family, church and state. The prophetic representation shows that the nations in the last days would be "angry" and "perplexed," making great efforts to form a "confederacy," or alliance, while God declares "they shall be broken in pieces." That they would say "peace and safety," but prepare for war. That they would ardently labor to bind themselves together in peaceful and harmonious associations, as tares are bound in bundles, but that universal "jealousy" would bring "every man's sword against his brother."

No society or association of men is exempt from its disturbing and dividing influences. It makes factious and disloyal parties in the state. It makes schisms and sects in the church. It causes each party to look upon all others as Gentiles and dogs. It puts glasses on men which magnify the faults of all except those within their own pale. It coils itself, like a serpent, around the family shrine, poisoning its sweetest joys and corrupting its purest love, producing discord and contention in its councils and breaking the strong bands of matrimonial union. God has brought this world to its last testing trial. Every being and thing in this world which can "be moved" or "may be shaken," that is, changed as the result of sin, must experience that change at the last great shaking of heaven and earth; so that the kingdom which shall then be established shall never experience those terrible results. Every thing in this world which has any prospective relation to the coming kingdom of God, must be tested prior to its incorporation into that kingdom, to prové its fitness and adaptation to its place, so that no change will ever again be necessary.

God is sending forth his mighty agents and powers to feel the ribs of the earth and prove the condition of its shattered frame, as it "reels to and fro like a drunkard," and its "foundations do shake," to show the necessity of its being changed and renewed before it can become the safe and happy abode of his redeemed people. He is also sending forth mighty moral agents to throw back the veil and show the exact condition of the social principles now controlling human associations. As the trial progresses, the power of the testing influences will increase, so that satanic principles will appear more manifest by an increase of divisions and contentions; while heavenly principles will be more fully developed by their power to resist jealousy and contention, and hold its possessors together in heavenly union.

The prophets foretold that jealousy would be the great source of national, ecclesiastical and social trouble in the last days, which would result in the breaking up and scattering of all human associations not founded on Christ and cemented together by the strong adhesive power of the gospel. Those days have come. The threatening storm-clouds of judgment are rising. The muttering thunders of pent-up indignation and burning jealousies are rolling round the heavens. Kings look out upon the coming tempest with fearful forebodings, as their hearts fail them for fear, calling their most trusty captains around them, who are required to make ready the armor and defences for the fearful coming conflict. We sweep the glass around, and view the worshiping multitudes bowing before their consecrated altars, and witness the same disturbed condition of the social element. Church arrayed against church, and priest against priest. Angry disputants arise, discussing theological questions, arraying the people against each other in fearful rivalry. Unbridled tongues, whispering and backbiting, are like the frogs in Egypt; they enter every house, and alienate all hearts. The slightest difference in faith becomes the pretext for division; and division, as soon as established, is made the justification for bitter and relentless war. The religious world has become a perfect Babel. Worship is everywhere disturbed with jealousies and strife. No minister can please all; no worship is satisfactory to all; and almost every one feels determined to have his own way. Men who esteem themselves theologically above par, are ambitious to become the leaders of a party or sect, and in many cases divide the church of Christ, and break the unity of the Spirit, to gratify their unsanctified ambition for pre-eminence. Those whom Satan cannot bring into line in some warring and anti-christian body, organized after Cæsar's pattern, he will influence to throw off all restraint, to submit to no discipline, and to despise the true government of Christ's church, and thus increase the confusion of the age. Satan understands that one of the most powerful means which Christ employs to secure the unity of his people is their personal association. To deprive the church of that powerful influence, he is laboring to make its meetings and associations repulsive and undesirable to true christians, and so cause them to "forsake the assembling of themselves together," that thus he may divide and break up their unity. But Christ has forewarned his people of this danger, and commanded us not to forsake the assembling of ourselves together, but to "exhort one another;" and as those duties are designed to strengthen their union, when the power which threatens that union increases, the assembling and exhorting must be attended to, "so much the more" as the day of final decision approaches.

The prophets, in speaking of these times, represent the proud and wicked as comparatively happy, not suffering the fiery trials which the people of God would endure, and say, "Then they that feared the Lord spake often one to another." "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." We live at a time when many of the prominent events now transpiring have a prophetic history. The influences and circumstances which cause our hearts to throb heavily with sorrow and grief, were seen and described by the prophets long ago. They saw the world, as it would be in the last days, painted upon the canvas, dotted with great and fearful signs of coming judgment. We dwell in the midst of those signs. They have grown with our growth and increased with our years, until the passing of a day seems prosy and dull without the exhibition of some tragical scene of human woe, some wild freak of nature, or some wonderful phenomenon, warning men of coming change.

The world is wild with excitement, and rushes with reckless carelessness into the future. Numerous classes are deliberately making arrangements to cast off all restraint of law and order, glorying in "liberty," which they falsely interpret to be the unlicensed privilege of doing as they please, regardless of others. The adhesive power which has hitherto held men together in social relations is fast dissolving and becoming extinct.—Kingdoms, states, churches and families, are everywhere contending, jarring and warring. Factious parties and disloyal subjects threaten to revolutionize every kingdom and state. Jealousies and contentions about men, rituals and theological questions, are everywhere increasing and threatening the very existence of the Christian church. Peace is rapidly departing from families high and low, rich and poor. Children are "disobedient to parents," and almost everywhere there is strife in domestic matters, and Sodom-like infidelity in the marriage relation. Every screw in the social machine seems to be loosened. Men are rapidly losing confidence in each other. Truce-breakers are multiplying. Falsehood and treachery are running unrestrained. Life and property are becoming insecure. Judges are bribed. Peace officers share the spoils of wickedness; or, fearing the poison or steel of the highwayman and midnight assassin, retire from office. All feel conscious of approaching danger, and look for a place of safety. The multitudes bind themselves by secret oaths to defend each other when the final conflict shall come. The defenceless tremble as the roaring tempest approaches, and would gladly rest under the sheltering folds held by the strong arm of some protecting government. But, alas! safety and protection have nearly left our world.

O, the mighty conflict and fearful scenes of world-wide confusion and desolation, as an insulted God is rising to execute the immutable penalty of his broken law and be avenged on an insulting and blasphemous race! Fearfulness has seized the hearts of the thoughtful, who anxiously inquire, "What shall be the end of these things?" All read, in the present restless and perturbed condition of our world, that a mighty change is coming. But who can tell us what that change shall be? False teachers say "Peace;" but God says "War." Satan understands the events, and knows that his time is short. He has come in great wrath, remembering his early defeat by the second Adam, and knowing that he has made an appointment to meet him again and measure swords, to show who shall be the ruler of this world. As the appointed time draws nigh when the decision must be made, Satan's anger increases. He looks upon the coming King as a usurper. He would gladly tear his crown from his brow, and wrench his sword from his hand; but he is powerless to do it. He roars like a hungry, caged lion, as he views in heaven's glorious palace, that sacred head bowing to receive the diadem of earth's dominion now to be wrested from his possession. He stirs up priests, Pharisees and scoffing infidels, once more to prevent him from taking the reins of earthly government.

But the Satanic movement will be all in vain. Christ must triumph at last, and Satan experience an eternal defeat. As Satan cannot reach Christ and take his life, as before, he turns his anger upon Christ's people; and, with unprecedented rage, to be avenged on Christ, he labors to divide his people, knowing that this will separate them from Christ, and thus rob him of his beloved spouse.

Martyrdom never separates from Christ, but divisions do. No sin is so deeply stained, no deed so damning, as dividing the followers of Christ. Therefore, Satan, in his last mighty effort to defeat and injure Christ, will exercise his greatest power and skill to cause division and strife in his church. To accomplish this, jealousy is poured out like a flood, so that every act and word is looked upon as oppression and war. The spirit of envy is also made to do the satanic work, by causing many to despise those who seem to be esteemed above themselves, and laboring to bring down the reputation and standing of the most gifted and efficient brethren to their own level. This spirit causes many to despise church government, because they are envious of those who have the rule over them.

As the great work of Satan at this time is to divide the church of Christ, the great work of Christ and his servants should be to prevent this work of Satan, and unite his people in the bonds of heavenly union. Therefore, the great and specific work for Christ's servants to do in the church at this time, is to strengthen, guard and perpetuate Christian union. For this cause have we to-day assembled in this convocation. Christ has called us here. Our work is a specific and holy work. If it is faithfully done, it will strengthen the union of God's people, and Christ will accept it. But if it is not faithfully done, it will create division and strife, and Christ will reject it.

Strike for God and gospel union, brethren, and Christ will defend you. Seek not for numbers, but for christian fellowship. Aspire not for worldly fame, but for holy communion with all the saints; and the God of peace shall preserve you blameless unto his heavenly kingdom. Form no union or Christian fellowship with any out of Christ. You cannot do it without compromising the principles of the gospel. Destroy not brotherly love by harsh and unkind words, or strife for positions, or contentions about doctrines; for the servant of God must not strive.

O, ye friends of Jesus, standing amidst this moving, excited and restless generation, has it fallen to your lot to bear responsibilities and do sacred duties at the grand èra of earth's transition from the measured scenes of mortal woes to the unmeasured scenes of eternal blessedness? How indescribably grand and impressive is your experience who occupy this clearly-predicted focal point in earth's history. You can look back upon the dark cloud of evil which has been gathering blackness and deepening its thunder tones for six thousand years, and now you can see the roaring tempest culminating to the point of universal revolution and destruction. Your eye of faith has pierced through the dark storm-cloud, and seen coming, in the immediate future, a glorious morning, when the storms of evil will be hushed in eternal silence, and the dark clouds of sorrow will no more gather; when the new creation shall unfold its unequalled beauties, and the harp of universal harmony, tuned for the celebration of earth's great jubilee, shall peal the note of Messiah's triumph. Earth's protracted groan is ending in the convulsions of dissolution. Death's appointed period to hold in darkness and silence the sainted dead is expiring. The withering curse will soon end its work of destruction by limitation. The last sweet morning of rest is dawning, when the renewed creation, all harmonized and united by its Redeemer with the great Head and Ruler of the universe, shall commence the matchless scene of unending adoration and praise. O, then, ye men of God, as you view the grand and important events around you, and your relation to those events, knowing that they must soon culminate in irrevocable decisions, fixing the eternal destiny of every member of the human family, arise above self and selfish interests; tread under foot sectarianism and worldly ambition, that you may give all to Christ, reckoning that no sacrifice is too great nor life too dear, that you may gain immortality through him.

And now, ye servants of Christ, amidst the din and roar of satanic conflict, stand up like men of God. Stand together in Christ. Strike! Strike calmly and kindly against error, but with crushing power. Lift up your voice; lift it up together. Sound long and loud the judgment note. Give the last rallying cry. Call together, in heavenly oneness, the scattered soldiers of Christ. Then, when the mighty Conqueror comes, to hush in endless silence the confusion and strife of sin, and hurl down into the pit of everlasting death and darkness the great Deceiver and the innumerable host of enemies to Christ, then shall be gathered, in heavenly harmony and eternal union, the countless millions of the redeemed into the glorious kingdom of God, in eternal peace.

* A tract of 60 pp., by Eld. J. Couch, being an Address delivered before the National Advent Conference of North America, at Rochester, N. Y., Nov. 1869. For sale at this office.

For the World's Crisis.

"SMOKING FLAX."

"A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."—MATT. 12: 20.

Whatever might have been, or whatever ought to be, we know that very few of the mass of professing christians are burning and shining lights. The majority seem to occupy the lowest possible grade. They neither burn nor shine, but merely "smoke." Now shall we throw a wet blanket over the "smoking flax" and say, "You have no love to God, no religion, no good hope of eternal life," because they don't shine like John the Baptist?

It seems to be a hard lesson for the strong to learn to "bear with the weak"; but many seem quite willing to let "the weak brother perish, for whom Christ died." There is continual pushing "with side and with shoulder," constant passing of unjust (because partial) judgment; and thus christians by profession "bite and devour one another."

The class who are constantly judging should remember that "he shall have judgment without mercy that hath showed no mercy." "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things." The judge should certainly be without sin; as the Savior said to those that would condemn the woman spoken of in the eighth chapter of John, "He that is without sin among you, let him first cast a stone at her." Pride goes with unjust judgment; and boasting also, either implied or expressed.

In condemning another for his course we say in effect, "I am not like that person. I am free from that sin." People talk about "perfecting holiness" who never knew perfect love. And they talk loudly about being cleansed from all filthiness of the flesh, when they would not dare to say there were no spots on their own garments. "My brethren, these things ought not so to be."

I profess to love Jesus. I believe that Jesus loves me. I feel that all my sins are forgiven for his name's sake. I want to be a burning and a shining light. Yet I often find myself only "smoking flax" or a "bruised reed" at best. God is merciful, Jesus is merciful; let all christians strive to be merciful also. F. H. CHAMBERLAIN.

Webster, Mass.

For the World's Crisis.

"RISE FIRST."

The resurrection of the "dead in Christ" (1 Thess. 4: 16) is an apostolic doctrine, concerning which mistakes are frequently made, and in relation to which misapprehensions too commonly exist. The "rising first" of "them that sleep in Jesus," is not put in contrast with the rising of any others, either before or afterward; hence has no bearing whatever for or against the resurrection or non-resurrection of the impenitent dead. The contrast is, of the *living* and *dead saints*. In other words: "We [those] who are alive and remain over unto the coming of the Lord," constitute the antithesis of those "who are asleep," or of "the dead in Christ."

Now it is affirmed by the apostle Paul of those saints who shall be living when Jesus comes, that *they* (the living saints) shall not have precedence of the sleeping dead saints, and go and meet Jesus first in the way, before the dead saints are resurrected; but, contrariwise, the living saints (when Jesus comes) must wait until the dead saints are first raised to life; after that, the living saints will be changed, and then both companies, the resurrected dead and changed living saints *together* (simultaneously, in one company), shall be caught up to meet the Lord in the air. "Wherefore comfort one another with these words." GEO. W. STETSON.

Olena, Ohio.

For the World's Crisis.

DEATH, AND THE COMING OF CHRIST.

A few years since a Methodist minister, then believing in the speedy coming of Christ, inquired in one of his prayer-meetings why christians should so generally dread that event? One brother said he did not know, unless it was because that event was so much like death. Poor man! I pity him. He does not know what a loss he sustains every day he lives with such feelings. The two events are opposites. One *deprives* man of life, the other *restores* it.

Dread the coming of Christ? As well may a loyal wife dread the coming of her loyal, absent husband, or dutiful children that of absent kind parents. O, shame, shame on such conduct! Am I too severe? I can not help it. Instead of dreading it, there is no event the christian should love so well. And he will, he must, when he comes to see what it truly is,—the *consummation* of his hope, and what he must sooner or later see, that there is no salvation without it.

"So much like death"? How have people read their Bibles? They have found no such thing there. But can we so live as to be *glad* to have the Son of man come? Indeed we can, and we have no right to live otherwise. It should be the most gladsome event of all our lives, and it *may* be. I am glad, O yes, as glad as I can be, that God in his goodness ever brought me to see by faith his coming again, and to love it too—the most gladsome event of all my anticipations.

But how sad the fact, for fact it is, that what is considered orthodox theology should virtually and so generally repudiate his coming, and the resurrection. For, go into what church you please, and when you please, what will you hear on those two subjects? Did any one ever hear them made leading themes, as the apostles made them? Has it been clearly evident that a majority of church members have been ardent lovers of his appearing, so that on that account a crown of righteousness is laid up for them as for Paul? O, no, no, no. I would that it were so—that men *did* love his appearing and his kingdom. Then, instead of that silence in the pulpit and prayer-room on these themes, we should see them having their prominent place in both, and men rejoicing in the prospect of the blessed, glorious event, instead of dreading it, as the enemy death. O what a change must come over the churches before they can realize these two great cardinal truths of the Bible. But the change cannot come, while they allow death to introduce them to glory, so that they have no occasion for Christ's coming, and therefore do not value it. Orthodoxy makes the offices of death repudiate the second advent of Christ.

"So much like death?" As much so as black is like white. But the Orthodox view gives death the preference, does it not? Let us see. It introduces one to the presence of the Lord, where the Psalmist says "is fulness of joy." The coming of Christ takes him back from glory into his body again. Is there anything desirable in that? Anything joyful? Then is not death the preferable event? And such doctrine is orthodoxy! Hence we see why the coming of Christ has become a dead letter to its advocates. To them Christ's coming brings not good, but evil.

Paul, in 1 Thess. 4, after discoursing on the coming of Christ and the resurrection, closes with, "Wherefore comfort one another with these words." Now what comfort could a believer in death's introducing the righteous to glory draw from Paul's words? Just none at all. What a monstrous evil this death theory is! It makes men love death more and Christ less, not even enough to love his appearing.

Let us ever be grateful to God who hath made us to differ, who hath made us truly to love his appearing and kingdom, so that we may draw comfort from "these words."

DANIEL D. CHAFFEE.

— He learns much who studies other men; he also learns much who studies himself.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 20, 1870.

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BILLS! BILLS!!

There are many of our subscribers who are largely in arrears in their payments for the Crisis. To such we are now sending bills of their indebtedness. We hope to have a *prompt* response by the brethren and sisters sending in the amount due without delay.

AG'T.

EXPLANATION.

Sometimes persons write to us that they ordered their paper discontinued when the subscription expired, but it was not, and they think we want to *force* the Crisis upon them, and then *force* them to pay. We wish to force none. Post-masters, in returning papers to be discontinued, often send them with *no post-office* or *State* marked upon them, and we cannot look our large list all over to hunt up the name; and then there may be several of the same name on our list.

When any one orders a post-master to return a paper, always see that he puts on the *post-office* and *State*.

BURLINGTON.

Our meetings in Burlington, Iowa, were thinly attended at first, on account of the *very hot* weather. We have never experienced before so many hot days in succession. The heat was really scorching. The mercury stood at 102 degrees in the shade. Notwithstanding the short evenings, and the excessive heat, the meetings resulted in much good. We learned that some of the most devoted members of other churches became deeply interested.

As a general rule, in all places, we find the best christians are the first to see the light on the sleep of the dead, the coming of Christ, and the destruction of the wicked, and we believe this will continue to be the case. Those who are seeking popularity will stand back; while those who love the truth more than reputation, will press forward and obtain the light. Bro. J. B. Carey, a Baptist minister, attended the meetings, became deeply interested, and is giving the subject a careful investigation. He says he is willing to receive the truth from any source. We found in him a kindred spirit. Two other ministers were present, but we do not know their feelings. Bro. George Hurd, who lives at Hopper's Mills, Ill., about seven miles east of Burlington, was with us several evenings, and assisted in the meetings. He is a true man, and preaches a part of the time for our Brn. at Burlington. Three were baptized Friday afternoon, July 8th. In the evening we had a pleasant communion season at the table of the Lord.

"KNOW THYSELF."

Let us read the account of man's creation: "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2: 7. Observe, the being called "*man*" was formed "of the dust of the ground;" but was not a living person till after he received "the breath of life" into his nostrils. "The breath of life" is common to all living creatures upon the earth, and in no case is it represented as being intelligent, or accountable when in man, or after its departure. It is simply that which passes into the man's nostrils to vitalize and purify the blood, which passes through the lungs; and when this process of breathing stops, the *man dies*. It is never spoken of as man, or represented as performing any moral actions whatever; hence it does not properly have any place in the analysis and description of man.

We will now proceed to show that the Bible teaches clearly and harmoniously, that the term MAN, when it represents the *personal, physical organism*, is the word used in the Scriptures to denote the intelligent, accountable being, who is to be rewarded or punished after the day of judgment; and that all the commandments, promises and threatenings of the Lord are addressed to the personality which he made "of the dust of the ground." In Gen. 2: 8, 15, 16, we read: "And the Lord God planted a garden eastward in Eden; and there he put the *man* whom he had formed. . . . And the Lord God took *the man*, and put him into the garden of Eden, to dress and to keep it. And the Lord God commanded *the man*, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it. Here we find the first mention of a commandment in the Bible: "And the Lord commanded *the man*." What man? "The man whom he had formed" (Gen. 2: 8) "of the dust of the ground" (Gen. 2: 7), "in his own image" (Gen. 1: 27). This man disobeyed his Creator, to gratify his appetite. The Lord then addresses him as follows: "And unto *Adam* he said, Because thou hast hearkened unto the voice of thy wife, and has eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3: 17–19. "Adam" was the name of the *man* whom he commanded, and who disobeyed the command, and he is represented by the *thou*. This very identical *man*, that was formed of the dust "of the ground," placed in the garden of Eden, who ate the forbidden fruit, is the one who sinned, and to whom the Lord says: "Dust *thou* art, and unto dust shalt *thou* return." The case is so plainly stated in the Scriptures, that there is no room left for doubt.

In the further history of this first man, we read:—"And the Lord God said, Behold, the *man* is become as one of us to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the *man*." Gen. 3: 22–24. Here we find the *same man*, whom he had made and put into the garden of Eden, was driven from it, lest he should "take also of the tree of life, and eat, and live for ever." This passage affords positive proof that this accountable *man*, called Adam, who had sinned, was not immortal; hence we read, "And all the days that Adam lived were nine hundred and thirty years, and *he died*. Gen. 5: 5. How much of Adam *died?* All that God commanded, all that disobeyed the command and sinned; all that constituted him a moral, intellectual, and accountable being, the *very man Adam*, whom he formed "of the dust of the ground," and placed in the garden of Eden. With this position we find harmony throughout the entire Bible, excepting in Gen. 3: 4, where the deceiver says to Adam and Eve, "Ye shall not surely die." If Adam was immortal, and could never die, did not the deceiver tell the truth? and is not the Bible untrue, when it says Adam died? At the present time the devil is making a tremendous effort, through Spiritualism, to convince the people that all are immortal, in order to confirm his lie, when he said, "Ye shall not surely die."

"IN THE DAY."—Gen. 2: 17.

We have met persons who claimed that Adam did not die at the time specified in the penalty, and for this reason the Bible is not a reliable book. The penalty reads as follows;—"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Gen. 2: 17.

It has been assumed by some that the death here mentioned is a moral death, which Adam died the day he sinned. Then it could not be a penalty for sin. The crime was moral death, and it would be a strange system of government that made the penalty for sin the same as the crime. It would be like making stealing the punishment for stealing, lying for lying, and adultery for adultery. In the Bible, moral death is never mentioned as a penalty for sin. Whenever death is specified as a punishment for sin, it is always literal, whether in human or divine law.

Suppose the penalty on Adam was a moral death; then, inasmuch as Christ suffered the same penalty, to redeem man, he must die a moral death. In that case it would be necessary for him to become a sinner. But the Scriptures affirm that he "did no sin, neither was guile found in his mouth" (1 Pet. 2: 22); therefore, moral death was not the penalty for sin. Some have asserted that Adam's punishment was a moral death because the sentence reads, "In the day thou eatest thereof, thou shalt surely die;" and as he did not die literally the day he sinned, therefore the penalty must have been a spiritual death. This apparent difficulty is all removed when the facts in the case are presented. The statement, "Thou shalt surely die," occurs in twenty other passages besides Gen. 2: 17, and in them all it refers to a literal death. Why say its first use, when language was in its simplest form, is a figurative one? We think it would be more reasonable to assume that the *day* mentioned was figurative, than the penalty. It is said some of the Jews believed "the day" represents the first thousand years of Adam's existence; and that if he had been obedient during that time, his probation would have been ended. It is thought Peter refers to the same, when he says: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3: 8.

When speaking on Gen. 2: 17, Dr. Clarke says:—"From that moment thou shalt become mortal, and shalt continue in a dying state till thou die. This we find literally accomplished."

By anticipation, Adam was but a dead man when he had partaken of the forbidden fruit. During the plagues upon the Egyptians, they urged the children of Israel to depart, saying, "We be all dead men." Ex. 12: 33. In consequence of what Abimelech had done, the Lord came to him "in a dream by night, and said to him, Behold, thou art but a dead man." Gen. 20: 3. So, when a man takes poison, we say of him, "he is a dead man," by which we mean he will certainly die in consequence of taking the poison.

Instead of "thou shalt surely die," the Greek of Symmachus reads: "thou shalt be *mortal*"; likewise the Syriac, which is approved by Jerome, Grotius, Chrysostom, Theodoret, Ambrose, the venerable Bede, Drusius, Diodati, Knapp, Cahen, Ainsworth, Patrick, D'Oyly, Mant, Henry, and Dr. Payne. The Targum of Jonathan reads: "Thou shalt be subject to death."

In harmony with the foregoing, it should be stated that the Hebrew proposition *be*, rendered "in," is translated thirteen ways in the Bible. But three of these thirteen renderings would make sense in Gen. 2: 17, and these are, "in," "after," and "against." "Against" would hardly be appropriate in the passage, and we will drop it, leaving the choice between "in" and "after." "*In* the day that thou eatest thereof," and "*after* the day," are expressions equally sensible and proper; and the choice between the two depends entirely upon the meaning of the passage. In Num. 28: 26, the same preposition "*be*" is correctly translated both *in* and *after* in the same verse, as follows:—"Also *in* the day of the first fruits, when ye bring a new meat-offering unto the Lord, *after* your weeks be out, ye shall have an holy convocation." Genesius says *be* should be rendered *after*, "where the mind rests more upon the end of a period, and spoken therefore of time already past." This is the case with the sentence pronounced on Adam, in Gen. 2: 17. Had it been rendered "*after* the day that thou eatest thereof thou shalt surely die," it would have been in harmony with all the facts and statements connected with the history of the first man. The Lord did not design that he should die *in* that day; for he says to him in Gen. 3: 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." This passage shows that the Lord designed that Adam should live "*till*" a certain period, and then he would "return unto the ground." If he had died in the day he ate of the tree, it would have exterminated the human race, for Adam had no children at that time.

Those who translated the received version of the Scriptures, in King James' time, believed man to be immortal, consequently, he could not die a literal death. It would not have been in harmony with their views to have translated the preposition *be* by the word *after*. Let the death penalty pronounced against Adam be literal death, and all is plain and harmonious. We think it is certain that the penalty for Adam's sin was literal death.

"THOUGHTS PERISH."

When speaking of the nature of man, David says:—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. The Septuagint reads: "His breath shall go forth, and he shall return to his earth: in that day *all* his thoughts perish."

Those who do not believe in the unconscious sleep of the dead, sometimes try to evade the simple teaching of this passage, by saying it means his thoughts concerning world. Others say it should be rendered "purposes," which relate to things in this world. The Hebrew word *gesh-toh-noth*, rendered thoughts in this passage, occurs nowhere else in the Bible. The full definition of the word, given by Gesenius, is as follows: "thoughts, counsels. The Bishop's Bible reads: "For when the breath of man goeth forth, he shall turn again to his earth, and so *all* his thoughts perish." If man continues to think when he is dead, and never stops thinking, then David must be wrong. But he is in harmony with all other Bible writers. Why not let God be true, if all the theological books of modern times are proved false? It is very easy to believe that a dead man has stopped thinking. The Bible, common sense, true philosophy, and sound reason, are harmonious, and all teach that in the day a man dies "his thoughts perish."

FRENCH WAR CLOUDS.

There are very threatening omens in France and Prussia of an approaching war between those nations. There is considerable excitement on the subject in the commercial circles of Paris. The French Government is very decided that a German prince shall not be allowed to take the throne of Charles the Fifth; consequently, either Spain or Germany must back down, or a war must follow. M. Cremieux remarked that "war now meant war with Europe."

CORRECTION.—In the Crisis of July 13th, in our article headed—"In his own image," a paragraph reads as follows: "When it is said an object is in the 'likeness,' or 'image' of another, it is necessarily composed of the same material, or is of the same nature." It should read, "It is *not* necessarily composed of the same material, nor is of the same nature."

All appointments, notices, obituaries, and *proper names* especially, should be written very *plainly*, if friends would see them correct in the paper.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the Committee held in Springfield, July 6th, the following action was taken in relation to the Campmeeting appointed for August 20th:

Voted, "That all Associations and Societies, excepting the Advent Christian Association, and the Advent Christian Publication Society, be requested to appoint their business meetings at some place other than the Campground."

Voted, "That there be no collections taken or appeals made on the ground for money by any Association, Society, person or persons, excepting by order of the Committee."

Voted, "That the brethren and churches be requested (in consequence of the arrears of last year, caused in part by the large number of free boarders), to provide for the board of the poor among them.

GEO. T. ADAMS, SECRETARY.

NEW TRACTS.

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Six pieces, entitled "Jesus is coming again," "I love thee still," "Hoist every sail," "Sweetly sleeping," "He is coming," and "Home." Sent postpaid for 20 cents. Single sheet 5 cents. For sale at this office, or by the author, Geo. E. Lee, Brimfield, Mass.

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1. "LIFE AND DEATH THEOLOGY: or, *The Scriptural Doctrine of 'Eternal Damnation' and 'Everlasting Punishment.'*" Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

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4. "THE COMING JUDGMENT: *Its Necessity and Result*," Eight pages. 10 cts. per dozen, postpaid, or 75 cts. per hundred by express.

It will do much good. A'GT.

For the World's Crisis.

THE CLOSING AGE.

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

The beginning and ending of every dispensation of this world's history have been marked by most stupendous events. In the throes and convulsions by which an age expires, we may perceive the natal epoch of a more glorious era, advancing in the time and manner ordained by Heaven. And so has the all-wise Creator and Ruler of the universe arranged the government of his empire, that night unto night showeth knowledge, until the day dawn, and the Day-Star arise in our hearts.

From no other than a heavenly source can the mysteries of a distant futurity be made known; the telescope of faith sweeps the firmament of revealed truth;

"For there in glittering splendor shine
Great truths, eternal and divine."

Heaven and earth shall pass away, but God's word shall not pass away. Suns and systems may dissolve and disappear, but the purposes of the Almighty as revealed to man will certainly continue. Their fulfillment is not contingent, but absolute and irrevocable, without regard to the ignorance or folly of those who presumptuously neglect or misconstrue their meaning.

Eighteen centuries have rolled away since the armies of Rome triumphed over Jerusalem, bringing to pass the numerous predictions of the sacred Scriptures respecting the holy city. At the present, worlds are witnessing with anxious suspense a crisis of similar magnitude. But whereas the king of the Romans was against the Jews, now is seen the King of the Jews against Rome.

The Man of Sin has developed his most revolting attribute; he has attained the full length and breadth of his monstrous proportions; the acme of human depravity is reached, the strongest argument of weakness, and the infallible prelude of *utter failure*. His threescore years and ten have ended; henceforth his life will be labor and sorrow. The son of perdition takes a leap in the dark; soon he will be taken out of the way.

See the bold, blasphemous harlot,
Drunk with blood and clothed in scarlet,
Swiftly to her fate now flying,
Judged, condemned, and doubly dying.

Lo, "'tis done; the climax of folly has been attained, and madness rules the hour."

—*Com.*

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute acording to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$548 58
Mrs. E. Bedell	.25
A. P. Moore, for Tracts	1.35
Mary C. Wardwell	1.00
Mrs. A. Andrews	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$60.56
"A Friend"	1.00
Addie L. Brown	1.00
Mrs. A. Andrews	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$840.65

For the World's Crisis.

REPORT.

R. I. AND EAST. CONN. CONFERENCE.

Held at River Point, R. I., June 29th to July 1st, 1870.

We were very much disappointed in not seeing a larger number of preachers and delegates present at this conference, and for this and other reasons failed to enjoy the meeting as well as we had expected; yet it was far from being a lost season. Wednesday A. M., after a short discourse by Bro. Harrison Arnold, we had a number of stirring exhortations from the brethren and sisters present. In the evening another similar meeting, the discourse being by Bro. Alba Bellows, founded on Luke 4: 18, 19.

Thursday. There being but few members present, and as we had no very urgent business to transact, it was thought best to adjourn our business session until to-morrow. The morning was spent in prayer and social remarks. At 2 P. M., preaching by Sister Crumb, from Josh. 24: 15. In the evening we listened to one of Bro. Durfee's able, argumentative discourses. Text, Matt. 22: 42.

Friday, 9 A. M. Met for business. The President, A. Durfee, in the chair. Opening prayer by Bro. E. Bellows, after which the minutes of the last meeting were read, and adopted as correct. The Treasurer's report was made and accepted. Bro. E. Bellows reported from the committee appointed to draft a church covenant. The report was accepted and the committee discharged.

The following churches reported: North Scituate—Stand as well as could be expected, with no pastor, and with preaching but two Sabbaths in the month. When no preaching have social meetings, most of which are good. N. A. Angell, clerk. Westerly—A few still battling for the Lord. Prayer meetings thinly attended, but interesting. Preaching every Sabbath. E. Slocum, clerk. Abington—Still holding on to the apostolic faith. Preaching half the time. C. Cady, clerk. Exeter—Have an interesting Sabbath School. Preaching every Sabbath. Five have been baptized, and thirteen received into the church. Have forty members who are well united and waiting patiently for Jesus to come. R. R. Perry, pastor. Danielsonville—There has been a great scattering and sifting among them, but the church never stood better in spiritual matters. E. Bellows, pastor. River Point—Seven added to the church during the last quarter. The prospect encouraging. Reported by Bro. Card. Wyoming—In something of a trial now, on account of the debt on their chapel; but hope to get out of it soon. One or two added. Reported by Bro. Durfee.

The preachers' reports were, as usual, very interesting. Although some were in trial, yet they had no disposition to cease their efforts, but all expressed a determination to labor more zealously than ever before. As God had blessed and prospered them in their labors, and given them souls for their hire, they felt confident that they were in the way of duty.

Moved, That we employ Bro. Angell to print one hundred copies of the Constitution of the conference. The motion was seconded, and after some remarks from which it appeared that there was a desire to amend some articles of the constitution, it was *Voted*, that the action upon the printing of the constitution be deferred until our next session. The names of two brethren were presented for ordination. After all had freely expressed their opinion concerning the matter, it was Voted, that we postpone the matter of ordination until our next session. Upon examining that instrument, it was discovered that the vote taken at our last conference changing the time for the meeting of this body was unconstitutional. Moved, that we adjourn to meet with the church at Lafayette, R. I., according to the constitution.

At two P. M., a soul-stirring discourse by E. B. Card, from 1 Thess. 4: 17; after which we had a most blessed social meeting. The gloom which had been hovering over us was dispersed, and our sighs and groans were changed to shouts and songs of joy. In the evening an impressive discourse by Sr. Crumb, from Jer. 5: 22.

Meetings were continued over July 4th, and increased in interest to the end. One manifested a desire to become a christian, and others appeared to be powerfully convicted. On the Sabbath great manifestations of God's power were witnessed. There were so many who wanted to tell what the Lord had done for them, our ministering brethren could not get an opportunity to preach during the day. I should have stated that this conference and these meetings were held beneath the R. I. Mission Tent.

Preachers present: A. Durfee, E. Bellows, J. S. Collins, E. B. Card, A. Bellows, N. A. Angell, H. Arnold, W. Smith, E. S. Straight, C. H. Sweet, and Sr. Crumb.

C. H. SWEET, *Clerk.*

For the World's Crisis.

SISTER C. B. TURNER.—Sr. Turner is still quite sick, and needs help. Any who feel that the Lord would have them send her any thing, will please direct to Mrs. C. B. TURNER, care of P. H. Palmer & Co., Syracuse, N. Y. "The poor ye have always with you."

B. P. STEVENS.

For the World's Crisis.

HOAG'S VISION.

This Vision has been published in the *Crisis*, although not precisely as is here given. I have taken some pains to ascertain its origin, history, and correctness.

I find that the original, written by Mr. Hoag, is in the family of Mr. Thomas Grover, of East Mansfield, Mass. Mr. Grover belongs to the society called Friends, and is one of their preachers. This is the exact copy written off by the daughter of Mr. Grover, and given to Dea. J. Miller of Sheldonville (Wrentham), Mass. J. S. WHITE.

REMARKABLE VISION.

The following singular vision was revealed to Joseph Hoag, of the Society of Friends, who was born in Duchess county, New York, April 23d, 1762. He first appeared as a gospel minister when he was about eighteen years of age, and was acknowledged as such by the Society of Friends in the twenty-third year of his age. In 1789 or 1790 he removed with his family and settled at Charlotte, Vermont, and was the first minister who settled in that town. He traveled extensively as a minister in all parts of the U. S., also in the Canadas and Nova Scotia. He died at Charlotte, Vermont, Nov. 2nd, 1846, in the eighty-fifth year of his age. It was while on his farm at Charlotte that he had this vision.

In the year 1803, probably in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed the brightness of its shining. As I reflected upon the singularity of the event, my mind was struck into silence the most solemn I ever remember to have witnessed; for it seemed as if all my faculties were laid low and unusually brought into deep silence. I said to myself, What can all this mean? I do not recollect ever before to have been sensible of such feelings. And I heard a voice from heaven say,

"This that thou seest, which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest; I sustained them, and while they were humble, I blessed them, and fed them, and they became a numerous people; but they have forgotten me who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and I have taken quietude from the land, and suffered a dividing spirit to come among them. Lift up thine eyes and behold!"

And I saw them dividing in great heat. The division began in the Presbyterian society and went through the various religious denominations, and in its progress and close the effect was nearly the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful.

When this dividing spirit entered the Society of Friends, it raged in as high a degree as any I had before discovered, and, as before, those who separated went with lofty looks and taunting, censuring language. Those who kept to their ancient principles retired by themselves.

It next appeared in the lodges of the Free Masons, and it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a length of time.

Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of human blood was shed in the course of the combat, the Southern States lost their power, and slavery was annihilated from their borders.

Then a monarchical power arose, took the government of the States, established a national religion, and made all the societies tributary to its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim:

"This power shall not always stand, but with this power I will chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native land for their iniquity and the blood of Africa, the remembrance of which has come up before me. This vision is yet for many days."

I had no thoughts of writing it for many years, until it became such a burden that for my own relief I have written it.

JOSEPH HOAG.

THE TWO ST. PETERS.

In history there are two St. Peters. One is the ambitious, the unscrupulous, the cruel and tyrannical creation of the church at Rome. Every unhallowed and worldly impulse was gradually numbered among the attributes of the great apostle. In the third century his Roman defamers began to invest him with an ambitious design of subjecting all other bishops. In the fifth, Leo openly demanded for him a universal primacy of authority that was denied both at Chalcedon and Constantinople. At a later period he was made a temporal prince, ruling over the Roman States by force and fraud. In the eleventh century the haughty Hildebrand, in the hallowed name of Peter, proclaimed himself the temporal and spiritual master of the world. In the thirteenth, Innocent III., to enforce the authority of Rome, filled Europe with bloodshed, and exterminated the heretics of Provence. St. Peter was now made the author of the Inquisition, the champion of the Crusades, the oppressor of the humble, a universal persecutor. Still later, he was represented by the horrible vices of Borgia. At the Reformation he was held up to mankind as the foe of rising knowledge, the patron of a dull conservatism. He was supposed to have inspired the bitter malevolence of the Council of Trent, and to have countenanced every crime of Charles V. or Philip II. In the nineteenth century, his name is once more invoked by the bishop of Rome in exciting a new assault upon human freedom. Priests and pope, in their final council, present once more to mankind their traditional St. Peter—ambitious, cruel, tyrannical—and declare his infallibility.

Very different was the true St. Peter of the Gospel and the Acts. He was ever lamenting his own fallibility. In a moment of terror, at the thought of death, he had denied his Savior. On him the eye of affection had been turned reproachfully; to him had been spoken the words of indignation, "Get thee behind me, Satan." His fervent love had won forgiveness; he was the rock on which the church was built. Again he had denied his Master when he strove to enforce the Mosaic law on the followers of Christ; again he yielded, conscience-smitten, to the intercession of James and the fierce denunciation of St. Paul. At the sacred supper it was not Peter that leaned on the bosom of the Lord, and only his age and his rude eloquence gave him any precedence among the disciples. Often the first to act or speak, his advice was not always followed. To James the Just, to John and Peter, the Lord, after his resurrection, communicated a divine knowledge; and Peter seems to have paid a willing deference to the family of his Master.

His true greatness, his inspired eminence above mankind, lay in the humility with which he subdued his own impetuous nature, in the lessons of gentleness and purity which he so freely inculcates upon his disciples. To him the worship paid to a modern pope must have seemed a shocking idolatry. "I am but a man," he cried to the Roman convert who would have adored him. He could scarcely have presided at an auto da fe, for his language is ever merciful and forbearing. For himself he disclaimed all superiority, and would be only an elder among elders. Instead of the vicar of Christ, the Lord of kings, and keeper of the sword of persecution, he would have all men humble themselves to one another. "Love as brethren," he cried; "be pitiful, be courteous, not rendering evil for evil." "God resisteth the proud, and giveth grace to the humble." To such a nature the vain strife of contending bishops, the pretensions of priests to spiritual and temporal despotism, the unhallowed splendors of the medieval church, the horrors of the Inquisition and the massacres of the religious wars, the pride of a Hildebrand, the cruel rage of an Innocent III., must have seemed the orgies of evil spirits clad in a sacred robe.—*Harper's Magazine for May.*

For the World's Crisis.

BRO. GRANT:—The following I clipped from the *Advent Herald*. It is simply one man's opinion endorsed by a correspondent of the *Herald*, and not "what the *people* think." A READER OF BOTH PAPERS.

WHAT SENSIBLE PEOPLE THINK.

Bro. Orrock:—The following item appears in the "*Pastor and People*, an evangelical newspaper conducted by an association of clergymen" in your city:

"The ADVENT HERALD is one of the best religious papers that comes to our table. The CRISIS is the simplest."

Correspondence.

From Bro. L. C. Mattox.

BRO. GRANT:—I have thought proper to send you a short communication for the Crisis, in order to let the brethren know that the truth is progressing in Georgia. Eld. P. A. Smith stopped with me last month on his way from Jacksonville, Fla., to Rochester, N. Y., and we labored together at Valdosta, Homerville, and Blackshear, and truth was gladly received by many. If we had the means to bear our traveling expenses, to say nothing of other necessaries of life, we would canvass the State, visiting all the cities, most of the villages, and preach through the country. If there are any of the friends of truth who have the means to spare, and wish to thus contribute to the spread of the gospel in its true light, with the assurance of its proper and economical use, here is a chance to do so. Brother Smith possesses qualifications peculiarly fitting him for new fields of labor, being a great doctrinal preacher, and otherwise peculiarly fitted for the Southern field. We would be pleased to have other brethren to preach for us, if they will come South and do so.

I see the writings of many able brethren, but can we get them? I speak more particularly of Bro. Smith, being acquainted with him and having heard him preach often. He of necessity comes South during cold weather for his health, and during his stay has done much for the furtherance of the gospel. I assure you many are thankful they ever heard him preach, having been brought to see the plan of salvation in its true light. I for one glory in the truth, and desire its spread as much as possible; and the more as we see the day approaching and so near, when we shall be called to stand in judgment before the Judge of the world. Yours in Christ,

L. C. MATTOX.

Homerville, Ga., July 6th, 1870.

BRO. H. KNOWLTON writes:—"The meeting that was held in the Haskell school-house, Liberty, Me., the 3d and 4th of July, was a glorious success. The Spirit of the Lord pervaded the meeting. Brethren N. F. Nason, Somes, Weeks, and Day, were present and rendered efficient aid, and the 'Fourth' resounded in praises to God. Seed was sown that we hope has fallen on good ground and will ripen for the kingdom."

Married.

CARTER—JOHNSON. In Thornton, N. H., July 10th, 1870, by Elder A. W. Sibley, Mr. RICHARD F. CARTER, of Bethlehem, N. H., and Miss ANNETTE JOHNSON, of Thornton.

LOWELL—McALLISTER. At Piermont, June 26th, 1870, by Elder Wm. H. Shaw, Mr. JOSIAH F. LOWELL, and Miss MARTHA G. MCALLISTER, both of Piermont, N. H.

Obituaries.

PIPER. Died, in Lake Village, N. H., June 25th, Sr. Annette Piper, wife of Bro. S. A. Piper, aged thirty-eight years.

Sister Piper submitted to the winning influences of Christ's gospel in early life, and lived a devoted, consistent christian until the day of her death. She confidently rejoiced in expectation of soon hearing the voice of Him who has power to awaken the dead from their dreamless slumbers, and bring the countless host of the redeemed to enjoy the full fruition of christian hope. She left her dear friends the comforting assurance that, by faithfulness to Christ, they will soon meet her again where sad partings will never be known.

J. COUCH.

CROSIER. Died, in Hebron, N. Y., July 7th, 1870, George H. Crosier, eldest son of Bro. and Sr. Crosier, aged thirty years, seven months, and twenty days.

George was well spoken of by all who knew him. Remarks were addressed to those who assembled on the day of his burial, by the writer.

C. PIKE.

Summary of News.

FOREIGN.

Cable News.

LONDON, July 13. The Government monopolizes the cables leading to the continent with dispatches on the Spanish question. Business is deranged and news delayed.

PARIS, July 13. The *Constitutionel*, a Ministerial organ, to-day says: "The Government has testimony that the candidature of Hohenzollern is withdrawn, and that the peace of Europe will not be disturbed. Hohenzollern will not reign in Spain. We demand nothing more, and rejoice at the pacific solution of the question."

MADRID, July 13. Minister Sagosta had a protracted conference yesterday with the Ministers of France, England and the United States.

Warlike preparations have commenced here. Orders have been signed calling out the first military reserves.

VIENNA, July 13. The Vienna papers denounce Prussian arrogance and invoke the mediation of England to prevent war. The *Tages Presse* openly takes sides with France.

BRUSSELS, July 13. Warlike preparations continue in France, notwithstanding the withdrawal of Leopold, and there is a universal fear of war.

DUBLIN, July 13. The Orangemen had a procession yesterday, as a protest against the party procession act. They distributed 100,000 copies of inflammatory speeches, denouncing the British Government.

ROME, July 14. The Ecumenical Council passed the dogma of infallibility by a vote of 450 to 88.

BRUSSELS, July 14. Napoleon is dissatisfied with the mere withdrawal of Hohenzollern, and persists in his demand that Prussia must formally disavow the candidature. The King of Prussia firmly refuses, alleging that to accede to this demand would only produce more extravagant demands from France.

PARIS, July 15. A declaration of war has been announced in the Corps Legislatif.

ST. PETERSBURG, July 15. There is a strong feeling on the part of the Russian government against France. The Czar's government believes Napoleon bent on making aggressive war in Europe to gain an overmastering position, and force the restoration of the Bourbons in Spain.

LONDON, July 15. It is reported that the European powers will unite in a protest against the implacability of Prussia.

PARIS, July 15. An extra edition of the *Constitutionel*, just issued this noon, announces that in consequence of the insult offered to Benedetti, France accepts the war which Prussia offers.

BERLIN, July 12. A semi-official announcement was made on the Berlin Bourse this afternoon that Prince Leopold will be allowed to accept the crown on the condition that Spain shall immediately declare war jointly with Germany against France.

PARIS, July 12. The Emperor Napoleon arrived at the Tuilleries to-day and presided over a Council of Ministers. Important resolutions it is expected will be communicated to the Chambers this afternoon. Great anxiety is manifested to ascertain their character.

The head quarters of the French army is at Tangiers. The Emperor assumes chief command, with Marshals Bazaire and McMahon as his subordinates. The reserves, called the "Army of Paris," are ready to start at a signal.

BERLIN, July 15. The Bundezrath of the North German Confederation meet here to-day. The Prussian Diet is already in session.

The chiefs of all parties assure the King of their unqualified approval of his dignified and energetic attitude. A resolution was adopted according unlimited credit for the national defence.

PARIS, July 15. The excitement in the city is very great to-day. No opposition to war is manifested by any class of citizens.

LONDON, July 16. The extra-official expression of the Ministers leads to the belief that England peremptorily forbids the occupation of Belgium by France.

The neutrality of England will be difficult, perhaps impossible and dishonorable, should Holland and Belgium become involved in the war.

The *Times* intimates that the recovery of Alsace and Loraine, containing the modern provinces of Moselle and Lower Rhine, are the real objects of war on the part of Prussia, and in that she has the sympathies of mankind. English intervention is probable in the case of Prussia's losing strength.

CAUSES OF THE FRENCH DECLARATION OF WAR. The French declaration of war is based on the following causes: First, the insult offered at Ems to Count Benedetti, the French Minister and its approval by the Prussian Government; second, the refusal of the King of Prussia to compel the withdrawal of Prince Leopold's name as a candidate for the Spanish throne; and third, the fact that the King persisted in giving the Prince liberty to accept the crown. The declaration continues: "The extraordinary constitutional changes in Prussia awaken the slumbering recollections of 1814. Let us cross the Rhine and avenge the insults of Prussia. The victors of Jena survive!"

PARIS, July 18—4 P. M.—News direct from the seat of war up to one o'clock this afternoon announces that there had been no bloodshed yet. The Prefect of Police has issued a proclamation requesting the citizens of Paris to make no more war demonstrations.

PARIS, July 18. The Prussian guns at Kehl are levelled at the French custom house, while the French guns are similarly threatening the Prussian customs. All the troops from Chalons Camp are between Metz and Thionville. Marshals Bazaine and Canrobert have left Paris for the front.

The French men-of-war watched the departure of the Prussian iron-clads from England. The iron-clad fleet is chasing the Prussian squadron toward the Baltic. The gunboats will co-operate with the army in the action on the Rhine.

The Gaulois newspaper says the English government has instructed Lord Lyons to communicate with the government on the neutrality of Holland, which England wishes stipulated. France will willingly guaranty this. The Gaulois adds that Sweden is ready to join Denmark and France if the fleet operates in the North and Baltic seas.

ZURICH, July 18. Switzerland will maintain armed neutrality. The Chambers have voted plenary powers to the State Council to raise money and troops.

BERLIN, July 17. The advance guard of the Prussian army is in France, occupying a village near Longry—the Iron gate of France—a fortified town in the department of Moselle on the Belgium frontier, 22 miles N. N. W. of Metz. Its Citadel stands on a steep rock. Longry was taken by the Prussians in 1792, and again by the Allies in 1815. An encounter between the Prussian and French troops is momentarily expected.

COPENHAGEN. The Danish Government announces its neutrality during the pending hostilities between France and Prussia.

FLORENCE. A demonstration against the French policy has taken place in this city. The French Government has demanded of Italy its immediate statement of the policy to be pursued by that Government during the war with Prussia.

The French Army of Invasion is reported to be 280,000 men.

Despatches from South Germany show that the feeling is unanimously in favor of Prussia.

The army of Saxony is being mobilized.

The bridge of boats at Kehl, on the Rhine, near the mouth of the Kinzig, connecting with Strasbourg, has been blown up.

THE BIBLE.—REVISION OF THE "AUTHORIZED" VERSION—COMMUNION OF THE COMPANY OF REVISERS.—It may be interesting to recall a scene which was briefly noticed in the columns of the *Times* as having occurred during the past week, and which gives a pleasing augury for a better feeling between the contending factions of Church and State. We refer to the participation in the Holy Communion by the company of the revisers of the authorized version of the New Testament, which occurred in Henry VII.'s Chapel in Westminster Abbey, preparatory to their entrance on their important work. A notice had been issued to each of the body, to the effect that the Sacrament would be administered there, on the day of their first meeting, to such of the body as should feel disposed to attend. Some few were prevented from appearing, but at the hour named as many as twenty presented themselves, and were placed in the ancient stalls of the chapel. No one else assisted. The Dean read the service from the communion table at the head of Henry VII's tomb. It so happened that this table thus received its first use. It had within a few days past replaced a temporary table, having, as the inscription round it records, been erected in the place of the ancient altar which once indicated the spot where Edward VI was buried, probably to meet the wishes of his sister Mary, and had been destroyed by the Puritans in the civil war. On the marble slab which covers its top is placed the fragment of the beautifully carved frieze of the lost altar, found unexpectedly, last year, in Edward VI.'s grave, together with other fragments of ruined altars which happened to be at hand for a like purpose. In front of this table, thus itself a monument of the extinct strifes of former days, and round the grave of the youthful Protestant King, in whose reign the English Bible first received its acknowledged place in the coronation of the Sovereign, as well as its free and general circulation throughout the people, knelt together the band of scholars and divines, consisting of representatives of almost every form of Christian belief in England. There were Bishops of the Established Church, two of them by their venerable years connected with the past generation; there were the representatives of our historic cathedrals and collegiate churches, of our learned universities, of our laborious parochial charges, and of our chief ecclesiastical convocation; and with these, intermingled without distinction, were ministers of the Established and of the Free Church of Scotland, and of almost every Nonconformist Church in England—Independent, Baptist, Wesleyan, Unitarian. It is not to be supposed that each one of those present entered with equal agreement into every part of the service; but it is surely not without a hopeful significance that neither on the side of the Church nor of Nonconformity was there any "religious difficulty" raised as to a joint participation on such an occasion in the most venerable and sacred ordinance of the Christian religion. The chapel of Henry VIII. has witnessed many famous sights, more august and more stirring—the funerals of kings and princes, of nobles, generals and statesmen; debates of the Westminster Assembly and of the convocations of the English Church; the installation of the Knights of the Bath, whose banners wave from the roof, and whose swords were deposited beneath the altar raised on that spot. But it may be doubted whether it has ever been the scene of an event so fraught, if rightly considered, with possibilities of kindly intercourse between jarring factions, and pacific solution of warning problems, as that which happened, silent and unobserved, on the 22nd of June.—*London Times, June 27th.*

☞ Some payments in the civil list of France will give an idea of the people's burdens. The Minister of Fine Arts is paid $20,000 per year. His assistant $10,000. For the expense of removing his establishment from one part of the city to another recently his bill was $15,000. The luxury displayed in the fitting up of all the departments of the Chief Minister of the French Government is unequalled in any country in the world. This same Minister of Fine Arts receives his hotel also free, at a rental of $18,000 per year. All his appointments take up the magnificent sum of $80,000, more than three times the salary of the President of the United States. The official journal of the Empire receives $40,000, which is divided among its editors and publishers.

HOPE is the best medicine, and fortunately it is in the power of every doctor to dispense it.

DOMESTIC.

FORT FETTERMAN, July 14. Red Cloud and sixty lodges of Sioux came here yesterday and left to-day with the determination of inducing all Indians in our country to make peace. He goes from here direct to the Cheyennes and Arapahoes.

NEW YORK, July 17. A special to the *Herald* says: The French army for war with Prussia are concentrating at Metz on the Moselle.

The Emperor Napoleon leaves Paris to-day for the army. His Majesty intends to cross the Rhine frontier immediately.

Marshals McMahon, Canrobert and Bazain are in command of the Imperial French forces. The French gunboat flotilla on the Rhine will be under the command of Admiral Genonilly of the Imperial Navy, and with the French Baltic fleet will blockade the German ports. The French gunboats are already in Prussian rivers.

The army and navy of France will attack the German forces simultaneously. The French fleet is watching the Prussian fleet lying in the British Channel waiting orders. Sweden will remain neutral. Denmark, which holds the key of the Baltic, offers to join France. Austria will remain neutral so long as Russia observes neutrality. Italy is friendly to France. King Victor Emanuel has written a letter to Emperor Napoleon expressing his sympathy and friendship. Spain is also friendly to France. Marshal Prim has written to the Emperor to this effect. England is neutral. Rome, the key of the Mediterranean, is really under French control. The French troops in Paris and the army at all points are singing the Marseillaise, and there prevails a universal national enthusiasm for the empire and the war struggle.

NEW YORK, July 18th. Owing to the Franco-Prussian war, much activity has been infused into the Fenian circles of this city. General Dennis F. Burke issued a call to-day for a special meeting of the military organization of the brotherhood.

BOSTON, July 19th. Despatches received here at three o'clock this morning announce that Prussia has received the formal declaration of war from France. In the English House of Commons a despatch was read from Lord Lyons saying that the declaration had been sent, and the Premier announced that neutrality would be proclaimed. The Prussian forces occupy positions in Rhenish Bavaria, and the advance guard is at Longry, on the Belgian frontier. The neutrality of Sweden, Norway and Switzerland has been proclaimed, and England expresses great anxiety for that of Holland, and has made a formal offer of mediation to France. The war subscriptions in Paris are increasing, and the citizens have been ordered to abstain from any demonstrations, although in favor of the Emperor. Le Liberte newspaper says that Prussia does not wish to begin war, and hence its ambassador was not ordered to ask for his passports. This delay cannot last, however; the Chamber expects to receive the declaration of war to-day, and the Minister of Finance has asked the Corps Legislatif for 440,000,000 francs for the war budget. The Germans throughout the West and in New York and Baltimore are enthusiastic in their support of Prussia. Some may be compelled to return to serve their time in the army.

Passing Events.

☞ The executioner of Paris has drawn up a memorial, recommending to the Emperor Napoleon the Third that criminals in France, sentenced to death, be henceforth executed by having their skulls crushed with an iron club.

☞ The Russian Government, according to recent report of the Minister of War, possesses 566,232 needle guns. The manufacture of metallic cartridges, it is also stated, has reached 300,000 a day, with 15,000,000 already made.

☞ A statue of Luther is about to be erected at Eisleben, Upper Saxony, his native town. A committee has just been formed to raise this monument to the memory of the great reformer.

☞ Shocks of earthquake are reported to have been perceptibly felt in New York City and Brooklyn between six and 7 o'clock on the morning of the 27th ult.

☞ A remarkable herb has been lately discovered in New Jersey. It is called the Cancer Plant, and it is claimed for it that it is the most powerful purifier of the human blood known to botany.

☞ Sunday and Saturday, the two favorite days for marriage in England, are blank days for marriage in Scotland. Friday is the day on which the English do not marry, but in Scotland it is one of the favorite days for marriage.

☞ The Prussian Government has demanded that Count Benedetti be recalled by the French.

☞ The Mormons of Utah have turned their attention to the production of gloves that rival those of Paris in delicacy and workmanship. The gloves are made from genuine kid raised in the vicinity of Salt Lake.

☞ The Belgian Government is preparing for warlike contingencies. All leaves of absence have been recalled, and troops have been ordered to the frontier, with instructions to destroy the railways and telegraphs in case of an invasion by a foreign army.

☞ Austria continues to profess neutrality in the quarrel between Prussia and France, but will abandon it if a third power should intervene.

☞ It is estimated that America, when her productive power is fully developed, will be able to feed four times as many persons as there are now on the face of the earth.

☞ This is to be a wonderful year in Holland, for this is the year of the blue tulip. A prediction exists that in 1870 some successful horticulturist will raise a blue tulip, and a prize of many thousans francs awaits the producer of the rare flower. Already there are some six hundred kinds of tulips in Holland.

☞ The small pox is nearly as bad in London as in Paris.

☞ Less tea is used in the United States than in England, but more than in France. We have imported already this year about 31,000,000 pounds. England, during the same time has imported twice as much, but France only about 1,000,000.

Religious Items.

— Dr. Ellicot offers an estimate of the alterations which may be found necessary in the text of the English Bible, by which it appears that in the whole 6,944 verses in the New Testament the revised passages will not exceed one for every five verses.

— Prof. Deering of Baltimore, a convert to the Greek Church, has been enthusiastically received in Russia, and after being ordained will return as the propagator of that faith in this country.

— A worthy missionary in India says that his congregation had not yet experienced any trouble from the pew-system, as they were accustomed to sit on the ground.

— Tidings are sent from Madagascar, saying that, in addition to the burning of the heathen idols, churches by hundreds have been erected, and religious service established. In many places where the people are ignorant, they meet on the Sabbath and, after sitting for a season in silence, they depart without any worship. They are generally anxious to receive instruction.

— It is a remarkable fact that, while the Japanese government is persecuting Christians (Catholics), Protestant missionaries are invited to positions of influence in connection with educational institutions, and left almost entirely untrammelled as to what they shall teach. One missionary was invited to take charge of a class of young officers, even before he had gone ashore from the vessel which conveyed him to the country. There is reason to believe that the recent persecution is not confined to Roman Catholics. A Protestant in Nagaski, in the employ of a British subject, has been banished from the country on account of his Christian profession, though the British Consul interfered in his behalf. Thousands of Christian books are in circulation in the native families. Many have been carried to distant places, and it is highly probable that some of the persecuted ones may be real Christians, made such by God's blessing on these messages of salvation.

— About thirty Baptist clergymen of New England have already signed a declaration of faith, which allows each church to fix its own terms of communion.

— The Chicago Young Men's Christian Association has found employment for over 5,000 men.

— At the meeting of the Ohio Congregational Conference several women were refused admission as delegates by a vote of 88 to 65.

— In Vienna, 680 persons, of both sexes, have abjured Christianity and embraced Judaism, within less than two years.

— The laws of Indiana, backed up by a decision of the Supreme Court, place all who participate in the species of gambling usually carried on at church and charity fairs, on the same footing as lottery gamblers. They are all liable to heavy penalties—fines and imprisonment.

— The first Methodist Episcopal Church in Salt Lake City was opened on the 22d of May last, by Rev. G. M. Pierce.

— An English church paper, the *Rock*, states that the question of a revision of the Scriptures will be brought before the coming Protestant council by an eminent clergyman.

EXPERIENCE is a flannel waistcoat that we do not think of putting on until after we have caught cold.

Notices.

Tremont Campmeeting.

The Tremont Campmeeting will commence Monday, August 8th, and continue over the following Sunday. Ample arrangements will be made to accommodate all with board and lodging who cannot provide themselves with tents. All who have tents are requested to bring them.

Now, brethren and sisters, come to this gospel feast, for we anticipate the blessing of the Lord will be with us in this consecrated ground as in days past.

Bro. Geo. T. Adams will probably secure a reduction of fare on the Old Colony and Cape Cod railroads, for those who come through Boston.

For the Committee, HENRY V. DAVIS.

Notice.

The Lord willing, there will be a campmeeting at Pittsfield, Maine, in Hawthorn's Grove, about half a mile from the depot, on the road leading from Pittsfield to Newport, commencing Aug. 22nd, to continue over Aug. 28th. We propose to know no sect or party, but such as are new lights in heart, therefore to provoke one another only to love and good works, remembering the new commandment and the building of each other up in Christ alone. We heartily invite the members of the household of faith, and all who would enjoy such a convocation, to come in the fulness of the gospel of peace, laying aside all contentions as unprofitable, contending only to know the love of Christ, which passeth knowledge, and be filled with all the fulness of God. As nearly as possible, we want to enjoy an old-fashioned meeting, and greeting with the saints scattered here and there, in their patient waiting for the last great gathering. Let special prayer be offered that the church may be strengthened with might through the Spirit, deserters be arrested, and soldiers enlisted in the army of the Lord.

Arrangements will be made for the reduction of fare on the railroads. As far as practicable, we wish all to bring tents and provisions for themselves; those who cannot, need not stay away on that account; but all can bring bedding, perhaps. We intend to arrange that all shall be made welcome and comfortable, as far as lies in our power. To such as prefer to board, provision will be made at the village on reasonable terms, as we expect no boarding tent on the ground. For the church of God,

A. H. WALKER.
ISRAEL DAMMAN.

Grove Meeting.

If the Lord will, there will be a grove meeting held near Martin Carr's, less than one half mile from Lunenburg, Vt., commencing Aug. 9th, at half past one o'clock P. M., and hold over the following Sabbath. It is expected that Eld. W. H. Shaw, and others, will be present to preach the word. Preachers, and all, are invited to come and labor for the salvation of sinners. Come in the fulness of the blessing of the gospel of Christ.

This is a new field, where but few are looking for the return of this "same Jesus."

Grove Meeting.

The Lord willing, there will be a grove meeting on the land of Heber Kimball, in Harrison, Me., commencing Aug. 5th, at five o'clock P. M., to continue over the following Lord's day. Jesse Gay, O. W. Kimball, and the writer, are expected to preach the word. Per order,

J. ALBERT LIBBY.

Read! Read!!

Send your pledges and monies at once to Bro. Ira Aldrich, Whitefield, N. H., for the Tent. Come, brethren in Grafton and Coos Counties, N. H., let the amount be raised *immediately*, for we want the tent in the field doing its work.

A. W. SIBLEY.

Tent Meeting.

If the Lord will, the New Hampshire Mission Tent will be pitched at New Castle, N. H., on land owned by Wm. Neal, July 30th, and remain over two Sundays. J. C. SHOREY.

Notice.

Providence permitting, the campmeeting at Alton Bay, N. H., will commence Sunday, Sept. 4th, and hold over the Lord's day, Sept. 11th.

For the committee, J. G. SMITH.

Grove Meeting.

There will be a grove meeting in the Root settlement, Crawford Co., Pa., near Bro. J. T. Ongley's saw-mill, two and a half miles north-east of Little Cooley, and two and a half miles west of Lincolnville, to commence Saturday, August 6th, at two o'clock, and continue as long as duty may demand. In case of wet weather, the mill will be fitted up for the occasion. Come, brethren and sisters in the Lord, let us have a good meeting. The brethren here voted that there be a general invitation given,—houses, barns and hearts open and free. The King is coming soon. Let us be ready, and try to get others ready to meet him.

Brn. C. F. Sweet, C. Buzzell, and others, will be in attendance to preach the word. The meeting is ten miles south of Union Mills, on the A. & G. W. R. R., and P. & E. R. R., and seven miles northwest of Centreville, on the Oil Creek R. R. A team will be sent to Union Mills on Saturday, and will be there from twelve to two P. M. Inquire for team for the grove meeting. Committee—John Root, A. S. Geer, Geo. Porter, *Little Cooley, Pa.* JOHN T. ONGLEY, Secretary, *Lincolnville, Crawford Co., Pa.*

Notice.

The next regular quarterly conference for Norwalk, O., will be holden on Saturday and Sunday, July 23d and 24th. Come to the feast. Brethren and sisters, we are evidently nearing the kingdom.

The next regular conference for Fairfield, Ohio, will be held Sept. 3d and 4th, and will probably be a grove meeting. Let all be duly prepared.

G. W. STETSON, Pastor.

Notice.

There will be a grove meeting at Hemlock Lake, N. Y. (a little south of the village), July 31st, to commence in social form at 9 A. M., and preaching at 10½ o'clock. Elder C. F. Sweet is expected. All others, both elders and people, are cordially invited to attend. Let all interested be there at the commencement of the social exercises.

WM. SEIDMORE.
GEORGE STODDARD.
L. J. OWEN.

To Brethren in Vermont.

I want the committee, that was appointed last fall to arrange for a meeting the coming autumn in Vermont, to meet me at West Bethel Depot House, August 1st, to see what can be done. We want Bro. Stetson also to be there. Do not fail to be there, brethren, for it is a long way for me to go, being off the line of the railroad.

The brethren shall know soon where the meeting is to be. We want a good meeting. We expect it. More soon. J. A. CLEAVELAND.

Grove Meeting.

Providence permitting, a grove meeting will be held in West Lebanon, Maine, where Bro. A. P. Watson may appoint, commencing Sunday, Aug. 7th, at 10.30 A. M., and holding over Sunday, Aug. 14th. A cordial invitation is given to all those looking for Jesus, residing in the neighboring towns, to meet with us for the worship of God. This is a new field. Let us have a rally of earnest brothers and sisters. E. S. MOULTON.

Maine Mission Tent.

The "Maine Mission Tent," under the charge of Bro. and Sr. Taylor, will probably be in the field for service in a few days. All desiring tent meetings in any locality in this State are requested to write *as soon as possible* to either of the undersigned. W. H. MITCHELL, Kennebunkport.
R. R. YORK, Portland.

Notice.

Friends writing either of the Clinton Arch Missionaries through July, will please direct to the care of G. W. Smith, No. 273 West 22d St., New York City. M. E. DOW.

Conn. State Tent.

Parties desiring the tent pitched in their vicinity, will please correspond with the Chairman of the Committee, H. H. DICKINSON, Hartford, Ct.

To the King's Servants.

Some of the brethren and sisters in Warner Village, N. H., and vicinity, have decided to have preaching one half of the time at Union Hall, the second and third Sabbaths of July, and after that the first two Sabbaths of each month.

Correspond with B. S. COLBY, *Warner Village, N. H.*

In behalf of the congregation worshiping at Warner Village. ALLEN DAMON.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. GOODRICH, No. 7 Salem Street, Boston, as soon as convenient.

S. W. THURBER, Pres. of Conf.

Special Notice.

To all interested in having a State Conference organized in Ohio: Beloved brethren in Christ,—Believing that the end of all things is at hand, and what we do must be done quickly, and that the Lord has raised us up as a people to herald the coming kingdom, and to lift our warning voice, and cry aloud, and spare not, and in earnest tones bid the slumbering myriads of earth's sons and daughters to prepare for solemn judgment; and believing we can better accomplish the great work allotted us to do, we have, after advising with brethren, thought best to appeal to every Advent church in the State, and where there is no church, to individuals, who are interested in forming such a conference, to write at once to Eld. E. McCullock, Pastor of the Advent Church in Nevada, Ohio; and, if sufficient interest is manifest, we shall issue a call for a conference, to be held immediately after the campmeetings are over. Come, brethren, let us hear from you at once relative to this matter, and may heavenly wisdom guide your hearts aright. For the Brethren,

E. MCCULLOCK.

Notice.

The Advent brethren in Buffalo, N. Y., have hired a hall and established a prayer and conference meeting every Sabbath, at two o'clock P. M. The hall is on Maine Street, in the Arcade building, second floor, No. 9, and is large enough for preaching. Ministers passing this way who can spend a Sabbath with us, we will give notice of by our daily papers, if informed by Friday. They can expect but a small compensation at present, as most are poor, and we are just making an effort to gather the scattered flock. Some fifty in the city hold our views, and we hope, by a permanent meeting, some preaching, and God's blessing, we shall be able to form a stable church. Preachers can call on Wm. Shaw, 528 Eagle Street, or J. Blain, 79 North Division Street, H. Tanner, 255 Pearl street, and a home will be provided. We can have no meeting on week days at present, but hope to by and by.

For the brethren, J. BLAIN.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

NATHANIEL EATON.

Notice.

Will our brethren, who wish the campmeeting committee to build their tents at Alton Bay, send to me at once (at Farmington, N. H.), the plan, or how they wish them built? J. G. SMITH.

Notice.

The Advent brethren have rented the Temperance Hall on Maine St., in Brunswick, Me., and will hold meetings on Sunday regularly. Seats free to all who are disposed to meet with us. Ministering brethren are invited to come over and help us. Per order, C. GOUD.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY,
FRANK NELSON, } Committee.
SAM'L ROWELL,

Notice.

We gave $78 for our meeting-house in Vienna, all in good repair outside. We need more to finish it inside. Some have pledged to help us to the amount of $30. We want $70 more. If not obtained, shall be obliged to sell it.

H. B. SEVEY.

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. BELLOWS.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

Notice.

I would say that persons desiring practical treatment with the Resuscitator for diseases, may address me at 43 Revere Street, Boston.

W. C. STONE.

Inquiry.

Brethren and sisters of Sutton, Bradford, and Warner: Can we join together and have a tent meeting? We in Bradford think we can.

Notice.

As the piece of music entitled "Sweet by-and by" cannot be obtained in sheet form, I will send the book containing words and music, post-paid, for 35 cents. "The Pilgrim's Harp," 60 cts., post-paid. GEORGE E. LEE, Brimfield, Mass.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson, or O. Proctor.*
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget. Fourth Sabbath engaged.*
Seabrook, N. H.	*R. S. Johnson*, of Hampton, N. H., or *Chs. Barton*, of Seabrook.
Chichester, N. H.	*C. R. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock*, Forestville, Ct.
West Glocester, R. I.	*Geo. A. Hawkins*, Putnam, Ct.
New Haven, Ct.	*W. F. Carpenter*, 72 State St.
Pleasant Valley, Ct.	*Reuel O. White*, New Hartford, Ct.
Meriden, Ct.	*E. J. Whitehead*, West Meriden, Conn., Box 4.
New Britain, Conn.	*A. Powell.*
Wrightville, Ct.	*D. A. Grant*, Torrington, Ct.
Newfield, Ct.	*Wm. Ripley*, Pleasant Valley, Ct.
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. R. Cooper*, 4 Hickory St.
Philadelphia, Pa.	*Frank E. Davis*, 1715 Markham Street, or *I. N. Wilfong*, 135 N. 22d St.

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Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

M. Batchelor..................Sunday, July 24th
J. Hemenway..................Sunday, July 31st
C. H. Leverton..................Sunday, Aug. 7th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
N. M. Davis..................Sunday, July 24th

Meetings in South Boston on Wednesday evenings, at C. W. Huntress,' 3 Lowland street. On Friday evenings at J. N. Berry's, 237 E. street.

EAST BOSTON.
Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.
C. Goodrich..................Sunday, July 24th

CHELSEA, MASS., (LIBRARY HALL.)
J. Hemenway..................Sunday, July 24th
J. Pinkham..................Sunday, July 31st
J. Couch..................Sunday, Aug. 7th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
T. M. Preble..................Sunday, July 24th
J. G. Smith..................Sunday, July 31st

North Carver..................Sunday, July 31st
C. GOODRICH.

Lowell, Mass..................Sunday, July 24th
Lynn, Mass..................Sunday, July 31st
Tremont Campmeeting..................Aug. 14th
Lawrence, Mass..................Sunday, Aug. 21st
Great Falls, N. H..................Sunday, Aug. 28th
J. COUCH.

Stoneham, Mass..................Sunday, Aug. 7th
J. S. WHITE.

Holden, Mass..................Sabbath, July 31st
T. M. PREBLE.

Lynn, Mass..................Sunday, Aug. 7th
M. BATCHELOR.

Hurd's Corner, Needham, near Upper Falls, Sunday, July 24th.
Lawrence, Mass..................Sunday, July 31st
B. WOODSIDE.

Lawrence, Mass..................Sunday, July 24th
A. P. MOORE.

Worcester, Mass..................Sundays, July 24th and 31st
WM. SHELDON.

Fairhaven, Mass..................Sundays, Aug. 14th and 21st
New Bedford, Mass.........evenings, Aug. 24th and 25th
C. H. LEVERTON.

Lynn, Mass..................Friday evening, July 22d
Salem, Mass..................Sunday, July 24th
Lawrence..................Tuesday evening, July 26th
WM. N. PILE.

Plainville, Ct..................Sunday, July 24th
New Britain, Ct..................Tuesday evening, July 19th
Bristol, Ct..................Wednesday evening, July 20th
New Preston, Ct..................evenings, July 21st and 22d
Where Bro. Morgan may arrange..Sabbath, July 24th
A. ROSS.

Lawrence, Mass..................Sundays, Aug. 7th and 14th
Lowell, Mass..................Sunday, Aug. 21st
A. A. PHELPS.

Kennebunkport..................July 20th, and over Sunday and as much longer as the Lord may direct.
B. P. MANNING.

East Stoneham, Me..................Sabbath, July 31st
West Stoneham..................Sabbath, Aug. 7th
Brownfield, Me..................Sabbath, Aug. 28th
GEO. W. HOWARD.

Montgomery..................Sunday, July 31st
Huntington..................evenings, July 17th and 31st
Westfield Farms..................Sunday, July 24th
E. OWEN.

Barnstead, N. H (Lock's Corner)..Sunday, July 24th
Great Falls, N. H..................Sunday, Aug. 7th
J. G. SMITH.

Meredith, N. H. (Dolloff Hall)..................Sunday, July 31st
West Deerfield, N. H..................Sunday, Aug. 7th
L. E. SAULFAUGH.

Collinsville, Ct..................Sunday, July 24th
Lovely Street, Ct..................Sunday, July 31st
A. ELLIOT.

Bristol, R. I..................Sabbath, July 24th
J. T. DIXON.

Hartland (Town Hall)..................Sunday, July 24th
Warehousepoint, Ct. (Chapel)..................Sunday, July 31st
S. WOODRUFF.

Burnham, Me..................Sunday, Aug. 7th
Swanville, Me..................Sunday, Aug. 14th
ISRAEL DAMMAN.

West Ossipee, N. H..................Sunday, July 24th
Belmont, N. H. (Factory Village)..Sunday, July 31st
Manchester, N. H..................Sunday, Aug. 7th
Stoneham, Mass..................Sunday, Aug. 14th
Woburn, Mass. (on the Common) at five o'clock P. M., or at such time as Bro. Marcy may arrange, Aug. 14th. L. C. & M. MCKINSTRY.

Nottingham..................Sunday, July 24th
S. S. MOONEY.

Carthage, Me..................Sunday, July 24th
A. A. C. ABBOTT.

New Milford, Conn.........July 20th, and over the 24th
A. D. FLAGG.

Lake Village (North Church)..................Sunday, July 24th
T. E. LANG, JR.

Loudon Ridge, N. H.........Sundays, Aug. 14th and 15th
Will some one meet me at Lake Village Depot, at two P. M., Saturday, Aug. 13th? E. S. MOULTON.

Pittston, Me. (conference)..July 23d and over Sunday
Cushing, Me.........Sunday, July 3d, and baptize
H. S. MITCHELL.

Melvin Village, N. H..................Sunday, July 31st
T. W. PIPER.

Roxbury, Ct. (at Sr. Teeple's)..................Sunday, July 24th
New Milford..................Sunday, July 31st
H. K. WALLING.

Lake Village, N. H. (North Church) Sun., July 24th
Manchester, N. H..................Sunday, July 31st
Dover, N. H..................Sunday, Aug. 7th
Great Falls, N. H..................Sunday, Aug. 14th
South Berwick, Me.(Great Works), Sunday, Aug. 21st
Hampton, N. H..................Sunday, Aug. 28th
A. SIMPSON.

Seabrook, N. H..................Sundays, July 24th and 31st
E. S. MOULTON.

East Orford, N. H. (Davis town school-house) Sunday, July 24th. Will Bro. Huckings meet me at Wentworth, July 21st, two o'clock P. M., at G. Deans?
Hinsdale, N. H..................Sunday, Aug. 7th
Will Bro. Streeter meet me at the Hinsdale depot Aug. 5th, first down train?
Northfield, Mass. (where Bro. Streeter may appoint) Sunday, Aug. 14th.
If any of these appointments conflict, write me immediately at West Rumney, N. H. E. COTTON.

Putnam, Ct..................Sunday, July 24th
Webster, Mass..................Sunday, July 31st
L. M. STODDARD.

Northwood Narrows, N. H..................Sunday, July 24th
West Ossipee, N. H..................Sunday, July 31st
Hampton, N. H..................Sunday, Aug. 7th
Rye, N. H..................Sunday, Aug. 14th
D. F. LEAVITT.

Fisherville, N. H. (Sander's Hall) Sabbath, July 24th
SIMEON ROBY.

Steuben Co., N. Y. (near Dea. T. C. Armstrong's) Aug. 6th, at 2 P. M., and the 7th at 9½ A. M.
Fremont (as friends may appoint) evenings, Aug. 8th and 9th.
Blooming Valley, Pa. (as Bro. Wm. Darrow may appoint) Aug. 11th and 14th.
Rootville, or Little Cooley..................Aug. 18th and 21st
Edenboro, Pa..................Aug. 27th and 28th
Sharp's Corners (Meth. church) evenings, Aug. 29th and 30th.
Cohocton (once in four weeks) Sept. 3d, at 2 P. M., and Sunday, the 4th.
Darien, N. Y. (quar. conf.)...Sept. 9th, 10th and 11th
C. F. SWEET.

South Elliot, Me..................Sunday, July 31st
GEO. W. BROWN.

China, Me., Week's Mills..................Sunday, July 24th
Mud Mills, Augusta..................Sunday, July 31st
Pittston..................Sunday, Aug. 7th
Windsor (Preble school-house)..................Sunday, Aug. 14th
THOMAS RINES.

Lewiston, Me..................Sunday, July 31st
Bath, Me..................Sunday, Aug. 7th
J. T. JORDAN.

Cushing, Me..................Sunday, Aug. 7th
East Bowdoinham, Me. (Lancaster school-house) Sunday, Aug. 14th. L. D. TOTMAN.

West Fairlee, Vt.........Sabbaths, July 24th and 31st
Will friends from abroad come and help?
North Springfield, Vt..................Sabbath, Aug. 7th
Bridgewater, Vt..................Sabbath, Aug. 14th
H. F. CARPENTER.

Meredith, N. H., (Dolloff Hall)..................Sunday, July 24th
Meredith Neck, N. H..................Sunday, July 31st
Moultonborough Neck..................Sunday, Aug. 7th
N. GLIDDEN.

East Tilton (Freewill House)..................Sunday, July 24th
Weir's Bridge (school-house)..................Sunday, July 31st
JULIA BUZZELL.

East Otis, Mass..................Sunday, July 24th
Waterbury, Ct..................Sunday, July 31st
Morris, Ct..................Sunday, Aug. 7th
WM. J. RIPLEY.

Seamen's Bethel, North Square, Boston, Sundays, July 24th and 31st. H. L. HASTINGS.

Portland, Me..................Sabbaths, July 24th and 31st
Richmond, Me..................evenings, July 26th and 27th
Brunswick, Me..................evening, July 28th
Bath, Me..................evening, July 29th
Lewiston, Me..................evenings, Aug. 2d and 3d
Biddeford, Me..................evening, Aug. 4th
Kennebunkport, Me..................evening, Aug. 5th
Kennebunk Depot, Me..................Sabbath, Aug. 7th
South Berwick, Me., (Great Works)...Sab., Aug. 14th
Seabrook, N. H..................Sabbath, Aug. 21st
C. H. SWEET.

Abington, Ct..................Sabbath, July 24th
E. BELLOWS.

Buckfield, Me. (Federal meeting-house)....July 24th
Jay, Me. (Kennedy's Corner)..................Sab., July 31st
O. W. KIMBALL.

Worcester, Mass..................Sunday, Aug. 7th
GEO. A. STREETER.

Piermont, (Clay meeting-house)..................Sunday, July 31st
WM. H. SHAW.

Holderness, N. H. (True school-house) Sun., July 24th
Campton, N. H. (Bump school-house) Sun., July 31st
DANIEL D. PAGE.

Northville, Newport, N. H., Saturday evening, July 23d, and over the Sabbath, the 24th.
F. S. RANSOM.

Holden, Mass..................Sunday, July 24th
Z. FORD.

Vernon, Vt..................Sabbath, July 24th
Keene, N. H..................Sabbath, July 31st
Vernon, Vt..................Sabbath, Aug. 21st
H. MUNGER.

Freeport, Me. (Swamp school-house) Sunday, Aug. 7th
Meeting all day. S. F. MORSE.

New Preston, Ct..................Sunday July 24th
J. L. WOOD.

Webster, Mass..................Sunday, July 24th
S. P. BABCOCK.

Appleton, Me. (where Bro. G. Miller may appoint) Sabbath, Aug. 7th. J. SOMES.

Rye, N. H.........the first Sunday in each month
South Berwick, Me., (Great Works) the second Sunday in each month. JOSEPH W. WHITE.

West Kingston, N. H..................Sunday, July 24th
Lawrence, Mass..................evening, July 26th
Wakefield, Mass..................evening, July 27th
Cambridgeport, Mass..................evening, July 30th
and over Sunday, July 31st.
Manchester, N. H..................Sunday, Aug. 14th
WM. C. STEWART.

Bristol, R. I..................Sunday, July 31st
A. DURFEE.

Barnstead, N. H., Oak Ground (Tuttle school-house) Sunday, July 24th.
Farmington, N. H..................Sunday, July 31st
Rochester (Chapel)..................Sunday Aug. 7th
My appointments beyond Barnstead are withdrawn for the present. ABIGAIL M. TRIPP.

Cheshire Street, Conn..................Sunday, July 24th
☞ NO NAME.

Wallingford, Ct. (in the grove near Bro. Dudley's) Sunday, July 24th. O. D. WOODRUFF.

Casco Village, Me..................Sunday, July 24th
J. ALBERT LIBBY.

South Atkinson, Me..................Sunday, July 24th
E. Bradford, Me. (Lewis Jones' school-house) Sunday, July 31st.
Kenduskeag, Me..................Sunday, Aug. 7th
Surry, Me..................Sunday, Aug. 14th
E. V. B. EDGERLY.

East Shelby, N. Y., Sunday, July 31st, and once in two weeks thereafter until further notice.
West Barre, N. Y..................Sunday, Aug. 7th
J. H. WHITMORE.

Sumner, Me. (Bonney school-house)..Sun., July 24th
Hartford, Me. (Stetson school-house) Sun., Aug. 7th
E. M. HAGGETT.

Wakefield, Mass..................Sunday, July 24th
Stoneham, Mass..evenings, July 26th, 27th, 28th, 29th
J. PINKHAM.

Gonic, N. H. (Chapel)..................Sunday, July 24th
ALMIRA A. MARSTON.

Scitico..................Sabbath, July 24th
Campville, Ct..................Sabbath, July 31st
G. L. WHITE.

Chicopee Falls, Mass..................Sunday, July 24th
WM. A. & M. L. DURAND.

Charlton, Mass. (Chapel)..................Sunday, July 24th
Will be at Charlton Depot at 1½ P. M.
CHAS. P. GREENMAN.

South Butler, N. Y..................Sunday, July 24th
Port Byron, N. Y.........evenings, July 27th and 28th
Fish-Creek Landing, N. Y., Sun., July 31st, at one P. M.
Glenmore, N. Y..................evening, Aug. 1st
C. H. WILLIAMS.

Woodstock Valley, Ct..................Sabbath, July 24th
Wilbraham, Mass..................Sabbath, July 31st
P. S. BUTLER.

Square Pond, Ct..................Sunday, July 24th
A. MORSE.

Bangor, Me..................Sunday, July 24th
THOMAS SMITH.

Wolcottville, Ct..................Sunday, July 24th
CHAS. C. BARKER.

East Rochester, N. H..................Sunday, July 24th
WM. BODGE.

Rootville, Break Bread.....first Sunday in the month
JOHN T. ONGLEY.

SPRINGFIELD, MASS.
L. Boutell..................Sunday, July 24th
Wm. N. Pile..................Sunday, July 31st
and Sundays, Aug. 7th and 14th.
A. A. Phelps..................Sunday, Sept. 11th

CHICOPEE FALLS, MASS.
Sr. M. L. Durand..................Sunday, July 24th
B. Hitchcock..................Sunday, July 31st
Sr. L. M. Stoddard..................Sunday, Aug. 7th
Sr. M. L. Durand..................Sunday, Aug. 14th

LOWELL, MASS.
J. Pinkham..................Sunday, Aug. 7th

CONCORD, N. H., (CENTRE STREET.)
A. Ross..................Sabbath, Aug. 7th
M. Batchelor..................Sunday, July 31st

CONCORD, N. H., (AT THE BETHEL.)
A. A. Phelps..................Sundays, July 24th and 31st
H. J. Parsons..................Sunday, Aug. 7th

PORTSMOUTH, N. H.
Allen Damman..................Sundays, July 24th and 31st
J. H. F. Varney..................Sunday, Aug. 7th
W. H. Mitchell..................Sunday, Aug. 14th
B. S. Emery..................Sunday, Aug. 21st

PITTSFIELD, N. H. (at the Bethel.)
A. A. Phelps.........evenings, Aug 2d, 3d, and 4th
C. Goodrich..................Sunday, Aug. 7th

DOVER, N. H.
T. W. Piper..................Sunday, July 24th
J. W. White..................Sunday, July 31st

LOUDON RIDGE, N. H.
Joseph Harvey..................Sunday, July 24th
A. Kidder..................Sunday, July 31st

Geo. W. Burnham..................Sabbath, July 24th

HARTFORD, CT.
H. Pratt..................Sundays, July 24th and 31st
T. M. Preble..................Sabbaths, Aug. 14th and 21st

PLEASANT VALLEY, CT.
J. S. White..................Sunday, July 24th
H. H. Dickinson..................Sunday, July 10th
R. K. Stark..................Sunday, Aug. 7th
G. L. White..................Sunday, Aug. 21st

SCITICO, CT.
A. D. Flagg..................Sunday, July 24th
H. H. Dickinson..................Sunday, July 31st
E. L. Colton..................August 5th
R. Starks..................August 12th

WOLCOTTVILLE, CT.
B. Hitchcock..................Sunday, Aug. 7th
G. L. Teeple..................Sunday, Aug. 28th

NEW BRITAIN, CT.
Wm. Stuart..................Sunday, July 24th
J. S. White..................Sunday, July 31st

BRISTOL, CT.
M. L. Durand..................Sabbath, July 31st
A. M. Higgins..................Sabbath, Aug. 14th

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock
Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

LIST OF ENGLISH BIBLES.

We have received, and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $3.50; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.25; postage 20 cts. Do. ref. between verses, $2.25; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $2.25; postage 20 cts. Do. plain, $1.75; postage 20 cts.

Business.

Letters Received.

T. M. H., J Pinkham, N Wheeler, S Ayres, J Gardner, F M Williams, C Pike, J B Cook, J A Cleaveland, J Whitman, A H Forrester, A Boynton, M U Harris, C M Pierce, C Colegrove, G W Ashdown, G W Stetson, J S White, T H Verge Jr., N J Lucas, J Couch, P Tatro, O Lovis, D Chaffee, J Lamb, J H Rhodes, L B Ricker, E S Moulton, J Vandam, J Wendell, D N Smith, H V Davis.

Cash received for Books and Tracts.

D C Day $3.00, M R Miles $1.25, F Zuriseller $1.10, M R Steele 50c, B R Wilson $1.50, J K Jacoy 50c, E N Whitford $2.50, H Brown 50c, D T Ross 50c, E M Davis $2.00, J B Eastman $1.00, F A Bradford $1.50, H T Varney 50c, J Crosby 60c, L G Smith 50c, B Slocum 50c, S W Ames 35c, J R Sturtevant $1.15, W Eastwood $1.50, J S Gidding $1.30, J C Moore 75c, L Town 70c, J Dick 50c, T Rines 60c, M W Corliss $1.50, J Small $1.50, A A Hoyt $9.00, H N Reed $2.50, D Versteeg $2.20, A J R Ripley $2.00, E F Emerson $55c, Mrs A D Hardy $2.23, L Roundsville 40c, A D Flagg 75c, F B Robinson $4.20, E K Follinsbee $9.00, A Sherwood $1.50, F Sherman 35c, M R Miles $5.00, J Moffat $3.25, A F Dugger 35c, B Knepper $1.50, W Lyle $1.60, S Robjohn $2.50, L E Pendleton $3.00, J C Wheeler 40c, Jona. Wheeler 50c, E J Fuller $1.35, C Chamberlain 50c, P S Putler $1.82, T Bradley $1.15, W W Woodruff $1.15, M E Stone $1.50, P Robbins $1.50, S F Small $1.00, L B Picks 70c, C W Nelson 60c, S J Bronson 54c, W A Munroe $1.50.

Books and Tracts Sent.

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FOR SALE AT THIS OFFICE.

HOMEWARD BOUND.

What matter if on life's broad sea
  The wild winds toss our bark,
And white-browed waves in anger rise,
  And all around is dark?
We care not for the perils round,
So long as we are homeward bound.

The tempest's breath may rend our sails,
  The sullen thunder roar,
But every surge is drifting us
  Nearer a peaceful shore,
Where endless joy and rest are found,
To bless the faithful homeward bound.

We're homeward bound! our hearts are strong,
  For at the helm is He
Who once in storm and darkness stilled
  The sea of Galilee:
And he will still the tempest's sound,
And safely guide us homeward bound.

Soon shall we moor our little bark
  Beside the shining shore,
And meet again in that blest land
  The friends we've loved before;
And, in our Father's kingdom crowned,
Greet all the loved ones homeward bound.

—*Selected and corrected by J. B. Oaks.*

For the World's Crisis.

THE DISCUSSION WITH NOBLE PALMER.

NUMBER TWELVE.

THE SOUL'S EXISTENCE UNCEASING ONLY THROUGH CHRIST.

We have been told that "if the soul ceases to exist at death, the connecting link is destroyed between the man that now is and that which shall be," and that a continuous soul-life and consciousness intervening between death and the resurrection, is essential to prevent the catastrophe of hopelessly lost identity. Certainly we think this must strike a thoughtful mind as a singular limitation of divine power. As if the great Creator could not restore a thoroughly dead man to life, and re-compose through a resurrection the very person that died! But every one knows that a machine composed of ten thousand pieces, can be wholly resolved into its elementary parts, and then perfectly re-adjusted, and yet no one doubts the identity of the instrument. A man is struck senseless by a powerful blow, and is taken up for dead, yet when he is resurrected we have no question of personal identity.

Suppose it is assumed, that in that case (every atom of mental function having been suspended) restored identity is due to an unceasing or immortal soul within. Yet precisely the same preservation of identity would be admitted in the case of any living creature of God, resuscitated after paralysis and apparent death, without any immortal soul on which to base identity. Is not the argument perfectly good in the case of any inferior animal life? Certainly, unless we deny to every inferior creature such a thing as identity. Who would do that, we ask?

If in a case of wholly suspended animation identity or personality returns with revived life, what possible ground have we for supposing that the resurrection will not involve perfectly restored personality, without a necessary inherence of life in a soul that never did or could die,—a soul alive when the body is dead? It is simply a question of divine prerogative. As if God who made man in the beginning, could not resurrect the *very same man*, though he was absolutely dead! For my part I am unable to see how or why identity is not just as easily restored as life. If I awake from a perfectly sound slumber in the morning, I am not obliged to depend upon the hypothesis of inherent immortality in order to be satisfied that I am the same personality that fell asleep the night before. Nor will the saints in the resurrection. We are confident that Scripture inculcates the teaching of life and personality as not inherent and endless in man, but dependent on the power of God.

Again, it was said that "Jesus, as a divine person in the flesh, ate, drank, slept, was crucified, dead and buried. As a divine person not in the flesh, he was not dead and buried; he still lived. Dare you say this is not true?" We reply in the language of the apostle, "Great is the mystery of godliness. God manifest in the flesh." We devoutly recognize and acknowledge the great truth. But when we are asked to admit that he was alive after he was dead, we shall certainly give a negative answer. We believe there was just so much unity in the nature of Christ, that what was positively affirmed concerning him is to be believed. As Christ, the anointed of God, "he died for our sins." "In due time Christ died." "Christ both *died* and rose and revived." "I am he that liveth and was dead." "He poured out his soul unto death." Numerous similar and positive testimonies could be produced. They do not say that his *body* died, but *he* died. Nay, the psalmist prophetically said of Christ, "Thou wilt not leave my soul in hell" (*sheol.*) Most certainly, then, the soul of Christ *was* in *sheol*, and in *sheol* there is no intelligence, positively none. If in any aspect Christ was not dead, the Scriptures do not so inform us (although one or two passages are adduced to support the idea, and we are ready to examine them). If he still lived when he was dead and buried, let us have the proof. Will we limit again the wisdom and power of God by saying that the divine man could not die, and could not be totally unconscious? Nay, but it was in the very scheme of God that he *should* die.

To say that Jesus was alive after he was dead, is to contradict the testimony. "He poured out his soul unto death," that is the record, but not that his soul after death manifested life and personality and intelligence. We say reverently, it was essential to man's redemption that Christ should truly *die*, and God was glorified in raising him from the dead. Adam died, Noah died, Jacob died, millions of men have died the Adamic death, and Jesus also died to atone for sin, and through his own resurrection by the Father, to wrest forever from the dominion of death his sleeping saints. The apostle says, "If we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him." Here important consequences are suspended on the circumstance of believing that Jesus died. Shall I complicate or weaken or change the testimony, by averring that only the body died, but the soul survived? I dare not add to the record. Abating not one iota from the divinity of Jesus as the Son of God, I would not circumscribe the possibilities of Omnipotence by asserting that the very Christ who will raise the dead, was not truly dead himself.

It is not the question whether the uncreated and eternal God can die, which is wholly unnecessary to be supposed, but whether we are to believe the record which God gave of his Son, that "he humbled himself and became obedient unto death." Let it be proved that he was alive, or more alive than ever after he was dead. We have been thus explicit, notwithstanding the in-appositeness of the adduction, as we conceive, to prove an immortal soul in man. Who would venture to maintain that what divine wisdom should devise, almighty power could not execute? We understand distinctly, that the penalty of death threatened and inflicted upon man for transgression, positively required that a vicarious man, a perfect and absolute substitute, should also and equally *die* to redeem him. And now the simple question for determination is this, whether God could not perfectly and consistently accomplish this necessity. We say he could. And we say in the resources of divine wisdom, it was possible for Jesus to die, and in that death become absolutely unconscious. The Lord Jesus thus gave an example of unbounded faith in the truth of the Father, that though he should become a captive to death, he should certainly live again. But if he should live on in spite of death, the sublimity of the work of Christ, and the sublimity of his faith in his Father would be less conspicuous. Says the apostle, "For though he was crucified through weakness, yet he liveth to the power of God." How? Most certainly through a resurrection.

The whole body of testimony in God's word, with perfect unity and intense combination, teaches the veritable death of Jesus Christ. We are not bound by any human testimony, however learned or respectable, to believe that Jesus did not die. The Scripture says, "In due time Christ died for the ungodly, . . . while we were yet sinners Christ died for us." To maintain that Jesus did not and could not die, is to contradict the testimony. To affirm that the Son of God did not actually and truly become dead, is, we conceive, to strike at the very basis of man's salvation, and detract from the efficiency and perfection of the Redeemer's substitutionary work. It is true "it was not possible that he should be holden of death;" he could not remain dead, for "God raised him from the dead." The mass of Scripture expressly certifying that Jesus died, is in amount and in clearness of statement, simply overwhelming and irrefutable. Jesus said himself, "I am he that liveth and was dead;" now let it be demonstrated that he was alive at the very same time he was dead.

The magnitude of a single misrepresentation, in a recent article, demands attention without further delay. I wrote (in art. No. 4, and in a reasonably perspicuous style of expression, I trust,) of a "system that was utterly hostile to the gospel of Christ." I then specified and designated that system as "the giant error of Spiritualism." In what manner should that kind of mis-quotation be characterized, I considerately ask, which has twice in this discussion placed me in the position of an accuser of "the faith of the whole Christian world," as thus utterly hostile to Christ? I do deliberately and emphatically object to such an unmerited and unworthy way of reproducing a writer's language. I am suffering the injustice of being asserted to say what I never said. Where is the courtesy or the rectitude of such a proceeding? If the utter misrepresentation is due to a rapid and superficial reading, is it on that account justifiable? We deny the tenableness or truth of the soul's immortality, and say it is false.

But why should we be alleged to seek to unchristianize believers in Jesus, who have been mis-instructed on this point? I spoke distinctly of *Spiritualism*, and explained that this "system avowed its basis in the doctrine, vital to its existence of soul-immortality." And it is this doctrinal error, we hold, which is seized as the grand justification of manifold enormities, and which now menaces disastrous injury to the race, by justifying to the votary the entire structure of a system expanding into the last apostasy, and perfecting itself in the coming religion of antichrist. We shall stop long enough to give an exposition of this enormity in our next article, and reach each omitted item in the examination, as fast as we can. CLINTON COLEGROVE.

For the World's Crisis.

THE MISSION TENT.

BRO. GRANT:—I have still good news to tell relative to the old Mass. Mission Tent, which has been up four weeks in South Providence. The meetings continued right along from the 4th (where I left in my last letter) till Sunday the 10th, and that was a favored day from the Lord. The weather was beautiful, the people were interested, the tent was well filled, and truth seemed to find a lodging place in the hearts of the hearers. The time was well taken up at love-feast, also in the conference and prayer-meetings, beside the attention to the word preached. I have not seen a more prosperous meeting for a long time. Truth took hold of a large class of people that had not been reached before, and many confessed their backslidings, declared their loyalty to Christ, and a strong determination to stand by the grace of God in the truth and for the truth. They were brought into a sweet relationship with Jesus and his waiting people.

O, it is blessed to see the work of God prosper; yea, to see the heads of families, and the children, leave the downward road to destruction, that they have been pursuing for many years, and penitently yield and submit to Jesus, take his yoke upon them, and step into wisdom's pleasant path. It brings a response of joy from the angels, and heartfelt rejoicing from the lovers of the Savior.

It was with sadness that we struck the tent Sunday evening; but Bro. Morrill nor myself could stay longer; and as we had had meetings daily so long, we knew of no other way. But they would not consent until we promised them (if the Lord would) they should have the tent pitched again in a more central place two or three weeks in the future.

Brethren, pray for the cause of the Lord in Providence, that a consistent Advent meeting may be gathered where the lovers of Jesus may breathe freely, without any fear save that of not pleasing the great Head of the church. We think the tent will soon be pitched in Providence again, when with the new recruits we will, by the favor of God, have another campaign.

The sound, "Behold the Bridegroom cometh!" the waking up of the sleepers from the dust of the earth, the eternal life to be given only at the coming of Jesus, must be kept before the people. These evangelical, Bible doctrines, with the conversion and reclaiming of all that can be reached, must engage all our energies the little time allotted us. Let all be awake.

Spiritualism, indifference and irreligion are carrying the multitude to speedy destruction, when nothing but the gospel of Christ can save them. Bro. Grant, the standard must be lifted high; the sword of the Spirit, which is the sacred word of God, is the only weapon that can be successful in this contest—that will triumph. Glory be to God, we will trust him and the word of his grace, and go on full of courage. I have promised them when the tent goes up again that you will be with us to help fight the good fight of faith. The tent meetings are doing a good work. They reach a class that cannot be reached in any other way.

The Mass. Mission Tent will soon be up again. Brethren, pray for us, and the meetings, and send on the material aid. Let me say to the brethren we left at Providence, be of good cheer, meet often, and pray for one another; have your meetings, and God will bless you. Amen. L. BOUTELL.

Chelsea, July 12th.

For the World's Crisis.

ALMOST A CHRISTIAN.

Almost a christian; why almost?
  Why dubious yet remain?
Art thou not walking with the lost,
  In hopes of glory vain?

Dim rays of light illume thy mind,
  Thy conscience feels offense;
But yet unbroken fetters bind,
  And chain thee down to sense.

Wholly Christian, obeying God
  With all thy heart and strength;
'Tis thus the narrow path is trod,
  The kingdom gained at length.

C. H. SWEET.

For the World's Crisis.

NOTES BY THE WAY.

Circumstances have prevented my traveling among the churches as much as usual since last fall, until last month, and it seems natural to go again over the old battle-grounds of former times. Viewing the changes, reminds us of the certainty of the great change that is soon coming upon us all, either for better or for worse. To every observing mind it is evident which way this generation is drifting in religious matters; viz., infidelity, anarchy, and confusion. There is no reason to expect a successful combination of religious elements to arrest this generation from the vortex so plainly foretold in the Scriptures, that the day of God's judgment will come upon them as a thief in the night, and the twilight of this age is plainly seen. It is useless for the few to think of rescuing the sinking raft of dead logs. It must go down. The work of those who see the light is to know their duty and do it; and if we are attached to anything that is sinking, we must cut loose and save ourselves. The political element is soggy, and must sink. The fancy religious element is sinking to rise no more. All secret combinations are being rafted into the fancy religious, and political element, each trying to support the other,—and all will go down together. We must see it soon, although the elements are at ease just now, crying "peace and safety." Paul tells us when these things exist then sudden destruction is sure. This security and scoffing go hand in hand. How fast these last-day signs are thickening around us, all drifting to infidelity, or the antichrist power gathering.

I find our people standing well grounded, and watching the signs of these times, and that is all that they can do in many places, as the people have come into the valley of decision after hearing. I never had a better time pouring on the truth than during this trip; for such as come out now are not fully satisfied with the condition of things, and have an ear to hear. In Richmond they came from all quarters, some twelve and sixteen miles, and the house was full. One half were strangers, and the good attention showed an interest which makes it easy preaching on the last-day signs.

Going through the country from the Kennebec to Lewiston, had meetings in new places, to me, and found them all of the peculiar stamp, looking for the blessed hope. Maine is generally in a better condition than I ever saw it before. It is not so easily duped by one-side issues, hobbies, and fanaticisms, that have scattered them, as formerly. Wandering stars and wind-clouds have nearly ceased to visit Maine. Their conferences, prudently managed, have done much to bring this about. Lewiston is suffering from a tare-sower, as few other places are; but few of the tares will go to seed, I hope.

Poland, an old fortification of '43 stamp, has suffered less than many other places, although there still remains an ignorant and willful opposition to this truth. The hypocritical and wicked conduct of some of the opposers has cast an influence in favor of this last-day message. We had a large, attentive congregation. Bro. Libby preaches one fourth of the time there, and is good and sound.

Casco holds its own, and the opposition is less, on account of the small shot the enemy is only able to use, and in a confused state at that. Casco will not take down its flag.

Traveling over one hundred miles through the State in wagons, gave a good chance for seeing the crops in June. This is the month for judging the coming crops. Fruit is promising. Grass looks well since the four days of wet weather. There is a great difference between the fashions, food, scenery and music of country and city life. The fashions are more convenient and becoming, the food less in variety of fresh meats and fish. But my natural taste for fishing afforded me extra enjoyment, as there were plenty of fish ponds and brooks in every place, or near by. The good, sweet, Gentile pork was just the thing to cook the fish in. Field strawberries were very plenty, and good milk and butter afforded us the best of food. The scenery was mostly bad, hilly roads, farms, plenty of wood, no coal, and no need of going under ground when there is enough above. The music—no organs, sackbuts, nor dulcimers, but cows calling their calves to supper; the sun-down robins, more at liberty than house canaries, sung better and later. The bells were rung by the most orderly old cows; the whistles were those of the cat or hoot-owl, and the great bull-frogs in the ponds, sung us to sleep for the night, unless some little spindle-legged dandy—in fashion at this season—had crept into the room without leave, to present his bill. But these were not as troublesome as in cities.

This state of things, and seeing no papers filled with crimes and casualties for three weeks, afforded rest for the mind, by calling into action a new set of thoughts and exercises, which are necessary to health and vigor.

June 18th. Left the country for Portland. A ride of twenty-five miles in a farmer's wagon brought us to the city; and in two hours saw more people, heard more noise, and saw more business done, than in the whole three weeks previous. Found the brethren well grounded in the truth, and ready to hear it still; which was manifest by the general turn-out. This is an old fortified place, and the people dare hold up their heads and speak the truth.

At South Berwick found a little company, mostly young converts, rejoicing in the new light just received. The first start of Second Advent meetings in this place was three years ago. Bro. Gideon Doe wrote to me to go and preach in the Methodist house. On arriving there, the key could not be found. One of the officials, more holy than the rest, had hidden it, or refused to open the door. We applied to the outsiders, and they took hold with Bro. Doe, and we had a good meeting, and many came out of sympathy for us. The seed took root from that meeting. Brn. White, Smith and Leavitt have lent a helping hand by a tent meeting, and the result is, a good, united company are out in the truth, in spite of all opposition. And now they have started to get a little house to worship in, as the enemy opposes so hard; they are obliged to buy it or give up the meetings. Only a few poor factory operatives, not worth one thousand dollars all together, have started in the name of the Lord, and, with the help of a few who do not profess, they have put up a house 30x36, and covered and paid for so far; and there it stands,—no money to finish it until they earn it, which will take them at least two years.

Now here is a chance to help a needy little company. They have raised about four hundred dollars, and lack as much more. Who will put a little into this bank? The cashier is Augustus Webster, South Berwick, Me. I hope the house will not stand where it is much longer for the want of a little money to finish it.

At Lee, N. H., found a few holding on; some on the fence, as usual, waiting to see if the doctrine will become popular, or true. Such will probably die of consumption. One lung is all gone, and the other affected. The popular worldly tonics will not effect a cure.

Next to Exeter, which remains about so—half soul and half body. At Hampton meetings have just been started, and are doing much good. The people see there is something to learn from the Scriptures about the times in which we are living. Rye, five miles from Hampton, is also doing well. Some have been converted, and more are thinking and looking at the truth; and they are getting an identity, though a backslider is blackballing them through a penny paper. Great business to rake up the doings of a dead man. Poor backsliders! What mean things the devil will set them about! I want to say here, that the dead man referred to by this scavenger died a good christian, after preaching forty years, converting thousands, and baptizing hundreds. He wore out, became childish, and, like David and others, went astray in his infirmities, or sickness. I was one of the council that investigated his case, and found ten lies to one truth reported. This brother said he yet needed a Savior, if his accusers did not; and his last days were peaceful and happy. He is now beyond the reach of the slandering tongues of backsliders. God will judge both.

Since writing the above, I learn his widow is dead.

At Lawrence the church is alive, having never allowed any wild-gourd-soup-peddlers to come in among them. By this caution the children are healthy. South Reading and Lynn are holding up their light as usual, watching the signs for more.

Boston, Lowell St. This church is about the same. Little difficulties do not stop their zeal. There are a few who have the doctrine pocket-deep. They pay $50 to $75 per month for the use of their chapel, and as much more for preaching, besides coal, lights, and other expenses. But few of our brethren know what it costs to support a meeting in Boston and some other cities. The Advent churches in cities make greater sacrifices than is generally supposed, especially in Boston at Lowell St. There are some four other meetings, one in Chelsea, one in Charlestown, one in East Boston, and one in South Boston. All pay in proportion, the aggregate being not less than five thousand dollars yearly, to support this truth. H. MUNGER.

POSITIVE THEOLOGY AND BROAD CHARITY.

There is no necessity for connecting a Christian breadth of charity with a loose, indeterminate theology. That A. has clear, firm, intelligent ideas on any disputed subject, whether it be philosophy, politics or religion, is not a fact in any respect inconsistent with his cherishing respect and love for his neighbor B., whose views are different. Indeed, with that spirit of love, it is surely much better, both for his intellect and heart, that he should have thought himself out to some definite conviction. Of all wishy-washy characters deliver us from the man of no clear opinions, whose muddled brain is the servant of mere good nature, or of momentary sympathy. We have great respect for an out-and-out, pronounced opponent, who meets us fairly and squarely in a counter argument, and waxes earnest against our position because he believes it to be false. We have little or none for the indifferent mind, which is either too shallow to see the distinction between truth and error, or else to feel its importance. Paul was the author of the famous description and eulogy of charity in the thirteenth chapter of first Corinthians; but he was none of the senti mental rose water, universally complaisant religionists, who hold that almost any theology will answer a man's purpose well enough. The soul of charity though he was, and (as the epistle to Philemon proves) the *beau ideal* of courtesy, in its proper relations, he was a sturdy defender of a positive, clearly defined faith, and did not hesitate to pronounce him "accursed" who preached "another gospel from his own.

A charity which is intelligently liberal, will so distinguish between false systems and certain individuals involved in them, as neither to ascribe to the character of the latter the logical demerit of the former, nor yet to credit to the erroneous system the personal good qualities of the individuals misled by it. Charity may lead us to respect our neighbor's sincerity, and to admire his many good works; but it does not require us to speak favorably of his religious errors, or to trace his goodness to them, or to believe that his character and life are as perfect as they would have been, had he been inspired by truer conceptions of God and redemption. Every truth has a sanctifying power, for which error has no substitute. If delusion as to fundamental points must operate harm in spiritual character, the less serious mistakes cannot be without their measure of evil influence.—*Advance.*

— Some wild animals are caught in a steel trap and go off, but carry the trap, biting and tormenting them all the while. So with some who commit sin. They deny it, attempt to cover it up or run away, but the trap—guilt and pain—is carried with them. Their agony is terrible. Would they would repent and surrender to God.

FORGIVE AND FORGET.

The woman who said, "I can forget and forgive, but I shall always remember it," has far too many imitators. True forgiveness is not based on forgetfulness; nor are we to wait till time has worn away the sense of wrong, before we pardon a penitent offender. When we *do* forgive that should forever end the matter. Forgetfulness should follow forgiveness.

Remembering wrongs benefits no one. If we have a sore finger we bind it up, and let it alone. Is there any use in pulling off the rag ten times a day, and showing the hurt to every man we meet? Talking over a wrong often does more hurt than suffering it, recollecting it is worse than receiving it.

God has his purposes in all the wrongs we suffer. He permits every one. God allows us to be injured, and forbids us to avenge ourselves, thus testing our faith and patience. He commands us to forgive those that wrong us and thus proves our obedience and our love. "Be not overcome of evil." Sin, self, and the devil, strive to master the injured man. He that overcomes evil with good overcomes his enemy, and the devil, and himself; thus gaining a triple victory, and by ruling his own spirit, proving himself "stronger than he which taketh a city."

Forgive and forget. Secret grudges are like canker eating out the soul. Put away all bitterness. Be faithful to those who wrong you, reprove them thoroughly yet lovingly, confessing your own faults meanwhile. And when forgiveness is asked and granted, let it be full, and free, and final. Let love prevail over wrong. Let bitterness end. Let your charity cover the multitude of sins, and forever hide them from the gaze of man. Let the divine compassion take root in your heart, and let your word to those who have wronged you, be like the word of God to those who have deeply revolted from him and penitently returned—"Their sins and their iniquities will I remember no more." Heb. 8: 12.—*Christian.*

For the World's Crisis.

THE PREACHER'S PRAYER.

My Sunday duties, Lord, I know,
  Will be but illy done,
Unless thou dost to me impart
  Favor, through thy dear Son.

Thy servant, Lord, is, oh! so weak,
  Incapable and small,
How can he ope his lips, and speak,
  If Christ be not in all?

Thy servant does not ask, oh! Lord,
  That he be rich, or great,
But help him preach thy blessed word,
  So men may *feel* their state.

Impart to him, in Jesus' name,
  Ability, I pray,
To speak thy truth, a burning flame,
  Just in thy Spirit's way.

Oh! make him, skillful souls to win,
  An humble, earnest man,
Bold to denounce the smallest sin,
  Thy word makes clear the plan.

May he be kept, oh! gracious Lord,
  From preaching Christ for hire;
May the assurance of thy word
  His noblest deeds inspire.

Wilt thou direct him in the way
  Thyself wouldst have him go,
And give him wisdom, day by day,
  Fully thy will to know.

And when his course at last is run,
  When Jesus shall appear,
May he the crown of life have won,
  The "Come, ye blessed," hear.

May he have many stars to place
  In the Redeemer's crown,
Forever view his smiling face,
  And on his throne sit down.

Westfield. E. O.

For the World's Crisis.

THE VELOCITY OF LIGHT.

In an article contributed to the Crisis of the 10th of Nov. last, under the caption of "The heavens declare the glory of God," was given what purported to be an extract from a lecture of Prof. Alexander, in which occurred the following passage:—

"Light travels at the rate of one hundred and ninety-four thousand miles a second. Now, this being so, remember it would take *eight and three fourths months* to travel with the velocity of light from here to the sun; and it does when the sun's light reaches us.'

Now, although the inaccuracy of the latter part of this statement (probably erroneously transcribed) was of course apparent at once to every educated person, or to any one who chose to bestow a moment's thought on the subject, and divide the distance of the sun by the rate per second, as given, I made a memorandum of the error at the time, intending to correct it for the benefit of your younger readers, but a pressure of business has prevented my doing so before. With your permission, I will now submit a quotation from Chambers' "Information for the People," bearing on the point:

"Anciently, it was believed that light was propagated from the sun, and other luminous bodies, instantaneously; but the observations of modern inquirers have shown that this was an erroneous hypothesis, and that light, like sound, requires a certain time to pass from one part of space to another, though the velocity of its motion is truly astonishing, as has been manifested in various ways. Astronomers have proved, by observing the eclipses of Jupiter's satellites, when that planet is nearest and when it is furthest from the earth, that light moves from the sun to the earth, a distance of ninety-five millions of miles, in *seven and a half minutes*, or about two hundred thousand miles during a single vibration of the pendulum. So prodigiously great is this velocity, that, as far as any common observation is concerned, light may be said to be perfectly instantaneous in its universal action." H. H. T.

Washington, D. C.

THE MARCH OF EVENTS IN EUROPE.

The situation in Europe increases in gravity. Were we only to regard the single issue which has provoked the disagreement, a peaceful solution might not unreasonably be expected. The men who guide the destinies of Spain will certainly pause before taking the responsibility of affording by the election of a Hohenzollern the pretext for a European war. But it is becoming too apparent that the merits of the original question will shortly be lost sight of in the opening of a much larger area of discussion. The true danger lies in the fact that France, on the one hand, seems disposed to reopen, on its very broadest basis, her unsettled feud with Prussia, and that Prussia, while explicitly disavowing all responsibility for the candidature of Prince Leopold, may, by her implicit support of the king-makers of Madrid, lead the way to a contest which, on other grounds, she may find inevitable.

The demands categorically made in the columns of the official *Moniteur* may have some show of justice to recommend them, but, in the interests of peace, are certainly very ill-timed. It is quite true that, as regards Denmark, Prussia has not yet implemented the fifth article of the Treaty of Prague, which provided for a plebiscitum of the population of North Schleswig to decide upon the question of a reunion with the Scandinavian Kingdom. But it is difficult to understand in what way Prussia has interfered with the liberty of South Germany so as to violate the treaty, or why France should needlessly complicate existing difficulties by selecting the present occasion for making such a representation. By the fourth article of the treaty of Prague it is simply stated, with regard to the line of the Main, "that the German States situated south of this line shall conclude a union, the national connection of which with the North German Confederation remains reserved for further agreement between both parties, and which shall possess an international independent existence."

Austria, the other chief contracting party, has made no protest against the Prussian want of fidelity to this article, neither have the South German States themselves; and if the declaration of the *Moniteur* correctly indicates the views of the French Government, they must be held open to the suspicion of showing a disposition to engender useless strife. The evacuation of the fortress of Mayence, situated as it is in the portion of Rhenish Hesse not ceded to Prussia, and being to some extent a standing menace to her southern neighbors, is a point on which France might reasonably enough make a diplomatic remonstrance, but on which few people will recognize her right to make a peremptory demand.—*N. Y. Times.*

Gems.

— Not to believe that the Bible is God's message is voluntarily to deprive ourselves of all true well-founded knowledge about God and our future state. It is returning to darkness—it is to ruin our own prospects, and perhaps also the welfare of many others with us.

There is many a gem in the path of life,
  Which we pass in our idle pleasure,
That is richer far than the jewelled crown,
  Or the miser's hoard of treasure;
It may be the love of a little child,
  Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
  For a cup of water given.

— If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.

— The man who, whether in his habits or his actions, in great things or in small, separates himself from his friends, seems to set every evil and envious feeling of our nature in array against him. Distinction is purchased at the expense of sympathy.

— None are so fond of secrets as those who don't mean to keep them; such persons covet secrets as a spendthrift covets money—for the purpose of circulation.

— Habit is a cable. We weave a thread of it every day, and at last we cannot break it.

— A helping word to one in trouble is often like a switch on a railroad track—but one inch between a wreck and smooth rolling prosperity.

— An humble man is like a good tree: the more full of fruit the branches are, the lower they bend themselves. "Through much tribulation ye must enter into the kingdom of God."

— Error loves to walk arm in arm with truth, to make itself thought respectable.

☞ Faith and works were well illustrated by a venturesome little six-year old boy, who ran into the forest after a team, and rode home upon the load of wood. When asked by his mother if he was not frightened when the team came down a very steep hill, he said, "Yes, a little, but I asked the Lord to help me, and *hung on like a beaver.*"

☞ The word "heart" is named eight hundred times in the Bible; the word "soul" four hundred and forty times; and the word "head" only eighty times.

— Scandal, like a kite, to fly well depends greatly on the length of the tale it has to carry.

— There are promises in Scripture to help our weaknesses, but none to overcome our willfulness.

— The ruin of most men dates from some vacant hour. Occupation is the armor of the soul. There is a satirical poem, in which the devil is represented as fishing for men, and fitting his bait to the taste and business of his prey; but the idler, he said, gave him no trouble, as he bit the naked hook.

— Don't be afraid of the storms of time, knowing that God holds the moral as well as the physical ocean in the hollow of his hand.

— God loves to have us pray with earnestness. The best proof of earnestness is simplicity. Better in God's sight are the broken but heartfelt utterances of a child than the high flown utterances of some who think themselves wonderful in prayer.

— God never gives us the light which our children need. He gives it to them.

For the World's Crisis.

PAYING THE MINISTRY.

Please read the first twenty verses of the tenth chapter of Luke.

Dear brethren, are we fulfilling those commandments of Christ? Are we going over ditches and through hedges to proclaim to a dying race the soon coming of an immortal kingdom? And if so, are we going as commanded, without scrip or money? Are we trusting solely in the Lord for our support, spiritual and temporal? Or are we looking deep into the pocket of some brethren and friends, in hopes we may extract from thence the almighty dollar, to aid the Lord in carrying us over all wordly care and sorrow? It is to be seriously regretted that in a great number of cases the negative must be the answer.

There are ministers of my acquaintance who refuse to preach unless they receive from one thousand to one thousand and two hundred dollars per annum; many who demand from six hundred to one thousand dollars; and scarcely none, in comparison to the whole, will dream of preaching a single sermon for less than four hundred or five hundred dollars a year; while only a few beacon lights labor here and there, as the Lord directs and provides.

What is the difficulty, brethren? Why do we covet the filthy and reject the pure? preach God for the pride of Satan, proclaim a free gospel, at the rate of one thousand dollars a year? It is not right, and yet we do it. God says he will provide for the faithful. Will he do it? If so, let us trust him, and him only. If we fear he will not, then let us leave off proclaiming his gospel, and thereby make room for a man of God. Jesus says "the laborer is worthy of his hire," and "God will provide." Therefore let us gird on the armor anew, go out into the wide world, preach Jesus, and him only; feed the lambs of God freely, as he freely feeds the shepherd; look to him, trust him, and rely upon him only for our support. He is a gracious God, and will supply every want. Do this, and you will behold the fruits of your toil. But never preach Christ for the devil's gold.

Arena, Wis. MAHLON D. PEAVY.

Times, please copy.

CHRISTIAN INFLUENCE.—The sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden flood. The spring that sparkles at the foot of the hill is full, and asking leave of no one, is forever welling forth its sweet waters. So the christian, if only full of the love of God and man, and shedding around him benign influence, as a natural result cannot help doing good.

Hygiene.

"This is for your health."—PAUL.

TREATMENT OF SUNSTROKE

To the Editor of the Chicago Tribune:

It is during such heated terms as we are now experiencing that cases of sunstroke are liable to occur among persons exposed to the direct rays of the sun; and, inasmuch as many of them prove quickly fatal, unless proper means be used for their relief, it is important that the public should have sufficient knowledge of the symptoms of the disease and of its treatment to enable any person to make use of correct means without delay.

Cases of sunstroke present themselves in two forms, which must be carefully distinguished from each other. In the first, the patient either falls or lies down; has a feeble, moderately quick pulse, a tendency to fainting, on making the least exertion, and a moist skin. These are the mildest and least dangerous cases and the condition present is simply that of exhaustion from heat.

The second class of cases comprises those in which the patient falls suddenly to the ground, where he lies totally unconscious; he has a feeble, very frequent pulse; the breathing is slow, difficult, stertorous (snoring), and the skin hot, pungent and dry. This condition, unless promptly relieved, soon ends in death.

The treatment of the first class of cases—those of exhaustion—consists in placing the patient on his back in the coolest possible place, with his head low, and the free administration of stimulants.

Those of the second class should also be removed to a cool place, where, if possible, there is a current of air. The clothing should be quickly removed, and every part of the body rubbed by two or three persons with pieces of ice as large as can be conveniently handled—the rubbing to be continued an hour or more if necessary. At the same time pieces of ice may be placed in the armpits. If the patient is able to swallow, iced-water should be freely given.

While the ice is being obtained, no time should be lost. The whole surface of the body should, in the meantime, be kept wet with cold water, and the evaporation and cooling increased by the use of one or more fans. However great the debility may seem, give no stimulants. To recapitulate, then:

1. Send for the nearest medical practitioner.
2. Remove the patient to the coolest place.
3. If the skin be moist, give stimulants.
4. If the skin be hot and dry, remove the clothing and apply ice (in its absence cold water) freely and constantly to the body, and give no stimulants. A. REEVES JACKSON.

MORE ABOUT HAIR DYE.

A physician writes to the Boston *Journal of Chemistry*, in regard to two cases of partial paralysis that had come under his notice, caused by the use of "Hall's Vegetable Sicilian" hair restorative. He says: One complained of creeping chills, and a sensation of numbness in the back of the head and neck; the other had the peculiar symptoms of lead paralysis in the arm and wrist. Both had used the nostrum freely, and recovered after I had advised them of its contents, and they had discontinued its use.

Any one may satisfy himself of the contents of this filthy compound by the peculiar sticky feeling of acetate of lead, when rubbed between the fingers, or by placing a drop upon the tongue, and noting the sweetish astringent taste of the salt. Or if he wishes more accurate evidence, let him try the effect of a drop or two of solution of iodide of potassium, added to a filtered portion of the "Renewer." Other tests might be given, but this is as convenient as any.

I cannot see how the consumer can fail to absorb lead into the system, if the directions on the bottle are carefully carried out: "Rub the scalp thoroughly, after which leave the scalp and hair thoroughly saturated with it," etc.—*Ex.*

☞ Dr. Hall is very decided in condemning a practice common in many households. He says:

"Under no circumstances should two persons—save mother and infant—sleep together in the same bed, or even in the same room. It is indelicate. It destroys privacy. It weakens self-respect. It is injurious to health in that two persons consume more air than an ordinary chamber holds, or than good ventilation will supply, while the difference in the temperaments and electrical conditions of almost any two persons renders it exceedingly improper for them to occupy the same bed. Many a child has wilted and waned, and, finally, died from no other cause than sleeping with a middle-aged or an old person. The animals herd together, but human beings should have each his own room and bed."

PALPITATION.—There are probably few persons who have not at some time in their lives had, if not for more than a moment, palpitation of the heart. The disease is dependent on over-excitement of the nerves of this organ. Where not caused by disease of the heart or its valves, it is not a dangerous affection. The best treatment is perfect quiet and composure in a recumbent posture. If it continues long, apply hot compresses over the region of the heart, changing them often. To prevent their occurrence, avoid over-exertion, tight clothing, nervous excitement, a crowded or unventilated room, and above all, loading the stomach with indigestible articles of food.

VENTILATION.—It is more difficult to ventilate a close room in summer than in winter; because in summer there are no fires to create a draft, or to move the air; but an open fireplace, or an open door, or long windows, open at top and bottom, may be sufficient.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE GOSPEL BANNER.

Unfurl the gospel banner
  To earth's remotest bound;
Tell every dying sinner
  The way of life is found;
That One who can deliver
  From Satan's galling chains,
Give life and joy forever,
  Has suffered all our pains.

Unfurl the gospel banner!
  Let all the world draw near;
Behold the loving Savior!
  His gracious words then hear
For every tribe and nation,
  Upon the cross he died;
For sinful man's redemption
  He thus was crucified.

Unfurl the gospel banner!
  Let every sinner hear,
While the cheering sound, hosannah!
  Falls sweetly on the ear.
"Ho, every son and daughter,
  Now come ye unto me;
And drink the living water,
  And eat of life's fair tree."

Unfurl the gospel banner!
  Proclaim the jubilee;
Warn every man of danger,
  That from it he may flee;
And flee to Christ for refuge,
  Who only can defend,
And save from that great deluge—
  Destruction's fiery end.

Unfurl the gospel banner!
  The fleeting hours improve;
To every man and brother
  Cry, "See his dying love!"
For lo, the morn is breaking
  To every watchful son;
The sacred light now shining,
  Proclaims the coming One.

"Now furl the blood-stained banner,"
  Will soon be heard on high,
When Christ shall come to gather
  His children in the sky
Then grasp the gospel banner,
  And bear it far above,
That every thirsting sinner
  May taste his dying love.

Peru, Ind. H. H. HALL.

For the World's Crisis.

THE ALARM BELL.

Ring—ring—ring—O bell! Ring the wrestle of the Titans, the battle-fray of the nations! Sound the tocsin of hurrying squadrons, and mighty legions of armed men waking to the conflict! If there is war between France and Prussia now, France we think will be victor. These are grand prophetic hours. The destinies of millions are involved. Tremendous changes are at hand. Christ will call up a waiting people soon, to meet him in the air. Satan, full of fury, will roar and roam about like a lion. That last-day antichrist is soon to be revealed. We have no controversy with those who doubt it. The argument of events will silence all denial.

Ring—ring—ring—O bell! The day of God is coming—"a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." O, woe upon the heedless and ungodly, who never call upon God! There is that dogma of infallibility, that apple of Sodom, ripe and ready to be plucked, and what a tree of demon evil will shoot and grow out of it, grow in a night, and spread out into the Bohon Upas of the last apostasy!

Ring—ring—ring—O bell! The demons are preparing for the fray. Jesus, the Son of the Highest, will soon take to himself his great power and reign. The hour of salvation is coming to the weary ones of Christ, sighing and crying, "Save me, O God," who are weary with their groaning, and their throat is dried. An arm of Almighty power will reach after them—a face of exceeding and wonderful loveliness will look on them.

Ring—ring—ring—O bell! Eighteen hundred years and more, since the jubilee of the angels at Bethlehem, a people looking at the signs of the returning Messiah, exclaim, "Glory to God in the highest." Soon the dead shall hear his mighty voice, calling them up to love and praise and glory! Dead they are, and dead they have been all these ages long. Dead in truth and in fact, dead in the grave, but not dead in trespasses—dead in the ground, but asleep in Jesus. Now they are coming forth at the mandate of the Conqueror of death.

Ring—ring—ring—O bell! The word of God must be fulfilled. Let creation cry—"Glory to the God of prophecy!" What wonders are coming—wonders of joy and jubilee to the instructed and watching friends of Jesus! The time may be very near, when in the pressure of hurrying events, the possibility of a connected and thorough testimony, which the *hitherto heedless can understand*, will be succeeded by the deep and half mute profound of instant expectation. And those who learn then, may have to learn as best they can, amid the headlong course and speed of events, rushing like a torrent—learn through a dread and fearful experience.

But amid all this, to the wise belongs the injunction of the apostle: "Let your moderation be known to all men." It is no time for frenzy—even of joy—but for wisdom and faith in God.

The hour has struck. War is declared. It is the beginning of the end. The giants France and Prussia are about to join in deadly combat. The dreadful shock and jar of the conflict will be felt everywhere throughout the civilized world. All kingdoms, nations and people will be affected by the dread collision.

Consider one moment the prominence and power, the cunning, the eagerness and determination of these antagonists, especially France. Immense multitudes and masses of trained and armed men will pour forth in opposing torrents, to dash against each other in bloody and mortal strife. Chassepots and needle-guns will send their hissing cones like hail, and the most effectual and tremendous artillery of modern times will hurl their globes of iron in opposing storms, to decide the vexed question of national, aye, and of European supremacy. With what intense interest will all intelligent observers watch the progress of this fierce and fearful fight. And with what added interest of thrilling and unspeakable expectation and solemnity will the enlightened believer and student of the word of God attend to the course of this most ominous and pregnant event, war between the Latin and Teutonic kings. For what particular reason? Answer—because this is a *prophetic war*, a war of giants, a war of ages, at their culmination, a war of vast issues and vast omens—a war, the last, it may be, before the Armageddon maelstrom of panoplied hosts, and the great day of God Almighty.

And what is to be the issue of this mighty collision of the German and the Gaul? Yes! that is the question, and a most interesting and significant query it is. We can give the answer, we think, without error or rashness; an answer long ago formed upon the base of the infallible testimony of prophecy. The answer is that Prussia will be beaten and humbled, and France exceedingly aggrandized in power and influence, while the Latin races and nations of the prophetic earth are drawn by an irresistible attraction to unite in a confederation of semi-democratic states with the illustrious conqueror in the hot and furious fight with Prussia. Then the victor Napoleon will be preparing to ascend into his fatal and fearful seat of antichrist. Prussia, that launched forth her legions in 1866 against Austria, and humbled the Hapsburgh, Francis Joseph; Prussia, avaricious, aggressive, and impetuous, will, we conceive, herself be humbled in turn, while the nations around, struck with the splendor of the triumph of France, will hasten to ally themselves to the successful power in this trial of strength, and on this field of fierce debate with the logic of the sword.

Thus pregnant with immense results, is the impending strife of the giants. Can language exaggerate the magnitude of the consequences? How utterly short-sighted and foolish is the idle guess of those who rate this at no greater significance than the combats of former years, either before or since the accession of Louis Napoleon to the French emperorship! How profoundly ignorant of the exigences and developments of the immediate future are those who pass lightly by this rising storm of battle as a thing of little consequence or concern, and with a kind of sublime indifference exclaim, "Well, it is no concern of mine; let them fight it out!" Men will find, sooner or later, that it will be a matter of pressing and earnest concern to them, involving the most serious consequences, excepting only that an escape for waiting saints from approaching trials is experienced through the grace of the divine Deliverer.

May we have wisdom to understand the meaning of this coming storm of war, and grace to improve the time wisely in the service of the Master, while we are yet on the field of toil and conflict with our spiritual enemies. C. COLEGROVE.

NOTE. I may not have in my hands the prophetic chart of Bro. O. T. Hobbs for any length of time. Should any wish for an exposition of the symbols on this chart, and a prophetic elucidation of passing and future events, if they will notify me at an early day, it is possible that I might do something in this direction, if Providence permit. C. C.

For the World's Crisis.

CHRIST OUR REPRESENTATIVE.

"He [God] is not a God of the dead, but of the living."—LUKE 20: 38.
"To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—ROM. 14: 9.

Jesus the Anointed was chosen of God and "made unto us wisdom, and righteousness, and sanctification, and redemption"; and "he that glorieth, let him glory in the Lord," "who his own self bare our sins in his own body on the tree." And as the high priest entered into the holy place with blood, which he offered for himself and for the errors of the people; so Christ has entered "into heaven itself, now to appear in the presence of God for us." He was "delivered for our offences, and was raised again for our justification"; and when he has fulfilled his work as priest, or representative, then he will come forth to bless his people; and "when Christ who is our life shall appear, then shall [we] also appear with him in glory."

The life that the christian now lives in the flesh he "lives by faith on the Son of God"; for they "are all the children of God by faith in Christ Jesus"; "and if children, then heirs." But the inheritance has not been divided yet; therefore we are "waiting for the . . . . redemption of our body." "For we are saved by hope"; but by and by we shall be "the children of God, being the children of the resurrection," and be "equal unto the angels," to die no more."

So Abraham became a child of God "by faith," was "saved by hope," and "sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

Abraham looked forward to the resurrection, from whence also he received Isaac in a figure. See Heb. 11: 19. And as Abraham died, and as the whole human family were under the sentence of death, and as God is not a God of the dead, but of the living, Christ came and "took not on him the nature of angels, but he took on him the seed of Abraham"; "and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." "For to this end Christ both died, and rose, and revived, that he might be Lord *both of the dead and living*." Therefore "none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."—Rom. 14: 7, 8. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "And as it is appointed unto man once to die, and after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9: 27-28.

God grant that we may be reconciled unto him through Jesus Christ, that at last we may enter into that city that Abraham looked for, "whose builder and maker is God."

JOHN RIDLEY.

For the World's Crisis.

"I WILL NEVER LEAVE NOR FORSAKE THEE."

Precious words from the lips of Jesus! How they have comforted my poor heart amid hours of affliction; how they bear my spirits up while I walk a lonely pilgrim here. What a friend we have in Jesus! Though earthly friends fail, and storms of adversity rise, in Jesus we have a never-failing friend, who will never forsake, no, and if we trust fully in him, he will journey by our side all the way down through the valley of the shadow of death, even to the haven of eternal rest. How sweet the thought, how blissful the anticipation to the believer in Christ, of soon seeing Jesus, and being made like him. Though the way may be rugged, and thorns and thistles continually strown in our pathway, and tears sometimes in our weariness fall, what matter? Jesus has promised to be with us, and we need fear no evil. "Though a host should encamp against me, my heart shall not fear." Ps. 27: 3. We read in Ps. 125—"As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even forever."

How much we find in the sacred volume to cheer and comfort us in our heavenly journey. Thank the Lord for the Bible!

"Holy Bible, book divine,
Precious treasure, thou art mine."

Hartford, Me. N. J. LUCAS.

For the World's Crisis.

"LO, THESE MANY YEARS DO I SERVE THEE."—Luke 15: 29.

The Jews, and more particularly the Pharisees, said, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." In this case, if we take the passage to be the Savior's own ideas, we could in no wise reconcile it with his doctrine elsewhere. Now we ask, What is the parable of the two sons to teach? According to verses 1 and 2, the publicans and sinners, by the Savior, are represented by the prodigal, and the Pharisees and Scribes by the oldest son. Then in the next place we ask, Did the Savior mean to teach, or affirm, that the Pharisees and Scribes never at any time transgressed God's commandments? This is the only conclusion we can come to, if we take all that the Savior said to be his own doctrine.

But the Savior's own words and the Pharisees' deeds show us differently. In the conduct of the oldest son, we have the real Pharisaic spirit manifested. This spirit is always ready to say: I am not like other people. I keep the commandments of the Father. The young lawyer belonging to the Pharisaic family said: "All these things have I kept from my youth up—just like the oldest son: never have I transgressed thy commandments.

Now read the woes pronounced by the Savior against the Scribes and Pharisees (Matt. 23: 13-29), and who can still think that he meant to say that the Scribes and Pharisees never transgressed the commandments of God? Hence in this parable the elder brother represents the Pharisees; but it is not the case that they never transgressed God's commandments, though they thought so themselves.

Here, then, it is plain that the Savior in one of his parables made use of the Pharisees' own notions, to reach the end he had in view. This plainly shows that he did not mean that the Pharisees and Scribes never transgressed God's commands, as his own words (Matt. 23) also abundantly prove; yet the Pharisees themselves thought so. So also the Savior did not mean, in the description of the rich man, to teach that the wicked immediately after death lift up their eyes in the flames of hell, as his own words [Matt. 16: 27; Luke 14: 14, and Rev. 22: 12] clearly prove; but the idea of the righteous dead being in Abraham's bosom, and the Gentiles in hell, was altogether a Jewish one.

Now, for instance, if we infer from the description of Lazarus and Dives that immediately after death the good enter heaven, and the bad the torments of hell, and will stick to this inference, then we are bound to infer from the parable of the oldest son, that the Pharisees and Scribes never transgressed God's laws; from the parable of the lost sheep, that only one out of a hundred persons stray away from God by disobedience. But the parable of the ten pieces of silver compels us to believe that one out of ten are in a lost condition; and from the parable of the ten virgins, we must infer that one half of the human family will be saved, and the other half lost.

Wellersburg. B. KNEPPER.

HOPE'S SONG.

I hear it singing, singing sweetly,
  Softly in an undertone—
Singing as if God had taught it,
  "It is better farther on!"

Night and day it sings the same song;
  Sings it while I sit alone,
Sings so that the heart may hear it—
  "It is better farther on!"

Sits upon the grave and sings it,
  Sings it when the heart would groan,
Sings it when the shadows darken—
  "It is better farther on!"

Farther on? How much farther?
  Count the milestones, one by one,
No! no counting—only trusting.
  "It is better farther on!"

For the World's Crisis.

CHRISTIAN EXPERIENCE.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given us." "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way." "Follow peace with all men, and holiness, without which no man shall see the Lord."

The above language seems truly applicable to God's dear children, especially to me of late. O how sweet, how blessed, how full of divine mercy and goodness, yea, fraught with incalculable blessings for his precious children in this world of sin and adversity. But in order to fully enjoy the peaceable fruits of righteousness, we have to be pruned, chastened, scourged, and sometimes tried almost beyond measure, that we may be brought to realize our weakness, sins, and dependence on the hand that sustains us.

While in this world we are on probation, in the Lord's crucible, and we often have the gospel mirror placed before our minds, that we may see our moral condition while passing through, and the improvement we are making. O, may the hand that directs the rod for our good and his glory, open ultimately with peace and blessing on all our hearts; and it surely will if we suffer patience to have her perfect work.

I have been placed in this crucible for thirty-five years, or more, and have suffered many trials, temptations and deprivations during the time, in connection with my dear wife, while laboring for the good of others; but we have tried to keep our bark well anchored and ballasted. But for some months, and I might add some few years last past, the storms have raged most fearfully, not only without, but within, among some of the ship's voyagers, so that it has been quite difficult to keep the ballast at its proper equilibrium; but what we could not help, we tried to endure with christian resignation and patience, though imperfectly, while the exciting and angry waves stared us wildly in the face. While this was our condition, we had Jesus (oh, that blessed Name!) to stand by us and comfort our aching hearts. The following cheering words of the poet more than once have come home to our hearts with gladness, as though they were divinely inspired:

"Have we trials and temptations?
  Is there trouble anywhere?
We should never be discouraged,
  Take it to the Lord in prayer."

Can we find a friend so faithful,
  Who will all our sorrows share?
Jesus knows our every weakness,
  Take it to the Lord in prayer."

Well, praise the Lord, we did, and we have outweathered the storms and tempestuous winds, and the rough sea, without harm, and once more have quietness nearly all around, especially in our own hearts; and that is the best of all. A holy, heavenly breeze is calmly wafting us on towards the port of endless day.

About the time the dark cloud of trial began to cover us, we were awakened from our slumbers about twelve o'clock at night by some unearthly visitor whom I believe was a ministering angel; and if ever I was happy since God for Christ's sake forgave my sins, it was then. I awoke my wife and said,

"Mary, glory be to God! I am as happy as I well can be." The influence was so pure and holy, my being seemed wrapt in a flame of heavenly love. Then it was that the following words of the poet were engraven most deeply upon my memory; words that I shall never forget, neither the influence that sealed them to my soul:

"His own soft hand shall wipe the tears
  From every weeping eye,
And pains and groans, and griefs and fears,
  And death itself shall die."

This manifestation of superlative excellence and glory seemed to be my comforter for days, but finally was gently withdrawn. It had done its work, and left its impression. Then came my trials, temptations, conflicts, and tears. Had it not been for this heavenly manifestation, I know not but I should have sunk beneath the waves of trouble; but this flashed across my soul in my darkest hours, and somewhat relieved me in my distress, and led me to hope still for deliverance. The day after a long time dawned. The disturbing elements found a grave; upon its tombstone is written eternal death. The clouds began to move steadily away; the recollections and impressions of the past could not be readily obliterated and forgotten. I looked for the morning star—the star that ushers in the sunrise and a cloudless sky. They came, dancing with joy and "good cheer," on Tuesday night of this week, Feb. 15th, 1870, about ten o'clock. We had been singing two or three hymns, after which we knelt in prayer. We enjoyed much freedom and were refreshed. Arising from worship, I took the *Advent Minstrel*, and opened it to the 112th Hymn—one that I never sung, to my knowledge, and do not know that I ever heard the tune that I sung it in. I sung it through. My soul began to well up with unutterable joy. I sung it again. My whole being began to be agitated. My eyes were flooded with tears. I sung it again; my soul was full of glory. I retired to rest. Sleep I could not for hours, the peace and glory were so great. How I wept for joy. God's love and peace had full possession of me. God, it seemed, would have his own way with me, and he had it; for I was more than willing. I finally dropped to sleep. My soul was wrapt in ecstasies of joy, praise, and thanksgiving, so that nearly the whole night I communed with God through his heavenly messengers.

The morning came. I could think of but little outside of my Jesus, my God, my Bible, the angels, and my joys. Truly this was enough. O how much I love to sing that hymn. Tongue cannot express the joy I feel on account of it; and in singing this hymn for the last four days I have been truly happy, full of peace. I feel that I am sealed for translation and the kingdom of God. And glory, praise, all praise is due to God, who is the author of so great a salvation. I never can express the gratitude I feel for this salvation, and the rich blessings flowing from it. Could skeptics, infidels and spiritualists enjoy what I have for the last four days, there would not be found either of these classes twenty-four hours hence on the face of the earth.

God's eternal purpose embraces only *one* divine arrangement for the salvation of fallen man. Every soul that desires this great salvation must fall in love with it, fully embrace it, be swallowed up in it, and all of its heavenly mandates must be submitted to; then we shall be filled with peace and glory while we long for eternal redemption. All systems of human origin or worldly policy, such as secret societies, should be at once and forever abandoned by every lover of God and his truth. It is exceedingly dangerous to abide in them; they contaminate and disqualify and materially hinder our progress in divine things. The friendship of this world is at enmity with God. I bid them all a final farewell. I have stronger attractions, something more glorious and real. Praise the Lord.

A. N. SEYMOUR.

SLIPPERY PLACES.

Slippery places for whom? For the impenitent and the ungodly? No. It is not for them that this friendly word of counsel is written. "Their foot shall slide in due time," and unless they shall yet lay hold on the arm that is mighty to save, they shall land in the depths of perdition.

I am now thinking rather of the spiritual dangers which beset God's people—those for whom Jesus bled, and who have already made their vow to be his followers. It is a sorrowful fact that much of the labor of every pastor is to exhort, to warn, to guide and to caution the members of his own church, and to keep them off the slippery places. And the saddest sound that smites on his ear is the occasional fall of some poor backslider whose feet have slipped, and he has gone down maimed and bruised and well nigh dead! . . . Let him that thinketh he standeth take heed lest he fall. Happy is that christian who always remembers that on every path of life there are slippery places, and who keeps so near to God that he may "hold him up" the moment his foot begins to slide.

Even in the blessed season of their "first love," young converts are in peril. They have not yet learned the sharp practice of the adversary. Presumption is a weakness of youth—even of christians in their spiritual youth. They overrate their own strength. They are very apt to feel like Peter when he uttered the vain-glorious vaunt, "though all men forsake thee, Lord, yet will not I!" Brave boasting that! But listen for a moment and you will hear a most terrible fall. "Then Peter began to curse and to swear, saying 'I know not the man!'" Poor Peter! bruised, bleeding, crestfallen, as he goes away weeping into the garden he has learned a sore lesson that he will not soon forget. He has learned what a miserable, weak creature Simon Peter is without Christ. Out into the solitudes of the garden he goeth—not to hide his sin with the rope of the suicide—but to be reconverted. He repents anew, and does his first works, and gives his heart afresh to Jesus. From that garden he comes back a wiser, humbler, and a better man. Now there are tens of thousands of christians who have had just such an experience as presumptuous Peter's.

2. Worldly prosperity is a very slippery place for a professing christian. When a man begins to get rich in money, he is very apt to grow poor in grace. . . . When a church-member gets wealth, his pride is very likely to swell with his income; he begins to feel independent of God; the higher he rises in prosperity the more he leans over like a tower whose altitude is too great for the breadth of its base. Every prosperous christian ought to pray every night and morning, "O Lord! I am in a dizzy place. When my foot begins to slip, let thy mercy hold me up!"

3. A state of over-confidence is always a state of danger. We always feel uneasy for those who claim to have made wonderful attainments. Secret pride steals in, and saps their humbleness of mind and dependent faith. They grow presumptuous. "Who is afraid? Not I." Other people may fall; not they. So Peter felt, and and yet he was the very first disciple to desert in the hour of trial. We have always felt most anxiety about those converts who enter the church with a very glib and fluent profession in which the little word "I" is painfully prominent. They are often the earliest backsliders. In Bunyan's allegory, poor "Mr. Fearing" managed to reach the celestial city at last, though with a very sorry opinion of his own graces. Self-conceited "Mr. Presumption" was left lying on the road with a pair of iron fetters on his heels.

God sees a secret pride in the hearts of his own people often, which needs to be chastised. We have no doubt that this is the reason why sore afflictions are sent sometimes on those who stand as eminent christians before the world. God saw that they were going to stumble through over-confidence, and so in mercy to them he brought them low. After their humbling afflictions they become tenfold stronger and holier christians than they ever were before. A stoop has often saved from a fall.

4. In these days many in our churches are in terrible danger from sinful conformities to the world. An elegant, luxurious style of living—parties of pleasure—wine-dinners—opera-houses—dancing and dressing and drinking entertainments are certain death to the spirituality of those who are decoyed into them. We have never found the christian yet who could be trusted to stand firm on such slippery places. Sooner or later the devil trips him up. God has never promised to take care of his people in the theatre, the ball-room, or over the wine bottle. At fashionable watering-places, and in foreign travel, church members often try to go as far over the line as they can and save their christian character. "Only this once; we are away from home now; nobody knows us here." Alas! when the tempter gets a professed christian into such a net of sophistry and self-deception, he is already on the edge of the precipice. The man who does not feel every hour, "Christ sees me and how can I do this sin?" is already begun to be a backslider.

What is the safeguard? There is only one. It is this: keep close to God and keep away from the danger! If the ice is thin, stay off of it, and you will never be drowned. If there is an under-current drawing you into sin, cry unto God for help and swim out! When you feel a sinful inclination drawing you toward any place or any practice, or any pursuit or any pleasure, then put your foot down firmly and say to yourself, "No! I will not go one inch further!"

The safest rule for a child of God is to practice a total abstinence from everything that leads the footsteps into slippery places. Never go where you cannot ask Christ Jesus to go with you! Never do what you cannot ask Christ Jesus to help you do! Never try to see how close you can drive to a precipice without going over. And if stern duty requires you to go where the path is dangerous, then remember the Psalmist's prayer, "When I say my foot slippeth! O! Lord, let thy mercy hold me up!"—*T. L. Cuyler.*

CONSIDER!

CONSIDER
The lilies of the field, whose bloom is brief;
  We are as they:
  Like them we fade away,
  As doth a leaf.

CONSIDER
The sparrows of the air, of small account;
  Our God doth view,
  Whether they fall or mount;
  He guides us too.

CONSIDER
The lilies that neither do spin nor toil,
  Yet are most fair;
  What profits all this care
  And all this toil?

CONSIDER
The birds that have no barn, nor harvest weeks;
  God gives them food.
  Much more our Father seeks
  To do us good.

—*Macmillan's Magazine.*

CONGREGATIONAL SINGING.

1. Sing *all*. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. It is a cross to you; take it up and you will find it a blessing.

2. Sing *lustily*, and with a good courage. Beware of singing as if you were all dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor ashamed of its being heard, than when you sang the songs of Satan.

3. Sing *modestly*. Do not bawl so as to be heard above, or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear, harmonious sound.

4. Sing *in time*. Whatever time is sung keep up with it. Do not run before, or stay behind it; but attend closely to the leading voices, and move therewith as exactly as you can; and take care you sing not too slow. This drawling way naturally steals on all who are lazy, and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

5. Above all, sing *spiritually*. Have an eye to God in every word you sing. Aim at pleasing him more than yourself, or any other creature. In order to do this attend strictly to the sense of what you sing; and see that your heart is not carried away with the sound, but offered to God continually,—so shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven.—*John Wesley.*

For the World's Crisis.

WHAT IS TRUTH?—John 18: 38.

NUMBER ONE.

"Thy word is truth."—John 17: 17. Reason why: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet 1: 21. Then we shall find in the Word all that is necessary for us to know. Says the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119: 105. A lamp will do us no good unless we walk in its light; neither will it give us any light unless supplied with oil. The Bible will do us no good unless we take heed to its teachings, seeking for the inspiration of that same Spirit that guided those who wrote its sacred truths. If we do this, we may rest assured that we shall be guided into all truth. John 16: 13, 14.

Paul could say that he had kept back nothing that was profitable, but had declared all the counsel of God. Acts 20: 20, 29. Here, then, we come inquiring for light, confidently believing that we shall find in the word of God all we need to know.

We therefore propose very briefly to trace man's history, from the time of his creation to the end of probation, as delineated in the Bible, praying that we may be guided by the Spirit of God into all truth.

"What is man?" Ps. 8: 4. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2: 7. How much of him? Just as much as was made of dust; and the record says that *man* was made of dust; not a mortal body to put an immortal soul or spirit into, but *man*. Then *man* is put on probation (not his immortal soul) for life or death. The law was, "Thou shalt not eat; . . . for in the day thou eatest thereof thou shalt surely die" (margin, "dying, thou shalt die").—Gen. 2: 17.

Man ate and fell. Let us hear his sentence after he had broken the divine law: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3: 19. Take notice; it is the same *thou* (or man) that is to eat bread that is to *return to dust*; just what God made man of and called him *man* before he breathed; and then when he gave him the "breath of life" he called him a *living soul* (or creature, or person).

That soul means person read 1 Pet. 3: 20; "Eight souls were saved by water." Also Acts 27: 33-38, where there were two hundred threescore and sixteen souls in the ship that ate bread. No one would for one moment attempt to maintain the position that eight immortal spirits were saved; for that which is immortal *cannot die*, consequently could not be saved from death.

But we read, "The *soul* that sinneth, it shall die."—Ezek. 18: 20. What is that death? There are two deaths brought to view in God's word: the Adamic death, and the second death. The prophet here is clearly referring to the second death. We read: "And all the days that Adam lived were nine hundred and thirty years, and he died."—Gen. 5: 5. He was dead. How much of him? Just as much of him as became a living soul when he received the breath of life. Job says man "dieth and wasteth away; yea, man giveth up the ghost, and where is he?" 14: 10. "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep." "O that thou wouldst hide me in the grave."—Job 14; 11, 13.

Man at death goes to the grave; for, says Solomon, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Eccl. 9: 10. This agrees with the testimony of David in Ps. 104: 29,—"Thou takest away their breath; they die, and return to their dust." Also, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146: 4. "For the living know that they shall die; but the dead know not anything; neither have they any more a reward; for the memory of them is forgotten." Eccl. 9: 5.

Thus far we see all dying, dropping into the tomb, without one ray of light or life to cheer the dark gloom of an eternal sleep. But hark! "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22. We saw just what kind of a death Adam died. It was Adam that died; yea, all that constituted him Adam died; so all that constituted him Adam will be made alive again. It cannot be any other than a death of the entire man; or, in other words, it cannot be a *spiritual* death, for infants, who have never sinned, die in Adam, or in consequence of Adam's sin, and will be made alive in Christ at the resurrection. "For the hour is coming in the which all that are in the graves [not a part] shall hear his [Christ's] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 28, 29. *All are to come forth.* When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another." "And he shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But to them on the left, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25: 31-46.

Bryant's Pond, Me. S. TENNEY.

— Do not shut up your happiness, but let all, who will, rejoice in it with you.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 27, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ W. A. MUNROE—Correct. It was a mistake.

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ MURDOCK'S TESTAMENT—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

☞ "DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will send it for $1.50. Some have been very anxious to get it.

☞ BILLS! BILLS!!

There are many of our subscribers who are largely in arrears in their payments for the Crisis. To such we are now sending bills of their indebtedness. We hope to have a *prompt* response by the brethren and sisters sending in the amount due without delay.

AG'T.

CHICAGO.

From Burlington, Iowa, we went to Chicago, Saturday, July 9th. It is quite a pleasure to ride on the Chicago, Burlington and Quincy R. R., because of the good speed, easy motion, and convenient cars. The same is true of the Michigan Central, from Chicago to Detroit, the Boston and Maine and Eastern from Boston to Portland. The Michigan Central cars have excellent ventilation. By a peculiar arrangement, four currents of fresh air are continually forced into the cars, while in motion, which adds much to the comfort of the passengers. Within a few years, great improvements have been made for the convenience of those who travel by railroad, and every year brings valuable additions. What a contrast between the present and fifty years since. Up to that time, for about six thousand years, there had been no improvement made in the speed of travel beyond the fleet horse. The stage coach brought the earliest news. But what a change. Now we read in our morning papers of what took place at midnight in Paris the night before. We have news from all the world, a few hours after it transpires. Truly, this is an age of wonders. People may well inquire, "What next?" When the Pope is declared infallible, we think it might be well for men to pause and take breath, before they renew the race for other new and strange things.

But we commenced to say a word about Chicago. As seen from a business and worldly stand-point, the contrast between this city and ordinary ones is much like that between the lightning express trains and the old stage coach. It is said there are no four cities combined, each having the same population as Chicago, that are doing the amount of business which is transacted in this metropolis of American enterprise. One stands amazed at the sight as when he gazes upon the roaring Niagara; and beholds the business of the one, like the tossing, foaming, dashing waters of the other. There is no rest. The business men of Chicago have no time to stop and think of a future world. If any class of people upon the earth have need of the Savior's exhortation,—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21: 34), it is the people of Chicago. They are noble-hearted, but have an insatiable desire for wealth, and are determined to make their city the ruling one of the nation. Their ambition and enterprise know no bounds. But the day is drawing near when the glory and wealth of man will come to nought. Then, where shall be found these mighty men? We think some reference is made to such in Rev. 6: 15–17, where the Revelator is describing the scenes at the coming of Christ. He says, "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, . . . hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

Although the mass in Chicago seem utterly reckless as to the future, yet there are some noble exceptions, even among heavy business men, who are ready to make liberal sacrifices for a pure Christianity. There are some who have got their eyes of faith fixed upon the coming kingdom, and are resolved to be at "the marriage supper of the Lamb." We had *precious* seasons with the Chicago church, Sabbath, July 10th. It was a rich feast of heavenly things. There was much freedom in our social meetings, and an earnest spirit manifested, which indicated daily life in Christ. The brethren urged that a special effort should be made in the autumn to spread the truth in the city. We think favorably of the plan.

After years of faithful service, Bro. Ramsey has resigned the pastoral charge of the Chicago church, intending to move further west, and labor in new fields. He is well adapted to the enterprising spirit of the west, and we shall expect to hear of rich fruits from his zealous labors. May the Lord bless him abundantly, and give him many souls as seals of ministry. He found but a few scattered fragments when he first went to Chicago. Those he gathered together, and preached to them without charge, while he supported his family by daily labor. This he did till the church became so large that he could no longer work six days, preach on the Sabbath, and fulfill the duties of a pastor. He then gave up a good business situation, and devoted his whole time to the religious interests of the church; labored incessantly, till his health failed. He has not fully regained his strength, but hopes to be able to labor as an evangelist, as the door may open. The church in Chicago will be supplied with preaching for the present by evangelists.

THE PROSPECT.

Unless the war between France and Prussia comes to a speedy termination, it is likely to involve nearly all the nations of Europe. The position of England is peculiarly critical. Her royal family is closely allied to the war parties, and their sympathizing neighbors. The Prince of Wales married a daughter of the royal house of Denmark; but Denmark is on the side of France, and opposed to Prussia. On the other hand, the Princess Royal of England is the wife of the Crown Prince of Prussia. The situation of England is very critical. If Napoleon is victorious over Prussia, he will most surely advance upon England to avenge the battle of Waterloo, where Napoleon I. was defeated. It would arouse the French war-blood to the highest pitch, should a war open between France and England.

In the present war, Napoleon does not receive the sympathies of other nations; because they think he has been too hasty, and might have maintained the honor of France without fighting. Other governments defended him at first, so long as there was a prospect that Leopold, the Prince of Hohenzollern, was to receive the throne of Spain; but when he refused the position, and Prussia declared that she was innocent of any attempt to place the Prince upon the Spanish throne, the world said Napoleon ought to be satisfied. But he felt otherwise, and has acted accordingly. He has remembered the snub that he received from Bismarck in 1866, and since that time has been preparing for war with Prussia, and watching the opportunity for an excuse to begin. There is great enthusiasm in both countries. The two nations are fully aroused, and will soon be doing very bloody work. O how much the Prince of Peace is needed upon our planet to set things right. Until he comes, "evil men and seducers shall wax worse and worse."

This is the time for christians to keep upon their watch-towers, clothed with "the whole armor of God," with the prophetic glass at the eye, looking carefully into the opening future, having pure hearts, all ready to welcome the coming of the rightful heir to earth's diadem. Sublime scenes are about to open upon an astonished world. We are glad it is our privilege to live in these last days with a bright hope of being alive when Jesus comes.

SPIRIT MECHANICS.

In the *Banner of Light*, April 17th, 1869, are some questions put to the spirits and their answers. Among others are the following:—

"Q.—How do spirits employ their time in the spirit-world?

A.—There are an infinite number of ways by which the spirits employ their time or are occupied in the spirit-world. They who are artists, because they have a love in that direction, employ their time in that way. The mechanic—for we have mechanics in the spirit-world—who is such from the love of it—pursues the same avocation in the spirit-world."

"Q.—How do mechanics exercise their powers? Have they building material with which to work?

A.—You forget that these buildings which you inhabit are in the spirit-world—every one of them. They have an inner as well as an external life. Every one of these works of art has a soul, and the external appearance of that soul has need of an external architect—somebody to fashion it,—somebody to take care of it, somebody to embellish it.

The spirit mechanic, who builds spirit-houses, would need spirit-saw-mills to saw spirit-logs into spirit-boards; and spirit-nails, and other spirit materials with which to construct his spirit-house. He would also need spirit-planes, spirit-chisels, spirit-saws, spirit-hammer, spirit-gimblets, and all sorts of spirit-tools, if he was going to do nice work. No doubt it would be quite a spirit-house when done; some like other castles built in the air in our dreaming reveries. We will not chase this spirit-bubble any further, as it is not pleasant to meditate on that which exists only in the imagination.

"I AM THE LIFE."

BRO. GRANT:—I write to ask you your views of Christ's words: "I am . . . the *life*." John 14: 6. Does he mean here that he imparts *immortality* to the soul that comes to the Father by him? GEO. S. CHASE.

We do not see any other meaning to the passage. Jesus is the one who is to give eternal life to those who obey him. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ." Rom. 6: 23. Says John: "This is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5: 11. This is the "eternal life" promised to the faithful, and obtained from Christ at his coming.

☞ T. S. Arthur's *Home Magazine*, and *The Children's Hour*, for August, published in Phila., have been received; each with a fine list of contents.

THE WAR IN EUROPE.

The war winds in Europe are let loose with terrible fury. The prospect is truly alarming. There has been no time since the days of Napoleon I. when the war clouds were so ominous of a *tempest* as at the present time. We have been anxiously waiting for some ten years for what has now commenced. We felt sure it must take place before the coming of Jesus. The scene has now opened in the right place to bring about the fulfillment of the last pencilings of the seer upon the great prophetic chart of this world's history. It looks like the opening of the last bloody drama among men; though we do not expect that the war now begun will last till the coming of Christ; but it will prepare the way for the closing scenes of this dispensation. If we are not very much mistaken, the "wonderful man" upon the throne of France has a certain part to fulfill in the grand winding up of this dispensation. We think his present move commences the closing series of great events that are to transpire just before the appearing of the King of kings. We cannot tell now how long it may take to reach the last one; but we are fully satisfied it is not far in the future.

We are truly "in the last days." Those who are not ready for the coming of Christ have no time to lose, if they would be prepared to meet him in peace. We occupy a sublime moment in earth's history. Every day adds interest to our position. Let us keep upon the watch-towers, waiting for the "coming One."

BE NATURAL.

Many good men and women fall into the habit of being quite unnatural in their tone of voice, when they speak and pray in meetings. They do not appear like themselves; and the consequence is that their efforts for good are not as successful as they would be if they were *natural*. Artificial tones and manners are not pleasing. The Chicago *Advance* has some excellent remarks on this subject, from which we make the following extracts:—

"A multitude of good men, both ministers and laymen, do not understand this, and consequently are short of power, despite an earnest desire to do good. They have a 'holy tone' in religious conversation, which their friends and neighbors do not hear at other times, when the subject is business or politics. They assume a different cast of countenance when they approach a man for a religious purpose, so that he knows infallibly what the topic will be, before a word has been uttered. They pray in an unnatural key, changing instantly from their ordinary voice, and in a manner not required by simple reverence. Their demeanor in a conference meeting has something sanctimonious about it, as though their piety was of a sudden caught up and put on, when they entered the room, as an Episcopal clergyman arrays himself in his robes when he enters the pulpit. The sermon or exhortation has a whine in it, that does not savor of outspoken manliness. The hymn is so read as to have a canting sound. The American drawl, justly offensive to pure English ears, is put to doleful use, as though piety lay in protracting the vowel sounds of religious speech.

Oh, for a race of christian preachers and speakers, who will cultivate the grace of uttering themselves naturally, in private and in public, eschewing peculiar tones, worn out catch phrases which have degenerated into a religious slang; mannerisms imitated from an eccentric revivalist, or contagious to a particular sect, sing-songs of reading, sanctimoniousness of demeanor. Why not so imbue mind and heart with religion, that it shall spontaneously express itself in all natural ways, as do the ruling principles of the lives of other men? The christian has no cause to be ashamed of his religion, no need to apologize for it, no occasion for artificial word or act or manner in advocating it. Let him be true to his manhood, then, and speak as all do on other topics, who have an earnest purpose, clear convictions, and proper respect for themselves and their hearers. The argument will then convince, the sincerely given testimony will have weight, the solemn appeal will impress. The *man himself* will be thought to have spoken, unsuspected of hypocrisy or delusion, of cant or artifice."

The nearer we can come to earnest conversation in preaching and exhortation, the more interested will the audience become, and the more the people will feel that the speaker is addressing himself to them. When he assumes an artificial tone, and a loud voice, looking at everything but the hearers, he must not expect to see much effect from his preaching. He may expect a sleepy audience, and poor attention, from those who manage to keep awake. When we talk to people, we should look them in the eye, and the listener should do the same. It is very disheartening to a preacher to see his hearers looking about the room, reading some book, or with their heads bowed on the desk, as if they desired to go to sleep; but if he would not witness such things, let him be sure and be *natural*, and address himself to the hearers in an earnest manner. If he does not *feel* what he is saying, he must not think of making them feel the importance of the subject.

THE GHOST CREW AND REV. MILES GRANT.

EDITOR OF THE BANNER:—I saw in the *Banner*, a few weeks since, an account of the two fishing schooners sent out from Salem, Mass., to the George's Banks, whose names were "The Andy Johnson," and the "Haskell;" the former having been run down, and sunk by the latter, when all on board perished,—and the Haskell is said to have been twice sent back from George's Banks, this Spring, by the ghosts of the seamen of Andy Johnson."

Now, I wish to recommend an experiment to our brethren, the Adventists, who advocate the *literal death of the soul* and declare that all who die will remain literally dead and therefore utterly unconscious to the end of time, or till the second coming of Christ, which is yet future. Let them provide a skipper and crew of *their faith*, and let them take the schooner Haskell to the George's Banks again. If they will do this they will no doubt give up their (partly atheistic) Creed, before the return to land again. Let Miles Grant accompany the crew.

I do really wish there could be a Skipper and crew of Advents found plucky enough to make the above experiment.

Fraternally, Yours, R. R. M. Turner.

The foregoing appeared in "The Gospel Banner," Augusta, Me., June 4th, 1870. We do not see why the *living* crew on board the "Haskell" could not conduct their schooner "to the George's Banks" as easily as the ghosts of the *dead* one; or does the writer intend to say that none but the ghosts of "The Andy Johnson" crew are on board the "Haskell," and that they are now running the schooner to the fishing banks? If this is what he means, we have only to assure him that we are "plucky enough" to say we do not believe his fish-story, and challenge him for his proof. Till that appears, we shall not spend time in chasing after his imaginary ghosts.

THE TRACT FUND.

Brethren, are we doing our whole duty in scattering light among our neighbors? We think but few are aware of the amount of good that may be done in this way. Dear reader, can't you spare a little money for this purpose? Come, make a present to the Lord, and thus assist in leading men to Christ. Time is short. Men are perishing. Send them a life-boat. One little tract may serve as a light-house to guide the shipwrecked mariner safely to Jesus.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the Committee held in Springfield, July 6th, the following action was taken in relation to the Campmeeting appointed for August 20th:

Voted, "That all Associations and Societies, excepting the Advent Christian Association, and the Advent Christian Publication Society, be requested to appoint their business meetings at some place other than the Campground."

Voted, "That there be no collections taken or appeals made on the ground for money by any Association, Society, person or persons, excepting by order of the Committee."

Voted, "That the brethren and churches be requested (in consequence of the arrears of last year, caused in part by the large number of free boarders), to provide for the board of the poor among them.

GEO. T. ADAMS, SECRETARY.

"FREE-MASONRY DEVELOPED."—Have you read the thrilling work on Masonry, published by Samuel D. Green? He is the only surviving member of the lodge in Batavia, N. Y., that caused the murder of Capt. Wm. Morgan, in 1826. The book should have a wide circulation, and be read by everybody. All christian men, especially, should be familiar with the contents of the work. It is emphatically a book for the times. For sale at this office. Price $1.50.

NEW TRACTS.

JUST PUBLISHED BY THE A. C. P. SOCIETY.

"CHRISTIAN UNION," *by Eld. John Couch.*

Being the subject of an address delivered before the Advent Christian Conference of North America—expanded and enlarged. 52 pages. An excellent tract for the times. Price 8 cts. single copy; by mail ten cts.; 75 cts. per dozen; by express, $5 per hundred.

"THE MYSTERY OF INIQUITY."
By Eld. S. S. Brewer.

A tract of 32 pages. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3 per hundred. AG'T.

NEW PAMPHLET.

"The Mediatorial Kingdom, or the reign of Christ in the Gospel Dispensation": by Eld. Wm. N. Pile.

The above is the title of a new pamphlet of 96 pages. It is divided into thirteen sections, under the following captions, which suggest its contents: "Christ as a Prophet"—"Christ as a Priest"—"The Tabernacle of David"—"The Tabernacle of David identical with that of Christ"—"The Melchisedek priesthood a kingly order"—"The reign of Christ on Zion's hill"—"Extent of Christ's power during this reign"—"Christ has the title and prerogatives of God in this age"—"The Mediatorial reign of Christ"—"The relation of the church to Christ in this age"—"Exposition of Zech. iv"—"Christ delivers up the Mediatorial Kingdom to the Father at the end of this age"—"God all in all."

Price 25 cts. per copy; five for $1.00, postage included. For sale at this office. AG'T.

TWO NEW TRACTS.

BY I. C. WELLCOME, YARMOUTH, ME.

THE INQUIRER.—CATHOLIC OR PROTESTANT: WHICH?

This tract gives a sketch of the great Roman apostasy, and the dogmas which caused it; the arguments which the early faithful christians used in opposing it: also of original Protestantism, its noble declaration of Bible principles against Romanized Platonism on the immortality of the soul; the relapse of Protestantism to the Platonic dogma; their present driftings towards Romanism, Rationalism, Universalism, and Spiritism, growing out of their dogma of the soul's immortality. To this is added some interesting sketches of the revival and progress of truth in our times, and a statement of the true gospel hope. 48 pp. Price, single, 8 cts.; by mail, 10 cts.; three for 20 cts.; $5 per hundred, by express.

CHURCH SPECTACLES.

This tract raises the questions, "Why do so few attend preaching, prayer, and conference meetings? Why are so few thoroughly converted to Christ?

It finds an answer in the lack of love for Christ in the church, as manifested in the sinful practices by her members of pleasure parties, levees, fairs, banquetings, games, gambling, dancing, and other immoral conduct, which destroy the confidence of the unconverted in the religion they see exhibited. Many proofs are given, and faithful scriptural reproofs administered. It is a terrible picture faithfully drawn, and the only remedy clearly pointed out.

16 pp. Price, single, 5 cts.; three for 10 cts.; per dozen, 30 cts., by mail; by express, $1 for fifty; $1.50 per hundred copies. For sale at this office.

RICH MAN AND LAZARUS.—"In this parable perhaps our Savior partly alludes to some real event. . . . Perhaps, too, it hints the tremendous ruin that fell upon the Jewish rulers and people for their despising of Jesus."—*Brown's Bible Dictionary, p. 314.*

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$552.08
Received of Eld. F. A. Baker, Executor of the estate of the late J. Turner, of Levant, Me., being the balance of one thousand dollars donated the Society (two hundred and fifty dollars having been paid last year) less revenue tax (sixty dollars)	690.00
"The Lord's money"	5.00
E. Noyes	.50
D. N. Brown	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments $63.56

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments $840.65

For the World's Crisis.

"OCCUPY TILL I COME."

To me there is no text of Scripture in the whole Bible that makes a deeper impression upon my mind than the one above. When we take into consideration the fact that God has delivered to us individually a talent, one or more as the case may be, and commanded us to improve upon what he has entrusted us with, it throws a responsibility on us, of which we cannot easily rid ourselves. It is an easy matter to say we have no gifts, and cannot do anything; but the Nobleman is to return by and by, and he will call us to an account. Then comes the trial, and it is for life; and if so, it will be wisdom in us to do as he has ordered; for as we have it in the parable, He said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."—Luke 19: 12, 13. And this number is to represent the whole. We are all included in the number, and we shall be called to an account when Jesus the Nobleman comes.

It has seemed to me for some time to be of the greatest importance that I should look about myself. A man in order to "occupy" has something to do. In the first place, if the Lord has entrusted me with a talent, it is my duty to use it the best I can, at all times. As a preacher of the gospel, I have my work to do. I cannot expect to make much progress in this direction without some effort on my part.

Every one's duty is plainly set forth in the Scriptures. The great commission given to his servants is, to "go into all the world, and preach the gospel to every creature." Their work in the vineyard is assigned them. Now I am not to stop and say, Because I am not the head I cannot do anything, or the hand, instead of the feet, I cannot do anything. If one cannot preach, he can pray. If one is willing to do the little the Master has for him to do, all will be well. The interest on a dollar for a year is six cents; and if it is not put out to usury, it gains nothing. If there is but little given, little will be required. It would be very poor policy if I had one acre of land, and my brother ten, for me to say I would not improve my land because there was so small a bit of it. If I have all my time to spend on one acre, while my brother has ten to work, you see, brethren, I should have the advantage. If I am industrious, I could make it like a garden. So with the small gift. Improve upon it, and it will shine; and it will be said, when the Nobleman comes, "Well done!" That will be enough. Just improve on what you have.

I made up my mind at the commencement of this year that I would be more faithful and do more than I have ever done before. I would keep preaching, and I would go to writing, and do the best I could, and send it to Bro. Grant; and if he could get anything out of it that would answer to put in the paper, well and good; and if not, it would do me some good; if he did, it would help him some. I think he, with all other editors, has considerable to do; and if he has a large pile of manuscripts to select from, it is easier for him.

I hope to see an increase of interest in this direction. Brethren, do not say, "I can't." Let us hear from you often. God will bless you if you will try. "Occupy" is the text. You cannot tell which will prosper; this or that. Let us cast our bread upon the waters. It is but a little part of our duty to preach and pray; this alone will not save men. Let us use hands, heads, and hearts.

In the great work of saving souls it is not enough for us to preach, pray, and talk in meetings; this is but a little part of the work to be done; we must visit the sick, feed the hungry, clothe the naked; if it is but a cup of cold water in the name of the Lord, we shall not lose our reward. Let us use of our substance. Jesus is soon coming to reckon with us; and shall it be said of us, Cast them out as unprofitable servants? Shall this be said of me? My Lord, have mercy! Wake up, brother; wake up, sister; soon it will be said, "It is done!" and Jesus will cease all his pleading and come again.

The Crisis is the best reading I can find, except the blessed Bible. It seems better and better. Brethren, let us remember Bro. Grant in our prayers. If any one needs help, it is those who have every body to please. I love the Lord with all my heart. Glory to God. I want to see Jesus, and be like him. Come, Lord Jesus, and come quickly!

Marshfield, Vt. J. A. CLEAVELAND.

LET US REASON.

"The dead know not any thing." Eccl. 9: 5.

Those in *hades* are dead. Rev. 20: 13.

Therefore there is no knowledge in *hades*.

Dead men lying in the sea are to be judged. Rev. 20: 13.

None but accountable, intelligent beings are to be judged.

Therefore, accountable, intelligent men are now lying dead in the sea.

— One of Rutherford's golden sentences gives us the secret of his unusual unction: "The Cross gives us much to say."

For the World's Crisis.

CHASING A REVIVAL.—No. 5.

What is implied in the term revival? Its definition is, to quicken into new life. The prophet prayed, "O Lord, revive thy work!" and this should be the outgushing from every pious soul in the land. If a revival does not come from God, it will amount to nothing. Men may be indoctrinated into all the mysteries of the Bible, and not be converted to God; and there is something in conversion that none but God can do, and the sooner the church realizes this the more thorough and efficient will be its labors.

In the apostolic age the Holy Spirit was the efficient agent in convicting men of sin; but in this enlightened age, this is with some almost ignored. Doctrinal belief is considered indispensable to salvation; and, with many, forms and observance of days. We know that men are saved through sanctification of the Spirit and belief of the truth; but they may believe the truth, and not be sanctified by the Spirit.

We are living under the dispensation of the Spirit; and preachers, teachers, and churches, who are not led and quickened by this divine agent, are out of their proper element, and like wandering stars, to whom is reserved the mist of darkness forever. We would like to ask churches and christians to review their experience, and note the seasons when they were the most happy, and when their hope and faith were the strongest. Was it not when they were revived by the Spirit?

Many preachers now try to revive the church by preaching long doctrinal sermons, but leave their hearers in a colder state than they find them; and if we believed that time would continue long enough, we should pray that there might be a professorship endowed upon brevity in preaching and praying.

While upon this subject, as the campmeeting season is approaching, we would suggest that those preachers who intend to officiate at these gatherings, and who are accustomed to preaching long sermons, should provide themselves with a strong bridle for the tongue, that they may not make a bore of themselves, and weary their audiences, and send a chill through the place; as we have often seen this effect result from the labors of this class of preachers. These hints are applicable to prayer-meetings also. It is generally conceded that the love-feast is the most interesting meeting of the church at the campmeeting, or elsewhere. And why is it so? Evidently because there are so large a number who take part in it; and if the same rule was adopted at the prayer and conference meeting, like results would follow.

But perhaps some will say the love-feast must be reserved for special occasions, and the church must feed upon husks and all other kinds of trash to give it an appetite to enjoy them. We do not use our bodies in this way, but use nourishing food daily to enable us to perform our daily labor. The soul needs this spiritual food daily to give it vitality and energy in the Lord's work.

We know it is much easier to instruct people having perfect eyesight, than those who are blind; and if churches and preachers would make the conversion of the impenitent and blind in sin a speciality, and the first thing, in their labors, they would accomplish more with less labor. A person who has been born of the Spirit, and his spiritual vision has become clear, can discern the truth more intelligently than those who are yet in spiritual darkness. So we would say, preach repentance and conversion first; and to Sabbath School teachers, labor and pray for the conversion of the children first; for of what avail will it be if they are indoctrinated into all the truths of the Bible, and are not renewed by the Spirit of God? All this labor will be a total failure; for "without holiness, no man shall see the Lord." D. N. SMITH.

For the World's Crisis.

BOOKS IN THE TENTS.

There are now many Mission tents in the field, in which the coming of Christ and his kingdom is being published.

The importance of carrying a good stock of books on these subjects with the tents can scarcely be over estimated. Many brethren attend these meetings who want such books. Many strangers to our views and hope attend, perhaps one day, or one service, or only *call* at the tent; they can hear but little; some of them will gladly buy our books to learn more, and take them home and get the benefits of a constant preacher in their libraries, explaining much they would not hear at the meeting if they attended a week.

The preachers can advertise their books to the congregations occasionally, and sell many of them, while the profit will half pay for the many tracts given away, or for books they might occasionally give to advantage.

A small book-case (about one and a half by two and a half feet, with cover on hinges to turn down) upon the preacher's stand, will advertise them, and draw many of the timid believers and unbelievers to the stand between meetings, to examine the books, tracts, and music; where the preachers and other faithful workers can find easy access to talk with them on the great salvation. We have had experience in this work. I. C. WELLCOME.

For the World's Crisis.

GOING TO WORK.

Dear brothers in Christ: I purpose visiting the state of Maine this summer. It is my native state. I love its hills and people. I am going in the name and strength of the mighty God. The calls of the Master have been long and loud; necessity compels me to yield to the summons. The object of my visit will be to point sinners to immortality and eternal life, to raise the fallen and support the weak, to bind up the broken-hearted, to oppose error and to do good, that I may finally rest in the garden of God. With the assistance of divine power I shall make my life consistent with my profession.

My labors will be confined principally to new fields. I seek not popularity. I only ask for fellowship with God's people in this world, and eternal life in the world to come.

I have no new doctrine or hobbies to present to the people. My purpose is to travel in the old and beaten paths of God's people; the story of the cross is old, but it seems just as good to God's children as ever.

I believe the first lie that Satan told to deceive man was coupled with truth; but I believe that Spiritualism, the last great device of Satan, is a *blasphemous lie* from beginning to end, and it will claim my special attention during my labors with the children of men.

The church of my choice is the Second Advent Christian, and I desire that it may prosper. Its doctrines I fully believe, and upon this point my mind can never change. Its ministers are like great lights in a dark night, and their doctrine is the last great message from God to man.

The church of our choice may have its faults and defects. It stands unpopular, isolated and rejected by the masses of mankind; but we believe that when the great historian shall recount its privations, its great deeds and mighty achievements to warn and redeem a world smitten with a curse, that it will stand out before an assembled world like some bright star on the brow of evening.

HOLLIS M. ROSE.

Correspondence.

From Sr. M. E. Dow.

BRO. GRANT:—Letters and kind inquiries have come to us from various sources recently, asking after our health and interests; and many have expressed a desire to meet us at the coming campmeetings. A number of these have come to our Sr. Mellen, who has been unable for some time to do any writing whatever. She wishes me to explain her silence to the friends, and request an interest in their prayers.

We had hoped a little rest from our Mission labors during our July vacation, in the country air, might recruit and refresh us for still greater efforts. But, alas! the month is passing, and with it the strength of our sister. Cough, fever, and prostration, confine her almost entirely to her room, where she is spending weary hours in great weakness. A kind, careful physician is doing all he can to restore, assuring us that constant labor and over taxation have hastened the disease; and though he considered it complicated and serious, yet *possibly* it might be arrested for a time.

She is calmly resigned to any way that may seem to be the Lord's will. Her greatest care is still her mission work, and she desires that others may be speedily raised up to labor among the poor. But we are loth to think *her* work is done in that direction, and she must sleep; and we remember that we have a greater than all earthly physicians, who has said, by the mouth of one of his apostles, "The prayer of faith shall save the sick, and the Lord shall raise him up." No matter how incurable the disease may appear to be, the command is to pray. Will the dear scattered ones then pray that she may be healed, and spared till Jesus comes?

She greatly appreciates the sympathy and letters sent her, and hopes that though she cannot answer personally, friends will still administer their kind words of comfort and counsel. Her address is—*West Chester, Pa., Box 516.* Yours looking for redemption,

M. E. DOW.

BRO. W. A. FENN writes:—"Our tent meeting in East Randolph has been a success in every respect."

Obituaries.

MORRILL. Died, at Newburgh, Me., July 4th, 1870, Eld. John Morrill, aged sixty-eight years.

Elder Morrill was converted in 1824, and was solemnly set apart to the work of the Christian ministry by laying on of hands with prayer, on the 5th of July, 1841.

Just twenty-nine years from that day he was laid in the grave, amid the tears and regrets of his relatives, neighbors, and friends.

His illness was long, and his disease (cancer in the stomach) very distressing; but he rests in peace and hope at last.

He was beloved and honored as a man of industry, integrity and piety, and in his death both the church of Christ and the community around sustain a serious loss.

The apostolic exhortation to the elders of the church of God in 1 Pet. 5: 1–6, was made the subject of discourse on the occasion, by the writer, and appropriate remarks were offered by Eld. F. A. Baker.

"How long shall death the tyrant reign,
And triumph o'er the just?" M. L. H.

HOLLIS. Died, at East Randolph, July 15th, 1870, Harriet Hollis, wife of Bro. Ambrose Hollis, aged seventy-four years and six months.

The subject of this notice embraced, in 1844, the New Testament teachings in regard to the immediate and personal coming of our Lord Jesus Christ to reign on the earth with his resurrected saints forever and ever. In this faith she died, and in hope of living again when He, who is our life, shall come to call all his ransomed people home. Funeral attended by the writer.

WM. HOBBS.

THOMPSON. Died, at Danville, Vt., July 4th, of inflammation of the stomach, Mr. Nathan Thompson, aged seventy years.

Bro. T. was a firm believer in the truths taught in the Crisis, which had been his family paper for several years. The blessed hope gave him strong consolation in the hours of his dreadful sufferings. He and his family stood almost alone in their faith in the place where they resided. God bless the dear, liberal-hearted children, and grant that the light may not go out in that place till Jesus comes to destroy death. N. WHEELER.

BERRY. Died, in New Durham, N. H., July 15th, 1870, Sarah E. Berry, wife of John Berry, aged thirty-seven years, three months, and two days.

Sister Berry lived and died a christian. She leaves a christian husband to mourn, not as others which have no hope; for he believes that Jesus died and rose again, and that she who now sleeps in Christ will rise, and he will be caught up with her in the clouds, to meet the Lord in the air; and so "forever be with the Lord." Sermon by the writer. J. PINKHAM.

COOK. In Ellsworth, Me., July 15th, 1870, Ella E., wife of Cyrus A. Cook, aged twenty years, three months, and eight days. Z. B. CHASE.

Passing Events.

☞ The cannon in the Palais Royal at Paris, discharged by means of a magnifying glass, now goes off at noon daily. The garden is frequented just before that hour by numbers of idlers and strangers, waiting to regulate their watches by the detonation.

☞ A great scarcity of straw is apprehended in Europe in consequence of the protracted drought. M. Darbly, the great French flour merchant, says, "There will be bread and meat this winter, and they will not be dear; but millionaires only will be able to lie on straw."

☞ Berlin is growing more rapidly than any city in Europe. In 1832 it was the eighth in the order of European capitals, its population being 250,000; in 1869 it was the third, only London and Paris its superiors, its population being 800,000.

☞ Since Queen Victoria took her place on the English throne, thirty-three years ago, every other throne in Europe has changed occupants.

☞ There were 148 cases of suicide in the Prussian army last year. That superb military system weighs heavily upon the people.

☞ The Crown Princess of Prussia has another daughter, and Queen Victoria another granddaughter, born two or three weeks since.

☞ The protracted heated term is causing a large amount of sickness, especially among those exposed to the sun, and those who are engaged in mental labor.

— In the principality of Waldeck, Germany, the government has recently issued a notice that no license to marry shall be granted to a drunkard, unless he exhibits proof that he has entirely reformed.

Summary of News.

FOREIGN.

Cable News.

Paris, July 20. In the Corps Legislatif to-day M. Grammont announced that war had been declared with Prussia and her allies in the following words:

"The expose presented to you on the 15th instant made known the cause we have for war against Prussia. According to the rules and usages of nations, and by order of the Emperor, I have requested the Charge d' Affaires at Berlin to notify the Cabinet of Prussia of our resolution to seek with arms the guaranties we could not obtain by discussion. This has been done, and I have the honor to make known to the Corps Legislatif that in consequence thereof a state of war exists since the 19th between France and Prussia. This declaration applies to the allies of Prussia who give her armed assistance.'

Berlin, July 20. At the opening of the Reichstag to-day, after the applause had subsided, the King said:

Prussia had no interest in the selection of the Prince of Hohenzollern for the Spanish throne, except that it might bring peace to a friendly people. It had nevertheless furnished the Emperor of the French with a pretext for war unknown to diplomacy, and scorning peace, he had indulged in language to Germany which could only have been prompted by the misunderstanding of her strength. Germany was powerful enough to resent such language and repel such violence. He said so in all reverence, knowing that the event was in God's hands. He had fully weighed the responsibility which rested on a man who drives into war and havoc two great and tranquil nations, yearning for peace and the enjoyment of the common blessings of Christian civilization and prosperity, and for contests more salutary than those of blood. Those who rule France have shrewdly studied the proper methods of hitting the sensitive pride of that great neighbor nation, and to promote their interests have misguided it. "Then, (concluded their King,) as our fathers before us have done, let us fight for liberty and our rights against wrong inflicted by a foreign conqueror, and as He was with our fathers, so God will be with us in a struggle without which Europe can never enjoy lasting peace."

London, July 20. Telegraphic communication between France and Germany has been destroyed by the authorities.

Rome, July 18. The Council held a public session to-day, and 538 fathers were present.

The *Schema de Ecclesia Christi* was adopted by a vote of 536 to 2, and was approved as a constitution of the Church by the Pope, who pronounced a short allocution.

Berlin, July 21. The mouth of the river Weser has been closed with sunken hulks, to prevent the entrance of the French Navy.

London, July 21. The English Cabinet, after a stormy session, have ordered 10,000 troops to be held in readiness to dispatch to Antwerp if necessary for the protection of the neutrality of Belgium.

The markets and all classes of people in this city are excited over the prospect that England will become involved in a general European war.

Berlin, July 21. The Parliament of the North German States, in their address to the Throne declared that they do not hesitate to trust their King to conduct at the eve of life a struggle in which he joined when a youth—a struggle that is now likely to terminate forever the attempts of France to shatter the German nation, which now on the field of battle will attain a unity never enjoyed before.

Europe is congratulated that at last the continent is to be delivered from the Bonapartist lust of power, the evil ambition which has ever directed Napoleonic aspirations, and that a healthy check will now be given to the vanity of the French nation.

The North German Union seems at this moment a unit for war.

Berlin, July 23. The Government has issued circulars to all Consuls of North Germany in foreign States requiring them to forward immediately all Germans liable to military duty, paying their passage to fatherland and furnishing them with such articles as may be necessary. They are also empowered to forward on the same terms all volunteers who may wish to fight for Germany.

The sailors of German ships now in English ports are returning to Prussia to enlist in her armies, and the English dockyards are emptied to man the German navy.

Marshal law has been proclaimed in the Rhenish provinces of Prussia, as well as in Hesse, Hanover, Schleswig, Pomerania, and Eastern Prussia. Part of Hamburg is still open, and traffic has not been disturbed.

St. Petersburg, July 24. In to-day's issue of an official journal of the empire, published in this city, the attitude of Russia towards the combatants in the Franco-Prussian contest, is fully explained. The journal says Russia will exert every effort to prevent a war in which she herself might possibly become involved. The Czar has resolved to remain neutral, unless the interests of Russia shall become endangered by the eventualities of war.

London, July 24. Large bodies of French troops are concentrating at Cherbourg, whom it is supposed are intended to join an expedition which will operate against Hamburg, in conjunction with the advance upon the frontier.

Napoleon communicated by note with Vienna yesterday, and proposes to Austria an alliance, offensive and defensive. An immediate reply is demanded. This city is again thrown into excitement by this news, and a general European war is predicted on all sides.

Despatches received by the press through Belgium, announce that the opposing armies are in close proximity to each other, and that skirmishing is constantly reported from the advanced outposts. Animated picket firing occurs at intervals during the day and night. Both armies are without doubt moving into position, and the news of a great battle may be received at any moment. No despatches concerning movements are received through France, a strict espionage having been established over the telegraph.

Berlin, July 25. King William, by proclamation to his people, designates Wednesday, July 27, to be set apart as a day of fasting and prayer.

All Germans are exhorted to offer to heaven a prayer for the success of the armies of Fatherland. In this, as in all other papers that have emanated from the throne, Napoleon is charged with the responsibility of having dragged Prussia into a war without cause.

London, July 25. The *Times* this morning publishes the projected treaty submitted by France to the Prussian Government and guarantees its authenticity. The following are the points of this document: The preamble sets forth that the King of Prussia and the Emperor of the French, in order to strengthen the ties of friendship between the two governments and peoples, etc., conclude the subjoined treaty:

In the first article Napoleon admits and recognizes the late acquisition of Prussia from Austria. In the second, the Prussian king engages to facilitate the French acquisition of Luxembourg. In the third, the Emperor acquiesces in the union of the North and South German States, Austria excepted. In the fourth, France finding it necessary to absorb Belgium, Prussia lends her assistance to that measure. The fifth article is the usual one of an offensive and defensive alliance between two nations.

The Prospect for France.

[Corres. of Boston Journal.]

The prospect in France is very black, indeed has never been darker since the commencement of the Napoleonic dynasty. A war certainly seems imminent; in a short time it must come, or France must lose her present position among the nations. But never was nation, in reality, more illy prepared for war. The crops of France have failed this year, and the manner in which supplies would require to be concentrated for an immense and rapidly moving army, would cause the greatest trouble, not to say positive famine, in certain parts of the country. The misery now existing in some sections of Southern France, because the crops ha te failed, is quite frightful. Where would it finish i l war came on? And then, the reverses? It is by no means certain that France would win. She has at any rate an immense amount of prestige to lose by going to war with Prussia. You will see how. Much of the rumored invincibility of France in the field of battle is bosh, and when once the French come in contact with the Prussians this will be proved. Wherever Saxon blood has met French blood in the wars of battle, it has triumphed. Let us see how it will be with the Teutonic. . . .

If an actual war comes on the carpet, and Prussia attempts to maintain her Spanish alliance, while at the same time she teaches France her new born strength, the present dynasty at the Tuileries runs the greatest danger. In case of failure in a campaign it would surely fall forever. Even Jules Favre now-a-days seems anxious to see the Orleanists back, preferring to see a family "in which all the sons are brave and all the daughters chaste" supplant a court of parvenus and semi-Spanish grandees. There is an old gentleman down in a malaria-smitten corner of Italy, too, whose temporal power is sure to fall through if the Prussian people get their way and whip France. Prussia has, however, laid herself open to the chance of much abuse and some ridicule in history. No Hohenzollern, or any other man, can long control the destinies of a people so firmly resolved as are the Spaniards to manage themselves. It is possible that Spain will solve this whole troublous question itself yet by driving out the invading King in such a manner that Prussia will not care to meddle in the strife, and France will be appeased. I watch events impatiently. E. King.

DOMESTIC.

TERRIBLE FIRE IN EAST BOSTON.

The most fearful fire since the memorable one of July 4th, 1861, broke out in East Boston, Monday afternoon, the 25th. Seven or eight acres of territory were burned over. The Presbyterian and Baptist churches were burned, as was the Hall occupied by the Adventists as a place of worship. Many families were left homeless. The loss is estimated at a quarter of a million.

New York, July 20. Enthusiastic German meetings were held last night at Evansville, Indiana, Louisville and Chicago. In response to a dispatch sent by the Germans at Chicago, the following was received:

"Berlin, July 18.

To Edward Jassen and others:

"I thank you, and feel convinced that Germany will answer the hopes of her countrymen beyond the sea. William, Rex."

Washington, July 20. The new French Minister, Monsieur Paradol, committed suicide at an early hour this morning, by shooting himself through the head with a pistol.

War Items.

☞ The gradual evacuation of Rome has been decided upon.

☞ The Paris correspondent of the Tribune writes under date of the 25th inst: The Emperor was expected to leave quietly for the front last night, but he did not go. His departure will probably be delayed some days. It is certain that he is ill.

☞ The secret treaty which was projected between France and Prussia monopolizes the attention here of the public press and of Parliament. Intense indignation is manifested at the duplicity of the powers concerned, and the action of Napoleon is considered as insulting to England.

☞ The special correspondent of London *Daily News* in Paris states on Saturday that France is resolved to force Denmark into hostilities against Prussia, notwithstanding the determination of the Danish Cabinet to remain neutral; that a French squadron will appear before Copenhagen and occasion a movement that will overthrow the ministry and save the Danes from Prussia in spite of themselves.

☞ At McMahon's headquarters, in Strasbourg, a strong French force is massing to prevent surprises through the defiles at Vosges. Troops are pouring into Strasbourg from Besancon. Every thing indicates that the first great blow will be struck in that vicinity.

☞ A fleet of French gunboats is at Strasbourg. A great force has been sent there by the railways. A French frigate has been dispatched to the Scotch coast to collect seamen from the fisheries.

☞ If the telegraph is to be believed, Prussia strikes high in the conflict upon which she is just entering. Her aim, according to this authority, is nothing less than the utter dethronement of the Bonapartes in France, and the destruction of their power in the French nation.

☞ It is generally admitted that the situation of the French army has every advantage over that of the Prussian. The French have two points of attack.

☞ The French Government has been notified from the kingdoms of Wirtemburg and Bavaria that they join Prussia.

☞ Fifteen hundred of the Paris city hackmen and one hundred omnibus conductors have joined the army for the war. Three hundred Americans have volunteered for the French army.

☞ France lost 80,000 men during the Crimean struggle. The Italian campaigns carried off 60,000 more of Napoleon's braves, while 65,000 Frenchmen were sacrificed in the Chinese and Mexican wars. The opening war is assuming such mammoth proportions that Napoleon's losses now promise to exceed all these figures aggregated.

☞ Bismarck has played the first trump card in the European war game, in the estimation of the diplomats here, by his declaration that private property on the high seas will be exempted from seizure by the Prussian men-of-war. The North German Union has a large mercantile marine and a comparatively small naval force, whereas France has but few merchant vessels as compared with her large and well appointed steam navy. But Bismarck, by adopting a principle long contended for, has made it necessary for France to follow his lead or to bear the opprobrium of being backward in obeying the dictates of civilization.

☞ It is taken for granted that the United States will remain neutral in the impending war. The only possibility to the contrary has appeared to be in the warlike alliance of Spain with Prussia, and the attempted seizure of Cuba by France.

☞ The Spanish press unanimously condemn Napoleon for declaring war.

☞ The Rothschilds have lost twenty millions by the war. Erlanger and other brokers have also lost heavily.

☞ If the telegraph is to be believed, Prussia strikes high in the conflict upon which she is just entering. Her aim, according to this authority, is nothing less than the utter dethronement of the Bonapartes in France and the utter destruction of their power in the French nation.

☞ Berlin correspondence says: "Thanks to her organization Prussia will in a few hours be equal to France at all points. The colleges and schools are closed, and the students are thronging to the recruiting offices to be enrolled. The scenes of 1814, are repeated. The same is true of South Germany."

☞ According to accounts from Rome, the Pope openly favors Prussia.

Religious Items.

☞ There are one hundred and four churches in Boston. The African Methodist Episcopal Zion Church was organized seventy-four years since, and named after a church in New York. They have fifteen annual conferences and 164,000 members. They favor the union of the various churches of colored Methodists into one organization, with their own bishops and conferences.

☞ The Bible is making wonderful progress in India, the whole Bible being published in fourteen of its principal languages, the whole New Testament in five others, and some books of the Old and New Testament in seven more, so that the Word of God, in whole or in part, is printed in no less than twenty-six of the living languages of India.

☞ A church in England has achieved immense popularity because the sermons only take take ten minutes in delivery!

— The Archbishop of Canterbury has addressed a letter to the Bishop of Ohio, with reference to the forthcoming Christian Conference in New York. His grace expresses the deep interest which he feels in the proceedings, and earnestly trusts that the Divine blessing may guide all who take part in the discussions.

— More than 300 children are now receiving daily Christian instruction in Seville, Spain. One night-school, taught by a lad of 14, has 100 pupils. Training schools for school mistresses, governesses, and Bible readers, are in successful operation.

— Interest in the education of the laboring classes is increasing in Russia. Night schools for artizans have been opened in St. Petersburg, in which several hundred working-men are receiving instruction. If the schools were free it is thought that the attendance would be much greater. Similar schools have been established in other parts of the Empire.

— Father Gavazzi, the telegraph states, has arrived in Paris, *en route* to New York to attend the Evangelical Alliance.

— A Franciscan monk named Hotyl, who had written in defense of Dr. Dollinger, has been summoned to Rome by order of his superior "*ad recreandum animum*," and is now recreating himself in a narrow cell, deprived of books, thus enjoying a Roman summer.

— Rev. J. R. Riley was installed pastor of a new church in Louisville, recently. He is a colored man; a regular graduate of a literary college and Theological Seminary in Canada, and was licensed to preach by the United Presbyterian Presbytery of London, Canada West, and is a man of decided promise.

☞ The first Methodist Episcopal church in Boston was organized in 1792.

The Right and the Left Bank of a River.—As the general reader is apt to confound the banks of a river with the movements of an army up or down the stream, let it be understood that the right bank of a river is always the bank which is on the right hand as you look down the stream, and the left bank will never be placed on the wrong side.

☞ Every flower grower can find good use for the soot which is usually so abundant in the stove-pipes and chimneys. Twelve quarts of water, well mixed with soot, will make a powerful liquid manure, which will improve the growth of flowers. In either a liquid or solid state it makes an excellent top-dressing for grass or cereal crops.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 20th, and continuing till August 29th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, August 28th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester, at Grantville, Holliston, Natick, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third;* tickets to be obtained at New Haven, Middletown, Meriden, Berlin, Hartford, Thompsonville, and Windsor Locks. On the Conn. R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from August 17th to August 30th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

It will be absolutely necessary for passengers over the Conn. R. R. to buy their tickets at the *stations*, as no return checks will be issued *except* by the agent at the stations where the ticket is purchased.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Vt. and Mass. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return* pass *from* Greenfield *to* Brattleboro, Vernon, Athol, Fitchburg, or any place on the Mass. and Vermont R. R. that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to the Secretary, on the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. Mathewson,
Geo. T. Adams,
H. Munger,
J. Hemenway,
M. Grant,
D. Mathewson,
W. B. Dodge, } *Committee of Arrangements.*

Geo. T. Adams, *Secretary.*

Campmeeting.

The Deerfield Union Campmeeting will be held, (the Lord willing) at Deerfield, N. H., near So. Road, commencing Saturday, August 6th, 1870, and continue nine days. All who love Jesus, of every name and order, are invited to come to campmeeting, and let us worship and labor together to save the perishing. Special invitation is given to all ministers of the gospel of Christ, in the surrounding vicinity, to come and help preach the word. Those coming by Railroad, will stop at Candia Depot, N. H., and there they will find conveyance to the ground. Let all who can, bring provisions and tents with them. Tent room and plain food will be furnished at reasonable prices. Horse keeping, 50 cts. for hay and 75 cts. for grain per day. Come one, come all, and let us have an old-fashioned gospel feast.

Eld. John Couch, of Chelsea, will be present during the first part of the meeting. We expect also Elders J. G. Smith, L. Boutell, T. W. Piper, A. P. Moore, A. A. Phelps, and other able ministers of Christ, to be present.

Enoch Morrill,
John M. Quimby,
John D. Swain,
Asa P. Moulton,
James M. Batchelder, } *Campmeeting Committee.*

P. S. Bro. Couch will try to get the fare reduced on the R. R. If he succeeds, campmeeting tickets will be sold at the following stations: Portsmouth, New Market Junction, Epping, Suncook, Concord, Manchester, Derry, Salem, Lawrence, and Nashua. For Committee,

Enoch Morrill.

Notice.

The Union Female Missionary Association will hold its annual meeting at Springfield, Mass., commencing Aug. 24th, 1870, at one o'clock P. M. All laboring members are requested to be present, as there are some matters of importance to be attended to. Should any be unable to attend this meeting, will they please send their reports to the Secretary at Stoneham, Mass., by Aug. 14th? We kindly invite our brethren and sisters, who are interested in the mission work, and desire to help the women who labor in the gospel, to meet with us. We hope to have a good meeting in the name of the Lord. M. McKinstry.

Notice.

The Lord willing, there will be a campmeeting at Pittsfield, Maine, in Hawthorn's Grove, about half a mile from the depot, on the road leading from Pittsfield to Newport, commencing Aug. 22nd, to continue over Aug. 28th. We propose to know no sect or party, but such as are new lights in heart, therefore to provoke one another only to love and good works, remembering the new commandment and the building of each other up in Christ alone. We heartily invite the members of the household of faith, and all who would enjoy such a convocation, to come in the fulness of the gospel of peace, laying aside all contentions as unprofitable, contending only to know the love of Christ, which passeth knowledge, and be filled with all the fulness of God. As nearly as possible, we want to enjoy an old-fashioned meeting, and greeting with the saints scattered here and there, in their patient waiting for the last great gathering. Let special prayer be offered that the church may be strengthened with might through the Spirit, deserters be arrested, and soldiers enlisted in the army of the Lord.

Arrangements will be made for the reduction of fare on the railroads. As far as practicable, we wish all to bring tents and provisions for themselves; those who cannot, need not stay away on that account; but all can bring bedding, perhaps. We intend to arrange that all shall be made welcome and comfortable, as far as lies in our power. To such as prefer to board, provision will be made at the village on reasonable terms, as we expect no boarding tent on the ground. For the church of God,

A. H. Walker.
Israel Damman.

Grove Meeting.

If the Lord will, there will be a grove meeting held near Martin Carr's, less than one half mile from Lunenburg, Vt., commencing Aug. 9th, at half past one o'clock P. M., and hold over the following Sabbath. It is expected that Eld. W. H. Shaw, and others, will be present to preach the word. Preachers, and all, are invited to come and labor for the salvation of sinners. Come in the fulness of the blessing of the gospel of Christ. This is a new field, where but few are looking for the return of this "same Jesus."

Grove Meeting.

The Lord willing, there will be a grove meeting on the land of Heber Kimball, in Harrison, Me., commencing Aug. 5th, at five o'clock P. M., to continue over the following Lord's day, Jesse Gay, O. W. Kimball, and the writer, are expected to preach the word. Per order,

J. Albert Libby.

Notice.

There will be a grove meeting at Hemlock Lake, N. Y. (a little south of the village), July 31st, to commence in social form at 9 A. M., and preaching at 10½ o'clock. Elder C. F. Sweet is expected. All others, both elders and people, are cordially invited to attend. Let all interested be there at the commencement of the social exercises.

Wm. Shidmore,
George Stoddard,
L. J. Owen.

Tremont Campmeeting.

The Tremont Campmeeting will commence Monday, August 8th, and continue over the following Sunday. Ample arrangements will be made to accommodate all with board and lodging who cannot provide themselves with tents. All who have tents are requested to bring them.

Now, brethren and sisters, come to this gospel feast, for we anticipate the blessing of the Lord will be with us in this consecrated ground as in days past.

Bro. Geo. T. Adams will probably secure a reduction of fare on the Old Colony and Cape Cod railroads, for those who come through Boston.

For the Committee, Henry V. Davis.

To Brethren in Vermont.

I want the committee, that was appointed last fall to arrange for a meeting the coming autumn in Vermont, to meet me at West Bethel Depot House, August 1st, to see what can be done. We want Bro. Stetson also to be there. Do not fail to be there, brethren, for it is a long way for me to go, being off the line of the railroad.

The brethren shall know soon where the meeting is to be. We want a good meeting. We expect it. More soon. J. A. Cleaveland.

Grove Meeting.

Providence permitting, a grove meeting will be held in West Lebanon, Maine, where Bro. A. P. Watson may appoint, commencing Sunday, Aug. 7th, at 10.30 A. M., and holding over Sunday, Aug. 14th. A cordial invitation is given to all those looking for Jesus, residing in the neighboring towns, to meet with us for the worship of God. This is a new field. Let us have a rally of earnest brothers and sisters. E. S. Moulton.

Grove Meeting.

There will be a grove meeting in the Root settlement, Crawford Co., Pa., near Bro. J. T. Ongley's saw-mill, two and a half miles north-east of Little Cooley, and two and a half miles west of Lincolnville, to commence Saturday, August 6th, at two o'clock, and hold over two Sundays. In case of wet weather, the mill will be fitted up for the occasion. Come, brethren and sisters in the Lord, let us have a good meeting. The brethren here voted that there be a general invitation given,—houses, barns and hearts open and free. Come at the commencement, and stay through. Bring your tents, if you wish. Let there be a rally in Northwestern Penn. The King is coming soon. Let us be ready, and try to get others ready to meet him.

Brn. C. F. Sweet, C. Buzzell, and others, will be in attendance to preach the word. The meeting is ten miles south of Union Mills, on the A. & G. W. R. R., and P. & E. R. R., and seven miles northwest of Centreville, on the Oil Creek R. R. Teams will be sent to Union Mills on Saturday, and will be there from twelve to two P. M. Inquire for team for the grove meeting. Committee—John Root, A. S. Geer, Geo. Porter, *Little Cooley, Pa.* John T. Ongley, Secretary, *Lincolnville, Crawford Co., Pa.*

Special Notice.

To all interested in having a State Conference organized in Ohio: Beloved brethren in Christ,—Believing that the end of all things is at hand, and what we do must be done quickly, and that the Lord has raised us up as a people to herald the coming kingdom, and to lift our warning voice, and cry aloud, and spare not, and in earnest tones bid the slumbering myriads of earth's sons and daughters to prepare for solemn judgment; and believing we can better accomplish the great work allotted us to do, we have, after advising with brethren, thought best to appeal to every Advent church in the State, and where there is no church, to individuals, who are interested in forming such a conference, to write at once to Eld. E. McCullock, Pastor of the Advent Church in Nevada, Ohio; and, if sufficient interest is manifest, we shall issue a call for a conference, to be held immediately after the campmeetings are over. Come, brethren, let us hear from you at once relative to this matter, and may heavenly wisdom guide your hearts aright. For the Brethren,

E. McCullock.

Notice.

The annual meeting of the American Advent Mission Society will be held at the Advent Chapel, Springfield, Mass., Aug. 25th, 1870. Members of, and delegates to, the Advent Christian Association, are members of this Society. It is hoped there will be a full attendance of members to this meeting. Abial W. Sibley, Secretary.

Tent Meeting.

The Lord willing, the A. A. Mission Tent will be pitched again in Providence, R. I., near the line of horse cars running from the station at the Bridge to Elm Wood. Meeting to commence Wednesday evening, July 27th, and continue afternoons and evenings for eight days. Pray the Lord to bless the meeting. Enoch Morrill.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. Trundy.

Tent Meeting.

If the Lord will, the New Hampshire Mission Tent will be pitched at New Castle, N. H., on land owned by Wm. Neal, July 30th, and remain over two Sundays. J. C. Shorey.

Notice.

Providence permitting, the campmeeting at Alton Bay, N. H., will commence Sunday, Sept. 4th, and hold over the Lord's day, Sept. 11th.

For the committee, J. G. Smith.

To the King's Servants.

Some of the brethren and sisters in Warner Village, N. H., and vicinity, have decided to have preaching one half of the time at Union Hall, the second and third Sabbaths of July, and after that the first two Sabbaths of each month.

Correspond with B. S. Colby, *Warner Village, N. H.*

In behalf of the congregation worshiping at Warner Village. Allen Damon.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. Goodrich, No. 7 Salem Street, Boston, as soon as convenient.

S. W. Thurber, Pres. of Conf.

Notice.

The next regular conference for Fairfield, Ohio, will be held Sept. 3d and 4th, and will probably be a grove meeting. Let all be duly prepared.

G. W. Stetson, Pastor.

Read! Read!!

Send your pledges and monies at once to Bro. Ira Aldrich, Whitefield, N. H., for the Tent. Come, brethren in Grafton and Coos Counties, N. H., let the amount be raised *immediately*, for we want the tent in the field doing its work.

A. W. Sibley.

Notice.

The brethren in Bowdoinham Village, Me., have hired Hinkley's Hall for a few months, and invite preaching brethren who can come and break the bread of life, to give notice through the Crisis.

For the brethren, N. G. Reed.

Maine Mission Tent.

The "Maine Mission Tent," under the charge of Bro. and Sr. Taylor, will probably be in the field for service in a few days. All desiring tent meetings in any locality in this State are requested to write *as soon as possible* to either of the undersigned. W. H. Mitchell, Kennebunkport.
R. R. York, Portland.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

Will our brethren, who wish the campmeeting committee to build their tents at Alton Bay, send to me at once (at Farmington, N. H.), the plan, or how they wish them built? J. G. Smith.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. Chesley,
Frank Nelson,
Sam'l Rowell, } Committee.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

Lowell Street Chapel.

J. Hemenway........Sunday, July 31st
C. H. Leverton........Sunday, Aug. 7th

Boston, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

Meetings in South Boston on Wednesday evenings, at C. W. Huntress,' 3 Lowland street. On Friday evenings at J. N. Berry's, 227 E. street.

East Boston.

Meetings are held at *Chase's Block*, up two flights, at 154 *Meridian Street*, on Sundays, at the usual hours, also Monday and Thursday evenings.

Wm. C. Thurman........Sunday, July 31st

Chelsea, Mass., (Library Hall.)

J. Pinkham........Sunday, July 31st
J. Couch........Sunday, Aug. 7th
C. Goodrich........Sunday, Aug. 14th
M. Batchelor........Sunday, Aug. 21st

Charlestown.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

J. G. Smith........Sunday, July 31st

North Carver........Sunday, July 31st
C. Goodrich.

Lynn, Mass........Sunday, July 31st
Tremont Campmeeting........Aug. 14th
Lawrence, Mass........Sunday, Aug. 21st
Great Falls, N. H........Sunday, Aug. 28th
J. Couch.

Stoneham, Mass........Sunday, Aug. 7th
J. S. White.

Lynn, Mass........Sunday, Aug. 7th
M. Batchelor.

Manchester, N. H........Friday evening, Aug. 5th
Lawrence, Mass........Sundays, Aug. 7th and 14th
Lowell, Mass........Sunday, Aug. 21st
Chicopee Falls, Mass........evenings, Aug. 30th and 31st
South Norwalk, Ct., evenings, Sept. 14th, 15th, and 16th
New York, 24th Street........Sunday, Sept. 18th
A. A. Phelps.

Wakefield, Mass........Sunday, Aug. 14th
Worcester, Mass........Sunday, Aug. 21st
Chas. P. Greenman.

Charlton, Mass........Monday evening, Aug. 1st
Clinton, Mass........evening, Aug. 2nd
A. Ross.

Lowell, Mass........Sabbath, Aug. 28th
G. W. Burnham.

Springfield, Mass. (on the hill)........Sunday, July 31st
Feeding Hill tent meeting........Aug. 7th
A. D. Flagg.

Bowdoinham Village (Hinckley's Hall) Sun., July 31st
N. G. Reed.

Webster, Mass........evening, Aug. 12th
and Sunday, 14th. S. S. Brewer.

Holden, Mass........Sabbath, July 31st
Warren, Mass. (at Bro. Rufus Baker's) eve., Aug. 5th
Brimfield, Mass........Sabbath, Aug. 7th
T. M. Preble.

West Abington, Mass........Sunday, July 31st
Wm. Hobbs.

Stowe, Mass........Sunday, July 31st
Marshfield........Sunday, Aug. 7th
J. A. Young.

New Durham, N. H. (Second Division) Sun., July 31st
Will John Brooks meet me there?
J. W. Horne.

Sutton Mills (Putney's Hall)........Sabbath, July 31st
Vernon, Vt........Sunday, Aug. 7th
C. H. Fletcher.

Lyndeborough, N. H. (grove)........Sunday, July 31st
John H. Dadmun.

Webster, N. H. (Old meeting house)...Sab., July 31st
Fisherville, N. H. (Sander's Hall)........Sab., Aug. 7th
Simeon Roby.

Rawsonville, Vt........Sunday, Aug. 7th
Z. T. Wood.

New York, (Cooper Institute, room 24) Sun., Aug. 7th
Wm. Stuart.

Bradford, N. H. (Pond meeting-house) Sab., Aug. 7th
Dustin W. Davis.

Rochester, N. H. (Gonic Chapel)........Sab., July 31st
Rochester (Town House)........Sabbath, Aug. 21st
S. Varney.

South Berwick, Me., Great Works, (in the Methodist Episcopal church) Sunday, July 31st.
Great Falls, N. H........evening, Aug. 2nd
Farmington, N. H. (as Bro. J. G. Smith may arrange) evening, Aug 6th, and over Sunday.
B. P. Manning.

East Haddam, Ct........Sunday, July 31st
H. H. Dickinson.

Lewiston, Me........evenings, Aug. 2d and 3d
Biddeford, Me........evening, Aug. 4th
Kennebunkport, Me........evening, Aug. 5th
Kennebunk Depot, Me........Sabbath, Aug. 7th
South Berwick, Me (Great Works)........eve., Aug. 9th
Great Falls, N. H........evening, Aug. 10th
East Rochester, N. H........evening, Aug. 11th
Rochester, N. H........Sabbath, Aug. 14th
Seabrook, N. H........Sabbath, Aug. 21st
Charlton, Mass........Sabbath, Sept. 4th
Webster, Mass........Sabbath, Sept. 11th
C. H. Sweet.

Cheshire-Street, Conn........Sunday, Aug. 7th
Southington, Conn........Sunday, Aug. 14th
Z. Ford.

Wilbraham, Mass........Sabbath, July 31st
Square Pond, Ct........Sabbath, Aug. 7th
Putnam, Ct........Sabbath, Aug. 14th
Webster, Mass........Sabbath, Aug. 21st
Woodstock Valley, Ct........Sabbath, Aug. 28th
P. S. Butler.

Lawrence, Mass........Sunday, July 31st
B. Woodside.

Worcester, Mass........Sunday, July 31st
Wm. Sheldon.

Fairhaven, Mass........Sundays, Aug. 14th and 21st
New Bedford, Mass........evening, Aug. 23d
C. H. Leverton.

East Stoneham, Me........Sabbath, July 31st
West Stoneham,........Sabbath, Aug. 7th
Brownfield, Me........Sabbath, Aug. 28th
Geo. W. Howard.

Montgomery........Sunday, July 31st
Huntington........evenings, July 17th and 31st
Westfield Farms........Sunday, July 24th
E. Owen.

Great Falls, N. H........Sunday, Aug. 7th
J. G. Smith.

Meredith, N. H. (Dolloff Hall)........Sunday, July 31st
West Deerfield, N. H........Sunday, Aug. 7th
L. E. Saulpaugh.

Lovely Street, Ct........Sunday, July 31st
A. Elliot.

Warehousepoint, Ct. (Chapel)........Sunday, July 31st
S. Woodruff.

Burnham, Me........Sunday, Aug. 7th
Swanville, Me........Sunday, Aug. 14th
Israel Damman.

Belmont, N. H. (Factory Village)...Sunday, July 31st
Manchester, N. H........Sunday, Aug. 7th
Stoneham, Mass........Sunday, Aug. 14th
Woburn, Mass. (on the Common) at five o'clock P. M., or at such time as Bro. Marcy may arrange, Aug. 14th. L. C. & M. McKinstry.

Seabrook, N. H........Sunday, July 31st
Loudon Ridge, N. H........Sundays, Aug. 14th and 15th
Will some one meet me at Lake Village Depot, at two P. M., Saturday, Aug. 13th? E. S. Moulton.

Melvin Village, N. H........Sunday, July 31st
South Berwick, Me. (Great Works)........Sun., Aug. 7th
T. W. Piper.

New Milford........Sunday, July 31st
H. K. Walling.

Manchester, N. H........Sunday, July 31st
Dover, N. H........Sunday, Aug. 7th
Great Falls, N. H........Sunday, Aug. 14th
South Berwick, Me. (Great Works), Sunday, Aug. 21st
Hampton, N. H........Sunday, Aug. 28th
A. Simpson.

Hinsdale, N. H........Sunday, Aug. 7th
Will Bro. Streeter meet me at the Hinsdale depot Aug. 5th, first down train?
Northfield, Mass. (where Bro. Streeter may appoint) Sunday, Aug. 14th.
If any of these appointments conflict, write me immediately at West Rumney, N. H. E. Cotton.

Webster, Mass........Sunday, July 31st
L. M. Stoddard.

West Ossipee, N. H........Sunday, July 31st
Hampton, N. H........Sunday, Aug. 7th
Rye, N. H........Sunday, Aug. 14th
D. F. Leavitt.

Steuben Co., N. Y. (near Dea. T. C. Armstrong's) Aug. 6th, at 2 P. M., and the 7th at 9 A. M.
Fremont (as friends may appoint) evenings, Aug. 8th and 9th.
Blooming Valley, Pa. (as Bro. Wm. Darrow may appoint) Aug. 11th and 14th.
Rootville, or Little Cooley........Aug. 18th and 21st
Edenboro, Pa........Aug. 27th and 28th
Sharp's Corners (Meth. church) evenings, Aug. 29th and 30th.
Cohocton (once in four weeks) Sept. 3d, at 2 P. M., and Sunday, the 4th.
Darien, N. Y. (quar. conf.)........Sept. 9th, 10th and 11th
C. F. Sweet.

Seamen's Bethel, North Square, Boston, Sunday, July 31st. H. L. Hastings.

Jay, Me. (Kennedy's Corner)........Sab., July 31st
O. W. Kimball.

Worcester, Mass........Sunday, Aug. 7th
Geo. A. Streeter.

Piermont, (Clay meeting-house)....Sunday, July 31st
Wm. H. Shaw.

Campton, N. H. (Bump school-house) Sun., July 31st
Daniel D. Page.

Keene, N. H........Sabbath, July 31st
Vernon, Vt........Sabbath, Aug. 21st
H. Munger.

Freeport, Me. (Swamp school-house) Sunday, Aug. 7th
Meeting all day. S. F. Morse.

Mud Mills, Augusta........Sunday, July 31st
Pittston........Sunday, Aug. 7th
Windsor (Preble school-house)....Sunday, Aug. 14th
Thomas Rines.

Lewiston, Me........Sunday, July 31st
Bath, Me........Sunday, Aug. 7th
J. T. Jordan.

Cushing, Me........Sunday, Aug. 7th
East Bowdoinham, Me. (Lancaster school-house) Sunday, Aug. 14th. L. D. Totman.

West Fairlee, Vt........Sabbath, July 31st
Will friends from abroad come and help?
North Springfield, Vt........Sabbath, Aug. 7th
Bridgewater, Vt........Sabbath, Aug. 14th
H. F. Carpenter.

South Elliot, Me........Sunday, July 31st
Geo. W. Brown.

Meredith Neck, N. H........Sunday, July 31st
Moultonborough Neck........Sunday, Aug. 7th
N. Glidden.

Weir's Bridge (school-house)........Sunday, July 31st
Julia Buswell.

Waterbury, Ct........Sunday, July 31st
Morris, Ct........Sunday, Aug. 7th
Wm. J. Ripley.

Appleton, Me. (where Bro. G. Miller may appoint) Sabbath, Aug. 7th. J. Somes.

Rye, N. H........the first Sunday in each month
South Berwick, Me., (Great Works) the second Sunday in each month. Joseph W. White.

Lawrence, Mass........evening, July 26th
Wakefield, Mass........evening, July 27th
Cambridgeport, Mass........evening, July 30th
and over Sunday, July 31st.
Manchester, N. H........Sunday, Aug. 14th
Wm. C. Stewart.

Bristol, R. I........Sunday, July 31st
A. Durfee.

Farmington, N. H........Sunday, July 31st
Rochester (Chapel)........Sunday, Aug. 7th
My appointments beyond Barnstead are withdrawn for the present. Abigail M. Tripp.

E. Bradford, Me. (Lewis Jones' school-house) Sunday, July 31st.
Kenduskeag, Me........Sunday, Aug. 7th
Surry, Me........Sunday, Aug. 14th
E. V. B. Edgerly.

East Shelby, N. Y., Sunday, July 31st, and once in two weeks thereafter until further notice.
West Barre, N. Y........Sunday, Aug. 7th
J. H. Whitmore.

Hartford, Me. (Stetson school-house) Sun., Aug. 7th
E. M. Haggett.

Guilford, Ct........Sunday, July 31st
And in the evening at the house of Bro. Foster, in Madison, or where he may appoint. G. L. Teeple.

Savoy, Mass. (New Chapel)........Sunday, July 31st
Collinsville, Ct........Sunday, Aug. 7th
Burlington........Thursday evening, Aug. 11th
Warehouse Point........Sunday, Aug. 14th
North Canton........Sunday, Aug. 21st
H. K. Flagg.

Campville, Ct........Sabbath, July 31st
G. L. White.

Fish-Creek Landing, N. Y., Sun., July 31st, at one P. M.
Glenmore, N. Y........evening, Aug. 1st
C. H. Williams.

Rootville, Break Bread.....first Sunday in the month
John T. Ongley.

Springfield, Mass.

Wm. N. Pile........Sunday, July 31st
and Sundays, Aug. 7th and 14th.
A. A. Phelps........Sunday, Sept. 11th

Chicopee Falls, Mass.

B. Hitchcock........Sunday, July 31st
Sr. L. M. Stoddard........Sunday, Aug. 7th
Sr. M. L. Durand........Sunday, Aug. 14th

Lowell, Mass.

J. Pinkham........Sunday, Aug. 7th

Portland, Me.

C. H. Sweet........Sunday, July 31st
R. R. York........Sunday, Aug. 7th
Wm. Sheldon........Sunday, Aug 14th
also Aug. 21st, if possible.

Concord, N. H., (Centre Street.)

A. Ross........Sabbath, Aug. 7th
M. Batchelor........Sunday, July 31st

Concord, N. H., (at the Bethel.)

A. A. Phelps........Sunday, July 31st
H. J. Parsons........Sunday, Aug. 7th

Portsmouth, N. H.

Allen Damman........Sundays, July 24th and 31st
J. H. F. Varney........Sunday, Aug. 7th
W. H. Mitchell........Sunday, Aug. 14th
B. S. Emery........Sunday, Aug. 21st

Pittsfield, N. H. (at the Bethel.)

A. A. Phelps........evenings, Aug 2d, 3d, and 4th
C. Goodrich........Sunday, Aug. 7th

Rochester Village, (Town Hall.)

C. Parsons........Sunday, Aug. 7th
E. S. Moulton........Sunday, Aug. 28th

Dover, N. H.

J. W. White........Sunday, July 31st

Loudon Ridge, N. H.

A. Kidder........Sunday, July 31st

Hartford, Ct.

H. Pratt........Sunday, July 31st
T. M. Preble........Sabbaths, Aug. 14th and 21st

Pleasant Valley, Ct.

R. K. Stark........Sunday, Aug. 7th
G. L. White........Sunday, Aug. 21st

Scitico, Ct.

H. H. Dickinson........Sunday, July 31st
E. L. Colton........August 5th
Hiram Munger........Sunday, Aug. 7th
R. Starks........August 12th

Wolcottville, Ct.

B. Hitchcock........Sunday, Aug. 7th
G. L. Teeple........Sunday, Aug. 28th

New Britain, Ct.

J. S. White........Sunday, July 31s

Bristol, Ct.

M. L. Durand........Sabbath, July 31st
A. M. Higgins........Sabbath, Aug. 14th

Rochester, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

New York City.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Star of Hope Mission, 14 Laurens Street, New York City.

Sunday morning, prayer and conference, six o'clock Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $3.50; postage 20 cts. (Best size for preachers.)

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For the World's Crisis.

REVERY.

When twilight comes, and close of day
Has hushed the sound of noisy play,
And all is still as breath of e'en,
And God seems speaking in the scene,
I pause and think:

How fleet the years, how bright the days,
Since childhood's hour and childish plays
Engaged my young and happy heart;
It seems but yesterday, so short
The days appear.

And yet the days are hastening on,
My life's great work scarcely begun,
So many years have run to waste,
Thoughtless and gay, devoid of grace,
I mourn the loss.

O, that my future years may be
A worthy model to those who see
My daily walk and hear my speech,
Until the crowning end I reach—
Eternal life.

SOPHIA JACKMAN.

For the World's Crisis.

PLAIN TALKS.

[CAUTION: *Don't read this unless you like plain talk.*]

Having pointed out some of the duties which the preachers owe to the people, let us reverse the picture, and see whether the obligations of the ministry and laity are not reciprocal. I have no desire to modify the popular sentiment that loads the gospel minister with solemn responsibility, and demands a high degree of fidelity in discharging the same. The demand is just. I only wish to show that ministerial shoulders are not the only ones for which burdens are prepared by the Master of the harvest. Come, brethren, walk up and take your share without grumbling. Listen to a little "plain talk" on the duties you owe to God's ministers.

1. *Pity them.* They are not angels, but men. As earthen vessels, they are encompassed with infirmities. Some of them are stronger than others, but they all have some weak points. Many have had but little mental discipline. Their mannerism is faulty. Some talk too long, and some too loud; some talk too slow, and some too fast. Their sermons are sometimes marred by grammatical blunders and rhetorical blemishes. Perhaps, too, they may occasionally be guilty of a logical *non sequitur*, or a theological freak of pure nonsense. Everybody has a right to wish that preachers would study more and stammer less; but in spite of all our good wishes and earnest protests, some of God's real servants and divinely commissioned ministers will *blunder on*. Hold your temper, and commiserate what you cannot cure.

Preachers have trials, too, that demand a little sympathy. As leaders in the army, they are exposed to the enemy's hottest fire. If there is persecution to be suffered and reproach to be endured, the standard-bearers of Jesus generally receive their full share. If they occupy prominent positions, the poisoned javelins of Satan will be hurled at the glittering target with unwonted violence. "But are ministers ever tempted?" *I think they are!* Burdened with responsibility, embarrassed with poverty, torn from family and friends, separated from the attractions of home, called to meet and mingle with strangers, little understood and less appreciated—it is just like the devil to hang a blue curtain over their eyes, and try to make them think that their labors are lost and they might better give it up! A little genuine sympathy from the saints, at such a time, would not come amiss.

2. *Pray for them.* They need your prayers full as much as your pity. He who was "not a whit behind the very chiefest apostles" was so deeply impressed with his weakness and wants that he frequently solicited the prayers of others. Listen to his earnest requests: "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints."—Rom. 15: 30, 31. Again he pleads: "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men." —2 Thess. 3: 12. He begged the Ephesian brethren to offer their supplications that "utterance" might be given him—that he might open his mouth "boldly" for the blessed Master.—Eph. 6: 18, 19. He craved the prayers of the Colossians that God would open to him "a door of utterance." It was not enough that his own heart had been washed in the all-redeeming fountain—he longed for a chance to herald the glad tidings to others.

If Paul needed the prayers of christians, can ministers dispense with them now? If prayer in the apostolic age could break down barriers, open effectual doors, and impart superhuman courage to grapple with dangers and difficulties, it can to-day. As ministers are God's servants, it follows that in praying for them, you do it not so much for the sake of the servants, as for the sake of the cause they serve. But they are the people's servants, also; and those who render the most efficient service to God, are sure to be the greatest benefactors to men. If, therefore, your prayers can augment their usefulness, you can afford to pray on; for you are surely, though perhaps unconsciously, praying down blessings on your own heads. Hence it is that those who pray the most and grumble the least, *always have the best preachers.* Pray on.

3. *Work with them.* What can a minister do without the co-operation of the church? He may preach like an angel; but if the heavenly accents fall on fastidious ears and frozen hearts, what can be accomplished? Some churches have light enough to see that something ought to be done, but not life enough to do it. They would be willing to have it a little warmer, if some one else would kindle the fire. Perhaps they would not seriously object to a revival, if the ministers would only be kind enough to bring one along. But they are too deplorably dull and drowsy to take hold of God's work in God's way. Like drones in the hive, they are willing to eat the honey, but not willing to make it. Ministers sometimes make a desperate effort to get sinners converted over dead churches; but the machinery creaks at every turn, and the results are meager and discouraging. The few that do start, generally freeze up and die out for want of proper nursing and watch-care. The attempt to secure a glorious and substantial revival over a backslidden church, is very much like trying to melt an iceberg with a moonbeam.

O brethren, there is work to be done. The world is perishing. If you want God to work, you must work, too. If you desire the preachers to be successful, will you not get your own hearts baptized with the spirit of labor, and add your strength to theirs in drawing the mighty load? What glorious results would follow the united efforts of preachers and people, whose hearts were swelling with a common joy, and whose hands were ready to every work of God! O for the cementing love, the soul-inspiring zeal, the divine anointing!

4. *Pay them.* It is delicate business for a minister to touch this subject at all; but somebody must bear unpopular crosses. What is the New Testament teaching on ministerial support? St. Paul affirms that "the Lord hath ordained that they which preach the gospel should live of the gospel."—1 Cor. 9: 14. This, then, is the divinely established law in the case; and it may not be violated with impunity. The context will show that I have not put any unwarranted construction on the passage. Listen again: "Let him that is taught in the word, communicate unto him that teacheth, in all good things."—Gal. 6: 6. Nothing is plainer than that this scripture imposes a solemn obligation on the people taught, to impart temporal comfort to the spiritual teacher.

Do you wish for another testimony? Take this: "Let the elders that rule well be counted worthy of double honor, especially they that labor in the word and doctrine." I suppose the "double honor" here referred to implies (1) that we should "esteem them very highly in love for their works' sake"; and (2) that we should show our esteem in a practical way by dividing with them the blessings of life. That the matter of temporal support is included in the apostle's injunction, is evident from what immediately follows: "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward." 1 Tim, 5: 17, 18.

The apostles were so situated that they knew how to appreciate a kindness. Luke makes a very touching allusion to the treatment which Paul received at the hands of even a barbarous people, on the island of Melita. The ship-wrecked minister magnified his office by praying and laboring among the sick. His fidelity was fully acknowleged by their generosity. And this is the apostle's receipt: "They honored us with many honors; and when we departed, they loaded us with such things as were necessary." That was a promising missionary field.

"We are ready to acknowledge the principle," perhaps you are saying, "but how much shall we give?" It is difficult to lay down any rule that would apply to every case. The beneficence of God's ancient people, if practiced now, would enable *every ten families* to support a minister as well as they live themselves. If christians would come somewhere near this elevated standard of benevolence, I think the Lord would find a chance to do something for them.

Brethren do not always realize that many ministers are actually sacrificing from $200 to $1000 a year by consenting to preach the gospel. I mean, they could occupy positions that would secure so much more than they now receive. Some of them would like to change places with you who are carrying on a thriving business, if you would go and do their work. And they would agree to be pretty generous, too, in supporting the cause of God.

Why should men of culture, of liberal education, of business capacity, consent to lead a pauper's life and wear out their energies in the gospel ministry? I can see no sufficient motive but the love they bear to Christ and perishing men. Shall they then be continually pinched with poverty, embarrassed with debts, cramped in their feelings, and crippled in their efforts, when a little extra lifting of many united hands would make it all clear sailing? How many of those who sit under gospel preaching would think of supporting their families on the paltry sums which are handed to the preachers? While second rate mechanics receive fifteen dollars a week, the itinerant minister is expected to pay his traveling expenses, go decently clothed, procure his books, and support his family on eight or ten dollars a week. Were it not for an occasional lift in a private way, many a minister's family would actually suffer for the necessaries of life.

These pointed remarks are not intended for those who feel their responsibility and are doing their duty (thank God! there *are* such), but for those who either fail to see the light, or refuse to walk in it. Pay your preachers, and you may get better preaching! Amen.

A. A. PHELPS.

For the World's Crisis.

WATER-PROOF TENT-CLOTH.

BRO. GRANT:—Wanting a preparation for making my tent-cloth water-proof, I applied to a friend, who sent me the following recipes, which you are at liberty to publish for the benefit of others. I adopted the second because it was cheaper, and my cloth was otherwise quite tight.

For seventeen and a half yards of forty-one-inch cloth, I used four pounds of alum, with four gallons of water, and twelve pounds of soap, with four gallons of water, and then had to soak a part of the cloth at a time, not being able to get it all in at once. I have finished my cloth, and after folding one end so as to form a bag, poured in a dipper of water, and not a drop came through.

No. 1. French process for water-proofing army-tents: Into a boiler or pot put twenty pounds of alum and nine gallons of water. Boil until the alum has dissolved. In another pot dissolve twenty pounds of sugar of lead and three gallons of boiling water. As soon as dissolved mix it with the alum at a boiling heat, stirring the whole well. The sulphuric acid of the alum unites with the oxide of lead, forming sulphate of lead, insoluble in water, and falls to the bottom of the pot as a white precipitate. After the sulphate of lead has subsided by letting the mixture stand for some time without stirring, then pour off the solution carefully into another vessel and soak the cloth in it. When well saturated take it out, squeeze or wring out the excess of the solution, then hang up to dry. If well wrung, it will dry in five minutes in a stove-oven heated to 160° F. The proportion of alum used may vary from ten to twenty pounds to twenty pounds of sugar of lead. Cloth prepared in this way will shed water like a duck's back and remain white.

No. 2. Dissolve twenty pounds of alum in ten to twenty gallons of water, "according to the strength wanted." When the cloth has been well soaked in this solution, wring it out and hang it up. When nearly dry, dip it into a solution of thirty pounds of soft soap and ten gallons of hot water. Wash, dry, etc.

No. 3. Dissolve twelve ounces of castile soap in one gallon of hot water. Soak the cloth in it, then take it out. After twenty-four hours dip it into a solution of two ounces of alum and one gallon of water. The rest of the process the same as the others.

No. 4. Take best pale glue four ounces, white curd soap four ounces, hot water three pints; dissolve, then add powdered alum two ounces; mix and stir well. Distend the cloth wrong side up on a table, and apply the mixture with a brush. After it has dried, brush it on the wrong side against the grain, then dip the brush in clean water, and pass it lightly over the cloth to remove any gloss. Brush it when dry. Cloth prepared by this and the French method is impervious to water, but not to air.

D. D. CHAFFEE.

South Wilbraham, Mass.

For the World's Crisis.

WORK FOR JESUS.

Among all the professors and professions here, how very little of truly heart service! How the care of every thing, except God's things, engrosses every thought; and how often Christ is wounded in the house of his friends. O how can we do too much for him, when he has done everything for us; when he has bought us, and redeemed us from eternal death; when he has promised us every blessing here and hereafter, even to being the "sons of God." What a happiness! What a glory! What a blessing! And all things are ours, even His hidden things, which "eye hath not seen, ear hath not heard, neither hath entered into the heart of man."

That the God who gave to the flowers their bright colors and pleasing odors; to the winged bird its brilliant plumage, and its sweet voice, warbling forth evermore its joyous melody, making glad the heart of man; who "binds the sweet influences of Pleiades"; who "looses the bands of Orion"; who "guides Arcturus with his sons"; who "metes out the waters in the hollow of his hand"; who says, "Hitherto shalt thou come, and no further, and here shall thy proud waves be stayed"; who makes it a "great and wonderful sea, wherein are all manner of creeping things innumerable, both small and great"; who "numbers the clouds in wisdom," and "sends forth his lightnings"; who created everything "for his pleasure"; who is "excellent in power and in judgment,"—will one day say unto us (if we have fought the good fight and kept the faith), "Enter thou into the joy of thy Lord." The joy of thy Lord! Pure, holy, far above our highest thought of joyousness—God's joy forever. All things are ours; even His joy, and forever.

Can we not endure every trial? Can we not even count it a pleasure, remembering that "if we suffer with him we shall also reign with him"? Can we not take as from heaven whatever he sends us? for he loves us with an everlasting love, and "does not willingly afflict." Can we not speak for him, and work for him? Would we not for any earthly friend who had done for us the merest trifle? And yet we are ashamed of him, and dare not live for him entirely. O how unworthy, how mean, and poor, and earthly.

O, why do we not work more for Jesus? Why do we not follow him more closely? "Let us therefore fear, lest, a promise being left us of entering into that rest, any of you should seem to come short of it."

L. A. B.

Gems.

— The true christian is like the living spring which is not impoverished by sending forth its grateful waters. He is not afraid to freely bestow of that which he has freely received, and the more he gives, the more abundantly does God supply him; but there are too many like stagnant pools, withholding that which tends to poverty. Like the servant with the one talent they are afraid to use their possessions for God's glory.

— In the development of every moral principle, there is, sooner or later, a crisis reached, which, if safely passed, insures the greatest possible amount of good of which the case admits; otherwise the greatest possible amount of evil. The weight of a feather may turn the scale.

— He who waits without working is simply a man yielding to sloth and despair. He who works without waiting is fitful in his strivings, and misses results by impatience. He who works steadily and waits patiently may have a long journey before him, but at its close he will find its reward.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are rifted!
There never was a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

— It is good to know much and live well; but if we cannot obtain both, it is better to desire piety than wisdom; for knowledge makes no man happy, nor doth blessedness consist in intellectuals. The only brave thing is a religious life.

— In all evils which admit a remedy, impatience should be avoided, because it wastes that time and attention in complaints which, if properly applied, might remove the cause.

— A soul without prayer is like a solitary sheep without a shepherd. The tempter sees it and lures it away into his snare.

— The whole of a well-spent human life is but the development of a noble thought, and that thought is godliness.

— Does not God come home to us more closely, more searchingly, more personally, by his providence than even by his word?

— Seclusion from the world prepares us for communion with God; and communion with God prepares us for intercourse with the world.

— It is much easier to get money than to get justice. The world is apt to resent, as a wrong done to its self-esteem, that you should claim anything as a right. It prefers to bestow, as a charity, that which you properly, perhaps, can regard only as a debt.

Is there a thing beneath the sun,
That strives with thee my heart to share?
Ah! tear it thence, and reign alone,
The Lord of every motion there;
Then shall my heart from earth be free,
When it has found repose in thee.

— True piety is not a morose, but a cheerful thing; whilst it makes me joyful it delivers me from frivolity, yet it causes me to be pleasant and glad.

— If you are disquieted at anything, you should consider with yourself, is the thing of that worth, that for it I should so disturb myself, and lose my peace and tranquillity.

— It is delightful to observe in the true Christian character, how wisdom and simplicity, courage and humility, go hand in hand and act together.

— A plain man, who has a good voice and sings from house to house, is a preacher, and a good one.

— If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.

— We weave our children's habits as clothes are made, stitch by stitch.

— Undisguised ignorance is vastly more endurable than affected learning.

— The man who is venial himself, believes that every body has his price.

WELSH PREACHING.

At a meeting of ministers at Bristol, the Rev. Mr. —— invited several of his brethren to sup with him; among them was the minister officiating at the Welsh meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing was the different styles of public preaching. When several had given their opinion, and had mentioned some individuals as good preachers, and such as were models as to style of composition, etc., Mr. —— turned to the Welsh stranger and solicited his opinion. He said he felt it a privilege to be silent when such men were discoursing; but that he felt it a duty to comply with his request.

"But," said he, "if I must give my opinion, I should say that ye have no good preachers in England."

"No?" said Mr. L——.

"No," said he; "that is, I mean no such preachers as we have in the principality."

"I know," said Mr. L——, "you are famous for jumping in Wales; but that is not owing, I suppose, so much to the strain of preaching which the people hear, as to the enthusiasm of their characters."

"Indeed," said the Welshman, "you would jump too, if you heard and understood such preaching."

"Why," said Mr. L——, "do you not think *I* could make them jump, if I were to preach to them?"

"*You* make them jump?" exclaimed the Welshman; "*you* make them jump? A Welshman would set fire to the world, while you were lighting your match."

The whole company became very much interested in this new turn of the subject, and unanimously requested the good man to give them some specimen of the style and manner of preaching in the principality.

"Specimen," said he, "I cannot give you; if John Elias were here, he would give you a specimen indeed. O! John Elias is a great preacher."

"Well," said the company, "give us something that you have heard from him."

"O, no," said he, "I cannot do justice to it; besides, do you understand the Welsh language?"

They said, "No, not so as to follow a discourse."

"Then," said he, "it is not possible for you to understand it, if I were to give you a specimen."

"But," said they, "cannot you put it into English?"

"O," said he, "your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welshman can conceive; I cannot give you a specimen in English without spoiling it."

The interest of the company was increased, and nothing would do but something of a specimen; while they promised to make every allowance for the language.

"Well," said the Welshman, "if you must have a piece, I must try, but I do not know what to give you; I do not recollect a piece of John Elias; he is our best preacher; I must think a little. Well, I recollect a piece of Christmas Evans. Christmas Evans was a good preacher, and I heard him a little time ago at an association of ministers. He was preaching on the depravity of man by sin; of his recovery by the death of Christ; and he said:

'Brethren, if I were to represent to you in a figure the condition of man as a sinner, and the means of his recovery by the cross of Christ, I should represent it something in this way: Suppose a large grave-yard surrounded by a high wall, with only one entrance, which is by a large iron gate, which is fast bolted. Within these walls are thousands and tens of thousands of human beings, of all ages, and of all classes, by one epidemic disease bending to the grave. The grave yawns to swallow them, and they must die. There is no balm to relieve them—no physician there; they must perish. This is the condition of man as a sinner; all, all have sinned; and the soul that sinneth, it shall die. While man was in this deplorable state, Mercy, the darling attribute of Deity, came down and stood at the gate, looking at the scene, and wept over it, exclaiming, "O that I might enter! I would bind up their wounds, I would relieve their sorrows, I would save their souls."

While Mercy stood waiting at the gate, an embassy of angels, commissioned from the court of heaven to some other world, passing over, paused at the sight, and Heaven forgave that pause; and seeing Mercy standing there, they cried,

"Mercy! Mercy! can you pity, and not relieve?"

Mercy replied, "I can see!" and in her tears she added, "I can pity, but I cannot relieve."

"Why can you not enter?"

"O!" said Mercy, "Justice has barred the gate against me, and I can not, must not, unbar it."

At this moment, Justice himself appeared as it were to watch the gate. The angels inquired of him, "Why will you not let Mercy in?"

Justice replied, "My law is broken, and it must be honored; die they, or Justice must."

At this there appeared a form among the angelic band, like unto the Son of God, who, addressing himself to Justice, said:

"What are thy demands?"

Justice replied, "My terms are stern and rigid. I must have sickness for their health. I must have ignominy for their honor. I must have death for life. Without shedding of blood there is no remission."

"Justice," said the Son of God, "I accept thy terms. On me be this wrong, and let Mercy enter."

"When," said Justice, "will you perform this promise?"

Jesus replied, "Four thousand years hence, upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person."

The deed was prepared and signed in the presence of the angels of God. Justice was satisfied, and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the patriarchs; by them to the kings of Israel and the prophets; by them it was preserved till Daniel's seventy weeks were accomplished; then at the appointed time Justice appeared on the hill of Calvary, and Mercy presented unto him the important deed.

"Where," said Justice, "is the Son of God?"

Mercy answered, "Behold him at the bottom of the hill, bearing his own cross." And then she departed and stood aloof at the hour of trial.

Jesus ascended the hill, while in his train followed his weeping church. Justice immediately presented him with the deed, saying, "This is the day when this bond is to be executed." When he received it, did he tear it in pieces and give it to the winds of heaven? No, he nailed it to his cross, exclaiming, "It is finished!" Justice called on holy fire to come down and consume the sacrifice. Holy fire descended, it swallowed his humanity, but when it touched his Deity it expired; and there was darkness over the whole heavens; but "Glory to God in the highest, on earth peace, good will to men."'

"This," said the Welshman, "this is but a specimen of Christmas Evans."—*Com. by S. Houlette.*

"SKEPTIC, SPARE THAT BOOK!"

TUNE—"*Woodman, spare that tree.*"

Skeptic, spare that book,
Touch not a single leaf,
Nor on its pages look
With eye of unbelief;
'Twas my forefather's stay
In the hour of agony;
Skeptic, go thy way,
And let the old book be.

That good old book of life
For centuries has stood,
Unharmed amidst the strife,
When the earth was drunk with blood;
And wouldst thou harm it now,
And have its truths forgot?
Skeptic, forbear the blow,
Thy hand shall harm it not.

Its very name recalls
The happy hours of youth,
When, in my grandsire's halls,
I heard its tales of truth;
I have seen his white hairs flow
O'er that volume as he read;
But that was long ago,
And the good old man is dead.

My dear grandmother, too,
When I was but a boy,
I've seen her eye of blue
Weep o'er it tears of joy;
Their traces linger still,
And dear they are to me.
Skeptic, forego thy will,
Go, let the old book be.

WOMEN IN THE NEW TESTAMENT CHURCH.

The women of the primitive church were both officers and teachers on equal footing with the men. Women were even sometimes instructors of men in the more perfect significance of the gospel. The theological school in which the eloquent Apollos graduated was composed of Aquila and Priscilla; and so half of the professors were women. "And he (Apollos) began to speak boldly in the synagogue, whom, when Aquila and Priscilla heard (finding him deficient in the faith,) they took him with them and taught him in the way of the Lord more perfectly." The apostle to the Gentiles, baptized into the principle and spirit of his Master, cries out to the Phillippian brethren:—"Help those women that labor with me in the gospel." Bids the Romans to "receive Phebe, a servant of the church of Cenchrea, and to assist her in whatsoever business she may have need of you." Bids them "greet Priscilla and Aquila, my helpers in Christ Jesus." To "greet Mary who bestowed much labor on us." To "greet Tryphena who labored in the Lord." No wonder that he who had so loudly rung the key-note of Christ's kingdom, that—"there is neither male nor female; but all are one in Christ Jesus"—should so honor woman, so welcome her as a co-laborer both in the teaching and business of the church, and so rejoice in her exaltation and her work.—*Woman's Journal.*

CHRIST UNVEILED.

A Spanish artist was once employed to paint the "Last Supper." It was his object to throw all the sublimity of his art into the figure and countenance of the Lord Jesus; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, "What beautiful cups!" "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectators from the Lord, to whom I wished to direct the attention of the observer." He forthwith took up his brush and blotted them from the canvas, that the strength and vigor of the chief object might be seen and observed. Thus all christians should feel the great study to be Christ's exaltation; and whatever is calculated to hinder men from beholding him in all the glory of his person and works, should be removed out of the way. "God forbid that I should glory save in the cross of our Lord Jesus Christ."

ALPHABET OF SHORT RULES.

Attend well to your duties.
Be punctual in your payments.
Consider well before you promise.
Dare to do right.
Envy no man.
Faithfully stick to your business.
Have respect for your character.
Interest yourself in charity.
Jest not about serious affairs.
Know thyself.
Lie not, for any consideration.
Make friends among the good.
Never profess what you don't do.
Occupy your time usefully.
Postpone not what you can do now.
Quarrel not with your neighbor.
Recompense each man for his labor.
Save every thing for a day of trouble.
Treat everybody with kindness.
Use yourself to moderation.
Villify no person's reputation.
Watchfully guard against idleness.
Xamine your conduct daily.
Yield to superior judgment.
Zealously pursue the right path.

THE QUAKER AND SKEPTIC.—A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker:

"Does thee believe in France?"

"Yes. Though I have not seen it, I have seen others who have; besides, there is plenty of proof that such a country does exist."

"Then thee will not believe any thing thee or others has not seen."

"No, to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see any one that did?"

"No."

"Does thee believe thee has any?"

A GREAT EVIL NOT REMOVED.—A conference preacher one day went into the house of a Wesleyan reformer, and saw, suspended on the walls, the portraits of three expelled ministers.

"What," said he, "you have them there?"

"O, yes, they are there," was the answer.

"But one is wanted to complete the set."

"Pray, what is that?"

"Why, the devil, to be sure."

"Ah," said the reformer, "HE is not yet expelled from the conference."

EDUCATION does not commence with the alphabet; it begins with a mother's look; a father's nod of approbation, or his sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with a bird's nest admired but not touched; with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God himself!

CHARACTER is not shaped by trifles any more than marble is sculptured by puffs of air. Only by hard struggles and stern conflicts with temptation, and resolute self-mastery, does the divine principle assert its supremacy, and carve its immortal loveliness into every faculty and mood of the mind. The sharpness of our trials, and the hardness of our lot, show what we are made of, and how long we are to last.

HOW TO SPOIL THE INFLUENCE OF YOUR PREACHER.—1. Tell your neighbors that he is a man of very ordinary ability.

2. Keep it before the people that he can do no good.

3. Magnify every fault you see in him.

4. Don't co-operate with him in any effort he may make to advance the interests of the church.

5. Stay away from meeting when you can possibly find an excuse.

6. Show to the world that you have no interest in his welfare.

The above rules, faithfully followed, will ruin the influence of any preacher, especially if a large number of his parishioners follow them.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE BIRD WITH TWO SONGS.

We were standing in the garden with a stranger, one cloudy, chilly, unsummerlike afternoon in June. Near us was a large clump of lilac bushes, into which we saw a bird of a dingy, faded, black color fly. Presently she broke out into what, perhaps, she called a song; but it was in reality like the flat squalling of an old cat.

"Yaah! yaah!" she continued to cry.

"Pray," said the stranger, "what bird is that making such a horrible noise?"

"That, sir, is the cat bird."

"I should think so, and a burnt cat too! I thought it homely enough to the eye, but the color is nothing to the screech."

"I can't say much at present, to defend the poor bird, for looks and voice are against her. But I am confident you will think better of her before long."

The next morning I found my friend standing on the piazza, listening to the notes of a bird in a thick sugar-maple near by. The song was that of a mocking bird, not so wonderful as the notes of a real mocking bird, nor even so sweet as that of the thrush, yet they were round, full, and often as exquisite. She seemed to repeat the note of every bird with which she was acquainted,—robin, sparrow, oriole, and the like, with surprising accuracy. The morning was fair and the air still, and the bird seemed to be swallowed up in song.

"Pray, tell me," said my stranger friend, "what bird is that which sings so delightfully?"

"That is our cat-bird."

"You must be making fun of me. You don't pretend to say that homely, squalling bird, and this singer are the same?"

"I do, truly, and to convince you, I will throw a stone into the tree and drive her out, and you shall see it is the same bird."

With this I threw the stone, and out came Mrs. Cat-bird, making directly for the lilacs, where she began to scream "Yaah! yaah!"

The gentleman looked on in amazement.

"I know many people just like her. When away from home they are full of smiles and gentle ways; but see them at home! and the cat-bird notes are theirs."

"Oh, yes," said the stranger, "I know scores of such people, fathers and mothers, so smiling and pleasant away from home, but the moment they enter their own doors they are cold, silent and repulsive. And some young ladies so lively and obliging when away from home that we would think them uncommonly lovely; but when at home, disrespectful to parents, coarse and unlovely. Like our cat-bird, with her two songs, cheerful and well-bred among strangers, but the moment they go home, rude, disobedient, rough and ill-tempered."

What is the reason people will be so?—*Ex.*

GOOD COUNSEL.

A RHYME SIX HUNDRED YEARS OLD.

Guard, my child, thy tongue,
That it speak no wrong.
Let no evil word pass o'er it;
Set the watch of truth before it.
That it speak no wrong.
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise;
Let them look on what is right;
From all evil turn their sight;
Prying is not wise.
Guard, my child, thine eyes!

Guard, my child, thine ear!
Wicked words will sear.
Let no evil words come in
That may cause the soul to sin.
Guard, my child, thine ear!

Ear, and eye, and tongue,
Guard while thou art young,
For, alas! these busy three
Can unruly members be.
Guard while thou art young,
Ears, and eyes, and tongue!

A TRAP FOR A HUMMING-BIRD.

You have heard of rat-traps and mouse-traps, but did you ever hear of a humming-bird trap? Perhaps you will think it cruel to try to catch such pretty little things, but wait till I tell you how we do it. There is a hanging-basket in our window, and in that we put trumpet-creeper flowers, and Chinese larkspurs, and tiger-lilies every morning. Then we sit down quietly near the window, and it is not long before a loud humming attracts our attention. There, our first humming-bird has come. Round he flies to one flower and then another, with his white-edged tail outspread, and his long bill finding its way even into the deep trumpet-flowers.

This is the pleasantest way to catch birds.

Little children! there are generally two ways to do anything—one a pleasant and kindly way, the other a cross and cruel way. When you wish your little brother or sister to do anything, try with the flowers of kind words and smiles, not with the steel-traps of scolding and striking.

I will tell you a true story about a girl who knew how to make flower-traps for her little brother.

One day he was a little sick, and she wanted him to put on a shawl.

"Charlie," said she, "don't you want to play school?"

"Yes," he answered, gladly.

"Well," said Carrie, "let me put on your shawl, and we will go to school together in the other room."

Which of you will try to help your brothers as little Carrie did, and so make flower-traps to catch smiles and thanks, as we catch humming birds?—*Children's Hour.*

LITTLE BROTHERS.

Sisters, do not turn off your younger brothers, as if they were always in your way, and any service which they might ask of you were a burden. Perhaps the hour may come when, over a coffin that looks strangely longer than you thought, and over a pale brow where often, half unwillingly and perhaps with a petulant push, you parted the hair—you bend with blinding tears and sobs that shake your very soul, while remorseful memory is busy with the by-gone hours. You will wish then that when he came and asked you to help him in his play, or to lift him on your lap because he was tired, or take him out because he wanted to see, you had laid aside your book and made the little heart glad.

A SMILING FACE AND A KIND HEART.—Which will you do—smile and make your household happy, or be crabbed and make all those young ones gloomy and the elder ones miserable? The amount of happiness you can produce is incalculable, if you show a smiling face, a kind heart, and speak pleasant words. Wear a pleasant countenance, let joy beam in your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed.

HOW TO OBEY.—Do it at once. Never wait to be told the second time. Then your obedience will be pleasing to God and man.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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D. MATHEWSON, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKENSON.

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IN SICKNESS.

Suffering and restless, on a bed of anguish
I toss in ceaseless pain, and make my moan—
"How long, oh Lord, leavest thou me to languish,
Bearing my bitter burden all alone?
Oh Lord, how long!"

Then comes the pitying Christ, and bends above me,
And pours his balm into my aching breast;
"Daughter of God, thou knowest that I love thee;
A little while, and I will give thee rest,—
A little while!

"Once, in the night-time, on a lonely mountain,
I drank the cup my Father sent to me;
Wilt thou refuse the drops, when I the fountain
Drained to its bitter source—and all for thee,
The agony?

"Thy Father sends this suffering and hunger;
Wilt thou rebel against thy Father's will?
In love he sends it, not in hate nor anger,
That he may draw his dear child nearer still,
And nearer still."

So speaks the Lord, in his divine compassion,
Comforting me when I am sore distrest;
Changing my murmuring to resignation,
Till I cry out, "Thy will, oh Lord, is best,
Thy will is best!"

For the World's Crisis.

"IN THE BEGINNING WAS THE WORD."—John 1: 1.

A recent reading of this declaration of the Evangelist, and a careful comparison of his words with those of the other New Testament writers, as also his own comments thereon in his epistles, has led me to suspect that the phrase "In the beginning," like many other scriptures, has been very generally misapprehended, and consequently misapplied. It is most frequently referred to the beginning of the creation of the material worlds, of the heavens and the earth, as recorded by Moses in Genesis, and outside of the record I do not recollect of having seen any other.

But is it even probable that John, in giving his "treatise of all that Jesus began to do and teach," would in his narration of events take some other and different starting point than that assumed by all the other evangelists and apostles, widely differing also from his own other statement, as made and recorded by himself in his first epistle (1: 1, 2)? We think not. Let us, then, collate the different writers on this point, and note the unity of testimony among them as given upon this subject.

Matthew introduces his narrative with—"The book of the generation of Jesus Christ," and goes no further back than Abraham, fourteen generations. Then, "The birth of Jesus Christ was on this wise." (Statement of events follows.)

The record by Mark opens with—"The beginning of the gospel of Jesus Christ the Son of God."—1: 1. The preface of Luke is more explicit; thus: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, who from the beginning were eye-witnesses, and ministers of the word [i. e., the word of testimony, or the word testified]; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." Luke goes no further back for "the very first of this beginning" than to a "certain priest called Zacharias, in the days of Herod."—1: 5.

Now in contradistinction to this beginning, Peter introduces a secondary, in Acts 1: 22; "Wherefore of these men who have companied with us all the time the Lord Jesus went in and out among us, beginning from the baptism of John." Again (10: 36, 37), "The word which God sent unto the children of Israel, preaching peace by Jesus Christ.... throughout all Judea, and began from Galilee, after the baptism which John preached." (See also Mark 1: 14.) Paul refers to the same when he says in Heb. 2: 3, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" But this secondary beginning was only the manifestation of that word to which John refers when he says, "The word was with God" (1: 1); i. e., the word of life; the word which God sent to Israel, preaching peace by Jesus Christ; the word which at the first began to be spoken by the Lord; the word of promise ("for this is the promise that he hath promised us, even eternal life; and this life is in his Son"); this word was in the beginning, at the very first, with God, and this word was God; because it constituted the utterance of the Spirit's voice, and God is spirit. So John in his epistle (1: 1-3) is in perfect harmony with his primary declaration when he says, "That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father by whom the worlds were made; of whom are all things'], and was manifested unto us."

Next, let us turn to the record that God has given us concerning his Son, and see if this view is in harmony with that.

1. The word of promise. Matthew, in his narrative, goes back to Abraham; and Paul says, in Rom. 9: 9, "For this is the word of promise"; then he quotes that which constitutes that word: "At this time will I come, and Sarah shall have a son"; and, in ver. 7, "In Isaac shall thy seed be called." In Gal. 3: 8, Paul says the gospel was comprehended in this promise of blessing to Abraham; and in ver. 16 he affirms that the seed of promise referred to Christ. So far, then, what was said of and done to Abraham, Sarah, and Isaac, was only the shadow of (or foreshowing) the good things to come; but the body (substance) was of Christ. Leaving, then, the shadow, let us come at once to the substance of the word of promise, which "in the beginning was with God."

1. Gal. 4: 4. "But when the fullness of the time was come God sent forth his Son, made of a woman, made under the law." How? In fulfillment of the promise. At this time, or at the set time, will I come. Where? Luke 1: 26-55. "And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end... The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren. (See Gal. 4: 2.) For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. And Mary arose in those days, and went into the hill-country with haste, into a city of Juda: and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women; and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?... And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name... He hath holpen his servant Israel, in remembrance of his mercy: as he spake to our fathers, to Abraham, and to his seed forever."

In the beginning of the gospel of Jesus Christ (Mark), the word (of promise—Paul) of life (John), spoken (Peter), was with God. Came from God by the angel, sent to Mary in Nazareth, when God promised by the angel that she should have a son and call his name Jesus. (Luke.) "And the word [of promise] was made flesh, and dwelt among us." Jno. 1: 14. When in the fulness of the set time, Jesus was made of a woman, made under the law (Gal. 4: 4), "and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1: 14,—"For he received from God the Father honor and glory, when there came such a voice from the excellent glory,... and this voice... we heard, when we [Peter, James and John] were with him in the holy mount." Pet. 1: 18.

Lastly. "The word spoken by our Lord" was "in the beginning" with God. John 17: 5-22. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.... Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou has sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."

Most assuredly the word of faith which we preach is the word of God, and was in the beginning with God. "And this is life eternal, that we may know the only true God, and Jesus Christ whom he hath sent."

Olena, O. G. W. Stetson.

Prayer is a retirement from earth to attend on God, and hold correspondence with him that dwells in heaven. The things of this world, therefore, must be commanded to stand by for a season, and to abide at the foot of the mount while we walk up higher to offer our sacrifices as Abraham did, and to meet our God.

DOUBTS AND THEIR REMEDY.

Dr. Bonar points out an instructive contrast between the doubts of the disciples after the death of Christ and the doubts which now overshadow the lives of many Christians. The former doubted the fact of the resurrection of the Lord; but they had no doubt that, if he was indeed raised from the dead, all was well with them. When he appeared among them, they doubted whether this was indeed Jesus of Nazareth; but they knew, if this was their Lord, they had abundant cause of rejoicing. The doubters of our day have no doubt that he is risen and ascended Jesus is the Christ, the Savior of the world; but they doubt whether his resurrection is of any avail to us till we have succeeded in doing or feeling something which will make it available—till we have ascertained that our faith is of a kind and quality to put gladness into the fact; as though the office of faith were not at once and directly to draw joy out of the simple fact that Christ is risen. They admit the proof of his resurrection; they own him as the Prince of life; but they say that this is nothing to us till we have determined what our feelings are, and what is the quality of our faith.

This mode of dealing with the facts of the Bible, ascribes to faith what belongs to Christ; concentrating our thoughts on self, and the changes to be wrought in self. It makes our joy come not from the certain fact that God raised him up, but from the uncertain consciousness of what the Holy Spirit does within us. It says that the sinner must not taste the cup of blessing which the resurrection of Christ presents, till he has wrought and prayed himself into a more suitable frame of spirit, forgetting that nothing save drinking of this cup can bring about this better and more blessed frame.

The first disciples raised no question about self. Conscious of their unworthiness, and aware that no time or effort could remedy it, knowing that they were *lost*, and that it was the lost Christ come to save, there was no room for any question about self. If he was the Christ, as they believed him to be, and if they were the lost, as they knew themselves to be, then the whole matter was decided by that divine testimony which, ages before, had announced, "He was wounded for our transgressions, he was bruised for our iniquities." And after all that has been written and disputed about inward evidences and preparatory experiences, this is our great question, "Is Jesus the Christ?" Has he died and has he risen? These we should regard as the vital questions had we any right apprehension of the state of the matter between us and God.

The first disciples saw that the question of their acceptance was included in the question of his resurrection. Not that they were accepted before they believed, and not that they were to believe themselves accepted; but to know Christ in his person and work; to receive the Father's testimony regarding him, as crucified, buried, risen, and ascended, was, in the very act of receiving it, to enter into the state of no condemnation, to obtain eternal life, to be accepted in the Beloved. Many disciples in our day think that peace with God can only be reached by a knowledge of some attainment of their own, the fruit of a lifetime's hard experience, the result of one of the hardest processes of self-scrutiny ever attempted by man. To be satisfied with Christ is life and gladness, as well as the destruction of sin. To seek to be satisfied with self, in order to be satisfied with Christ, or to make Christ satisfied with us, is the introduction of the subtlest and darkest form of self-righteousness.

When Jesus appeared to his disciples after his resurrection, they doubted his identity. They were so slow of heart to believe what the prophets had spoken, that they would not believe that he could die till they had seen him die; and now they could not believe that he was risen when he actually stood in the midst of them. He convinced them by showing them his hands and his side. This, then, is indeed "Jesus whom they crucified." Here were the proofs that he had died and had triumphed over death. Though crucified through weakness, he lived again by the power of God. The sin had been borne, the sacrifice offered, and the penalty paid, justice satisfied, Satan baffled, death overcome. They had known him as the seed of the woman; now they were to know him as the Lamb that had been slain. It was the same blessed evidence that reassured the staggering faith of Thomas. On the same ground the beloved John was comforted in Patmos. "Fear not," said Jesus, "I am the first and the last; I am he that liveth and was dead." It is thus he approaches us still, and shows us that he is in very deed the Christ that we need. He thus shows us that the fuller knowledge of himself, the dead, buried, risen, and living Christ, is the true way of dispelling doubts; for the real cause of doubt is imperfect knowledge of the Lord. What we need is a knowledge of the immeasurable love of God, in the knowledge of the life, death, and resurrection of a divine Substitute, through whom this love can give itself out lawfully and righteously to man.

Who, after the proof of such a death and resurrection, can refuse to be comforted? And if these gracious facts will not cheer and revive, what is there that will do it in earth or heaven? Look at him with prolonged gaze; see him as he was and is; as the dead, the buried, and the risen One; look at his hands, his feet, his side, till you are like those of whom it is written, "Then were the disciples glad when they saw the Lord."—*Ex.*

— Those who in the day of sorrow have owned God's presence in the cloud will find him also in the pillar of fire, brightening and cheering the abode as night comes on.

EGYPT.

SPECIFIC PREDICTIONS.

Now this is what God has said concerning Egypt—"It shall be the basest of kingdoms, neither shall it exalt itself any more among the nations. The pride of her power shall come down. And they shall be desolate in the midst of the countries that are desolate; and her cities shall be in the midst of the cities that are wasted. I will sell the land into the hand of the wicked. I will make the land waste, and all that is therein, by the hand of strangers. And there shall be no more a prince of the land of Egypt." These are specific, clear denunciations; have any of them been fulfilled? Are any left unfulfilled?

Every one of them has been proved true in each particular. This miserable strip of soil, lying out there on the margin of the desert, must always be to the world of an importance entirely incommensurate with its worth. Inconvenient of access, unhealthy in climate, dangerous to traverse, ineffably vexatious with its beggary and extortion, it yet attracts and rivets the attention of the successive ages. Divine purpose seems to preserve it in its ruin to witness to its ruin. Ground to the dust, Egypt has no prospect, not even a gleam of promise of redemption. England and France now hold it down under Turkish sway only that eventually they may divide it between them.

Is it "desolate?' Did inspiration catch the precise word in that utterance of prediction? Alas! the very type of desolation could no where be found as well as it can in this enslaved land! Day by day the maiden bears upon her head the huge pile of brushwood she has gathered for her scant fuel in making ready the meagre cake for her lord. All that toil can attain, all that thrift can save, goes to the inevitable task-master to pay taxes. Beaten, impoverished, worn, and weary, Egypt is the very basest of the kingdoms.

It is interesting to know, as one of the most significant of all illustrations, that some years ago the attempt was made by a famous musician to represent, in an orchestral composition, what he intended to call "Souvenirs of Egypt." He introduced the many sounds he heard when in that country. But so unutterably sad and wild were the strains, that the piece was rejected. One lonely and unchanging creak was evermore present in the windings of the harmony—the sound of the terrible instrument for the lifting of water, as the wheel turned upon its unoiled axle. If you listen out in the fields, where the men would be the most jocund, and the women would feel freest, you at times might hear the fellaheen singing. The best tune they have is one called "The Song of the Harvest." But this is a mere plaintive melody, the intervals of which are all minor. You cannot catch the strains so as to know it. Rowing, digging, planting, the laborers will sing, but the sound is like that of men wailing. The land weeps and groans under the reprobation of God.—*For. Cor. Christian Union.*

For the World's Crisis.

THE TIME OF TROUBLE.

We infer from Dan. 12: 1, that the "time of trouble" there spoken of shall be upon the nations, and not upon the church; for this tribulation she has already endured.

In Luke 21: 25, we read that there shall be "distress of nations, with perplexity," just preceding the coming of Christ; and it seems that these things are now being fulfilled.

From the comments of the daily papers upon the war in Europe, the writers seem to be in the dark as to the final result,—perplexed.

There are some questions I should like to ask.

The sealing of the servants of God in their foreheads. What are the four angels, holding the winds until this is accomplished?

What is the battle of the great day of God Almighty? and when is it to be fought?

What is the supper of the great God?

All these are spoken of in connection with the coming of Christ, and I think should engage the attention of the church. It must be apparent to all students of prophecy that the final consummation hasteth greatly, and the time is passed for doctrinal discussion, or the elucidation of theories. There is something of more importance which should engage the church's energies.

The church has had its time of observation, its labor and conflicts; and now it is just about to enter the harbor, and should begin to make preparation to enter the celestial city. We can almost see its spires in the distance. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

D. N. Smith.

For the World's Crisis.

NO NIGHT IN HEAVEN.

No fear, no gloom shall overshadow us. There all is peace and joy. Sighs shall be turned to songs, prayer to praise. Just beyond gleams the promised land, with its crystal fountains, its glittering towers and green fields. And the Savior is there. "Their eyes shall see the King in his beauty, and behold the land that is very far off."

Eyes shall no more keep their vigils; no more aching heads, no more throbbing brows. Not a tear shall fall within their pearly gates; no faltering step, no weary limbs. "He maketh me to lie down in green pastures; he leadeth me beside the still waters."

Not a trouble nor a sorrow. None shall say, "I am sick." There we shall meet loved ones, never more to part. We shall see Jesus. We shall receive the glorious crown. "Henceforth there is laid up for me a crown of righteousness."

No cankering cares, no disappointed hopes. Every day draws the faithful christian nearer that bright world over whose portals is written, "Neither shall there be any more pain." No chilling blasts, no fading flowers, no falling leaf; but there is the tree of life, the golden streets, the beautiful river. "And I, John, saw the Holy City, New Jerusalem,... prepared as a bride adorned for her husband."

But there shall be bright, glorious day. They need no light of the sun, nor of the moon, for the glory of the Lamb is the light of it, and the streets of gold resound with the joyous steps of saved ones, who have washed their robes and made them white; and the heavenly arches echo with their songs of praise. "And after these things I heard a great voice of much people saying, Allelua! Salvation, and glory, and honor, and power unto the Lord our God."

"No night shall be in heaven, but endless noon;
No fast declining sun, no waning moon;
But there the Lamb shall yield perpetual light,
'Mid pastures green, and waters ever bright."

Portland, Me. Isabell Plummer.

For the World's Crisis.

THE DISCUSSION WITH NOBLE PALMER.—No. 13.

THE SOUL'S EXISTENCE UNCEASING ONLY THROUGH CHRIST.

Suppose we accept the asseveration of the two-fold or composite nature of man, and comprehend in the union a mortal body and an immortal soul. Let us try a familiar passage in Ecclesiastes by the standard of this hypothesis. "For the living know that they shall die, but the dead know not any thing." (If this is a dialogue between the preacher and a skeptic, it seems rather perplexing to see and assign to the speakers their appropriate parts, and decide which is one, and which the other). By what agency do the living know that they shall die, or which component in the compound man knows this, the body or the soul? Concede that it is the latter that is the true intelligence or intellectual agent. Then in the second part of the antithesis, "the dead know not any thing," what is the agent that has relinquished intelligence and relapsed into unconsciousness? If it is the soul of the living that foresees death, is it not certainly the same soul that through death has surrendered sight and sense and knowledge? Is it in the sense of his intellectual soul that a man thinks and knows when he is alive, and in the aspect of his senseless decaying body, that he ceases to know when he is dead?

It is not easy to see the integrity of this logic. The same identity that knew in life, knows nothing in death. How useless and utterly wanting in pertinence or force would be a sentiment, "the soul of the living knows—the body of the dead knows not!"

We take it for granted there is no ground for mistiness or mystery in the case. Granting that man lives, an organic being—as such he dies. As such, knowing in life—as such, he knows nothing in death. We repeat, if man in the aspect of his soul, or of his body and soul together, is intelligent in life, in either aspect, he is unconscious in death. If in the aspect of his body alone he is conscious in life, and the "unceasing" intelligent soul is not enlisted or involved in the act or exercise of consciousness, how much more emphatically is such a soul helplessly involved in unconsciousness in death.

How perfectly free from maziness or misunderstanding is this Scripture if we take it precisely as it reads. "The hatred, love, and envy" of the dead "is now perished. Now we beg to inquire with particular and concentrated attention, are these sentiments the attributes of an immaterial soul in life? They are certainly extinct in death, and accordingly in what condition is an immortal soul that, with an utter absence of mental faculties or functions, is likewise totally devoid of moral quality or feeling, whether virtuous or vicious?

Take the common and customary phraseology of Scripture, which distinctly locates the dead wholly and absolutely in the grave. The angel said to Daniel, "And many of them that sleep in the dust of the earth shall awake." What does sleep properly involve? Of course, if it be profound, it implies unconsciousness. (The organism of the brain positively requires repose in healthy sleep, and involved in that repose is a cessation of mental activity. In proportion to the completeness of mental quiet, is the realized result of refreshment.) Why should the accompaniment of perfect mental inaction be denied to the profound slumber of death? The living are awake—the dead are asleep. In addition to the *state* of death (a state of slumber) is specified the circumstance of place. They are sleeping in "the dust of the earth." They shall undergo a change—they "shall awake."

Are the dead intensely alive and active somewhere? If so, it seems to me that we should have a hint of deathless souls coming up from *sheol*, or down from heaven to reoccupy their ancient tenements. But such language is not scriptural. Jesus says, "The dead shall hear the voice of the Son of God, and come forth." Do the dead hear? No, but "all that are in the graves shall come forth." Nothing hinted of souls with lightning speed flying to repossess vacated houses of clay.

See the Savior standing before the tomb of Lazarus. His whole attitude and attention are in agreement with the assurance of the sisters, that Lazarus is truly in the tomb. Christ said, "Lazarus is dead," but "he shall rise again." Martha said, "I know he shall rise in the resurrection." Jesus said, "Lazarus sleepeth; but I go to wake him." And now before the sepulchre of the dead, the powerful Restorer cries with authority: "Lazarus, come forth!" "And he that was dead came forth." The whole narrative is perfectly consistent, implying never in the slightest degree an idea of soul entity alive and undying in any part of the universe. The Lord calls to the Lazarus dead and in the tomb. With his potent mandate went reviving energy and re-animating life. According to the prevailing belief, the essential entity, the living soul, the Lazarus that had continued to think and know before death, and in death and after death, came swift as an arrow of light from heaven above, or *hades* beneath, or paradise somewhere, to re-enter and occupy the body.

But Jesus did not invoke a *soul* hid in some invisible or distant retreat, nor did his language approximate such an invocation. Each of the sisters affectionately protested to their beloved Master and Friend, "Lord, if thou hadst been here, my brother had not died." Had they entertained a belief kindred to that which so many now cherish, they might have added—"but, still we are comforted with the thought, that his soul is now enraptured and emancipated. It has attained a blessed repose in Paradise." Did the Master suggest to those tearful women such a consolation?

Many teachers, with perfect sincerity and genuine sympathy, say to mourning friends: "Do not weep; your friend is gone to rest in heaven; far beyond the reach of sorrow and pain, is safe in the bosom of eternal love." There is not one syllable of looking or leaning towards this notion of soul immortality, in all the chapter of fifty-seven verses. But Christ magnifies the necessity of a resurrection. He declares to Martha, "I am the resurrection and the life," and it is not to be overlooked that, as the resurrection precedes the life, so it is also indispensable to life. There neither is nor can be life to the dead without a resurrection. The potent intervention of the Son of God is absolutely requisite to relieve and redeem the universal host of death's captives, in order to any possible future life whatever.

The address of Christ to the dead was the same in the case of the widow's son and Jairus' daughter—simple and direct:—"Young man, arise!" "Damsel, arise!' Nor do we conceive that interpretation of such language sophistical or strained which is perfectly natural, and according to the letter or spirit. The dead, who are invoked to arise, are certainly supine, and the word of divine power imparts conjointly with life the muscular power to arise.

A theological pre-supposition views and invites a living, immaterial soul to ascend from *hades*, or descend from heaven, at the command of Christ. The narrative implies no such thing. The defunct and helpless organism of each is on the bier or on the bed. The dead have no longer an identity, for they have no consciousness, sensation, or life. If the lost identity is to be restored, the body must be re-animated, and the functions of physical life renewed. They who once lived are now dead, but when Jesus speaks they revive and obey his bidding, which is to arise. If the essential identity, the consciousness, the intelligence, be ten or ten thousand millions of miles away, why is it not invoked, as it is the real subject concerned in this transaction? What is a lifeless lump of matter to be addressed, in comparison with a sentient, sensitive, and immortal soul?

And again the unutterable felicities of heaven, or the blessed tranquility of Paradise, must be forsaken by Lazarus, if he is alive after he is dead; and he must live on earth in a mortal body again. We look in vain for the slightest intimation of such an exchange of locations, or such a succession of experiences. There is no clue to a removal from the society of the blessed, no token, no reminiscence, no record. The reviving child does not say to her mother, "O, what a vision of glory I have had!" or, "What an hour of blessed repose with Abraham I have enjoyed!" Did the souls having once entered Paradise vacate and forsake it? Did they hear the voice of the divine Lord calling to them to leave the sweet quiet and precious sympathies of disembodied life in elysium, almost as soon as it was commenced? Just one unspeakable thrill of ecstatic satisfaction, one amazed and delighted view of souls and scenes unearthly, and all is over. Earth and Judea again; scenes and people in the flesh; these are to succeed the few moments of incorporeal bliss. We say again, emphatically, the Bible is silent in regard to any such imagined or alleged ecstasies of the dead in *hades* or heaven. If such an omission is slighted, or pretermitted, as of no account, we beg to say we think it is of some account. If positive testimony to a state of disembodied joys, so complete and conclusive as these instances would naturally furnish, is absolutely wanting, there is significance in the fact. Or if the widow's son, not being a christian, felt preliminary and intermediate agonies in *hades*, his joy at the unlooked-for boon of release and relief must have sought and found expression, apparently. But the record answers with the ominous negative of perfect silence. In a matter of such magnitude, involving questions of doctrine and faith throughout successive ages, and among vast multitudes of human beings, how easy to have a foundation supplied in the testimony of the resurrected dead, if it existed. I dare not credit the tenet of an inquisitive though influential, a dogmatic though venerable theology, which substitutes for the implication of perfect reticence in Scripture the hypothesis of man's invention.

It is very common indeed among christians, in referring to the present state of a deceased believer, to say, "He is happy"—"He is gone home"—"He is with angels before the throne"—"He sings the song, and waves the palm of victory." Now we ask, Is this Bible teaching or Bible phraseology? If so, every instance of it is worthy of examination. We say, such is not the language of God's word. "Lazarus sleepeth"; "Many that sleep in the dust"; "The bodies of saints which slept arose"; "Christ the first fruits of them that slept"; "Them also which sleep in Jesus"; "We shall not all sleep, but we shall all be changed"; "Lighten mine eyes, lest I sleep the sleep of death"; "Since the fathers fell asleep"; "Stephen fell asleep"; "Some are fallen asleep"; "They which are fallen asleep in Christ"; "Concerning them which are asleep"; "Shall not prevent them which are asleep"; "David slept"; "Solomon slept"; "Hezekiah slept"; and many more. Such is the phraseology of the Bible, and the scripture version of the state of the righteous dead.

It is an expression sometimes used of the wicked also, as—"Jehu slept"; "Ahaz slept"; "The stout-hearted have slept their last sleep." It is maintained that they all sleep solely in one aspect; that is, of their bodily organism. But if so, why does not the Bible comfort weeping and afflicted ones by the assurance of the present felicity of the dead? Why not say David and Hezekiah went to heaven or Paradise, or to the bosom of Abraham? What we want is the truth.

Clinton Colegrove.

For the World's Crisis.

MAN IS FLESH.

"And the Lord said, My Spirit shall not always strive with man; for that he also is flesh."

There are several ways in which we might make this subject very interesting, but for the present we will dwell on the latter clause of the text—"That he also is flesh."

We see at a single glance that this conflicts with the popular teaching of the day. The popular teachers tell us that man proper is that immortal soul which is destined to live alway, that occupies the flesh, without which the body is dead. But God says man is flesh. Whom shall we believe? Let us take the truth of God, though it tear away all the fiction that has been placed in our minds by error. Here we have a "thus saith the Lord" for the identification of man, and this is worth more to the real christian than all the teachings of man. We will let those contradict the word who understand it not; but we will believe the word, though men in popular stations in life will contradict it. God says man is flesh, and for this reason his Spirit shall not always strive with him. For the Scripture speaketh on this wise: "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. 29: 1. The Lord speaking through the mouth of Jeremiah (6: 8) says, "Behold, I am the Lord, the God of all flesh." And in verses 25 and 31, he will "plead with all flesh." Here the term flesh denotes the whole man. God would not plead with all flesh if the flesh-man did not know anything; he would plead with intelligence, whether it be flesh or spirit; but he does not say I will plead with all spirits; no, he will plead with all men. If we believe man is a ghost, or a spirit, this scripture would not have any reference to him. But this has reference to the flesh man. How simple this scripture is; how plain and tangible, and yet men will continue to preach that the flesh does not know anything; that it is not capable of being pleaded with; that only as the soul, or the immortal part, quickens the flesh, is it capable of retaining life. And again, if the flesh is not capable of knowing anything of God, then God would not have pleaded with man.

In speaking through the prophet Joel, the Lord says, "And it shall come to pass in the last days that I will pour out my Spirit upon all flesh." Thus we may perceive that God deals with men as flesh; he is God over all flesh; he pleadeth with all flesh; he pours out his Spirit upon all flesh; and his only begotten Son, who is full of grace and truth, says, "That which is born of the flesh is flesh," giving us to understand that we are flesh without we are born of the Spirit, and have received the seed of incorruption, and the spirit of adoption.

The Lord speaking through the prophet Isaiah says, "All flesh is grass, and the goodliness thereof as the flower of the field." How plain the Scriptures are. David said, "As for man, his days are as grass." Peter says, in conjunction with the prophet Isaiah, "For all flesh is as grass, and all the glory of man as the flower of grass. But the word of the Lord endureth for ever." Here we may behold that everything connected with man is as the grass that withereth, and as the flower that fadeth. But the word of the Lord endureth for ever; and this is the word which by the gospel is preached unto you. In this every christian can rejoice, because we know that this word is in us, and we have the assurance that the word endureth for ever.

We can very readily see that the Scriptures do not define man as an immortal being, but as being composed of elements which are as perishable as the grass, and which endure but for a short time, and then vanish away. The sacred writers agree on this. God the Father and the Son agree; but fallen man would like to get immortality in some other way than in yielding to the strivings of the Spirit.

Dear reader, do you understand that you are as weak and as feeble in the sight of God as a spear of grass? Do you understand that you are flesh, and doomed to die? That God gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life? That the Spirit of God will not always strive with man? If out of the church of Christ, fly quickly to the embrace of Jesus, who is able to give that life which will endure forever, whom we expect is soon to be "revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

In view of these things, fly to Christ, who is able to build you up, and to give you an inheritance among all them that are sanctified.

G. W. Ashdown.

Port Byron.

— If the sun is going down, look up to the stars—if the earth is dark, keep your eyes on heaven. With God's presence and God's promise, a man or child may be cheerful.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 3, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ L. D. DOLLOFF—We cannot tell you who sent it.

☞ MRS. H. DAY—The money is credited.

☞ THOMAS SMITH—The money order received.

☞ S. M. NEWELL—Send the $2 65.

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ MURDOCK'S TESTAMENT—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

☞ "DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will send it for $1.50. Some have been very anxious to get it.

☞ BILLS! BILLS!!

There are many of our subscribers who are largely in arrears in their payments for the Crisis. To such we are now sending bills of their indebtedness. We hope to have a *prompt* response by the brethren and sisters sending in the amount due without delay.

AG'T.

EXPLANATION.

Sometimes persons write to us that they ordered their paper discontinued when the subscription expired, but it was not, and they think we want to *force* the Crisis upon them, and then *force* them to pay. We wish to force none. Post-masters, in returning papers to be discontinued, often send them with *no post-office* or *State* marked upon them, and we cannot look our large list all over to hunt up the name; and then there may be several of the same name on our list.

When any one orders a post-master to return a paper, always see that he puts on the *post-office* and *State*.

DISCUSSION AT MECHANIC FALLS.

We are now (July 28th) engaged in an interesting discussion with Dr. Houghton, at Mechanic Falls, Me. Dr. H. is a Spiritualist, with whom we discussed in Norwalk, O., last year. We commenced the discussion Monday evening, July 25th, and expect to continue it till Saturday evening, July 30th. Thus far the discussion has proceeded pleasantly, and with profit. Much interest has been awakened in the place, and in the adjoining towns. We have a crowded house, excellent attention and order. We expect much good will result from the discussion. The only point the Dr. seems anxious to prove the immortality of the soul. He admits cannot find the doctrine stated in the Bible; thinks it is so plain, that the Lord did did not suppose we needed any revelation for proof.

The more we examine the evidence on which men rely for proof of the immortality of the soul, the weaker it looks; and it is a wonder that intelligent people were ever led to believe such a wild notion. We could not ask to be better satisfied than we are that the doctrine of the immortality of the soul is entirely opposed to the teaching of the Scriptures, and all sound philosophy. The doctrine of the sleep of the dead is much needed in these days as a barrier against Spiritualism, and all other forms of infidelity.

APPROACHING EVENTS.

The war in Europe is opening a new field to the prophetic student. It affords him the same interest as the astronomer feels when he discovers a new planet, the approach of a great comet, or the burning of a distant star. At its first announcement all eyes are directed to the spot in the heavens where the wonder is to be seen. So now, all eyes are directed to the war scene in Europe, and those who have been looking for the speedy coming of Christ have reason to watch with double interest for some special event, that will show most clearly that the coming of Christ "is near, even at the doors." If we have come to the point which prophecy seems to indicate, the war now opening will bring about most important results, which will give a degree of definiteness and certainty concerning the Lord's coming that will greatly cheer the hearts of the waiting bride of the Lamb.

Some may need caution against being too positive in relation to the results of the impending war; while many others need to be aroused from their careless slumbers, to prepare for the grand event now just at hand. Many are in the condition of the foolish virgins, with no oil in their lamps. They are not aware of their perilous condition. Let us do what we can to arouse all the sleeping ones.

NAPOLEON'S PLANS.

We think it will be seen soon that Napoleon is playing a deep game with the nations of Europe. He is not making random movements, but has a magnificent programme, eclipsing all others ever devised. He has been a close student of human nature, and knows how to play on its popular strings, so as to accomplish his object. He understands the wants of the people of Europe, and has a larger place in their affections than is known to the crowned heads. The common people are looking to him as their deliverer from aristocratic oppression, which has been holding them down for centuries. He says he represents the principle of "universal suffrage." The people of Europe propose to make him the head of a great confederation, provided he will give them their liberty.

A late correspondent from Paris says:—"It is predicted that the Emperor will proclaim a republic throughout Europe, if a coalition is formed against him." There is considerable probability that such a coalition may take place. Europe is alarmed at the steps of the French Emperor. His tread makes the thrones tremble, and their occupants turn pale. They know not what to do. They fear to help Prussia, lest they should not be successful; and they hardly dare remain neutral, lest Napoleon should attack them, if he conquers the Germans.

ROME.

The evidence is increasing to show that in a short time a revolution must take place at Rome. It appears to be a settled matter that Napoleon will soon withdraw his troops from Rome. In case he does, the Italians will not suffer the Pope to go long without a test of his infallibility, and his power to hold the city. They think he has ruled long enough, and have no sympathy for the system of religion that he represents. The Pope has spoken his "great words," and the time for the fall of Babylon must be near. The christian may now wait with breathless interest for coming events.

We are entering the most interesting period of the world that has ever transpired. The coming of Christ, the resurrection of the dead, and the setting up of the everlasting kingdom, are now at hand. Evidently, we have entered the closing hours of the last generation in the present dispensation, and shall soon come to the dawn of the eternal day. Friends of Jesus, lift up your heads and rejoice; for your redemption is drawing near. Keep continually ready to meet the coming King.

SOUL, BODY AND SPIRIT.

In 1 Thess. 5: 23, we read: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." We think no one would assume that this passage means there is a whole spirit, a whole soul, and a whole body—three distinct personalities—to be preserved blameless. Moses was instructed to say to Israel:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 6: 5.) It would not be claimed by any that the 'heart' and 'might' were two more personalities in man, making five in all. It is said of Josiah: "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might." 2 Kings 23: 25.

Instead of "soul," Wakefield renders the work *psukee life*, in 1 Thess. 5: 23. Instead of spirit, body and soul, Mace renders it: "May every part of you be preserved blameless." This is the obvious meaning of the text. All the *feelings* represented by the word "spirit," and all the *desires* ever expressed by the word "soul," and all the actions performed by the body, should be "blameless." In other words, all the mental, physical, and spiritual powers of *man* should be devoted to Christ.

A BOOK FOR THE TIMES.

We have received from the publisher a book of thrilling interest, entitled "The Broken Seal: or, Personal Reminiscences of Samuel D. Greene, on the Abduction of William Morgan by Freemasons, in 1826." The above named book will be found one of peculiar interest, being a faithful narrative, by an eye-witness, of events that deeply moved the land more than forty years ago.

Mr. Greene is an acquaintance of ours. He is a venerable gentleman, of high respectability and intelligence, upwards of eighty-two years of age, a member of the Congregational church, and we esteem him as a christian man. He believes most sincerely that the institution of Freemasonry, in its natural workings, is injurious alike to individual and public morality; that it is secretly hostile to good and wholesome government, and still more hostile to the Christian Church. He feels it his duty, before leaving the world, to tell what he has personally known of the institution. He gives a very interesting account of Captain William Morgan, and states that both he and Mr. Morgan were members of the same lodge of Freemasons. Mr. Greene gives a detailed account of the proceedings of the masons in and out of the lodge, and makes a book of extraordinary interest. It will pay well for reading, and is calculated to do a great deal of good. Price $1.50. For sale at this office.

WHAT A WASTE!

When we look at the amount of money expended for intoxicating liquors, and consider the poverty, sin and sorrow that result from the money thus wasted, who can deny that the human family is in a deplorable condition? Is it not time for Jesus to come and put an end to such a horrid state of things as is now witnessed upon the earth?

Read the following, and then meditate upon the cost of intemperance:

"Mr. Welles, our commissioner, estimates the amount of liquor sales in a single year at $1,483,491,000, nearly 1,500 millions, or $43 for every man, woman and child, more than half as much as our national debt, and nearly as much as the value of all our railroads, which is put at $1,654,080,779. The 3,000 grog-shops of Cincinnati sell, on an average, one hundred glasses each of liquor daily, which, at ten cents a glass, amounts to $30,000 a day, or $10,950,000."

ABSENT FROM THE BODY.

"ELDER GRANT:—Dear Sir,—Will you please give your views in the World's Crisis in relation to what St. Paul meant in 2 Cor. 5: 1–9, in relation to the earthly house, and the house not made with hands? What constituted the house in which Paul groaned? What constituted the body in which Paul was at home when absent from the Lord? What body was it from which he was willing to be absent, so as to be present with the Lord? You will please bear with me. I do not fully understand it, neither do I believe that there were two St. Pauls, one inside of the other. If you will explain this, you will confer a great favor on me and others. I read a piece in the Crisis, under the heading of 'Death,' to some of my Methodist neighbors. They had not a word to offer but just this scripture to which I have referred. I am hardly competent to explain it so as to satisfy the objector."

The passage reads as follows:—

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith and not by sight). We are confident, I say, and willing rather to be absent from the body, and to present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him."

The last verse of the preceding chapter reads:—"While we look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal." We find the apostle is contrasting *temporal* with *eternal* things. Those which are now seen are temporal, but those which are to come will be eternal. He then speaks of our present home as contrasted with the one we are to possess in the future, and says: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands." Those who claim that this scripture teaches the immortality of the soul, or its conscious state between death and the resurrection, should observe that it does not contain a word about soul or spirit.

Let it be observed there is only one house, or tabernacle, promised for the whole church. If "house" in this scripture means a human body, and the pronoun "we" represents the souls of the saved, then it would follow that all the souls have but one body. Then what would be done with the bodies that are to be raised from the dead? There would be no souls for them, if they were all in another "house," or body. If "house" means body in the beginning of the first verse, it must mean the same at its close, and also in the second verse. If this view were correct, then the passage teaches that the "house not made with hands, eternal in the heavens," is an eternal *body* in the heavens. Such a position would destroy all hope of the resurrection of the dead. We need not say more about this wild theory in relation to the meaning of the passage.

But what does the apostle mean by the word "house?" We think it is certain he does not mean *body*. Said Jesus: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." John 14: 2. Would any one claim that this passage should read: "In my Father's *body* are many mansions?" When in vision upon the isle of Patmos, John says: "I . . saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men." Rev. 21: 2, 3. No one believes that "the *tabernacle* of God" in this text means the *body* of God, but it is a name applied to "the holy city, new Jerusalem," or the house to which Jesus evidently refers in John 14: 2; which he was going "to *prepare*;" and and, which John sees in vision, "coming down from God, out of heaven, *prepared*." Now we have found "a building of God, an house not made with hands," which is "in the heavens." It is "eternal"—not eternally in the heavens,—and is to come down upon the new earth as the capitol "building" in the coming kingdom, when Jesus shall have returned to reign on earth with his saints.

With all this before him, when looking at the *temporal* things that now surround us, and considering the fact that they must be "dissolved," Paul exclaims:—"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

When speaking of these temporal things, Peter says: "All these things shall be dissolved."—2 Pet. 3: 11. When that event shall take place, where shall the saints find a shelter? Paul answers, in "our house which is from heaven." At the time of the resurrection of the dead, as brought to view in Isa. 26: 19, the saints are called upon to enter into their "chambers," and hide themselves "for a little moment, until the indignation be over and past." Isa. 26: 20. When that heavenly tabernacle comes "down from God, out of heaven, prepared as a bride adorned for her husband" (Rev. 22: 2), then the time will have come for "mortality" to "be swallowed up of life." Till then, we shall be surrounded by this groaning state of things, while dwelling in a temporal home. The prophet Isaiah says, the Lord "stretcheth out the heavens as a *curtain*, and spreadeth them out as a *tent* to dwell in."—Isa. 40: 22. The whole earth, with the heavens spread over us, is like a mammoth tent, which is to stand six thousand years, and then be taken in pieces, and fitted up to stand for ever.

Wakefield renders 2 Cor. 5: 1–2 as follows: "For we know that, if this tent, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a *divine building*, a house not made with hands, eternal, in the heavens. For, indeed, in this tent we sigh with an earnest desire of clothing ourselves with that heavenly habitation."

Thus it appears that this passage, so often quoted to sustain the doctrine that the real man continues to live in a conscious state between death and the resurrection, does not afford the least shade of proof of such a theory.

"ABSENT FROM THE BODY."

We will now look at the meaning of the word *body* in 1 Cor. 5: 6–8. As the apostle has just been using figures to illustrate the change that is to take place at the coming of Christ, and compares it to putting off and putting on clothing; it would not be at all strange if he should introduce other figures to illustrate the condition of the church. It should be observed that Paul uses the plural pronoun *we*, while the word *body* is singular. If he meant by "body" the physical organism, we think he would have said, We are willing to be absent from our bodies, instead of "*the* body." We will let the apostle explain his own terms:

"So *we*, being many, are *one body* in Christ, and every one members one of another."—Rom. 12: 5. "Now ye are *the body* of Christ, and members in particular."—1 Cor. 12: 27. "And he is the head of *the body, the church*." Col. 1: 18. Examples like these might be multiplied to show that the apostle often speaks of "the body," meaning "the church"; from which he was "*willing* rather to be absent, ... and to be present with the Lord"; but does not intimate that he *expected* to go to heaven at death, or to receive his reward before the personal coming of Christ to raise the dead, when he will give immortality to the faithful.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets for this meeting, good Aug. 8th to 16th, may be had of GEO. T. ADAMS, 167 Hanover street. Fare $1.90 for the round trip. Cars leave the Old Colony Depot at 8 A. M., and 4 P. M.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the Committee held in Springfield, July 6th, the following action was taken in relation to the Campmeeting appointed for August 20th:

Voted, "That all Associations and Societies, excepting the Advent Christian Association, and the Advent Christian Publication Society, be requested to appoint their business meetings at some place other than the Campground."

Voted, "That there be no collections taken or appeals made on the ground for money by any Association, Society, person or persons, excepting by order of the Committee."

Voted, "That the brethren and churches be requested (in consequence of the arrears of last year, caused in part by the large number of free boarders), to provide for the board of the poor among them.

GEO. T. ADAMS, SECRETARY.

NEW TRACTS.

JUST PUBLISHED BY THE A. C. P. SOCIETY.

"CHRISTIAN UNION," *by Eld. John Couch.*

Being the subject of an address delivered before the Advent Christian Conference of North America—expanded and enlarged. 52 pages. An excellent tract for the times. Price 8 cts. single copy; by mail ten cts.; 75 cts. per dozen; by express, $5 per hundred.

"THE MYSTERY OF INIQUITY."

By Eld. S. S. Brewer.

A tract of 32 pages. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3 per hundred. AG'T.

NEW PAMPHLET.

"The Mediatorial Kingdom, or the reign of Christ in the Gospel Dispensation": by Eld. Wm. N. Pile.

The above is the title of a new pamphlet of 96 pages. It is divided into thirteen sections, under the following captions, which suggest its contents: "Christ as a Prophet"—"Christ as a Priest"—"The Tabernacle of David"—"The Tabernacle of David identical with that of Christ"—"The Melchisedek priesthood a kingly order"—"The reign of Christ on Zion's hill"—"Extent of Christ's power during this reign"—"Christ has the title and prerogatives of God in this age"—"The Mediatorial reign of Christ"—"The relation of the church to Christ in this age"—"Exposition of Zech. iv"—"Christ delivers up the Mediatorial Kingdom to the Father at the end of this age"—"God all in all."

Price 25 cts. per copy; five for $1.00, postage included. For sale at this office. AG'T.

Sheldon's Four New Tracts.

FOR SALE AT THIS OFFICE.

1. "LIFE AND DEATH THEOLOGY: or, *The Scriptural Doctrine of 'Eternal Damnation' and 'Everlasting Punishment.'*" Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. IMMATERIALISM: or, *The Doctrine of Soul-Immortality Refuted.*" Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. "DEATH AND THE DEAD," 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express. Just the thing to scatter everywhere.

4. "THE COMING JUDGMENT: *Its Necessity and Results.*" Eight pages. 10 cts. per dozen, postpaid, or 75 cts. per hundred by express. It will do much good. AG'T.

For the World's Crisis.

GOOD BOOKS.

I take pleasure in recommending the following interesting works, which I have just received:

1. "The Doctrine of Immortality," by Jas. H. Whitmore. 300 pp. The argument is not exhaustive, but sufficiently full for practical purposes. I commend the work for its elegance of style, soundness of logic, and correctness of doctrine. I think it must take rank among the best works written on the subject.

2. "The Broken Seal," by Samuel D. Greene. 304 pp. If you want your detestation of Freemasonry intensified, this book will do the work. It is a thrilling account of the abduction and murder of William Morgan, interwoven with very interesting reminiscences of the author, who was a member of the same lodge with the ill-fated Morgan. The appendix contains valuable facts. The people generally do not sufficiently understand that Freemasonry is a terrible abomination. How many are tangled up in its fatal meshes! Let the "children of light" stand aloof from all oath-bound societies that carry on their operations in conclaves of darkness!

3. "Sheldon's four Tracts." These vary in size from 7 to 45 pp., and treat of "Eternal Damnation," "Immaterialism," "Death and the Dead," and "The Coming Judgment." They are written in the author's usually clear and forcible style, and are well calculated to dissipate error and establish the mind in Bible truth. Scatter them extensively. A. A. PHELPS.

For the World's Crisis.

THE ALARM BELL.

France victorious over Prussia,—Napoleon lassoing the nations with his rope of regal democracy, and carrying Rome, with his ten confederate democratic kingdoms,—Napoleon thus and therefore wondered at and magnified,—financial convulsions, because of his power over the treasures of gold and silver;—that these are some of the coming wonders at hand, we can not for one moment doubt. How important that these things should be understood and proclaimed by faithful men.

It is a great crisis that we have reached. "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." Be admonished, O man of God, and furbish thy sword to do battle for the truth. And amid all these near, startling, and tremendous changes and evolutions, proclaim the quick coming and kingdom of the Lord.

C. COLEGROVE.

For the World's Crisis.

READ IT AGAIN.

What? "PLAIN TALKS" in last week's Crisis, by Bro. Phelps. Read it over carefully, and ask yourself if it is *right* to let men, devoted to the work of Christ, and spending their whole time laboring in the gospel, be thus crippled by the fact that their families at home are half clad and half fed, while you have all the luxuries of life.

It is a delicate subject, but some one must speak on it. There *must* be a reform. As stewards of what God has given you, can you give an account of your stewardship that will be accepted? Are you doing your *duty?* "God bless you, brother, come again," is good; but it needs something more with it to feed and clothe a preacher's family, and pay rent and traveling expenses. Think of it candidly. A. P. MOORE.

TWO NEW TRACTS.

BY I. C. WELLCOME, YARMOUTH, ME.

THE INQUIRER.—CATHOLIC OR PROTESTANT: WHICH?

This tract gives a sketch of the great Roman apostasy, and the dogmas which caused it; the arguments which the early faithful christians used in opposing it; also of original Protestantism, its noble declaration of Bible principles against Romanized Platonism on the immortality of the soul; the relapse of Protestantism to the Platonic dogma; their present driftings towards Romanism, Rationalism, Universalism, and Spiritism, growing out of their dogma of the soul's immortality. To this is added some interesting sketches of the revival and progress of truth in our times, and a statement of the true gospel hope. 48 pp. Price, single, 8 cts.; by mail, 10 cts.; three for 20 cts.; $5 per hundred, by express.

CHURCH SPECTACLES.

This tract raises the questions, "Why do so few attend preaching, prayer, and conference meetings? Why are so few thoroughly converted to Christ?"

It finds an answer in the lack of love for Christ in the church, as manifested in the sinful practices by her members of pleasure parties, levees, fairs, banquetings, games, gambling, dancing, and other immoral conduct, which destroy the confidence of the unconverted in the religion they see exhibited. Many proofs are given, and faithful scriptural reproofs administered. It is a terrible picture faithfully drawn, and the only remedy clearly pointed out.

24 pp. 5 cts. single; three for 10 cts.; 40 cts. per dozen; forty for $1; $2 per hundred, by mail.

THE DOCTRINE OF IMMORTALITY. By Elder James H. Whitmore. Published by the Western Advent Christian Association.

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☞ When God wishes especially to bless the inner ring of the christian circle—the "Peter, James and John" fraternity—then it is that He permits a rainy Sunday to intervene. What pastor has not felt a peculiar atmosphere to pervade the house of God on such days, when the "two or three" are assembled in the name of Christ? They are such *confidential days!*—those rainy Sundays. Pastor and people come so near together; the services are participated in by all; the homily becomes so pointed and direct; every exercise has so much of the "Thou art the man" about it, that no one has any margin left for his neighbor. If yours is a church soul, you must have felt your religious life to have risen to such a comfortable heat in God's house on a rainy Sunday, as to enjoy such days, rather than abominate them. Be sure that it is wholly impossible for you to be there, are you absent yourself, for the "Lord has something to say unto thee."—*Guardian.*

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, September 2nd, at the National Campmeeting, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments..............$1248.58
R. A. Bunnell.............................. 1.15

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments..................$63.56

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments...............$340.65
P. W. Higgins................................ 5.00
Sidney Hall (balance of pledge)........... 25.00

Correspondence.

From Sr. E. Braley.

To the Saints scattered abroad;—Peace be multiplied unto you. Our warfare will soon be over. Our cross will soon be changed for a shining crown of glory, that will never grow dim. These vile bodies will be changed, and made new, like Christ's glorious body, to die no more. This earth will be changed, and made new, and the tabernacle of God shall be with men. The New Jerusalem will come down from heaven, prepared as a bride adorned for her husband. The saints of every age and from every clime will be there, and they shall walk in the light of it; for "the glory of God shall lighten it, and the Lamb is the light thereof." Glory to God. We shall not need the light of the sun, nor of the moon, for the glory of God will far outshine the luminary of this world. The perfection of beauty is there.

O, how I long to see Him whom my soul loveth. He first loved us, and gave himself a ransom for us. He saw there was no eye to pity, and no arm that could save poor sinful creatures from the pit into which they had plunged themselves; but his loving eye pitied us, and his powerful arm brought salvation to us. Did it cost him anything? He had glory with the Father before the world was. The world was made by him. He was rich, yet for our sakes he became poor, took upon him the form of a servant, was rejected of men, tempted of the devil, had not where to lay his head. He went about doing good, healing the sick, raising the dead, casting out devils, and preaching the kingdom of God.

He was a man of sorrows, and acquainted with grief. He had wept over those wicked Jews who delivered him up to the Roman soldiers to be crucified. They platted a crown of thorns and put it upon his head; they arrayed him in a purple robe; they spit upon him, and smote him on the head; and when all things were accomplished concerning him, that the Scriptures might be fulfilled, he saith, "I thirst." And they filled a sponge with vinegar and put it to his mouth; and when he had received the vinegar, he said, It is finished; and bowed his head, and gave up the ghost; the sun had refused to shine; the vale of the temple was rent; the earth did quake; the rocks were rent, and the graves opened. "And they feared greatly, saying, Truly, this was the Son of God."

But God would not suffer his holy One to see corruption. This same Jesus that suffered, and died, and was laid in Joseph's new tomb, burst the bands of death, and arose a mighty conqueror. He led captivity captive, and gave gifts unto men. Him hath God exalted with his right hand to be a Prince and a Savior, to give repentance unto Israel, and the forgiveness of sins. Glory to God for salvation through Jesus Christ. I can say with the poet—

"I love the holy Son of God,
Who once this vale of sorrow trod;
Who bore my sins, a dreadful load,
Up Calvary's gloomy mountain."

Just before he suffered, he instituted the Holy Supper, that we might remember his agony. "Do this," said he, "in remembrance of me." "And as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Glory to Jesus! He is coming again; not in humiliation, but in his glorification, King of kings, and Lord of lords. The holy retinue will attend him. "And he shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." "Then shall the righteous shine forth as the sun in the kingdom of their Father. It is then we shall be glorified together with him.

"Drooping saints, no longer grieve,
Heaven is propitious."

Jesus will never forget his people; he has loved them of old; he has laid down his life for us. Can we not trust him? He loves us still; he sees every tear; he hears every sigh; he pities every groan; and he knows all our weaknesses; he knoweth how to succor those that are tempted. Then let us go to Jesus and cast all our burdens upon him. He will give us grace and glory, and no good thing will he withhold from them that walk uprightly.

I praise God this day for the provisions he has made for his people. His store-house is full and free. Friends of Jesus, gird on the whole armor of God. We need it. We cannot stand without it. The battle is waxing hot betwixt the two kingdoms. Raise up the standard of King Jesus! Unfurl your banners to the breeze, and give the trump a certain sound. Obey the Captain of our salvation, and he will lead us on to certain victory, and we shall be more than conquerors through Him who hath loved us, and shall inherit the kingdom prepared for us from the foundation of the world. Your sister in Christ,

East Roxbury, Vt. E. BRALEY.

Extracts from Letters.

"BRO. J. G. HOOK writes from Phila.: "Our tent meetings are doing well. Many are interested to know the truth. Some are seeking the Lord."

BRO. B. F. DAVIS writes:—"The Lord is at work here in Shorey, Me. I have been preaching what they call heresy, but, thank God, some have seen the truth and fallen in love with it. Five have come out of the Methodist church, and love to talk about the coming of Jesus. The Lord is my helper. He is more than all that can be against us. Pray for us. The people are afraid of getting poisoned with the so-called Advent faith; but I mean by the help of the Lord to preach God's truth, and leave the result with him."

BRO. J. G. BAKER writes, July 25th:—"Bro. Hook is still running his tent in Camden. There was good interest yesterday; the Lord was present to bless. He buried three happy souls in baptism, one of whom was blind. We commemorated the death and resurrection of our dear Lord in the afternoon. The table was surrounded by others, as well as Adventists. Sectarianism seems to be giving way in Camden. Dr. Read, of the Presbyterian church, is announced to preach in the tent on Tuesday evening. To God be all the glory."

The Rhine as a Boundary.

A generation ago Victor Hugo wrote a book on the Rhine, in which, besides giving the most fascinating and poetic of all descriptions of that famous stream, he cried out, "France, take back the Rhine," as he stood at the tomb of Hoche, who was buried on the shores of that river, and whose grave is to this day pointed out to the curious tourist.

Napoleon, the bitter enemy of Hugo, had tried on several occasions to make of this cry a national slogan, to call to his support all parties in France. The Rhine is, according to many Frenchmen, the natural boundary of France. The Germans whom the Emperor would like to make his subjects, however, do not agree with him. The people of the German Rhenish provinces are German in languare, tastes and feelings, and have no admiration of Napoleon III. or his policy. Belgium, with its French-speaking population, and with but forty years of national existence to overturn, would be a much easier acquisition for France.

France already owns the west bank of the Rhine from a few miles north of Basle, in Switzerland, to the frontier of the Palatinate at Lauterburg. The possession of the last named district would add to the list of French cities Spires, with its old cathedral, and the fortified places of Landau and Neustadt, besides a large number of smaller towns and villages. In Rhenish Prussia—speaking always of the western shore of the Rhine—the first town of importance is Worms, associated with the name of Luther. After passing over the flat, highly cultivated district through which the Rhine here sluggishly rolls along, the towers and bridges of Mayence loom in sight. This is a city of strategic and historic importance. Shortly further on is Bingen, and there begins the marvelous scenery which has given to the Rhine such world wide celebrity, and has made familiar the names of such trifling though picturesque hamlets as Oberwessel, St. Goar, Boppart, Andernach, Bacharach, Bemagen, and the like. Midway among these is Coblentz, overlooked by "Ehrenbreitstein's castled height," and still further down the stream is the collegiate town of Bonn.

To add to all these the long list of French towns would certainly be a splendid gain for France. This is what is meant when Frenchmen cry with Victor Hugo "Take back the Rhine." It is, however, a large enterprise, and not likely to succeed.—*N. Y. Eve. Post.*

Married.

ALCORN—WILFONG. In Philadelphia, Penn., at the residence of the bride's parents, July 26th, 1870, by Elder John G. Hook, Mr. WM. ALCORN and Miss FANNY D. WILFONG, both of Philadelphia.

Obituaries.

HUNT. Died, in No. Woodstock, N. H., July 17th, 1870, Julia Etta Hunt, only child of Bro. Geo. W. and Sr. Kate Hunt, aged eleven months and twenty days.

Julia was a lovely babe, but the bud was plucked just as it began to bloom. A discourse was preached by the writer on the occasion from 1 Cor. 15: 22. A. W. SIBLEY.

CARD. Died, in Providence, R. I., Sunday, July 10th, after a few days sickness, with diphtheria, Theodore, only child of Bro. Geo. and Sr. Lydia Card, aged two years and eleven months.

Funeral services (July 12th) were attended by the writer. ENOCH MORRILL.

SMITH. Died, March 30th, Lyon Co., Kansas, Rosetta Smith, wife of Jonathan Smith, formerly of Maine, aged fifty-seven years.

She won, by her amiableness and integrity, many friends, and also fervently cherished the faith of the soon coming kingdom and glory to be revealed at the coming of Jesus, and sleeps in hope of eternal life at the dawn of everlasting day.

HAVER. Fell asleep in Jesus, June 23d, 1870, Maria D., wife of Lewis Haver, only daughter of Jonathan and Rosetta Smith, aged twenty-six years.

She freely conversed with me upon the unconscious repose she now rests in; made all necessary arrangements relative to her death and burial; chose for her funeral sermon the subject of reliving from among the dead, and left assurance that her hopes reached on the other side.

S. H. SMITH.

Summary of News.

FOREIGN.

Cable News.

ST. PETERSBURG, July 28. The Russian force in Poland has been increased to 200,000 men, including the regiments of the Imperial Guard.

LONDON, July 28. Great excitement has been caused in the Danubian Principalities by the breaking out of the war. The people are preparing to use this opportunity to obtain their independence, and Turkey is consequently arming to prevent a revolt.

The advices from Shanghae up to July 4, show that the attack on foreigners at Pekin was directed only against the French, though other foreigners were accidentally killed. The house of the Sisters of Mercy was destroyed, and the inmates ravished by the Chinese.

BERLIN, July 28. A detachment of French troops, consisting of three companies of infantry and eighty horsemen, attacked half a Prussian regiment at Vockinger. The French were repulsed with the loss of one officer and eight men. One Prussian soldier was wounded.

Count Benedetti's draft of the secret treaty between France and Prussia is not the only document of that kind which exists. Napoleon at one time opened similar negotiations, presenting his views with regard to Switzerland, and intimating that he did not know where France ended and Italy began. The papers proving this statement it is understood, will soon be produced.

PARIS, July 20. The following is the proclamation of the Emperor to the army on assuming command in person:

"Soldiers—I come to take my place at your head to defend the honor and soil of our country. You go to combat against one of the best armed of European countries; but other countries as valiant as they have not been able to resist your valor. It will be the same to-day.

The war which now commences will be long and hardly contested, for its theatre will be places hedged with obstacles and thick with fortresses; but nothing is beyond the persevering efforts of the soldiers of Africa, Italy and Mexico. You will prove once more what the French army is able to accomplish, animated by the sentiment of duty, maintained by discipline and influenced by the love of country. Whatever road we may take across our frontiers we will find upon it glorious traces of our fathers, and we will show ourselves worthy of them. All France follow you with ardent prayers and the eyes of the universe are upon you. Upon our success depends the fate of liberty and civilization. Soldiers! let each one do his duty, and the God of battles will be with us.

(Signed) NAPOLEON.

At General Headquarters, Metz, July 28."

The *World's* London letter, July 16, says great anxiety exists on the question of the comparative strength and readiness of France and Prussia. But it may safely be assumed that the former would not have forced the business as she has done, had she not believed that the balance of advantage lay with her with no feature.

There is reason to suppose that the French army is far more prepared for instant conflict than is that of Prussia; that the chassepot is a deadlier weapon than the needle gun, and that in field artillery the French have every advantage.

France, it is said, has 400,000 men ready for immediate service, while Prussia has only half that number in the same condition.

True, Prussia's reserve is large enough when called out to make her force equal to that of France, but it will take time to call them out, and if France can strike the first effective blow it may prove to be more than half the battle.

LONDON, July 28. The Prussian government announces that Count Benedetti's autograph, in the secret treaty lately made public in England, is visible to all callers at the foreign office. A formal communication from the North German Confederation is expected, demonstrating the authenticity of the treaty, and reciting other similar overtures from the French Emperor.

A despatch from St. Petersburg says that the people of that city are furious because Prussia intercepts French and English journals.

BRUSSELS, July 28.—The *Independence Belge* to-day publishes a letter from its Berlin correspondent, which throws some new light on the secret treaty proposed to Prussia by France. The correspondent says he has seen the original draft of the treaty in the archives of the War Office at Berlin, and certifies to the accuracy of the copy recently printed by the London *Times*.

France has repeatedly demanded this document from the Prussian government, through her representative at Berlin, Count Benedetti, but in all cases has been refused; and now that she is satisfied that its recovery is impossible, she assumes a hostile attitude towards Prussia.

LIVERPOOL, July 28. All warlike demonstrations either in favor of Germany or France have been forbidden here.

LONDON, July 30. The *Telegraph* publishes a telegram from Paris to-day, which states it is reported that Marshals Bazaine and McMahon with their divisions have crossed the Rhine.

July 31. Dispatches from Paris state that the Emperor's headquarters to-night are at St Avolt, near the frontier. This indicates that a general engagement is close at hand.

PERTH, Aug. 1. The lower chamber of the Hungarian Diet has voted a supplementary credit of five millions for defence, and authorized the calling out of next year's contingent, whenever necessary.

BERLIN, Aug. 1. King William left for the front at six o'clock last evening. The Queen attended him to the railway station. Multitudes of people collected there, and flags and flowers were without end.

GARIBALDI AND ROME.—In considering the possible events of the pending war between France and Germany we must not forget to give a proper and due importance to the relations which France has sustained with the Pope and Rome. It is a matter of notoriety that France is the only power which has maintained the temporal authority of the Pope by practical action; and that the presence of French troops in Rome has alone prevented Garibaldi from taking possession of the Holy City and delivering the states of the Church to Victor Emanuel. This war may, in any one of half-a-dozen contingencies, result in dethroning Pius the Ninth and completing Italian unity. Prussia may see fit to annoy her enemy by furnishing aid to Garibaldi; Napoleon may be compelled by the exigencies of war, to summon back his troops from Rome; or, should Prussia triumph, one of the conditions of peace might be the evacuation of Rome by the French troops. In either event we should very soon see Garibaldi marching into Rome at the head of his volunteers, and His Infallibility tucking his skirts about him and skedaddling with all convenient speed to a safer place. This result, should it be attained, will be regarded by the world at large as of more importance than the main issue disputed between France and Prussia. The practical destruction of the temporal power of the Pope would be a vast revolution both in the political and religious world, and, coming so soon after the declaration of infallibility, would be one of the most pointed antitheses of fate.—*Cleaveland Leader.*

DOMESTIC.

St. Paul, Minn., July 28. A letter from Pembina, of the 16th inst., says that the Blackfeet Indians have taken Fort Camolta, one of the forts belonging to the Hudson Bay Company, on the south branch of the Sackatchewa River, and that MacDonald, the officer in charge, is among the slain. Forts Bell and Edwards have also been attacked, and others of the Company's forts have been threatened.

Company K. of the 20th U. S. Infantry, had just arrived at St. Joseph, and joined Col. Wheaton's command, which is now encamped on the military reservation near Pembina. They will probably have warm work soon, as the Indians are rapidly concentrating below Fort Garry, and grave apprehensions of trouble are entertained among the people of the settlement. They are, no doubt, the loyal Indians heretofore reported as gathering to receive the new adminstration.

War Items.

☞ The Empress, attended by the ladies of the Court, proceeded to the Chapel of Notre Dame des Victoires and placed there a votive lamp similar to the one she placed in the same chapel at the beginning of the Italian war.

☞ Advices from Rome represent that the Pope accepts as inevitable the evacuation of Rome by the French troops.

☞ The theatre of war, according to present appearances, will be in the German territory. The French frontier projects saliently into Germany, and the French army can either concentrate at Metz, on the northern part of the frontier, march north via. Treves, and cross the Rhine between Cologne and Coblentz, or it may concentrate at Strasbourg and make Southern Germany the battle-field, gaining line of the main and striking Prussia on her most vulnerable side.

☞ Bismarck, in a dispatch to the North German Ambassador to England, confirms the authenticity of the secret treaty published in the London *Times*. He says that since 1866 France has incessantly tempted Prussia with offers of territorial aggrandizement at the expense of Belgium and South Germany. He is confident that France will not obtain any enlargement of territory, even by fighting for it, and says that if the disclosures made by the *Times* had been withheld, France, though fully armed, would have repeated her offer of peace at a cost of the kingdom of Belgium.

POSSIBILITIES OF THE WAR.—Let us suppose again that this impending conflict should become so serious and so complicated that Italy should be able to say, "I can now do as I please." What would follow? Italy would rise as one man. A rush would be made upon Rome. The Pope would find congenial shelter on board some British ship. There might be an end of the Papacy. There certainly would be if he did not take refuge in Malta or come to the United States. In any event Rome would once more be the capital of Italy. Should Prussia win, what would be the immediate result? A united Germany, a German empire. Austria would be completely demoralized; for every German in Austria—and almost all that is good in Austria is German—would gravitate towards Prussia. France would, indeed, be humbled, whatever might be the fate of the Bonapartes. Should France win, what will follow? A European congress; some slight rearrangement of frontier lines; a recognition by the dynasties of the family of Bonaparte; pledges given in the interest of his son; his son's succession guaranteed; the Pope to be allowed to remain in Rome; the Prince of Asturias to succeed his mother on the Spanish throne. But how much more? Nothing. The victory would not be a victory for France, but for Napoleon; and the fruits of Napoleon's victory will perish with him.

Such are some of the possibilities and probabilities. But we cannot name them all. We can, however, and we do say that this war, if it does take place, will be one of the most foolish wars in the whole history of our race. It will not be the less foolish that it will certainly be the most destructive. So far as Napoleon himself is concerned, it is a purely dynastic war, and therefore to be denounced by all who go in for the rights of the people. As Disraeli has well said, "A war of succession is unworthy of the nineteenth century."—*N. Y. Herald.*

Passing Events.

— The number of Sunday-school scholars in this country in 1828 was estimated to be 350,000. In 1834, 1,000,000. In 1869 Mr. Abbott puts the number at 4,000,000, with 400,000 teachers. A writer in the Chicago *Teacher* thinks that there are now 6,000,000 scholars and 1,000,000 teachers.

— The distinguished African missionary and explorer, the father-in-law of Dr. Livingston, says the London Daily *News*, July 13th, has arrived at the Cape of Good Hope, whence he sails in the "Norseman" for England. He is expected in London on the 12th of July.

☞ Mazzini and Garibaldi have been found to be engaged in a plot to proclaim a Republic of Italy, at an uprising which is to take place simultaneously throughout the kingdom, while a similar movement under different leaders is to be made in the Papal territory, for the purpose of taking possession of Rome.

☞ The crops in New Hampshire are said to be suffering sevely from the long-continued drouth. Many fields of corn have been completely destroyed by the heat.

— It is now stated that fears are entertained that the ends of the Hoosac tunnel will not meet, as the mineral in the mountain has undoubtedly affected the plumb lines and other instruments used in determining the direction of the bores.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 20th, and continuing till August 29th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, August 28th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester, at Grantville, Holliston, Natick, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third;* tickets to be obtained at New Haven, Middletown, Meriden, Berlin, Hartford, Thompsonville, and Windsor Locks. On the Conn. R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from August 17th to August 30th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

It will be absolutely necessary for passengers over the Conn. R. R. to buy their tickets at the *stations*, as no return checks will be issued *except* by the agent at the stations where the ticket is purchased.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Vt. and Mass. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield *to* Brattleboro, Vernon, Athol, Fitchburg, or any place on the Mass. and Vermont R. R. that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

Friends coming on the Rutland and Burlington R. R. will be furnished with *free return* passes—provided *twenty-five* or more passengers come over the road from Burlington or intermediate places to Brattleboro. At South Vernon, or Greenfield, let all such get campmeeting tickets at the office.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from Aug. 17th to Aug. 30th. *Call for Campmeeting Tickets.*

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 11 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 7.30 A. M. No train with Saturday night boat. The other boat, which leaves New York at 3.15 P. M., reaches New Haven in time for the express train, which leaves New Haven at 11 P. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the Rail Road to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
D. MATHEWSON,
W. B. DODGE,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

The next annual meeting of this Society will be held at Springfield, Mass., commencing Tuesday, Aug. 23d, at nine o'clock A. M. Every church cooperating with the A. C. A. is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five. Each delegate must bring credentials from the church to which he belongs. H. PRATT, Sec.

Notice.

The annual meeting of the American Advent Mission Society will be held at the Advent Chapel, Springfield, Mass., Aug. 25th, 1870. Members of, and delegates to, the Advent Christian Association, are members of this Society. It is hoped there will be a full attendance of members to this meeting. ABIAL W. SIBLEY, Secretary.

Campmeeting.

The Deerfield Union Campmeeting will be held, (the Lord willing) at Deerfield, N. H., near So. Road, commencing Saturday, August 6th, 1870, and continue nine days. All who love Jesus, of every name and order, are invited to come to campmeeting, and let us worship and labor together to save the perishing. Special invitation is given to all ministers of the gospel of Christ, in the surrounding vicinity, to come and help preach the word. Those coming by Railroad, will stop at Candia Depot, N. H., and there they will find conveyance to the ground. Let all who can, bring provisions and tents with them. Tent room and plain food will be furnished at reasonable prices. Horse keeping, 50 cts. for hay and 75 cts. for grain per day. Come one, come all, and let us have an old-fashioned gospel feast.

Eld. John Couch, of Chelsea, will be present during the first part of the meeting. We expect also Elders J. G. Smith, L. Boutell, T. W. Piper, A. P. Moore, A. A. Phelps, and other able ministers of Christ, to be present.

ENOCH MORRILL,
JOHN M. QUIMBY,
JOHN D. SWAIN,
ASA P. MOULTON,
JAMES M. BATCHELDER,
} *Campmeeting Committee.*

P. S. Bro. Couch will try to get the fare reduced on the R. R. If he succeeds, campmeeting tickets will be sold at the following stations: Portsmouth, New Market Junction, Epping, Suncook, Concord, Manchester, Derry, Salem, Lawrence, and Nashua. For Committee,
ENOCH MORRILL.

Annual Campmeeting.

The annual campmeeting for the eastern part of Maine, will be held at Pittsfield, Me., in Mr. Hawthorne's grove, about half a mile from the village and station, on the Newport road, commencing Monday, Aug. 29th, 1870, and continue over the following Sabbath. This meeting is to represent the whole body, and is one with the conference and missionary enterprise of the Advent people. All, both ministers and people, are cordially invited to come up to this feast and unite for the general good. Arrangements will be made for board and horse-keeping, and a reduction of railroad fare. Bring tents, bedding and provision, if possible. Come early and remain till the close of the meeting. Leave all worldly care, and put off anger, wrath, and evil speaking, and come praying in the Holy Ghost. "Love worketh no ill to his neighbor." We hope the "Maine Mission Tent" will be present.
F. A. BAKER.
JER. CARR.
H. P. MAINE.
E. RICKER.

Notice.

The Union Female Missionary Association will hold its annual meeting at Springfield, Mass., commencing Aug. 24th, 1870, at one o'clock P. M. All laboring members are requested to be present, as there are some matters of importance to be attended to. Should any be unable to attend this meeting, will they please send their reports to the Secretary at Stoneham, Mass., by Aug. 14th? We kindly invite our brethren and sisters, who are interested in the mission work, and desire to help the women who labor in the gospel, to meet with us. We hope to have a good meeting in the name of the Lord. M. MCKINSTRY.

Tremont Campmeeting.

The Tremont Campmeeting will commence Monday, August 8th, and continue over the following Sunday. Ample arrangements will be made to accommodate all with board and lodging who cannot provide themselves with tents. All who have tents are requested to bring them.

Now, brethren and sisters, come to this gospel feast, for we anticipate the blessing of the Lord will be with us in this consecrated ground as in days past.

For the Committee, HENRY V. DAVIS.

Grove Meeting.

Providence permitting, a grove meeting will be held in West Lebanon, Maine, where Bro. A. P. Watson may appoint, commencing Sunday, Aug. 7th, at 10.30 A. M., and holding over Sunday, Aug. 14th. A cordial invitation is given to all those looking for Jesus, residing in the neighboring towns, to meet with us for the worship of God. This is a new field. Let us have a rally of earnest brothers and sisters. E. S. MOULTON.

East Boston.

During the great fire there July 25th, the Hall where our brethren have held their meetings for the past year was burned, and in consequence they have no place to hold meetings. As soon as a place can be obtained, notice will be given in the Crisis. By order of the Brn.,
A. P. MOORE.

Notice.

All owners of shares in the Dover tent, at the Alton Bay camp-ground, are requested to meet at the auction room of E. S. Davis, on Franklin Square, Saturday, Aug. 6th, at two o'clock P. M., to decide what alteration shall be made in said tent; also to give an opportunity to those who wish to sell their shares, and those who wish to buy, thus to do. Per order of Committee.

Notice.

The Lord willing, there will be a campmeeting at Pittsfield, Maine, in Hawthorn's Grove, about half a mile from the depot, on the road leading from Pittsfield to Newport, commencing Aug. 22nd, to continue over Aug. 28th. We propose to know no sect or party, but such as are new lights in heart, therefore to provoke one another only to love and good works, remembering the new commandment and the building of each other up in Christ alone. We heartily invite the members of the household of faith, and all who would enjoy such a convocation, to come in the fulness of the gospel of peace, laying aside all contentions as unprofitable, contending only to know the love of Christ, which passeth knowledge, and be filled with all the fulness of God. As nearly as possible, we want to enjoy an old-fashioned meeting, and greeting with the saints scattered here and there, in their patient waiting for the last great gathering. Let special prayer be offered that the church may be strengthened with might through the Spirit, deserters be arrested, and soldiers enlisted in the army of the Lord.

Arrangements will be made for the reduction of fare on the railroads. As far as practicable, we wish all to bring tents and provisions for themselves; those who cannot, need not stay away on that account; but all can bring bedding, perhaps. We intend to arrange that all shall be made welcome and comfortable, as far as lies in our power. To such as prefer to board, provision will be made at the village on reasonable terms, as we expect no boarding tent on the ground. For the church of God,
A. H. WALKER.
ISRAEL DAMMAN.

Grove Meeting.

There will be a grove meeting in the Root settlement, Crawford Co., Pa., near Bro. J. T. Ongley's saw-mill, two and a half miles north-east of Little Cooley, and two and a half miles west of Lincolnville, to commence Saturday, August 6th, at two o'clock, and hold over two Sundays. In case of wet weather, the mill will be fitted up for the occasion. Come, brethren and sisters in the Lord, let us have a good meeting. The brethren here voted that there be a general invitation given,—houses, barns and hearts open and free. Come at the commencement, and stay through. Bring your tents, if you wish. Let there be a rally in Northwestern Penn. The King is coming soon. Let us be ready, and try to get others ready to meet him.

Brn. C. F. Sweet, C. Buzzell, and others, will be in attendance to preach the word. The meeting is ten miles south of Union Mills, on the A. & G. W. R. R., and P. & E. R. R., and seven miles northwest of Centreville, on the Oil Creek R. R. Teams will be sent to Union Mills on Saturday, and will be there from twelve to two P. M. Inquire for team for the grove meeting. Committee—John Root, A. S. Geer, Geo. Porter, *Little Cooley, Pa.* JOHN T. ONGLEY, Secretary, *Lincolnville, Crawford Co., Pa.*

Grove Meeting.

If the Lord will, there will be a grove meeting held near Martin Carr's, less than one half mile from Lunenburg, Vt., commencing Aug. 9th, at half past one o'clock P. M., and hold over the following Sabbath. It is expected that Eld. W. H. Shaw, and others, will be present to preach the word. Preachers, and all, are invited to come and labor for the salvation of sinners. Come in the fulness of the blessing of the gospel of Christ.

This is a new field, where but few are looking for the return of this "same Jesus."

Grove Meeting.

The Lord willing, there will be a grove meeting on the land of Heber Kimball, in Harrison, Me., commencing Aug. 5th, at five o'clock P. M., to continue over the following Lord's day. Jesse Gay, O. W. Kimball, and the writer, are expected to preach the word. Per order,
J. ALBERT LIBBY.

Notice.

There will be a grove meeting at Hemlock Lake, N. Y. (a little south of the village), July 31st, to commence in social form at 9 A. M., and preaching at 10½ o'clock. Elder C. F. Sweet is expected. All others, both elders and people, are cordially invited to attend. Let all interested be there at the commencement of the social exercises.
WM. SEIDMORE.
GEORGE STODDARD.
L. J. OWEN.

Campmeeting.

The Lord willing, there will be a campmeeting in New Milford, Ct., commencing Sept. 3d, and hold over the eleventh. Board will be had on the ground at a reasonable rate. The camp-ground lies three-fourths of a mile from the depot on the Housatonic rail road. Bring your tents with you. Come filled with the Holy Spirit, praying the blessing of God to rest on the meeting.

For the Committee, J. L. WOOD.

Notice.

Providence permitting, the campmeeting at Alton Bay, N. H., will commence Sunday, Sept. 4th, and hold over the Lord's day, Sept. 11th.

For the committee, J. G. SMITH.

Special Notice.

To all interested in having a State Conference organized in Ohio: Beloved brethren in Christ,—Believing that the end of all things is at hand, and what we do must be done quickly, and that the Lord has raised us up as a people to herald the coming kingdom, and to lift our warning voice, and cry aloud, and spare not, and in earnest tones bid the slumbering myriads of earth's sons and daughters to prepare for solemn judgment; and believing we can better accomplish the great work allotted us to do, we have, after advising with brethren, thought best to appeal to every Advent church in the State, and where there is no church, to individuals, who are interested in forming such a conference, to write at once to Eld. E. McCullock, Pastor of the Advent Church in Nevada, Ohio; and, if sufficient interest is manifest, we shall issue a call for a conference, to be held immediately after the campmeetings are over. Come, brethren, let us hear from you at once relative to this matter, and may heavenly wisdom guide your hearts aright. For the Brethren,
E. MCCULLOCK.

To the King's Servants.

Some of the brethren and sisters in Warner Village, N. H., and vicinity, have decided to have preaching one half of the time at Union Hall, the second and third Sabbaths of July, and after that the first two Sabbaths of each month.

Correspond with B. S. COLBY, *Warner Village, N. H.*

In behalf of the congregation worshiping at Warner Village. ALLEN DAMON.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. GOODRICH, No. 7 Salem Street, Boston, as soon as convenient.
S. W. THURBER, Pres. of Conf.

Notice.

The next regular conference for Fairfield, Ohio, will be held Sept. 3d and 4th, and will probably be a grove meeting. Let all be duly prepared.
G. W. STETSON, Pastor.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Read! Read!!

Send your pledges and monies at once to Bro. Ira Aldrich, Whitefield, N. H., for the Tent. Come, brethren in Grafton and Coos Counties, N. H., let the amount be raised *immediately*, for we want the tent in the field doing its work.
A. W. SIBLEY.

Notice.

The brethren in Bowdoinham Village, Me., have hired Hinkley's Hall for a few months, and invite preaching brethren who can come and break the bread of life, to give notice through the Crisis.
For the brethren, N. G. REED.

Maine Mission Tent.

The "Maine Mission Tent," under the charge of Bro. and Sr. Taylor, will probably be in the field for service in a few days. All desiring tent meetings in any locality in this State are requested to write *as soon as possible* to either of the undersigned. W. H. MITCHELL, Kennebunkport.
R. R. YORK, Portland.

The Iowa Mission Tent.

Those who desire tent, camp, grove, or basket-meetings, will do well to correspond with me soon, so that I may make arrangements for summer work. In these meetings will be presented the gospel of Jesus Christ, with a view to do the people good. No party, sect, or hobby to build up, but to persuade men to be reconciled to God. Every lover of Jesus shall be free to work with us. All lovers of this pure christianity are requested to write soon. Direct to Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

Will our brethren, who wish the campmeeting committee to build their tents at Alton Bay, send to me at once (at Farmington, N. H.), the plan, or how they wish them built? J. G. SMITH.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY,
FRANK NELSON,
SAM'L ROWELL,
} Committee.

Notice.

The Advent brethren have rented the Temperance Hall on Maine St., in Brunswick, Me., and will hold meetings on Sunday regularly. Seats free to all who are disposed to meet with us. Ministering brethren are invited to come over and help us. Per order, C. GOUD.

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.
E. BELLOWS.

Conn. State Tent.

Parties desiring the tent pitched in their vicinity, will please correspond with the Chairman of the Committee, H. H. DICKINSON, Hartford, Ct.

Notice.

The Advent Christian church of Rochester have hired a neat, commodious hall, just finished, on the corner of Stone and Court Sts., known formerly as the Air Bath Institute, which will be opened next Sabbath, the Lord will, with appropriate services, by Bro. J. Hemenway. Meetings will be held hereafter in said hall three times Sundays, also Tuesday and Friday evenings.

Notice.

Friends writing either of the Clinton Arch Missionaries through July, will please direct to the care of G. W. Smith, No. 273 West 22d St., New York City. M. E. DOW.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,
NATHANIEL EATON.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

☞ To Preaching Brethren.

Those wishing to preach in ... Correspond with
Westfield, Mass........*E. A. Eggleston.*
Savoy, Mass........*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass........*G. R. Tyzzer.*
Charlton, Mass........*E. H. Allen, Oxford, Mass.*
Worcester, Mass........*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H........*T. E. Wood, Box 1445.*
Hampton, N. H........*Joseph A. Philbrook.*
Manchester, N. H........*A. J. Mahew, S. R. Davidson, or O. Proctor.*
Dover, N. H........*John Vickery.*
Loudon Ridge, N. H........*Daniel L. Moore, Wm. Batchelder, Edward Mudget. Fourth Sabbath engaged.*
Seabrook, N. H........*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Chichester, N. H........*C. R. Knowles.*
Goshen, N. H........*O. F. Cain.*
Rye, N. H........*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Belhel)........*C. S. Emerson.*
Portland, Me........*R. R. York, S. K. Dyer D. F. Scamman.*
Lewiston, Me........*Albert Burgess.*
South Berwick, (Great Works), Me........*Harrison Dow.*
Kennebunk Depot, Me........*Rufus Duran.*
Vernon, Vt........*J. C. Allen.*
Bristol, Ct........*B. Hitchcock, Forestville, Ct.*
West Glocester, R. I........*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct........*Richard Heacox.*
New Haven, Ct........*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct........*Reuel O. White, New Hartford, Ct.*
Meriden, Ct........*E. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn........*A. Powell.*
Wrightville, Ct........*D. A. Grant, Torrington, Ct.*
Newfield, Ct........*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct........*J. Coggswell.*
Morris, Ct........*Joseph Curtis.*
Rochester, N. Y........*J. R. Cooper, 4 Hickory St.*
Philadelphia, Pa........*Frank E. Davis, 1715 Markham Srteet, or I. N. Wilfong, 135 N. 22d St.*

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Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.
C. H. Leverton........Sunday, Aug. 7th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.

Meetings in South Boston on Wednesday evenings, at C. W. Huntress,' 3 Lowland street. On Friday evenings at J. N. Berry's, 227 E. street.

CHELSEA, MASS., (LIBRARY HALL.)
J. Couch........Sunday, Aug. 7th
C. Goodrich........Sunday, Aug. 14th
M. Batchelor........Sunday, Aug. 21st

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
No meeting in Charlestown until after Alton Bay Campmeeting.
Rufus Wendell........Sundays, Sept. 25th and Oct. 2nd
T. M. Preble........Sunday, Sept. 18th

Providence Tent Meeting........Saturday evening, Aug. 6th, and Sabbath, Aug. 7th. MILES GRANT.

New Bedford, Mass........Sabbath, Aug. 7th
L. BOUTELL.

Tremont Campmeeting........Aug. 14th
Lawrence, Mass........Sunday, Aug. 21st
Great Falls, N. H........Sunday, Aug. 28th
J. COUCH.

Stoneham, Mass........Sunday, Aug. 7th
Sheldonville (Wrentham, Mass.)........Sunday, Aug. 14th
J. S. WHITE.

Lynn, Mass........Sunday, Aug. 7th
M. BATCHELOR.

Manchester, N. H........Friday evening, Aug. 5th
Lawrence, Mass........Sundays, Aug. 7th and 14th
Lowell, Mass........Sunday, Aug. 21st
Chicopee Falls, Mass........evenings, Aug. 30th and 31st
South Norwalk, Ct., evenings, Sept. 14th, 15th, and 16th
New York, 24th Street........Sunday, Sept. 18th
Newark, N. J........Sunday, Sept. 25th
Then home (Rochester, N. Y.) A. A. PHELPS.

Wakefield, Mass........Sunday, Aug. 14th
Worcester, Mass........Sunday, Aug. 21st
CHAS. P. GREENMAN.

Lowell, Mass........Sabbath, Aug. 28th
G. W. BURNHAM.

Salem, Mass........Sunday, Aug. 7th
Holden, Mass........Sunday, Aug. 14th
Salem, Mass........Sundays, Sept. 4th, 11th, and 18th
RUFUS WENDELL.

Charlton, Mass........Sabbath, Aug. 7th
MARY E. OTIS.

Three Rivers, Mass. (as Bro. Powell may arrange) Sunday, Aug. 7th. E. OWEN.

Hopkinton, N. H....(in the grove) Sunday, Aug. 14th
FRANK NELSON.

Guilford, Ct........Sunday, Aug. 7th
Madison, Ct........Monday evening, Aug. 8th
WM. A. & M. L. DURAND.

Ansonia, Ct........Sunday, Aug. 7th
O. D. WOODRUFF.

West Meriden, Ct........Sunday, Aug. 14th
Hartford, (Talcott and Post's Hall), Sunday, Aug. 21st
W. N. PILE.

Danbury, N. H. (where the brethren may appoint) Sabbath, Aug. 21st.
East Orange, (at the school-house near Bro. John Durgin's) Sabbath, Aug. 28th. D. EASTMAN.

Buckfield, Me. (Federal meeting-house) Sab., Aug. 14th
O. W. KIMBALL.

Rutland, Vt........Sundays, Aug. 7th and 14th
S. W. THURBER.

Feeding Hill tent meeting........Aug. 7th
A. D. FLAGG.

Webster, Mass........evening, Aug. 12th and Sunday, 14th. S. S. BREWER.

Warren, Mass. (at Bro. Rufus Baker's) eve., Aug. 5th
Brimfield, Mass........Sabbath, Aug. 7th
T. M. PREBLE.

Marshfield........Sunday, Aug. 7th
J. A. YOUNG.

Vernon, Vt........Sunday, Aug. 7th
Keene, N. H........Sabbaths, Aug. 14th and 21st
C. H. FLETCHER.

Fisherville, N. H. (Sander's Hall)........Sab., Aug. 7th
Hill, N. H. (where Sr. Trumball may appoint) Sabbath, Aug. 14th. SIMEON ROBY.

Rawsonville, Vt........Sunday, Aug. 7th
Z. T. WOOD.

New York, (Cooper Institute, room 24) Sun., Aug. 7th
WM. STUART.

Bradford, N. H. (Pond meeting-house) Sab., Aug. 7th
DUSTIN W. DAVIS.

Rochester (Town House)........Sabbath, Aug. 21st
S. VARNEY.

Farmington, N. H. (as Bro. J. G. Smith may arrange) evening, Aug. 6th, and over Sunday.
B. P. MANNING.

Loudon Ridge, N. H........Sunday, Aug. 21st
Will some one meet me at Alton Bay at 12 M. Saturday, Aug. 20th? E. S. MOULTON.

Lewiston, Me........Sunday, Aug. 14th
Cascoville........Sunday, Aug. 21st
J. ALBERT LIBBY.

Rye, N. H........Sunday, Sept. 18th
J. PINKHAM.

South Elliot, Me........Sunday, Aug. 7th
WM. C. STEWART.

Bridgewater, Ct. (Sr. Canfield's)........Sunday, Aug. 7th
Sr. Strong's, five o'clock, Aug. 7th.
Roxbury, Ct. (Sr. Teeple's)........Aug. 14th and 18th
Washington, Ct. (house of A. Murphy)........Aug. 19th
Roxbury, Ct. (Sr. Teeple's) Aug. 21st, 23d, 25th, 28th
H. K. WALLING.

Kennebunkport, Me........evening, Aug. 5th
Kennebunk Depot, Me........Sabbath, Aug. 7th
South Berwick, Me (Great Works)........eve., Aug. 9th
Great Falls, N. H........evening, Aug. 10th
East Rochester, N. H........evening, Aug. 11th
Rochester, N. H........Sabbath, Aug. 14th
Seabrook, N. H........Sabbath, Aug. 21st
Charlton, Mass........Sabbath, Sept. 4th
Webster, Mass........Sabbath, Sept. 11th
C. H. SWEET.

Cheshire Street, Conn........Sunday, Aug. 7th
Southington, Conn........Sunday, Aug. 14th
Z. FORD.

Square Pond, Ct........Sabbath, Aug. 7th
Putnam, Ct........Sabbath, Aug. 14th
Webster, Mass........Sabbath, Aug. 21st
Woodstock Valley, Ct........Sabbath, Aug. 28th
P. S. BUTLER.

Fairhaven, Mass........Sundays, Aug. 14th and 21st
New Bedford, Mass........evening, Aug. 23d
C. H. LEVERTON.

West Stoneham........Sabbath, Aug. 7th
Brownfield, Me........Sabbath, Aug. 28th
GEO. W. HOWARD.

Great Falls, N. H........Sunday, Aug. 7th
Rye, N. H........Sunday, Aug. 21st
J. G. SMITH.

West Deerfield, N. H........Sunday, Aug. 7th
L. E. SAULPAUGH.

Burnham, Me........Sunday, Aug. 7th
Swanville, Me........Sunday, Aug. 14th
ISRAEL DAMMAN.

Manchester, N. H........Sunday, Aug. 7th
Stoneham, Mass........Sunday, Aug. 14th
Woburn, Mass. (on the Common) at five o'clock P. M., or at such time as Bro. Marcy may arrange, Aug. 14th. L. C. & M. MCKINSTRY.

South Berwick, Me. (Great Works)........Sun., Aug. 7th
Great Falls, N. H........Sunday, Aug. 21st
T. W. PIPER.

Dover, N. H........Sunday, Aug. 7th
Great Falls, N. H........Sunday, Aug. 14th
South Berwick, Me. (Great Works), Sunday, Aug. 21st
Hampton, N. H........Sunday, Aug. 28th
A. SIMPSON.

Hinsdale, N. H........Sunday, Aug. 7th
Will Bro. Streeter meet me at the Hinsdale depot Aug. 5th, first down train?
Northfield, Mass. (where Bro. Streeter may appoint) Sunday, Aug. 14th.
If any of these appointments conflict, write me immediately at West Rumney, N. H. E. COTTON.

Hampton, N. H........Sunday, Aug. 7th
Rye, N. H........Sunday, Aug. 14th
D. F. LEAVITT.

Steuben Co., N. Y. (near Dea. T. C. Armstrong's) Aug. 6th, at 2 P. M., and the 7th at 9½ A. M.
Fremont (as friends may appoint) evenings, Aug. 8th and 9th.
Blooming Valley, Pa. (as Bro. Wm. Darrow may appoint) Aug. 11th and 14th.
Rootville, or Little Cooley........Aug. 18th and 21st
Edenboro, Pa........Aug. 27th and 28th
Sharp's Corners (Meth. church) evenings, Aug. 29th and 30th.
Cohocton (once in four weeks) Sept. 3d, at 2 P. M., and Sunday, the 4th.
Darien, N. Y. (quar. conf.)...Sept. 9th, 10th and 11th
C. F. SWEET.

North Somers, Ct........Sunday, Aug. 7th
Woodstock Valley, Ct........Sunday, Aug. 14th
Abington, Ct........Sunday, Aug. 21st
Square Pond, Ct........Sunday, Aug. 28th
North Somers, Ct........Sunday, Sept. 4th
A. MORSE.

Worcester, Mass........Sunday, Aug. 7th
GEO. A. STREETER.

Vernon, Vt........Sabbath, Aug. 21st
H. MUNGER.

Freeport, Me. (Swamp school-house) Sunday, Aug. 7th
Meeting all day. S. F. MORSE.

Pittston........Sunday, Aug. 7th
Windsor (Preble school-house)........Sunday, Aug. 14th
THOMAS RINES.

Bath, Me........Sunday, Aug. 7th
J. T. JORDAN.

Cushing, Me........Sunday, Aug. 7th
East Bowdoinham, Me. (Lancaster school-house) Sunday, Aug. 14th. L. D. TOTMAN.

North Springfield, Vt........Sabbath, Aug. 7th
Bridgewater, Vt........Sabbath, Aug. 14th
H. F. CARPENTER.

Moultonborough Neck........Sunday, Aug. 7th
N. GLIDDEN.

Morris, Ct........Sunday, Aug. 7th
WM. J. RIPLEY.

Appleton, Me. (where Bro. G. Miller may appoint) Sabbath, Aug. 7th. J. SOMES.

Rye, N. H........the first Sunday in each month
South Berwick, Me., (Great Works) the second Sunday in each month. JOSEPH W. WHITE.

Manchester, N. H........Sunday, Aug. 14th
WM. C. STEWART.

Rochester (Chapel)........Sunday, Aug. 7th
My appointments beyond Barnstead are withdrawn for the present. ABIGAIL M. TRIPP.

Kenduskeag, Me........Sunday, Aug. 7th
Surry, Me........Sunday, Aug. 14th
E. V. B. EDGERLY.

West Barre, N. Y........Sunday, Aug. 7th
J. H. WHITMORE.

Hartford, Me. (Stetson school-house) Sun., Aug. 7th
E. M. HAGGETT.

Collinsville, Ct........Sunday, Aug. 7th
Burlington........Thursday evening, Aug. 11th
Warehouse Point........Sunday, Aug. 14th
North Canton........Sunday, Aug. 21st
H. K. FLAGG.

Rootville, Break Bread........first Sunday in the month
JOHN T. ONGLEY.

Albion, Me. (where Bro. Tuck may appoint) Sunday, Aug. 14th. S. K. PARTRIDGE.

New Preston, Ct........Sunday, Aug. 7th
J. L. WOOD.

Biddeford, Me........Sabbath, Aug. 14th
GEO. W. BROWN.

Porter, Me........Sunday, Aug. 7th
T. E. LANE, JR.

Portland, Me........Sunday, Aug. 7th
WM. SHELDON.

New Hampton (at Bro. Pike's)........Sabbath, Aug. 7th
F. S. RANSOM.

Meredith, N. H. (Dolloff Hall)........Sunday, Aug. 7th
☞ NO NAME.

At grove meeting in Crawford Co., Penn. (as noticed by Bro. Ongley), at least during the latter part.
C. COLEGROVE.

SPRINGFIELD, MASS.
A. A. Phelps........Sunday, Sept. 11th

CHICOPEE FALLS, MASS.
Sr. L. M. Stoddard........Sunday, Aug. 7th
Sr. M. L. Durand........Sunday, Aug. 14th

LOWELL, MASS.
J. Pinkham........Sunday, Aug. 7th

PORTLAND, ME.
R. R. York........Sunday, Aug. 7th
Wm. Sheldon........Sunday, Aug. 14th
also Aug. 21st, if possible.
James A. Libby........Sunday, Aug. 28th

DOVER, N. H.
A. Simpson........Sunday, Aug. 7th
J. Pinkham........Sunday, Aug. 14th
Wm. C. Stewart........Sunday, Aug. 28th
C. Goodrich........Sunday, Sept. 18th
L. Boutell........Sunday, Sept. 25th

CONCORD, N. H., (CENTRE STREET.)
A. Ross........Sabbath, Aug. 14th
M. Batchelor........Sunday, July 31st

CONCORD, N. H., (AT THE BETHEL.)
H. J. Parsons........Sunday, Aug. 7th
A. A. Hoyt........Sunday, Aug. 14th

PORTSMOUTH, N. H.
J. H. F. Varney........Sunday, Aug. 7th
W. H. Mitchell........Sunday, Aug. 14th
B. S. Emery........Sunday, Aug. 21st

PITTSFIELD, N. H. (at the Bethel.)
C. Goodrich........Sunday, Aug. 7th

ROCHESTER VILLAGE, (Town Hall.)
C. Parsons........Sunday, Aug. 7th
E. S. Moulton........Sunday, Aug. 28th

HARTFORD, CT.
Chas. E. Barnes........Sunday, Aug. 7th
T. M. Preble........Sabbaths, Aug. 14th and 21st

PLEASANT VALLEY, CT.
R. K. Stark........Sunday, Aug. 7th
G. L. White........Sunday, Aug. 21st

SCITICO, CT.
E. L. Colton........August 5th
Hiram Munger........August 7th
R. Starks........August 12th

WOLCOTTVILLE, CT.
B. Hitchcock........Sunday, Aug. 7th
G. L. Teeple........Sunday, Aug. 28th

BRISTOL, CT.
A. M. Higgins........Sabbath, Aug. 14th

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

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The Advent Church formerly meeting at Grand and Allen Streets, have removed to 400 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

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PORTLAND, ME.
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THE BAD BARGAIN:
or,
THE WORLD SET UP FOR SALE.

The devil, as the Scriptures show,
Tempts sinful mortals, high and low;
And always acting well his part,
He suits his bribes to every heart.
See! there the prince of darkness stands,
With baits for souls in both his hands.

To one he offers empires whole,
And gives a scepter for a soul;
To one he freely gives, in barter,
A peerage, or a star and garter;
To one he pays polite attention,
And begs him just to take a pension.

Some are so fired with love of fame,
He bribes them by an empty name;
For fame they toil, they preach, they write,
Give alms, or sally forth and fight;
Prefer man's praise to God's salvation,
And sell their souls for reputation.

But the great gift, the mighty bribe,
Which Satan pours amid the tribe,
Which thousands seize with eager haste,
And all desire at least to taste,
Is—plodding reader, what d'ye think?
Alas! 'tis money—money—chink.

Round the wide world the tempter flies,
Presents to view the glittering prize;
See! how he goes from shore to shore,
And how the nations all adore;
Souls flock by thousands to be sold,
Smit with the love of shining gold.

See! at your needy tradesman's shop,
The universal tempter stop;
"Wouldst thou," he cries, "increase thy treasure?
Use lighter weights, and scantier measure;
Thus shalt thou thrive"; the trader's willing,
And sells his soul to get a shilling.

Next Satan to a farmer hies:
"I scorn to cheat," the farmer cries;
Yet his whole heart on wealth is bent,
And so the devil was content.
Now markets rise, and riches roll,
And Satan quite secures his soul.

Mark next yon cheerful youth so jolly,
So fond of laughter and of folly;
He hates a stingy, griping fellow,
But gets each day a little mellow;
To Satan, too, he sells his soul,
In barter for a flowing bowl.

Thus Satan tries each different state,
With mighty bribes he tempts the great;
The poor with equal force he plies,
But wins them with a humbler prize;
Has gentle arts for young beginners,
And fouler sins for older sinners.

Oft, too, he cheats our mortal eyes,
For Satan father is of lies;
A thousand swindling tricks he plays,
And promises, but never pays;
Thus we poor fools are strangely caught,
And find we've sold our souls for naught;

Nay, oft with quite a juggler's art,
He bids the proffered gift depart;
Some pleasure sets before our face,
Then claps a trouble in its place;
Sends some huge loss instead of gain,
And conjures rapture into pain.

Be wise, then, oh ye worldly tribe,
Nor sell your conscience for a bribe;
When Satan tempts you to begin,
Refuse him, and refuse to sin.
Bad is their bargain, on the whole,
Who gain the world and lose their soul.

—*Selected by A. Ross.*

For the World's Crisis.

MY JOURNEY TO CALIFORNIA.

Brn. and Srs. in Christ:—According to agreement, yet after a long time, do I give to you a short history of my journey over the mountains to California. On Monday, Dec. 13th, I bade adieu to friends at Knowlesville, N. Y. Reached Chicago Tuesday morning, at nine o'clock. From there I took train for Kenosha, Wis., and on Thursday morning again took train for Chicago, and in the same day started on my long journey to California.

The first day out from Chicago, at Sterling Spring, an engine was broken, which detained us one hour, which time was made by eleven the same evening. Crossed the Mississippi river about sunset. The river is bridged. On the morning of the second day, found ourselves at Dunlap, Iowa. At ten crossed the Missouri river. At Omaha were carried from cars to river in a 'bus, which was driven on board boat, and we were ferried across to Omaha. To me this was a barren looking place. Here we stopped one hour, then on. At sundown at Grand Island.

Third day morning at Sidney. A strong head-wind made it necessary to attach the second engine. Then onward, passing small stations, some of them only containing a depot, and some a watering place, a small grocery, and a few dwelling houses. At Antelope a third engine was attached. Before reaching this station, in hard-beaten paths, we could see flocks of those little creatures, the antelope, skipping and running and jumping over the plains, and on arriving at the station, from the appearance, one might suppose that the inhabitants subsisted almost wholly upon that animal. There were eight of them killed, dressed, and hung up near the depot; beside, a great number of heads and horns were seen strewn over the ground near by.

From there to Pine Bluff. This place contains depot, water tank, small grocery, and a few mud huts. Surrounding country, high bluffs, all naked, except that here and there might be seen a pine tree. Country on from this, prairie, level, then rolling. At Hillsdale, Wyoming Territory, about noon, stopped to shovel through a bank of sand and snow, which we expected would take but a short time. At one o'clock word came to us that the Hotel train was fast in the bank, one mile and a half ahead, and we must wait for that to pass. Help was sent for, and fifty men and six engines were employed in plowing and shoveling through, while we sat anxiously waiting.

Some passengers on the train, who had crossed the plains a number of times, added not a little to our anxiety by telling us we might not get through to our destination in two months. At this time the wind was blowing furiously, and snow and sand flying in every direction; and with all it was bitter cold. There happened to be a small eating saloon about a quarter of a mile from where we stopped. I sent for bread; paid seventy-five cts. for a small loaf. Here we remained until past eight, when we moved on three miles; remained until fifteen minutes past nine, then on to Cheyenne, a town of about sixteen hundred inhabitants, formerly containing from nine to twelve thousand, from being in anticipation the terminus of the road; but since the extension, some have gone into the mines, some to one place, and some to another.

At half-past twelve that night, we passed Sherman, of which I can tell you but little, except that it is the highest point ever reached by railroad. At daylight we were dashing over rocks and hills, and through vallies, where nought but wild grass could be seen, except one small grove of trees, the names of which I could not learn. The first station we passed was Carbon, a small station. On one side of the road were a few quite passable buildings; on the other, one half dozen or more, where the inmates digged down into the hillside, and there built their little huts. It was a lonely looking place. The next, Fort Steele, a town built of logs and boards, and containing many soldiers. Next, Point of Rocks, whose buildings were mostly covered with canvas. Then Coal Mines. Again, huts in side mountains. Next Green River, another canvas town, also huts built with barrels set out of the roof for chimneys. Next, Devil's Gate. At half-past eleven in the evening we arrived at Ogden, where we again changed cars, then onward again. Next day, in passing through Humboldt Valley, it was quite a curiosity to see the mountains reaching up to and above the clouds. Not so much of a curiosity to those who have lived in mountainous countries.

In passing through Nevada Territory, found the inhabitants to be mostly Chinese. They appeared to be watching and repairing roads. There are many short curves in crossing the mountains. In turning one of these a hand-car was run against, thrown off, bounded, struck an Irishman, threw him over, and broke his leg. He was brought aboard the train, and carried to a little hut about a mile from the spot. We also saw large flocks of wolves. With the exception of the above-named accident, all passed pleasantly that day. It was quite amusing to see the Indian men, women, and children, standing at each station, that they might get a ride on the platform of the cars, which they were permitted to do. Some of them were wrapped in rags, and some in the skins of the buffalo and other wild beasts. Most of them were painted, which gave them a savage appearance.

Next morning (Tuesday), just before light, we came to the snow-sheds, about thirty miles in length, with now and then a small opening. I waited anxiously to get through them, for the little peeps I could get through these openings, assured me that I was passing through beautiful scenery. After getting through, I found I was not mistaken. I can but wish I had the language to give you a just description. I almost imagined myself in the new earth. From my car window, at my right, I could look up, up, in some places not seeing the top of the side mountain (it being so near the road), but as far as I could see it was covered with huge rocks, trees, bushes, and green grass; while at my left I could look down, down, and see the tops of trees, and sometimes catch sight of a stream winding its way through the ravine below. I could not judge of its size, the distance from us being so great. The banks on either side were covered with beautiful shrubbery. The sun was shining very brightly, which added much to the grandeur of the scene. The most beautiful shrub was the *manganita*. The leaf and shape of the bush, when one bush is standing alone, very much resemble the box-tree we have in the States in our flower gardens; yet both leaf and bush are larger. They are very plenteous here in California, bearing a cluster of fragrant white flowers, followed by a small red berry. How unlike the snow and ice-clad fields of New York State, which I had so recently left, was the scene before me!

At ten o'clock and twenty minutes we arrived at Auburn, California, where I found my husband waiting for us. You may all depend upon it, it was a pleasant meeting, as we had not met in five months. I found him looking well, and weighing one hundred and ninety pounds. He was not a little surprised in finding me looking so well. From Auburn we rode by stage to Placerville, a distance of twenty-seven miles, to my husband's brother's. There we found a roasted turkey waiting for us. I endured my journey remarkably well. Took a sleeping car all the way from Chicago.

We stopped with our brother one month, awaiting the arrival of our goods, when we went to Coloma, ten miles from Placerville. Coloma is a small town, situated on the south fork of the American river, in the foot-hills of the *Sierra Nevada* range. It is noted for its fruits and flowers, and also for being the place where gold was first discovered, in 1848, by James W. Marshall, who is still living, a resident of California, and a poverty-stricken spiritualist; has a wild and strange look. He was at one time in possession of considerable money, but by some means has lost it. Is directed by spirits, and they tell him some strange things.

The present population of Coloma is about six hundred, including whites, negroes, and Chinese. Former population from fifteen to eighteen hundred. There is very little or no interest manifested in religious matters. There have been, in the past, several churches well attended; but now there is but one Protestant and one Catholic church. There are services held in the Protestant church once in two weeks, with a very small congregation. In the Catholic once in five, six, or seven weeks, as it may happen. If a stranger comes in to speak, they will all turn out a few times; then they go back to their former amusements.

We are doing what little we can, in weakness, to spread the true light of the gospel, looking forward, hoping soon to be able to do more. When my husband commenced speaking here, the minister manifested great uneasiness, saying he did not see why they all ran after him; but after he saw that it was the means of enlarging his own congregation, he remarked in public that "agitation was better than stagnation." I cannot tell what the consequence may be, but we will do what little we can, and leave it with the Lord.

This gospel of the kingdom must be preached for a witness to all nations, but we are not told that all nations will receive it. Therefore if we sound the alarm, give them the witness, our skirts are clear. We desire the prayers of all, that we may be humble instruments in the hands of the Lord in doing good; for had we not considered it duty, I never could have left my relatives, brethren and sisters, and the privileges I so much enjoyed.

To that brother I met at Darien conference, last September, who feared I would get off so far I would not hear the trumpet sound, I would say, I find the Lord just as precious, and just as near, in California, as in the State of New York; and have no less desire to serve and obey him, and to cling fast to him and his word. I am determined to endure unto the end, for only such have the promise of an endless life. I love these blessed truths, and often wish that some of our able, honest-hearted workers would come and help us spread the good news of the coming King.

How my heart leaped for joy when I saw Bro. Reed's call in the paper. I was about to sit down to my supper, but the reading of that was both meat and drink. Bro. E. T. Himes had written us that a Bro. Reed was residing at Santa Clara, but did not tell us he was a preacher. On learning this, and also that his labors were successful, it gave us great joy. I hope we may yet meet him here, and if we had means would send for him. But I allow none of these things to trouble me, for my trust is in the Lord, and I believe he will give us means to do just what he desires us to do.

Now, brethren and sisters, this is to all. Write us, and pray for us, and we will do the best we can. Your sister in Christ, waiting for his return to gather us all home, where there will be no bitter partings.

Mrs. Kate A. Page.

Coloma, Eldorado Co., Cal., July 16th.

OUR LORD'S BIBLE.

BY MRS. H. B. STOWE.

* * * * * * *

If to have been the favorite intimate friend of the greatest number of hearts be an ambition worthy of a poet, David has had more of this than any poet who ever wrote. He has lived next to the heart of men, and women, and children, of all ages, in all climates, in all times and seasons, all over the earth. They have rejoiced and wept, prayed and struggled, lived and died, with David's words in their mouths. His heart has become the universal christian heart, and will ever be till earth's sorrows, and earth itself are a vanished dream.

It is too much the fashion of this day to speak slightingly of the Old Testament. Apart from its grandeur, its purity, its tenderness and majesty, the Old Testament has a peculiar interest to the christian from the fact that it was the Bible of the Lord Jesus Christ.

As a man, Jesus had a human life to live, a human experience to undergo. For thirty silent years he was known among men only as a carpenter in Nazareth, and the Old Testament was his daily companion. When he emerges into public life, we find him thoroughly versed in the Scriptures. Allusions to it are constant through all his discourses; he constantly refers to it as a book that reflects his own image. "Search the Scriptures," he says, "for these are they that testify of me."

The Psalms of David were to Jesus what they are to us, and more. In certain of them he saw himself and his future life, his trials, conflicts, sufferings, resurrection and final triumph, foreshadowed. He quoted them to confound his enemies. When they sought to puzzle him with perplexing questions he met them with others equally difficult drawn from the Scriptures.

"The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool. If David then in Spirit call him Lord how is he his son?"

The dying words of Jesus, the words of his extremest agony, were a quotation from the Psalms: "My God, my God, why hast thou forsaken me?"

When we read the Psalms we go along a track that we know Jesus and his mother must often have trod together.

The great resemblance in style between the Songs of Mary and the Psalms of David, is one of the few indications given in Holy Writ of the veiled and holy mystery of his mother's life. She was a poetess, a prophetess, one whose mind was capable of the highest ecstasy of inspiration. Let us read the Psalms again with the thought in our mind that they were the comforters, the counselors of Jesus and Mary. What was so much to them cannot be indifferent to us.

Our Savior quotes often also from the Prophets. On his first public appearance in his native village he goes into the Synagogue and reads from Isaiah. When they question and disbelieve, he goes on to answer them by allusions to the story of Naaman, the Syrian, and the widow of Sarepta.

When the Sadducees raise the question of a future life, he answers by quoting from the Pentateuch, that God calls himself the God of Abraham, Isaac and Jacob, and God is not the God of the dead but the God of the living, for all are alive to him. He quotes the history of Jonah as a symbol of his own death and resurrection, and at the moment of his last trial before the High Priest, when adjured to say whether he be the Christ or not, he replies in words that recall the sublime predictions of the coming of the Messiah to judgment in the Prophet Daniel. One who should read the New Testament through with a view to see how much the Old Testament was to our Savior, would find how constant are the allusions to it in all that he says.

And, after his resurrection, when he appears to his disciples, he opens to them the Scriptures. That talk on the way to Emmaus was an explanation of the old Hebrew Scriptures. We must regret it as among the lost jewels of the church. We have it only through the heart of those who heard it, but it is something, that at the very last we hear of Jesus on earth, we find him directing the study of his disciples back to the Hebrew Scriptures.

Nor did the disciples in the glow of the unfolding Christian dispensation cease to reverence and value the Old Testament Scriptures. They did not speak of them as a worn out thing that had had its day, but they allude to them with the affectionate veneration due to divine oracles.

"The prophecy came not of old times by the will of man, but holy men of old spake as they were moved by the Holy Ghost."

St. Paul congratulates Timothy that "from a child thou hast known the Holy Scriptures, which was able to make thee wise unto salvation," and adds, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, lacking nothing, thoroughly furnished unto all good works."

Even while the New Testament was being formed, its writers gave this complete testimony to the old as being able to make wise unto salvation and to complete a man's spiritual education.

This book, then, so dear to Christ and his apostles, is something that should be dear to christians. Its study will enrich the soul. It is wonderful, mysterious, unique—there is no sacred book like it in the world; and in reading it we come nearer to Him who sprang out of it as an immortal lily grows out of the bosom of a rocky mountain.—*Christian Union.*

Men not converted by Philosophy.—I do not suppose that the fishermen of Galilee, or even the accomplished and erudite Paul had any distinct philosophical notions as to what they taught. But they were only the better fitted for their work because they had no pronounced philosophy of sacred things; for the capacity of fructifying faith exists in unnumbered minds that have neither the ability, taste, nor culture requisite for this philosophy; and such minds are best reached by the simple statements which plain non-philosophizing men may give of accredited facts, and of truths resting on adequate authority.—*Prof. Peabody.*

SENSATIONAL LITERATURE.

When we look for a moment at the mass of fictitious reading that is flung out broadcast over the world, can we wonder that the young so early wander away in the paths of vice, or that the vile dens in our cities, that are seething in impurity, are peopled with wrecked manhood and fallen womanhood? We look in astonishment at the evidences of blighted intellects, lost virtue, and ruined lives; and yet how many of these learned their first lesson in vice at home, over the pages of some impure novel! In how many of our homes does the Bible lie, all covered with dust from disuse, while dime novels are eagerly read by parents and children day after day! And I have seen professed christian parents remain away from the house of God, to read a weekly journal burdened with impure thoughts, to feed the imagination and the heart.

Parents, you cannot keep your homes too pure. If the young heart is not educated to love purity, it will love sin and follow after it; and if you crowd your libraries with fiction, and pervert your own lives by its perusal, how can you expect to lead your children heavenward?

The young gain more education from novels to-day, than from the sciences. They pore over the unchaste pages, and shed fountains of tears over some luckless heroine that never lived, and whose counterpart never will live; but they have no sympathy for the sorrows of a beggared widow or orphan, and their hearts are unmoved at the sight of actual human suffering.

Can it be that those to whom God has given ten talents, will waste them all in wrecking humanity? Shall they be willing, for dollars and cents, to send young souls, reeling beneath a burden of shame, into penitentiaries, dance-houses, and groggeries? Will it pay at the bar of God?—*Rural New Yorker.*

THE SOUND OF LITTLE FEET.

Not winds that sigh on summer eves,
Nor the silken stir
And rustle of the tasseled sheaves,
Nor softened whir
Of wood-bird's wing,
Nor anything
Of sky or earth;
Ah! none of these are half so sweet
As the sound of little feet.

Forever eloquent and gay
Is the pattered fall,
Throughout the longest, darkest day,
Most musical!
No thought, no care
Young feet ensnare;
Forever rings,
Forever sings
Round all the world, with restless beat,
The sound of little feet.

In that sad home where death has gone,
Where the mother's eyes
Behold no more her darling one;
Where tears and sighs
Are all that live;
Grief cannot give
A drearier pain
While time shall reign,
Than the void which makes life incomplete—
No sound of little feet.

Lyric of love, so soft, so dear!
Wert thou heard in vain,
Where the blessed Savior's listening ear
Caught up the strain
Of melody?
Still unto thee
Delights I owe
Each step I go,
By mossy lane or busy street,
Dear sound of little feet.

—*Christian Union.*

"HOW OFT SHALL I FORGIVE?"

"I can never forgive her, no, never. I have overlooked such things in Eva Moulton many times, until I have lost all confidence in her. I want nothing more to do with her." These words were spoken bitterly, and by one who professed to be a follower of the meek and lowly Jesus. The offender was a sister in the church, and once a cherished friend.

"Forgive us our trespasses, as we forgive those who trespass against us," was the reply of an elder sister as they passed from the room, leaving me to silent meditations.

How are we forgiven? Are we not continually leaving the path of duty, on the right and on the left? and yet our heavenly Father welcomes our approach whenever our repentant footsteps turn towards the King's highway. Who can utter this prayer of his childhood, and then say of an offending brother or sister, "I can never forgive them, no, never?"

"Then Peter came to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee until seven times; but until *seventy times seven*."

☞ Rev. Robert Hall, the great minister of England, when asked how many sermons a preacher could conveniently prepare in a week, said: "If he is a man of pre-eminent ability, one; if he is a man of ordinary ability, two; if he is an ass, six.

Gems.

— Melancholy falls upon a contented life like a drop of ink on white paper—which is not the less a stain because it has no meaning.

— The descent of the Holy Spirit antidotes the evils of which we complain by taking away the cause of them.

— Man must have occupation, or be miserable. Toil is the price of sleep and appetite—of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are ready and willing,
Than to snap the delicate, minute threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.

— Caution holds all generous impulses in check. It is often but a blind and sly keeper of self.

— To hope to touch by the same sermon hearers of various ages, sexes, rank, and education, is to expect to open all locks with the same key.

— Men are never placed in such extremes but that there is a light to guide them.

— Godliness has the promise of and secures the blessings of both worlds.

— It is the greatest of all blessedness to know the blessedness that is to be had in the Lord Jesus Christ.

— Egotism, the fruit of self-conceit, is but the ebullition of a small mind heated by its own vain imaginings. Truly great minds always speak humbly and meanly of themselves.

— Three things should be thought of by the christian every morning: his daily cross, daily duty and daily privilege: how he should bear the one, perform the other and enjoy the third.

— Sorrow comes soon enough without despondency; it does a man no good to carry around a lightning-rod to attract attention.

The saint that wears heaven's brightest crown,
In deepest adoration bends;
The weight of glory bows him down
Then most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

— The pleasantest things in the world are pleasant thoughts; and the greatest art in life is to have as many of them as possible.

— A ship should not be made to depend on one anchor, or life on one hope.

Honor the Body.—At the bottom of much unsound feeling upon this subject of social sin, lies the impression that little harm is done by such sins to the after relations of married life. But the apostle shows us that even past sin cannot fail to have lowered the lofty conception of that life, and to have stained the purity of the relations that are established by it.

The most precious tribute of man to woman is his reverence for her, and that, we believe, he irrevocably destroys by unchastity. Where the opposite feeling prevails, it is because the reverence, the purity, the sacredness of married life are unknown, because the whole idea of it is at a point infinitely below that at which God has placed it. Finally, at the bottom of much error upon this subject lies forgetfulness of man's nature as a whole, the impression that he has nothing but his soul to think of, nothing but a happy eternity to secure, whereas his great work is here in the present world where his body has been given as the temple of the Holy Ghost. . . . . There is a solemn duty devolving upon the Church at this moment, to take this matter in hand by striking at its root, by setting forth more fully such views of the body and of marriage as are expressed by the apostle, and by doing more to promote a sound feeling of abhorrence of all impurity in the male sex as well as in the female.—*Sunday Magazine.*

THREE SECRETS.

The secret of respectability lies in the strict observance of the following three rules: Live within your means; always tell the truth; keep good company. The neglect of one or the other insures a loss of character, whether its owner be a peer or peasent. Riches are as much apart from respectability as health is independent of beauty.

The secret of keeping a friend is valuable, and must be observed with care. Making acquaintances is easy enough,—any rogue or fool can do that; the difficulty lies in keeping them, and converting them into friends. The best method I know of is to preserve your independence. There are obligations, however, which can be rendered and accepted without a loss of independence. The pleasure of conferring a favor is greater to properly constituted minds than that of receiving one; but it is delightful, and a guarantee of continued amity, if the kindness one receives can promptly be reciprocated. Secondly, do not press your company too much upon the new acquaintance. Make yourself agreeable to him, let him seek your society, and when you are with him avoid all topics on which a difference of opinion is likely to arise.

The secret of agreeable personal appearance lies in cleanliness and the absence of many colors. I have seen a well-adjusted bunch of humble primroses excite admiration, when a boquet of choice and variegated flowers has been scarcely noticed. Modern flower-beds illustrate my meaning. Were this not the case, statues would be colored. A taste for gaudy hues is barbarous, and peculiar to children and savages; a refined taste rejects scarlet and yellow as it would raw beef and strain oil. A gaudy cravat may look fine, and even well; but a black one looks better.—*Home Journal.*

Hygiene.

"This is for your health."—Paul.

FOOD FOR REFLECTION.

BY DR. CHAS. P. UHLE.

In this world of ours, amid its cares and perplexities, how seldom do we pause to think upon the wonders and mysteries of our existence. Day by day we enjoy the breath of life, eat, drink, move, and have our being, unmindful of the wonderful powers by which these ends are realized, ungrateful, many of us, to that Divine being "whose hands have made and fashioned us," and whose infinite wisdom hath so beautifully adapted our organination to the requirements of our life and comfort. The science which unfolds to us the wonders of the human frame, and exhibits the workings of all its intricate machinery, shows us upon what an infinity of springs, and motions, and adaptations, our existence depends.

Whether we are sleeping or waking, sitting or walking, there is going on within such a variety of movements and muscular action, as would overpower us with astonishment, and even with fear, were we to behold them. We should be apt to feel alarmed on making the least exertion, lest the parts of this intricate machinery should be broken or deranged and its functions interrupted.

The steam engine, constructed as it is of the hardest and most durable materials, will run but a few months without some of its essential parts being worn or disabled, even though its action be frequently discontinued. But the animal machinery, though constructed for the most part of the softest and most flabby substances, can go on without intermission in all its diversified movements, by night and by day, for the space of eighty or one hundred years, the heart giving ninety-six thousand strokes every twenty-four hours, and the whole mass of blood rushing through a thousand pipes of all sizes every four minutes.

It is not very generally known what an immense amount of labor is performed by the various organs and parts of our body in every year of our short lives. We have made some estimate relative to this point, and will present the odd results for the benefit of those who seldom think upon the subject.

Our heart at each successive pulse or contraction, by which it protrudes the blood out of the arteries into the veins, exerts a force of about one hundred thousand pounds. It contracts four thousand times an hour, and in one day seven hundred and fifty gallons, or twenty-three and a half barrels of blood pass through its cavity, and at this rate upwards of 8877 barrels in one year. This quantity seems enormous. The idea of over eight thousand barrels of blood passing through this little organ in this time, and it capable of holding only about two ounces at one time! It seems almost incredible, but then there are many incredible truths in our strange existence, and figures very seldom lie.

Our liver secretes three barrels and one fifth of bile, salivary glands four barrels of spittle, stomach five barrels of gastric juice, and our kidneys upwards of eight barrels of their secretion in one year. There passes off through the skin, by means of twenty-eight miles of little "sweat tubes," three barrels or more of water in the form of insensible perspiration, and about the same quantity by the lungs through the breath. In addition to this, there are the secretions of various other organs and glands of the body, in proportionate quantities, which in itself cannot be less than two barrels, a very moderate estimate. Making an aggregate of the whole, we find that there are about seven hundred and seventy-six gallons, or nearly twenty-five barrels of liquids of various kinds discharged from our body by its various emunctories in one year.

These calculations, based upon facts gathered by the researches and experiments of our physiologists, bring to light the huge amount of labor these fragile organs of ours are capable of performing. But there are other curiosities in our economy, and we will pass on to them.

There are four hundred and forty-six different muscles, two hundred and forty-five bones (sixty of which are in the hands,) and upwards of three hundred ligaments in the human body. Each muscle acts in at least ten different capacities, that is, it has ten different intentions or qualifications to serve; each one has been estimated to have forty. Taking these together, we find that the muscles and bones alone have upwards of fourteen thousand different adaptations or intentions. If we were to attend to the many thousand ligaments, tendons, membranes, humors, fluids of various descriptions, the skin with its million pores, and every other part of the organical system, we would have another sum of many hundreds of millions, to be multiplied by the former product in order to express the diversified ideas which enter into the construction of our wondrous body.

One hundred and three muscles are brought into use every time we breathe, and the combined force of these muscles in accomplishing this act has been estimated at three thousand pounds at each inspiration. As regards the strength of the other muscles of our body, Dr. Dicks says, "that when a man lifts up with his teeth a weight of two hundred pounds with a rope fastened to the jaw teeth, the muscles named temporalis and the masseter, with which people chew, and which perform this work, exert a force of above fifteen thousand pounds. When a man, standing on his feet, leaps or springs to the height of two feet, if the weight of such a man be one hundred and fifty pounds, the muscles employed in that action will exert a force two thousand times greater, that is to say, a force of about three hundred thousand pounds." Thus it is, the more we inquire into the wonders and mysteries of our existence, the more perplexing and astonishing it seems to be. We meet with truths that more than puzzle our minds, and find ourselves in such a labyrinth of strange phenomena, as to excite doubts in our own minds as to their veracity; "Indeed," exclaims Dr. Dicks, "we can hardly believe our senses."

When these calculations are carried on for a lifetime of fifty or eighty years, they form results that are truly prodigious, and well calculated to excite sentiments of extreme amazement and wonder. A man's beard grows upwards of twenty-seven feet in a lifetime of fifty years, his finger and toe nails about seven feet in the same length of time; and it has been computed that a woman with a full and healthy head of hair has upward of fifty-seven miles of the capillary substance vegetating upon her cranium. But we will not lengthen our article by continuing farther these strange estimates of the wonders and singularities of "the house we live in." We will write a book some day, and enter the subject more fully, and content ourself at the present time with adding one more (there is always room for one more), and close. Has anybody ever thought how much food a human being "makes way with" in one year, or how much it would amount to if estimated for a lifetime? If not, the following may prove interesting.

Let us allow two pounds and a half of food per day, which is quite a moderate estimate, for there are men who daily eat from four to five pounds, and multiply it by the number of days in one year. We have nine hundred and twelve pounds and a half, the amount eaten in this time. If now we multiply this by fifty, to make our estimates for a lifetime of fifty years, we have forty-five thousand or nearly twenty-three tons of food that is eaten by a man of moderate appetite in this length of time.

What a delicate little morsel to set before a young man, with the information that he is to eat and digest it before he dies. Undoubtedly, when we whisper in his ears that the glands in his mouth will secrete about two hundred and fifteen barrels of spittle to moisten and assist the swallowing of it, that his stomach will furnish two hundred and fifty barrels of gastric juice to digest it, and that about one hundred and fifty barrels of other digestive fluids and acids are necessary for the accomplishment of the process, and that enough heat is generated in the same process to raise to the boiling point one hundred and forty-six gallons, or nearly five barrels, of cold water, it will open his eyes and ears to the truth that he is "fearfully and wonderfully made."

Indeed, with such abundant testimony before us, who could fail to think otherwise? Who can refrain from joining with the Psalmist in his pious exclamation: "Adorable Creator! with what wonderful art thou hast formed us! Though the heavens did not exist to proclaim thy glory, though there were no created being on earth but myself, my own body might suffice to convince me that thou art a God of unlimited power and infinite goodness."—*Selected by T. Fraser.*

SUNSHINE.

Sunshine is of no less importance than pure air. Dr. Bowditch's statistical tables go to show the intimate relation between the occurrence of consumption and its allied diseases, not only in years where there have been an unusual number of cloudy days, but in places naturally, and in houses designedly, deprived of the free access of the sun's rays. Some time ago this fact was signally illustrated by a district of Paris, where the people were pallid and filthy from the absence of sunlight in their dwellings; the government interfered, and shut up the places. There are not a few tenement-houses in all our large cities where such a procedure would throw light not only upon moral and physical nastiness, but upon the causes of disease and death among the poor foreign population swarming and festering in our midst.

Let the sunlight into your houses, then, and drive away the mould and mustiness which lurk in your halls and closets, and even in your parlors; far better that the carpets, and chairs, and curtains should fade, than that the rosy tints of health should disappear from the lips and cheeks of your children. The rays of the glorious sun are necessary for vegetable and animal growth, and above all necessary for the healthy growth of the human being; open, then, your curtains and blinds, and see how quickly the sun will change the atmosphere of your house, bringing light and warmth into musty corners, vivifying the air of every room, reddening the cheeks of the pallid children, and giving to every member of the family a vigor before unknown. No wonder the eastern nations worshiped the sun as the source of life, and light, and heat; let us open to him our houses, and let him have an altar in every room therein.—*Good Health.*

Interesting Experience in Diet.—A subscriber to the *Herald* from Cincinnati, writes us as follows:

"We have lived for over twenty years on a vegetable and fruit diet mainly, and have raised a family of eight children, including twins and triplets, without employing a physician for disease but twice, and then he gave no medicine. My oldest son had the small-pox a year ago; we consulted an old physician after he had been broke out ten or twelve days. The doctor said he was doing 'first rate,' and did not need medicine. We have lived for several years on two meals a day, and like this arrangement much. Now, my wife is teaching in several of the public schools of this city (Cincinnati, O.,) and six of our youngest children attend school, and we are obliged to be more irregular in diet.

My wife is over fifty years old, is able to walk two miles or more and teach drawing all day, and then walk home again at night. We fully believe that a simple vegetable and fruit diet is sufficient to enable people to endure severe labor. One of our triplets, a girl under ten years old, will not eat a mouthful of flesh-meat of any kind. She would go without her dinner before she would eat anything that had even chicken broth on it, and yet she is as hardy and healthy a child as we have.—Warren Hutchins.—*Herald of Health.*

TO CORRESPONDENTS.

How to quit using Tobacco.—"How can I abandon the use of tobacco without subjecting myself to excessive prostration, as has been the case heretofore when attempted?"

It is impossible to quit the use of tobacco after it has become a settled habit, without more or less bad feeling and prostration. The man who would free himself from the curse of tobacco-using, must make up his mind that he has a hard struggle to pass through, call all his will-power to his aid, and resolve to quit at once and forever. This leaving off by degrees seldom succeeds. It is better to make the battle short, sharp, and decisive. A thorough course of bathing to eliminate the tobacco from the system, will make the struggle much less severe, and prove the greatest aid that can be given. The Turkish baths are best if they can be had. If not accessible, the wet-sheet pack or vapor bath should be taken instead. There will not be much appetite, and but little food should be taken. Fruit is best. No drink but water, and that may be drank as freely as desired. To allay the craving for tobacco hold cold water or pieces of ice in the mouth.

Two Meals a Day.—"Do you think it better one should limit himself to two meals a day, irrespective of whether or not he takes much physical exercise?"

I do. Especially do I believe it would be better to take but two meals a day, if he adopts a vegetable diet and lives correctly in other respects. No matter how hard a man may work, two meals, composed of bread made from the entire grain, fruits and vegetables, are amply sufficient, and I believe he will do more work and do it easier and with less exhaustion to the system, after he gets habituated to it, than he would to eat three meals of the same food, or three meals composed of the ordinary kinds of food, as meats, fine flour bread, etc. If one eats fat pork, fine flour bread, butter, sugar, etc., he will need three meals in order to get the nourishment which the vegetarian will get in two. Instead of vegetarians being more poorly nourished than meat-eaters they are much better nourished, can endure more, go without eating longer, and feel hunger less.—*Ibid.*

ITS EFFECTS.

If a man should tell us that a healthy child could put his system under the influence of a powerful narcotic every day, without permanent injury, we should tell him that he didn't know much—about that. We never saw so many boys smoking along the streets, as now. The practice will reduce the final stature of the boy who begins at fourteen, at least half an inch. It will diminish his physical force in that proportion, and his mental force still more. The boy that smokes can bear trouble better. He can lose his place in a store with less grief. It worries him less to get to the foot of his class. Tobacco is a leather jacket that shields his hide from the lash of adversity. We doubt if there is a business man in Boston so green that he would take a boy who smokes, when he could as well have as good a boy who does not. Tobacco is a source of daily expense, a motive for theft till the boy comes to man's pay. It wastes his blood, for though parotid glands save the kidneys some work, yet he that makes an urethra of his mouth, must lose from his blood much that is needed to aid digestion, whereas the kidneys do their own work better, and, in health rob the blood of nothing useful. Man is the most precious crop the Yankee raises, and just now it is scant in quantity. Let it not be inferior in staple also.—*Boston News.*

Bleeding from the Nose.—Bleeding from the nose is always regarded as an unwelcome event, yet, in the opinion of Dr. Hall, it always is beneficial, preventing headache or more serious illness, and sometimes arresting apoplexy and sudden death; therefore it should not be immediately arrested. When the nose threatens to bleed excessively, it can sometimes be arrested by putting the feet in hot water, or by applying a mustard plaster between the shoulders.

Breathing.—It is a well known fact that people who habitually breathe through the nose are less liable to infectious diseases and pulmonary complaints. One very common benefit derived by such who sleep with the mouth closed, is that they never awake with the painful and disagreeable sensation produced by a parched throat and cracked lips. When we break nature's laws, we must pay the penalty.—*Good Health.*

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis
AND SECOND ADVENT MESSENGER,
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MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, A. ROSS.

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For the World's Crisis.

THE SAVIOR'S ADVENT.

Come from the prairies, vales and hills,
Come, listen to the blissful story,
Which every christian bosom thrills,
With music from the plains of glory.
How He who once for us was slain,
(But rose o'er death and hell victorious),
Is coming back to earth again,
To reign forevermore victorious.
He's coming, yes, he's coming.

'Tis coming o'er the hills of time,
And shadowy hopes are growing brighter;
"We may not see it dawn sublime,"
But yet our hearts are throbbing lighter.
We may be sleeping in the ground
When it awakes the world in wonder;
But we have felt it gathering round,
And heard its voice in living thunder—
'Tis coming, yes, 'tis coming.

Kings, empires, nations, rot with age,
But God's eternal truth is youthful;
It speaks on time's historic page
In words of burning fire, most truthful;
Foretold events, long, long since past,
And tells us others yet fulfilling;
It speaks of scenes so grand, so vast,
Our hearts with rapturous joy are thrilling.
'Tis coming, yes, 'tis coming.

O who would wish earth's highest trust,
With all its glittering pomp and power?
How soon it vanishes to dust;
Its dazzling flame fades in an hour.
Its crowns and honors who would wear?
They burst like bubbles on the river;
They float like snow-flakes in the air,
To ocean fall and melt forever.
'Tis coming, yes, 'tis coming.

High o'er the hills of glory bright,
The glittering star of morn is beaming;
Swift, swiftly fly the shades of night,
And brighter still the light is streaming.
Soft, softly heavenly music steals
From angel choirs in glory singing;
Loud, louder yet the chorus peals,
Till mountain, hill and vale is ringing.
'Tis coming, yes, 'tis coming.

Methinks I see the coming day,
And feel the trembling earth now shaking;
I hear the archangel's trumpet say
"Arise, ye dead!" I see them waking.
O glorious day! dear saints, rejoice,
For o'er us waves Jehovah's banner;
We're with the people of his choice,
And soon we'll shout with them, Hosannah!
'Tis coming, yes, 'tis coming.

Aye, it must come, each earthly throne
"Is crumbling, with our hot tears rusted,"
The sword that warrior kings lean on,
"Is cankered, with our hearts' blood crusted."
Halt! men of might, and men of fray;
Your race is run, your rule's most ended;
The King of glory comes this way,
With thousand, thousand hosts attended.
He's coming, yes, he's coming.

J. N. BERRY.

For the World's Crisis.

THE CELESTIAL ARMY.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke 13: 29.

The gospel dispensation is a dispensation of grace. Its design is our salvation. It shall have a glorious consummation, as will be proved in the day of judgment and in the age of glorious immortality. An eternity of repose, pure association, and unutterable delight.

"They shall come from the east." They who are rejecting the offers of mercy, which if accepted would bring them at last to join the marshaled army of God, will then see that they have acted a foolish part; and the consequences of which they will be anxious to avert; but, alas, it will be in vain.

"The kingdom of God." The phrase—"kingdom of God" and "kingdom of heaven" are synonymous terms, meaning the same thing, though sometimes applied to parts of the kingdom, as in Luke 17: 20–21: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within [margin, *among*] you." Here Christ refers to himself, who is the King. It is also sometimes applied to the subjects of the kingdom, as in Matt. 25: 1: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." But in the text, it will be seen that all its parts are included—the territory, subjects, king, capital, and government. This is described in Dan. 7: 27: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Also Rev. 11: 15: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." This is all to be witnessed beyond the grave,—not in a spiritual sense, but it will be a glorious reality.

It is the kingdom prepared from the foundation of the world. Matt. 25: 34. Also Micah 4: 8: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." And his infinite love to his people has caused him to assign this kingdom for their eternal abode. This is evident from the declaration of Christ, in Luke 12: 32: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." And so it is that God will exalt humanity to sit with him on his throne, and dwell in the presence of Deity, in his kingdom and glory, which shall fill the whole earth. He has prepared it for us, and us for it. It is a kingdom of rapturous delight. A vast domain, extending its broad plains and fruitful gardens from the rivers to the ends of the earth. It contains ample room for all God's family. It is a kingdom of purity. Order and love prevail. A kingdom of infinite beauty and bliss; of durable life and immortality.

The scene of the gathering. This kingdom shall be vastly populated. They shall not only come from the east, but the four quarters of the globe shall contribute to swell the population of the celestial realm. Although in Scripture they are called the "little flock," and indeed it is true that they are small in numbers now; yet when the gathering angels shall receive the command to gather the elect, with what a rapturous sound shall the last loud trump of God be heard, when from the dark caverns of earth shall awake the sleeping millions, who are sleeping in the land of the enemy.

The seer of Patmos, in prophetic vision, saw rise before him the countless forms of men, women and children, from earth and sea. There shall be representatives from every nation, and when gathered, there shall be no man found that can tell their number. Hear the language of the beloved disciple, when he saw the seal of immortality stamped on the victors' brows. Rev. 7: 9–10,—"After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

"They shall come." Once they were far off, as far as sin could make them. They were aliens, outcasts, enemies by wicked works, children of wrath. Christ has reconciled them by his death on the cross. His word has shed light in their path, and that light is shining more and more, and will until the perfect day. The Spirit has led them into all truth, and showed them things to come; and "as many as are led by the Spirit of God, they are the sons of God."

They shall come and see their promised rest. The language, "they shall come," is expressive of great certainty. The gospel has been successful in their salvation. Were they attracted by earthly pleasure? God has attracted them by heavenly pleasures, and they shall come to enjoy them. Some have been infidels, and haters of christianity; the enmity of their hearts has been slain by the Spirit of God, and they shall come. Satan says they shall not come, and tempts and tries to hinder them from coming; but God says they shall come, for his grace is sufficient. God has made them in love with that which they once hated, and they will not be contented without it.

Numerous indeed will be the white-robed company; for it is said of them, "Many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. 8: 11. Men of selfish views, bigots, extreme sectarians, speak and act as though the inhabitants would be few; but it is said in Scripture, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. 2: 10. "Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth."—Isa. 43: 5–6. Christ has bid men to come, that his house may be full. In this house are many mansions; and Christ has gone to prepare a place for his people, and he will not prepare it in vain. Glory to God. From hill-top and mountain they shall come.

This kingdom was not prepared only for such as are called "Methodists," "Baptists," "Episcopalians," "Presbyterians," or "Adventists"; but for *Christians;* and these christians shall come from the east and west. Yes, thank God, from Palestine they shall come, Israelites indeed. From Ethiopia shall come her swarthy sons and daughters, and sit down. Many from the land of China, from the vast countries of Asia, from the continent of Europe, from Australia, from the northern parts of America, and the wilds of Russia, Siberia, and the Polar seas; from the islands of the ocean, and every country under the sun; and they shall sit down.

The association will be agreeable. National distinctions will not be known. Riches and poverty will not exist there as the barriers to association. They are all rich, having been redeemed by the precious blood of Christ; and will equally share in the great blessings provided for their enjoyment. The high and low, rich and poor, monarchs and peasants, princes and beggars, masters and servants, the learned and ignorant; all, all will sit down in sweet communion there. And that which will render their intercourse sweeter still is their mutual recognitions. They shall know each other there. "For now we see through a glass darkly; but then face to face. Now I know in part; but then shall I know even as also I am known." The apostle John describes this glorious recognition, when he says: "Beloved, now are we the sons of God, but it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3: 2. How inspiring the thought. Thank God for such a hope.

They "shall sit down with Abraham, and Isaac, and Jacob." These patriarchs will be known. The prophets will be known. The apostles and martyrs will be known. Christ will be known as the King of kings, and Lord of lords. Husbands and wives, parents and children, brothers and sisters; all, all shall meet in happy communion, and know each other there. Glory to God, how thrilling the thought!

"O the prospect it is so transporting,
Savior, hasten thy coming, we pray;
We sigh for the land thou hast promised,
And the dawn of the bright, endless day."

To this event we look for the glorious manifestation of the sons of God. Soon unto Zion shall it be said, Thy warfare is ended, and thy rest hath come.

"There remaineth a rest for the people of God." To sit down is to rest; and this rest they will enjoy. They shall come and rest; rest with patriarchs, prophets, apostles, and Christ who has redeemed them and brought them to this place of rest at last.

How seldom has the poor christian sat down to rest in this world, without feeling the aches and pains to which mortals are subject compassing him about. What storms of sorrow have assailed him. The turbid waters of affliction for many years have rolled over him, and he has felt that he should sink; but he has found that one arm, that is mighty to save, has rescued him from many a wreck, and will bring him home at last to rest, beyond these toils. Cares and anxieties, persecutions, mental agony, and physical distresses, and death, are the cause of incessant toil and fear. O there is a home for the blest, where all shall be gathered to rest, and be at peace. Rest seems sweet to the laboring man, when he returns home from his labor, to sit down in his chair, or to throw himself upon his couch; but his reposing moments are disturbed with grief and pain, and he experiences restless nights and wakeful hours, which wear upon his mortal frame; and how oft, if a christian, he sighs for that undisturbed repose.

Weary pilgrim, soon will thy Redeemer say to these dreadful tempests, Peace, be still; and every cloud will vanish, and every storm subside, and then, poor mariner, thou shalt forever rest, and dwell at God's right hand, where there are pleasures forevermore.

"Beside the living stream that flows,
The weary heart shall find repose."

Yes, ye afflicted ones, soon shall you sit down and be at rest. Look up, for thus has your Savior commanded; and rejoice, for your redemption draweth nigh. The sweet notes of music, and the voice of his coming, we have heard. The heavings of creation, and the raging of the sea, the fearful sights and wonders of heaven, declare the coming of the Just One.

And they shall sit down in triumph. Having overcome every foe, and received the victor's immortal crown, how sweet it will be to sit down and feel that every enemy, even death itself, is vanquished. Their conversation will be sweet. What a sublime thought is this: they shall converse with Jehovah, and his Son Jesus Christ. Angels will mingle their voices in sweet communion with saints. Those from whom we have long been separated will blend their voices with ours again; not to talk of some expected sorrow, or rehearse the events of the past, which make our hearts faint within us; but to converse about the unfading joys of our new creation. When describing our future home, John says, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." Even so let it be, is the prayer of thy unworthy servant, O Lord; and let this day dawn quickly, for at times thine absence is a weight upon my breast.

Should this epistle be read by any who are unreconciled to God, let me say to you, that if you are found so when the gathering day shall come, you will suffer less, even life itself. O be attracted by those joys that are unfading, which are provided in the gospel. Come, and share the eternal glory which Christ has prepared. Soon, very soon, the chariots of God will come to gather the waiting ones to their final home; and if you are not ready, the glittering hosts will pass you by, and leave you forever behind, to mourn that you were not gathered with them, whom perhaps you have once despised. A chariot comes for you, but it is the chariot of fire, hurried on by the blast of Jehovah, as he stretches out his rod of fury, with which he will smite the nations, and dash them to pieces like a potter's vessel. Gazing at him who sits on the throne, you will cry, but to no avail, for the rocks and mountains to fall on you; but they will seem to scorn your plea, and the stern Judge "will laugh at your calamity," and "mock when your fear cometh." O wretched man that I am! Lost, lost at last, to go down to eternal death, will be your last faint, sad wail, when you shall see earth wrapt in an awful flame, and it comes to lick you up for its fuel. O God, save the purchase of thy blood, and let me hide in thee in that dreadful day, is the prayer of my heart. Amen.

ALLEN DAMON.

THINK.—Do you own thinking. Yes, that is the idea. Think for yourself. It is well to listen to the expressed thoughts of others, and it is an agreeable pastime to give expression to your thoughts. But when alone weigh what you have heard, and traverse what you have said. It is well to do this, for it will assist in curing you of false notions, and of eradicating unprofitable and vicious ideas, and in time make you better men and women. Do your own thinking.

For the World's Crisis.

A CHANGE COMING.

There is a change coming of which very few think. It is a change of a most important nature. It is a change that will be at the coming of Christ to judgment. What are the dear things now? Gold, silver, bank notes, mines, ships, lands, horses, oxen, carriages, furniture. These are the things that are thought valuable. These are the things which you can never get below a certain price. Such is the world.

What are the cheap things now? The knowledge of God, the free salvation of the gospel, the favor of Christ, the grace of the Holy Ghost, the privilege of being God's sons, the title to eternal life, the right to the tree of life, the offer of a crown of glory that fadeth not away,—these are things that a man hardly cares for. They are offered to the sons of men without money and without price. They may be had for nothing. Whosoever will may take his portion. But, alas! they are offered in vain. Such is the world. But a day is coming upon us all when the value of everything shall be changed. A day is coming when bank notes shall be as useless as rags, and gold as worthless as the dust of the earth. That day is the day of Christ's coming to judge the world. The halls and palaces will be forgotten in the desire of a house not made with hands. The rich will be no more remembered. The silks and satins, velvets and laces, will be lost sight of in the anxious want of the robe of Christ's righteousness. All shall be changed, in the great day of the Lord. Many will seek to enter in and shall not be able.

Reader, you think we ask too much, when we urge you to come out from the world, and take up the cross and follow Christ. But take notice, you will one day confess that we were right; sooner or later, in this world or the next, that you were wrong. Yes, it is a solemn thought for the faithful minister of the gospel, that all who hear his voice will one day admit that his counsel was good. Mocked, despised, scorned, neglected, as his testimony may be on earth; a day is coming which shall prove that truth was on his side. The rich man who hears, and yet makes a god of this world; the tradesman, and yet makes his ledger his Bible; the farmer, and yet remains cold as the clay of his land; the laborer, who hears and yet feels no more for his soul than a stone,—all, all will at length acknowledge before the world, that they were wrong. Such will at length desire earnestly that very mercy which we now set before them in vain. They will seek to enter in, and shall not be able. Reader, if you are one of those who love the Lord Jesus Christ in sincerity, you may well take comfort when you look forward. You often suffer persecution now for your religion's sake—you have to bear hard words and unkind insinuations, but you may well take courage when you look forward, and think of the coming of the Lord. That day shall make amends for all. You will see those who now laugh at you because you read the Bible, and pray, and love Christ, in a very different state of mind. They will say as did the foolish virgins to the wise, "Give us of your oil; for our lamps are gone out." They will say, O that we had taken part with you. You have been the truly wise, and we the foolish.

Then fear not the reproach of men. Confess Christ boldly before the world. Show to the world that you are not ashamed of your Master. Time is short; eternity hastens on. The cross is only for a little season; the crown is forever. Make sure work about that crown, leaving nothing uncertain. Many shall seek to enter in, and shall not be able. Dear sinner, there is a great change coming. Take heed that you are ready for it.

Great Falls, N. H. H. C. BEAN.

For the World's Crisis.

CLASSES.

God places us mortals in either of two classes—with the righteous or with sinners. There is no middle ground, nor yet can we always tell where the dividing line falls; for often we would place those with the righteous, whom God would rank with sinners; and perhaps we would judge those sinners whom God would class with his elect. But God who is never mistaken, he who sees down deep into the heart of man, knows where you are. We are either in the straight and narrow way that leads to eternal life, and a crown of glory; or we are on the broad and beaten track, that leads down to eternal death. There are no other paths. Then does it not behoove us, as accountable beings, as free mortal agents, to stop and allow ourselves time to think what path we are in? Are we living for this world alone? If so, now is the time to turn our back on the path we are pursuing, and follow Christ, and through him and him alone, we can enter the narrow way.

Jesus said, "Verily, verily, I say unto you, I am the door of the sheep." Do you wish to be counted with the sheep that shall enter therein? If so, forsake your sins penitently, and the door will be open unto you. Do not defer. You may die, or Christ may come, and find you still rejecting his merciful offers; it will then be too late, the door will be shut. Awful thought! shut out from the presence of God, from all hope; then there will be no remedy. You will be lost and destroyed with the devil and his agents. Then Christ's mission will have run its course; he will cease to plead with and for you. There will be no more pardon, no more raising up of the cross. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Will you not have your lamps filled with the oil of righteousness? Then your name will be registered in the Lamb's book of life, and you will be a joint heir with Christ. What a blissful thought! what a glorious hope! and what a reward awaits those who diligently serve him. Though we do not deserve such graciousness, it is procured for us by our great friend and Savior Jesus. God help those of us who have entered the door to be more faithful, for what is here required of us is nothing in comparison to the reward that awaits us at his coming. Let us so live that we may not become stumbling blocks in the way of sinners, but may we be consistent, and by our lives and words strive to lead others to place their hopes on him we acknowledge as our Redeemer.

CYRUS WENDENHALL.

Wilmington, Del.

For the World's Crisis.

"WHICH DROWN MEN IN DESTRUCTION AND PERDITION." 1 Tim. 6: 9.

Here we have a certain class of people described, who are said to fall into temptation and snares, and foolish and hurtful lusts, which things drown men in destruction and perdition.

The phrase "destruction and perdition," describes the final state of the wicked. But this question arises: Is this "destruction and perdition" of the wicked endless life in misery; or is it their final end in death? One fact in the case before us is evident; viz.; that destrtation and perdition are agents by which a certain end is to be accomplished, which is drowning,—"Which *drown* men in destruction and perdition." Can any one believe that men drowned in destruction and perdition are still alive, and continue to live for ever? Drowning is an unfinished act; but drowned is an end accomplished.

In Exodus we read: "His chosen captains are drowned in the Red Sea."—Ex. 15: 4. Here we have the word drowned, and I suppose there is no trouble in coming at the meaning, because it is a clear case that here was a destruction of life by the act of drowning.

Then the end of being drowned in the sea is death; and then we may conclude that the end of being drowned in destruction and perdition is also death, and not endless life in misery. Then as long as it cannot be made to appear that the Egyptian host, with Pharaoh's chief captains, were alive after they were drowned in the Red Sea, it is useless to say that the wicked will still be alive after they are drowned "in destruction and perdition."

The doctrine of endless life in misery would gain a great advantage by dismissing the passage (Acts 5: 29) from the Bible, or have it changed so that it would read, "We ought to obey men rather than God, instead of—"We ought to obey God rather than men."

Wellersburg, Pa. B. KNEPPER.

For the World's Crisis.

THE DISCUSSION WITH NOBLE PALMER.—No. 14.

THE SOUL'S EXISTENCE UNCEASING ONLY THROUGH CHRIST.

We have promised to develop at a suitable time some of the pernicious issues of this most fruitful error of natural immortality in man. Of all systems constructed upon this dogma, and reposing on it as an exclusive foundation, *Spiritualism* is certainly most conspicuous. The immortality of the soul is its specific basis. Let all men take notice of this incontrovertible fact. Here is a shoot straight from the root. Here is the development, pure and simple, from the original enunciation of the serpent. Let the reader mark and remember it well. And this system, we say, is as exactly antagonistic to Christianity, as black is contrary to white, darkness to light, and death to life. It is the full, natural, and mature product of an original, ancient, and fruitful falsehood.

Pernicious issues have been interwoven in the structure of other systems, corrupting the theology and faith of millions (we do not say, by any means, always fatally,) proceeding from this evil seed of error; but Spiritualism is the final and finished emanation, the thoroughly Satanic and anti-christian fruit. It denies the power of the death and blood of Jesus. It denies human depravity. It deifies man. It licenses licentiousness. It refuses the word of God. It rejects the fact of any actual death, amid all the anguish of dying, and despite all the gloom of the sepulchre. It affirms that man is immortal and never can die. And hence it builds absolutely its whole towering structure of false conclusions and deceitful fancies on the presumption that all souls of all the dead of all ages are now alive. Its communications, real or pretended, are confidently proclaimed to be with these deathless conscious essences or entities.

We understand clearly from the word of God that all this intercourse is with demons, confederate with Beelzebub, the demon chief, and that in not a single instance, no, not one, did, does, or can a living man correspond with the souls of the dead, for the very reason that all the inmates of all the sepulchres of all nations, ages, and places, are *really dead,* dead in doctrine and in fact, dead in every faculty and function of body and mind, wholly unintelligent and unconscious.

Now we say it is is a matter of some consequence to know how this is. The issues on this question are tremendous. It goes straight to the very welfare of millions of living beings on earth—this question whether a man is alive when he is dead. The determination of that question, more than any other, settles the character of this intercourse with unseen intelligences. Let it be once understood beyond mistake or contradiction that the conversation carried on is in every case with fallen powers and presences, with demons and devils, the malignant foes of God and man, and we think some who are ready to take the plunge into this vortex would recoil with horror from the verge.

If all the dead are unconscious, then there is no alternative; the "spirits" that "peep and mutter" from all this realm of mystery, are deceitful, viscious and diabolic. They are the worst possible counsellors. They are the most dangerous advisers. They are the vilest intelligences, blackened, blasted, and abandoned of heaven. Who that is instructed rightly from the word of God in regard to the real nature of the human soul, would be likely to be caught in this miserable device, this pernicious delusion? But so long as the immortality of the soul is advocated, and adopted and believed, so long as the dead are maintained to be alive and not dead, then men may fight Spiritualism with all the arguments they can muster, and in every case they fight with a broken sword. The right arm of their strength is disabled or weakened. And thousands of unsuspecting and innocent persons, in spite of every effort, will be led to undertake communications with those they once idolized or ardently loved. They will seek a balm for their bitter anguish through this utterly deceptive expedient of Spiritualism not knowing that the words of solace and alleviation which they receive emanate from spirits black as midnight, the very minions of Satan, their baleful and fallen chief. I tell you, people of Nunda, and of Livingston, it is worth while to be well armed against this deadly foe of the gospel of Jesus Christ. The gospel of peace, the girdle of truth, and the sword of the Spirit, are invaluable for armor in this conflict. Nor is it wise to wait until the wily foe has enthroned its idol-god, or become incarnate through its ruling and representative head, as antichrist.

We cite testimony from the mouth of Spiritualism itself. A spirit says,—"the first, the greatest, and the grandest truth, coming through modern Spiritualism, is the *immortality of the soul.*" Here is a certificate of one of the demon host. Does it strengthen the credibility of the tenet of an inextinguishable essence in man? We quote from the "Grabula," by Andrew Jackson Davis: "The *Banner of Light* was my father's favorite paper. This was ever unflinchly devoted to the demonstration of the *central idea of individual immortality.*"

From an advertisement in the same paper by Payton Spence, M. D., we proceed: "The Catholic Bishops say that there are eleven millions of Spiritualists in the United States. I believe it, and at the same time I believe a a fact which is of more importance than that. I believe in the great fact which made these eleven millions of Spiritualists, and which will yet sweep the whole earth, and make eleven hundred millions more." And that great fact we understand to be the ruinous falsehood of inherent immortality in man. How does the dogma appear as enunciated by such champions as this Professor?

In a communication of Nov. 23d, 1867, we find the following: "If I am superior to material change, I am an *immortal future,* I am an *immortal past.* If I am one, I am both. A future immortality *only* is *not* immortal, for what begins must *end.* As I live in the living present, *essentially* the same through all changes, I am past and I am future, without beginning or ending of days."

Here is the self-magnifying of microscopic man, through the doubly audacious assumption of inherent indestructibleness, and an eternally past duration. We may discover from the following quotation of how much value is the doctrine of intermediate consciousness, as an argument against Spiritualism, or rather how such a hypothesis really concedes an altogether unmerited advantage to the Spiritualist, since from its very inconsistency it is used by him as a weapon of attack against the great and vital truths of christianity. It is taken from the address of Isaac Rehn of Philadelphia, at the fourth National Convention of Spiritualists at Cleveland, O., Sept. 1867.

"If the spirits of those whom on earth we knew and loved, have the ability to return to us and identify themselves, it must be obvious to all that the dogma of an intermediate state of the dead, in which they who have departed shall await the resurrection morn, when Gabriel shall sound his trumpet to awake the sleeping nations, must be a mistake; for what will be the use of an attempt to awaken those who are not asleep? If the resurrection dogmas, as taught to us, is thus shown to be a mistake, by the fact that those who were to be the subjects of it have never died, and therefore need no resurrection, the object of that resurrection, namely, the general judgment, must share the same fate as the former dogma. It must be apparent to all that the four fundamental dogmas of orthodox theology, cannot possibly be true, but that the very *reverse of them is true,* or in brief, there is no intermediate state of the dead, no general judgment, no vicarious punishment, and no everlasting damnation, but there is a continuous life, a progressive state, and an ever unfolding happiness."

Thus we see the enemies of Jesus use the tenet of the intermediate state as an argument against the necessity of a resurrection, and use it with effect. It is the dead, and not the living, who essentially need a resurrection. But from the word of God we learn that the christian's only hope (aside from a translation before death) is the resurrection of the dead.

Says the editor of the *Banner of Light:* "Is there anything especially honorable in the epithet [christian]? That there are good men calling themselves christians we admit, so are there equally good men called and calling themselves infidels. If any feel they must have some honorable qualifing phrase, permit us kindly to suggest Pythagoric Spiritualism, Socratic, Platonian, Jesusonian Spiritualism, anything, but *Christian* Spiritualism." It is well known that Plato was a chief and early champion of Immortality in man.

We add another quotation, showing the Satanic deformity, audacity and wickedness of this antichristian evolution of the last days. We quote from a report of M. B. Dyott on the organization of a secret society at the above national convention: "What matters it to us what St. John said or did? How many Egyptions were slain? Whether Jonah swallowed the whale, or the whale swallowed Jonah? Whether it was one of the sons, or the old gentleman, that died to save sinners." (Horrible blasphemy!)

Here is a glimpse of the antichrist of Satan, and we need only add,—"*beware of the wolf!*"

CLINTON COLEGROVE.

For the World's Crisis.

"LIFE VIEWS."

I cannot promise to present anything essentially new at this time in opposition to the doctrine of the non-resurrection of the wicked dead, but will endeavor to recapitulate a few of the points previously presented. Upon this subject a brother writes "to my mind the Bible all through teaches that sin is positively to be punished." We read of a day of wrath, in which God will render to *every* man according to his deeds. To the one class will be given eternal life. To the other "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." (See Rom. 2.) Is all this fulfilled upon the wicked in this life? "Upon the wicked he shall rain snares (*margin*—quick burning coals), fire, and brimstone, and an horrible tempest; this shall be the portion of their cup."

Evidently these threatenings are not visited upon the wicked in this life. The righteous and the wicked are equally exposed to the evils of the present state. If either class suffers more than the other, it is the righteous; for "if in this life only we have hope in Christ, we are of all men most miserable." The wicked are the people who "prosper in the world," while the righteous are "persecuted, afflicted, tormented." Then if tribulation and anguish, and a horrible tempest, and all else that is threatened, is ever to come upon the wicked, it must be *after* this life; and therefore there must be a resurrection of the wicked. As the brother before quoted says, "If there be no resurrection of the wicked, I see no way in which they are punished, in any sense, in which the righteous are not equally involved." Neither in life nor in death do the righteous have any apparent advantage over the wicked. I quote again: "The righteous have as fully passed under the power of death, and see corruption, by the one great law of death that hath passed upon ALL MEN, as have the wicked. So far as natural death is concerned, they have perished alike. The distinction is yet to be made, when they come forth from the grave; the one to a resurrection of life, and the other to a resurrection of condemnation." We believe that the Scriptures teach that all that die in Adam will be made alive in Christ. We further believe that neither the righteous nor the wicked receive their reward until the last day.

I would gladly leave this subject here, and thankfully receive permission of the Lord to refer to it no more. What I have said has been said from a deep conviction of duty. I have no personal antipathy against any one who holds to the non-resurrection view, but quite the opposite toward each and every one of them with whom I have any sort of acquaintance. Some of them have been numbered among my warmest friends, and my feelings are not changed toward them, whatever may be the state of their feelings toward me. If I have spoken earnestly against the doctrine, it was because I regarded it as a dangerous error, and was willing to do all in my power to hinder its extension. I believe that Christ himself stated the fact of the resurrection of the wicked in very plain language in John 5: 28, 29. He here speaks of those that have done good, and of those that have done evil. Speaking of both classes he says, "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." I believe this to be a plain statement of a plain truth. It seems to me as clear and as plain and as unmistakable as language can make it. And I have never seen any Scripture statement that even *seems* to clash with, or militate against it. The "general tenor" of Scripture is in harmony with it. Daniel 12: 2, conveys to my mind the same idea. So does Isaiah 26: 19. Also 1 Cor. 15: 22. I will here quote the 12th and 13th verses of this chapter: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." How can the resurrection here spoken of be limited to the saints? And Paul here says that unless the dead rise, then is Christ not raised, and we are found false witnesses.

The testimony of Paul agrees with the other passages referred to, and to the "general tenor" of the Scriptures. To offset this Scripture testimony, I have before me the positive assertion of one who is called a believer in the "life views," to the effect that "there is no future life for any being, that dies without Christ the Life-Giver." I do not find such language in the Bible. The "general tenor" and plain language of Scripture expressly declares "that there shall be a resurrection of the dead, both of the just and the unjust."

Webster, Mass. F. H. CHAMBERLAIN.

☞ A gentleman who had amassed a competence, was recently asked by a friend the secret of his success. "I have accumulated," he said, "one half of my property by strictly attending to my own business, and the remainder by letting other people's alone."

— Trust in God but do not stumble yourself.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 10, 1870.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

MARY HORTON—Money received.

MRS. R. S. KENDALL sends us $2.00 for the Crisis, but does not give her P. O. address.

I. C. WELLCOME—Shall want some "Christian Baptism."

JAMES N. MOORES—Received.

D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

L. F. COLE'S address is Yarmouth, Me.

C. P. DOW'S address is Derby Line, Vt.

MURDOCK'S TESTAMENT—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

"DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will send it for $1.50. Some have been very anxious to get it.

BILLS! BILLS!!

There are many of our subscribers who are largely in arrears in their payments for the Crisis. To such we are now sending bills of their indebtedness. We hope to have a *prompt* response by the brethren and sisters sending in the amount due without delay.

AG'T.

EXPLANATION.

Sometimes persons write to us that they ordered their paper discontinued when the subscription expired, but it was not, and they think we want to *force* the Crisis upon them, and then *force* them to pay. We wish to force none. Post-masters, in returning papers to be discontinued, often send them with *no post-office* or *State* marked upon them, and we cannot look our large list all over to hunt up the name; and then there may be several of the same name on our list.

When any one orders a post-master to return a paper, always see that he puts on the *post-office* and *State*.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets for this meeting, good Aug. 8th to 16th, may be had of GEO. T. ADAMS, 167 Hanover street. Fare $1.90 for the round trip. Cars leave the Old Colony Depot at 8 A. M., and 4 P. M.

THE NATIONAL CAMPMEETING.

The time of our great meeting is near at hand. The prospect for a blessed one is very encouraging. It is a rare privilege to meet so many dear saints as annually gather at Springfield, and Alton Bay. In view of the signs of the times, as they now appear, there is much need that we come together and exhort one another as we see the day of the Lord approaching. These are days of thrilling interest to the inhabitants of this planet. The evidence in favor of the speedy coming of Christ never looked more certain than at the present time. Let us meet once more and cheer each other's hearts with good words, prayers and songs, and do all in our power to persuade the careless to get ready for the coming of the Son of man. Let there be a general rally from far and near, of old and young, to this great feast of tabernacles On account of the rich benefits arising from religious association, the Lord required his ancient people to meet three times in the year at Jerusalem for devotional exercises. Such gatherings accomplish more good than many suppose. They give much strength to the weary pilgrims, who have felt almost discouraged with the toils and perils of their journey.

Well, dear children of the Most High, come up to the camp of the saints once more, and let us worship the God of our fathers.

CERTIFCATES FOR DELEGATES.

It is necessary that the delegates from the churches* to the annual meeting of the Advent Christian Association, to be held at the National Campmeeting, in Springfield, should bring certificates showing that they were duly appointed. The following form will answer:

This is to certify that ——— was duly appointed by the church in ——— as a delegate to the annual meeting of the A. C. A., to be held on the National Campground, in Springfield, Mass., Aug. 23d, 1870.

[To be signed by the Elders, Clerk, or deacons of the church, or Chairman of the meeting called to appoint the delegates.]

This matter of choosing delegates should be attended to *at once*, in order that those appointed may have time to make suitable arrangements to be present. Every church can send *one* delegate, and an additional one for every fifty members over the first twenty-five. Let every church be fully represented.

* A church is understood to be any number of christians who meet together for the worship of the Lord.

MECHANIC FALLS CAMPMEETING.—When at Mechanic Falls, Me., we made a visit to the new camp-ground, about three-fourths of a mile from the depot. It is a pleasant place, on the bank of a river. We think the ground is well chosen, and can see no reason why the meeting will not be one of special interest. It is to commence the 12th of Sept.

PITTSFIELD CAMPMEETINGS.—We are requested to say that the two campmeetings advertised to be in Pittsfield, Me., are withdrawn, and one will be held at Carmel, Me., commencing Aug. 29th. See notice.

FAST AND PRAY.

In view of the perils of these last days, and of our nearness to the judgment, and the importance of our great National Campmeeting, to commence at Springfield Aug. 20th, we would propose to all who are interested in that meeting, and the one to commence at Alton Bay Sept. 4th, as well as other meetings, and in the cause of Christ far and near; that Friday, Aug. 19th, be observed as a day of fasting and special prayer, that these meetings may be the best we ever enjoyed, and be the means of leading many to get ready for the coming of Christ.

DISCUSSION AT MECHANIC FALLS.

Our late discussion at Mechanic Falls was one of special interest and profit. The following are some of Dr. Houghton's statements: "Spiritualism is the old religion revived." "All church members, who oppose Spiritualism, oppose their best friend, and must give up the immortality of the soul." "Speaking lies in hypocrisy (1 Tim. 4: 1-2) applies to Adventists." "It is the accursed system of Adventism that teaches there is a Devil." "Adventists are the ones who have departed from the faith." The Dr. professed much love for the Bible, but finally said: "I would move a pile of Bibles as high as the steeples on the churches, if they were opposed to Spiritualism and the doctrine of the immortality of the soul."

When pressed to tell what is meant by the word "devil" in the following passage: "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil;" he said it was "circumstances."

He claimed that the spirits of our friends are "immaterial beings." We replied that "nothing immaterial can exist independent of a material form." For instance, pain, sorrow, desire, thought, heat, sound, love, hatred, attraction, animal magnetism, are immaterial, and never exist as personalities, independent of material forms. In other words, there can be no pain, unless there is a material form to feel it; no animal magnetism, without material animals; no thought without a material form to produce it; no attraction without material bodies; hence his immaterial beings are nonentities, and have no existence but in imagination.

Again it is unreasonable to suppose that man can communicate after he is dead. All of his five senses are parts of his physical organism, which dies and goes into the grave.

A man can do nothing, and knows nothing without the active exercise of some of his five senses.

Hence man in death can do nothing and knows nothing.

The Dr. did not meddle with these statements; but kept on asserting that man has an immortal soul. When pressed for *one* passage of Scripture that contains the words soul or spirit, with qualifying word to signify their endless duration, he was obliged to admit that none such were in the Bible.

We showed from history that the doctrine of the immortality of the soul is of heathen origin, and began to be believed by the Egyptians about two thousand five hundred years from creation; and that it has no foundation in the Bible. The Dr. claimed that his strongest evidence was from the phenomena of Spiritualism, and the teachings of the spirits. We then showed that his witnesses were liars, according to the Scriptures, and their own contradictory testimony; and that they deny every cardinal doctrine of Christ and the apostles. The Dr. continued to assert and deny, but the proof was lacking. The lovers of Jesus rejoiced in the results of the discussion.

Sabbath, July 31st, we had an interesting meeting in the hall where we held the debate. Brn. J. A. Libby and J. Whitman were present to assist. They are true men, who exert a healthy influence wherever they are called to labor. They are prudent men, full of good common sense. We spent happy hours in their society.

"DISTRESS OF NATIONS."

One of the closing signs to show that we are near the end of the present dispensation will be "distress of nations." When Jesus was asked to give signs of his second coming, he named this as one of the last. There are strong reasons for expecting soon the full tide of distress. Already the people in Europe begin to feel its approach. A Berlin correspondent, when speaking of the state of things in Germany, says:—

"Business is now nearly suspended. Young men from all branches of trade and industry are drafted out and are allowed to depart without regret on the part of their employers, on account of general stagnation. Banks are fast raising their rates of discount—the Bank of Prussia, for instance, to-day increased as much as two per cent; stock exchanges rushing from panic to panic in one day, quotations falling as much as ten per cent; bills of exchange totally unnegotiable, and specie beginning to command a premium."

"PREPARE WAR."

Every nation in Europe is preparing for war. It reminds us of Joel's prophecy, where he says:—

"Proclaim ye this among the Gentiles. Prepare war, wake up the mighty men; let all the men of war draw near; let them come up. Beat your plow-shares into swords, and and your pruning hooks [margin, scythes] into spears; let the weak say, I am strong. . . . Put ye in the sickle; for the harvest is ripe; come get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

The following shows that the American government is making its share of preparations:—

"Our navy is to be placed on a war footing immediately. Orders have gone forward from the Navy Department to the Commandants of the Portsmouth, Boston, Brooklyn and Philadelphia Navy Yarns to hasten with all possible speed the repairs and completion of every vessel that can be placed in commission. Additional laborers are being engaged at all the yards."

THE FENIANS.

The Fenians are specially awake at present, and preparing for active measures at no distant day. They seem to think the time is near at hand for them to make a strong demonstration. The different factions are coming together to unite their forces against the English government. They are in hearty sympathy with Napoleon.

When speaking of the Fenians, a correspondent of the Boston (Catholic) *Pilot*, of Aug. 6th, says:—

"This class of Irishmen are over head and ears in the war excitement, and no wonder, either. They have been patiently waiting and working for an opportunity, and their patience and their work seem on the verge of a reward. I can tell you, sir, that at the present moment there is very little sign of disagreement among Irishmen in America. I speak as one who knows, and I can assure you and your thousands of readers that there is a terrible unanimity among the Fenians in New York at the present juncture of affairs. O'Neill party, Senate party, and Savage party are shaking hands and bidding each other 'good day.' Outsiders look on and wonder! I, for one, do not wonder, and, excuse me, I don't think you will wonder, either. There are breakers a-head for England, and the boys are laughing in chorus together. They shrug their shoulders, and are heard to exclaim, 'All right.' Can you tell me what that means? I don't know. All that I know is, this business looks somewhat suspicious. Speak of England's difficulty, and forthwith every Irishman you meet smiles in you face and passes on."

PLAYING FOR EMPIRES.—The great men have now commenced a big game of war, to see who shall win the controlling power of Europe and the rest of the world. It will be a terrible struggle. It is said, by those prepared to judge, that "the number of men engaged in the conflict will outnumber any forces that have met on European soil, and the loss of life must be fearful." Napoleon will do all in his power to win the game. No means will be spared that will help to produce success. Every thing is at stake, as he well knows. It is a game for empires.

THE EUROPEAN WAR.—The preparations for war are rapidly progressing among all the nations of Europe. If the war continues long, it will introduce a terrible state of things. At a dinner given by the Lord Mayor of London to Her Majesty's ministers, Saturday evening, July 30th, Mr. Gladstone remarked that the war now begun "is the *most mournful and miserable ever witnessed by mankind.*"

FRENCH RECRUITS.—We learn that a French officer has opened a recruiting office in Montreal. P. Q., to secure soldiers for the French army. The recruits have their passage paid to Europe, where they are to receive a bounty. Most of the recruits thus far have been Irishmen. The officer appears to be well supplied with money, having opened a bank credit of $50,000.

CANCERS.—If any of our readers, or their friends, have cancers, we would recommend them to consult Bro. W. K. Everson. M. D., 218 West Madison St., Chicago, Ill. He has discovered a way of curing cancers without inflicting scarcely any pain. He understands his business.

HOME AGAIN.—We arrived home August 2nd, and found all going on nicely at the office. Our helpers are true and trusty, and worthy to fill the positions they occupy.

QUITE PRUDENT.—The following advice from John Mitchell to his Irish friends in America, shows much good sense:—

"Our plain policy is to do nothing, unless it be to accumulate money in the hands of local trustees (avoiding carefully New York headquarters)—to refrain from boasting, expressing rash sympathies which we might have to turn into antipathies before long; and, in short, to take no "action," and to hold our tongues."

THAT PROGRAMME.—Have you read that Programme "for the Festival," to be held at "Vanity Fair"? It is a graphic picture of the popular religious fairs of these last days. This Programme should be widely scattered. For sale at the Crisis office. Price single, 2 cts., postage 2 cts.; 20 cts. per dozen, postpaid; $1.30 per 100, postpaid.

PERSONAL.—We are happy to chronicle the return of Rev. Mr. Wendell, editor of the *Bible Repository*, to our church. At a late preacher's meeting in this city, he made a full retraction of his views on the mortality of the soul, and other views of the destructionists, and was cordially welcomed by the brethren. We hope the other of our brother editors who once was high in our church honor and love, Rev. George Storrs, will come and do likewise. Bro. Wendell is an able man, and a very acceptable preacher.—*Zion's Herald.*

With Elder Wendell we have but slight acquaintance except by his writings. He has been one of the most efficient advocates of the ultra materialistic view of no resurrection of the wicked. The tendency of the human mind is to extremes, and now, having renounced materialism, "he returns" to the M. E. Church to be "welcomed by the brethren" who generally in their preaching and publications (so far as we know anything about them) have more to say about death than the Lord's coming, about the world's conversion than the perilous times of the last days, and who crown the saints without a resurrection from the dead! Can he be at home with them?—*Advent Herald.*

For the World's Crisis.

THE BRETHREN WEST.

Those who have written me letters of urgent invitation, and have been expecting me to arrive on every eastern train for some time past, and are puzzled to know why I tarry; this is to inform you, and I do it reluctantly and with great sadness, that my visit west is indefinitely postponed. Circumstances at home, the health (or want of health) of some of my family, is a sufficient and only reason. This is to me a bitter disappointment, but as matters now stand, I must submit. May "Our Father who art in heaven" bless you all, and in his own good time bring us together, to meet in the better, the heavenly country, if never in this we meet. CHAS. P. DOW.

Stanbridge, P. Q., July 6th, 1870.

NEW PAMPHLET.

"The Mediatorial Kingdom, or the reign of Christ in the Gospel Dispensation": by Eld. Wm. N. Pile.

The above is the title of a new pamphlet of 96 pages. It is divided into thirteen sections, under the following captions, which suggest its contents: "Christ as a Prophet"—"Christ as a Priest"—"The Tabernacle of David"—"The Tabernacle of David identical with that of Christ"—"The Melchisedek priesthood a kingly order"—"The reign of Christ on Zion's hill"—"Extent of Christ's power during this reign"—"Christ has the title and prerogatives of God in this age"—"The Mediatorial reign of Christ"—"The relation of the church to Christ in this age"—"Exposition of Zech. iv"—"Christ delivers up the Mediatorial Kingdom to the Father at the end of this age"—"God all in all."

Price 25 cts. per copy; five for $1.00, postage included. For sale at this office. AG'T.

NEW TRACTS.

JUST PUBLISHED BY THE A. C. P. SOCIETY.

"CHRISTIAN UNION," *by Eld. John Couch.*

Being the subject of an address delivered before the Advent Christian Conference of North America—expanded and enlarged. 52 pages. An excellent tract for the times. Price 8 cts. single copy; by mail ten cts.; 75 cts. per dozen; by express, $5 per hundred.

"THE MYSTERY OF INIQUITY."

By Eld. S. S. Brewer.

A tract of 32 pages. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3 per hundred. AG'T.

THE DOCTRINE OF IMMORTALITY. By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of 300 pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

For sale at this office. Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20. AG'T.

Sheldon's Four New Tracts.

FOR SALE AT THIS OFFICE.

1. "LIFE AND DEATH THEOLOGY: or, *The Scriptural Doctrine of 'Eternal Damnation' and 'Everlasting Punishment.'*" Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. IMMATERIALISM: or, *The Doctrine of Soul-Immortality Refuted.*" Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. "DEATH AND THE DEAD," 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express. Just the thing to scatter everywhere.

4. "THE COMING JUDGMENT: *Its Necessity and Result,*" Eight pages. 10 cts. per dozen, postpaid, or 75 cts. per hundred by express.

It will do much good. AG'T.

NEW MUSIC.

Six pieces, entitled "Jesus is coming again," "I love thee still," "Hoist every sail," "Sweetly sleeping," "He is coming," and "Home." Sent postpaid for 20 cents. Single sheet 5 cents. For sale at this office, or by the author, Geo. E. Lee, Brimfield, Mass.

TWO NEW TRACTS.

BY I. C. WELLCOME, YARMOUTH, ME.

THE INQUIRER.—CATHOLIC OR PROTESTANT: WHICH?

This tract gives a sketch of the great Roman apostasy, and the dogmas which caused it; the arguments which the early faithful christians used in opposing it; also of original Protestantism, its noble declaration of Bible principles against Romanized Platonism on the immortality of the soul; the relapse of Protestantism to the Platonic dogma; their present driftings towards Romanism, Rationalism, Universalism, and Spiritism, growing out of their dogma of the soul's immortality. To this is added some interesting sketches of the revival and progress of truth in our times, and a statement of the true gospel hope. 48 pp. Price, single, 8 cts.; by mail, 10 cts.; three for 20 cts.; $5 per hundred, by express.

CHURCH SPECTACLES.

This tract raises the questions, "Why do so few attend preaching, prayer, and conference meetings? Why are so few thoroughly converted to Christ?"

It finds an answer in the lack of love for Christ in the church, as manifested in the sinful practices by her members of pleasure parties, levees, fairs, banquetings, games, gambling, dancing, and other immoral conduct, which destroy the confidence of the unconverted in the religion they see exhibited. Many proofs are given, and faithful scriptural reproofs administered. It is a terrible picture faithfully drawn, and the only remedy clearly pointed out.

24 pp. 5 cts. single; three for 10 cts.; 40 cts. per dozen; forty for $1; $2 per hundred, by mail.

LUNAR PHENOMENON.

"CURIOUS. We observed a curious phenomenon in connection with the moon last Friday evening. A few minutes after six o'clock, while the moon was just making its appearance in the east, the sky was clear and cloudless about the moon, when a very distinct and bright ray of light, of a light grayish colar or shade, appeared both below and above that luminary. The ray or streak of light was more distinct above than below the moon; and for a portion of the time, only that above was visible. The phenomenon lasted for some twenty or thirty minutes. We have looked through our exchanges for a scientific account, but have as yet seen no notice of it. It was a new and strange sight to us."—*Dundee Expositor, Nov. 26, 1869.*

WANTED.—Short, pungent tracts, by our leading divines, on true Christianity, and against popular infidelity, for general distribution. We must learn wisdom from our opponents. Their ablest men write tracts, and they are distributed at every orthodox door. Shall we not sow the good seed, where evil is now scattered?—*Zion's Herald.*

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society, September 2nd, at the National Campmeeting,* it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$1249.73
Sam Dodge	1.00
W. W.	1.00
M. Sanderland	2.00
"A Thank Offering"	2.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$63.56
"A Thank Offering"	2.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$870.65
"A Friend"	2.00

For the World's Crisis.

THE SPRINGFIELD CAMPMEETING.

As the brethren are inquiring about tent-lots and the building of board or cloth tents, I would say there is plenty of good, level tent-ground back of the circles, near a good well of water, and on the most quiet part of the ground. There are some four or five good places for house-tents in the first circle; two large ones near the preachers' stand, easterly. He who engaged one of them, from Conn., two years ago, must notify me immediately of his building this year, or he loses the lot, as we close up the vacancy. I have forgotten his name, and therefore give this notice. I would say, all kinds of timber and boards, suitable for tents or houses, will be delivered on the ground from Currier's lumber yard, on very reasonable terms.

I have no tents to rent or sell this year. Those wanting small tents can get the cloth in Springfield, and make a twelve by fifteen cloth tent, by two or three hours' work in sowng, and use it through the meeting, and use it for sheets or shirts after the meeting. I have followed this mode of economy more than half of my life, and can recommend it to others, instead of paying rent, after hunting up a tent and returning it.

We shall be on the ground on Wednesday, the 17th, the day the reduced fare takes effect, to attend to the wants of the brethren that come then, and after. If any wish to see me before, they will find me at home, at Chicopee Falls, Mass., two and a half miles north of the ground, or five north by cars from Springfield.

We expect a great and good meeting. The moral elements, as well as the political and religious, are preaching the Lord's soon coming. It may be the last meeting. No one can tell what another year will reveal. We expect good advent preaching this year, as the signs are thickening fast. All come to work, and get ready. I, as one of the committee, can advise those who want a stand in their tent to sell books and pictures, to pay their expenses; you had better not make such a calculation, and then you will not be to that expense, or be disappointed. We mean to have it as near an old-fashioned campmeeting as possible; and as the different conventions and business meetings will mostly be off the ground, more attention can be paid to the religious exercises on the encampment.

H. MUNGER.

For the World's Crisis.

PROVIDENCE TENT-MEETING.

Bro. Grant:—Yesterday was a good day with us in Providence. Our services commenced at 9.30 A. M., and continued until 9.30 P. M., with only two short intermissions of three-fourths of an hour each. Preaching at 11 A. M., 3, 5.30, and 8 P. M. The remainder of the time was occupied in praying, singing, exhorting, telling of the love of Jesus, talking of the good things of the coming kingdom, and trying to induce sinners to get ready for it. In the evening, the inside of the tent was crowded, and hundreds were round about the outside. I never saw so large a company with so good order and such good attention at a tent-meeting before.

You must try and find time to get down here with your chart one or two evenings this week. It is just what is needed here now. There is a hearing ear, and the people are ready to receive the truth, and, thank God, some are being made free by it. I pray the Lord to move upon you by his Spirit and lead you down here. From your Bro. in Christ,

ENOCH MORRILL.

Providence, R. I., Aug. 1st, 1870.

For the World's Crisis.

CONFERENCE REPORT.

The Maine Central Quarterly Conference convened at the Robbin's school-house, in Rome, on Thursday, June 2nd, at five o'clock P. M. Prayer and social meeting. But few out. Interest good.

Friday. Met at nine o'clock for a social meeting, which continued until noon. It was a season of much interest. At one o'clock preaching by Bro. Carr, of Albion, from Thess. 4: 17. At five o'clock, P. M., preaching by Bro. Nason, of China, from 1 Cor. 6: 12—20.

Saturday. Met at nine o'clock for social and prayer meeting, which continued until noon. At one o'clock, preaching by Bro. Nason, from Rev. 3: 21. At five o'clock P. M., preaching by Bro. Walker, of Bath, from Luke 19: 10.

Sunday. Met at half past eight A. M. Social meeting till ten, then preaching by Bro. Walker, from Matt. 24: 42. At one P. M., preaching by Bro. Nason, from Jude, 17th and 18th verses. Bro. Walker also stopped and preached at five o'clock P. M., from 1 Kings 18: 21.

The meeting increased in interest and numbers from the commencement to the close. This was the first meeting of the kind that was ever held at this place, and when it was known that it was to be held here it made quite a stir among the sects. Their first thought was to shut up the house, but the law of the State declares that all school-houses shall be open for public worship. Their next work was to circulate false reports, so as to keep as many from the meeting as possible, but this only served to bring out the more. The Christian Church did all they could to sustain the meeting, and some of the members of other churches, exhibited a true Christian spirit. We believe good seed was sown that will bring forth fruit to the glory of God. Many of the unconverted say they believe we have the truth.

W. A. KNIGHT, *Sec.*

For the World's Crisis.

OUR DUMB ANIMALS.

I recommend to all having dumb animals of any description, to subscribe for a monthly paper entitled "OUR DUMB ANIMALS," published by the society for the prevention of cruelty to animals, at 46 Washington St., Boston. It is a most excellent paper for all persons, old and young. Address as above, the Secretary of the Society, Frank B. Fay. Price $1 a year. J. N. BERRY.

From Sr. A. M. Sutherland.

BRO. GRANT:—I think it but proper that our friends who were informed of my husband's severe and dangerous illness at Vernon, Vt., should through the same medium be informed of his present condition. After lying three long weeks, he was so far recovered that we have got him home, and he is gaining slowly. I trust that he will yet be able to go forth again and warn poor sinners to "flee from the wrath to come." I feel very grateful to Bro. Allen and family, where my husband was sick. They spared no pains, night and day, to make us comfortable. May the Lord multiply his blessings unto them, is my prayer. A. M. SUTHERLAND.

BRO. L. BOUTELL, Chelsea, writes, Aug. 8th:—"At the Deerfield campmeeting yesterday, we had a good congregation, good order, and a good meeting."

Married.

DREHER—HENRIKUS. At the residence of the bride's mother, in Camden, N. J., on Tuesday evening, July 12th, by Elder Burbank, assisted by Elder Ashman, Mr. CHARLES DREHER and LENA HENRIKUS, both of Camden.

STAPLES—CONLEY. In Middlebury, Tioga Co., Pa., July 24, 1870, by Eld. J. W. Taylor, Mr. S. STAPLES and Mrs. MARTHA JANE CONLEY, both of Middlebury.

MORRIS—SHEPARD. At Springwater, N. Y., July 31st, 1870, by Eld. D. Cogswell, Mr. B. F. MORRIS and Miss SARAH E. SHEPARD, both of Springwater.

Obituaries.

BENEDICT. Died in Rochester, N. Y., July 28th, 1870, Andrew Benedict, in the seventy-ninth year of his age.

In the fall of the above aged pilgrim, the world loses a good citizen, the church a faithful christian, his family an ever-constant and loving companion and father. Sister B., in the eightieth year of her age, was blessed with strength of body and mind sufficient to be an ever-ready nurse, administering to the wants of him with whom she joined her heart and hand in her youth. It was hard for Bro. B. to yield to the conqueror, death; but a few practical thoughts brought to bear upon his mind, relative to the unconscious state of man in death, seemed to quiet his heart, as he saw he could not experience anything in death, and his stay in its embrace would be but momentary so far as his knowledge of the time was concerned. He cheerfully and hopefully bade his companion and only daughter farewell, and peacefully fell asleep, saying, "I must sleep in Mount Hope a little while, and it will be but a little while."

Bro. B. was followed to his resting-place in Mount Hope by only three relatives: his companion, his daughter, and her husband. His two sons (who are Episcopal clergymen) were living so remotely, that it was not practicable for them to be present. He has a brother and sister in Ct., with a number of other relatives. The Calvary church (Presbyterian), near his residence, was kindly offered for his funeral services, and the pastor assisted. A large number of the Advent people were in attendance, and many of Bro. B.'s near neighbors, all of whom regarded him as a man of marked piety. The writer was solicited by Bro. B., in the early part of his illness, to attend his funeral. Words addressed to king Hezekiah were chosen for the occasion: "Set thine house in order; for thou shalt die and not live."—Isa. 31: 1.

As the golden grain of fertile lands
Is bowed with fruits of richest worth;
So is the faithful, as he stands
With bended form upon the earth.

The grain its harvest passively yields,
And with care is placed in the darkened bin;
So man is taken from life's fair fields,
And by tender hands in the grave shut in.

And as the grain its bins forsake,
And shines on tables of festive mirth;
So man the bands of death shall break,
And shine as stars in the new made earth.

WM. A. FENN.

MORRILL. Died, in West Derby, Vt., July 20th, 1870, Jane L. Morrill, only daughter of James and Louisa Morrill, aged thirty-two years.

The subject of this notice gave her heart to Christ about four years ago, was baptized by my hand, and has since lived a consistent christian life. She was beloved by all who knew her, and her good works will long be remembered. Words of comfort were spoken by the writer to the mourners, and a large concourse of friends, founded on the words of Christ to Martha (John 11: 25): "I am the resurrection and the life."

S. W. THURBER.

CROCKER. Died, in Millville, Mass., July 24th, Bro. Abraham Crocker, aged eighty-five years, six months, and ten days.

He embraced the hope of the soon coming of the Lord in 1843, and continued in the faith until his death. He leaves an aged widow of eighty years to mourn the loss of a kind and affectionate husband. E. E. BOYDEN.

JENNE. Died, at Whitefield, N. H., July 20th, Sister Jane, wife of Stillman Jenne, of Newbury, Vt., aged fifty years.

Her disease was paralysis. She retained her reason till near the last, and had a good hope.

N. WHEELER.

GOVE. Died, in Whitefield, N. H., July 20th, John M. Gove, Esq., aged eighty-three years.

Bro. G. has been an active member in the Advent cause until his strength of body and mind failed. He sunk to rest as a shock of corn, ripe in its season. N. WHEELER.

WHITE. Died, in Surry, N. H., June 24th, 1870, Bro. Samuel White, aged seventy-eight.

Bro. White gave his heart to God nearly forty years ago, but has lived in a backslidden state most of the time till the last year of his life. During the last six months he was very patient and resigned, although a great sufferer. His disease was a cancer in the ear. He died in full faith of eternal life. Words of comfort were spoken by the writer, assisted by Bro. C. H. Fletcher.

T. L. HALL.

SHEOL—THE GRAVE.—When speaking of *sheol*, Prof. Bush says it is "sometimes translated grave, sometimes pit, and sometimes hell." It is translated *grave* thirty-one times, *hell* thirty-one times, and *pit* three times. Prof. Stuart says of *sheol*: "It legitimately denotes *the state of the dead in general*, without implying the place of torment, or the place of bliss." And the Bible makes the following declaration concerning the condition of men in *sheol*: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the *grave* (*sheol*) whither thou goest." Eccl. 9: 10. Why not believe this reasonable statement? The Bible becomes a harmonious book as soon as we stop trying to make it teach that man is now immortal.

Summary of News.

FOREIGN.

Cable News.

LONDON, August 2. Important despatches have been received from the Hague stating that a desperate naval battle has been fought off the German coast, resulting in the loss of a Prussian cruiser.

PARIS, Aug. 3. Later news from the frontier confirm the announcement of the victory of the French and the capture of Saarbruck. Paris is delighted, and the enthusiasm respecting the war is greater than ever.

Treasury bonds to the amount of 500,000,000 francs have been issued in Paris.

It is positively asserted in this city that Austria and Italy have entered into an alliance with France. The menacing attitude exhibited by the English press towards France, and the pressure in Parliament for an increased armament, seeming to suggest more than the possibility of England's cooperation with Prussia, in which case the security of Austria might be endangered, is said to have hastened the alliance.

PARIS, August 3. The Emperor Napoleon telegraphed the following to the Empress Eugenie: "Louis received his baptism of fire with admirable sangfroid. General Frossard took the heights on the left bank of the Saarbruck. The Prussians made a short resistance. We were in the first line and cannon balls and bullets fell at our feet. Louis has preserved one that fell near him. The soldiers wept at seeing him so calm. We lost one officer and ten men killed.

PARIS, Aug. 3. The *Moniteur* says all the arrangements for the evacuation of Rome have been terminated between France and Italy. The latter government will issue a declaration giving renewed force to the September convention. The affair may now be considered as regulated to the satisfaction of all parties interested.

LONDON, Aug. 3. It is reported from Rome that the Pope accepts the situation and has commenced a negotiation with the Government of King Victor Emanuel. Papal committees in France, Ireland, Holland and Belgium are making great efforts to raise recruits for the Pontifical service.

BRUSSELS. August 2. The correspondent of the *Independent Belge*, writing from Metz, asserts that the first great battle will be fought on Saturday or Sunday next, or Monday at the farthest. He underscores the sentence following: "This is sure."

LONDON, Aug. 2. Advices from Prussian sources mention the prevalence throughout Germany of an unwavering assurance of ultimate victory.

VIENNA, Aug. 2. Austria is mobilizing fifty thousand men to watch the Bohemian frontier.

It is generally believed that Prussia will raise the King's army to one million and a quarter of men, and afterwards advance on the soil of France.

ROME, August 1. His Holiness yesterday received General Dumont, commander of the French troops in Rome.

Another detachment of the French army left Civita Vecchia for Marseilles on Sunday.

FLORENCE, August 1. The negotiations between Italy and France for the withdrawal of the French troops from Italian soil have been brought to a satisfactory conclusion. The Italian government has guaranteed the preservation of order in Rome and the French troops have evacuated the city.

PARIS, August 1. The French government has received from Italy ample assurances of the observance of the convention for the withdrawal of the French troops from the Roman States.

It is asserted that the Pope has been advised by some to go to Malta, and by others to remain in Rome, and it seems that he has decided to stay.

The Roman police have seized a quantity of arms which were secreted in the city.

The Emperor, since he has been with the army, has kept one telegraph wire constantly busy with his correspondence with the Empress.

LONDON, Aug. 2. Evidence hourly accumulates of the superiority of the needle gun over the Chassepot, and the fact creates deep concern in France.

The *Pall Mall Gazette* estimates that the Prussian army on the frontiers now musters half a million men.

Intense activity is noticed in the English ports and dockyards, and extensive preparations are being made to put the coast defences in condition to resist an attack.

PARIS, Aug 2. An official dispatch from Metz announces that to-day, at eleven o'clock in the morning, the French had a serious engagement with the Prussians. "Our army took the offensive, crossed the frontier and invaded the territory of Prussia. In spite of the numbers and position of the enemy a few of our batteries were sufficient to carry the hights which command Saarbruck, and our artillery soon drove the enemy from the town. The impetuosity of our troops was so great that our losses were slight. The engagement commenced at eleven o'clock and ended at one o'clock. The Emperor assisted at the operations, and the Prince Imperial, who accompanied him, was everywhere received with enthusiasm on this his first field of battle—his baptism of fire. His presence of mind and sang-froid in danger were worthy of the name he bears. The enemy returned to Metz at 4 P. M."

LONDON, August 2. The first installment of French troops from Rome arrived at Marseilles this morning.

LONDON, August 3. Saarbruck was taken by the French this morning. Loss slight on both sides.

PARIS, Aug. 5—10 P. M. It is asserted that if England takes sides with Prussia France has agreed to send an invading force of 50,000 men, with arms and munitions of war, to Ireland.

The Pope has written a letter to Emperor Napoleon, in which he expresses dissatisfaction at the removal of the French troops from Rome.

The *Gaulois* asserts that the Austrian Ministerial Director Klazeko saw the Emperor yesterday at Metz and announced that Austria and Italy had formed an alliance which was favorable to France.

Collisions between the German and French soldiers in the Papal service are of constant occurrence, and the war news is narrowly watched.

The strenuous efforts made by the Court of Rome to bring the influence of the Empress Eugenie to bear effectively against the withdrawal of French troops have failed, and to-day the last detachment leaves Civita Vecchia.

BERLIN, Evening, Aug. 4. Official despatches have been received here announcing that a severe battle was fought to-day at Weissembourg, department of Meurthe, between Prussian and French troops, resulting in brilliant victory for the Prussians, which was commanded by Frederick William, Crown Prince of Prussia.

The Fifth and Eleventh Bavarian corps stormed the heights of Weissemburg, and after a desperate struggle drove the enemy from his position.

The French forces were commanded by Gen. Douay, and made a stubborn resistance, but during the conflict Gen. Douay was killed, and they became demoralized.

BERLIN, Aug. 4. The official Prussian *Bulletin* says, "the struggle between the Prussian and French armies to-day was a sanguinary and hard fought battle. The conflict was waged upon either side, with unparalleled obstinacy, but the French army was finally obliged to yield, and dispersed, leaving their camp behind. The Prussian army is now operating in the Valley of Moselle, with headquarters at Treves, 57 miles S. W. of Coblentz, and is in a menacing attitude towards Thionville, the headquarters of the French army. A general Prussian advance across the frontier has commenced.

BERLIN, Aug. 4-9 o'clock P. M.—The Prussian victory at Weissembourg to-day is confirmed. The number of killed and wounded has not yet been ascertained. After the death of General Douay, the French troops became demoralized, and fled before the Prussians, who captured 550 prisoners and one piece of artillery.

TERRIBLE EARTHQUAKE.

ATHENS, Aug. 3. A terrible earthquake has visited the shores of the Gulf of Corinth. The towns of Amphion and Galaserda and several villages were destroyed. Many persons were killed and wounded and the inhabitants are in a state of great destitution.

THE POSITION OF ITALY AND AUSTRIA.

PARIS, Aug. 7.—*La Liberte* says one hundred thousand Italians will be fighting with us in a few days under the treaty alliance, offensive and defensive. As for Austria, she remains the Austria of 1811. She has sold herself to her enemy, King William, for the German subjects which left her by the treaty of Prague. If victory should crown our arms, France will remember Italy and she will not forget Austria.

THE COMPLETE DEFEAT OF MCMAHON.

Information has reached London that the defeat of McMahon is complete, and that the Crown Prince has advanced to Hagenau and captured the place, routing the French. The French loss is stated at 4,000, in addition to a great number of prisoners. Thirty pieces of cannon and six mitrailliurs were also taken.

PARIS, Aug. 7. The *Journal Officiel*, in its second edition to-day, publishes the following proclamation:

Frenchmen:—Up to this hour we have always given without reserve all certain news which we have received, and we continue to do so. Last night we received the following dispatches:

METZ, August 6, midnight.—Marshal McMahon has lost a battle. General Frossard on the Saar has been obliged to retire. His retreat was effected in good order. All can be re-established.

(Signed) NAPOLEON.

August 7, 3:50 A. M.—My communications have been interrupted with Marshal McMahon. I am going to place myself in the centre of the position. NAPOLEON.

METZ, Aug. 7, 4:30 A. M.—*The Major General of the Army to the Minister of the Integior:* After a series of engagements, in which the enemy brought heavy forces into the field, Marshal McMahon has been forced to fall back from his first line.

The corps of Gen. Frossard had to fight yesterday from 2 o'clock in the afternoon with the entire army of the enemy; having held his position until 6 o'clock, he ordered a retreat, which was made in good order.

(Signed) LEBŒUF.

Details of our losses are wanting. Our troops are full of *elan*. The situation is not compromised, but the enemy is in our territory and a serious effort is necessary. A battle appears imminent. In the presence of this grave news, our duty is plain. We appeal to the patriotism and energy of all. The Chambers have been convoked. We are placing Paris with all possible haste in a state of defence. In order to facilitate the execution of military preparations, we declare the capital in a state of siege. There must be no faint heartedness—no divisions. Our resources are immense. Let us pursue the struggle without flinching, and the country will be saved.

PARIS, Aug. 7. The Empress has issued the following proclamation:

Frenchmen, The opening of the war has not been favorable to us. We have suffered a check. Let us be firm under this reverse, and let us hasten to repair it. Let there be but one party in the land, that of France; a single flag, that of the national honor. I come among you faithful to my mission and duty. You will see me first in danger to defend the flag of France. I adjure all good citizens to maintain order. To agitate would be to conspire with our enemies.

Done at the Palace of Tuileries this 7th day of August, 1870, at 11 o clock A. M.

(Signed) THE EMPRESS REGENT EUGENIE.

PARIS, Aug. 7. *La Liberte* says a special train left the station at half-past five this evening to bring back the Prince Imperial. We have strenuously urged his return, and we are glad that it has been decided upon. In the grave crisis through which we are passing, the enemy should find opposed to him the breasts of men. The camp should no longer resemble a court out of place.

BERLIN, Aug. 7. King William sends the following dispatch to the Queen:

"Good news! A great victory has been won by our Fritz. God be praised for his mercy. We captured 4,000 prisoners, thirty guns, two standards and six mitrailleurs. McMahon, during the fight, was heavily reinforced from the main army. The contest was very severe, and lasted from eleven in the morning until nine at night, when the French retreated, leaving the field to us. Our losses were heavy."

LONDON, Aug. 7. [*Tribune* special.] Our special correspondent at Cherbourg writes on Friday: "The transport fleet will comprise not less than three hundred and twenty vessels, and the preparations for its departure will still take eight days. The government has not more than twenty-two ships of its own, and takes possesion of all trans-Atlantic steamers. The expeditionary corps has been strengthened, and will include twelve battalions of marines, each with one battery of artillery, and one battalion of Turcos, under Generals Rebout and Martin. The main force consists of forty thousand troops of the line from various regiments, Gen. Trochu being commander-in-chief.

It is well known here that Danish neutrality is only ostensible and temporary. The Danish government cannot withstand the enthusiasm with which Admiral Bouet and his squadron has been received at Copenhagen and the known sympathies of the people. The secret mission of the Duke de Cadore and the arrival of the French fleet coincide too exactly to leave any doubt of what course events will take. It will not be many weeks, perhaps not many days, before an announcement will be made of an alliance, offensive and defensive between France and Denmark for the war. In the meantime Bouet blockades the Baltic ports, and when the whole squadron assembles, will bombard Hamburg, Kiel, Stettin and Dantzig.

PARIS, Aug. 1. A letter from Pere Hyacinthe, protesting against the declaration of the dogma of Papal infallibility, has appeared, and causes a sensation. The Catholic organs attack the letter and its author with much bitterness.

LONDON, Aug. 8. Fourteen millions of francs seized by the police of Paris last week, belonged to Rothschild, Hirsch, Raphael, Birchaffsheim and other Jewish bankers. It is asserted that the seizure was suggested by the authorities of the Bank of France. The financial circles of Europe are much incensed at what is deemed a great outrage upon some of their number.

PARIS, Aug. 8. The Democratic press of Paris demand the immediate arming of all citizens, and the organization of a committee of defense, and composed, firstly, of the Deputies from Paris, and that all patriots join it. The country is in danger.

TERROR AT ROME.

Advices from Brome state that the French disasters cause profound terror, and that the Pope has asked Eugenie for just one ship to defend him from the Italians now organizing for an attack on the Papal dominions and authority.

War Items.

☞ Prussia demands a full explanation of Austria as to why she is arming.

☞ The Germany journals are terribly exasperated against England because she continues to furnish supplies to France.

☞ The South German army, it has just been ascertained is supplied with the old flint-lock musket.

☞ The war expenses of Prussia are footing up enormously. They now amount to over 24,000,000 of francs a day.

☞ The old passport system has again been restored throughout France.

☞ Another of the English newspaper correspondents with the French army has been arrested.

☞ The Prince Imperial, who is with the army, is in active military training and evinces great love for camp life.

☞ Thirty thousand German soldiers are billeted upon the inhabitants of Hamburg.

☞ The Empress of the French paid a visit to the army and was received with immense enthusiasm.

DOMESTIC.

Canton, Aug. 2. A terrible pestilence among fish is spreading in the Illinois river in this vicinity, and for a long distance the river bank is covered with thousands of dead fish decaying in the sun. The stream itself is full of them. The river men think that this mortality is caused by the burning of 3000 barrels of whiskey on the river during the great fire at Peoria, which destroyed the oxygen so that the fish could not live. The stench is so great that families living on the banks of the river have been compelled to move away. It is feared that much sickness will follow. The dead fish are too numerous to bury and the only thing to be done is to use disinfectants.

Passing Events.

☞ Peace has been restored between Peru and Bolivia.

☞ There were seventeen deaths from sunstroke in New York on the 25th.

☞ Prussia complains of England furnishing arms and coal to France.

☞ Twenty deaths from sunstroke occurred in New York on the 27th.

☞ Austria has issued a proclamation of neutrality similar to that made by Russia.

☞ Jefferson Davis has arrived in New Orleans *en route* for New York and Europe.

☞ Gen. Sheridan and Col. Forsyth sailed on the Scotia, on the 27th, for the seat of war.

☞ More than 150 deaths have occurred from sunstroke in New York thus far during the month.

☞ All warlike demonstrations either in favor of Germany or France have been forbidden in Liverpool.

☞ Prime Minister Ollivier invokes the prayers of the French clergy for the safety of the Emperor and the young Prince.

☞ The Russian force in Poland has been increased to 200,000 men, including the regiments of the Imperial Guard.

☞ The English government are busy removing all the cannon and shot from the fortifications at Quebec, and shipping them to England. One ship-load has already been despatched.

☞ We have a Mormon Church in Boston with about sixteen members. The meetings are held at 544 Washington street.

☞ There were 20,000 people who committed suicide in France within five years after the establishment of the present Imperial Government by Louis Napoleon.

☞ The Hungarian Government has notified the Pope that it will sanction no suspension of the Bishops who voted against infallibility.

☞ Chicago publishes ninety-five newspapers and periodicals.

☞ St. Louis is going to build a house to occupy four blocks. It will be twenty-one stories high, above ground, five stories deep under ground, and everything to correspond.

☞ The new religious sect in New Jersey, known as "Jehovah's Band" are increasing in their extravagances. Their exercises consist in shouting, screaming, whistling, wrestling, singing, jumping, falling to the floor and rolling over and over, until the whole congregation is worked up to a high state of excitement. The whole of Sunday is spent in these exercises, with short intermissions for refreshments. Several wealthy, well-to-do farmers, and substantial citizens have joined them.

☞ Spurgeon is about thirty-six years old, and preached 1,000 sermons before he was twenty-one. For the last five years 25,000 copies a week of his sermons have been sold. Not less than 14-000,000 copies have been sold in England, besides 300,000 in America. From one to three volumes have been published in Welch, German, French, Swedish, Dutch, and Italian; besides separate sermons in Gaelic, Tamil, and the Maroi language of New Zealand.

☞ A California paper says that a box of Royal Ann cherries has been shipped to New York overland, the majority of the cherries measuring three and a half inches in circumference.

☞ The harvest in Oregon this season exceeds that of any former year.

☞ Business in the large cities was never more dull than it is at present.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 20th, and continuing till August 29th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, August 28th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester, at Grantville, Holliston, Natick, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third*; tickets to be obtained at New Haven, Middletown, Meriden, Berlin, Hartford, Thompsonville, and Windsor Locks. On the Conn. R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from August 17th to August 30th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

It will be absolutely necessary for passengers over the Conn. R. R. to buy their tickets at the *stations*, as no return checks will be issued *except* by the agent at the stations where the ticket is purchased.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Vt. and Mass. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets for* Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield *to* Brattleboro, Vernon, Athol, Fitchburg, or any place on the Mass. and Vermont R. R. that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

Friends coming on the Rutland and Burlington R. R. will be furnished with *free return* passes—provided *twenty-five* or more passengers come over the road from Burlington or intermediate places to Brattleboro. At South Vernon, or Greenfield, let all such get campmeeting tickets at the office.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from Aug. 17th to Aug. 30th. *Call for Campmeeting Tickets.*

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 11 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 7.30 A. M. No train with Saturday night boat. The other boat, which leaves New York at 3.15 P. M., reaches New Haven in time for the express train, which leaves New Haven at 11 P. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the Rail Road to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
D. MATHEWSON,
W. B. DODGE,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

The next annual meeting of this Society will be held at Springfield, Mass., commencing Tuesday, Aug. 23d, at nine o'clock A. M. Every church cooperating with the A. C. A. is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five. Each delegate must bring credentials from the church to which he belongs. H. PRATT, Sec.

Notice.

The annual meeting of the American Advent Mission Society will be held at the Advent Chapel, Springfield, Mass., Aug. 25th, 1870. Members of, and delegates to, the Advent Christian Association, are members of this Society. It is hoped there will be a full attendance of members to this meeting. ABIAL W. SIBLEY, Secretary.

Campmeeting at Mechanic Falls.

The committee chosen at B. Pond last year, have thought proper to locate a campmeeting, to be held permanently at Mechanic Falls, Me. A beautiful spot is found, and nearly prepared, which we believe will fully meet the expectations of the people. Now what we wish is a general rally of the brethren and sisters, that our meeting may prove a success. Prepare your tents, ye companies in the armies of the Lord, and be ready for a march to camp, about Sept. 12th. Particulars about railroads and other matters will be given by the full Board of the committee soon.

J. ALBERT LIBBY.

Annual Campmeeting.

The annual campmeeting for the eastern part of Maine, will be held at Pittsfield, Me., commencing Monday, Aug. 29th, 1870, and continue over the following Sabbath. This meeting is to represent the whole body, and is one with the conference and missionary enterprise of the Advent people. All, both ministers and people, are cordially invited to come up to this feast and unite for the general good. Arrangements will be made for board and horse-keeping, and a reduction of railroad fare. Bring tents, bedding and provision, if possible. Come early and remain till the close of the meeting. Leave all worldly care, and put off anger, wrath, and evil speaking, and come praying in the Holy Ghost. "Love worketh no ill to his neighbor." We hope the "Maine Mission Tent" will be present.

F. A. BAKER.
JER. CARR.
H. P. MAINE.
E. RICKER.

Notice.

The Maine Mission Tent will be pitched at Steep Falls, East Limington, Me., Aug. 9th, and continue over the following Sunday, and longer if it is the Lord's will. AUSTIN W. TAYLOR.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing Sunday, Sept. 4th, to hold through the week and over the following Lord's day. Ample provision will be made for board and horse-keeping. Board at 80 cents per day; breakfast and supper, 30 cents each; dinner, 50 cents; horse-keeping (hay and grain) 85 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows: Boston and Maine R. R. trains leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at *Boston*, of Geo. T. Adams, 167 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Whitefield for the Wiers,—half fare. Those coming from Concord, Littleton, and Plymouth, can go through to the camp-ground the same day, by waiting at the Wiers. The fare on the steamboats one way.

Connecticut and Passumpsic River, R. R.; trains leave Derby at 7 A. M. for Wells River, Plymouth, Wiers, and Alton Bay,—half fare, if twenty-five passengers. Passengers will purchase regular tickets, and receive free return checks on the camp-ground, signed by the Secretary of the meeting. If any of our friends wish, they can come for the same a week before the meeting.

Eastern R. R., half fare. Purchase regular tickets at the several stations, and receive free return passes on the camp-ground, signed by T. H. Ford.

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.15 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton. Fare about two thirds.

Fare reduced on the Concord and Portsmouth, and Nashua railroads, one half.

J. G. SMITH,
J. COUCH,
D. CHURCHILL,
J. W. PIPER,
J. LANGLEY,
C. S. EMERSON,
N. WHEELER,
} COMMITTEE.

☞ More particulars hereafter. Other roads to hear from.

Conn. Campmeeting.

The Lord willing, there will be a campmeeting in a beautiful grove, on the land of Chauncey Dunham, two and one half miles south of the R. R. Station at Plainville, Ct., commencing Monday, Sept. 12th, 1870, and continuing over the following Sabbath. Plainville is at the junction of the H. P. & F. and N. H. & N. railroads. Conveyance from the station to camp-ground not to exceed twenty-five cts. for each person. As far as practicable, reach Plainville by noon trains. We shall endeavor to provide wholesome food for all all who wish, but do not propose to invite saint or sinner to patronize Vanity Fair on ground consecrated to God. Provision will be made for those coming with horses.

Our object is to worship and glorify God, to strengthen the weak, promote brotherly love, and win sinners to Christ. To this end, we invite all who love our Lord Jesus Christ to join with us, from far and near. The deep, dark clouds of national distress, together with the muttering thunders of the final conflict, are the startling summons to meet the Bridegroom. Let us come, then, as pilgrims and strangers to prepare for the event, instead of fashionable devotees to eat and to drink. Come, brethren and sisters, consecrated to God, ready to work for him, that in the great judgment day many sheaves may be gathered as fruits of this meeting. Amen.

B. HITCHCOCK,
I. B. POTTER,
W. A. DURAND,
G. L. WHITE,
O. D. WOODRUFF,
} *Committee.*

New York State Quar. Conference.

By divine permission, the Advent Christian Conference of N. Y. State will assemble in quarterly session with the church in Darien, on Friday evening, Sept. 9th, 1870, and remain over Sunday. This will be the tenth annual meeting of the church in Darien; and a general and cordial invitation is extended to all who love the appearing of Jesus. Come praying; come to take bolder, higher ground for Christ and the interests of his coming kingdom.

Leave the cars at Craft's Station, six miles west of Batavia, Central Road. Teams will be in waiting on Friday P. M.—*perhaps* on Saturday. Trains arrive from the west at four P. M., and from the east at two P. M.

Will the churches which have received the Secretary's letter please take immediate action, that the treasury may be replenished and the conference prepared for work. Brethren, the "signs of the times" are ominous. Let us strengthen our hearts and hands for earnest and efficient labor. WHO WILL? WM. E. BROWN, Sec.

The Vermont Campmeeting.

This meeting will commence Sept. 11th, and hold over the following Sabbath. It is to be held in a pleasant grove at the mouth of Camp Brook, in West Bethel, at a place known as Finley's Bridge. It is easy of access. Come, brethren, one and all, to this meeting. Come prepared to work for the salvation of souls. Particulars soon.

J. A. CLEAVELAND.

Notice.

Notice is hereby given that the Advent brethren of Milo, and vicinity, though their numbers are few, have felt for a long time that it would be for their good, and the glory of God, for them to establish regular conference meetings. They have accordingly procured the Good Templar's Hall, a neat and commodious room, for religious worship, situated in Milo Village. The brethren have met and decided to hold conference meetings regularly once in four weeks. Our first meeting will be holden on Saturday, the third day of September, at 2 o'clock P. M., and every fourth Saturday after that date. Bro. F. A. Baker, of Levant, Me., is requested to meet us in conference, and preach to us on the Sabbath following. We most heartily invite all who love the Lord, of every name, to come in and worship with us. It is our earnest prayer that God would enable us, by his grace, to faithfully discharge our duties to him and to our fellow men; that we may with confidence claim and long for the glorious reward soon to be given to all the faithful. For the brethren,

J. K. BILLINGTON.
WM. FROST.

Notice.

The Maine Westerly Quarterly Conference will be held in the Bowdoin meeting-house, in Bowdoin, Thursday, Sept. 15th, at two o'clock P. M., and hold over the next Sunday.

Per order, C. GOUD.

P. S.—Will our preaching brethren arrange to be there to preach the word? Come, brethren and sisters, and work for and in the name of the Lord, for the salvation of our fellow men. C. G.

Grove Meeting.

If the Lord will, there will be a grove meeting held near Martin Carr's, less than one half mile from Lunenburg, Vt., commencing Aug. 9th, at half past one o'clock P. M., and hold over the following Sabbath. It is expected that Eld. W. H. Shaw, and others, will be present to preach the word. Preachers, and all, are invited to come and labor for the salvation of sinners. Come in the fulness of the blessing of the gospel of Christ.

This is a new field, where but few are looking for the return of this "same Jesus."

Special Notice.

To all interested in having a State Conference organized in Ohio: Beloved brethren in Christ,—Believing that the end of all things is at hand, and what we do must be done quickly, and that the Lord has raised us up as a people to herald the coming kingdom, and to lift our warning voice, and cry aloud, and spare not, and in earnest tones bid the slumbering myriads of earth's sons and daughters to prepare for solemn judgment; and believing we can better accomplish the great work allotted us to do, we have, after advising with brethren, thought best to appeal to every Advent church in the State, and where there is no church, to individuals, who are interested in forming such a conference, to write at once to Eld. E. McCulloch, Pastor of the Advent Church in Nevada, Ohio; and, if sufficient interest is manifest, we shall issue a call for a conference, to be held immediately after the campmeetings are over. Come, brethren, let us hear from you at once relative to this matter, and may heavenly wisdom guide your hearts aright. For the Brethren,

E. MCCULLOCK.

Notice.

The Union Female Missionary Association will hold its annual meeting at Springfield, Mass., commencing Aug. 24th, 1870, at one o'clock P. M. All laboring members are requested to be present, as there are some matters of importance to be attended to. Should any be unable to attend this meeting, will they please send their reports to the Secretary at Stoneham, Mass., by Aug. 14th? We kindly invite our brethren and sisters, who are interested in the mission work, and desire to help the women who labor in the gospel, to meet with us. We hope to have a good meeting in the name of the Lord. M. MCKINSTRY.

East Boston.

During the great fire there July 25th, the Hall where our brethren have held their meetings for the past year was burned, and in consequence they have no place to hold meetings. As soon as a place can be obtained, notice will be given in the Crisis. By order of the Bre.,

A. P. MOORE.

Campmeeting.

The Lord willing, there will be a campmeeting in New Milford, Ct., commencing Sept. 3d, and hold over the eleventh. Board will be had on the ground at a reasonable rate. The camp-ground lies three-fourths of a mile from the depot on the Housatonic rail road. Bring your tents with you. Come filled with the Holy Spirit, praying the blessing of God to rest on the meeting.

For the Committee, J. L. WOOD.

To the King's Servants.

Some of the brethren and sisters in Warner Village, N. H., and vicinity, have decided to have preaching one half of the time at Union Hall, the second and third Sabbaths of July, and after that the first two Sabbaths of each month.

Correspond with B. S. COLBY, *Warner Village, N. H.* ALLEN DAMON.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. GOODRICH, No. 7 Salem Street, Boston, as soon as convenient.

S. W. THURBER, Pres. of Conf.

Notice.

To the young men and women in Christ:—Thinking that more ought to be done than is being done for the good and advancement of our young people, and believing that the only way to secure that most desirable end is to be united, and work in harmony the one with the other; and knowing that united labor and the spirit of harmony can be obtained only by organized operation; therefore, we, the undersigned, would issue a call for a meeting of all young men and women, who are waiting for the "blessed hope," to be held at the Alton Bay campground, Thursday, Sept. 8th, at 9 A. M., to see what can be done in this direction. A cordial invitation is extended to all those interested to be present. We hope every young preacher, whether male or female, will make this matter one of deep, personal interest. E. S. MOULTON.

A. DAMON.

Notice.

The "Maine Mission Tent" has been in the field for several weeks, doing good service under the labors of Bro. and Sr. Taylor, Bro. W. H. Mitchell, and others. Any wishing to contribute funds to help along the tent interests in Maine, can send such aid to W. H. Mitchell or R. R. York.

Book Notice.

As the Lord has blest me with health to travel again this year, I would say to brethren that I shall be at the Springfield campmeeting with a good supply of "Death not Life," to deal out at cost by the dozen, so that more may be got to lend and give away to spread truth. They will be free to the poor. I shall also have McCulloh's large work there for $1.60, as noticed in the Crisis a few weeks ago. J. BLAIN.

Notice.

The next regular conference for Fairfield, Ohio, will be held Sept. 3d and 4th, and will probably be a grove meeting. Let all be duly prepared.

G. W. STETSON, Pastor.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Road! Read!!

Send your pledges and monies at once to Bro. Ira Aldrich, Whitefield, N. H., for the Tent. Come, brethren in Grafton and Coos Counties, N. H., let the amount be raised *immediately*, for we want the tent in the field doing its work.

A. W. SIBLEY.

Notice.

The brethren in Bowdoinham Village, Me., have hired Hinkley's Hall for a few months, and invite preaching brethren who can come and break the bread of life, to give notice through the Crisis.

For the brethren, N. G. REED.

Notice.

Will our brethren, who wish the campmeeting committee to build their tents at Alton Bay, send to me at once (at Farmington, N. H.), the plan, or how they wish them built? J. G. SMITH.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY,
FRANK NELSON,
SAM'L ROWELL,
} Committee.

Notice.

All persons, rich or poor, wishing to have the Rhode Island Mission Tent pitched in any locality where there is an opportunity to get the great truths of the plan of salvation before the people, will address me by letter, at South Killingly, Ct.

E. BELLOWS.

Notice.

The Advent Christian church of Rochester have hired a neat, commodious hall, just finished, on the corner of Stone and Court Sts., known formerly as the Air Bath Institute, which will be opened next Sabbath, the Lord will, with appropriate services, by Bro. J. Hemenway. Meetings will be held hereafter in said hall three times Sundays, also Tuesday and Friday evenings.

Notice.

Friends writing either of the Clinton Arch Missionaries through July, will please direct to the care of G. W. Smith, No. 273 West 22d St., New York City. M. E. DOW.

Notice,

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

NATHANIEL EATON.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Charlton, Mass.	*E. H. Allen, Oxford, Mass.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson, or O. Proctor.*
Dover, N. H.	*John Vickery.*
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudgot. Fourth Sabbath engaged.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Chichester, N. H.	*C. R. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Gloceste, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct.	*Richard Hescox.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Rossel O. White, New Hartford, Ct.*
Meriden, Ct.	*E. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn.	*A. Powell.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Philadelphia, Pa.	*Frank E. Davis, 1715 Marshall Street, or I. N. Wilfong, 125 N. 22d St.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.
A. Ross........Sundays, Aug. 21st and 28th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.

Meetings in South Boston on Wednesday evenings, at C. W. Huntress,' 3 Lowland street. On Friday evenings at J. N. Berry's, 227 E. street.

CHELSEA, MASS., (LIBRARY HALL.)
C. Goodrich........Sunday, Aug. 14th
M. Batchelor........Sunday, Aug. 21st

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
No meeting in Charlestown until after Alton Bay Campmeeting.
Rufus Wendell......Sundays, Sept. 25th and Oct. 2nd
T. M. Preble........Sunday, Sept. 18th

Tremont Campmeeting........Aug. 14th
Lawrence, Mass........Sunday, Aug. 21st
Great Falls, N. H........Sunday, Aug. 28th
J. COUCH.

Sheldonville (Wrentham, Mass.)...Sunday, Aug. 14th
New Bedford, Mass........Sunday, Aug. 21st
J. S. WHITE.

Lawrence, Mass........Sunday, Aug. 14th
Lowell, Mass........Sunday, Aug. 21st
Chicopee Falls, Mass......evenings, Aug. 30th and 31st
South Norwalk, Ct., evenings, Sept. 14th, 15th, and 16th
New York, 24th Street........Sunday, Sept. 18th
Newark, N. J........Sunday, Sept. 25th
Then home (Rochester, N. Y.) A. A. PHELPS.

Wakefield, Mass........Sunday, Aug. 14th
Worcester, Mass........Sunday, Aug. 21st
CHAS. P. GREENMAN.

Lowell, Mass........Sabbath, Aug. 28th
G. W. BURNHAM.

Holden, Mass........Sunday, Aug. 14th
Salem, Mass.......Sundays, Sept. 4th, 11th, and 18th
RUFUS WENDELL.

Meredith, N. H. (Dolloff Hall)....Sunday, Aug. 14th
Holderness, N. H. (Brick school-house) Sun., Aug. 21st
Danbury, N. H. (where brethren may arrange) Sunday, Aug. 28th. LEVI ALLEN.

Campville, Ct........Sabbath, Aug. 14th
G. L. WHITE.

Morris, Ct (Baptism)........Sunday, Aug. 14th
B. HITCHCOCK.

Warren Summit, N. H........evening, Aug. 16th
Meredith Village........evening, Aug. 17th
Dolloff Hall........evening, Aug. 18th
Lake Village........evening, Aug. 19th
A. A. HOYT.

Great Falls, N. H........Sunday, Aug. 21st
GEO. W. BROWN, So. Elliot.

Hill, N. H. (where Sr. Trumball may appoint) Sabbath, Aug. 14th.
Bradford, N. H. (Pond meeting-house) Sun., Aug. 21st
Webster, N. H. (Old meeting house)..Sab., Aug. 28th
Fisherville, N. H. (Sander's Hall)......Sab., Sept. 4th
SIMEON ROBY.

Plymouth Union, Vt. (as Levi Green may appoint) Aug. 13th.
Bridgewater, Vt........Sunday, Aug. 14th
West Fairlee, Vt........Sunday, Aug. 21st and 28th
H. F. CARPENTER.

Melvin Village, N. H........Sunday, Aug. 14th
Fisherville, N. H. (Sanders Hall)..Sunday, Aug. 21st
Lake Village, N. H........Sunday, Aug. 28th
JOHN PARSONS.

Hoosick, N. H........Sunday, Aug. 14th
☞ NO NAME.

Lock's Corner, N. H........Sunday, Aug. 21st
WM. C. THURMAN.

Freeport (Flying Point) and baptize..Sun., Aug. 14th
Bangor........Sunday, Aug. 21st
R. R. YORK.

Warner Village, N. H. (Union Hall) Sun., Aug. 14th
DUSTIN W. DAVIS.

Pownal, Me........Sunday, Aug. 21st
Lewiston, Me........Sunday, Aug. 28th
J. T. JORDAN.

Loudon Ridge........Sunday, Aug. 14th
Barnstead (Red school-house) baptism, Sun., Aug. 21st
S. S. MOONEY.

Lovely Street, Ct........Sunday, Aug. 14th
Hartland (Town Hall)........Sunday, Aug. 21st
S. WOODRUFF.

Bath, Me........Sunday, Aug. 14th
Lynn, Mass........Sunday, Aug. 21st
I. C. WELLCOME.

Hopkinton, N. H....(in the grove) Sunday, Aug. 14th
FRANK NELSON.

West Meriden, Ct........Sunday, Aug. 14th
Hartford, (Talcott and Post's Hall), Sunday, Aug. 21st
W. N. PILE.

Danbury, N. H. (where the brethren may appoint) Sabbath, Aug. 21st.
East Orange, (at the school-house near Bro. John Durgin's) Sabbath, Aug. 28th. D. EASTMAN.

Buckfield, Me. (Federal meeting-house) Sab., Aug. 14th
O. W. KIMBALL.

Rutland, Vt........Sunday, Aug. 14th
S. W. THURBER.

Webster, Mass........evening, Aug. 12th
and Sunday, 14th. S. S. BREWER.

Keene, N. H........Sabbaths, Aug. 14th and 21st
C. H. FLETCHER.

Rochester (Town House)........Sabbath, Aug. 21st
S. VARNEY.

Loudon Ridge, N. H........Sunday, Aug. 21st
Will some one meet me at Alton Bay at 12 M. Saturday, Aug. 20th? E. S. MOULTON.

Lewiston, Me........Sunday, Aug. 14th
Cascoville........Sunday, Aug. 21st
J. ALBERT LIBBY.

Rye, N. H........Sunday, Sept. 18th
J. PINKHAM.

Roxbury, Ct. (Sr. Teeple's)........Aug. 14th and 18th
Washington, Ct. (house of A. Murphy)........Aug. 19th
Roxbury, Ct. (Sr. Teeple's) Aug. 21st, 23d, 25th, 28th
H. K. WALLING.

Rochester, N. H........Sabbath, Aug. 14th
Seabrook, N. H........Sabbath, Aug. 21st
West Greenwich, R. I. (as Bro. Madison may arrange) Sabbath, Aug. 28th.
Charlton, Mass........Sabbath, Sept. 4th
Webster, Mass........Sabbath, Sept. 11th
River Point, R. I........Sabbath, Sept. 25th
C. H. SWEET.

Southington, Conn........Sunday, Aug. 14th
Z. FORD.

Putnam, Ct........Sabbath, Aug. 14th
Webster, Mass........Sabbath, Aug. 21st
Woodstock Valley, Ct........Sabbath, Aug. 28th
P. S. BUTLER.

Fairhaven, Mass........Sundays, Aug. 14th and 21st
New Bedford, Mass........evening, Aug. 23d
C. H. LEVERTON.

Brownfield, Me........Sabbath, Aug. 28th
GEO. W. HOWARD.

Rye, N. H........Sunday, Aug. 21st
J. G. SMITH.

Swanville, Me........Sunday, Aug. 14th
ISRAEL DAMMAN.

Stoneham, Mass........Sunday, Aug. 14th
Woburn, Mass. (on the Common) at five o'clock P. M., or at such time as Bro. Marcy may arrange, Aug. 14th. L. C. & M. MCKINSTRY.

Great Falls, N. H........Sunday, Aug. 21st
T. W. PIPER.

Great Falls, N. H........Sunday, Aug. 14th
South Berwick, Me. (Great Works), Sunday, Aug. 21st
Hampton, N. H........Sunday, Aug. 28th
A. SIMPSON.

Northfield, Mass. (where Bro. Streeter may appoint) Sunday, Aug. 14th.
If any of these appointments conflict, write me immediately at West Rumney, N. H. E. COTTON.

Blooming Valley, Pa. (as Bro. Wm. Darrow may appoint) Aug. 11th and 14th.
Rootville, or Little Cooley........Aug. 18th and 21st
Edenboro, Pa........Aug. 27th and 28th
Sharp's Corners (Meth. church) evenings, Aug. 29th and 30th.
Cobocton (once in four weeks) Sept. 3d, at 2 P. M., and Sunday, the 4th.
Darien, N. Y. (quar. conf.)...Sept. 9th, 10th and 11th
C. F. SWEET.

Woodstock Valley, Ct........Sunday, Aug. 14th
Abington, Ct........Sunday, Aug. 21st
Square Pond, Ct........Sunday, Aug. 28th
North Somers, Ct........Sunday, Sept. 4th
A. MORSE.

Warner, N. H. (Union Hall)........Sabbath, Aug. 14th
Bradford, N. H. (Pond meeting-house) Sabbath, Aug. 21st, and through the week. Will Bro. Andrews meet me at the depot, noon train, Aug. 15th?
R. P. MANNING.

Lyon's District, Steuben Co., N. Y., Aug. 19th, and over the Sabbath.
Canisteo (Swell school-house)........Aug. 22d to 26th
Tremont Center........Aug. 26th, and over the Sabbath
Rogersville........Aug. 29th to 31st
Dansville........Sept. 2d, and over the Sabbath
Darien Conference, Sept. 9th. J. W. TAYLOR.

Stowe, South Hollow, Vt., 10½ A. M., Sunday, Aug. 14th. Communion at 11½ A. M. By the request of the deceased, a funeral discourse will be preached for old Sister Williams, in the Congregational house, in Stowe Village, at one o'clock P. M. Brethren in Waterbury, and other places, are earnestly invited to come to the funeral, also to the Hollow. Come, one and all that can. The brethren in Stowe need help.
J. A. CLEAVELAND.

Thomaston, Ct........Sunday, Aug. 14th
Brethren from surrounding towns are respectfully invited to meet with us. JAMES BENSON.

Vernon, Vt........Sabbath, Aug. 21st
H. MUNGER.

Windsor (Preble school-house)....Sunday, Aug. 14th
THOMAS RIXES.

East Bowdoinham, Me. (Lancaster school-house) Sunday, Aug. 14th. L. D. TOTMAN.

Manchester, N. H........Sunday, Aug. 14th
WM. C. STEWART.

Surry, Me........Sunday, Aug. 14th
E. V. B. EDGERLY.

Burlington........Thursday evening, Aug. 11th
Warehouse Point........Sunday, Aug. 14th
North Canton........Sunday, Aug. 21st
H. K. FLAGG.

Albion, Me. (where Bro. Tuck may appoint) Sunday, Aug. 14th. S. K. PARTRIDGE.

Rye, N. H........Sunday, Aug. 14th
D. F. LEAVITT.

Biddeford, Me........Sabbath, Aug. 14th
GEO. W. BROWN.

Porter, Me........Sunday, Aug. 14th
T. E. LANG, JR.

Portland, Me........Sunday, Aug. 14th
WM. SHELDON.

Manchester, N. H........Sunday, Aug. 21st
Dover, N. H........Sunday, Aug. 28th
Rye, N. H........the first Sunday in each month
South Berwick, Me., (Great Works) the second Sunday in each month. JOSEPH W. WHITE.

Rootville, Break Bread.....first Sunday in the month
JOHN T. ONGLEY.

SPRINGFIELD, MASS.
A. A. Phelps........Sunday, Sept. 11th

CHICOPEE FALLS, MASS.
Sr. M. L. Durand........Sunday, Aug. 14th

PORTLAND, ME.
Wm. Sheldon........Sunday, Aug. 14th
also Aug. 21st, if possible.
James A. Libby........Sunday, Aug. 28th

DOVER, N. H.
J. Pinknam........Sunday, Aug. 14th
Wm. C. Stewart........Sunday, Aug. 28th
C. Goodrich........Sunday, Sept. 18th
L. Boutell........Sunday, Sept. 25th

CONCORD, N. H., (CENTRE STREET.)
J. G. Hook........Sabbath, Aug. 14th
A. Ross........Sabbath, Aug. 28th

CONCORD, N. H., (AT THE BETHEL.)
A. A. Hoyt........Sunday, Aug. 21st

PORTSMOUTH, N. H.
W. H. Mitchell........Sunday, Aug. 14th
B. S. Emery........Sunday, Aug. 21st

ROCHESTER VILLAGE, (Town Hall.)
E. S. Moulton........Sunday, Aug. 28th

HARTFORD, CT.
T. M. Preble........Sabbaths, Aug. 14th and 21st

PLEASANT VALLEY, CT.
G. L. White........Sunday, Aug. 21st

SCITICO, CT.
R. Starks........August 12th

WOLCOTTVILLE, CT.
G. L. Teeple........Sunday, Aug. 28th

BRISTOL, CT.
A. M. Higgins........Sabbath, Aug. 14th

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

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Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

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Roman, spare that book,
Keep off that bloody hand,
There's danger in thy look,
And life is thy demand.
Touch not that sacred page,
There's hatred in thine eye,
Ah! Roman, quell that rage,
I'll keep this book or die.

That good old book I love,
It bids my sorrows cease;
It leads to joys above,
And gives the mourner peace.
It is the orphan's stay,
And heals the widow's heart,
Take life or friends away,
With this I'll never part.

Behold those tender youth
Whom Jesus died to save!
I'll teach them here is truth,
Or fill a martyr's grave!
The crimes are ne'er forgot,
The deeds of thee and thine,
Go, Roman! touch it not;
That holy book is mine.

Ah! Roman, spare that book!
Our fathers long ago
Thy slavish creeds forsook,
Its precious truths to know.
These children now are free
From error's galling chain;
Go, Roman! let it be,
That book shall here remain.

Give up that book to thee,
And rob my soul of God?
To papists bend the knee,
And kiss the tyrant's rod?
Never! while I have the breath
To raise my feeble hand,
I'll tread the freeman's path,
In this my native land.

For the World's Crisis.

"REV."

No reference is had in the above abbreviation to the book of "Revelation," for which it often stands. We do refer, however, to its use as a *prefix* to the names of the ministers of Christ, where it stands as an august sentinel to warn all who venture to approach within the radius of the "Rev.'s" sacred circle of influence, or his presence, to be reverent, or "pass by on the other side."

Titles are so much in favor with mortals, that they have grown hoary with the lapse of ages; just as though they could serve their ostensible purpose of lifting those, who are so (un) fortunate as to possess them, out of the dunghill of common mediocrity, into notice and renown. Hence, he is a poor-good-for-nought who has not something of the sort to lift him into notice.

In aristocratic countries, one is only of the common herd unless he be a "Lord," "Duke," "Earl," "Knight," or "Esq."; and here, if there are not titled "Lords many," there is almost an innumerable number of Esq.s who have never held a Justice of Peace commission, and "Generals," "Colonels," "Captains," abound in a greater degree than commissions were ever given, and then the "Rev's," "D. D.'s," "LL. D.'s," and other titled ones, swell the host until titles come to be a drug in the market, from their very commonness, and they are not, after all, "worth a cent" to any one, although but few ever refuse them. Real worth rests not in titles, nor social position, but in the man; and he who is not himself of sterling value, from his high christian character, gains nothing from titles; they are a disgrace to him, and make him more disagreeable than he would be without them; and he who has character has no use for them. They neither supply that which is deficient, nor add to the lustre of the good.

It is to be expected that this world of fallen sinners should try the stilts, jumping poles, and ladders of titles, to get out of the hole of the pit into which they have fallen; but when we see even the professed ministers of Christ's gospel, who at the best are but humble instruments in his hands to carry forward his work, trying these means of popular elevation, we are filled with disgust and sorrow. Disgust, because it is so out of place in them to do thus; and sorrow, because they are willing and consent to adopt, or accept, the world's applaudits, and follow its customs. Although these gifts may be well meant, sometimes, they are unworthy the attention of the "ambassador for Christ."

REVEREND—how it looks! how it sounds! attached to a mortal's name; for no mortal is worthy of it. It is as much out of place as the golden-jewelled crown of a king on the head of a wooden image. Only once is it used in the Bible, and then as one of the titles, or names, of the great GOD of heaven. "Holy and *reverend* is his name," says the Psalmist (Ps. 111: 18); and let it ever stand as a title appropriate only to Him who fills immensity with his presence, and from whose Spirit there is no place to flee. Let not his servants arrogate to themselves the honor of that title. It is theirs to humbly and faithfully do the solemn, momentous work committed to their hands. If God has counted them worthy, putting them into the ministry, because they are his servants, they are not therefore entitled to *titles*, and do not require them, either to make themselves more efficient, or as ornamental appendages. Jesus, the Master, declared of himself, "I receive not honor from men"; and if he refused such honor, then his disciple, who "is not above his Lord," nor the servant, who "is not above his master," has any right to receive "honor from men." The world may call him by high sounding names, but they are all useless, meaningless trumpery, a mere mockery, an unhallowed profanation. They should not be received from the church over which the Holy Ghost has made them ministers, "overseers," and neither has authority to bestow worldly titles on the other. God's workmen stoop low, and stop their work to play with baubles, when they receive "honor from men," or "one of another." Be not ye called *Rabbi*, says Jesus' significant voice, and it has the tone of authority. It is a positive prohibition, and leaves all the ministers of the New Testament untitled, either by "Rev's," "D. D's," or LL. D.'s," or anything else unscriptural.

Jesus even puts this honor-receiving, title-bearing disposition in direct antagonism with faith. Hear him: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" The Jews, to whom this language was uttered, loved titles, to be "called Rabbi," and to have "the chief seats in the synagogues, and greetings in the market," and "to be seen of men"; and the pride which fostered this love stood in the way of humble faith in Jesus, and it stands in the way of faith in all who indulge it; and to keep his own "friends" out of the snare, Jesus forbade them to receive titles.

It is not to the purpose that they are "worthy of double honor" (1 Tim. 5: 17), or that they should in honor prefer one another (Rom. 12: 10). They are not thereby titled and mitred. The moment such lumber is accepted, there is a barrier raised to a practical obedience to these commands, and the recipients of the stuff dishonor God, and disobey his direct commands through his Son.

One might fancy, or coin a name, with which all these titles would agree perfectly; they might all be cemented on, and not be out of place; but the name would not be that of one of God's humble ministers. Here it is: The Most Right Reverend Philo Vox Populi, D. D., LL. D., F. R. S., etc., etc. It looks like a great puff of vanity, meaning as the name indicates, Most highly venerated, and in love with the world. It is like a huge scarecrow, covered with bright scraps of old tin, glittering in the sun, and rattling in the wind. For, in the light of popular smiles, these man-made titles glitter, and, in the wind-puffs of human praise, they rattle. That is all. "Only that, and nothing more—nothing more."

If a minister of Christ has ability, let him consecrate it to God, and let it be thoroughly imbued with the dews of heavenly grace. If he have learning, let it, like Paul's, be "counted as dung," and "dross," as to all worldly good, and not entitled to honor; but to be used only to the glory of God. If God shines on his servants with the light of his glory, let it shine out as God's light, and not the man's; for, as the moon is opaque, or dark, and has no light except the sun's reflected rays; so man, in his opaqueness, has no light to be glorified, or honored, only the light of God's name, and not man's.

The "reapers of life's harvest" have no time to "play with shadows"; their work is not to play, or be pleased with a string of trinkets; but to work untitled, and unappreciative of worldly titles, which, if given, even "for the Father's sake," will cling to the man, unless thrown off and back to Him to whom all honor is due; who alone can bear it all. The Rev. Mr., or Rev. Dr., whoever he may be, is too weak to bear such names, certainly. The plain name is enough; his position, as described in the Bible, is sufficient. If he wants any honor, let him find it in such a life as his Master led,—in toils and imprisonments; in weariness and fasting; in watching and praying; in preaching the gospel in its fulness; in burden and travail of soul for the welfare of the church, and the conversion of men; and wait for other honor until he receives a crown of glory.

How strange it is that those who profess, and ought to have their minds absorbed in devotion to the work of God, should even be pleased, not only to accept, but to don and wear these appendages, prefixes, and suffixes; "and not only so," but they sometimes love to see them written, and to write them themselves against their own names; to hear the sounding words applied to them, and, at least, to accept and permit the use of such things by other ministers. Ministers seem to have a "*mutual admiration society*"; not only among themselves, but associated with all the honor-loving, applaudit-seeking men of the world, and the professed church.

We groan and sigh for times of gospel simplicity, when it was not, Rev. Dr. Peter, or Rev. Paulos Apostolus, D. D., LL. D.; but plainly, "Bro. Paul," "Paul the aged," "Paul the prisoner," "Paul a servant of Jesus Christ," and the like; with all the others who were pioneers in the work of the Lord. The Lord help his servants, who preach his word, to be free from the titles and distinctions whereby men glorify and honor each other; from the growing love of applause, in these last days, of reverend and honored titles; and to be the humble, unassuming messengers of the gospel of peace and grace to a world of lost ones for whom Christ died.

L. C. McKINSTRY.

For the World's Crisis.

A SHORT REPORT.

Dear Brn. and Srs.:—Since my last letter, which was last December, I have been confined at home by sickness in our family. Our little daughter Ella was taken sick with rheumatic fever, which settled on the heart. We concluded with the physician she could not live many weeks; but God, in his mercy, has seen fit to restore her to health. I was enabled to hold meetings only evenings in our own vicinity, which I trust was of some advancement to the cause of truth. A few saw new light in the Bible, in relation to the speedy coming of Jesus. Since the return of good traveling, I have been able to fill my appointments, and to attend the quarterly conferences. The one held in May, at West Gardiner, was well attended. The Brn. in the place did all on their part to make the meeting of interest. Some who have been very hard against our views have softened down very much, and acknowledge the entire mortality of man; yet much prejudice exists in some minds. Our meeting was one of harmony.

A few faithful ones in West Gardiner still live to hold up the truth. One of their number, Bro. John L. Littlefield, has fallen asleep. He was a living christian. Thus our ranks are thinned, but we sorrow not as others that have no hope.

Our quarterly meeting at Rome, in June, was in a new place. A few Brn. there started a meeting last fall. Others came in from abroad, and quite an interest in religion was manifest. A number were converted and reclaimed. The brethren and sisters came from abroad, filled with the spirit to labor. Brn. Nason, Walker, Carr, Rines, and others, were present to preach the word. The meeting was of much interest. Some got new light, and rejoiced in the soon coming of Jesus.

I met with the Brn. in conference at Pittston. The attendance was quite large for a new place. Some fifteen preaching brethren were there during the meeting. Some interest was manifested for a deeper work of grace, so as to live free from sin and condemnation, which is our privilege, and also duty. There seems to be a lack of godly piety among us, as a body. We need more holy living, godly conversation, and purity of heart. Many are striving to trim up, by living correctly, dropping off a little here, and a little somewhere else. Would it not be better to go direct to the fountain, and have the heart made all right? Then how easy it is to do the will of God. Then it is a pleasure to deny self. Then, with Paul, we can say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world." I love it, blessed be God. Shall we sink beneath it? No; Jesus bore it for us, and has promised to give us grace which is sufficient for us.

Our grove meeting in July, the fourth of July, was of much interest. We had a prayer-meeting Saturday, at five o'clock P. M., in the grove, which was well filled up by the Brn. A number came from abroad to help. The Spirit of the Lord was with us of a truth. We had a large gathering on Sunday. Prayer meeting in the morning; preaching by Brn. N. G. Reed and Haggett; also by Bro. Kimball. Brn. Rines and Doughty were present to help. Three men were baptized. The Fourth was a day of much interest. Sixty-five spoke in the morning for our King Jesus. It was truly blessed. Some said it was the first fourth of July they ever spent in the service of God, and was the best of all the celebrations they ever attended. Union and love ruled. Many saw the foolishness of pride, and felt condemned. When will professors lay aside these little weights that hold them to this world, and keep themselves unspotted from the world, by obeying God's word? I never felt the need of more watching than at the present time, that I may be kept by the power of God, ready for his work and kingdom.

H. B. SEVEY.

AS THOU WILT.

It is so sweet to live
My little life to-day,
That I would never leave it, if
I might forever stay!
I sometimes say.

I am so weary, Lord,
I would lie down for aye,
Could I but hear thee speak the word,
"Thy sins are washed away!"
I sometimes say.

The better mood that lies—
These moods between midday—
Comes softly, and I lift my eyes,
"Lord, as thou wilt!" I pray;
And would alway.

—*Harriet M'Ewen Kimball.*

For the World's Crisis.

A MODEL SYLLOGISM.

All mankind are in possession of immortality. The rich man *died*, and was *buried*, and in *hell* he lifted up his eyes being in *torments*. *Therefore*, all wicked persons will *suffer eternal torments in hell after death.*

The great majority of believers in the Christian religion admit the major premise. And all admit the minor premise, as it is a Bible statement. *Therefore*, it seems almost impossible to evade the conclusion, that all the wicked will writhe in endless torments, and that too in sight of heaven, where they can behold the righteous praising God; while the saved, happy (?) ones will be looking on, and seeing their once loved relatives writhing in endless torment.

Evidently there must be something wrong in this syllogism. On examining the major premise, by the sacred word, we find it to be altogether wrong; for the sacred word says, that *God* "*only hath immortality.*" (1 Tim. 6: 16.) Therefore *none* of the human family are in possession of immortality. It is promised *only* "to them who, by patient continuance in well doing, *seek for* glory and honor and *immortality*, eternal life." (Rom. 2: 7.)

On examining our minor premise, we find it wrested from its true meaning. It is a part of a parable, spoken by our Savior concerning the Jewish nationality; and it has no reference to man after death. There never was, in reality, such a transaction as men talking when they were really dead, for it is written, "The dead know not any thing" (Eccl. 9: 5); also, "there is no work, nor device, nor *knowledge*, nor *wisdom*, IN THE GRAVE whither thou goest." Eccl. 9: 10. Again: "His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Ps. 146: 4. Therefore, the conclusion in the syllogism must be wrong, and the saved are not compelled to sit and see their children writhe forever and ever in misery, groaning and crying for mercy. Men ought always to examine their premises before they draw their conclusions. The Bible teaches that the wicked "shall be punished with everlasting *destruction, from the presence of the Lord.*" (2 Thess. 1: 9.)

"False premises always bring us to wrong conclusions. The old adage is a good one: "First know that you are right, and then go ahead." James says: "If any man lack wisdom, let him ask of God." Jesus says; "Search the scriptures," and in them we read that "this mortal must put on immortality" (1 Cor. 15: 53) "at the last trump." Therefore we have not got it now, but will have it when Jesus comes at the end of this world. For it is promised as a reward "to them who by patient continuance in well doing, seek for" it. And Jesus tells us when we will get our reward: when "the Son of man shall come in the glory of his Father, with his angels, THEN he shall *reward every man* according to his work." (Matt. 16: 27.) May God help us to seek for immortality and eternal life.

J. W. BURROUGHS.

For the World's Crisis.

DRESS.

Much has been said and written on the subject of dress, but we are forgetful creatures, and often need to be put in remembrance of things that we know. If the wearing of jewelry, plumes, artificial flowers, and other ornaments, are to arrest the attention of beholders and excite admiration (and if they are not worn for this, what are they worn for?), then we do thereby foster pride, which God tells us in his word is hateful in his sight; for "the proud he beholdeth afar off"; and again, "God resisteth the proud." But is this all that can be brought against this practice? How can we as followers of Jesus take the Lord's money and spend it in this worse than useless way, when Christ, in the person of his followers, lies sick, destitute, naked, and hungry? Do we forget that Jesus has said, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me"? Matt. 25: 40. It is useless to close our eyes, and say that we do not know that these things are so. Job tells us that the cause he knew not he searched out. When Jesus comes, shall we want him to tell us, I was hungry and ye took of the goods that were entrusted by God to your care, and spent it in costly array, while I suffered? I sometimes think that the latter part of the twenty-fifth chapter of Matt. is almost forgotten by many who profess to love the Lord.

O, my sisters, did we but realize these things as we ought, instead of spending our money in the adornment of our persons, it would go into the treasury of the Lord, to send the gospel and also the comforts of life to those who are perishing of both temporal and spiritual wants. I do not expect those who have never been made partakers of the benefits of the gospel, will heed these things; but I have expected it of those whose hearts are changed, and who have been made partakers of the divine nature. O ye children, adopted into the family of the Most High God, fear not to give of the fruit of thy strength and toil to the needy; for thy God, for whom thou laborest, is mindful of thee, and he will give thee good wages, and thou shalt reap a rich reward in the world to come.

Warren, Me. A. HEMENWAY.

THE FRENCH POSITION.

A special correspondent of the N. Y. *Tribune* sends an interesting account of the French position and plans in relation to the Prussian war. After looking over the immense military forces, and their movements, in connection with the vast quantity of war *material* already collected, he says:—

"The line from Strasbourg to some distance beyond Sarrguemines has left stamped upon my brain impressions not likely ever to be effaced by stronger ones of the same kind. I fear I cannot reduce these impressions to writing, but some faint idea may be conveyed by imagining a crammed railway line, in which all the trains were filled with soldiers, cheering and being cheered; stations lined with sympathizing spectators; trucks laden with guns in such numbers that one ceased to take any interest in them; the roads, when they could be seen from the trains, encumbered with cavalry; and lastly, for the twenty miles between Bitche and Sarrguemines, tents so thick that I could hardly make out whether I was passing through one or several camps. Abundance of goods, forage and wood was stored along the lines. This last puzzled me, until I found that this portion of the French railways are supplied with coal from the Prussian mines, which it is feared they will flood before abandoning.

But one feature struck me as conspicuous by its absence—there was but little show of either baggage or baggage animals. I saw none of the droves of cattle which might have been expected to be seen with a large army. My own belief is that the grand movement across the frontier will commence on Wednesday or Thursday. The centre and nearly the whole of the right, except the army of Africa, —which is rapidly coming up and of which a *coup d'etat* is already at hand—are now on the line between Bitche and Sarrguemines; the left wing of which is immensely strong at Metz and Thionville, will make for Saarlouis and Birckenfel, the right and centre heading for Kaiserslastin, and thus the movement will be along the western slopes of the Vosges; although the corps will probably be ordered to move in a parallel direction along the east of that range to watch the defiles and to give warning of any land attack by the Prussians. It is not unlikely the French army will then descend the valley. The King of Prussia if willing to fight at all on the left bank will accept battle somewhere about Kerntzenach. The position is strong in itself and affords a secure retreat upon Mayence, the bulwark of Germany and standing menace of France. With regard to the chances of success of the combatants in the first battle, I believe the odds are immensely in favor of France. For the last twelve days she has been massing the whole of her army on the frontier, and within one or two marches of Bitche and Sarrguemines. I have read of a certain number of battalions being sent forward and of others remaining behind, but as far as I can judge the French are evacuating every garrison en masse. I put 800,000 down as the lowest number. The Emperor means to have them under his hand and in complete communication at the entrance of the campaign, and I believe the concentration now to be within forty-eight hours of completion. The number of guns will be large, but they will not be adequately housed. The cavalry also will not bear a high proportion; probably under one-tenth of the infantry. The whole of these troops are in a magnificent state of discipline. The officers are much more numerous than those of the Prussians. The French artillery was superior to the Austrian at Solferino, and the Austrian superior to the Prussian at Konigratz. There is no doubt of the Chassepot being a better weapon than the Prussian arm. I cannot hardly believe in the Prussians having yet been able to effect such a concentration of strength as the French have done. I believe that on the opening of the campaign, either with or without a battle, the Prussians retire behind the Rhine. The weather is most inviting for military operations. Even a lady could not consider it a hardship to be forced to sleep under a tent, The country seems made for war, from the absence of fences to embarass movements, Water, fuel and stands of stacked corn for forage are to be met with everywhere, There are many villages in which the troops might if necessary sleep at night. At present the authorities avoid billeting men upon the inhabitants, and form their corps outside of the towns.

Now for a few words as to the attitude of the people. I have by this time gone through a large section of France. In the war section I find the opinions too clearly and evidently marked to make me personally doubtful of the state of public opinion:—First, by the officers the war is received as at once their due, and as the greatest boon the Emperor could bestow upon them; second, the soldiers accept it with enthusiasm and in many cases with pleasure; third, the reserves, who have been out on an unlimited leave, take it as a terrible duty which it is their hard luck to have to discharge, but rapidly their opinions merge in those of their comrades; fourth, the upper classes, commercial, educated, etc., all talk of La France, how the Prussians must be beaten, and how La France should be and is united, and how it is not patriotic to abuse the Government. This being settled they immediately pull the Government to pieces. They say Mexico was the cause of Sadowa. We should have fought in 1866. In both Bismarck outwitted the Government. The pretext for war is a bad one; we should not have fought till 1871; still war was inevitable and La France must be and is united. Fifth, the peasantry and lower classes—their attitude is plain and unequivocal; they elect the war; their homes may be burned, their crops and cattle taken by the Prussians. Although it must be said that they firmly believe this will happen to their German neighbors over the border, still they exclaim war a fete. The soldiers, most of them, talk German as well as French, to be sure; that is not saying much. Many do not like the French at all; still, as Thiers says, the wise policy of Colbert has made of them the best Frenchmen in France, and the larger the number of men who speak their own tongue that fall in the first battle the better they will be pleased."

DIANA COVERDALE.

The following is an extract from a letter of Diana Coverdale:—

MY DEAR LUCY,—If I didn't know you so well, I should be afraid of your thinking harshly of me for not writing to you sooner. You would get word of my safe arrival from the Silvery folk; and then you can understand all how I felt on the first off-go. The truth is, one's eyes smart sore when they try to look back through the dust raised by such a terrible clash of change as shakes one out of all the old grooves, and makes a chaos at all events of one's thoughts. At such a time the best economy of both strength and feeling is to set one's face forward, and wait till the atmosphere is clearer again. Had I allowed myself to think too much of all I was leaving, I scarcely could have come here, or if I had come I couldn't have been of any use. There is so much in the world claiming one's attention always, that one's first lesson in the way of doing good is to put self aside. 'Tis no good attempting everything; one must learn to humbly take what lies near; and even in trying to cherish and help that, it is so needful to crush out one half the feeling the sights should awaken were there less room for help than there is. I am scarcely ever impatient with myself now, save when I detect myself hurrying over what claims my attention by chasing in my mind a number of other things, which I fancy are waiting. But nothing waits on you while you are in the right path of work; it only waits on God, who by this waiting may be carrying forth all his best purposes. Have you not felt it so, my dearest Lucy? I am sure it cannot but be with you in some measure as it is with me. And would you believe me, when I say that this is the worst and last terrible selfishness I have to fight against. For a kind of selfishness it is —a limping faith in God, seeking a crutch of self to lean on, so as to make a kind of little world of its own, to bear witness for its goodness, which simply should need no witness at all, save the bliss that it but half-consciously sheds around it, and which it never should look back on to claim as its own.

Oh, how many are there who would be great workers for God, if they would but realize this. They go on from day to day, striving to find some satisfaction in the *amount* they do; whereas the amount is of no consequence; and worse, the idea of it runs us all into a sort of sad, exclusive competition, as for prizes given at a race. "Our Father knoweth our heart," and he determines in a different way from that.—*Sunday Magazine*

Gems.

— The more faith, the more humility.

— Economy is the easy-chair of old age.

— There is no grace in bestowing a benefit that sticks to the fingers.

— By disappointment and trials, the violence of our passions is tamed.

— It is easy to wish for heaven, but far more difficult to get a heavenly mind.

— Nothing brings such peace to the heart as a calm trustfulness in God's overruling care.

— Those mercies taste sweetest, and wear best, which are received warm from the hand of a covenant God.

— God deals with his servants, not as a passionate master, but as a compassionate father.

— Murmur at nothing; if our ills are reparable, it is ungrateful; if remediless it is vain.

— He who does not cordially promote the cause of Christ, so far as his capacity and circumstances enable him, virtually opposes it.

The sands of time are sinking,
The dawn of heaven breaks,
The solemn morn we've sighed for—
The fair, sweet morn—awakes!
Dark, dark hath been the midnight,
But dayspring is at hand;
And glory, glory dwelleth
In Immanuel's land.

— Evils in the journey of life are like the hills which alarm travelers upon their road; they both appear great at a distance, but when we approach them, we find that they are far less insurmountable that we had conceived.

— Everything may be mimicked by hypocrisy, but humility and love united. The humble star twinkles most in the darkest night. The more rare humility and love united, the more radiant when they meet.

— No character can be lastingly injured by a fearless discharge of duty. Calumny or prejudice may obscure it for a time, but in the end it will shine the brighter for the clouds which obscured it.

— It is very easy to talk of christian forbearance among neighbors, but to practice it ourselves proves us to be good christians indeed.

— A good action performed in this world receives its recompense in the other, just as water poured at the root of a tree appears again above in fruit and flowers.

Beautiful feet are they that go
Swiftly to lighten another's woe,
Through summer's heat or winter's snow.

— He that is naturally revengeful keeps his wounds open which would otherwise close themselves.

— If you would find out a great many faults, be on the look out; if you would find them in still greater abundance, be on the look in.

— To excel in anything valuable is great; but to be above conceit on account of one's accomplishments is greater.

— He who does his best, however little, is always to be distinguished from him who does nothing.

— Philosophy triumphs easily over past and future evils, but present evils triumph over philosophy.

— Whatever is done by those around you, be yourself fully determined to walk in the most excellent way.

— The flower of christian graces grows only under the shade of the cross, and the root of them all is humility.

POLITENESS.

Somebody says, and says truly, that there are few families anywhere in which love is not abused as furnishing the license for impoliteness. A husband, father, or brother will speak harsh words to those he loves best, simply because the secrecy of love and family pride keep him from getting his head broken. It is a shame that a man will speak more impolitely at times to his wife or sister than he would to any other woman. It is thus that the honest affections of a man's nature prove to be a weaker protection to a woman in a family circle than the restraints of society, and that a woman is usually indebted for the kindest politeness of life to those not belonging to her own household. These things ought not to be so. The man who, because it will not be resented, inflicts his spleen and bad temper upon those of his hearthstone, is a small coward, and a very mean man. Kind words are circulating mediums between true gentlemen and ladies at home, and no polish exhibited in society can atone for the harsh language and disrespectful treatment too often indulged in between those bound together by God's own ties of blood, and the most sacred bonds of conjugal love.—*Home Guardian.*

GIVE LOVE TO CHILDREN.—The *Anti-Slavery Standard* conveys a word of encouragement to parents in the following paragraph:

Don't think a child hopeless because it betrays some very bad habits. We have known children that seem to have been born liars and thieves, yet we have seen those same children become noble men and women. Whatever else you may become compelled by your circumstances in life to deny your children, give them what they most crave and need—plenty of love.

OVERWORKING.—Our Savior never drove his overtired faculties. When tired, "he sat by the well." He used to go and rest in the house of Mary and Martha after the fatigues of working in Jerusalem. He tells us all, you and me, to let the morrow take care of itself, and merely to meet the evils of the present day. Real foresight consists in reserving our own forces. If we labor with anxiety about the future, we destroy that strength which will enable us to meet the future. If we take more in than now we can do well, we break up, and the work is broken up with us.

☞ In a time of much religious excitement, and consequent discussion, an honest Dutch farmer on the Mohawk, was asked his opinion as to which denomination of Christians were on the right way to heaven. "Vell den," said he, "ven we ride our wheat to Albany some say dish road is the best, and some dat; but it don't make much difference which road we dake, for when we get dare dey never ask vich vay we come—and it is none of dere pizines—*if our wheat is good!*"

LYING is the worst of all evils. God is said to hate a lying lip. And yet how many are addicted to this vice! Reader, the Bible says, "Lie not one to another."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE CHILD'S RESOLVE.

A little child I am indeed,
And little do I know;
Much care and help I yet shall need,
That I may wiser grow,
If I would ever hope to do
Things great and good, and useful too.

But even now I ought to try
To do what good I may;
God never meant that such as I
Should only live to play,
And talk and laugh, and eat and drink,
And sleep, and wake, and never think.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle, poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing?

Then let me try, each day and hour,
To act upon this plan:
What little good is in my power,
To do it while I can.
If to be useful thus I try,
I may do better by and by.

—*The Christian.*

NEURALGIA IN THE HEAD.

A TALK TO THE BOYS.

An Indiana daily thus states a fact, if it be one: "A New-Jersey man, laboring under neuralgia in the head, threw forty thousand dollars into the fire. A severe remedy." Perhaps some matter-of fact man might give a different version of the incident; but it is stated so sharply that I design to talk familiarly to the boys on this as a text.

There are two unpleasant things in the case of this "New Jersey man," who was the collecting agent for some New York merchant. The first was, that the man should be "laboring under neuralgia in the head"; and second, that for that, or any other cause, he should "throw forty thousand dollars into the fire."

Neuralgia in the head (examine the dictionary) is very unpleasant, and so is neuralgia in any other part of the body. This "New Jersey man" was quite crazy for this reason, and really did not know what he was doing. He could not think justly, so that the large sum of money did not seem valuable at that moment, and he threw it into the fire. It was a difficulty of the *head*. If his head had been clear and sound, he would not have done what he did.

"Neuralgia in the head" is a very bad thing; a sound, well head is a very good thing. The one who has the first sees things in a wrong light, takes a wrong view of things. See that boy who has a lesson to learn. It is a hard lesson, and he yawns and pushes away his book. He makes no effort to conquer it, and resolves to tell his teacher a lie about it, that "he has tried and could not get the lesson." Is this a case of "neuralgia in the head"? Or has the disease got hold of the boy's pluck and honor and heart? If he will conquer that lesson, he will the next one, and so form a habit for future life. He will become a man, a *real* man, and "no shame." And yet there he is, yawning instead of working, and proving himself a poor coward instead of a man. Could he but get rid of this "neuralgia in the head," so as to have a "clear head," to see what a fool he is to act so, then he would not cast such an opportunity of becoming a man into the fire.

And there is another boy, with a strong, healthy body, and all the privileges of becoming a good, valuable business man, or professional man. What is that boy doing? He is playing cards. What else? Drinking. Where does he go? Into the bar-rooms and gambling places. See him drink, see him gamble; hear his profane and dirty words; see him reeling along the street, now singing coarse songs, and now uttering horrid blasphemies; see him in the prison, or, worse still, staggering into his own mother's house, to break her heart. It is a dreadful sight, and yet we too often see it. And how comes he to do this? Is it so very pleasant to be a drunken sot? "Does it pay" to act such a part? A drunkard is a dreadful sight, and a drunkard's doom a dreadful doom; and yet here is a mere boy who is a drunkard. Is this another case of "neuralgia in the head"? If his head were sound, would he do so silly a thing? Take this "New Jersey man" with the "forty thousand dollars" in his hand,—if he had been well, if the "neuralgia in the head" had not crazed him, would he have flung the precious handful of bank-paper into the fire? But this boy is doing worse; he is casting his character, his opportunities, his happiness, *himself* into the fire, to be destroyed. Has he "neuralgia in the head"?

Now, boys, it is a fact that a great many people have this very difficulty in the head. When Dr. Webster killed Dr. Parkman, and buried his body, he must have had "neuralgia in the head," or he could have reasoned more clearly; when Schuyler forged the New Haven railway bonds, and made his name a by-word for fraud; and when young Ketchum forged the gold checks, and became a Sing-Sing convict;—each of these two must have had this "neuralgia in the head." I am sure it was so.

But I said there was another unpleasant thing in this statement about the "New Jersey man;" that is, he not only had the "neuralgia in the head, but he threw forty thousand dollars into the fire." It was a great sum. It was more than he was worth, and he is sure to feel badly about it as long as he lives. He burned up forty thousand dollars! I knew a plain man who had a small sum of money, not more than fifty dollars, and to keep it very safe he laid the roll of bills in his parlor stove. His wife, the next day, thought her parlor needed a little fire "to change the air," and so she made it in that very stove. Of course the money was burned up, and the man felt very badly about it; but what was that small sum to "forty thousand dollars"?

Here, boys, I am reminded that in 1843 a man asked a Cincinnati physician to examine his *throat*. The Doctor told him "his throat was all right;" but the man told him to take another look, "for," said he, "something *is* the matter with my throat." But the Doctor could see nothing. "Well," said the man, I think there must be something wrong with my throat, for I have swallowed a hundred thousand dollars' worth of farm utensils and stock, besides a hundred slaves!" You understand it, boys; I will not explain.

Many years ago, a collegian found in the campus a ten-dollar bill, which he determined to keep, although the "bulletin-board" told him whose it was. It is true he was poor, and wanted money, and the young man who owned the money was rich. But the finder of that bill was also rich up to that time in a good reputation. He was a fine scholar, and he was esteemed as a very excellent young man. The wise man says: "A good name is better than great riches," and the young man had "a good name." And now a ten-dollar bill is in his hand, and it is not his. He begins to reason about it. "I need it very much, and he (the owner) does not need it. I want to get an education, and this will help me. Is it not *providential?* Besides, nobody will know it but myself, and by and by I will replace it." And so he kept the money, and threw, not forty thousand dollars, but his GOOD NAME, *into the fire*. He was found out and dismissed from college. As long as he lives that bad deed will dog him like his shadow. He cannot escape it.

It was a clear case of "neuralgia in the head," and he threw into the fire what is better than great riches." I tell you, boys, that when houses burn up we can rebuild them, when we get sick we have a good hope of getting well, when we lose money we may get it back again; but when a boy or a man, or anybody, labors under such a "neuralgia in the head" as to commit some mean act, or some crime, theft, or fraud, or infamous deed, he destroys that which is worth more than gold or jewels, and which is very hard to be restored.

Now, should you be tempted to do any mean or dishonorable act, or lazily and foolishly to despise your opportunities to become true men, let me ask you, boys, to remember this talk to you about "the New Jersey man, who, laboring under neuralgia in the head, threw forty thousand dollars into the fire."—*Home Guardian.*

SHUTTING DOORS.

"Don't look so cross, Edward, when I call you back to shut the door; grandmother feels the cold wintry wind; and besides, you will have to spend all your life shutting doors, and might as well begin now."

"Do forgive me, grandmother; I ought to be ashamed to cross you. But what do you mean? I am going to college; and then I am going to be a lawyer."

"Well, admitting all that, I imagine Squire Edward C—— will have a good many doors to shut, if he ever makes much of a man."

"What kind of doors? Do tell me, grandmother."

"Sit down a moment, and I will give you a list. "In the first place, the door of your *ears* must be closed against bad language, and evil counsel of the boys and young men you will meet with at college, or you will be undone. Let them once get possession of that door, and I would not give much for Edward C——'s future prospects.

"The door of your *eyes*, too, must be shut against bad books, idle novels, and low, wicked newspapers, or your studies will be neglected, and you will grow up a useless, ignorant man; you will close them sometimes against the fine things exposed for sale in the shop windows, or you will never learn to save your money, or have any left to give away.

"The door of your *lips* will need especial care, for they guard an unruly member, which makes great use of the bad company let in at the doors of the eyes and ears. The door is very apt to blow open; and if not constantly watched, will let out angry, trifling, or vulgar words. It will backbite, sometimes, worse than the winters wind, if it is left open too long. I would advise you to keep it shut much of the time, till you have laid up a store of knowledge, or at least, until you have something valuable to say.

"The inner door of your *heart* must be well shut against temptation, for conscience, the doorkeeper, grows very indifferent if you disregard his call; and sometimes drops asleep at his post, and when you may think you are very well, you are fast going down to ruin.

"If you carefully guard the outside doors of the eyes, ears and lips, you will keep out many cold blasts of sin, which get in before you think. This 'shutting doors," you see, Eddy, will be a serious business—one on which your well-doing in this life depends."—*Mother's Magazine.*

HAVE COURAGE TO SAY NO.

You're starting to-day on life's journey,
Along on the highway of life,
You'll meet with a thousand temptations,
Each city with evil is rife.
This world is a state of excitement,
There's danger wherever you go;
But if you are tempted in weakness,
Have courage, my boy, to say no.

The bright ruby wine may be offered,
No matter how tempting it be,
From poison that stings like an adder,
My boy, have the courage to flee.
The billiard saloons are inviting,
Decked out in their tinsel and show,
You may be invited to enter—
Have courage, my boy, to say no.

In courage alone lies your safety
When you the long journey begin,
And trust in a Heavenly Father,
Will keep you unspotted from sin.
Temptations will go on increasing,
As streams from a rivulet flow,
But if you are true to your manhood,
Have the courage, my boy, to say no.

THE MILLER AND THE CAMEL.

The Arabs repeat a fable of a miller, who was one day awakened by having the nose of a camel thrust into the window of the room where he was sleeping. "It is very cold out here," said the camel, "I only want to get my nose in." The miller granted his request. After a while the camel asked that he might get his neck in, and then he gained permission to have his fore feet in the room, and so, little by little, crowded in his whole body. The miller found his rude companion was becoming exceedingly troublesome, for the room was not large enough for both. When he complained to the camel, he received for answer, "If you do not like it you may leave; as for myself, I shall stay where I am."

So it is with sin. It comes and knocks at the heart, and pleads for only a little indulgence, and so goes on, increasing its demand until it becomes master in the soul. What then shall the young do but guard against sin, beware of its very appearance, and, above all, pray for the aid of the Holy Spirit, that by his grace they may be enabled to keep their heart with all diligence, and to guard against the entrance of anything that may defile or ruin the soul.—*Amer. Churchman.*

BE HELPFUL.—Every member of the family can help some. Be willing and glad to do your share to relieve father and mother of their burden. In-doors, the girls can sweep and dust, and do many things for the general comfort. Out-of-doors, especially at this season, even the little boys can be useful in keeping good paths and clean walks; and all can do much, by carefully putting away their coats, and hats, and boots, and mittens, to make home pleasant and happy. Whether you are rich or poor, order, neatness, regularity, and thoughtfulness will go far toward your own real happiness as well as that of those about you. Try it.—*S. S. Gazette.*

☞ Children, if you have your own way, you will find it a hard one.

The World's Crisis

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
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For the World's Crisis.

WHEN HE COMES.

When we see the gates uplifting,
And the blue curtains torn away;
When we hear the arches ringing
With the high angelic lay;
Then in full and swelling chorus
Forth the dear sleeping ones will break,
And in shining robes before us,
The friendly hand again we'll take.

CHORUS.
When He comes in royal glory
Down the golden path of heaven,
Then we'll shout the old, old story,
To us a Prince, a King is given.

When earth wails with thunder moaning,
And resists her awful trial;
When the deep doth cease its foaming
From the fullness of His vial;
Then from hence on high ascending,
Where earthly flames can never break;
Through the pearly gateways entering,
The heavenly mansion we will take.

When the mighty angel standeth
Upon the earth and ocean hoar,
And with trumpet blast declareth—
Time, oh time, thy curse is o'er!
Then the brow with sorrow clouded,
With a crown shall shine forever;
Then in robes of radiance shrouded,
We shall walk and sing together.

When earth's final conflict's ended,
And right o'er wrong doth boldly sway;
When the rocks that once obtended,
And the heavens are passed away;
Then to earth again descending,
Around the crystal fount we'll throng;
There we'll live through time unending,
With a harp, a crown, and a song.

Loudon, N. H. C. E. CATE.

For the World's Crisis.

OUR SKEPTICAL AGE.

That our world is becoming skeptical and irreligious, is too apparent to be denied by any observer. The evidence is coming upon us with the power of an avalanche, as is evinced by the following. Seeing a notice in the Boston papers that the Rev. Mr. Alger, the popular theologian, would by request repeat his sermon "On the day of Judgment," Dec. 19th, in the fornoon; and feeling an interest to hear on such a great theme, from one of the great ones of earth, I attended; but O the disappointment I met with! 'T is no wonder now to me that the people are perishing for the word of the Lord; that they are so blind to present truth, when their great teachers are so blind. Mr. Alger commenced with no text, but commenced reading his sermon "on the day of judgment," of which the following is a specimen of his whole discourse:

"'Day of the Lord,' 'day of judgment,' means nothing more than calamities on Jews and Gentiles. Ezekiel's vision of the dry bones coming to life again, means nothing more than the future prosperity of the Jewish race. But Orthodoxy took it literally, hence the twelfth chapter of Daniel took the form of a literal resurrection. . . . The day of judgment is nothing more than a Jewish metaphor literalized. . . . Did Christ intend his signs (spoken of in Matt. 24) to be taken literally, or metaphorically? We think he did not intend them to be taken literally. . . . Christ refers all his signs spoken of by him to Jerusalem, and to similar events." The speaker spoke of the signs in the sun, moon and stars, when they fell like untimely figs, as all referring to the past. "To imply that Christ means anything pertaining to the judgment, implies insanity. . . . They must all be taken metaphorically and spiritually." Thus he endeavored to render nugatory every prophetic word of the Lord.

Again, he says: "Every providential event is a second coming of Christ, removing every obstacle in the way of the millennium." Taking this view, Christ may come thousands of times. But the Scriptures of truth define only one second coming without sin unto salvation. That second coming was to be as literal as was the first. See Acts first chapter, Matt. 24th, Luke 21st, Mark 13th, and John 14th.

If every providential event was a second coming of Christ, and the signs pertained to Jerusalem, will he explain why the signs spoken of have never been fulfilled in consecutive order until the present generation, beginning from May 19th, 1780? As Mr. Alger took the ground that it implied insanity to believe that the signs applied to the judgment, it follows that the just and good of every age were insane on that point. We find in the headings of most of our Bibles, when speaking of the signs spoken of by Christ, that they read: "Signs of his coming to judgment." But hear the word of the Lord. The disciples asked Christ what signs there should be when he was about to come to judgment at the end of the world. After enumerating the signs that should take place as a sign of his coming, he says in Matt. 24: 30, "They shall see the Son of man coming in the clouds of heaven." What takes place then? The judgment. The proof is found in the 25th chap. of Matthew, 31st, 32nd, 34th, 41st, and 46th verses. When the Son of man shall come, all nations shall be gathered, and separated into two classes. The just receive life eternal; the unjust everlasting destruction. "Depart from me, ye cursed." Is not the judgment clearly set forth here?

Mr. Alger was very liberal in his religious views. He says: "If you keep the moral law, you are a member of the kingdom of heaven." This would seem to give every latitude required. He said "it was an atrocious doctrine and dogma, to believe that Christ would come in flaming fire; that millions would rise from their graves, while squadrons of angels were filling the air." What saith the Scriptures? "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire."—2 Thess. 1: 7, 8. "We say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven, . . and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air."—1 Thess. 4: 15–17. "I saw a great white throne; . . . and I saw the dead, small and great, stand before God; and the books were opened; . . . and the dead were judged out of those things which were written in the books; . . . . every man according to their works; . . . . and whosoever was not found written in the book of life, was cast into the lake of fire."—Rev. 20: 11–13. Now which of the two must we believe,—Mr. Alger, or the Scriptures of truth, in the above passages? Is not the judgment clearly set forth?

Mr. Alger says, "The time coming, when the small and great should stand at the judgment, is taken from daily police occurrences, and fancily taken into the future." If this is not taking away from the words of prophecy, I know not what is; and if it is, hear the curse in Rev. 22: 19: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

Speaking of the holy city, Jerusalem, Mr. Alger says, it is impossible for the New Jerusalem to come down from heaven. Here he is at fault again, if we take the Scriptures as our guide. John saw in vision what would really be in the future. He says: "I John saw the holy city, New Jerusalem, coming down from God out of heaven." It will be a blessed time for the saints of God, when God shall cause all tears to cease flowing; when there shall be no more death, nor bitter partings; but where all is one eternal sunshine of life and happiness. Mr. Alger says, "Rewards and punishments are all to be taken spiritually." He claimed that we have our reward as we go along; and that the day of judgment is the whole career of the individual; consequently daily. Death is his final day of judgment.

Says Mr. Alger: "The Apocalyptic pictures of the future are atrocious; such as the opening of graves, fiery rains of brimstone," etc. So that when we read in Corinthians that, at the resurrection, the body shall be raised in glory, shall be like Christ's glorious body, shall put on immortality; when the saying is brought to pass, "O death, where is thy sting? O grave, where is thy victory?" Mr. Alger calls this glorious event, this crowning of the saints with immortality, this union with Christ, an "atrocious" doctrine. Surely Spiritualism can not go much ahead of this. He stated that one of Dr. Cumming's works (*The Great Tribulation*) had met with a sale of 300,000 copies, and that there was a sect in this country, called "Second Adventists," who kept their white robes ready. He remarked: "'T is all a delusion; away with such." He stated that the prophecies were not intended to be literal. Let us see how the prophecies and facts agree, he himself being witness. Was it not prophesied, and does not history verify the fulfillment concerning the rise and fall of the Babylonian, Medo-Persian, Grecian, and Roman empires? also the rise of the little horn, or Papal power?

At the conclusion of his sermon, a clapping of hands evinced the approbation of his audience. It would seem very odd to have Paul preach on the judgment to come, in such a manner?

In the *Police Gazette* of Dec. 18th, 1869, is an article on Socialism, which says: "Ministers must become christians. . . . The old-fashioned truths of the Bible must be brought forward with more power, and fashion sway our churches less than religion. But there is no time for parley. The enemy is now at work upon the foundations of morality, and if force is not soon organized to check this work, the whole superstructure will be toppling upon us, and involve the whole world in chaotic ruin." On the doctrine of affinities, the same paper says: "Marriage is fast becoming obsolete, and a system of concubinage instituted, which did not scourge mankind even in the dark ages of the world. . . . The laws of marriage are held up with contempt."

On the social tendencies of the age, he says: "Only a few of our older citizens recognize the great change which has come upon society within the past quarter of a century. . . . The old and once respected system of religion no longer finds a home in the popular heart. In many instances, we find popular preachers seldom look upon the Bible as their fathers looked upon it."

Such is society to-day, with the gloomy prospect before us that iniquity will increase. Who would not pray for the kingdom to come, when universal righteousness will prevail?

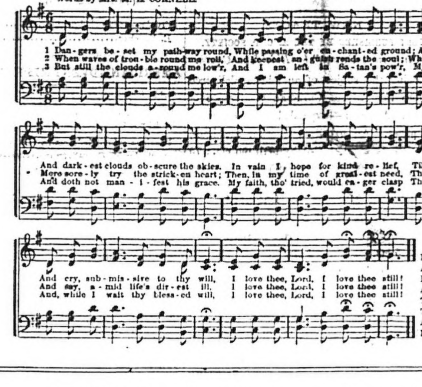
New Sharon, Me. JOHN TAYLOR.

— The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found, and never will be while the world stands. Of all the miserable human beings it has been our lot to know, they were the most wretched who had retired from useful employments, in order to enjoy themselves.

— By groans unutterable, the Lord ushers in joy unspeakable.

"I LOVE THEE STILL."

Words by Mrs. M. E. CORNELL. Music by GEO. E. LEE.



4.
But when the clouds have passed away,
And brightly shines the dawning day,
My voice in grateful song I'll raise,
And sing my great Deliverer's praise.
Thy loving-kindness I'll proclaim
To-day, forever, still the same;
And breathe, while peace my heart doth [fill,
I love thee, Lord, I love thee still!

For the World's Crisis.

ABSENT AND PRESENT.

"We are confident, and willing rather to be absent from the body, and to be present with the Lord."

So says the beloved apostle Paul; and what can he mean? He tells us that he does not mean *absent* from all bodily existence and "present with the Lord" without any body at all. To leave his flesh behind him at death, as we leave off old garments, or as a prisoner leaves his cell, as a gem is taken from its casket, or as a bird leaves her cage, "and to be present with Christ" as a naked spirit, a great formless thought, was no part of Paul's faith or of his teaching. "Not for that we would be *unclothed*, but *clothed* upon." Doubtless, Paul heartily endorsed the faith of the patriarch of Uz, "Yet *in my flesh* shall I see God." Job had no idea that he must drop his flesh, in order to see God; but "*in*" it he should see him. One thing is noticeable with Job: he speaks of his dissolution; he speaks of Jesus' second coming,—"I shall stand at the latter day upon the earth." Between the two events he sees nothing to him worth mentioning; but at the latter event, he sees what makes his joy—"*In my flesh shall I see God.*" Such, too, was Paul's hope. Not a hope that death would dislodge him from his flesh; this death does not do. The bodies of Abraham and Sarah, Isaac and Rebecca, were put in the cave of Machpelah; but where were they themselves? "*There*," precisely "*there* they buried *Abraham* [himself] and Sarah his wife; *there* they buried Isaac and Rebecca." Death had not separated either of these from their bodies, but exactly where we know their bodies rested, inspiration asserts they put Abraham, Sarah, Isaac, and Rebecca themselves.

Once more: Lazarus died. They buried his body. Where was *he*? "Where have ye laid *him*?" asks Jesus. "Come and see." Soon Jesus stands at that grave. He calls—"Lazarus, came forth." Is he *there*? *Yes*, "*he* that was dead came forth." Death had not sent Lazarus away from his body. Paul did not therefore mean this.

2nd. He did not mean "absent" from the church and "present with the Lord." The idea that Paul expected to be separated from every other christian when present with the Lord, is too absurd to need refutation. His teachings are too plain that "they without us" (Heb. 11: 40), nor "we" without "*them*" cannot be made perfect, or "be present with the Lord."—1 Thess. 4: 15–17.

3d. He means *something*.

4th. He doubtless means the same as when he speaks of being "in the body," and "out of the body." All will consent to this. "In the body," "out of the body," what can this mean? These expressions must denote either *locality*, as in the house, or out of it; or *condition*, as "in Christ," out of Christ. A few references to similar expressions of the apostle, will easily determine which. "Examine yourselves, whether ye be *in the faith*." Certainly, he does not mean *inside* of the faith, but in a condition of trust in God. "In Christ" denotes *condition*, not locality. "So, then, they that are *in the flesh* cannot please God."—Rom. 8. Does he mean that no one can please God while located in the flesh, as a man locates in a tenement? "Ye are not *in the flesh*, . . . if so be that the Spirit of God dwells in you."—*Ibid.* Does he mean that we are disembodied when we receive the Holy Spirit? Certainly not. In both these instances he refers to condition, or state, and not to locality. So, also, "absent from the body" refers not to locality, as inside or outside, but to condition or state. "In the body" refers to this *mortal*, corruptible condition of life.

Paul's vision of Paradise was so real and vivid, that when past he could not tell whether he had actually been changed for a while from mortality to immortality, from corruption to incorruption, or not. He has written very plainly to us when this change shall take place beyond a doubt: "In a moment, in the twinkling of an eye, *at the last* trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15: 52, 53. This change brings us to "ever be with the Lord."—1 Thess. 4: 17. That Paul, in 2 Cor. 5, when speaking of being "absent from the body," and being "present with the Lord," refers to this deliverance from mortality and corruptibility, is evident for several reasons:

1st. He has designated that time of *being* "changed" as emphatically *the* time "*ever to be with the Lord.*"—1 Thess. 4: 15, 16, 17.

2nd. He clearly states, in 2 Cor. 5, that one reason, at least, why he was so "confident" and "willing" "to be absent from the body, and to be present with the Lord," was that "*mortality* might be swallowed up of *life*."—v. 4. This, death does not do; nor will it *be* done till "at the last trump." Paul therefore was not desiring *death*, but that deliverance from mortality and corruption which would bring him to "ever be with the Lord."

H. F. CARPENTER.

For the World's Crisis.

TESTED.

Brethren, beloved, our faith in the speedy coming of our Redeemer, to stand upon the earth in the latter days, is soon to be tested. And it is no small matter to stand in this gap. A few noble souls have been long looking for sublime events to startle and make sure to the waiting ones the fact that we have not looked nor labored in vain, when sounding loudly, "Behold the Bridegroom cometh," and beseeching men to lay hold of eternal life. And now the affairs in the old world indicate the truth of the position. And while the Pope is claiming his infallibility, and a great council is making public declaration that it is so, France has withdrawn her protection. The papal states or kingdoms, filled with jealousy and hatred, are eating her flesh, preparatory to her utter downfall, like a mighty millstone cast into the sea. Add to this the array of signs that have been literally fulfilled, and the word of God brings us down into a narrow circle, which must terminate our hope and bring our long expected Lord. When we measure the abomination that has desolated the church; or the leopard beast with his forty-two mouth's tirade to bring us to the time of the end; or the tribulation to be shortened, that the sun may be darkened to tell us our whereabouts; or the taking away of papal dominion since 1859, all tell with unmistakable certainty the important moments in which we are living.

And now what shall be done? Shall we have any misgivings here, and yield the sacredness of our expectations? No, never. But trusting in the strong arm of Jehovah, gird ourselves for the coming conflict, and give more earnest publicity to the signs that are surrounding us, and with all good faith sound the alarm, crying the Lord is at hand; and if reproach comes in consequence of it, bear it with joyful delight. The Lord is with us, and his word will be justified. If we make some mistakes with regard to the fulfillment of prophecy, don't let that retard our progress in the study of the Scriptures of divine truth; but keep doing the will of God, relying upon the promise, "Ye shall know of the doctrine." Then, dear brethren, let your heads be uplifted now, as we are nearing the eventful period. Keep yourselves in the love of God, and love of one another, holding up the banner, standing up for Jesus, not being ashamed of our hope, that he may not be ashamed of us at his coming.

L. BOUTELL.

New Market Junction, Aug. 8th, 1870.

NOAH THE PREACHER.

It needs no imagination to conceive how the witlings of his day would laugh at the crazy old man, as they would deem him. We can fancy how the passers-by would sneer at him, as, with hammer in hand, he put together the timbers of his strange vessel. But nothing could shake his faith in God; nothing could divert him from his purpose. He knew that the rain would come, because God had said it would. He knew that his ship would preserve his family, because he was building it according to divine direction. And he warned the thoughtless and careless of his generation. St. Peter expressly tells us that he was "a preacher of righteousness." His voice fell on disobedient ears, but he could say, as St. Paul said to the Jews, "Your blood be upon your own heads; I am clean." Thus, with nothing but a message from God, for one hundred and twenty years, Noah lived by faith, and it was a faith which never wavered for a single moment. It endured to the end, and he had his reward. The deluge came; the world perished; Noah and his family were saved.

Is it wrong to speak of this ancient servant of God as a hero? If to believe when God speaks; if to be gentle when revilers sneer; if to be calm when foes rage; if to be willing to be laid by, bidden only to trust God,—if all this is to be heroic, men never saw a truer hero than Noah. And who can describe the relief of that instant, when the gentle dove returned with the olive leaf in her mouth? Who can picture the expectation of those seven days which elapsed, and the joy with which the released family stepped upon the firm ground, to give expression to their gratitude in building, as the first act of their new life, an altar unto the Lord.—*The Quiver.*

COMFORT IN TRIBULATION.

The testimony of the word of God, as well as the experience of all ages, proves that

"Through tribulations deep
The way to glory is."

Then let us not wonder, nor be dismayed, if, in our journey, we find many a cross to bear, many a rugged hill to climb, many a thorny path to trace. Let us rather be content to "follow where our Leader trod," and be willing to "suffer with him, that we may also reign with him."

Has the Captain of our salvation been made perfect through suffering, and shall we shrink and murmur when the trial of our faith comes? Has he been derided and rejected of men, and betrayed by one who professed to love him, and shall our faith falter when darkness gathers round us, and anguish weighs down our spirits? Rather let us "endure hardness as good soldiers," and "hold fast the profession of our faith without wavering."

Verily there is One in heaven who numbers our tears, and regards our plaintive cries. In his own good time, if we are faithful, and wait patiently for him, will he let the sunshine of his love into our hearts to brighten the gloom. . . . . As the stars shine forth the brightest when the night is darkest, so the graces of faith, hope, love, and humility, should illuminate our characters with the most heavenly radiance, when the sun of earthly hope is set, and the night of sorrow settles down upon us.

We read that God brought his ancient people into strait places, not only to test their love and fidelity to him, and to show them their own weakness and dependence, but to manifest forth in their behalf his own almighty power. Thus their faith would be strengthened. May the Lord help us not to murmur like ancient Israel, and distrust that almighty hand that has led us out thus far. We must learn to "walk by faith, and not by sight."

Trials seem to be the common lot of the people of God, though some are placed in peculiarly trying positions. Some are to stand alone in battling for the truth, with no sympathizing friend to cheer them with words of encouragement when faint and weary in the conflict, save the "still small voice" within, that sometimes whispers peace to their sorrowing hearts. The promise to such is, that those who have forsaken all for the kingdom of God's sake, "shall receive manifold more in this present time, and in the world to come everlasting life." O! what an inducement to be faithful! Who can estimate the value of eternal life!

Though God has a perfect right to exact obedience as a matter of duty, yet, in the plenitude of his love and compassion, he condescends to offer us, as rewards for well-doing, joys that far transcend our highest conceptions; and these joys are to be eternal. When we consider the great price that has been paid for our redemption, how it ought to humble us in the dust that we ever dare to murmur or complain at the little sacrifices *we* are called upon to make. How *little* we give to God when we give *all*, for we have but little to give, and all of this we have received from him. O! how hard are our hearts; how slow to be corrected of our wrongs! We read and wonder at the rebellious murmurings of the Israelites. Rather let us wonder at our own stubbornness and hardness of heart. We sink down under trials. We displease God by our lack of faith.

Look at faithful Abraham. Did his faith falter when subjected to the severest test that was ever required of mortal man? Paul declares that he staggered not at the promise of God. O! for Abrahamic faith and self-sacrifice among the people of God now! What have the most of us endured for Christ and the truth's sake that is worth speaking of? What are our trials compared with those of ancient worthies who stood up for God and his truth against kings and mighty ones of earth, and were not dismayed when called upon to lay down their lives for his sake? What are they compared with those of the long army of martyrs who have pressed their way through blood and flame to gain a passport to a better world than this? . . .

May the power of the truth get hold of our hearts, and make us more willing to suffer and do for God. Then will the Lord work for us, and for perishing souls around us. Trials, such as we have never yet experienced, await us; and may the constant prayer of God's people at this time be, "Lord, increase our faith."—*Adv. Review.*

— "Sacred to God," is to be inscribed on all our possessions, in the use of which we are to consult his honor, and acquiescence in his arrangements.

— Sorrow's best friend is employment.

NO CROSS, NO CROWN.

Our Savior says, that whosoever will be my disciple must "take up his cross" and follow him: by which doubtless is meant that his disciple must be willing to suffer for him, in any way in which God, in the course of his providence, may call him to suffer,—and even endure death itself, if thereby his glory and honor can be increased and advanced more than they could by living.

The people of God have ever been an afflicted, persecuted and tempted people; they have been "a cross-bearing people," and to maintain their claim to the christian character, it is necessary that they should be such; for our Savior has said, "In the world ye shall have tribulation."

Nor are we at the present day (if we live godly in Jesus Christ), to expect peace or rest for we have the same spiritual adversaries to contend with. We were assured of this when we united with God's people, and voluntarily assumed the christian name, and put on the christian armor, to become the self-denying, persevering soldiers of the cross. We are not called upon, it is true, to engage in bloody conflicts; but we are required to pass through scenes far more difficult and trying—to engage in a spiritual warfare with principalities and powers, and spiritual wickedness in high places.

We have crosses to take up. They are various. We are sometimes called to pass through the dark valley of affliction, where turbid waters roll at our feet and a dark and sunless sky is spread above our heads. Sometimes we have to endure temptations, trials, distress of mind, pain of body, disappointed hopes, the scorn, derision and persecution of the world. These, and a hundred other things that might be named, are crosses for the christian to take up. And our Savior's words will be ever sufficient to uphold his disciples, when called upon to bear these crosses.

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." "Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the apostles which were before you."

These crosses must be taken up. Whoever will become his disciple must not only deny himself, but he must also take up his cross and follow him—follow him through evil as well as through good report.

We must take up the cross willingly and joyfully, esteeming it to be a privilege to suffer with him, that we may also reign with him. We must take up the cross without a murmur, and instead of mourning, rejoice that we are counted worthy to suffer for his cause.

Soon we shall lay down the cross, and take up the crown—a crown of life, of righteousness, and glory, which the Lord the righteous Judge will give to all them that wait and long for his appearing,—a crown that shall never fade away, but grow brighter, and brighter, and brighter, as the revolving ages of eternity roll on in their ceaseless course.—*Christian Witness.*

CHRISTIAN COURTESY.

Every man has his faults, his peculiarities. Every one of us finds himself crossed by such failings of others from hour to hour, and if he were to resent them all, or even notice all, life would be intolerable. If for every burst of hasty temper and for every rudeness that wounds us in our daily path, we were to demand an apology, require an explanation, or resent it by retaliation, daily intercourse would be impossible.

The very science of social life consists in that gliding tact which avoids contact with the sharp angularities of character, which does not argue about such things, which does not seek to adjust or cure them all, but covers them as if it did not see. So a christian spirit throws a cloak of love over these things. It knows when it is wise not to see. That microscopic distinction in which all faults appear to captious men, who are ever blaming, dissenting, complaining, disappears in the calm gaze of love. And oh, it is this spirit which our christian society lacks, and which we will never get till each one begins with his own heart.—*Earnest Christian.*

For the World's Crisis.

A WARNING.

O careless sinner, how many more warnings do you need? how many more invitations will you slight? how much longer will you trample under your feet the blood of the Lamb? O sinner, awake from sleeping; behold the Judge stands before the door. You must shortly stand before the bar of God, and give an account of your stewardship. How stands your account? are you wasting the breath and time which your master is giving you, in sinning against him? Pause and reflect. Open your eyes and look around you. You are standing upon the last edge of time, and your foothold is fast crumbling beneath your feet. O careless one, will you still sleep on amid these awful dangers, unmindful of the many warnings which you receive, till the gathering storm shall burst in all its fury upon your head, and awake you to a sense of your awful doom? will this be your case? will you reject the love of Christ and die, with life eternal within your reach? will you have it said to you in the day of judgment, "Depart from me, I never knew you?" Remember the words of the Lord which saith: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. 1: 24–28.

Remember, sinner, if you slight his offered mercy now, it will be his turn to slight you, in the day when he comes to make up his jewels. Yours will be the doleful lamentation, "the harvest is past, the summer is ended, and I am not saved." Sinner, be wise in time for eternity. Fly to the arms for mercy that are outstretched to receive you. Come to Christ, "the Lamb of God, which taketh away the sin of the world." He is the only refuge from the coming storm.

Charlton, Mass. A WATCHER.

For the World's Crisis.

A SHORT SERMON.

"Where the spirit of the Lord is, there is liberty."—2 COR. 3: 17.

Natural men have not the Spirit; and if they make a profession of religion, it is only the form of godliness without the power. But the true-hearted and humble souls who love God in sincerity, not only have the Spirit, but are led by the Spirit, and are truly the sons of God.

Liberty denotes freedom; and truly the humble soul that has been brought into the liberty of the sons of God, knows what freedom is; for whom the Lord makes free, is "free indeed." But what are we freed from? We answer, that the blessed book tells us that we are freed from "the bondage of corruption," and brought into the "liberty of the children of God." We know that if we are dead to the world, we are "freed from sin."

We must determine the residence of the Spirit by its operations and influences. The Spirit makes those spiritual in whom it dwells. They live in the Spirit, they walk in the Spirit, and they worship God in the Spirit. They that "have not the Spirit of Christ" are "none of his."

The apostle says: "Where the Spirit of the Lord is there is liberty." What liberty? A freedom from sin; a freedom in duty. It is in the present tense that we have freedom in the service and worship of God. But there is no freedom to indulge in popular worship. The Spirit does not give us liberty to gratify pride. The Spirit of God does not give us liberty to do wrong to any of our fellow beings, and especially to those of like precious faith. We should show the spirit of Christ in all our dealings with each other. We should show the same kind spirit to our brethren that we want shown to us. If we are governed by the tender and loving Spirit of Christ, we shall dislike a proud and haughty spirit, and manifest a kind and lovely disposition; for the Spirit of Christ will not lead us to frown on a brother or sister because they are poor and destitute in this world; but will lead us to love and pity them, and to speak kindly to them, and to cheer them up to duty before God, and to encourage them to trust in that mighty arm that moves the world.

Our blessed Lord tells us that "where two or three are gathered together in my name, there am I in the midst of them"; and certainly if Jesus is there by the power of his Spirit, they are freed from sin, and enjoy the freedom of the Spirit, and the sweet liberty of the children of God. If we have the kind and lovely Spirit of Christ, we shall not be selfish, and want to do all the work ourselves; but shall be willing for each brother or sister to occupy their part of the time, either in singing, speaking, or praying, as the good Lord shall direct.

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance; against such there is no law." Gal. 5: 22. If we are led by the Spirit of God, we shall break no law, nor do any wrong.

Now, dear brethren, suffer a word of exhortation from an old man, nearly seventy years of age, who has been nearly fifty years in the delightful service of the Lord. Let us examine ourselves, and see if we are in the true faith of the gospel, and if the fruits of the Spirit of God are daily and hourly manifested in our lives. Let us take the Bible and try ourselves by the word of truth, and see if we are ready for the coming of our dear Savior. Let us not think, because we can pray loud and long, and can sing in splendid style, and talk with the tongue of an angel, that we are going to be saved. We must do our duty towards God, and also towards our fellow men, and live up to all the requirements of our heavenly Father, in order to be ready for the kingdom. May the good Lord prepare us all for the great, eventful day.

B. PERHAM.

Vernon, Vt.

A THRILLING SCENE.—At the Fifth National Campmeeting, held at Milton Grove, Oakington, Md., on the day when the dogma of infallibility was proclaimed in Rome, the following scene took place:

"Here a scene occurred which no pen or tongue can describe. It was announced that at about this time the Pope's infallibility was being promulgated at Rome. Rev. W. H. Boole arose and said: 'brethren, in the faith of the Lord Jesus Christ and his gospel, and in the midst of his church here assembled, I put this sixty acres of Maryland against all Rome.' The interest was intense, while the immense congregation arose to their feet, and with uplifted hands sang

'All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.
Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.'

Then with long, loud, multitudinous voices the shout arose—'We crown him! We crown him! Hallelujah!'

It did seem that the final day of Coronation had come, and that the hosts above had broken through the veil, not only to listen, but to join in placing the crown on the brow of Jesus. Never will that assembly forget that scene. It was quite on the verge of heaven."

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 17, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ JOHN RIDLEY—Money not received, but we credit as though it were.

☞ SOME ONE sent to G. T. Adams $5.00 for Crisis from Pleasant Valley, Ct., July 8th, but forgot to sign any name. Who was it?

☞ A. THOMPSON—All right.

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ SR. GEORGE CHAMPLIN'S P. O. address is 21 D. Street, Providence, R. I.

☞ J. G. SMITH'S P. O. address till after Campmeeting will be Alton Bay, N. H.

☞ JOHN B. DEERING'S P. O. address is Lower Bartlett, N. H.

☞ MURDOCK'S TESTAMENT—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

☞ "DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will send it for $1.50. Some have been very anxious to get it.

☞ BILLS! BILLS!!

There are many of our subscribers who are largely in arrears in their payments for the Crisis. To such we are now sending bills of their indebtedness. We hope to have a *prompt* response by the brethren and sisters sending in the amount due without delay.

AG'T.

EXPLANATION.

Sometimes persons write to us that they ordered their paper discontinued when the subscription expired, but it was not, and they think we want to *force* the Crisis upon them, and then *force* them to pay. We wish to force none. Post-masters, in returning papers to be discontinued, often send them with *no post-office* or *State* marked upon them, and we cannot look our large list all over to hunt up the name; and then there may be several of the same name on our list.

When any one orders a post-master to return a paper, always see that he puts on the *post-office* and *State*.

THE NATIONAL CAMPMEETING.

The time is drawing near when our great annual gathering at Springfield is to begin. It will be a meeting of great importance to us, as a people. Let each christian who attends do what he can to make it the most profitable of all our annual gatherings. Let those who cannot be present, remember the meeting by special prayer, that it may result in the salvation of many sinners, and the reclaiming of many backsliders. Let us all make this the *special* object of the meeting. If we do, great blessings will fall upon us, from the Most High, and we shall go away refreshed in the Lord, and better prepared for his coming and kingdom. This is the time for earnest *work*; and without it, we cannot expect to see much accomplished. If only *one* is saved as the result of the meeting, it will pay for all the trouble and expense attending the whole encampment.

Dear reader, should you be there, will you try to persuade at least *one* to come to Jesus? How blessed it will be to find even one in the kingdom, who was persuaded to be a christian by your feeble efforts. But few have any idea how much influence they may exert in persuading others to come to Jesus, till they make an effort. Let us all begin anew, and entreat the Lord to help us to win souls to Christ. Probationary time is nearly ended, and soon we must be present in the judgment scene. Will the King say, "Well done?"

Let this campmeeting have a special place in our daily prayers, that it may be the means of giving a new zeal and earnestness to all who may attend, and that every preacher may go forth from that great gathering to do more than ever, if possible, to save men from destruction. Let this be the burden of our prayers, Lord, fit us to work in thy vineyard; to do thy will in all things, and to keep "unspotted from the world." Let us all consecrate ourselves anew to the Lord before we go to the meeting; so that when we get there we shall be ready to enter at once into the work of trying to save others. Again we entreat every professed follower of Jesus, who is interested in the National Campmeeting, to make it a subject of *special prayer*, that it may accomplish more good than any other meeting ever held by those looking for the coming of Jesus. The dear Savior is able and willing to make it the *best*, if we will co-operate with him. Let us forsake all that will tend to prevent such a glorious result.

COME EARLY.

Those who wish to enjoy the campmeetings should go at the beginning, and stay as long as they can. Those who are present at the commencement, and rise up with the increased interest of the meeting, enjoy it much better than those who come late. It is seldom that late comers get much benefit, because, they are inclined to be spectators. Others are in advance of them in their feelings, and this leads them to think that they cannot add to the interest, so they conclude to keep still and take no part in the exercises; and as sure as they refuse to act, so surely they will receive but little or no benefit. But if you must come late or not at all, we would say come, and go to work at once after your arrival.

PREPARATION FOR CAMPMEETING.

Those who have never been to campmeeting, and purpose to attend this year, may be glad to receive advice in relation to what they will need for their comfort.

Bring one or two bed-quilts, a warm shawl, rubbers, pillow, or a pillow-case which can be filled with straw or leaves; wear plain clothing that is not too good for a seat on the straw; bring towels, soap, comb and brush; and each tent's company will probably need hammer and nails, some twine, looking-glass, matches, lantern, lamps; and if they can bring an axe, spade, augers and a crow-bar, they will find them useful in pitching their tents. Leave family and business cares all at home; bring abundance of long-suffering, kindness, forbearance, brotherly love, and love for Jesus and his coming. When a company of such meet on the camp-ground they will have a precious feast in the Lord, and sinners beholding them, will wish they were christians.

HOW TO ENJOY A CAMPMEETING.

It often happens that persons go to campmeeting, expecting to receive great benefit, but go home sadly disappointed. Why is this? It may not be because the meeting was not good, but because they neglected to do what was necessary in order to secure a blessing. Those who attend campmeetings expecting to receive good without taking an active part in the prayer and conference meetings, will generally go away feeling more leanness than when they came. It is a poor place to act the part of a spectator, if one wishes to get spiritual strength.

If one wishes to enjoy a campmeeting, and the same is true of other meetings, he should take the earliest opportunity to express his sympathy with Jesus by taking a part in some prayer and conference meeting.

It is well for each one to select some tent in which to attend the daily prayer-meetings, instead of floating where it happens. Said Dr. Franklin, when speaking of those who often change their place of residence: "A rolling stone gathers no moss;" by which he meant such people are likely to continue poor. This is true spiritually of those who are continually running from tent to tent at a campmeeting. Have a home, and have a holy *fire* there, and not be dependent on your neighbors.

Another important matter that should have special attention, is *secret prayer*. It often happens that this is most sadly neglected at campmeetings. Let no day begin or end without it. One should have the courage to bow down in the tent where he spends the night, and have a sweet season of prayerful communion with the Lord before leaving the tent, and so at night before retiring. We do not see how a professed child of the Lord can think of doing less than this. We think they must be in a starving condition when they do not this much.

FAMILY PRAYER.

Besides the secret prayer of every christian on the camp-ground, there should be family prayer in every tent. This is often sadly neglected at campmeeting. None but those who attend to this know its value. This year we hope every tent will have an altar. We go to campmeeting for the express purpose of receiving spiritual strength and comfort. Shall we be less particular than at home? There is a special need of cultivating our devotional feelings. If prayer is neglected, we soon grow cold and indifferent, and lose our interest for the salvation of others, and of ourselves. Spiritual consumption takes place; and death soon follows. If such come to campmeeting, let them apply in prayer for the healing balm, and begin anew in the service of the Lord. Think of the worth of "eternal life." None can afford to lose it. Let us secure that *first*.

CERTIFCATES FOR DELEGATES.

It is necessary that the delegates from the churches* to the annual meeting of the Advent Christian Association, to be held at the National Campmeeting, in Springfield, should bring certificates showing that they were duly appointed. The following form will answer:

This is to certify that —— was duly appointed by the church in —— as a delegate to the annual meeting of the A. C. A., to be held on the National Campground, in Springfield, Mass., Aug. 23d, 1870.

[To be signed by the Elders, Clerk, or deacons of the church, or Chairman of the meeting called to appoint the delegates.]

This matter of choosing delegates should be attended to *at once*, in order that those appointed may have time to make suitable arrangements to be present. Every church can send *one* delegate, and an additional one for every fifty members over the first twenty-five. Let every church be fully represented.

* A church is understood to be any number of christians who meet together for the worship of the Lord.

CAMPMEETING GOSSIP.—Much injury is often done to the cause of Christ by a few gossiping ones, who sometimes attend campmeetings. In a few days they will sow enough discord to keep up a church fermentation for a whole year. They are busy gathering up the faults of others, to scatter them as tares among wheat. Such persons are to be dreaded worse than the cholera or small pox. Thank the Lord, backbiters, evil-speakers, and busybodies, cannot enter the kingdom. Let us all keep clear of such things.

TENT-MASTERS.—Every tent should appoint a tent-master to look after the welfare of the tent, and the interests of those who occupy it, and to see that the devotional exercises receive proper attention. No tent should be without a family altar. Let every professor of religion, who attends the campmeetings this year, go there expressly to worship the Lord of hosts, and to do all the good possible. The Lord is coming, and it is time we were all ready for "the marriage of the Lamb."

CONVEYANCE TO CAMP-GROUND.

Those who go to the National Campmeeting at Springfield, and wish to be carried to the ground, will inquire at the depot for Collins' campmeeting team, as usual. Fare ten cents, common trunk ten cts.; smaller baggage free. There will be a team at the depot on the arrival of the noon train on Thursday, Aug. 18th.

THE FAST.—We earnestly request all interested in the great gathering at Springfield, to remember Friday, Aug. 19th, as a day of fasting and prayer. Dear brethren and sisters, is it not time for all who are looking for the coming of Jesus to be more awake on this subject, and to be more entirely consecrated to the Lord, if we expect to be ready for "the marriage supper of the Lamb"? Let us be in *earnest*.

APPOINTMENTS.—As our paper will go to press earlier campmeeting week, it will be necessary for all to send their appointments so that we can get them by *Saturday, Aug. 20th*.

TREMONT CAMPMEETING.

We did not have the privilege of spending but one day and two nights at the Tremont campmeeting, but from what we saw and heard, we felt assured that the meeting will result in great good. Some of the meetings were truly heart-searching seasons, causing humble confessions, while tears flowed freely from penitent hearts. It was truly good to be there. It seemed like meetings we enjoyed twenty-seven years ago. We hope to see more such. It is time all christians were awake. Let all remember the caution of our Savior to beware of being found sleeping at the time of his coming. Satan is administering all the opiates in his power to keep us in a stupid, sleepy condition, so that we shall not see the signs of the times, and get ready for the coming of the Lord. Beware of his devices. Keep out of his pleasure parties; put on 'the whole armor of God'; conquer or die. We found many at the meeting who felt determined to be true soldiers of the cross, and wear a victor's crown when the King of kings shall come in glory.

We had the pleasure of meeting Bro. Wm. Sheldon at the meeting, and had much occasion to rejoice because his health is improving. He finds the sea air has a good effect upon his constitution. Pray for him.

THE WAR IN EUROPE.

It will be seen from our news columns, that the war in Europe is assuming gigantic proportions. The French are tremendously excited, especially in Paris, on account of the signal defeat of their army in the battle at Woerth, Saturday, August 6th. Paris was threatened with revolution for a few days after the news of the French defeat was known; but at present (Aug. 15th), the Imperialists appear to be masters of their position. A new ministry has been formed of men who are devoted to Napoleon and the Empire. They are men of signal ability, and will do all in their power to carry out the policy of the Emperor.

The battle at Woerth was a bloody one. It is said Marshal McMahon lost in killed, wounded, and prisoners, some twenty thousand out of fifty thousand. Both the Prussian and French "fought desperately." It is said the French troops manifested "wonderful bravery," especially the African corps, which fought eight hours "against overpowering odds."

The ardor and enthusiasm of the French soldiers is said to be now hourly increasing, and that they are eagerly awaiting the signal for another battle, which is about to commence upon a grand scale at or near Metz, a strongly fortified place, in the hands of the French. Many expect that it will be a decisive battle. No doubt it will surpass any thing in modern times. The New York *Herald* of Aug. 9th says: "The Bible prophets, who see in this fight the battle of Armageddon, may not be so far wrong after all."

PITTSFIELD CAMPMEETING.—It will be observed that the campmeeting is to be held at Pittsfield, Me., commencing Aug. 29th, instead of at Carmel, as stated last week.

HEALTH IMPROVED.—God has heard prayer on the behalf of Edwin Burnham. His health is improved, and he is now engaged in his usual work, full of comfort, love, and hope.

"THE PRESENT TRUTH," or Meat in Due Season, is the title of a new pamphlet of 48 pp., published by Bro. Jonas Wendell. It is a candid examination of the evidence in favor of commencing the 1260, 1290, and 1335 days in A. D. 538; making the 1335 end in 1873. Price 10 cts., postage 2 cts. $1.00 per doz.

CAMP SONGS FOR 1870.—Bro. George E. Lee has just issued a sheet containing seven choice pieces of music, and three hymns, which will be nice for our coming campmeetings. Price 20 cts., postpaid.

For sale at the Crisis office.

☞ All appointments, notices, obituaries and *proper names* especially, should be written *very plainly*, if friends would see them correct in the paper.

BRO. GEO. A. STREETER writes from No. Dana, Mass., Aug. 6th:—"I have been at home the past two weeks, caring for a sick wife, who has been confined to the bed most of the time. She is a little better now. Pray for us, that the will of God may be done. I long for the time when sickness and death, sorrow and pain, shall all be gone. O Lord, hasten the time."

NEW PAMPHLET.

"The Mediatorial Kingdom, or the reign of Christ in the Gospel Dispensation": by Eld. Wm. N. Pile.

The above is the title of a new pamphlet of 96 pages. It is divided into thirteen sections, under the following captions, which suggest its contents: "Christ as a Prophet"—"Christ as a Priest"—"The Tabernacle of David"—"The Tabernacle of David identical with that of Christ"—"The Melchisedek priesthood a kingly order"—"The reign of Christ on Zion's hill"—"Extent of Christ's power during this reign"—"Christ has the title and prerogatives of God in this age"—"The Mediatorial reign of Christ"—"The relation of the church to Christ in this age"—"Exposition of Zech. iv"—"Christ delivers up the Mediatorial Kingdom to the Father at the end of this age"—"God all in all."

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This tract gives a sketch of the great Roman apostasy, and the dogmas which caused it; the arguments which the early faithful christians used in opposing it; also of original Protestantism, its noble declaration of Bible principles against Romanized Platonism on the immortality of the soul; the relapse of Protestantism to the Platonic dogma; their present driftings towards Romanism, Rationalism, Universalism, and Spiritism, growing out of their dogma of the soul's immortality. To this is added some interesting sketches of the revival and progress of truth in our times, and a statement of the true gospel hope. 48 pp. Price, single, 8 cts.; by mail, 10 cts.; three for 20 cts.; $5 per hundred, by express.

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This tract raises the questions, "Why do so few attend preaching, prayer, and conference meetings? Why are so few thoroughly converted to Christ?"

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24 pp. 5 cts. single; three for 10 cts.; 40 cts. per dozen; forty for $1; $2 per hundred, by mail.

For the World's Crisis.

RECEIPTS.

BRO. GRANT:—Will you be kind enough to acknowledge the following receipts for my German tract-work: J. Wakefield, $1.00; John Rathgeber, $5.00; Wm. Cook, $3.00. Altogether, I have received $35.00 Though very little has been done so far for the German tract-work, yet I am thankful for this, and hope that the friends of the cause will keep in mind that what is to be done, must be done quickly, for there is not much time left, as every thing around us indicates. These $35 pay for the second edition of Bro. Grant's tract, "What is man?" which I have translated into the German. I would like to translate others, but am without means.

1006 Chestnut St., Phila. L. REIMER.

IMMORTALITY.—The Doctrine of Immortality," from the pen of Bro. James H. Whitmore, is a valuable work on the subject, and should be read by every intelligent person.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society, September 2nd, at the National Campmeeting*, it was

Resolved, That we raise THREE THOUSAND DOLLARS for the Tract Fund the ensuing year.

It is proposed to raise this amount during the year for the publication and free distribution of tracts. The value of these little preachers in the work of enlightening and saving men from darkness and death can hardly be overestimated; and the generous and liberal stewards of the Lord's money are earnestly invited to contribute according to their ability in aid of the good work. Send on your dimes and dollars, brethren, with a liberal hand, and receive, by and by, the reward of the liberal giver.

WM. B. HERRON, *Sec. Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$1256.23
O. E. Bennett	.75
G. H. B.—Gold Ring, sold for	1.50
A Friend	.50
"Sidewalk" (by M. Grant)	10.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$66.06
E. Fancher	.20

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$872.65
R. T. (by M. Grant)	2.50

For the World's Crisis.

ACKNOWLEDGMENTS.

Dear Brn. and Srs.:—I felt it both a duty and a pleasure to again communicate a few lines to you through our loved "Crisis," concerning my work and my present welfare; for I know there are many greatly interested in efforts for the instruction and elevation of the poor Freed-people. My winter's labor was hard, and during my spring term I found it necessary to save all my strength for the duties of my position. I closed my school the 24th of June, and although I regretted much to leave, it seemed duty. Undisturbed rest for brain and nerve is needed for a few weeks.

I am greatly encouraged, especially in my Sabbath School, and the temperance work. A good number are nicely reading the word of God, and it was the delight of my heart to help them understand. I could see ideas struggling to take form, and mind enlarging; and principles forming upon the Bible standard, and manners refining; old vicious habits condemned, and chaste, virtuous ones taking their place. Efforts directed especially against whiskey drinking were rewarded. Nothing like the amount of the poison is drank compared with that consumed a year ago. The Mayor of the town, himself a dealer, told me the whites drank as three to one of the blacks. In all that pertains to christian civilization, I could realize an improvement. Even the whites admitted the fact. With my might, I have labored in the fear of God to give them an intelligent idea of what the Bible requires of them, and I cannot but feel that a foundation has been laid for the advancement of still greater good.

This morning, I have been reading the "Crisis," and reviewing the evidences of Christ's soon coming: and, although Satan is ready, as usual, to scatter mist and doubts, still I cannot and would not resist the conviction that the end of all things is at hand. The question arises, Will it pay, in view of the shortness of time, to teach the young to read, and try to relieve the poor and the sick? The response comes clear, and unmistakable, Go teach all nations, feed the hungry, clothe the naked, visit the afflicted, and tell the sorrowing of that land where the inhabitant shall not say, I am sick. So I feel like girding myself anew, and if Providence permits, will return in a few weeks to my little corner, asking the prayers of brethren and sisters for grace to meet my responsibilities, and do some little good in the name of the Master.

Since my last letter to the "Crisis," I have received a few small sums. From Sr. Steeples, of Monroe, Ct., for freight on a box of papers, $1.50. She has my special thanks, for I feel so well satisfied to distribute the "Young Pilgrim," and if friends could keep my Sabbath School supplied with those papers after they have read them, I should be most thankful. From Bro. Jefferson, Nevada, a package of the same papers. Several packages of tracts and small articles for the poor from C. Green, M. D., Philadelpha. Many thanks. Several requested that their gifts be not acknowledged in the paper. All have my thanks, and be assured, friends, I have endeavored to use wisdom in giving all that has been sent. I have received in all from brethren and sisters about $32. Unavoidable expenses in getting my school started, and extreme destitution among some sick and dying, compelled me to use it all. The debt of $100. which I contracted, to finish paying for the house, is still on my hands, but the house and school lot is secured to the people by deed, for church and school purposes forever; and I am still trusting to be relieved from actual embarrassment, feeling that I have only done what was my duty.

To tried friends of other days, I express love and greatful remembrance. To all who have written words of cheer, I send a God bless you. You helped to lighten my pathway. Pray for me, that I may meet you in the kingdom. MRS. CAROLINE TULLER.

Townsend Station, O.

For the World's Crisis.

VERMONT CAMPMEETING.

Dear Brn. and Srs.:—We have made arrangements to have our campmeeting commence on Sunday, Sept. 11th, and continue over the following Sabbath. The Vermont mission tent will be put up Thursday or Friday before the 11th, for a place to stay nights, while we are there at work. We want all that can to come and help prepare the ground, and put up a boarding tent; also other necessary buildings. Come prepared to stay through the meeting. Be there as soon as the 8th.

The meeting is to be held in a pleasant grove belonging to Zebina Spaulding, two miles above West Bethel depot, on the West Randolph road. The place is known as Finley's Bridge, or Camp Brook. We expect to make arrangements with the R. R. Co. to stop the trains at the Bridge; if so, it will not be a hundred rods to the ground. If we cannot do this, Bro. Wilson keeps the depot house, and he says he will convey all to the ground at a low price—twenty-five cents each. He will run a team three times a day. Every thing will be done to make the meeting pleasant. We want all who love the Lord to come at the commencement of the meeting to work for the salvation of souls, without regard to party names. Let every one be free. Brethren who are to have tents, and want poles ready on the ground for them, can have them by sending the length and number they want, to Jonah Washburn, or Geo. W. Lewis, West Bethel, Vt. If any should want lumber, please notify these brethren. Come, dear brothers and sisters, spare no pains to get to this meeting. Straw, hay, horse-keeping, grain or grass, and all other things necessary, can be had on or near the ground.

Our State Conference will be held in connection with the campmeeting. All business in connection with the conference will be attended to some time during the meeting. We want all the officers of the conference present, and a full representation at the meeting.

For the Committee, J. A. CLEAVELAND.

For the World's Crisis.

THE SEAT OF WAR.

I have just received a map of the seat of war in Europe, published by E. T. Lloyd, No. 30 Cortland St., New York, and would say to the brethren, who wish to keep posted on the movements of France and Prussia, that it is a splendid thing; minute, comprehensive, and reliable. In these times of national perplexity, no one needs information in regard to these things more than those looking for the coming of Jesus. Price 50 cts. by mail. Address as above.

HAVE YOU READ IT?

What? That tract by Bro. I. C. Wellcome, of 48 pp., entitled "The Inquirer." It is "*multum in parvo.*" The question is raised, "Which are we? Catholic, or Protestant?" Paradoxical as it may appear, we are thinking many Protestants will find themselves to be Catholics in doctrine, on perusing this valuable tract. The public ought to be faithfully warned of the danger of tolerating any system of faith not in accordance with the word of God.

ANOTHER tract is also put out by Bro. W., entitled "Church Spectacles," and they are commendable for their clearness; no color about them; and if one cannot see "the reason why," on reading these unvarnished facts relating to a pleasure-seeking, world-loving church, as are recorded in this tract, their theological optics must certainly be at fault. We should keep up with the times in this respect, that we use every endeavor to obtain victory over the ever changing wiles of Satan. May the Lord help us to watch closely the signs of the times, apply our hearts unto wisdom, and may we be a people ready to meet him when he comes. L. F. COLE.

Yarmouth, Me., Aug. 10th, 1870.

Correspondence.

From Sr. L. B. Weaver.

My dearly beloved brethren and sisters in the Lord:—For sometime my pen has been silent, but I have not forgotten any of the dear ones, and have hailed with great joy the dear "Crisis," which comes weekly, laden with food for the weary, hungry, starving souls; and my sad and sorrow-stricken heart has been cheered by the dear words from the household of faith. Especially did I receive much comfort from an article written by Bro. C. of Sardinia, N. Y. I said to sister, This piece was written for me, I know. Well, thank God for the consolation we can get from the dear ones in Jesus.

I have been passing through severe trials, and have been suffering more severely than ever, but Father has thus far upheld me, and he has promised to be with us to the end of time, if we will only listen to his sweet voice, and follow in the path he has marked out for us. Weeping endures but for a night, but joy eternal will come in the morn of glory. I am seeking with all my heart for that better land, where no sorrows will ever come, and where the cold, chilling hand of death is never felt or feared; where our loved ones will never again be torn from our fond embrace. O hasten, glad day, when all the earth will smile in gladness, and death and disease will be known no more. When will the last bright morning dawn, that ends our tears and sorrows? I can hardly realize that we shall ever be in a land where there will be no more pain or distress; but I know that if I am faithful to God, that I shall be in a land, by and by, where there is no more death, neither sorrow nor crying; neither shall there be any more pain. Blessed, blessed be the God of love. How good he is to prepare such a home for his people.

Dear ones, pray for poor unworthy me. How often does my heart and voice go up to God in prayer for all the dear ones of Jesus; those who are laboring in the vineyard of the Lord; those who are in trials severe; those who are deprived as poor sick sister Chloe is, of meeting with the dear ones to worship the Lord. As the time draws near for the campmeetings, how my whole being grows anxious to be there with you, to greet the dear ones. As you gather there, remember me. I shall be with you in spirit, but cannot be there in person. Dear ones, do come and see me. There are none of like precious faith nearer than ten miles. Occasionally, dear Bro. and Sr. Hemenway (God bless them) come and see me. I cannot begin to tell the good it does me. Now, do make extra effort to come and see me. You shall have a generous welcome to our humble home, and although poor in this world, and unable to pay your fare in coming to see us, yet I do believe the Master will pay you when he comes. Please write to me often. I frequently feel disheartened, and letters from the dear ones comfort my sad heart very much. After I get a good letter of consolation, I feel better for days.

I hope soon to meet you all in the fadeles bowers of Eden restored, where there will be no more parting, no more pain, sorrow or death. May this be the happy lot of both reader and writer, is the earnest prayer of your suffering sister, THERIA B. WEAVER.

No. Dana, Mass., July, 1870.

Extracts from Letters.

SR. B. S CLARK writes from Floyd, Iowa:—"Permit me to speak a few words through your worthy paper, as I have not contributed for its columns for some years. I would say to the dear brethren and sisters, that I am still trying to persevere in the good cause so that I may be ready to meet the Master when he comes. I feel truly that the time draweth night. O, let us still lift up our heads and rejoice. God help us to wake up, and see that our lamps are trimmed and burning. Death is yet abroad in our land, and is still causing us to mourn for our loved ones, which have fallen by his ruthless hand. May 10th, Sr. A. Manger, of Dubuque, fell a victim to death, after a long and distressing sickness. To know her was but to love her. She was a faithful child of God, a loving companion, and a kind and affectionate mother. She reared the family altar, there she bowed the knee, there she plead with God for her unconverted children, that they might be brought into the fold of God. Will they not be answered? Yes, I verily believe those tears will be blotted, and her prayers will be answered, to the salvation of their souls, that may meet their mother in the kingdom of our Lord."

SR. SMITH writes from South Hadley Falls, Mass., June 5th:—"Although we are despised, and our names cast out as evil by the world, and even by our own children, whom we have watched over in sickness and in health, who come to us and say: 'You have been a fool long enough, and a disgrace to your children.' O I tell you it is cutting to a mother; but our Savior told us it would be so, before the great day of our Lord would come; therefore let us be patient, and bear the scoffs and frowns a little while longer. Our blessed Lord has been through with all these, and more suffering, to bring us to that glorious place of rest. O I do bless and praise Jesus, that he ever led my mind to look into the blessed book to find the 'old paths.' What a rich reward lies before us, if we are only faithful in the service of that dear Savior to the end of our pilgrim journey. The language of my heart is, 'How long, O Lord, how long? But we will trust, wait, watch and pray, with our lamps trimmed and burning. Brethren and sisters, pray for me."

BRO. B. SPAULDING writes from Chelmsford, Mass., Aug. 7th, 1870:—"I am seventy years old, feeble in body but strong in faith that Jesus is soon coming to reign personally on the earth. I have been in his service for many years, and by his help, intend to endure to the end. My efforts look very weak and small to me. I lay no claim to any merit for what I have done. If I am saved at all it must be wholly by the merits of Christ."

Married.

BURRELL—SNOW. At Worcester, Mass., in the chapel, Aug. 7th, by Eld. Geo. A. Streeter, Mr. WILLIAM R. BURRELL and Miss OLIVE SNOW, both of Worcester.

Obituaries.

SMITH. Died in Camden, N. J., on Monday, July 25th, 1870, Eldridge, son of Bro. and Sr. Smith, aged nineteen years and eight months.

Eldridge found peace in Christ about two weeks before he died. His last words were, "I love Jesus, and Jesus loves me; doesn't he, mother?" These words were uttered as he lay dying in his mother's arms. He will be brought again from the dead at the last day. F. H. BURBANK.

FAY. Bro. and Sr. Fay's little twin daughter Adah fell asleep in Jesus, on Sunday morning, July 31st, 1870, in Camden, N. J., aged three weeks and five days.

"Of such is the kingdom of heaven."

F. H. BURBANK.

COBURN. Died in West Lynn, Mass., Aug. 10th, of cholera infantum, Irene, infant daughter of Bro. and Sr. Geo. E. Coburn, aged one year. Services conducted by Bro. Chas. E. Barnes.

WHITNEY. Died in Fitchburg, Mass., Aug. 5th, 1870, Charles Stillman Whitney, only child of Charles H. and Francis A. Whitney, aged one year, five months, and ten days.

Sleeping sweetly in the grave,
Till the Lord himself descend;
Then the Mighty One to save,
The reign of death shall end.
When that glorious day shall break,
That saints have longed to see,
Such lovely ones shall then awake
To immortality.

The funeral was attended by S. S. BREWER.

HEATH. Died at Penobscot, Me., July 28th, 1870, Isaac Heath, aged sixty-seven years, five months, and seventeen days.

Bro. Heath was one who loved and lived out the teachings of the Bible. He was converted when a young man, and united with the Calvinist Baptists; but soon after he joined the Methodist church, of which he was a member until his death. He was a class-leader for forty years; but about a year ago, he heard the second coming of Christ and its kindred doctrines preached, and after examining them by the word of God, he confessed them to be true, and as he had rather obey God and confess the truth, than to obey men and hold his peace, they took from him the "class papers"; but he bore all things meekly for Jesus' sake. He confessed that "his last days had been his best days." And while in his last sickness (quick consumption) he was confined to his room, it was good to be with him, and to hear words of counsel and encouragement from his lips. There is a crown laid up for him, which Christ will give him when he appears. Sermon by Eld. O. R. Wilson (Methodist), from Lam. 3: 32, 33.

JOHN RIDLEY.

P. S. Sr. Heath, the wife of the deceased, is sick. Pray for her. J. R.

Summary of News.

FOREIGN.

Cable News.

ROME, Aug. 8. The last of the French army of occupation left Civita Vecchia to-day in the steamers Magellan and Panama for Marseilles and the seat of war.

LONDON, Aug. 9. A French fleet of nine ironclads bound east, passed Dover to-day.

A dispatch from General Frossard, stationed between Metz and Nancy, is printed in the *Patrie*. It says the Emperor has been solicited to return to Paris by the home Generals and replies, "I will only return dead or victorious."

PARIS, Aug. 9. There is an immense uprising of the people of France to repel the Prussian invasion. It is said officially that 2,000,000 of men are ready to march, and that the reserved corps will number 1,000,000 men. The people are clamorous for organization and a leader.

THE ALLIES OF FRANCE.

In Sweden, Norway and Denmark the popular feeling is with France, and the Emperor of Russia gives proofs of the best understanding with France. Austria and Italy are arming, and will cause embarassment to Prussia. French diplomacy is not more idle than French arms will be, and France will prove that she has not degenerated in 1870.

Letters from Metz speak in the most undisguised way of the calamitous and fabulous incapacity of the Emperor, Marshal Leboeuf and all the military dandies composing the Imperial staff. The army has utterly lost confidence, and a change in commanders is an absolute necessity to prevent mutiny.

THE ARMY OF AFRICA

Is rapidly arriving at the seat of the coming war. Very rapid passages have been made. Some of the Zouaves who left Constantine on the 16th inst. have actually arrived at Strasbourg on the 22d.

THE MITRAILLEUR.

The Prussian officers and soldiers think lightly of the effectiveness of the mitrailleur, but believe that the Chessapot is a better weapon than the needle gun.

The Empress Eugenie is said to be devoured by a restless fear of the consequences of the great struggle she did so much to bring about. For hours she is engaged in consultation with her confessor, and her features have assumed a careworn and haggard appearance.

Lafaveur, the editor of the *Soir*, on arriving from Forbach, stated that he witnessed almost the entire destruction of General Frossard's corps, and claims to speak for the 30,000 soldiers who were cut to pieces by the fault of their leaders, and lamenting, with their last breath, that they fell uselessly.

PARIS, Aug. 9. *La Liberte* says that the Emperor is in the neighborhood of Metz.

The corps of Gen. Frossard has united with that of Bazaine, who now has 150,000 men.

LONDON, Aug. 12. The Bank of France suspended specie payment to-day. There is now in the Bank of France from thirty to forty millions of specie.

Another French fleet has left for the Baltic.

MCMAHON'S REPORT OF HIS DEFEAT.

PARIS, Aug. 12. The journals of Metz publish Marshal McMahon's report to the Emperor. The report says that the enemy, in greatly superior numbers, began the attack at 7 o'clock on Saturday morning, the first attack having been repulsed about noon. In the evening they re-opened the contest, throwing forward numerous sharpshooters, protected by the guns in a commanding position. Masses of infantry were then brought up, and at 4 o'clock in the afternoon McMahon was forced to

order a retreat, which was effected in good order, the enemy's pursuit being without vigor and by no means troublesome. The Marshal was able to send only a partial list of the killed and wounded.

THE FRENCH ARMY AT METZ.

A dispatch from Metz, dated Aug. 11, says: "It has rained all day. The army is centered around this place and is being recruited and reinforced. The retreat of McMahon and Failly has been accomplished in excellent order. Marshal Bazaine is engaged in visiting and inspecting the troops under his command."

The report that the Prussians occupy Nancy is false.

THE NEW MINISTRY.

The *Journal Officiel* says that the Ministers of War and the Interior, on assuming control of their Departments, immediately took the most energetic measures to insure efficiency in the various branches of service.

LONDON, Aug. 12. [New York *Tribune* Special.] Our special correspondent from Paris, Thursday, writes:

Scraps of news about the recent defeats are permitted to be printed.

At Reichshofen the soldiers had no cartridges left. They had been without any for hours and made repeated bayonet charges.

The Prussians mowed them down in masses. The ammunition was on its way, but the wagons conveying it by rail were stopped at the station nearest the battle-field by the explosion of bombs from the Prussian spies who had signaled the train to their friends.

LONDON, Aug. 12. A letter from Rome, on the 8th inst., states that the Pope declares that in the case of a hostile occupation of any portion of the Pontifical territory he will leave the Papal domains and probably go to Malta.

The official information about the recent losses is still withheld, and Paris is exasperated by the bad faith of the Government, which had promised to give all the news. While McMahon admits the loss of 15,000 out of 18,000 men engaged, Frossard's losses at Saarbruck are wholly unknown.

NAPOLEON EULOGIZED.

The *Examiner* this week says that Napoleon adopts a course most worthy of his name and the gravity of his situation. Roused from indolent indecision by a stunning blow, he attains to the greatness of the situation in presence of peril unspeakable to himself, his family and to the proud nation which so lately reinstated him with kingly power. Laying aside conventionalities, he tells France of her danger and exhorts her to the rescue, not for his sake, but for her own.

The presence of Napoleon at the battle of Woerth is positively reaffirmed.

It is said that the Prussians have largely outnumbered the French in every engagement. The French claim that at Weissenburg 8000 men checked 80,000 Germans, with 120 guns, for four hours, the former losing 4000 men, while the enemy lost 10,000. They also assert that McMahon at Froschweiller had only 40,000 men against 90,000 Germans, yet the French only yielded when 100,000 more Germans were hurled upon them.

PARIS, Aug. 11. The *Figaro* says that a physician, who has just returned from the front, reports that even the Prussians acknowledge the superiority of the French guns. Nearly all the French soldiers were wounded in the legs and feet, while at the battle of Woerth the loss of the Prussians in killed and mortally wounded was immense, owing to the larger range of the chassepot. These facts make a strong impression on the soldiers.

The same gentleman says the French wounded were taken by the Prussians into their ambulances and treated with the utmost care and kindness, and he adds that the ambulance service of the enemy is perfectly organized.

LONDON, Aug. 11. The correspondent of the New York *Herald*, who was present at the battle of Woerth, telegraphs the following from Carlsruhe: The French official accounts of the battle at Woerth are wholly untrue. Marshal McMahon was completely routed. The French abandoned everything and fled, leaving behind them their killed and wounded and prisoners, numbering 20,000 out of 50,000 men engaged. The French held a strong position, but the Prussians fired with terrible precision and the French very badly. Both sides fought desperately. Finally the French gave way in a panic.

STRASBOURG BESIEGED.

The accounts representing Strasbourg still in communication with Nancy are untrue. Strasbourg has been completely besieged since Monday, and the gates are shut. Heavy artillery is now on the way to the Prussians. A short resistance is expected. The Crown Prince of Prussia is vigorously pushing McMahon, and another engagement is expected. It is believed the object of the Prussians is to get between Metz and Paris.

PARIS, Aug. 11—3.30 P. M. *La Liberte* has positive information that the Imperial headquarters are no longer at Metz.

Dispatches from the Prefects of Departments in all parts of the empire are filled with details of the patriotic excitement of the people. On all sides volunteers are coming forward.

LONDON, Aug. 11. Telegrams from Metz give the assurance that Marshal Bazaine is the real commander of the French army, while the Emperor is a mere nominal head. Only two corps now have their headquarters at Metz. The others are under Marshal McMahon.

MCMAHON'S DEFEAT.

It is stated that at the battle of Woerth the French charged the Prussians eleven times. McMahon was for fifteen hours in the saddle, without food, and finally fell fainting in a ditch, but was accidentally discovered and revived sufficiently to direct a retreat of the fragments of his army on foot.

LONDON, Aug. 11. The *Times* correspondent at Paris reports particulars of engagement at Saarbruck. 90,000 Prussians confronted second corps French army, thirty thousand, under Frossard. Prussians suddenly appeared in woods, and opened a terrific fire. Frossard's command advanced to assault Prussians from cover of forest, and opened a withering fire upon assaulting columns. A hundred times did the French, with heroic valor, advance close to the woods with desperate impetuosity, but always repulsed by Prussian artillery, served with terrible precision—Frossard's corps fearfully decimated. French troops complain loudly of incapacity of commanders.

PARIS, Aug. 13. *Midnight*. News from the army is awaited with anxiety. The decisive moment draws near. The information obtained by the war department shows that Prussia is concentrating a great army of invasion, consisting of 75,000 men, between Cologne and Rastadt. It is certainly ascertained that there are no longer more than 250,000 men in Alcace and Lorraine. The leaders of the French army are making preparations to resist this tide of invaders. More than 400,000 men will be brought together between the Vosges and Moselle within two days. The bulk of the army remain concentrated around Metz, where the first detachments of the corps of McMahon and of that of De Failly arrived yesterday.

LONDON, Aug. 14. A telegraphic despatch from Paris, received this evening denies the retreat of the French army. It states that Marshal Bazaine covers Metz with 200,000 men; that Gen. McMahon is posted in the woods south and west of Nancy with 90,000 men; that Gen. Canrobert is in reserve with 39,000 men, and that Gen. Douay is in Belfort with 22,000 men.

The telegram also states that Gen. Trochu will have at Chalons Sur Marne in two days 35,000 guerilir volunteers, the free corps to operate.

LONGUELLE, Aug. 14, 10 P. M. The army commenced to cross to the left bank of the Moselle this morning. Our advance guard had no knowledge of the presence of any force of the enemy. When half of our army had crossed over the Prussians suddenly attacked us in great force, but after a fight of four hours they were repulsed, with great loss to them.

(Signed) NAPOLEON.

FLORENCE, Aug. 15. A despatch from Palermo announces the arrest yesterday of Mazzini. He had just arrived from Genoa. After his arrest he was taken to Gaeta.

PERE HYACINTHE has volunteered as a private in a regiment for the defence of Paris.

Victor Emanuel and Napoleon.

The *Gaulois* reports that Victor Emanuel wrote a long letter to Napoleon saying: "I gave you my word, and am ready to keep it; but I must tell you, should I leave Italy I may never reenter it." The *Gaulois* adds that the Emperor has released the King from his promise.

NEW YORK, Aug. 15. A battle was fought yesterday near Metz. Both parties claim the victory.

LONDON, Aug. 14. The British Consul at Hamburg telegraphs that the mouths of the rivers Elbe, Eyder, Jahde and Weser are blockaded by the French fleet.

ROME, Aug. 12. The Archbishop of Buenos Ayres died yesterday morning in this city.

DOMESTIC.

PORTSMOUTH, Aug. 14. Admiral Farragut died at fifty-eight minutes to twelve o'clock today.

— In this country, at the last census, there were 54,000 churches, one for every 583 persons of all ages.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 20th, and continuing till August 29th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, August 28th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester, at Grantville, Holliston, Natick, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third*; tickets to be obtained at New Haven, Middletown, Meriden, Berlin, Hartford, Thompsonville, and Windsor Locks. On the Conn. R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from August 17th to August 30th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

It will be absolutely necessary for passengers over the Conn. R. R. to buy their tickets at the *stations*, as no return checks will be issued *except* by the agent at the stations where the ticket is purchased.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Vt. and Mass. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield to Brattleboro, Vernon, Athol, Fitchburg, or any place on the Mass. and Vermont R. R. that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

Friends coming on the Rutland and Burlington R. R. will be furnished with *free return* passes—provided *twenty-five* or more passengers come over the road from Burlington or intermediate places to Brattleboro. At South Vernon, or Greenfield, let all such get campmeeting tickets at the office.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from Aug. 17th to Aug. 30th. *Call for Campmeeting Tickets.*

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 11 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 7.30 A. M. No train with Saturday night boat. The other boat, which leaves New York at 3.15 P. M., reaches New Haven in time for the express train, which leaves New Haven at 11 P. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the Rail Road to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ A. M.; and at 3, 4½, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
D. MATHEWSON,
W. B. DODGE,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

The next annual meeting of this Society will be held at Springfield, Mass., commencing Tuesday, Aug. 23d, at nine o'clock A. M. Every church cooperating with the A. C. A. is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five. Each delegate must bring credentials from the church to which he belongs. H. PRATT, Sec.

Notice.

The annual meeting of the American Advent Mission Society will be held at the Advent Chapel, Springfield, Mass., Aug. 25th, 1870. Members of, and delegates to, the Advent Christian Association, are members of this Society. It is hoped there will be a full attendance of members to this meeting. ABIAL W. SIBLEY, Secretary.

Notice.

The Union Female Missionary Association will hold its annual meeting at Springfield, Mass., commencing Aug. 24th, 1870, at one o'clock P. M. All laboring members are requested to be present, as there are some matters of importance to be attended to. Should any be unable to attend this meeting, will they please send their reports to the Secretary at Stoneham, Mass., by Aug. 14th? We kindly invite our brethren and sisters, who are interested in the mission work, and desire to help the women who labor in the gospel, to meet with us. We hope to have a good meeting in the name of the Lord. M. MCKINSTRY.

The Vermont Campmeeting.

This meeting will commence Sept. 11th, and hold over the following Sabbath. It is to be held in a pleasant grove at the mouth of Camp Brook, in West Bethel, at a place known as Finley's Bridge. It is easy of access. Come, brethren, one and all, to this meeting. Come prepared to work for the salvation of souls.

Arrangements have been made with the Vermont Central R. R., by which those taking the cars from Bellows Falls, and intermediate places for Bethel, or from the north, any station on the road, will purchase regular tickets at the offices. Free return passes will be furnished to all such on the camp-ground. The mail train will stop on Monday the 12th, and Saturday 17th, both ways, so that those coming on these days can stop at the crossing near the camp-ground. The train will also stop the 19th to take all the passengers on their return home. Teams will be furnished to take passengers to and from the depot other days during the week, at low rates.

Brn. J Couch, S. J. Mathewson, and others are expected to preach the word. The King of glory is soon coming. Our new Advent Mission Tent, will be pitched to hold meetings in, in case of wet weather, and evenings.

N. B. Our annual Advent Christian Conference is to be held at this meeting on Thursday, 15th, at 4 P. M.

For the Committee, R. N. STETSON, Sec.

Tent Meeting.

The Lord willing, the N. H. Mission Tent will be pitched at Spruce Creek, in Kittery, Maine, on land of Bro. Thomas Williams, to commence Aug. 19th at 7½ o'clock, P. M., and hold as long as it is duty. J. B. SHOUT.

Southern Wis. Campmeeting.

This campmeeting will be held at Bellville, Wis., as Eld. G. G. Godfrey may arrange, beginning Sept. 17th. Hay and grain furnished at reasonable rates. Let the saints gather.

WM. SHELDON.

Notice.

The Maine Mission Tent will be pitched at Bar Mills, Buxton, Thursday, Aug. 18th, and remain over the following Sunday.

Monday, Aug. 22, it will be at Bodoinham Village, to remain over Sunday, 28th inst.

AUSTIN W. TAYLOR.

Notice.

Those wishing the Vermont Advent Mission Tent pitched in their locality, where a meeting can be sustained, will correspond with R. N. Stetson, at West Hartford, Vt., and arrangements be made accordingly.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing Sunday, Sept. 4th, to hold through the week and over the following Lord's day. Ample provision will be made for board and horse-keeping. Board at 80 cents per day; breakfast and supper, 30 cents each; dinner, 50 cents; horse-keeping (hay and grain) 85 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows: Boston and Maine R. R. trains leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at *Boston*, of Geo. T. Adams, 167 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Whitefield for the Wiers,—half fare. Those coming from Concord, Littleton, and Plymouth, can go through to the camp-ground the same day, by waiting at the Wiers. The fare on the steamboats one way.

Connecticut and Passumpsic River, R. R.; trains leave Derby at 7 A. M. for Wells River, Plymouth, Wiers, and Alton Bay,—half fare, if twenty-five passengers. Passengers will purchase regular tickets, and receive free return checks on the camp-ground, signed by the Secretary of the meeting. If any of our friends wish, they can come for the same a week before the meeting.

Eastern R. R., half fare. Purchase regular tickets at the several stations, and receive free return passes on the camp-ground, signed by T. H. Ford.

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.15 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton. Fare about two thirds.

Fare reduced on the Concord and Portsmouth, and Nashua railroads, one half.

J. G. SMITH,
J. COUCH,
D. CHURCHILL,
J. W. PIPER,
J. LANGLEY,
C. S. EMERSON,
N. WHEELER,
} COMMITTEE.

☞ More particulars hereafter. Other roads to hear from.

Notice.

The Steamer Naugatuck will run from Melvin Village to Alton camp-ground as follows: Leave Melvin Village Sunday, Sept. 4th, at 7 o'clock A. M.; Bay, 7½ for Alton, arriving there about 9 A. M. Leaving Alton for Melvin Village at the close of the P. M. service, running thus through the meeting, Monday excepted. Fare 50 cts. one way, 75 cts. both. It will leave Alton Monday, Sept. 12th, for Melvin Village, at 10 o'clock A. M.

T. W. PIPER.

Conn. Campmeeting.

The Lord willing, there will be a campmeeting in a beautiful grove, on the land of Chauncey Dunham, two and one half miles south of the R. R. Station at Plainville, Ct., commencing Monday, Sept. 12th, 1870, and continuing over the following Sabbath. Plainville is at the junction of the H. P. & F. and N. H. & N. railroads. Conveyance from the station to camp-ground not to exceed twenty-five cts. for each person. As far as practicable, reach Plainville by noon trains. We shall endeavor to provide wholesome food for all all who wish, but do not propose to invite saint or sinner to patronize Vanity Fair on ground consecrated to God. Provision will be made for those coming with horses.

Our object is to worship and glorify God, to strengthen the weak, promote brotherly love, and win sinners to Christ. To this end, we invite all who love our Lord Jesus Christ to join with us, from far and near. The deep, dark clouds of national distress, together with the muttering thunders of the final conflict, are the startling summons to meet the Bridegroom. Let us come, then, as pilgrims and strangers to prepare for the event, instead of fashionable devotees to eat and to drink. Come, brethren and sisters, consecrated to God, ready to work for him, that in the great judgment day many sheaves may be gathered as fruits of this meeting. Amen.

B. HITCHCOCK,
I. B. POTTER,
W. A. DURAND,
G. L. WHITE,
O. D. WOODRUFF,
} *Committee.*

New York State Quar. Conference.

By divine permission, the Advent Christian Conference of N. Y. State will assemble in quarterly session with the church in Darien, on Friday evening, Sept. 9th, 1870, and remain over Sunday. This will be the tenth annual meeting of the church in Darien; and a general and cordial invitation is extended to all who love the appearing of Jesus. Come praying; come to take bolder, higher ground for Christ and the interests of his coming kingdom.

Leave the cars at Craft's Station, six miles west of Batavia, Central Road. Teams will be in waiting on Friday P. M.—*perhaps* on Saturday. Trains arrive from the west at four P. M., and from the east at two P. M.

Will the churches which have received the Secretary's letter please take immediate action, that the treasury may be replenished and the conference prepared for work. Brethren, the "signs of the times" are ominous. Let us strengthen our hearts and hands for earnest and efficient labor. WHO WILL? WM. E. BROWN, Sec.

Notice.

Notice is hereby given that the Advent brethren of Milo, and vicinity, though their numbers are few, have felt for a long time that it would be for their good, and the glory of God, for them to establish regular conference meetings. They have accordingly procured the Good Templar's Hall, a neat and commodious room, for religious worship, situated in Milo Village. The brethren have met and decided to hold conference meetings regularly once in four weeks. Our first meeting will be holden on Saturday, the third day of September, at 2 o'clock P. M., and every fourth Saturday after that date. Bro. F. A. Baker, of Levant, Me., is requested to meet us in conference, and preach to us on the Sabbath following. We most heartily invite all who love the Lord, of every name, to come in and worship with us. It is our earnest prayer that God would enable us, by his grace, to faithfully discharge our duties to him and to our fellow men; that we may with confidence claim and long for the glorious reward soon to be given to all the faithful. For the brethren,

J. K. BILLINGTON.
WM. FROST.

Notice.

The Maine Westerly Quarterly Conference will be held in the Bowdoin meeting-house, in Bowdoin, Thursday, Sept. 15th, at two o'clock P. M., and hold over the next Sunday.

Per order, C. GOUD.

P. S.—Will our preaching brethren arrange to be there to preach the word? Come, brethren and sisters, and work for and in the name of the Lord, for the salvation of our fellow men. C. G.

Campmeeting at Mechanic Falls.

The committee chosen at B. Pond last year, have thought proper to locate a campmeeting, to be held permanently at Mechanic Falls, Me. A beautiful spot is found, and nearly prepared, which we believe will fully meet the expectations of the people. Now what we wish is a general rally of the brethren and sisters, that our meeting may prove a success. Prepare your tents, ye companies in the armies of the Lord, and be ready for a march to camp, about Sept. 12th. Particulars about railroads and other matters will be given by the full Board of the committee soon.

J. ALBERT LIBBY.

Notice.

The seventh annual campmeeting of the Adventists of the Interior will be held at Amboy, Ill., commencing Saturday, Sept. 3d, 1870. This point has been selected as the most eligible that could be obtained, and as combining more advantages than any other location at our command. It is quite easy of access, and an excellent ground. All possible preparations will be made for the convenience and comfort of those who attend.

Amboy is situated upon the Illinois Central Railway, between Dixon and Mendota. At Mendota excellent connection is made with the Chicago, Burlington and Quincy Road, every day about noon, trains from the east, west, north and south, arriving within a few moments of each other. Be sure and take a train that will bring you to Mendota about noon. At Dixon, connection is made with the Northwestern Road. At La Salle, with the Rock Island and Pacific Road. At Bloomington, with the Alton and St. Louis Road. At Freeport, with the Racine and Milwaukee Road. We cannot now give the connections at these junctions, but may do so hereafter.

ILLINOIS CENTRAL R. R.

Persons coming to camp on the Illinois Central Road, will pay full fare in going to Amboy. On the camp-ground, they will receive a certificate which will enable them to return on payment of *one-fifth* fare.

Lumber for tent-frames will be furnished free. Straw also will be furnished free. Hay and feed for horses will be furnished at cost. Board, at the most reasonable rates, will be furnished; and if there should be profits accruing in this department, they will be applied to the expenses of the meeting. J. M. SHOOK, Secretary.

Other matters will be noticed hereafter.

East Boston.

During the great fire there July 25th, the Hall where our brethren have held their meetings for the past year was burned, and in consequence they have no place to hold meetings. As soon as a place can be obtained, notice will be given in the Crisis. By order of the Brn.,

A. P. MOORE.

Tent Meeting.

The Mass. conference tent will be pitched at Hurd's Corner, Needham, Mass., near Upper Falls, Sept. 16th, and continue meetings daily over two Sundays, or more, as the Lord may direct. We hope the disciples of Jesus will come and help in the meeting. This is the time to awake. Startling events may be expected, making even more certain that the Lord is at hand. Bro. Couch and others may be expected to labor at this meeting. By order of the Committee,

L. BOUTELL.

Grove Meeting in Fairfield, Ohio.

There will be a grove meeting in Fairfield, Ohio, in woods belonging to Israel Weeks, adjacent to the Second Advent Bethel Chapel, two and a half miles east of Steam Berg, commencing Thursday, Sept. 1st, and continuing over Sunday, the 4th. Bro. McCullock, pastor of Nevada church, Ohio, and other preaching brethren, are expected to meet with us. Now, brethren, as we have no campmeeting near us, let us all turn out in northern Ohio, and make this a good substitute. Preaching on the ground at 10.30 A. M. and 1.30 P. M., and in the chapel in the evening. Come with baskets well filled for noon lunch, and hearts prepared, and voices tuned to make that grove vocal with the praises of God. Provision is made for the entertainment of strangers.

GEO. W. STETSON, Pastor.

A Suggesion.

A suggestion has been made by some to have a small campmeeting somewhere in the centre of the following churches: Danielsonville, Abington, West Gloucester, Foster, North Scituate, and others in the region round about. It may be located in the north part of Foster, on the stage line from Providence to Danielsonville. Bro. Stone, one of the owners of the line, says the fare can be reduced. There will be no boarding table on the ground. Each family will provide for themselves. Some one will sell provisions on the ground, if this plan is matured. Particulars hereafter.

E. BELLOWS.

Campmeeting.

The Lord willing, there will be a campmeeting in New Milford, Ct., commencing Sept. 3d, and hold over the eleventh. Board will be had on the ground at a reasonable rate. The camp-ground lies three-fourths of a mile from the depot on the Housatonic rail road. Bring your tents with you. Come filled with the Holy Spirit, praying the blessing of God to rest on the meeting.

For the Committee, J. L. WOOD.

Annual Campmeeting.

The annual campmeeting for the eastern part of Maine, will be held at Pittsfield, Me., commencing Monday, Aug. 29th, 1870, and continue over the following Sabbath. This meeting is to represent the whole body, and is one with the conference and missionary enterprise of the Advent people. All, both ministers and people, are cordially invited to come up to this feast and unite for the general good. Arrangements are made for board and horse-keeping, and a reduction of railroad fare over the Portland and Kennebec R. R., also over the Maine Central, from Aug. 27th to Sept. 5th. Bring tents, bedding and provision, if possible. Come early and remain till the close of the meeting. Leave all worldly care, and put off anger, wrath, and evil speaking, and come praying in the Holy Ghost. "Love worketh no ill to his neighbor." The "Maine Mission Tent" will be present.

F. A. BAKER.
JER. CARR.
H. P. MAINE.
E. RICKER.

To the King's Servants.

Some of the brethren and sisters in Warner Village, N. H., and vicinity, have decided to have preaching one half of the time at Union Hall, the second and third Sabbaths of July, and after that the first two Sabbaths of each month.

Correspond with B. S. COLBY, *Warner Village, N. H.* ALLEN DAMON.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. GOODRICH, No. 7 Salem Street, Boston, as soon as convenient.

S. W. THURBER, Pres. of Conf.

Notice.

To the young men and women in Christ:—Thinking that more ought to be done than is being done for the good and advancement of our young people, and believing that the only way to secure that most desirable end is to be united, and work in harmony the one with the other; and knowing that united labor and the spirit of harmony can be obtained only by organized operation; therefore, we, the undersigned, would issue a call for a meeting of all young men and women, who are waiting for the "blessed hope," to be held at the Alton Bay campground, Thursday, Sept. 8th, at 9 A. M., to see what can be done in this direction. A cordial invitation is extended to all those interested to be present. We hope every young preacher, whether male or female, will make this matter one of deep, personal interest. E. S. MOULTON.

A. DAMON.

Notice.

The "Maine Mission Tent" has been in the field for several weeks, doing good service under the labors of Bro. and Sr. Taylor, Bro. W. H. Mitchell, and others. Any wishing to contribute funds to help along the tent interests in Maine, can send such aid to W. H. Mitchell or R. R. York.

Notice.

The Lord willing, there will be preaching on ground selected for Conn. campmeeting, two miles and a half below Plainville, Ct., Sabbath, Sept. 11th. For the committee, O. D. WOODRUFF.

Book Notice.

As the Lord has blest me with health to travel again this year, I would say to brethren that I shall be at the Springfield campmeeting with a good supply of "Death not Life," to deal out at cost by the dozen, so that more may be got to lend and give away to spread truth. They will be free to the poor. I shall also have McCulloh's large work there for $1.60, as noticed in the Crisis a few weeks ago, J. BLAIN.

Notice.

The next regular conference for Fairfield, Ohio, will be held Sept. 3d and 4th, and will probably be a grove meeting. Let all be duly prepared.

G. W. STETSON, Pastor.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Read! Read!!

Send your pledges and monies at once to Bro. Ira Aldrich, Whitefield, N. H., for the Tent. Come, brethren in Grafton and Coos Counties, N. H., let the amount be raised *immediately*, for we want the tent in the field doing its work.

A. W. SIBLEY.

Notice.

The brethren in Bowdoinham Village, Me., have hired Hinkley's Hall for a few months, and invite preaching brethren who can come and break the bread of life, to give notice through the Crisis.

For the brethren, N. G. REED.

Notice.

Will our brethren, who wish the campmeeting committee to build their tents at Alton Bay, send to me at once (at Farmington, N. H.), the plan, or how they wish them built? J. G. SMITH.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY,
FRANK NELSON,
SAM'L ROWELL,
} Committee.

Notice.

The Advent Christian church of Rochester have hired a neat, commodious hall, just finished, on the corner of Stone and Court Sts., known formerly as the Air Bath Institute, which will be opened next Sabbath, the Lord will, with appropriate services, by Bro. J. Hemenway. Meetings will be held hereafter in said hall three times Sundays, also Tuesday and Friday, evenings.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ The meetings which have been held in Minot Hall, corner of Washington and Springfield Streets, are removed to Branch Chapel, corner of Washington and Madison Streets.

LOWELL STREET CHAPEL.

A. Ross....Sunday, Aug. 28th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

Meetings in South Boston on Wednesday evenings, at C. W. Huntress,' 3 Lowland street. On Friday evenings at J. N. Berry's, 237 E. street.

CHELSEA, MASS., (LIBRARY HALL.)

M. Batchelor....Sunday, Aug. 21st
T. M. Preble....Sabbath, Sept. 11th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

No meeting in Charlestown until after Alton Bay Campmeeting.

Rufus Wendell....Sundays, Sept. 25th and Oct. 2nd
T. M. Preble....Sunday, Sept. 18th

PROVIDENCE, R. I., (Lester Hall.)

L. Boutell....Sunday, Aug. 21st
Miles Grant....Sunday, Sept. 4th

Lawrence, Mass....Sunday, Aug. 21st
Great Falls, N. H....Sunday, Aug. 28th
J. COUCH.

New Bedford, Mass....Sundays, Aug. 21st and 28th and Sept. 4th and 11th. J. S. WHITE.

South Norwalk, Ct., evenings, Sept. 14th, 15th, and 16th
New York, 24th Street....Sunday, Sept. 18th
Newark, N. J....Sunday, Sept. 25th
Then home (Rochester, N. Y.) A. A. PHELPS.

Worcester, Mass....Sunday, Aug. 21st
CHAS. F. GREENMAN.

Lowell, Mass....Sabbath, Aug. 28th
G. W. BURNHAM.

Salem, Mass....Sundays Sept. 4th, 11th, and 18th
RUFUS WENDELL.

Bristol, R. I....Sabbaths, Aug. 28th and Sept. 4th
Worcester....Sabbath, Sept. 2[illegible]
T. M. PREBLE.

Whitefield, N. H....Wednesday evening, Aug. 24th
Lincoln, N. H. (as Bro. Tackman may appoint) evening, Aug. 25th.
East Canaan, N. H....Sunday, Aug. 28th
U. G. LADD.

Meredith Neck, N. H....Sunday, Aug. 21st
Meredith (Dolloff school-house)....Sunday, Aug. 28th
N. GLIDDEN.

Franklin (Pond school-house)....Sunday, Aug. 28th
JULIA BUSWELL.

Pownal, Me....Sunday, Aug. 21st
Lewiston, Me....Sunday, Aug. 28th
J. T. JORDAN.

Buckfield, Me. (Federal meeting-house) Sab., Aug. 28th
ORRILL W. KIMBALL.

South Elliot, Me....Sunday, Aug. 21st
Rye, N. H....Sunday, Aug. 28th
L. E. SAULPAUGH.

Woburn, Mass. (Town Hall)....Sunday, Aug. 28th
West Kingston, N. H. (as Bro. Currier may appoint) Sunday, Sept. 4th. L. C. & M. MCKINSTRY.

Wolcottville, Ct....Sunday, Sept. 4th
B. HITCHCOCK.

Plymouth, Vt....Sunday, Aug. 21st
Rawsonville, Vt....Sunday, Sept. 18th
Z. T. WOOD.

Melvin Village, N. H....Sunday, Aug. 21st
Alton Corner....Sunday, Aug. 28th
WM. BODGE.

Campton, N. H. (Bump school-house) Sun., Aug. 28th
Lake Village (North Church) Tuesday evening, Aug. 30th.
Loudon Ridge....Thursday evening, Sept. 1st
Meredith, N. H. (Dolloff Hall)....Sunday, Sept. 4th
WM. H. SHAW.

North Dorchester, N. H. (Union school-house) Sunday, Aug. 21st.
Dorchester, N. H. (Town House)....Sunday, Aug. [illegible]
Holderness, N. H. (True school-house) Sun., Sept. 4th
JOHN H. EVANS.

Holderness, N. H. (Brick school-house) Sun., Aug. 21st
Danbury, N. H. (where brethren may arrange) Sunday, Aug. 28th. LEVI ALLEN.

Great Falls, N. H....Sunday, Aug. 21st
GEO. W. BROWN, So. Elliot.

Bradford, N. H. (Pond meeting-house) Sun., Aug. 21st
Webster, N. H. (Old meeting house)....Sab., Aug. 28th
Fisherville, N. H. (Sander's Hall)....Sab., Sept. 4th
SIMEON ROBY.

West Fairlee, Vt....Sunday, Aug. 21st and 28th
H. F. CARPENTER.

Fisherville, N. H. (Sanders Hall)....Sunday, Aug. 21st
Lake Village, N. H....Sunday, Aug. 28th
JOHN PARSONS.

Lock's Corner, N. H....Sunday, Aug. 21st
WM. C. THURMAN.

Bangor....Sunday, Aug. 21st
R. R. YORK.

Pownal, Me....Sunday, Aug. 21st
Lewiston, Me....Sunday, Aug. 28th
J. T. JORDAN.

Barnstead (Red school-house) baptism, Sun., Aug. 21st
S. S. MOONEY.

Hartland (Town Hall)....Sunday, Aug. 21st
Morris, Ct....Sunday, Sept. 11th
Hartland (Town Hall)....Sunday, Sept. 18th
S. WOODRUFF.

Lynn, Mass....Sunday, Aug. 21st
I. C. WELLCOME.

Hartford, (Talcott and Post's Hall), Sunday, Aug. 21st
W. N. PILE.

Danbury, N. H. (where the brethren may appoint) Sabbath, Aug. 21st.
East Orange, (at the school-house near Bro. John Durgin's) Sabbath, Aug. 28th. D. EASTMAN.

Keene, N. H....Sabbath, Aug. 21st
C. H. FLETCHER.

Rochester (Town House)....Sabbath, Aug. 21st
S. VARNEY.

Loudon Ridge, N. H....Sunday, Aug. 21st
Will some one meet me at Alton Bay at 12 M. Saturday, Aug. 20th? E. S. MOULTON.

Cascoville....Sunday, Aug. 21st
J. ALBERT LIBBY.

Stockbride Corner, Alton, N. H....Sunday, Aug. 21st
Rye, N. H....Sunday, Sept. 18th
J. PINKHAM.

Roxbury, Ct. (Sr. Teeple's) Aug. 21st, 23d, 25th, 28th
H. K. WALLING.

Seabrook, N. H....Sabbath, Aug. 21st
West Greenwich, R. I. (as Bro. Madison may arrange) Sabbath, Aug. 28th.
Charlton, Mass....Sabbath, Sept. 4th
Webster, Mass....Sabbath, Sept. 11th
River Point, R. I....Sabbath, Sept. 25th
C. H. SWEET.

Webster, Mass....Sabbath, Aug. 21st
Woodstock Valley, Ct....Sabbath, Aug. 28th
P. S. BUTLER.

Fairhaven, Mass....Sunday, Aug. 21st
New Bedford, Mass....evening, Aug. 23d
C. H. LEVERTON.

Brownfield, Me....Sabbath, Aug. 28th
GEO. W. HOWARD.

Rye, N. H....Sunday, Aug. 21st
J. G. SMITH.

Great Falls, N. H....Sunday, Aug. 21st
T. W. PIPER.

South Berwick, Me. (Great Works), Sunday, Aug. 21st
Hampton, N. H....Sunday, Aug. 28th
A. SIMPSON.

Rootville, or Little Cooley....Aug. 18th and 21st
Edenboro, Pa....Aug. 27th and 28th
Sharp's Corners (Meth. church) evenings, Aug. 29th and 30th.
Cohocton (once in four weeks) Sept. 3d, at 2 P. M., and Sunday, the 4th.
Darien, N. Y. (quar. conf.)....Sept. 9th, 10th and 11th
C. F. SWEET.

Abington, Ct....Sunday, Aug. 21st
Square Pond, Ct....Sunday, Aug. 28th
North Somers, Ct....Sunday, Sept. 4th
A. MOSES.

Bradford, N. H. (Pond meeting-house) Sabbath, Aug. 21st, and through the week. Will Bro. Andrews meet me at the depot, noon train, Aug. 15th?
B. P. MANNING.

Lyon's District, Steuben Co., N. Y., Aug. 19th, and over the Sabbath.
Canisteo (Swail school-house)....Aug. 22d to 25th
Tremont Center....Aug. 26th, and over the Sabbath
Rogersville....Aug. 29th to 31st
Dansville....Sept. 2d, and over the Sabbath
Darien Conference, Sept. 9th. J. W. TAYLOR.

North Canton....Sunday, Aug. 21st
H. K. FLAGG.

Manchester, N. H....Sunday, Aug. 21st
South Berwick, Me., (Great Works)....Sab., Aug. 28th
Rye, N. H....the first Sunday in each month
South Berwick, Me., (Great Works) the second Sunday in each month. JOSEPH W. WHITE.

Rootville, Break Bread....first Sunday in the month
JOHN T. ORBERY.

Vernon, Vt....Sunday, Aug. 21st
Scitico, Ct....Sunday, Sept. 4th
Boston (Lowell Street) Tuesday evening, Sept. 6th
Lawrence....Wednesday evening, Sept. 7th
Alton Bay Campmeeting....Thursday, Sept. 8th
Portland, Me....Sabbath, Sept. 11th
Bath, Me....Tuesday evening, Sept. 13th
Brunswick (as Bro. Storer appoints)....Sept. 14th
Mechanic Falls, Campmeeting....Thursday, 15—17th
Richmond (Reed meeting-house)....Sunday, Sept. 18th
From Monday to Thursday, where Brn. Reed and Mitchell appoint.
South Poland, Me....Friday evening, Sept. 23d
West Poland, Me....Sabbath, Sept. 25th
Casco....Tuesday evening, Sept. 27th
South Casco....Sept. 28th and 29th
Portland, Me....Sabbath, Oct. 2nd
Biddeford, Me....Tuesday evening, Oct. 4th
Kennebunk Depot....Wednesday evening, Oct. 5th
South Brunswick, Great Works....Oct. 6th and 7th
Portsmouth, N. H....Sabbath, Oct. 9th
H. MUNGER.

Biddeford, Me....Sabbath, Aug. 28th
Oak Orchard Beach, Sunday, at 5 P. M.
Pittsfield, Me., campmeeting, Wednesday, Aug. 31st and onward.
Alton Bay campmeeting....Sept. 7th, and onward
Plainville, Ct., campmeeting, Sept. 14th, and onward
Expect to have a supply of the new Greek Concordance at these meetings. H. L. HASTINGS.

SPRINGFIELD, MASS.

A. A. Phelps....Sunday, Sept. 11th

PORTLAND, ME.

Wm. Sheldon....Sunday, Aug. 21st
James A. Libby....Sunday, Aug. 28th

DOVER, N. H.

E. M. Haggett....Sunday, Aug. 21st
Wm. C. Stewart....Sunday, Aug. 28th
C. Goodrich....Sunday, Sept. 18th
L. Boutell....Sunday, Sept. 25th

CONCORD, N. H., (CENTRE STREET.)

A. Ross....Sabbath, Aug. 28th

CONCORD, N. H., (AT THE BETHEL.)

A. A. Hoyt....Sunday, Aug. 21st
U. G. Ladd....Sunday, Aug. 28th

PORTSMOUTH, N. H.

S. S. Emery....Sunday, Aug. 21st

ROCHESTER VILLAGE, (Town Hall.)

E. S. Moulton....Sunday, Aug. 28th

HARTFORD, CT.

T. M. Preble....Sabbath, Aug. 21st

PLEASANT VALLEY, CT.

R. K. Stark....Sunday, Sept. 4th

WOLCOTTVILLE, CT.

G. L. Teeple....Sunday, Aug. 28th

ROCHESTER, N. H.

There will be preaching in [illegible], N. H., on the first [illegible] in each month. Others can appoint so as not to conflict.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 15 Orchard Street.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass.	*Daniel Miller* or *A. E. Bliss.*
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Worcester, Mass.	*H. M. Blackmer, Willard M. Hall,* or *Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood,* Box 1445.
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson,* or *O. Proctor.*
Dover, N. H.	*John Vickery.*
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.* Fourth Sabbath engaged.
Seabrook, N. H.	*R. S. Johnson,* of Hampton, N. H., or *Chs. Barton,* of Seabrook.
Chichester, N. H.	*C. R. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick* or *Samuel Smart.*
Pittsfield, N. H. (Belhel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
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Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
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West Glocester, R. I.	*Geo. A. Hawkins,* Putnam, Ct.
New Milford, Ct.	*Richard Heacox.*
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Thyself involved, ere worlds began;
Leave all to him.

Leave all to him, he guideth all;
He hears the weakest when they call,
For none are mightier than those
Who on his unseen arm repose;
Leave all to him.

He'll scourge thee when nought else will do,
But make thee more than conqueror too;
Scourge thee perhaps against thy will,
Yet trust him,—he's thy Father still;
Leave all to him.

Though friends may turn to bitter foes,
Leave all to him, he ever knows
When thou wouldst lean too much on these,
And seek, with them, thyself to please;
Leave all to him.

Leave all to him, thy want, thy care,
That nameless grief that none may share;
That daily sum of wearying toils
That vexes, and thy peace despoils;
Leave all to him.

Leave all to him, then sweetly lie
Beneath his watchful, loving eye,
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For the World's Crisis.

WHAT IS TRUTH?

When speaking of the wicked, Paul says: "Who shall be punished with everlasting destruction from the presence of the Lord, and … the glory of his power."—2 Thess. 1: where agrees with the admonition of Christ, the body, as: "Fear not them which kill but rather fear … not able to kill the soul; both soul and body which is able to *destroy* "For behold the day cometh."—Matt. 10: 28. as an oven; and all the proud that shall burn that do wickedly, shall be stubble, and all day cometh that shall burn them up, … the the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts."—Mal. 4: 1–3. "And I saw the dead small and great stand before God, and the books were opened, and another book was opened which is the book of life; and the dead were judged out of those things that were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."—Rev. 20: 12–15. "For we must *all* appear before the judgment seat of Christ, that *every* one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5: 10. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [or living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time."—1 Pet. 1: 3–5. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is."—1 John 3: 2. "Who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3: 21.

O blessed hope! O glorious anticipation! Truly great things are reserved for the faithful child of God; all to be given freely through faith in Christ. God not only gives us life, but with it "all things to inherit." Rev. 21: 7. And this possession shall not be for a little time; no, no; for when "the kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7: 27), then shall the meek "inherit the earth, and shall delight themselves in the abundance of peace."—Ps. 37: 10. When the righteous "inherit the land, and dwell therein forever" (Ps. 37: 29), then the New Jerusalem (Rev. 21: 2) will have come down on the new earth (Rev. 21: 1) with all its glories (Rev. 21: 10–27). All sin and sorrow, pain and death, will be for ever destroyed, together with him that had the power of death (Heb. 2: 14); and we shall be delivered and permitted to walk those golden streets (Rev. 21: 21), drink of the river of the water of life (Rev. 22: 1), and eat the fruit of life's fair tree (v. 2). Then shall we serve our God and see his face (v. 4). O, is not this enough to urge us to renewed action in the cause of our blessed Master?

Brethren and sisters in Christ, it is high time we were awake, and in earnest in this great work of saving our fellow men from the coming storm. We may feel we can do but very little; well, then, let us do that little, so that when the Master comes, it may be said of us we have done what we could. Pray with and for your unconverted friends and neighbors; distribute tracts, praying God to bless your efforts to the salvation of souls. Let the light that God has given you shine in these dark days, when infidelity and Spiritualism are sweeping our land with their deadly poison; taking from the bosom of the churches once useful members, and from their pulpits many an able minister, and converting them into ministers of Satan, fully prepared to do his damning work of leading others down to death. Let every brother and sister arouse to this all-important truth. Let your light shine. See to it that you are not occupying a position that will in any way uphold that giant evil, that crowning work of the enemy,—Spiritualism. They recognize any one as a Spiritualist that will admit that man is immortal, without Christ. Get on the whole gospel armor, and use the sword of the Spirit with all your powers, praying God to aid, assist, and direct, and give you victory at last, remembering that "to him that knoweth to do good, and doeth it not, to him it is sin."—Jas. 4: 17. S. TENNEY.

Bryant's Pond, Me.

— Upon the unsteady flower that rocks in the breeze, the bee makes her perch and gathers her honey; thus man enjoys the fleeting things of earthly life, while all things rock under his feet.

— The best memory is that which forgets nothing but injuries.

THE LIFE AND WALK OF FAITH.

"I may be faint and weary," says the believer, "but my God cannot. I may alter and fluctuate as to my frames, but my Redeemer is unchangeably the same. I might utterly fail and come to nothing, if left to myself; but the Spirit of truth hath said, 'I will never leave thee, nor forsake thee.' He will renew my strength, either by changing my weakness into strength, or by enduing me with his own power. He is wise to see and provide for all my dangers; he is rich to relieve and succor me in all my wants; he is gracious to hear and answer all my prayers; he is omnipotent to deliver and defend me from all my enemies; he is faithful to perfect and perform all his own promises.

Oh, what a great and glorious Savior for such a mean and worthless sinner! Oh, what a bountiful and graciously indulgent Friend for such a base and insignificant rebel! What, what am I, when I compare myself, and all that I am of myself, with what I can conceive of my God, and with what he hath kindly promised even to me! What a mystery am I even to myself, to angels, to men! A worm of earth to be like a star of heaven; a corruptible sinner to be an incorruptible saint; a rebel to be made a child; an outlaw to become an heir; a stronghold of the devil to be changed into a temple of God; an enemy and a beggar to be exalted to a throne, to be in friendship with God, one with Christ, a possessor of his Spirit, and of all his honor, happiness and glory forevermore; and without any right to any one thing on my part, but the miseries of a lowest hell!

Oh, what manner, and what matter of love is this! Lord, take my heart, my soul, my all! I can render thee no more, and I would render thee no less."—*Ambrose Serle.*

For the World's Crisis.

THE KEYS OF THE KINGDOM OF HEAVEN."—Matt. 16: 19.

The question is …ly asked, What are we to understand by "the keys of the kingdom of heaven," which Christ promised to give unto Peter? In answering this question, we remark in the first place that a key is an instrument of great importance. Its use is to lock and unlock, bar and unbar, and thus secure, and also give access to valuable treasures. We understand the gospel to be the key to the kingdom, and the commission which Christ gave to his disciples fully warrants us in this belief: "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16: 15); consequently salvation, and an admittance into the "kingdom of heaven," are consequent upon our believing and obeying the gospel. "The kingdom of heaven," with all its glorious treasures, is securely locked and barred from all evil doers. The apostle says, "They which do such things, *shall not* inherit the kingdom of God." Gal. 5: 21. The sinner is under sentence of death. The law of God has placed him there. He is bound by that law, while the christian, the pardoned sinner, is loosed, liberated, made welcome to all the blessings of the kingdom; hence the apostle says, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 2.

The gospel is the only means given whereby we can gain an entrance into the kingdom of God; and it has pleased God, "by the foolishness of preaching, to save them that believe" (1 Cor. 1: 21); hence the apostle could say, "We are unto God a sweet savor of Christ in them that are saved, and in them that perish; to the one we are a savor of death unto death, and to the other a savor of life unto life." 2 Cor. 2: 15–16. This view makes the Bible all plain, and one harmonious whole, presenting the means, and putting it within the reach of every son and daughter of Adam, and thus leaving us without excuse. May the Lord enable us to accept of the provisions made, and finally share in the glories of the kingdom. E. McCULLOCH.

Nevada, Ohio.

PAUL A MATHEMATICIAN.

A gentleman of a good deal of intelligence said to me,—we were comparing men, and speaking of the apostle Paul,—that he was indeed a very great and good man, of a great and comprehensive mind; but he did not suppose him a great mathematician. They had not in that age reached the highest mathematical methods.

I told him I thought Paul had. At any rate, he knew how to reckon. He was certainly master of the highest arithmetic. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

He also knew how to count. "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them as dung, that I may win Christ."

Now here are two sums under the rule of *loss and gain*, that Paul could work out and prove, and had done it, as no mathematician of that age or this ever did. He worked under the question of his Lord and Master—"What shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Paul had won Christ, and was continually endeavoring to teach others the method and rule of the same arithmetic.

Then, again, he was master of logic. He knew the method of comprehending the incomprehensible. "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge; that ye might be filled with all the fulness of God." He knew how to preach the unsearchable riches of Christ; and out of the same, by the divine Spirit, could draw bills of exchange for his believing hearers on eternity. And Paul could square the circle of eternity by the love of Christ, could measure the infinite and immeasurable by that, and had been taught to make that the quadrant and guide of his own being and actions for time and eternity. Hear him while he lays down the method and the conclusions:

"For the love of Christ constraineth us, because we thus judge"—that is, thus reckon and demonstrate for ourselves and others, for this is a sum in the higher mathematics of the eternities, that "if one died for all, then were all dead." The dignity of the Son of God is Paul's logarithms of the eternal world; his method of approximation to the measurement of the absolute, the infinite, the eternal; his system of sines, co-sines, and tangents; the basis of his loxodromic curves, cutting all the meridians at the same angle, continually approaching, but never reaching the inapproachable and unfathomable, and obtaining all certainties from that eternal approach. Paul could measure the effect of that approach, and of the first beginning of a motion toward it in the soul; the effect of the light inapproachable upon the soul drawn torward it, and yielding to its attraction, so that perhaps he had gone even beyond the science of this modern age, even in that which is the culminating boast of its discoveries—the properties and laws of light.

It is said that our discoveries in light—the polarization of light more especially—show us a method of calculating the latitude and longitude by the degree of refraction different at different points. It may be measured so precisely, and the rate ascertained according to the distance, or the distance according to the rate of refraction, as to determine, even without the use of the quadrant, at noon the position of the ship.

If it be so in physical science, and in relation to material structures and motions, how much more in moral. . . . The place and the motion of a man's life, near to God or at a distance from him, may be determined with accuracy by the effect of revealed light upon him—God's light; by the manner in which he receives, and the sense and sensibility with which he holds, the informing and transfiguring truths directed upon us from God, especially concerning Christ. The refraction of these doctrines in a man's heart is as good as polarized light to tell where a man stands spiritually. Paul could tell where every man stood, what was his character, and what to do with him, by presenting Christ to him; and how to bring him to God and have him made over anew in God's image. If there be any higher or more practical mathematics, we should like to know them and the master of them.—*George B. Cheever, D. D., in New York Independent.*

CHRIS. MISSION CAMPMEETING.

From the interest that was taken in the meeting, and the future prospect, it was thought best to arrange for an annual campmeeting. And as the ground of our present location could be leased for a number of years, it was thought best to lease the same, and establish the meeting for years, or until Jesus should come. Accordingly the following persons were appointed for a Campmeeting Board: P. S. W. Deyo, Strawberry Point, President; Alonzo Raymond, Floyd, Secretary; W. H. Peck, New Hartford, Treasurer; J. J. Towsley, Parkersburg, Auditor.

The following persons were appointed Campmeeting Committee: W. H. Peck, Warren Sherman, William Taylor, Eber Dunham, H. L. Bowen, Eben Hurlbert, Silas Peck, Darius Kenison.

I would add for the comfort of the saints scattered abroad, that I arrived on the ground July 5th, the meeting being in progress then three days. I found the brethren united, hearts filled with the love of God, and hoping for great results. I found immediately that they were having good meetings. The Lord truly was with them. The brethren kept coming in from all parts from day to day. The meeting increased in interest until the close. The Lord was with us. I felt some like the apostles—"Let us build tabernacles." It was a heavenly place in Christ Jesus. It was the best meeting I ever enjoyed. Peace reigned in all our borders. I never saw the equal. Every one seemed to be interested in the success of the meeting, and as one brother remarked, when the congregations left the ground after evening service (and we had large congregations beyond all expectation), one could lie down and go to sleep while the people were retiring. God will bless such a community. We had no rowdyism or anything of the kind. It speaks well for the people of New Hartford.

There were a large number of ministers present, and as all could not preach, the following names are those who did the preaching, the others taking an active part in the prayer and conference meetings, and thus all worked harmoniously for God. Elds. C. C. Ramsay, P. S. W. Deyo, S. K. Gibson, A. A. Wilber, and the writer. We put Bro. Ramsay in the front of the battle, and he was fully competent for the task. May the Lord bless him in his arduous and faithful labors. I would to God we had more such men.

A goodly number manifested a desire to be Christians, and at the close, eight happy souls obeyed the Lord in baptism. In the evening a large number united in eating the Lord's Supper. Thus closed the best meeting I ever attended. All felt reluctant to part, but hoped to be faithful, and meet in the kingdom when Jesus should come.

Dear brethren and sisters of New Hartford and all Iowa, let us all try to so live that if Jesus should not come, and our lives are spared, that we may have still a better meeting next year. In behalf of the Campmeeting Committee, ALONZO RAYMOND,
Secretary of Board.

For the World's Crisis.

A GOOD SUGGESTION.

BRO. GRANT:—I notice there are many who do not pay up for their paper, the *Crisis*. There are many, yea, most all are at fault about this; but some are not, for many live away back in the country, who never wrote a letter in their lives. I can think of some now. The fault is here: Brn. in different places get up clubs for a year, or six months, and never trouble themselves any further about it. The year is up, the six months are up, still the paper comes. Some do not wish to take it longer; some dare not send money through the post-office. There are some in Wickford, R. I., and Lafayette, R. I., who have not paid anything in two or three years. They would pay, if some reliable Bro. had authority from you to collect it.

I would suggest, Bro. Grant, as a good plan, that through the *Crisis* you request that all such as get up clubs, or have in days past, see to this thing at once, and call upon some reliable brother in *all churches*, where the *Crisis* is taken, to see all who owe for the same, and learn if they wish it any longer; and if they are too poor to pay, report the same. I know our good brethren or sisters would be glad to do you and the cause this good, in every church or place where the *Crisis* is taken. I know many who do not, who are *well able* to pay; and it seems too bad not to pay, when so many need it who are not able to pay. Your sister, in hope of eternal life when Jesus comes,
N. D. BABCOCK.

East Greenwich, R. I.

For the World's Crisis.

THE WELCOME DAY.

Jesus, thy church has waited long
Thy glorious face to see;
When will the beauteous morning dawn
That brings the jubilee?

When shall thy sleeping ones come forth,
Immortalized and fair;
And meet with all the ransomed throng,
Their Savior in the air.

When shall the Judge of quick and dead
His righteous law proclaim,
And give to all his faithful ones
Salvation through his name?

O quickly, lingering moments, fly,
And bring the welcome day,
When pain and anguish, grief and sighs
Shall all have passed away.

Chelsea, Mass. ADDIE M. GETCHELL.

For the World's Crisis.

LETTER FROM SR. LANNING.

BRO. GRANT:—Permit me to inform the friends of Jesus, through the "Crisis," of the receipt of their gifts to the Freedmen. I have received through the mail two packages of "The Well Spring," with the name S. M. Crowell, Barnard, Vt.; also a "package of tracts," etc., with fifty cents from C. Green, M. D., 161 Cumberland Street, Philadelphia, Pa.; also twelve new Testaments from Eld. S. A. Chaplin, Pierceton, Ind. I would say to Sr. Elvira A. B. Benton, that with the fifty cents she sent me, I purchased five new Testaments, which, together with the twelve I received from Bro. C., make seventeen. I gave them to my scholars, and formed a Testament class, and told them to learn and recite six verses every Sabbath, commencing at the fifth chapter of Matt. There is a great interest manifest in the Sabbath school. Last Sabbath the house was so full, that many had to remain standing. It encourages them to get papers and tracts. I was sorry that I could not supply all with the Testament who can read. We who have always had Bibles to read, scarcely realize how it would seem to be deprived of the "word of life."

When I see how highly those who received the Testaments prize them, and see the tears of gratitude roll down their cheeks, my heart is melted, and I thank God that he has made me an instrument of doing something to help enlighten this people. As the time draws near for me to leave them, they cling to me with words of affection, and say they cannot give me up.

Whiskey and tobacco are ruining thousands of people here in the south, both white and colored. Last Sabbath, I wrote a form of pledge, which I give below. I said but little about the use of tobacco and coffee. I thought it would be best to try one thing at a time; besides, it would be a hard thing for them to break off from tobacco, as they have to work in it, and everybody uses it, big, little, and middling, white and black, male and female. O it is a dreadful sight to see my scholars, some not more than eight years old, chewing the poisonous weed: but they are not to blame. I here send the words of the pledge, together with the names of those who signed it. They are mostly all grown men and women. I told them to consider well what they were doing, and I think they will keep their pledge. Those who signed are all colored, except myself and son.

THE PLEDGE.

"We, the undersigned, pledge ourselves to abstain from all intoxicating liquors as a beverage, and to live temperate in all things, so far as we can."

Archer Holland, Abram Holland, Elsie Philips, Susan J. Jones, Alice Morris, Maggie Morris, Eliza Jurdan, Betty Rucker, Marshal Jurden, Albert McDaniels, Fletcher Sayles, Maria Tucker, Sallie McDaniels, Winnie Pleasant, Sophia Pleasant, John Hughs, Maria Tolover, Robert Franklin, Minor Payne, Maria Jurden, James Landrom, Martha Smith, Rosetta Lanning, Frank Lanning, Robert Rucker.

I expect to get many more to sign. Last Sabbath was the first time I mentioned the pledge to them.

Well, dear friends, pray for this school, that good may be done here in the name of Jesus, and also remember unworthy me, that God will give me grace to bear up under every trial, and do my duty wherever I may be. Your Sister in Christ,
MRS. ROSETTA LANNING.

Cool Well, Amherst Co., Va.

[This letter was received some time since, but got into the wrong package; hence its delay.—ED.]

PHENOMENA OF SUN SPOTS.

The New York *Times* says:—The present summer season, so far as it has yet gone, bears out in rather a striking manner the anticipations of the astronomers who have devoted special attention to the phenomena of sun spots. It may be remembered that on the 23d of May last we referred to their theories on the subject, and pointed out that magnetic storms frequently accompanied the appearance of these spots. "In 1848," we wrote, "there were magnetic storms, and we had the French Revolution. Again in 1859 they occurred, and we had wars and rumors of wars in Europe." Again in 1870 the cycle is complete, and once more the world resounds with the din of arms. Whether there is really any connection between solar-convulsions, magnetic storms, and the agitated passions of mankind; or whether they are merely accidental coincidences, is a subject which offers a vast field for research, but which at present only confounds human speculation. We have, however, this fact before us—that several astronomers foretold the occurrence of solar disturbances on a great scale this year, and predicted a summer of unusual heat, accompanied, perhaps, by troubles in the world similar to those which have occurred at corresponding epochs. It may have been all guess-work; but that way of explaining the matter does not render the mystery much clearer than it was before.

GOOD MEN MAKE GOOD HORSES.—A horse is never vicious or intractable without a direct cause. If a horse is restive or timorous, you may be sure that these faults arise from defects in his education. He has been treated either awkwardly or brutally. Commence the education of the horse at his birth; accustom him to the presence, voice and sight of man; speak and act gently; caress him; and do not startle him. All chastisement or cruelty confuses the animal and makes him wild. They are good men who make good horses.—*Translated from French of Albert Arnoul.*

TWO HARD THINGS.—First, to talk of one's self without being vain. Second, to talk of others without slander.

Schwarzenberg on Papal Authority in Matters of Faith and Morals.

The first printed protest by a Cardinal against the doctrine of the Papal infallibility, has just been published at Naples, under the title of "De Summi Pontificis Infallibilitate Personali." Its author, the Austrian Cardinal, Prince Schwarzenberg, begins by guarding himself against the view that the opponents of Papal infallibility are also the adversaries of Papal authority and supremacy; an accusation which, he says, is obviously unjust and uncharitable. He next proceeds to combat the arguments in favor of Papal infallibility of the Jesuit Belarmin, and especially of Dr. Manning. In opposition to these arguments he brings forward the following points: 1. A doctrine which is neither indicated in the Holy Scriptures nor in tradition so as to be at once recognized everywhere by all—and such a doctrine is that of personal infallibility—can never be a subject of dogmatical definition. 2. The principle defect of the doctrine is that it gives the right of decision in matters of the faith to the Pope alone, and thereby deprives of such right the other depositors of the apostolic office. 3. It should be remembered that neither the Pope nor the Bishops are masters of God's word; they are the servants, and they must learn before they can teach. 4. Hitherto, as a matter of practice, all the Popes, including Pius IX. himself, have always consulted the Bishops, etc., before coming to any important religious decision; but this will be impossible if the Pope is made personally infallible, for in such case he cannot ask or accept advice. 5. What is to become of Papal infallibility if the Pope should fall ill in mind or body—if a long vacancy were to occur in the Holy See—or if, in consequence of a schism, the validity of the Papal election should be doubtful? The pamphlet concludes by warmly urging the abandonment of the dogma of Papal infallibility as the only means of securing peace in the church.

According to reports received at Vienna, a speech made at a recent sitting of the council by Cardinal Prince Schwarzenberg created even a greater uproar than the famous one of Bishop Strossmayer. He said that the time for religious wars was past, and that an epoch of conciliation was at hand. It was equally unchristian, unintelligible, and incorrect to place the Protestants in the same category with heathens and atheists. The Roman church and the Roman Bishops must accept a word of advice on this subject from the German and Austrian prelates. The latter are in daily communication with Protestants, and know them better than those who never see them or read their books. The presiding legate, Cardinal de Angelis, here interrupted the speaker, and a warm dissute between the two Cardinals ensued. The President strove repeatedly, but in vain, to silence the Cardinal with his bell, and at length the Bishops drowned his protests in a storm of hisses, in the midst of which the Cardinal was carried from the tribune, half fainting from excitement, to his seat.

For the World's Crisis.

WATER-PROOF TENT CLOTH.

BRO. GRANT:—The following is a receipt to make tent cloth: For a tent of forty yards of common cotton cloth, take two pounds of alum, one pound of sugar of lead, powdered, then put the alum and sugar of lead into an earthen bowl, stirring it occasionally until dissolved in soft water. Then take four pails of soft water, put the preparation into it, put in the tent, and let it stand about eighteen hours. Then take out the tent, and boil the water it has soaked in, skim off the skum and throw it away. Then put the tent into the hot water, and let it stand two hours; afterwards spread it on the grass to dry.
ABBIE S. RICHARDS.

Globe Village, Southbridge, Mass.

For the World's Crisis.

LONG SERMONS.

BRO. GRANT:—I wish to raise my voice against long sermons. I think they are injurious. I have known preachers to commence with a full congregation, and when the sermon was ended, one third, at least, had gone home, because the sermon was from one to two hours and a half long. Fifty minutes is long enough, sixty at the longest. If a sermon exceeds this, as it often does, it is like quack medicine; it kills more than it cures. I have been tried by long sermons, and I hope the preaching brethren will avoid them in the future. Long sermons kill young converts. A word to the wise is sufficient.

Madison, Ct. FRANK FOSTER.

Gems.

— More have been ruined by their servants than by their masters.

— Better be upright with poverty, than unprincipled with plenty.

— Trifles make perfection, but perfection itself is no trifle.

— If we were at peace within, external things would have but little power to hurt us.

— A good cause makes a stout heart and a strong arm.

— Those who have the fewest failings, see the fewest in others.

— Anxiety about future support and comfort in this world is needless, hurtful and wicked; for present obedience to God will insure all needed good.

Beautiful hands are they that do
The work of the noble, good and true,
Busy for them the long day through.
Beautiful faces—they that wear
The light of a pleasant spirit there,
It matters little if dark or fair.

— I wonder many a time that ever a child of God should have a sad heart, considering what the Lord is preparing for him.

— The more a stone is wounded by the hand of the engraver, the greater beauty is superinduced thereon.

— When a cloud has been dissolved into a shower, there presently follows a glorious sunshine.

— Love looks through a telescope; envy, through a microscope.

— Out of the saltest water God can brew the sweetest liquor.

— The skillful bee gathers the best honey from the bitterest herbs.

— True love is like a growing tree; the older it grows the deeper it takes root.

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff.

— Our houses and barns we lock and keep in careful repair; but our bodies and minds are repeatedly robbed and roughly handled before we consent to take like precaution with them.

— Be deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.

— See that each hour's feelings, thoughts and actions are pure and true, then will your life be such.

— That is the best part of beauty which a picture cannot express.

— If a man is honest and truthful, there is no necessity for him to say much about it.

— The most corrective punishment is kindness.

— How can we expect to live with God in heaven, if we love not to live with him on earth?

Hygiene.

"*This is for your health.*"—PAUL.

ALCOHOL IS FOOD.

Liquor fattens; whiskey is a good tonic; bitters aid digestion. These are statements made every day with considerable confidence, and in a manner well calculated to impose on a certain class of minds; hence, it is well that the friends of true temperance should have at hand the weapons of their warfare against the liquor traffic.

If alcohol is food, why not give it to our horses?

If liquor fattens, why not give it to our beef cattle, our turkeys, and our pigs; a good dram of it night and morning?

If whiskey is a good tonic, that is, gives a good appetite, why is it that so many whiskey drinkers, the men who are always full and never empty, eat so little; and on the contrary almost live on whiskey? Give them plenty of whiskey and they want nothing else but leisure to drink it.

If "bitters" aid digestion, why is it that those who take them all the time, are never well?

But suppose that in some cases spirits do fatten, it is a watery fat; gives no strength but increases the inability to work, and the susceptibility to all prevalent diseases. In cholera and all epidemics the liquor drinkers are the first to die.

If liquor fattens, why is it that we see so many spindle shanked drunkards? Whiskey drinkers are often long, lank, and lean, with so little flesh on their bones that the skin seems almost to cling to them, and so tottering are they in their step that the wind is ready to blow them away at any moment, and so shaky do they become in the end, that it requires all the strength and steadiness of both hands to carry a glass of grog to their lips.—*Well's Journal of Health.*

"PAIN PAINT" AND BALDNESS.

Few persons are sufficiently aware of the injurious effects of narcotic and irritant applications to the scalp. They are pernicious when applied to any part of the surface, but are especially so when applied to the scalp, on account of the disproportionate amount of blood which is supplied to the brain, and the common abnormal condition of preternatural determination or "rush of blood" to the head. "Pain Paint" and "Pain Killers" of various brands are now being extensively advertised by the enterprising quacks, and as extensively patronized by the gullible public.

We saw a young man in Philadelphia the other day who got more than he bargained for in the "Pain Paint" nostrum. He was afflicted with headache, the consequence of an overloaded stomach and constipated bowels, and concluded to try the pain painter. A few applications produced an edematous inflammation of the whole scalp. In his own language, the whole skin became rotten, and seemed for days as if it would mortify. The final result was a loss of nearly all the hair of his head. Except a little circular patch of grizzly hair on the crown, his pate is as bald as a pumpkin. Nor is there the least appearance of any new growth. The roots are as effectually pain-paint-killed as would have been his vital organs had the pain-killing medicamentum been applied to them. Those who would keep the greatest amount of hair on their heads the longest possible time had better use nothing stronger than water; and this should be soft and pure.
—*Health Reformer.*

COLD APPLICATIONS.

I have known a swelling upon a child's forehead as big as a pigeon's egg occasioned by a fall; and because there happened to be no camphor in the bottle, the sympathizing mother had nothing to do but sit down and cry over her child. Now she should know that cloths dipped in cold water, or in winter, when it can be obtained, a snowball wrapped up in a cloth, and held on the swelling, will do more good than a gallon of camphor. I have known persons to heat rum to wash the head with, in violent headaches, when showering it with cold water or a cup full of snow, will do a great deal of good, as we might expect. I have known a good nurse put on bruised wormwood steeped in boiling vinegar to a sprained ankle to keep the swelling down, but according to the laws of human nature, all hot applications in such cases do harm. We must apply cold to do any good. Let pitchers of cold water be poured from a height upon such an ankle, and the inflammation will be very soon subdued. These directions to use cold water are intended to apply to an inflamed state of the part, where it is red, hot, painful and swelled.—*Dr. Dickinson.*

PICKING THE EARS.

Dr. Hall says "picking the ears" is a most mischievous practice. In attempting to do this with hard substances, an unlucky motion has many a time pierced the drum; nothing sharper or harder than the end of the little finger, with the nail pared, ought ever to be introduced into the ear, unless by a physician. Persons are often seen endeavoring to remove the "wax" of the ear with the head of a pin; this ought never to be done; first, because it not only endangers the rupture of the ear by being pushed too far in, but if not so far, it may grate against the drum, excite inflammation and an ulcer which will finally eat all the parts away, especially of a scrofulous constitution; second, hard substances have often slipped in, and caused the necessity of painful operations to fish or cut out; third, the wax is manufactured by nature to guard the entrance from dust, insects, and unmodified cold air, and when it has subserved its purpose it becomes dry, scaly, light, and in this condition is easily pushed outside by the new formations of wax within.

HOW TO BE HEALTHY.

Fresh air by day and night, strong and nourishing food, dry soil on which to live, sunlight and warm clothing, are the means of saving many lives which would have been hopelessly lost in the preceding generation. If our conjectures are correct, this improvement may be expected to continue, and everybody can help to make it greater. Ventilate the school-rooms and the workshops, and the stores, and the houses. In cold weather let the air, comfortably and equally warmed, be generously supplied from without in a constantly flowing current. Let those who can provide it in their homes remember that an open fire, which sends two-thirds of the heat up the chimney, furnishes the best ventilation for a room of moderate size which the ingenuity of man has yet devised, and that the heat escaping by the flue is the price to be paid for it. Let in the sunlight, and never mind the carpets; better they should fade than the health of the family. When a man proposes to build a dwelling in a swamp, warn him of his danger.—*Dr. George Derby.*

CURE FOR CHOLERA MORBUS.—Slice a lemon as you would a cucumber in a pint bowl, and fill it with boiling water (no sweetening), and take a table-spoonful every few minutes.

CURE FOR JAUNDERS.—Take two good sized lemons, cut them open, stuff them full of saffron, join them together again, put a wet cloth around them, bake them, then cut them up in a quart of good wine, let it stand a day or two, to get out the strength, then take a wine glass full before breakfast, and one at bed-time.—*From Bro. G. S. Harwood.*

☞ A mother says she warded off scarlet fever from her children by a small piece of gum camphor in a bag, suspended from the child's neck.

— Abundance, like want, ruins many.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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MILES GRANT, EDITOR.

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HE IS COMING AT LAST.

Christ is coming at last. Hark! the war notes are ringing,
And the lightning is flashing the word from afar;
And the breezes of heaven the glad sounds are bringing,
That Jesus comes riding his cloud-mantled car.

For long years the saints, 'mid sorrow and sighing,
Have watched for the dawn, for the glorious day,
When He whom they loved, to their sad plaint replying,
Should bid his beloved from earth come away.

Hark! hark! hear the war notes of fearful commotion,
Of nations who, angry, rush to the fierce fight;
And lightning-borne messages come through the ocean,
Portentous that soon ends earth's long gloomy night.

The white horse and rider go forth now to battle,
Lo! the wonderful words on his vesture and thigh;
The mighty men "wake up," the loud cannons rattle,
The coming of Christ must be specially nigh.

The man most blasphemous, the "little horn" power,
'Mid the lightning's red glare and the dread thunder peal;*
'Mid darkness and tempest has reached his last hour,
Speaking great swelling words, his doom thus to seal.

Oh, wonder of wonders! he scarcely has spoken
Great things of his power and infallible might,
Ere the spell that has kept him enthroned is broken,
And, lo! he is left to his enemies quite.

The last of the "kings," the "eighth of the seven,"
Who himself "goeth" fast "to perdition" and death,
Fulfilling the word which on Patmos was given,
Has left him to gasp his expiring breath.

Soon voices of saints "Alleluia" will be singing,
For God hath avenged the blood of his own;
And lo he is coming at last, and is bringing
To earth for his true bride a crown, and his throne.

L. C. MCKINSTRY.

* The Pope is said to have declared his infallibility in the midst of darkness, and lightning flashes, and crashes of thunder.

"WATCHMAN, WHAT OF THE NIGHT?"

"And Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled."—Luke 21: 24.

We believe the time has certainly arrived when the *true* light should be presented, for the termination of the prophetic measurements of time, found in the prophecy of Daniel 8th and 9th chapters, by the faithful watchmen on "Zion's wall." It is also time that all believers in the divine inspiration of the Holy Scriptures should turn their attention to an earnest and faithful investigation of this highly important prophecy. The time has come when the call should be more emphatic and persistent, "Watchman, what of the night?" "Watchman, what of the night?" Should not the watchman be able to give the time of night, unless he has been asleep? God has given the prophetic periods in the chapters referred to, for the special benefit of his people, and they should have their prayerful study. In Daniel 8, a symbolic chain of prophecy is given, to represent earthly governments, reaching down to the termination of our fallen world; and in connection with this chain of symbols, a measurement of time is given, spanning the duration of the powers symbolized, and ending with the cleansing of the sactuary. The symbols presented in this chapter are, first, a ram with two horns, interpreted by the angel, verse 20, as the kings (or kingdoms) of Media and Persia; 2d, a rough goat, with a a notable horn between his eyes, also interpreted, verse 21, to represent the kingdom of Grecia.

When this goat became strong, "The great horn was broken; and for it came up four notable ones, toward the four winds of heaven," explained verse 22, to represent "four kingdoms to stand up out of the nation." 4th. "Out of one of them came forth a little horn which waxed exceeding great," explained, verses 23–25, to represent a king (or kingdom) "of fierce countenance and understanding dark sentences," whose "power should be mighty, should destroy wonderfully, and prosper and practice, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hand; . . . he shall also stand up against the Prince of princes, but he shall be broken without hand."

The 5th and last symbol is the 2300 days, which period of time measures the duration of the kingdom symbolized, and broken at the coming of Christ to judgment.

Our next point to determine is, when will these 2300 days end. First, we will premise that the Lord revealed to Daniel at three different times a clue for the commencement of this prophetic measurement of time; and it is recorded in three places, namely, Daniel 7: 5; 8: 4; 9: 24.

We will now see what relation these portions of Scripture sustain to the 2300 days of Daniel 8: 14.

We will commence with Daniel 7: 5, where the kingdom of Persia is symbolized by a bear with three ribs in its mouth. These ribs are represented as saying unto the bear, "Arise, devour much flesh." These ribs must symbolize the remnant of some nation, for they are represented as speaking, while occupying a very peculiar position, in the mouth of the bear, between its teeth, yet for a period they exert a controlling influence over the bear. As there is a striking peculiarity and strangeness in this symbol of these "three ribs," we shall expect to find historical facts agreeing in character with them. We understand these ribs to symbolize the remnant of the nation of Amalekites in the days of Ahasuerus, king of Persia. The Amalekite Haman, was by the king of Persia promoted to a "seat above all the other princes that were with him." Esther 3: 1. Flushed with pride by his success, and and the honor conferred upon him in his high position, being a bitter enemy of the Jews (see Esth. 9: 24), he sought their entire destruction in one day, Esth. 3: 8–13. "And the king took his ring from his hand and gave it unto Haman, the son of Hamedatha the Agagite, the Jews' enemy. And the king said unto Haman, the silver is given unto thee, the people also, to do with them as seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded the king's lieutenants, and to the governers that were over every province, and to the rulers of every people of every province, in the name of king Ahasuerus was it written, and sealed with the king's ring."

"And the letters were sent by posts into all the king's provinces, to destroy, to kill and to cause to perish, all Jews both young and old, little children and women, in one day."—Esth. 3: 10–13. Here is is a most significant fulment of the prophecy in Dan. 7: 5, of the ribs saying to the bear, "Arise, devour much flesh."

This attempt of Haman to destroy the whole Jewish nation, was in the twelfth year of the reign of Ahasuerus; Esth. 3: 7, synchronizing with the year of the world, from creation, 3700. The length of the vision in Dan., 8th chapter, is 2300 years, as we shall show; this added to the 3700 years, gives us 6000 years from the fall of man in Eden to the time of his recovery in the "restitution of all things." That this effort of Haman in the twelfth year of Ahasuerus to destroy all the Jews, is the date to commence the 2300 days, will appear more evident as we proceed to our investigation.

In Dan. 8: 4, the kingdom of Persia, which is here symbolized by a ram, is seen by the prophet, (after the second or higher horn was up,) "pushing westward, and northward, and southward, so that no life, or living soul might stand before him;" the import here is the same as in chap. 7: 5, "Arise, devour much flesh." The word *beasts* in chap. 8: 4 is, we think, an improper rendering of the Hebrew word *ghahy*. It is used in the Hebrew Scriptures 508 times, and is generally translated life or living. The word first occurs in Gen. 1: 20, and is there rendered life (lit. living soul.) Therefore the "pushing" of the "ram" was against the Jewish nation, for its entire destruction. But God in answer to special prayer and fasting, overthrew the council and design of that wicked Amalekite, Haman, and preserved the Jewish nation from slaughter. As this "pushing" is the first action of the ram that Daniel sees in vision, it must properly date the commencement of the 2300 days.

The evidence we have adduced from Dan. 7: 5, and 8: 4 to show that the 2300 days commenced in the twelfth year of Ahasuerus, with the decree to destroy all the Jews, is established by "Gabriel's" instruction to Daniel in the 9th chapter of his prophecy. After the symbols of the beast and the horns of the 8th chapter had been explained to Daniel by "Gabriel," he leaves the prophet for a season without explaining the great measurement of time, namely, the 2300 days, which formed a part of the vision, simply telling him the "vision shall be for many days." After the prophet had recovered from his astonishment, by not receiving the desired explanation of the time, he goes to studying books in reference to the "captivity" and desolations of Jerusalem which was to last seventy years, and from books to prayer and fasting, with special reference to the sanctuary that was desolate.

That the prophet was laboring under a misapprehension of the former instruction of "Gabriel," may be seen from verse 21–23 of chap. "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision, at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter and consider the vision." As much as to say, the desolation of Jerusalem and the Sanctuary for seventy years, was not the import of my instructions on a former occasion; they had reference to the treading under foot of the "host and sanctuary," by two abominations, (namely the Pagan and Papal) to the "last end of the indignation," or the end of the 2300 days. My instruction now is in reference to when the 2300 days will end, and how long your people and city will continue unbroken; and inform you when your Messiah will come, and when he will be cut off, and what desolations will follow, even to the consumation of all things. Gabriel is very particular to turn and rivet Daniel's attention to the former vision of the 8th chapter. Hear him: "Therefore understand the matter and consider the vision." verse 23.

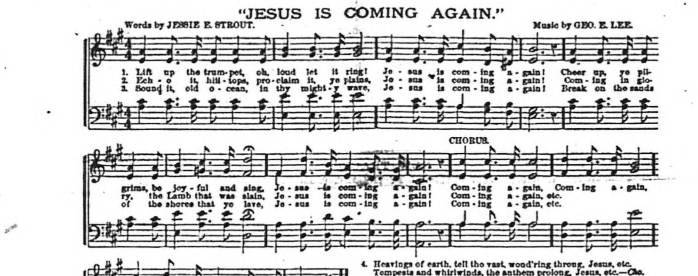
"Seventy weeks (of the vision) are determined (more properly rendered, 'cut off') upon thy people, and upon thy holy city (Jerusalem) to finish (or as in the margin—restrain) the transgression." (Restrain is the true rendering of the Hebrew word *kah-lah*; it occurs eighteen times in the Hebrew Scriptures, and is never once translated finish except in Daniel 9: 24.) As we have adduced, from the decree of Ahasuerus king of Persia, to destroy the whole Jewish nation, Gabriel informs us the transgression should be restrained 70 weeks, or 490 years. As the 70 weeks, or 490 years, "were cut off" (from the vision of the 2300 years) upon Daniel's people (the Jews), and his holy city Jerusalem, it follows that neither the Jews nor their city Jerusalem could be desolated till the 70 weeks were ended.

Therefore the decree of Ahasuerus could not be carried into execution. The Jews could not be destroyed at that time; but must continue 490 years from that epoch, namely the twelfth year of Ahasuerus, B. C. 426. Having shown that the 70 weeks (or 490 years) were cut off from the vision of the 8th chapter (the length of which being 2300 years), and that they commenced in the twelfth year of Ahasuerus, *alias* Artaxerxes, B. C. 426, they must consequently end A. D. 65. Josephus says: "The war broke out on Jerusalem in the twelfth year of Nero" (Wars, b. 2, c. 14, s. 3.) Dean Cassius says Nero began to reign Oct. 14, A. D. 53, which fixes his twelfth year in A. D. 65, in which year the war against Jerusalem commenced. Here the 70 weeks or 490 years ended. This is the period of time through which the transgression was restrained from desolating Daniel's people and holy city. It is impossible to end the 70 weeks earlier than A. D. 65, without doing violence and perverting the express language of Gabriel to Daniel. And there is no event recorded in the history of our world, that agrees with the express language of the prophecy in Dan. 7: 5; 8: 4; and 9: 24, ("Arise, devour much flesh.") ("That no life or living thing might stand before him.") ("Seventy weeks are 'cut off' upon thy people, and upon thy holy city, to restrain the transgression.") As that awful decree signed by Ahasuerus king of Persia, for the entire extermination of the Jewish race in one day; that was restrained, or prevented from being carried into execution, by a most remarkable providence of God, in answer to earnest prayer and fasting by his people. (See Esth. 4 to 10th chap.

Having, as we think, made it apparent that the 490 years were "cut off" from the 2300 years as specially relating to the Jews and their holy city Jerusalem, and that they ended in A. D. 65, when they were given up of God for destruction by the Roman army, the question naturally arises, when will the remaining part of the 2300 years end? Take 490 from 2300 and we have 1810 left. As we have shown, the 490 ended A. D. 65, then 1810 added to 65 must end in A. D. 1875. "Then shall the sanctuary be cleansed." Then shall be witnessed "the last end of the indignation." Then shall the people of God come from their "chambers" (after being hid for the "little moment" while his "indignation" is upon his enemies), and "come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Then shall Eden be restored, and be filled with God's visible glory. Then shall Christ reign from sea to sea, and from the river even unto the ends of the earth. Amen.

We believe the "seventy weeks" of Daniel 9: 24, to be a great chronological land-mark, fixed with unerring precision, from B. C. 426, to A. D. 65. And the onward march of time has nearly completed the 1810 years, the remaining portion of the 2300 years, the whole length of the vision of the eighth chapter of the prophecy of Daniel. Truly we have arrived at a most momentous period in the history of our world. A few more years at most, will fix the destiny of the whole human race, either for weal or for woe. How important, then, the present passing hour; how fraught with eternal consequences. Then let us awake to the all absorbing thought, are we prepared to meet the great impending event, the coming of Christ to judgment?

"JESUS IS COMING AGAIN."



For the World's Crisis.

PRECIOUS WORDS.

"I am the bread of life; he that cometh to me shall never hunger;" "he that believeth on me shall never thirst." These are the words of our Savior, who, when on earth, was reviled, but reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously; who bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we are healed. The Lord is long-suffering with us; he will never leave nor forsake those that put their trust in him; and is a present help in time of need. He has been with me in sickness and trouble; to Him be all the glory.

O, the many precious promises in the word of God. In all the trials and afflictions we are called to pass through; how they cheer us; they are like an anchor to the soul, both sure and steadfast. Let us put our trust in God, and as we see sin and iniquity abounding, the love of many waxing cold, and the day of the Lord approaching; by the help of his Holy Spirit be watchful and prayerful, keeping our hearts pure, that we may be accounted worthy to escape the things that are coming on the earth, and meet in the kingdom of God, where all is joy and peace; where pain, sickness, death and parting will never come. May we so live, that when He who is our life shall appear, we may also appear with him in glory. R. STRONG.

Winsted, Conn.

For the World's Crisis.

SPIRITS IN PRISON.

"Being put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison, which sometimes were disobedient when once the long suffering of God waited in the days of Noah."—1 Pet. 3: 18–20.

The opinion is very general among christians, that the apostle Peter, in the above scripture, teaches that the Lord Jesus Christ, while his body was dead (as they express it) descended into hell, and preached the gospel to the spirits of the ancient patriarchs, and delivered them from the species of prison where they had so long waited for him. This is an article of faith in the Roman Catholic church, and this, or something like it, is also embodied in the creed, of what is called orthodox christianity. What then does the passage mean? All of God's truth is harmonious, and since he has taught us in plain language that the "dead know not ANYTHING" (Ecc. 9: 5); that, "in death there is no remembrance" of God (Ps. 6: 5; that the day a man dies "his thoughts perish" (Ps. 46: 4; then, certainly, we may conclude, that *no one*, while a subject of death, could either preach or be preached to. But it may be said, that the passage does not say Christ preached to the bodies of men, but to their spirits; and these spirits were in prison when he preached. This is the inference drawn from the language, but not the language itself, which simply says, he preached to "the spirits in prison," and the meaning may rather be, that although they were in prison at the time Peter wrote, yet they were not in prison at the time of the preaching; and in point of fact, this view receives considerable support from the language of the apostle, especially if we give the word *apeithesasi* its meaning of "incredulous", which seems to be the radical meaning; the idea would be, that when the preacher had delivered his message, it was not credited. The word *ekeruxen*, rendered *he preached*, is derived from *kerux*, meaning a *herald*, or one employed to deliver a message, or proclamation. It is evident, therefore, that the disobedience, or incredulity, must be be preceeded by the command, which was disobeyed, or the delivery of the message which was disbelieved.

But is it certain that *men* are meant by the term "*spirits*"? It is, to say the least, a very unusual epithet to apply to "mortal man," a creature made out of the dust of the ground, and for which scriptural authority would be somewhat hard to find. I am aware that 1st John 4: 1 has the words, "Beloved, believe not every spirit, but try the spirits, whether they are of God." But the meaning here may be, try the spirit by which professed teachers are controlled and influenced; especially in regard to their attitude towards sin, which is one of the tests given by Christ himself: "Beware of false teachers;" "by their fruits ye shall know them." With the exception of the above passage, and Heb. 12: 9, which is cited by some, but where, I think the contrast between the "fathers of our flesh," referring to our natural and proper being as men, and "the Father of spirits," referring to the new spiritual nature produced in the believer by the power of God, shows that this passage cannot be relied on to prove men spirits. There are of course many passages which speak of man as having a spirit; but there is quite a difference between a creature having a spirit, and a being who could be properly called a spirit. Beasts have spirits as well as men. This is not merely the assertion of a materialist; in proof of which I quote Doctor Adam Clarke, on Ecc. 3: 21. "The word *ruach*," says the Doctor, "which is used in this and the nineteenth verse, has two significations, breath and spirit. It signifies spirit, or an incorporeal substance, as distinguished from flesh, or a corporeal one; and it signifies the spirit or soul of man. In this book it is used also to signify the breath, *spirit*, or *soul* of a beast." I think, then, it is incorrect to speak of man as a spirit; for, according to the scriptures, he is a creature, made out of the dust of the ground, in the image or likeness of his Creator. I think it equally clear, that the spirits of men are not meant, for the following reasons:

1st. The language is not that which is generally employed when the spirits of men are meant. 2ndly. We are taught in scripture, that the spirits of men, at death, "*return* to God who gave" them, and not to a prison. 3rdly. This being the destination of spirits of all men, good and bad, in addition to the fact, that they are said to *return*, which implies that they go back to that place from which they originally came, shows that the spirits of men are not intelligent personalities; and therefore incapable of being preached to.

Again, if Christ preached to the spirits of dead men, we must conclude that the spirits refused to believe his message, or were disobedient; for the passage plainly teaches that the disobedience was in refference to that which was preached to them. What, then, does the apostle mean by the "*spirits in prison*"? Is there any reference made elsewhere to this subject? I think there is, not only by Peter, but also by Jude. We know, from the word of God, that ANGELS are SPIRITS. If instead of "the spirits in prison," we read the ANGELS in prison, we shall get the apostle's idea, as I will endeavor to show. It will be observed that the apostle alludes to the circumstance, as if it were quite familiar to his readers. He refers in the same manner, in his second epistle, to certain angels (that is, spirits), being in prison, as follows: "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment," or as Dr. Clarke renders it: "But with chains of darkness confining them in Tartaurus." Jude also says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Here, then, is a well-known fact; namely, that certain angels, or spirits, had been consigned to prison, where they remain, awaiting the judgment of the great day.

But it may be asked, What has that to do with the days of Noah? for it was in the days of Noah, while the ark was being prepared, that the disobedience referred to by Peter, transpired. Well, let us proceed in our inquiry, and we shall see. What is said concerning these angels? Peter says they sinned. Jude says, they left their own habitation, and also, I think, accuses them of "going after strange flesh." The words are, "Even as Sodom and Gomorrah, and the cities about them, *in like manner*," or as it may be read, "in like manner to *them*. To whom does the pronoun refer? to the angels, certainly. How do we know? Because the pronoun *tautois* is in the masculine dative plural, whereas Sodom and Gomorrah, and the cities about them, are in the feminine. On the other hand, "the angels" are in the masculine gender, thus agreeing with *tautois*. We learn from Jude, then, that these angels, or spirits, left the habitation which God had assigned them, and wandered in the pursuit of unlawful desires.

Now we shall turn to Genesis 6: 1–4: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose." "There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old men of renown." Now the question is, what are we to understand by the term "sons of God"? Does it mean sons of God, as the term is used now to indicate those who by faith in the Lord Jesus, are born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God"? So it is contended by Dr. Clarke, and many others. But we object. 1st. Because such a use of the term is not to be found in the Old Testament, unless it may be in this passage. 2ndly, because the conduct of these persons does not correspond to the description of the sons of God, given by the apostle in Rom. 8: 14—"as many as are led by the Spirit of God, they are the sons of God." It is manifest, that the persons mentioned in the text, were led rather by the *flesh* than by the Spirit. 3rdly. The condition of the world at this time, shows an utter absence of the fear of God, or any regard for his law; and that but one individual was found in that generation upon whom God could look with approval. For these reasons, I think pious, God-fearing men, are not meant by the term "sons of God."

There are but four places in the Old Testament where this expression occurs; once in Genesis, twice in the book of Job, and once in Daniel, where it is in the singular number, "son of God." In all these instances it undoubtedly means angels. Dr. Clarke says on Job 1: 6: "All the versions, and indeed all the critics, are puzzled with the phrase, sons of God, *beney haelohim* literally, sons of the god, or sons of the gods. The Vulgate has *filii dei*, sons of god. The Septuagint, *oi aggeloi tou theou*, the angels of God. The Chaldee, *kittey malacaiya*, troops of angels." Dr. Clarke concludes as follows: "We have here, in the case of Job, the same grand assembly held, as was in that of Ahab 1st Kings 21, the same host of heaven called here the sons of God." Again, on the 7th verse of the 38th chapter, "When the morning stars sang together, and all the sons of God shouted for joy." Dr. Clarke says: "This must refer to some intelligent beings, who existed before the creation of the visible heavens and earth; and it is supposed that this and the following clause speak of the same beings; that by the sons of God and the morning stars, the angelic host is meant." Again, in the 25th verse of the 3d Chapter of Daniel, Dr. Clarke comments thus, refering to the words, "the form of the fourth is like the Son of God." A most improper translation. What notion could this idolatrous king have of the Lord Jesus Christ? for so the place is understood by thousands. *Bar elohin* signifies a son of the gods, that is, a divine person or angel; and so the king calls him in verse 38, "God hath sent his angel and delivered his servant." I have produced Dr. Clarke's testimony to show that the meaning of the phrase "sons of God," always means the angels of God, because the Doctor scouts the idea of that being the meaning in Gen. 6: 1, where he contends that the "sons of God" are simply men, who have experienced the new birth, and have been made the children of God by the influence of the Holy Spirit..

If the objections which I have advanced against the Doctor's view are valid, and I think that they are, then it seems to me that the fact of the phrase "sons of God," meaning as it does the angels of God in every other place, where it occurs in the Old Testament, should fix that as the meaning in Gen. 6: 1. If to this we add the further consideration, that the result of this connection was a progeny so remarkable as to claim a place in the sacred record, these considerations should place the matter almost beyond doubt. We find, then, that the fact of certain ANGELS or SPIRITS having been confined in prison by God, there to await the judgment of the great day, was well known to the Christians in apostolic times. That these angels had left the particular locality God had assigned them, and wandered in the pursuit of unlawful desires; that the Old Testament scriptures record the fact of the sons of God, or angels, forming marital connections with wowen, and that this happened in the days of Noah. Yes, says an objector, that is all very fine; but do you mean to say that the gospel was preached to angels? No, I do not; neither does the apostle say the gospel was preached. There is nothing about gospel in the text. It simply says "he preached," that is, delivered a message. It may have been just such preaching as Jude reports Enoch, the seventh from Adam, as having preached; namely, the coming of the Lord to execute judgment against evil doers, and among that class will certainly be these "spirits in prison", who are there "reserved to the judgment of the great day."

Noah was just such a preacher, and if our view be correct, he would have among his audience those wandering spirits. And when God's long-suffering was at length exhausted, he "spared not the angels that sinned, but cast them down to hell (*tartarus*), and delivered them into chains of darkness, to be reserved unto judgment, and spared not the old world: . . . . bringing in the flood upon the world of the ungodly."

DAVID LAWSON.

Quebec, July 23d, 1870.

For the World's Crisis.

A HINT TO THE CARELESS.

Dear Reader:—The judgment is coming! This is no dream of a lunatic, but a stern reality which every one of us must meet. That it is near is just as evident to the careful and prayerful Bible student, as the fact that God hath appointed a day in which to judge the world; and to any that will take the trouble to look around them, it is evident that something is coming on the earth. Daily the signs are fulfilling that are to precede the great day of the Lord.

Signs in the heavens above and in the earth beneath. Earthquakes in divers places; distress of nations, with perplexity; the sea and the waves roaring; last-day scoffers; wickedness stalking in the streets at noonday, with the "lovers of pleasure more than the lovers of God." The world seems to have forgotten God in its thirst for wealth and worldly honor and pleasure, and refuses to hear the last solemn message, but is rushing on heedlessly to eternal death.

How is it with you! Are you out of Christ, [illegible] no shelter in the coming day of wrath [illegible] let me entreat you to stop and think [illegible] awful abyss yawning at your feet. [illegible] of judgment with the white throne and Him who sits upon it; mercy, sweet mercy, ceased pleading forever. "He that is filthy, let him be filthy still." "He that is holy, let him be so still." Fixed and unalterable. Where will you stand? with those upon the left hand, who with unutterable despair hear—"depart, ye cursed," and cry to the rocks and mountains to fall upon them, to hide them from the face of Him that sitteth upon the throne? Then will arise your neglected opportunities; but too late; the door is shut; the last sermon has been preached, the last sermon offered, and to your agonizing wail of despair comes back—"I have called, and ye refused." Called you by his Spirit. Called you by the voice of his servants, who shun not to declare the whole counsel of God; who go about despised of men, destitute, afflicted, tormented; of whom the world is not worthy; counting not even their own lives dear unto them that they might win Christ. Called you through the gentle admonition of a mother or sister, who only laid down prayer for you when the destroyer laid them low, and they slept in Jesus, resting in hope that when this night of darkness comes upon the ungodly, the morning of endless gladness shall come to them.

Would you meet them on that morning, as they spring from their dusty beds in imortal beauty, to die no more forever, and hear them sing the song of Moses and the Lamb, and walk the golden streets, drink from the river of life, and eat of the fruit of the tree of life, and roam the fields of Eden restored, see Jesus who died for you, and called you in many ways to come to him, and would that none should perish?

O, then, come to him to-day. Mercy is pleading now. The Savior says, "Come, all ye that labor and are heavy laden, and I will give you rest?"

Blessed promise,—"Lo! I am with you alway, even unto the end of the world," which has sustained martyrs at the stake, who loved not their lives better than the cause of Christ, knowing that if they suffered with Jesus they should reign with him.

Come to him now. Present time is yours, to-morrow is not. The judgment is coming. Jesus says: "To-day, if ye will hear my voice, harden not your heart." And again: "They that seek me early shall find me." Again: "Ho! every one that thirsteth, come ye to the waters." "He that cometh unto me I will in no wise cast out." "Though your sins be as scarlet, they shall be as wool."

There is salvation, full and free, for all; rich and poor, black and white, high and low; all may come and drink of the waters of life freely, without price,

Which, when you once have tasted,
You ne'er will thirst again."

O, come! The Spirit and the bride say, Come. The few remaining sands of the glass of time are fraught with life or death. Delay not. The Judge is at the door. In a little from this the great white throne and Him who sits upon it will be revealed; and to the waiting saints the morning will dawn which is to usher in an eternal life of bliss, which eye hath not seen, nor ear heard, neither has it entered into the heart of man.

Seek Jesus now. In him you will find rest; peace like a river; joy unspeakable, worth thousands of worlds like this. He will never leave nor forsake thee; he has a balm for every wound; in every trial puts underneath you his everlasting arm, and will carry you through all into the kingdom of God. Love him, serve him; and when the the storm of wrath bursts over a godless world, you will hear him say, "Come, ye blessed of my Father." P. A. WALKER.

Lowell, Mass.

For the World's Crisis.

JESUS OUR BEST FRIEND.

There is always something to say about Jesus. It is the same old story, yet always new. And we love to speak of him often, because he has proved such a precious friend to us.

When we have waded through the deep waters of affliction and the billows raged so fearfully around us, and we felt almost as though we should sink beneath the waves, who was it that reached down his strong arm from above and placed it so tenderly around us, and brought us safely through the deep waters, placing our feet on the rock? It was Jesus, blessed Jesus! who is always near in seasons of trial and distress.

He looks down upon us at such times and pities us, and longs for us to come to him and lay our burdens at his feet, believing that he will help us as he has promised in his holy word. "I will never leave nor forsake thee," saith the Lord; and, "Lo, I am with you alway, even unto the end."

What precious promises are these! and we can claim them as our own. Let us be faithful until Jesus comes, which will not be long. He will soon come in his own power, to set his earnest-hearted children free. Let us watch through the dark and painful hour, at the end of which we shall be enabled to say that we have not had one trial too much, not one that could have been spared; and we shall see that Jesus has indeed been our best friend; that he stood by us in all our trying hours; when all others forsook us, he was still with us by his comforting Spirit, leading us in his own way, which was for our best good.

Let us trust him, lying passive in his hands, feeling willing to be led by him, knowing that he will lead us through no darker places than he went through before, and that at last we shall come off conquerers through his grace, and reign with him in glory. LIZZIE CHUTE.

Portland, Me.

EFFECTIVE PREACHING.—All the most efficient, effective preachers of our day are men who *talk*—yes, that is the word—they *talk* to the people, and they talk in plain, simple, concise language, and the people understand the talk; and this is the secret of the great pulpit power of such men as Prof. Finney, Newman Hall, Henry Ward Beecher, Mr. Spurgeon, Mr. Knapp, Mr. Earle, and many others, who are found to be sons of thunder in the pulpit.

— Thoughts take up no room. When they are right, they afford a portable pleasure, with which one may travel or labor without any trouble or encumbrance.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 24, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ C. H. WILLIAMS—Draft received.

☞ D. MATHEWSON'S P. O. address, as Treasurer of the A. C. C. of N. A., will be for the present, Union Mills, Laporte County, Ind.

☞ SR. GEORGE CHAMPLIN'S P. O. address is 21 D. Street, Providence, R. I.

☞ J. G. SMITH'S P. O. address till after Campmeeting will be Alton Bay, N. H.

☞ MURDOCK'S TESTAMENT—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

☞ "DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will send it for $1.50. Some have been very anxious to get it.

EXPLANATION.

Sometimes persons write to us that they ordered their paper discontinued when the subscription expired, but it was not, and they think we want to *force* the Crisis upon them, and then *force* them to pay. We wish to force none. Post-masters, in returning papers to be discontinued, often send them with *no post-office* or *State* marked upon them, and we cannot look our large list all over to hunt up the name; and then there may be several of the same name on our list.

When any one orders a post-master to return a paper, always see that he puts on the *post-office* and *State*.

CONVEYANCE TO CAMP-GROUND.

Those who go to the National Campmeeting at Springfield, and wish to be carried to the ground, will inquire at the depot for Collins' campmeeting team, as usual. Fare ten cents, common trunk ten cts.; smaller baggage free. There will be a team at the depot on the arrival of the noon train on Thursday, Aug. 18th.

THE SIGNS OF THE TIMES.

We see no room to doubt that we are emphatically in the last days of the present dispensation; but we may expect still clearer light and brighter evidence as we approach the end. It is too late to be making compromises with this wicked, Sodom-like world. Let all who wish to be ready for the appearing of Jesus, come out from it, and be separate, as directed in the Bible.

It is now over twenty-seven years since we became interested in the evidences which show that our Savior is about to return to this earth to set up his kingdom; and we think we never had so strong reason to hold fast the profession of our faith as at the present time. The whole series of prophetic events which run to the coming of Christ, seem to be rapidly converging to a focal point not far in the future. What we now see transpiring in the world is just what we have expected would take place a short time before the appearing of Jesus.

We would say to all who are not ready for the great event, and who wish to secure eternal life, that we think they have not a moment to lose. Their condition is perilous in the extreme. Repent *now*. Do not sleep again till all is given up to the Savior, and salvation secured. Jesus is our best friend; why not love and serve him? Another week's delay, and it may be too late. Do not run the risk another day of losing eternal life. Think of its value and duration. Can any one afford to sacrifice a gift so valuable, for the sake of a few sinful, unsatisfying pleasures of this short life; Why not consent to do right? The Lord asks no more. His requests are most reasonable; and if we will not comply with them, we are not fit to live forever.

The hour in which we are living is a fearful one, quite like that a few days before the flood began, when the careless millions were scoffing at the good man, who was preparing an ark for the salvation of himself and family. Like the ancient Sodomites, men and boys now mock and scoff at those who believe the word of the Lord, and are looking for his appearing. Let all bear patiently the reproach that comes from the enemies of the cross of Christ, and soon our Deliverer will come to give honor, glory, and immortality. "STAND UP FOR JESUS."

RESURRECTION.

It is said by some that there can be no resurrection of the dead, if the soul is not immortal, and the whole man dies. We fail to see the least point whatever in the position, unless it should be assumed that the soul raises the body. If that be claimed, then, of course, there could be no resurrection of the dead, if the one was dead that was to do the work of raising. But does the Bible teach that man has a soul that never dies, and will raise his body? Has any one seen such a passage?

The Scriptures do say: "If Christ be not raised, . . . then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 17, 18. Why? Because if Christ, who is to raise the dead, is not raised from the dead himself, he cannot raise others; but Peter said to the Jews: "Ye . . . *killed* the Prince of life, whom *God* hath raised from the dead; whereof we are witnesses" (Acts 3: 14–15); and to this agree all the apostles.

The body is just as dead, provided man has an immortal soul, as it would be if he had none. It will require as much skill and power to raise the body belonging to an immortal soul, as it would the body of a man who had no immortal soul; unless it should be claimed that the soul remains in the dead body to preserve it like an Egyptian mummy, which we prove is not true.

THE COMING OF CHRIST.

The evidence is overwhelming in favor of the soul-stirring fact that Jesus is soon coming to raise the dead, set up his kingdom, destroy the wicked, and give eternal life to the saints. Dear reader, are you ready? Do you rejoice at this good news? Can you say, like John the revelator: "Even so, come, Lord Jesus"? If not, submit to the Savior at once, and be ready to help crown him Lord of all.

PROVIDENCE TENT-MEETING.—The tent-meeting, lately held in Providence, has been the means of accomplishing much good through the faithful labors of Brn. Morrell and Boutell, Sr. Stoddard and others. The brethren have hired Lester Hall, and intend to have permanent meetings. We found the people anxious to hear the great truths of the Bible, which have so long been obscured by the fog of fables. Thank the Lord that many hearts are open to receive the light. A very large audience was present at the close of the tent-meeting, Aug. 7th. One Methodist minister, a fine man, is deeply interested, and assisted in the meeting.

THE INFALLIBLE POPE.—It is an interesting fact that the decree of infallibility of the Pope, and his loss of the temporal power, as received from France, took place at the same time. The Roman woman can no longer say, "I sit a queen, and am no widow." (Rev. 18: 7.) Her widowhood has commenced. She has no husband now; or in other words, there is no political power on which she can lean for support.

THE 2300 DAYS.—In another column may be found a valuable article on the commencement and termination of the 2300 days, which every one should read with care who wishes light on that subject. We think the positions taken are sound, and well sustained by historic evidence. We see no light in any other exposition of the 2300 days and seventy weeks of Daniel.

NO PAPER NEXT WEEK.—We think it is right that our faithful help should have one week in the year to rest. Appointments for the next paper should be in the office as early as Monday morning, Sept. 5th. Try to get them in as early as Saturday, Sept. 3d.

TREMONT CAMPMEETING.—We learn that the Tremont Campmeeting had an excellent close. Some sought the Lord, and twelve were baptized.

ALTON BAY P. O.—We would say to those who wish to address friends at the Alton Bay campmeeting, that there is now a post office at Alton Bay.

WORCESTER.—We spent the Sabbath, Aug. 24th, in Worcester, and had good meetings. Some four or five requested prayers.

CAMP SONGS FOR 1870.—Bro. George E. Lee has just issued a sheet containing seven choice pieces of music, and three hymns, which will be nice for our coming campmeetings. Price 20 cts., postpaid.

For sale at the Crisis office.

WORTH REMEMBERING.—We have rarely seen any thing outside of the Bible better than the following:—

"One of the most important rules of the science of manners is an almost absolute silence in regard to yourself. It is a great advantage to keep quiet gracefully and naturally. Self-control is the best evidence of a cultivated mind. It is a great pleasure to meet those who wisely listen and observe; who view what is said without prejudice, and with or without advice commit no errors. Nothing is so difficult to do, nothing so rarely done."

Let every reader treasure up the spirit of the foregoing, and endeavor to carry it into effect in every day life. Such will give better light in the world than those who are lovers of themselves.

TEACHINGS OF SPIRITUALISM.

The following, from the *Banner of Light*, will give some idea of what the spirits teach concerning Jesus. A spirit says:—

"I am willing to accord to my brother, Jesus the Christ, all that is due him, and no more. I believe him to have been both human and divine, organized as other men are organized, divine and human. I believe great spiritual light was given by him. I believe as great light has been given by others—indeed, much of the light that was given by him, had been previously given by Confucius, by Chrishna, and by scores of others. Then wherefore should we place him at the apex of the ladder of wisdom and goodness? It is only the Christian world that does this. It is only our false education that leads us to do this. The Mahometan would not; he would place his prophet there. It is the result of his education. . . . And if these impressions have been stamped upon the plastic mind of our childhood, it is very hard to get rid of them. Indeed, we very rarely do get rid of them in this life. I believe Christ to have been a most excellent man. If you could have read the record of his life that was destroyed by Constantine, and could have believed that it was a true record, you would hardly place him on the highest round of the ladder. Give him all that is his due; he was fallible like ourselves, and our Savior only so far as he could lead us beyond error."

It will be seen from the foregoing, that the spirits do not admit that Jesus was any more divine than any common man. If he was nothing but a mere man, that he was one of the greatest deceivers ever in the world, and was unworthy the confidence of any good being. What shall we think of a system that sets aside the Bible and the Savior of mankind?

PUT OFF MY TABERNACLE.

Said Peter:—"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance."—2 Pet. 1: 13–15.

The pronouns "I," "my," and "me," all represent the same person, and that was *Peter*, as a whole. He was the one speaking, and the one to "*decease*," or experience "a departure from life" into "death." In David's time, Barzillai, the Gileadite, an aged and noted man, bestowed large favors upon the king of Israel. On this account, David wished him to go and spend the remnant of his days at Jerusalem; but Barzillai said: "Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother."—2 Sam. 19: 37. In this example, the pronoun "I" represents the same as the noun "Barzillai," or the word "servant." But all these words represent what was about to "decease," or die, like the case of Peter.

It is believed by some that the pronoun "I" represents an immortal personality, that puts off the mortal body at death; and at the resurrection, the immortal part puts on the body again. But such a view is quite opposed to the Bible. Says Paul: "This *mortal* must *put on* immortality." If the soul puts off the body, it is the soul that puts it on again. But the one that puts on is "mortal"; therefore that which puts off is also mortal; thus showing that, when Peter spoke of putting off his tabernacle, and of his "decease," or "departure from life, he meant the same as though he had said: I must shortly die, "even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my" death "to have these things always in remembrance."

THE RAINBOW.—Now is a good time to subscribe for the "Rainbow," edited by Dr. Wm. Leask, 34 Sandringham Road, Kingsland, London, Eng. Bro. Leask allows us to make the following announcement:—

"We take this opportunity of informing American brethren that as the value of the greenback is at present three shillings and fourpence in this country, any one sending us two greenbacks, shall have fourteen successive numbers of the 'Rainbow' sent, post free, to his address. We hope many friends in the States, who may not have monetary transactions with England, will adopt this simple mode of subscribing and obtaining the magazine."

THE TIMES—THE PROPHECIES.

We are beginning to believe in prophecy. There is no disguising the fact that the war in Europe is beginning to partake more and more of a religious character, and it looks as if the prophecy made as early as the year 1850, we believe by the Rev. Mr. Fletcher of England, is likely to be fulfilled to the letter. Mr. Fletcher, who was well versed in Bible history, delivered a series of lectures on the prophecies, in which he pointed out those that had been already fulfilled, and then predicted what were yet to take place, which so far have been fulfilled to the letter. He predicted the French Revolution, which occurred within a few months of the time specified. He also at that early period predicted that the next vial would be poured out on the head of the Roman Catholic Church, and that it would commence in the year 1848. Singular as it may appear, in that very year the Pope fled from his subjects in disguise, and after his return he was maintained at Rome by French bayonets. He had been captured and carried off before, but this was the first time he fled from his subjects.

As to the duration of the fulfillment of prophecy, writers disagree, but that depends on the magnitude of the power to be despoiled. Some writers have fixed the period at from twenty to thirty years, and we believe that before twenty-two years passes away from the beginning in 1848, the Pope will be entirely stripped of his temporal power, and all the nations of the earth that contributed to his power weakened, leaving the power of the Pope completely neutralized, and the church, in many instances, may become an independent State affair.

Italy stands ready to wrest the last vestige of temporal power from the Pope, and probably pillage Rome, if the people are not restrained by Italian and English bayonets. Austria has abrogated the Concordat with the Pope, and it is believed that she will prohibit the promulgation of the Infallibility dogma in her dominions. Spain has dethroned Queen Isabella, who was the "Bride of the Church," and declared in favor of freedom in religion. Hungary is already agitating a separate and independent church. Napoleon III. is sick, and the Empress Eugenia has despatched a special train from Paris to bring home the "Imperial Infant," to keep company with the Prince of the Austrias, the exiled son of Isabella of Spain. Tears may be shed, but, alas! we are fearful he will pick up no more spent bullets on battle fields, by the side of the Emperor.

Our readers will recollect that in October last we wrote an article on the anticipated assembling of the Ecumenical Council, from which we make the following extracts:

"His temporal power has gradually dwindled down to a patch, the extent of which can be viewed from the dome of St. Peter's—and with the loss of his temporal power, which is only a question of a short time, he becomes stripped of more than half of his spiritual power, and he must gradually descend to the position of the Greek Patriarch, who is scarcely heard of now in the religious world. As to the time required for the fulfillment of the prophecy from its commencement, writers on this subject disagree. Some predicted 1868—others fixed no definite time for its fulfillment, but stated that it might continue from twenty to thirty years, which, added to 1848, would give 1868 or 1878. It must be evident to all our readers who have watched the signs of the times, and the discussions that have already taken place throughout Europe with regard to it, that the Council now assembled will split the church into atoms, and this will be followed by discussions and recriminations, almost equal to that which followed the great Reformation inaugurated by Martin Luther, which must lead to its disintegration, and consequent loss of power and position."

The Council has assembled—the Infallibility was adopted after a great struggle, and opposition has been made to it in almost every known Catholic country on the face of the globe. The criminations and recriminations have commenced. The Pope's temporal power is now at the mercy of Italy and England, and the day may not be far distant when the Pope may be found protected under the flag of Protestant England, or that of the United States.

This is emphatically the age of the people. The curse of slavery and serfdom has been abolished by the two most powerful nations on the face of the globe—Russia and the United States. Despotism is toppling in Austria, Spain, and France. Liberal Germany is being united into one of the ruling powers of Europe, and the people everywhere seem to be casting off the shackles of slavery and despotism.—*Miner's Journal.*

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For the World's Crisis.

CORRECTION.

Referring to the "Personal" paragraphs relative to himself, which were copied from *Zion's Herald* and the *Advent Herald* into last week's CRISIS, the undersigned deems it fitting to say,—

1. That he has *not* united with the Methodist Episcopal Church. *Zion's Herald* has itself voluntarily corrected its misstatement on this point.

2. That he has *not* changed his views on the final destiny of the wicked; and that he explicitly stated this fact in the remarks which, quite unexpectedly to himself, he was invited to make at the Boston Methodist Preachers' Meeting on the 11th of July.

3. That he *has* renounced the *Materialistic* views of the nature of man, which he has preached for ten years, and held for a much longer time; and that he now believes, not only that man possesses a spiritual entity distinct from his corporeal organism, which constitutes his essential personality, but that the *survivance* of such entity is the only valid basis for the Bible doctrine of Resurrection from the dead. RUFUS WENDELL.

August 15, 1870.

For the World's Crisis.

BE CONSISTENT.

Reader! do you profess to be a christian? And if so, do you profess to believe that we are living in the last days, and that soon the Lord will appear in the clouds of heaven with power and great glory? If you do, are you consistent? Does your life agree with your profession?

These are serious questions, which you will do well to ponder. Do not lay this away and think no more about it; but read it, ponder it, and answer it to yourself and before God. Your eternal welfare depends upon your answer to these questions. Be not deceived. Know thyself. It is good to be sure.

The Lord is willing to save us all; but we must all come to him that we may be saved. We must obey his word; for he says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." There is no respect of persons with him. All may be saved if they will but believe, and obey; but all will not do this, therefore all will not be saved. Are you doing it?

You may have been converted, and had your sins forgiven, but that will not suffice. Many have done the same and then have wandered away from the Lord. They have left their first love. Some may keep up a profession, and talk long and loud, and pray, or say their prayers, earnestly; "but not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Are you doing his will? You say before men that you are; for in confessing yourself to be Christ's, you confess the same; but are you honest? It has been said that a man may be honest and not be a christian; but a man cannot be a christian and not be honest.

We should be honest not only in matters of business, but in all our intercourse with our fellow men; and, as we profess to be looking for the Lord, we should so act that we may prove to the world that we believe what we profess.

Do you see men going to ruin? then warn them faithfully to flee from the wrath to come, and find refuge in Jesus. Neither is this enough (many talk and do not act), but show them by your deeds to them, and to others, that you are in earnest. Has God given to you freely of the bounties of earth? Then, "Freely ye have received freely give." "The poor ye have alway with you."

Do you give a tenth part of all you possess? the Israelites did, and God prospered them, and Solomon said, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty;" and "the liberal soul shall be made fat."

O how many grow poor and sickly, not only temporally, but spiritually, for no other reason than that they are not liberal enough with the things God has so freely given to them. Or if they spend it, they do not do it in the way God would have them; but spend it for that "which is not bread," and for that which is only an injury to themselves. It may safely be said that there is more money spent by those that profess to be christians throughout the United States for these three needless, and not only needless, but injurious articles, namely, tea, coffee, and tobacco, than there is for the support of the gospel of Christ. Are such things right, especially while there are God's children in our midst who must apply to the world for support, and have not clothing sufficient to attend the worship of God? Will not God hold us accountable for these things? Reader! be careful how you use the things over which the Lord has made you steward.

Does it look consistent to see a man professing to believe the Lord is coming in a very short time, and who has now enough of this world's goods to supply all his wants for a dozen years to come, still continue to hoard up the "filthy lucre," while there are so many ways in which he could do good with it, and thus "honor the Lord with thy substance." Prov. 3: 9. "O Consistency, thou art a jewel!"

Friend, whoever you are, will you meet me in the kingdom? I will endeavor, with the help of God, to be there. But to that end we must be "doers of the word, and not hearers only, deceiving ourselves." Time is short, and soon our working time will be over; therefore let us give diligence to make our calling and election sure; "for so an entrance shall be ministered unto us abundantly into the kingdom of our Lord." J. RIDLEY.

For the World's Crisis.

ORDINATION.

At a recent grove-meeting in Bartlett, N. H., Bro. John B. Deering was set apart to the work of the gospel ministry, by consent of the N. H. Conf. Ministerial Committee, the following brethren officiating: Ordaining prayer by Bro. N. Wheeler. Charge by Bro. Levi Allen. Right hand of fellowship by Bro. L. B. McKinstry.

Bro. Deering is an excellent man, a good preacher; and having recently become interested in the truths we love, is an earnest advocate of the same. He has been invited by the little company gathered in Bartlett to supply them statedly, and will do so. The church is in harmony, and the cause prosperous. L. C. MCKINSTRY.

REMARKABLE ANSWERS TO PRAYER.

In the private journal of the late Rev. Asa Kent, for many years an able and honored member of the New England Conference, there are recorded many very interesting illustrations of special answers to special prayers. From among them I select two, which I give to your readers in his own language.

"Bro. Isaac C.'s daughter, Fanny, had been for some time afflicted in her eyes, and greatly feared she would be blind—entirely so. At this time (Bro. Kent's quarterly meeting), her sight had left her, and her father was in great agony, and spake in the love-feast of his daughter's affliction, at a time when there was a great deal of feeling among us. He said, 'I cannot bear the thought of my child being blind for life, and it seems to me, if we should all kneel down, and our presiding elder (Bro. Kent) should pray for her, the Lord will answer prayer.' We all knelt and I prayed. A gracious influence rested on us, and I found great liberty in coming before the mercy-seat, and freedom and power to ask that her sight might be restored. I felt the Spirit was in this helping my infirmities, and teaching me what to pray for, and made intercession according to the will of God; and if we ask according to his will, he will do it. A shower of salvation came upon us, and Bro. C., on his return home, found Fanny's eyes quite well, and they remained so. I saw her thirty-three years after, and they remained so then. I think it was in answer to prayer."

The other case is related more at length, and some very judicious remarks are added by this devout man of God. He tells us he had prepared an account for publication, which was accidentally lost, but now makes the record from his distinct recollection of the leading facts, as follows:

"There was a remarkable answer to prayer in 1814, in the Winchendon society, which I think ought to be recorded. (Winchendon is a township of Massachusetts, some fifty miles north-west from Boston.) A worthy sister, Nancy Warner, was instantly restored to health, and she walked the room—which she had not done for years before. Her father was a pious man, and an exhorter, but poor, and his family had but little opportunity for learning, and the means of instruction in those days were very limited. Nancy was very much devoted to God; but when, I think, about twenty years of age, became very painfully afflicted with rheumatism. All means resorted to for relief seemed useless. It gradually so affected her joints, that her wrists, hands, ankles and feet, became greatly distorted. It was not long before she could not walk or work, and suffered great pain. Various doctors were applied to, but all remedies failed. But the Lord sanctified the affliction to her, and filled her soul with perfect love. She saw God in all this, and rejoiced in him evermore. I think she suffered about five years, the last two or three of which she could never walk alone, and the bones of her hands, shoulders, hips, and ankles, were strangely out of joint. While thus afflicted, it was strongly impressed upon her mind that she might be healed in answer to prayer. She spoke of it, but it seemed to others as only a notion. However, her confidence became so strong, that she made a particular request, that Bro. Elisha Streeter, who was then on the circuit, and six brethren, whom she named, should come on a certain evening and have a prayer-meeting at her father's, and, she repeated, the Lord would cure her. This being known abroad, some of them did not like to go, as they might be laughed at for going to work a miracle. A part were present and prayed, but no answer came. She told them they must come again, and the others must come with them.

The time was fixed and all were present. She was dressed, and lying on the bed in the room. They began praying, and an uncommon spirit of prayer came upon them—a spirit of intercession, which increased until a tremendous shock seemed to shake the place, and a number of them fell to the floor in an instant. Nancy started up, took her feet in her hands, and wheeled them off the bed. Her mother, kneeling close by, saw her, and laying hold of her said, 'Nancy, what are you going to do?' 'Let me alone, mother,' said Nancy, 'I am well—I can walk;' and across the room and back she walked, and then sat upon the bed, while shouts of glory filled the house. Being so overwhelmed with salvation, but a part of the company knew that Nancy was walking. It was some time before they were sufficiently composed to hear anything except 'glory.' Nancy said when the shock fell upon them, she felt it strike her head and run through her whole body, placing every bone in its socket as it passed. As it went off at the ends of her fingers and toes, she knew she was healed, and immediately started up, praising the Lord. No one could doubt it, for she showed them her hands that had been distorted for years, now in perfect shape; and she could use them with ease. The report spread, and many called to see for themselves. A number of doctors who had attended her, I think four or five, came to see her, and were satisfied. They were requested, and did sign certificates setting forth her helpless condition, and that they were satisfied no medicine could have restored her.

"Nancy was free to tell them how she was cured, and whatever their views of answers to prayer, they had no objection to her declaration and that of the family. She gave me a copy of the doctor's certificate, with her statement of her case. Her piety was undoubted by all who knew her. Her modest humility and meekness of spirit was calculated to endear her to the hearts of all the lovers of Jesus, and surely I could find no reason to doubt the truth of what she affirmed.

The apostle John says (1 Eph. 5; 14),—'This is the confidence, that if we ask anything according to his will, he heareth us; whatsoever we ask, we know that we have the petitions that we desired of him.' In order to retain this promise, we must know that our petition is according to the will of God. It is often difficult to know what the will of God is in a given case. His will is revealed in his word, or indicated by his providence in many particulars; but we are passing through such a variety of scenes, we may find ourselves somewhat involved in a strait in which neither the word nor providence of God, enables us to determine the will of God in this particular matter. If it be a favor desired, or an evil dreaded, we are directed to pray, and we may be conscious that 'the Spirit helpeth our infirmities, for we know not what to pray for as we ought'—as we are not sure what the will of the Lord is in this case, but this same Spirit indicates his will by making intercession for the saints according to the will of God. By this the soul is brought very near the mercy-seat, and faith fixes its eye upon the blessing, and uses a language of extraordinary boldness, for it is the Spirit that intercedes for us. Yes, it is God the Holy Ghost pleading in us, unto God the Father through God the Son, for the very things desired; then we know that he heareth us, and faith claims the promise ours. But in such praying there is a special danger to be guarded against. The principle of self-seeking may lurk in the heart, and when we desire an object, it may be that in which self has a special interest, and it may help us so to pray and make intercession also in our selfish hearts, and all our sincerity avail nothing; even if we think we have it, we do not obtain. The faith which asks and receives in this extraordinary way must exclude all self-choosing and centre in God alone; indeed, we must have a consciousness that self is dead, and all our soul is filled with God, then can we say, in the fullness of the soul, "thy will be done."—*Methodist Home Journal.*

For the World's Crisis.

BE KIND.

There are many reasons why we should be kind. One is, because our Father in heaven is kind even to the unthankful and to the evil. Hence, all alike partake from his great storehouse of kindness and mercy. He first taught us the law of kindness. He taught us not only to be kind to the gentle, but also to the froward, and to those that have never been disciplined by the gospel rule. Kindness is one of the christian's graces. Kindness and charity go hand in hand. Charity suffers long, and is kind. The apostle exhorts us to be kind, and tender-hearted, forbearing and forgiving. An unkind act cannot fail to make us more or less unhappy; but a kind one will be a blessing to us. We feel blessed every time we think of it.

One reason for being kind is, it is right. Duty requires it. Then never unnecessarily wound the feelings of any; but try to be like our blessed Savior, who was kind and courteous to all. Love and pity characterized his whole life. His life was so pure and unspotted, when on trial before the Roman governor, nothing could be found against him. O how wonderful his whole life. Truly, he was the one of whom Moses and the prophets did write. Wonderful, Counsellor, Prince of peace. Dear friends, if we would be like Jesus, let us walk as he walked.

East Concord, N. H. E. HUTCHINS.

Correspondence.

From Bro. A. N. Seymour.

BRO. GRANT:—I do feel that the "gospel of Christ" is now, as well as in ages gone by, "the power of God unto salvation, to every one that believeth," yet how unbelieving and skeptical are the masses, touching the heavenly, soul-cheering, sanctifying, and God-inspiring system of eternal redemption. As we rapidly approximate the scenes of the most awful moment, the scenes of the judgment, and the eternal realities and beauties of the world to come; the world at large seem less and less inclined to acknowledge the divine inspiration of the scriptures of truth, or the unfolding of the prophetic word, and are becoming more and reckless and demoralized as regards the things that should most concern them.

It would seem that all should understand definitely that it is for the present good of persons, families, communities, and societies generally to pay special attention to the moral influences of the gospel, which is ever calculated to mould the human mind, and elevate it to deeds of honor, charity, and happiness in this life, as well as to secure the promise of a blissful endowment of endless joy when Jesus returns. But the god or gods of this world, which dazzle, attract, and charm, are bearing the multitude onward to ruin irretrievable, irrespective of the calls and demands of God, and the consequences that await the disloyal; but in this aspect of things we discover most clearly the truthfulness of the declaration, "Nevertheless, when the Son of man cometh, shall he find faith on the earth? O how true are these words of Jesus. The faith that lives not by bread alone, but by every word of God; the faith once delivered to the saints, that justifies the soul, and works by love; that stands opposed to all sin and error; that overcomes the world, the flesh, and the devil; that looks for, and loves the appearing of the dear Redeemer. O how little of this fruit, comparatively speaking, is known or enjoyed by the children of men. But thank God, he is leading his people by his revealed counsel and blessed Spirit out of the musty theology of heathen mythology, and the conflicting creeds of men, to stand out prominently before the world on the precious Bible alone, as their only creed or support, among the perils of these eventful times, that are soon to usher in the superlative joys of an endless day. And this loving flock of God find that to stand upon the original platform, and to walk in the "old paths," that it energises the whole body, and inspires all of its members with a new zeal and power, that causes darkness to recede, sinners to tremble; and, ultimately, secures their eternal reward. May every heir of promise be undeviating in his plans to do his Master's will, and by so doing, stand ready for translation, when Jesus comes to make up his jewels. Yours, looking for Jesus,

A. N. SEYMOUR.

From Bro. Geo. H. Hauxhurst.

BRO. GRANT:—I am so glad that I attended the campmeeting at Springfield two years ago, and again last year, the only campmeetings that I ever attended, and they were precious seasons to me. There I heard the life-giving word preached as I never heard it before. I have been continually hungering after the word of God since that time. I read the Bible with greater delight than ever before. I have long been in darkness, but here I find light. I am weak, but here I find strength. I am poor, but here is my riches, and I behold the promise: "To this man will I look, even unto him that is poor, and of a contrite spirit, and trembleth at my words."—Isa. 66: 2. There never was a man who had more prejudice against the Advent people than I, before I attended those meetings, where I received a deeper love of God in my heart, which has subdued all my prejudices. The love of God makes me just what I ought to be. The more the love of God is shed abroad in my heart, the more love I feel for my fellow-man. The narrow bigot may look with an evil eye on all who differ from him; but a real christian is not an unfeeling character. The more he knows, and the longer he lives,

the more he feels the impropriety of such a spirit. The religion of Christ, rightly understood, has a tendency to enlarge the mind and make us candid toward others. Those who feel most of its power are most disposed to be charitable and liberal.

There are some professing christians who are ready to condemn all who do not agree with them; and seem to restrict salvation to their own party, and claim the right of thinking for themselves; but will not allow others the same privilege, because they do not see as they do. This is a great evil, into which some christians have fallen. They wish to restrain others from active exertion in the cause of religion, because they have not been educated as they have been; and because they do not belong to their church, and do not worship as they do. Therefore they denie those as christians. O what a wretched spirit of bigotry! what an evidence of the lack of the love of God! Yet some of the disciples of our Lord were guilty of the same thing. "John answered and said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us."—Luke 9: 49, 50. "It came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."—Luke 9: 51–56.

It is no part of the religion of Christ to persecute others who differ from us. Our Savior said to his disciples, "Forbid it not; for he that is not against us is for us." How much better it would be if this answer of our Lord's were more considered. How much good might be done, if love and harmony prevailed, as it should with God-fearing people. The want of the power of divine love, has been not only the cause of bigotry, but that which is closely allied to it, persecution. We should not have known of the tortures and the dreadful sufferings of so many thousands on account of the difference in their religious opinion, if they had been influenced by the right spirit,—the grace of God in truth. God is our example, and he was all kindness, who came to save and not to destroy. Alas! what havoc should we do, if left to ourselves to carry out our own spites. We sould carry everything by violence and persecution; we should see all around us tokens of vengeance, kingdoms destroyed, and our fellows struck with death before their appointed time. What but the lack of the love of God in the hearts of men, has deluged our world with blood? In the depravity of our hearts, we would throw down the altars of others to erect our own. O, my God, help us to feel the force of christian sentiment and love in our hearts, that we may have no desire to injure another.

When I consider the shortness of time, how my heart laments that there are so many nominal christians, who have a name to live, but are dead; and what is still more distressing, is to reflect how many who are called christian ministers seem never to feel what they preach. I do not wish to reproach them, I would rather pray that they may become animated by divine grace, that they may be a blessing to mankind. Brilliancy of genius, power of eloquence, may show the man, but it cannot make the useful minister of Jesus.

The tendency of our natures in religious services, in these days, is to formality. Instead of letting the Spirit guide and control the form of our worship, we let the form control the Spirit. The word of God, attended by the Holy Spirit, alone can accomplish the work in the hearts of those who hear. It may be well to use sanctified humanity as a help in the Lord's cause; but human productions or authority, should never be taken as a treasury from the pulpit, nor should it enter it. Christian people should not expect to receive great honor from the wicked, for the ungodly are not inclined to prefer those who wield with truthfulness the two-edged sword. Any manner of worship that is not accompanied by the divine Spirit, is nothing but formality. The way to avoid this great evil, is to be sure that we are led and enlightened by the Holy Spirit and the divine word; "for as many as are led by the Spirit of God, they are the sons of God." Then let us take the sword of the Spirit, which is the word of God, and we shall be guided into all truth.

Bloomfield, Conn. GEO. HAUXHURST.

From Bro. A. French.

BRO. GRANT:—As we have no preaching about the coming of Christ, since Bro. P. A. Smith left for the north, I went to hear the Baptist preacher. He preached from Cor. 6: 19, 20: "And ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." He said to glorify God in our body is to visit the widow and orphan, to minister unto them, and to help the poor, which is all right enough. Then he went on to say, when the body dies it becomes decomposed, and wastes away, and goes back to the elements from which it was taken; but the soul immediately takes a spiritual body, and lives on to all eternity, and that the body is no part of the man. He said the body that Jesus Christ took from the Virgin Mary, the hands and feet that were nailed to the cross, are no more a part of Christ, than his [the preacher's] body was a part of Christ; and that the body was only a sort of means that Christ used for transporting himself from one place to another, when he went about teaching the people.

I would rather believe the word of God, which teaches that Christ died for the sins of the world, and that God raised him from the dead, the same body that was pierced with the nails; for he told Thomas, after he had risen from the dead, to thrust his hand into his side, put his finger into the prints of the nails, that he might believe. Jesus went to heaven in the same bodily form, flesh and bones, and he is so coming in like manner as he went away. Your brother in Christ, looking for redemption when he shall come.

ALFRED FRENCH.

Jacksonville, Fla., July 2nd, 1870.

SR. HANNAH CURTIS writes from Kingfield, Me.:—"My soul is full of glory. O how my heart rejoices that the day of our redemption draweth near. I love the Lord Jesus. Glory to his name forever. I praise God, too, for the way of life and salvation; that I ever learned to believe the truth of God's word. It is but a short time since I first saw the light. I feel strong in the faith, and though we are surrounded by the ungodly, I mean by the grace of God to do all I can to spread this glorious light. I believe that the Lord is coming, and that he will come soon. I love to think that he is coming to give life to the dead, cleanse and purify the earth, and destroy the devil, and all his works, and death itself shall die. I love to think of the new made earth, where no farewell tear is shed; no sigh heaves the immortal bosom; where sickness, sorrow, pain and death can never come; and where we shall see Jesus as he is, and behold him face to face, and dwell at God's right hand."

Summary of News.

FOREIGN.

Cable News.

LONDON, Aug. 15. We have news to-day of a battle fought before Metz in which the Prussians were victorious, and also of a severe repulse sustained by the Prussians in an attempt to prevent the crossing of the Moselle by the French. I believe these reports to refer to two separate engagements. It is certain that the main body of the French army is moving to the Meuse and toward Chalons. Their whole position is most critical and it will be very difficult for them to retrieve themselves. The Prussians are believed to have now nearly one million of soldiers in the field.

LONDON, Aug. 16. The *Telegraph* believes that two great battles were fought on Sunday,—one at Ponge, eight miles east of Metz, and the other at Longueville.

LONDON, Aug. 16. The *Daily News*, in its issue of to-day, contains a telegraphic dispatch from its correspondent at the neutral city of Luxembourg, which says that a great battle was fought yesterday, and the whole line of the German army was defeated. The correspondent adds that this intelligence lacks confirmation. No further advices had been telegraphed relating to the affair.

PARIS, Aug. 16. The *Journal Officiel* to-day contains a decree declaring that the cities of Cherbourg, Brest, L'Orient, and Rochefort are in a state of siege.

The *Moniteur* to-day says that during the battle on Sunday, Marshal Bazaine had in position a masked battery of mitrailleurs, and as four regiments of the Prussian Royal Guard were approaching, unmasked, and two of the regiments were completely annihilated.

PARIS, Aug. 16. The *Moniteur du Soir* published yesterday an article full of confidence and resolution. The following is an extract, and is a fair exhibit of the tone of the French press: "Everything progresses well. The enemy makes haste to finish his work. He knows full well that the prolongation of the war exhausts his forces. His tactics alone show that we have only to gain time to divert the Prussians from their base of operations, while defending our ground inch by inch.

The passage at arms which took place yesterday under the guns of Metz is the first act in the new drama. Eight days hence the energy which has marked the first operations of the invaders will have given way to discouragement and exhaustion. Our fortified towns all hold out. Bitsche, Pfalzbourg and Verdun are all defended by an army, and their inhabitants answer with their guns to the arrogant summons of the enemy.

The national defence commences, but just commences. Frenchmen are ready to answer to the call of the country. See your National Guard Mobile and the volunteers who are on their way to the Vosges. In the mountains there shall the Prussians find their graves. They have asked for a war of races, and such shall they have."

LONDON, Aug. 16. Advices from Madrid give more authentic information of Republican outbreaks, and there is no doubt that Italy is threatened with immediate trouble. The Prefects of Sienna, Arezzo and Ancona have telegraphed to Florence for troops.

It is denied to-day that Mazzini has been arrested in Palermo.

LONDON, Aug. 16. Six hundred thousand German soldiers are now in France, carrying the needle gun, and after them come the reserves of the entire male population of able-bodied Germany.

This mass is distributed in three parties, viz: The Army of the Saar, the Army of the Rhine, and the Army of the South.

Frederick Charles commands the Army of the Rhine as leader of the centre; on his right, advancing southeast of Luxemburg is the First Army or that of the Sarr, under Gen. Steinmetz; on his left is the Third or Southern Army, led by Prince Frederick William, heir to the crown.

Under the latter are 250,000 men, under Frederick Charles 250,000, and under General Steinmetz 70,000; total, 570,000. Steinmetz has nearly 200 guns, the Crown Prince 660 guns, and Frederick Charles 660; total, over 1500 guns. In other words Steinmetz has 60 battalions of infantry, 48 squadrons of horse, and 31 battalions of artillery; Prince Charles has 197 battalions of infantry, 52 squadrons of horse and 110 batteries; the Crown Prince has 192 battalions of infantry, 164 squadrons of cavalry and 116 batteries.

"VERDUN, Aug. 16. No news from Metz. Nothing is known to have occurred to-day. All day yesterday the roar of cannon was heard between Metz and Verdun.

Persons who reached here from that direction say that a great battle was fought, opening at daybreak, and that the Prussians lost more than forty thousand men in the combat, and have been completely defeated. During yesterday morning at the extremity of my arrondissement, twenty-eight kilometres from the fortifications of Verdun, the enemy has been seen directing his retreat to the south."

PARIS, Aug. 16. The Journal *Officiel* publishes this morning the following notification of the blockade of the coast of the German and Prussian States:

The undersigned, Vice Admiral, Commander-in-Chief of the naval forces of the Emperor of France in the North Sea, considering the state of war between France and Prussia, as well as the States of the North German Confederation, in virtue of the power in us vested, declare that from and after the 15th day of August, 1870, the coasts of Prussia and the North German Confederation, extending from the Island of Barkum to the north of Elder, with all the ports, harbors, rivers, roads, etc., are in a state of effective blockade by the naval forces placed in our command, and that friendly or neutral vessels shall be allowed ten days in which to finish loading and quit the blockaded ports. Proceedings will be instituted against all vessels which shall try to break through said blockade, according to international laws and treaties now in force neutral powers.

Given on board the French Emperor's iron clad Magnamire, stationed between the English Island of Heligoland and the Prussian coast, the 12th day of August, 1870.

(Signed) Vice Admiral, Commander-in-chief,
FONIECHON.

PARIS, Aug. 17. A.M. Count Palikao has officially announced that he has received dispatches from the headquarters of the French army to the effect that the Prussians yesterday relinquished their attempts to interrupt the line of the French retreat and to prevent the junction of the corps of McMahon and Bazaine.

The Prussian army under Prince Frederick Charles, after repeated and fruitless assaults on the French line, have abandoned their attempts to disrupt the French army and delay its union. The Prussians are now retreating upon Commercy, southwesterly from Metz, after three or four sanguinary and well contested engagements.

The Prussian forces suffered a serious check in their efforts to pierce the French centre. The new French army will be under the sole command of Marshal Bazaine, and will co-operate with the army of the Rhine, by which it is ready to be supported.

PARIS, Aug. 17. The *Gaulois* (newspaper) announces that Count Palikia has received despatches of a cheering character from Marshal Bazaine, dated yesterday. The government has granted permission to all peaceful Germans to remain in France.

Thirty thousand troops of Marshal McMahon's corps, who were cut off from the French army and believed to have fallen into the hands of the Prussians, have arrived at Strasbourg in safety.

The Arch Bishop of Paris has surrendered all the diocesan schools, and other institutions under his charge, to the French authorities for hospital uses. Over 300 beds have been set up in these places.

BERLIN, Aug. 17. Advices from the front report the town of Metz as completely invested by the Prussian army. The Prussian cavalry have penetrated the enemy's country to a point beyond Bar le Duc, being almost within one hundred miles of Paris.

LONDON, Aug. 17. The correspondents of the various London papers confirm the reports previously published, that the French army entered the last conflict in a starving condition.

Advices from Paris state that the Emperor is actively organizing large forces at Chalons.

PARIS, Aug. 17. Count Palikao, the French minister of war, has received official intelligence from the army dated headquarters, 11 P. M., yesterday, stating that the army was in excellent condition, and continued to execute combined movements after a brilliant engagement.

LONDON, Aug. 17. The blockade of the German ports having been established, Austria is permitted by the Russian Government to pass merchandise, duty free, through the ports of Riga. The name of the consignee is required to be shown on the bills of lading.

PARIS, Aug. 17. The following official dispatch has just been made public:

METZ, Aug. 17–3 P. M. We had a serious engagement yesterday, the 16th, near Gravellotte. We gained the advantage, but lost heavily.

NEW YORK, Aug. 18. The *World's* London letter of last night says: It is believed on the best authority that the French will concentrate at Chalons with 300,000 men and 1000 guns, and that the Prussians will attack them with 500,000 men and 1400 guns. All actions of to-day, yesterday and Monday must be considered preliminary to one of the greatest conflicts that the world has ever seen.

NEW YORK, Aug. 18. The *Courier des Etats Unis* has a special dispatch this morning from M. Gaillardet, Paris, last evening, as follows:

"The victory I announced yesterday is confirmed on all sides. The Minister of War has received official news. The dispatch announces that the strategic movement continues with perfect success."

LONDON, Aug. 18. The following official dispatch was published at Berlin this morning:—

PONT-A-MOUSSON, Wednesday evening.

Gen. Alvensleben advanced yesterday with the Third corps toward the east side of Metz, on the line of the enemy's retreat toward Verdun. He encountered severe fighting with the divisions of Gens. Decaen, Lamerault, Frossard and Canrobert, and the Imperial guard. Gen. Alvensleben was sustained successively by the Tenth army corps, and by a detachment of the Eighth and Ninth, commanded by Prince Frederick Charles. The enemy was driven in upon Metz, in spite of his great superiority of forces, after a severe combat of twelve hours. The losses on both sides are very heavy. The Prussian Gens. Doering and Widel are killed, and Gens. Rausch and Gruscher were wounded.

A Paris dispatch says that different battles around Metz have been fought by the troops of the third and fourth corps. About 40,000 French troops were engaged. The Prussian loss is computed at 20,000. The French loss is comparatively small, owing to the aid afforded by the cannon of the adjacent fortresses.

The Journal *Officiel* preserves the same persisten silence, and the people are accustoming themselves to the reserve with which the Government feels obliged to guard the news of military events. Everywhere perfect confidence reigns, and the wise counsels of the press have contributed not a little to this resignation. The defeat of the enemy and his retreat has developed perfect confidence in the final result of the war. The morals of the entire army is excellent, and the confidence and courage of the soldiery without bounds. Their constancy has not abandoned them for a moment.

Gaillardet also states that news of the affair at Gravelllatte was received with great rejoicing, and that the enthusiasm of the people has been greatly augmented, if it were possible, by the proclamation of Marshal McMahon, and says that it is hoped that a junction of Marshals McMahon's and Bazaine's corps will be accomplished, and that this news, together with the advantages gained in the last few days, has caused us to forget our first reverses.

The investment of Strasbourge is so slack that French troops have entered and reinforced the garrison. Provisions have also been caraied there, without an attempt at capture. The paymaster of the French army left there with a large amount of treasure without any hindrance. It would seem that, as the Prussians have no siege trains, they have given up the idea of a regular siege, having attacked Pfalsburg unsuccessfully.

The French forces are increasing constantly and the Prussians decreasing. The hour of complete victory for France is near."

Passing Events.

☞ Chang and Eng, the Siamese twins, arrived on the Cunard steamship Palmyra, from Liverpool. On the second day out Chang was attacked with paralysis, which affects his left side and has almost entirely deprived him of the use of his limbs and the power of speech. Eng has thus far felt no symptoms of the illness which affects his brother. They were accompanied by three of their sons, and will proceed to their home in North Carolina as soon as Chang's health will permit.

☞ The number of Chinese in the country at the end of 1869 is estimated at 90,000, among whom were but 5000 women and 2000 children. Since immigration began in 1848, 138,000 have come to the United States, of whom 38,000 have returned to China and about 10,000 have died. Of the number at present in the country, about one-half are in California, 25,000 in other Pacific States and Territories, while fully 15,000 have crossed the Rocky Mountains.

☞ Bishop Thompson says he saw in India the religious devotee sitting cross-legged on sharp stones, who had sat there for seven years, under the belief that mental and physical suffering would improve his spiritual condition.

☞ The Free Methodist Church of America was organized in August, 1869, and now numbers 109 preachers, 6000 communicants, and a church property worth $2,134,050. They have four conferences, the Tenessee, Illinois, Susquehanna, and Michigan.

☞ Since the first indications of war with Prussia the French Emperor has apparently taken a new lease of life. All symptoms of gout, with which he has been tormented for some time past, have entirely disappeared, and he is all animation and vivacity.

☞ The Roman Council is neither broken up nor adjourned, but notice has been given to the Bishops that they may quit, or stroll off informally, or without any special license, but be ready to answer to their names at the call of the roll on the 11th of December.

☞ Many commercial failures have been announced in London and Liverpool since the war was declared between France and Prussia.

☞ The crop reports continue favorable except from Mississippi, where caterpillars have done some damage.

☞ The world uses 250,000,000 pounds of tea each year.

☞ Steam omnibuses are working successfully in Montreal.

Notices.

Annual Campmeeting.

The annual campmeeting for the eastern part of Maine, will be held at Pittsfield, Me., commencing Monday, Aug. 29th, 1870, and continue over the following Sabbath. This meeting is to represent the whole body, and is one with the conference and missionary enterprise of the Advent people. All, both ministers and people, are cordially invited to come up to this feast and unite for the general good. Arrangements are made for board and horse-keeping, and a reduction of railroad fare over the Portland and Kennebec R. R., also over the Maine Central, from Aug. 27th to Sept. 5th. Bring tents, bedding and provision, if possible. Come early and remain till the close of the meeting. Leave all worldly care, and put off anger, wrath, and evil speaking, and come praying in the Holy Ghost. "Love worketh no ill to his neighbor." The "Maine Mission Tent" will be present.

F. A BAKER.
JER. CARR.
H. P. MAINE.
E. RICKER.

Notice.

Providence permitting, there will be a two-day's meeting at Turner school-house, in Bingham, Potter Co., Pa., commencing Friday evening, Sept. 2nd, to continue over the Sabbath following. Come, brethren and sisters, and worship the Lord with us. For the brethren, E. L. EGGLESTON.

Levant, Maine.

Monthly conference will be held in the new "Bethel," at Levant, Me., Saturday, Aug. 27th, 2 o'clock P. M. Also meeting at 7½ P. M., and three times on the Sabbath, Aug. 28th. "Forsake not the assembling of yourselves together."

F. A. BAKER.

Notice.

The annual meeting of the Conn. A. C. Conference will convene at the church at Waterbury, Conn., commencing Wednesday evening, Oct. 5th, 1870. Let there be a full attendance, and every one come with only one object—the glory of God.

H. H. DICKINSON, President.
GEO. L. TEEPLE, Secretary.

Campmeeting.

The Lord willing, there will be a campmeeting in New Milford, Ct., commencing Sept. 3d, and hold over the eleventh. Board will be had on the ground at a reasonable rate. The camp-ground lies three-fourths of a mile from the depot on the Housatonic rail road. Bring your tents with you. Come filled with the Holy Spirit, praying the blessing of God to rest on the meeting.

For the Committee, J. L. WOOD.

Notice.

The Lord willing, there will be preaching on ground selected for Conn. campmeeting, two miles and a half below Plainville, Ct., Sabbath, Sept. 11th. For the committee, O. D. WOODRUFF.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 20th, and continuing till August 29th.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, August 28th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester, at Grantville, Holliston, Natick, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third*; tickets to be obtained at New Haven, Middletown, Meriden, Berlin, Hartford, Thompsonville, and Windsor Locks. On the Conn. R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from August 17th to August 30th, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

It will be absolutely necessary for passengers over the Conn. R. R. to buy their tickets at the *stations*, as no return checks will be issued *except* by the agent at the stations where the ticket is purchased.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Vt. and Mass. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*. At Greenfield they will go into the ticket office and call for *Campmeeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return pass from* Greenfield *to* Brattleboro, Vernon, Athol, Fitchburg, or any place on the Mass. and Vermont R. R. that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Rail Road to the meeting.

Friends coming on the Rutland and Burlington R. R. will be furnished with *free return* passes—provided *twenty-five* or more passengers come over the road from Burlington or intermediate places to Brattleboro. At South Vernon, or Greenfield, let all such get campmeeting tickets at the office.

On the Providence and Worcester R. R., campmeeting tickets at one third discount can be obtained at the depot in Providence, good from Aug. 17th to Aug. 30th. *Call for Campmeeting Tickets.*

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Friends coming from New York can come and return for $4.70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 11 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 7.30 A. M. No train with Saturday night boat. The other boat, which leaves New York at 3.15 P. M., reaches New Haven in time for the express train, which leaves New Haven at 11 P. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the Rail Road to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ A. M.; and at 3, 4½, and 9 P. M.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
D. MATHEWSON,
W. B. DODGE,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

The next annual meeting of this Society will be held at Springfield, Mass., commencing Tuesday, Aug. 23d, at nine o'clock A. M. Every church cooperating with the A. C. A. is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five. Each delegate must bring credentials from the church to which he belongs. H. PRATT, Sec.

Notice.

The annual meeting of the American Advent Mission Society will be held at the Advent Chapel, Springfield, Mass., Aug. 25th, 1870. Members of, and delegates to, the Advent Christian Association, are members of this Society. It is hoped there will be a full attendance of members to this meeting. ABIAL W. SIBLEY, Secretary.

Notice.

The Union Female Missionary Association will hold its annual meeting at Springfield, Mass., commencing Aug. 24th, 1870, at one o'clock P. M. All laboring members are requested to be present, as there are some matters of importance to be attended to. Should any be unable to attend this meeting, will they please send their reports to the Secretary at Stoneham, Mass., by Aug. 14th? We kindly invite our brethren and sisters, who are interested in the mission work, and desire to help the women who labor in the gospel, to meet with us. We hope to have a good meeting in the name of the Lord. M. MCKINSTRY.

The Vermont Campmeeting.

This meeting will commence Sept. 11th, and hold over the following Sabbath. It is to be held in a pleasant grove at the mouth of Camp Brook, in West Bethel, at a place known as Finley's Bridge. It is easy of access. Come, brethren, one and all, to this meeting. Come prepared to work for the salvation of souls.

Arrangements have been made with the Vermont Central R. R., by which those taking the cars from Bellows Falls, and intermediate places for Bethel, or from the north, any station on the road, will purchase regular tickets at the offices. Free return passes will be furnished to all such on the camp-ground. The mail train will stop on Monday the 12th, and Saturday 17th, both ways, so that those coming on these days can stop at the crossing near the camp-ground. The train will also stop the 19th to take all the passengers on their return home. Teams will be furnished to take passengers to and from the depot other days during the week, at low rates.

Bro. J Couch, S. J. Mathewson, and others are expected to preach the word. The King of glory is soon coming. Our new Advent Mission Tent, will be pitched to hold meetings in, in case of wet weather, and evenings.

N. B. Our annual Advent Christian Conference is to be held at this meeting on Thursday, 15th, at 4 P. M.

For the Committee, R. N. STETSON, Sec.

Conn. Campmeeting.

The Lord willing, there will be a campmeeting in a beautiful grove, on the land of Chauncey Dunham, two and one half miles south of the H. R. Station at Plainville, Ct., commencing Monday, Sept. 12th, 1870, and continuing over the following Sabbath. Plainville is at the junction of the H. P. & F. and N. H. & N. railroads. Conveyance from the station to camp-ground not to exceed twenty-five cts. for each person. As far as practicable, reach Plainville by noon trains. We shall endeavor to provide wholesome food for all who wish, but do not propose to invite saint or sinner to patronize Vanity Fair on ground consecrated to God. Provision will be made for those coming with horses.

Our object is to worship and glorify God, to strengthen the weak, promote brotherly love, and win sinners to Christ. To this end, we invite all who love our Lord Jesus Christ to join with us, from far and near. The deep, dark clouds of national distress, together with the muttering thunders of the final conflict, are the startling summons to meet the Bridegroom. Let us come, then, as pilgrims and strangers to prepare for the event, instead of fashionable devotees to eat and to drink. Come, brethren and sisters, consecrated to God, ready to work for him, that in the great judgment day many sheaves may be gathered as fruits of this meeting. Amen.

B. HITCHCOCK,
I. B. POTTER,
W. A. DURAND,
G. L. WHITE,
O. D. WOODRUFF,
} *Committee.*

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing Sunday, Sept. 4th, to hold through the week and over the following Lord's day. Ample provision will be made for board and horse-keeping. Board at 80 cents per day; breakfast and supper, 30 cents each; dinner, 50 cents; horse-keeping (hay and grain) 85 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows: Boston and Maine R. R. trains leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at *Boston*, of Geo. T. Adams, 167 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Whitefield for the Wiers,—half fare. Those coming from Concord, Littleton, and Plymouth, can go through to the camp-ground the same day, by waiting at the Wiers. The fare on the steamboats one way.

Connecticut and Passumpsic River, R. R.; trains leave Derby at 7 A. M. for Wells River, Plymouth, Wiers, and Alton Bay,—half fare, if twenty-five passengers. Passengers will purchase regular tickets, and receive free return checks on the camp-ground, signed by the Secretary of the meeting. If any of our friends wish, they can come for the same a week before the meeting.

Eastern R. R., half fare. Purchase regular tickets at the several stations, and receive free return passes on the camp-ground, signed by T. H. Ford.

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.15 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton. Fare about two thirds.

Fare reduced on the Concord and Portsmouth, and Nashua railroads, one half.

Reduction of fare on the Portland and Kennebunk R. R. same as last year, ticketed through to Alton Bay. Inquire at the different stations for campmeeting tickets.

J. G. SMITH,
J. COUCH,
D. CHURCHILL,
J. W. PIPER,
J. LANGLEY,
C. S. EMERSON,
N. WHEELER,
} COMMITTEE.

Notice.

The Steamer Naugatuck will run from Melvin Village to Alton camp-ground as follows: Leave Melvin Village Sunday, Sept. 4th, at 7 o'clock A. M.; Bay, 7½ for Alton, arriving there about 9 A. M. Leaving Alton for Melvin Village at the close of the P. M. service, running thus through the meeting, Monday excepted. Fare 50 cts. one way, 75 cts. both It will leave Alton Monday, Sept. 12th, for Melvin Village, at 10 o'clock A. M.

T. W. PIPER.

Notice.

The seventh annual campmeeting of the Adventists of the Interior will be held at Amboy, Ill., commencing Saturday, Sept. 3d, 1870. This point has been selected as the most eligible that could be obtained, and as combining more advantages than any other location at our command. It is quite easy of access, and an excellent ground. All possible preparations will be made for the convenience and comfort of those who attend.

Amboy is situated upon the Illinois Central Railway, between Dixon and Mendota. At Mendota excellent connection is made with the Chicago, Burlington and Quincy Road, every day about noon, trains from the east, west, north and south, arriving within a few moments of each other. Be sure and take a train that will bring you to Mendota about noon. At Dixon, connection is made with the Northwestern Road. At La Salle, with the Rock Island and Pacific Road. At Bloomington, with the Alton and St. Louis Road. At Freeport, with the Racine and Milwaukee Road. We cannot now give the connections at these junctions, but may do so hereafter.

ILLINOIS CENTRAL R. R.

Persons coming to camp on the Illinois Central Road, will pay full fare in going to Amboy. On the camp-ground, they will receive a certificate which will enable them to return on payment of *one-fifth* fare.

C. B. & Q. R. R.

Passengers by the Burlington and Quincy Railroad will inquire for "return campmeeting tickets to MENDOTA." They will pay one-fifth extra in going, and receive a ticket which will enable them to return FREE. ☞ Be sure and ask for a "return ticket for campmeeting." Any who wish to come, who have not yet sent in the name of their station, must attend to it soon. The stations from which the return tickets may be obtained, are as follows: Chicago, Bristol, Sandwich, Leland, Earl, Wyanet, Buda, Wyoming, Neponset, Galva, Altona, Oneida, Wataga, Galesburg, Burlington, Camp Point, Quincy.

C. & N. W. R. R.—GALENA DIVISION.

We expect a reduction of fare on this road, though the arrangements are not yet fully completed. If successful, passengers from the following stations will ask for "Campmeeting return tickets" to DIXON, and pay one fare and a fifth. The ticket, countersigned on the camp-ground, will entitle them to return free. The following are the stations from which we expect reduced fare: Chicago, Junction, Geneva, DeKalb, Malta, Rochelle, Fulton, Clinton.

HALF PRICE. The committee have decided to issue no free tickets for board at this meeting. Ministers and their families and the poor will be provided with board at half price. This applies to *all* who eat at the public table. No exceptions will be made only in the case of hired help, whose board is included as part of their wages. Half price for board will be somewhere from 30 to 40 cents a day. Our free boarding list has proved a great leak hitherto, and the only way to reform it is to abolish it.

Lumber for tent-frames will be furnished free. Straw also will be furnished free. Hay and feed for horses will be furnished at cost. Board, at the most reasonable rates, will be furnished; and if there should be profits accruing in this department, they will be applied to the expenses of the meeting. J. M. SNOOK, Secretary.

New York State Quar. Conference.

By divine permission, the Advent Christian Conference of N. Y. State will assemble in quarterly session with the church in Darien, on Friday evening, Sept. 9th, 1870, and remain over Sunday. This will be the tenth annual meeting of the church in Darien; and a general and cordial invitation is extended to all who love the appearing of Jesus. Come praying; come to take bolder, higher ground for Christ and the interests of his coming kingdom.

Leave the cars at Craft's Station, six miles west of Batavia, Central Road. Teams will be in waiting on Friday P. M.—*perhaps* on Saturday. Trains arrive from the west at four P. M., and from the east at two P. M.

Will the churches which have received the Secretary's letter please take immediate action, that the treasury may be replenished and the conference prepared for work. Brethren, the "signs of the times" are ominous. Let us strengthen our hearts and hands for earnest and efficient labor. WHO WILL? WM. E. BROWN, Sec.

Notice.

The Maine Westerly Quarterly Conference will be held in the Bowdoin meeting-house, in Bowdoin, Thursday, Sept. 15th, at two o'clock P. M., and hold over the next Sunday.

Per order, C. GOUD.

P. S.—Will our preaching brethren arrange to be there to preach the word? Come, brethren and sisters, and work for and in the name of the Lord, for the salvation of our fellow men. C. G.

Campmeeting at Mechanic Falls.

The committee chosen at B. Pond last year, have thought proper to locate a campmeeting, to be held permanently at Mechanic Falls, Me. A beautiful spot is found, and nearly prepared, which we believe will fully meet the expectations of the people. Now what we wish is a general rally of the brethren and sisters, that our meeting may prove a success. Prepare your tents, ye companies in the armies of the Lord, and be ready for a march to camp, about Sept. 12th. Particulars about railroads and other matters will be given by the full Board of the committee soon.

J. ALBERT LIBBY.

Grove Meeting in Fairfield, Ohio.

There will be a grove meeting in Fairfield, Ohio, in woods belonging to Israel Weeks, adjacent to the Second Advent Bethel Chapel, two and a half miles east of Steam Berg, commencing Thursday, Sept. 1st, and continuing over Sunday, the 4th. Bro. McCullock, pastor of Nevada church, Ohio, and other preaching brethren, are expected to meet with us. Now, brethren, as we have no campmeeting near us, let us all turn out in northern Ohio, and make this a good substitute. Preaching on the ground at 10.30 A. M. and 1.30 P. M., and in the chapel in the evening. Come with baskets well filled for noon lunch, and hearts prepared, and voices tuned to make that grove vocal with the praises of God. Provision is made for the entertainment of strangers.

GEO. W. STETSON, Pastor.

Notice.

The next regular conference for Fairfield, Ohio, will be held Sept. 3d and 4th, and will probably be a grove meeting. Let all be duly prepared.

G. W. STETSON, Pastor.

☞ For Sale.

A splendid Family Tent at the camp-ground, Springfield. Apply to Bro. John G. Hook, on the ground.

Tent Meeting.

The Mass. conference tent will be pitched at Hurd's Corner, Needham, Mass., near Upper Falls, Sept. 10th, and continue meetings daily over two Sundays, or more, as the Lord may direct. We hope the disciples of Jesus will come and help in the meeting. This is the time to awake. Startling events may be expected, making even more certain that the Lord is at hand. Bro. Couch and others may be expected to labor at this meeting. By order of the Committee,

L. BOUTELL.

Southern Wis. Campmeeting.

This campmeeting will be help at Bellville, Wis., as Eld. G. G. Godfrey may arrange, beginning Sept. 17th. Hay and grain furnished at reasonable rates. Let the saints gather.

WM. SHELDON.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Read! Read!!

Send your pledges and monies at once to Bro. Ira Aldrich, Whitefield, N. H., for the Tent, Come, brethren in Grafton and Coos Counties, N. H., let the amount be raised *immediately*, for we want the tent in the field doing its work.

A. W. SIBLEY.

Notice.

Will our brethren, who wish the campmeeting committee to build their tents at Alton Bay, send to me at once (at Farmington, N. H.), the plan, or how they wish them built? J. G. SMITH.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
A. Ross.........Sunday, Aug. 28th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.

Meetings in South Boston on Wednesday evenings at C. W. Huntress,' 3 Lowland street. On Friday evenings at J. N. Berry's, 227 E. street.

CHELSEA, MASS., (LIBRARY HALL.)
T. M. Preble.........Sabbath, Sept. 11th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
No meeting in Charlestown until after Alton Bay Campmeeting.
Rufus Wendell......Sundays, Sept. 25th and Oct. 2nd
T. M. Preble.........Sunday, Sept. 18th

PROVIDENCE, R. I., (Lester Hall.)
Miles Grant.........Sunday, Sept. 4th

Great Falls, N. H.........Sunday, Aug. 28th
J. COUCH.

New Bedford, Mass.........Sunday, Aug. 28th and Sept. 4th and 11th. J. S. WHITE.

Keene, N. H.........Sabbath, Sept. 4th
HENRY PRATT.

South Norwalk, Ct., evenings, Sept. 14th, 15th, and 16th
New York, 24th Street.........Sunday, Sept. 18th
Newark, N. J.........Sunday, Sept. 25th
Then home (Rochester, N. Y.) A. A. PHELPS.

Alton Bay camp-ground.........Sunday, Aug. 28th
CHAS. P. GREENMAN.

Lowell, Mass.........Sabbath, Aug. 28th
G. W. BURNHAM.

Salem, Mass.........Sunday, Sept. 4th
Lynn, Mass.........Sunday, Sept. 11th
Salem, Mass.........Sunday, Sept. 18th
RUFUS WENDELL.

Bristol, R. I.......Sabbaths, Aug. 28th and Sept. 4th
Worcester.........Sabbath, Sept. 25th
T. M. PREBLE.

Cabot, Vt.........Sunday, Sept. 4th
Bethel, Vt. (campmeeting).........Sunday, Sept. 11th
T. E. LANG, JR.

Collinsville, Ct.........Sunday, Sept. 11th
A. ELLIOT.

Waterbury, Ct.........Sunday, Aug. 28th
WM. J. RIPLEY.

Cabot, Vt.........evenings, Aug. 31st and Sept. 1st
A. A. HOYT.

Wakefield, Mass.........Lord's day, Aug. 28th
L. T. CUNNINGHAM.

East Rochester, N. H.........Sunday, Sept. 4th
W. H. MITCHELL.

Whitefield, N. H......Wednesday evening, Aug. 24th
Lincoln, N. H. (as Bro. Tackman may appoint) evening, Aug. 25th.
East Canaan, N. H.........Sunday, Aug. 28th
U. G. LADD.

Meredith (Dolloff school-house)...Sunday, Aug. 28th
N. GLIDDEN.

Franklin (Pond school-house).....Sunday, Aug. 28th
JULIA BUSWELL.

Lewiston, Me.........Sunday, Aug. 28th
J. T. JORDAN.

Buckfield, Me. (Federal meeting-house) Sab., Aug. 28th
ORRILL W. KIMBALL.

Rye, N. H.........Sunday, Aug. 28th
L. E. SAULPAUGH.

Woburn, Mass. (Town Hall).......Sunday, Aug. 28th
West Kingston, N. H. (as Bro. Currier may appoint) Sunday, Sept. 4th. L. C. & M. MCKINSTRY.

Wolcottville, Ct.........Sunday, Sept. 4th
B. HITCHCOCK.

Rawsonville, Vt.........Sunday, Sept. 18th
Z. T. WOOD.

Alton Corner.........Sunday, Aug. 28th
WM. BODGE.

Campton, N. H. (Bump school-house) Sun., Aug. 28th
Lake Village (North Church) Tuesday evening, Aug. 30th.
Loudon Ridge.........Thursday evening, Sept. 1st
Meredith, N. H. (Dolloff Hall).....Sunday, Sept. 4th
WM. H. SHAW.

Dorchester N. H. (Town House)....Sunday, Aug. 28th
Holderness, N. H. (True school-house) Sun., Sept. 4th
JOHN H. EVANS.

Danbury, N. H. (where brethren may arrange) Sunday, Aug. 28th. LEVI ALLEN.

Webster, N. H. (Old meeting house)..Sab., Aug. 28th
Fisherville, N. H. (Sander's Hall).....Sab., Sept. 4th
SIMEON ROBY.

West Fairlee, Vt.........Sunday, Aug. 28th
H. F. CARPENTER.

Lake Village, N. H.........Sunday, Aug. 28th
JOHN PARSONS.

Lewiston, Me.........Sunday, Aug. 28th
J. T. JORDAN.

Morris, Ct.........Sunday, Sept. 11th
Hartland (Town Hall).........Sunday, Sept. 18th
S. WOODRUFF.

East Orange, (at the school-house near Bro. John Durgin's) Sabbath, Aug. 28th. D. EASTMAN.

Will some one meet me at Alton Bay at 12 M. Saturday, Aug. 20th? E. S. MOULTON.

Rye, N. H.........Sunday, Sept. 18th
J. PINKHAM.

Roxbury, Ct. (Sr. Teeple's).........Aug. 25th, 28th
H. K. WALLING.

West Greenwich, R. I. (as Bro. Madison may arrange) Sabbath, Aug. 28th.
Charlton, Mass.........Sabbath, Sept. 4th
Webster, Mass.........Sabbath, Sept. 11th
River Point, R. I.........Sabbath, Sept. 25th
Danielsonville, Ct.........Sabbath, Sept. 18th
Wyoming, R. I.........Sabbath, Oct. 2nd
New York City (as Bro. Cox may arrange) Sabbath, Oct. 9th. C. H. SWEET.

Woodstock Valley, Ct.........Sabbath, Aug. 28th
P. S. BUTLER.

Brownfield, Me.........Sabbath, Aug. 28th
GEO. W. HOWARD.

Hampton, N. H.........Sunday, Aug. 28th
A. SIMPSON.

Edenboro, Pa.........Aug. 27th and 28th
Sharp's Corners (Meth. church) evenings, Aug. 29th and 30th.
Colcoton (once in four weeks) Sept. 3d, at 2 P. M., and Sunday, the 4th.
Darien, N. Y. (quar. conf.)...Sept. 9th, 10th and 11th
C. F. SWEET.

Square Pond, Ct.........Sunday, Aug. 28th
Warehousepoint, Ct. (at the Chapel) Sunday, Sept. 4th
A. MORSE.

Tremont Center.....Aug. 28th, and over the Sabbath
Rogersville.........Aug. 28th to 31st
Dansville.........Sept. 2d, and over the Sabbath
Darien Conference, Sept. 9th, ... J. W. TAYLOR.

Scitico, Ct.........Sunday, Sept. 4th
Boston (Lowell Street) Tuesday evening, Sept. 6th
Lawrence.........Wednesday evening, Sept. 7th
Alton Bay Campmeeting.........Thursday, Sept. 8th
Portland, Me.........Sabbath, Sept. 11th
Bath, Me.........Tuesday evening, Sept. 13th
Brunswick (as Bro. Storer appoints).........Sept. 14th
Mechanic Falls, Campmeeting....Thursday, 15—17th
Richmond (Reed meeting-house)..Sunday, Sept. 18th
From Monday to Thursday, where Brn. Reed and Mitchell appoint.
South Poland, Me.........Friday evening, Sept. 23d
West Poland, Me.........Sabbath, Sept. 25th
Casco.........Tuesday evening, Sept. 27th
South Casco.........Sept. 28th and 29th
Portland, Me.........Sabbath, Oct. 2nd
Biddeford, Me.........Tuesday evening, Oct. 4th
Kennebunk Depot.........Wednesday evening, Oct. 5th
South Brunswick, Great Works......Oct. 6th and 7th
Portsmouth, N. H.........Sabbath, Oct. 9th
H. MUNGER.

Biddeford, Me.........Sabbath, Aug. 28th
Oak Orchard Beach, Sunday, at 5 P. M.
Pittsfield, Me., campmeeting, Wednesday, Aug. 31st and onward.
Alton Bay campmeeting.......Sept. 7th, and onward
Plainville, Ct., campmeeting, Sept. 14th, and onward
Expect to have a supply of the new Greek Concordance at these meetings. H. L. HASTINGS.

Assonet Neck (Berkely).........Sunday, Sept. 4th
MARY E. OTIS.

South Berwick, Me., (Great Works)....Sab., Aug. 28th
Rye, N. H.........the first Sunday in each month
South Berwick, Me., (Great Works) the second Sunday in each month. JOSEPH W. WHITE.

Rootville, Break Bread.....first Sunday in the month
JOHN T. ONGLEY.

Lorrain, N. Y., in a grove owned by Mr. Asa Randall, Sunday, Aug. 28th. Services at 10½ A. M. and 1 P. M. Baptism in the gulf at 9 A. M., and the Lord's Supper will be administered at the close of the afternoon service.

Fish Creek, N. Y. (grove meeting) Sunday, Sept. 4th. Services at 10½ A. M. and 1 P. M. Lord's Supper at the close of the P. M. service. C. H. WILLIAMS.

SPRINGFIELD, MASS.
A. A. Phelps.........Sunday, Sept. 11th

PORTLAND, ME.
James A. Libby.........Sunday, Aug. 28th

DOVER, N. H.
Wm. C. Stewart.........Sunday, Aug. 28th
C. Goodrich.........Sunday, Sept. 18th
L. Boutell.........Sunday, Sept. 25th

CONCORD, N. H., (AT THE BETHEL.)
U. G. Ladd.........Sunday, Aug. 28th

ROCHESTER VILLAGE, (Town Hall.)
E. S. Moulton.........Sunday, Aug. 28th

PLEASANT VALLEY, CT.
R. K. Stark.........Sunday, Sept. 4th

WOLCOTTVILLE, CT.
G. L. Teeple.........Sunday, Aug. 28th

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. SMITH, Principal.

Business.

Letters Received.

E Drew, P A Walker, L A Gardner, A N Seymour, J D Sheriden, F Burr.

Cash received for Books and Tracts.

J R Boynton $1.00, E G Kiegsbury 7c, E M Simonds $1.90, R Patten $1.00, A F Randall $3.50, L E Pendleton $1.00, F S Knowlton $2.00, J L Knapp $1.50, L B Cummings 60c, H S Kinser $1.00, D Evans $2.00, A W Taylor $4.20, R Porter 50c, J V Himes $60.95, J D Merriam $8.31, M Grant $20.43, J C Shorey $9.50, R S Johnson $1.75, W Hall $1.50, R W Chapman 35c, J W Crichton $2.00, C F Lothrop 40c, F F Work $9.00, J Whaley 50c, T Whitecar $1.00, L B Briggs 70c, S G Smart $1.88, J P Shaw $4.75, S V Dunbar $1.00, S P Whitney $1.50, W Cook $2.00, M B White $2.00, A A Hopkins 35c, H Campbell $2.25, W F Fahenstock 50c, S Roby $1.50, D Bacon $10.80, O Stannard $1.00, E D Fowler 50c, P S Harder $1.50, H H Hemenway 50c, R Price 40c, A D Flagg $2.00, A J Mayhew $3.80.

Books and Tracts Sent.

BY MAIL—F S Knowlton, D A Beals, S Bodin, Wm A Wentworth, T School, A H Drown, J L Knapp, Mrs. S K Taylor, B McKeen (2), H S Kinsey, L B Cummings, R Porter, J Hill, E J McKeen, J Bickford C F Lathrop J Craikton, T Chapman, W Cook, S P Whitney, S V Dunbar, J C Allaben, T Whitecar, L B Briggs, J Whallen, G T Work 3, W F Fahenstack, H Campbell (2), Mrs. M B White (2), A A Hopkins, R Jackson, R O White, P E Harden, E D Fowler, H H Hemenway, O Stannard, Miss T V Bailey, D Bacon, Capt. S C Packard, R Price, Miss R S Currier, Mary E Lord, I Green, Susie T Nichols, L K Bullard, Geo. Pardee, S H Purviane.

BY EXPRESS—L D Pendleton, S D Hutchkins J P. Shaw, Wm E Brown, D Cogswell.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cts. per copy ad ditional, when sent by mail.

NEW HYMN BOOK.

"Hymns of the Jubilee Harp."

WITHOUT THE MUSIC.

The above work, printed in *large, clear type*, on beautiful paper, we are ready to fill orders for, at the following prices:—

Bound in cloth, with sprinkled edges, 75 cents per copy; $7.00 per dozen; $55.00 per 100.

Bound in leather, gilt edge, $1.00 per copy; $9½ per dozen; $75 00 per hundred; when sent by mail, 16 cts. additional postage

THE POWERS OF THE AIR.

A WORK THAT THOROUGHLY VENTILATES SPIRITUALISM.

376 pages. Price by mail, $1.26.

The above works for sale at this office.

LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $3.60; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.25; postage 20 cts. Do. ref. between verses, $2.25; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $3.25; postage 20 cts. Do. plain, $1.75; postage 20 cts.

"Historic Echoes of the Voice of God."

AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

BY ELDER J. COUCH.

Price 15 cents single copy. $1.50 per dozen. $10.0 per one hundred.

"ADVENTISM."

We have a supply of this valuable work.

Price in cloth.........75 cts., postage 12 cts.
Flexible covers.........60 cts., postage 12 cts.
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In paper covers by the dozen, by express, $4.75.

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Expository and Historical, showing the accurate fulfilment of Christ's predictions to the present time, and what we should expect next. Fifth edition. 180 pages. 25 cts. by mail.

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I. C. WELLCOME, Yarmouth, Me.

FOR SALE AT THIS OFFICE.

A BRIGHTER DAY.

"Lift your heads" with faith; the morrow
Dawneth brighter than to-day;
Angel hands will lift the shadows,
Chase the gathering gloom away.
Cho.—"Lift your heads," the day is breaking,
Soon the morning will appear;
Soon the earth from slumber waking—
"Lift your heads," the day draws near.

Art thou lonely, sad and weary,
Watching through the silent night?
Dry thy tears, the orient glistens
Like a thread of silver light.

Does the night seem long and weary,
Dangers threat'ning 'long the way?
Joy will soon return to bless thee,
Soon will dawn the brighter day.

Look! e'en now the morn is breaking,
Soon the shades will flee away;
Soon the earth from slumber waking,
Brings to light the brighter day.

—*Selected by E. A. Gardner.*

For the World's Crisis.

WHAT DIFFERENCE DOES IT MAKE?

Those who preach the Bible doctrine of the sleep of the dead, the literal resurrection, and the inheriting of the earth by the saints, are often met in reply by the question, "What difference does it make?" The idea to be conveyed by this question is, that it makes no difference whether we sleep and wait the resurrection, or go to glory at death. We get glory at last either way, and one is as good as the other, and therefore we should not be so very particular in this matter. And also the inheritance of the saints will be good enough, wherever it is, and all the efforts made to prove its whereabouts is labor for nought, since it makes no difference with us where it shall be. We ought not to be so very particular as to blame those who do not locate it on the renewed earth, since it really makes no difference with us.

Now, all this seems very plausible at first glance, but when we come to look at the facts connected with it, I think we shall find it makes a vast difference in the result.

Firstly, it makes a difference with all christians. For it must be admitted by all of them that the only hope we have of any inheritance whatever, is derived from revelation; and if God's actual and only promises contained therein fail to be fulfilled, then all fails. Revelation, or in other words, the Bible, does not say to the saints, "your inheritance may be on the earth, or it may be in heaven, or perhaps it will be beyond the bounds of time and space," but it says it shall be the earth, or language unmistakably applying to the earth every time it speaks on the subject. The saints are confined to *this one* promise, and to say that it makes no difference whether they receive this or something else, is to say that it makes no difference whether they get any inheritance at all, for if they lose this one, they lose all, as there is no other.

Secondly, it makes a vast difference to the unconverted world whether they believe the Bible doctrine of man's mortality, and whether they admit the resurrection as the only hope of a future life for the dead. Just look at it a moment. Why are the majority of unconverted persons so very favorable to the theory of universal salvation, and why are there so many Universalists? Because of the doctrine of eternal hell-fire, which is a result drawn from the dogma of immortal-soulism; or, what is the same thing, the "not-die" doctrine of the serpent in Eden, which involves the conscious state of the so-called dead. (See note.) Why are there so many Spiritualists? Because of the "not-die" doctrine. Why so many Roman Catholics, Sweedenborgians, Mormons, and followers of every other false religion in the world? Simply because the world clings to the belief of the "not-die" doctrine. Here are a vast majority kept far from Christ and Christianity by the theory of the conscious state of the dead. For, if these should but admit the sleep of the dead, they are then shut up to the one only hope of the resurrection for a future life, and this would lead them to seek and serve Jesus. Now, does it make any difference whether we preach the mortality of man, or his immortality? The "not-die" doctrine was preached to Eve in Eden, and she believed it. Did it make any difference in the end?

Thirdly, it makes a difference with a man whether he speaks falsely, or tells the truth. A falsehood may be spoken ignorantly or intentionally. In either case the falsehood is the same. Thousands of men professing to be Christ's ministers are heralding the "not-die" doctrine; and although they may do it ignorantly, yet its effect is not for Christ, but against him. Whatever good is done by these men is not the result of this doctrine. The doctrine is plainly false, and can result in no real permanent good, any more than a thistle can produce figs. And are not ministers responsible for what they teach? Can they mix up truth and falsehood with perfect impunity? If they convert one, and needlessly pervert ten at the same time, will God overlook their perversions entirely for the sake of the one saved? And then to think that there are many proclaiming the immortality of the soul, who are convinced it is an error, or mistake, to say the least, but who dare not oppose it for fear of loss of temporal support, is enough to make one tremble in view of the awful responsibility resting upon such. Even in my short and not extensive experience in the ministry, I have found several who, by their own confession, are willfully ignorant, and intentionally opposers of the truth; and there are doubtless many more. Does it make any difference with such what they do? I would not stand in their place for a million of worlds like this. No, let me stand on the side of God's truth, if it makes me a martyr in a day. If it shortens my life to an hour, let me have the satisfaction at its close, that for one hour, at least, I gave no place to the devil or his lie.

Lastly, it makes a difference with *God* whether man is immortal or not, and whether he gives him a home on the earth renewed, or not. The Almighty has told man that he shall die, and if man never dies, his word is a failure. In all the word of inspiration, from Moses to John inclusive, we find no place where God has said to man that he is any part immortal and can never die. Does it make any difference with God whether it be true or false? The Almighty has promised to the saints the renewed earth for an eternal home. Will it not make a difference with him if he fails to perform this word? It is said that God cannot lie. Shall we suffer his character for veracity to be impeached, and then say it makes no difference? Such a feeling as this, if carried out, would lead one to say that it would make no difference if God were dethroned, and the devil ruled in his stead, provided man could have his own way. Away with such dishonor to God and his sacred word. Let God be true, let his word be held sacred by us; and let us glory in the cross of Christ; for it will make a vast difference in the end on which side we are found, whether of truth or error.

F. Burr.

Note. I speak of the conscious state of the *so-called* dead, because I cannot conceive of any consciousness in *actual* death. The terms consciousness and death cannot be applied to the same state. Consciousness implies life, and as far as death reigns, unconsciousness must go with it. Man-made theology has coined the expression "the conscious dead," and its synonyms and popular language has adopted them, but they are perfect absurdities, and I only use them that I may reach those who are led away by such erroneous opinions.

F. B.

ASTONISHING ACCURACY OF THE BIBLE.

An astonishing feature of the word of God is, that notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the church—not one of those errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of the globe, or on that of the heavens.

Peruse with care our scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book that speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book that teaches us the first revolutions of the world, and it also foretells its last. It recounts them in the circumstantial language of history, it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of Oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews, in the music schools of the prophets of Bethel and and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and finally, in the centre of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements, were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded by more than nine hundred years the most ancient philosophers of ancient Greece and Asia—the Thalses, and the Pythagorases, the Zaluctuses, the Xenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epochs of the future, and the glorious scenes of the last days. Well, search among its fifty authors, search among its sixty-six books, its 1,189 chapters, and its 31,173 verses, search only for one of those thousand errors which the ancients and the moderns committed when they spoke of the heavens or of the earth—of their revolutions, of the elements; search, but you will find none.—*Rainbow.*

For the World's Crisis.

TO YOU.

Retailers and Circulators of Slanders, and Gossip-Mongers generally:—

Among all the pests with which society is infected and cursed, scandal-mongers are the most loathsome. Their hearts and natures are generally as base as their morals are corrupt. Under a coward's shield they attack the innocent, and lacerate the hearts of the pure and good. The robber and the assassin are no greater criminals than the creatures who strive to rob of what is more valuable than riches, or even life itself—a good name.

As a general rule, the circulators and retailers of malicious slanders, are but little better than the authors. They are living, moral pestilence, to be shunned and abhorred as a deadly poison to the very air they breathe. In a majority of cases they are actuated by base and selfish motives, and when scandal is fastened upon them, they cringe and skulk under the flimsy pretext that they meant no harm, and only reported what they had heard. There is no punishment severe enough for these gossip-mongers; they should be scorned by society, and deserve to be hunted down and be driven beyond the pale of civilization, as outcasts, utterly unworthy to mingle in the society of a christian community.

Many of these circulators of slander are known in society, and for a time are tolerated by persons who are accessories to their wicked acts, simply for the purpose of making them the willing instruments to gratify a feeling of revenge, or some mean and petty envy, or personal malice of their own.

There is altogether too much licence allowed to idle, gossiping men and women in society. These slaughterers of character should not be permitted indiscriminately to assail whomsoever they please, either through a chance habit of gossiping or from some private hatred of their own. They should have administered to them on the instant, such a stinging rebuke as would mantle their checks with shame, if they possessed one particle of delicacy or charitable or christian benevolence.

Many happy homes have been made miserable, many hopes blighted, many domestic circles darkened, many poor, broken-hearted, innocent, sensitive creatures have had their lives embittered by these thoughtless, gossiping men and women, who go from house to house and from place to place, tattling, collecting tales, and retailing scandal.

Now, if every high-souled man and true woman would administer to these libellers and flippant scandal-mongers a proper rebuke, by letting them know that they totally abhor and detest them, society would very soon be purged of these growing, noxious nuisances, that have taken root in our midst.

We do honestly and earnestly desire that every christian man and woman examine themselves and look into their own hearts, and review their daily lives, for the purpose of ascertaining if the sins to which we here point, are among theirs, to be answered for at the last great day of account.

There are always a class of individuals, in every community, whose lives are aimless, and who are but too glad to give ear to the poisonous voice of the slanderer; and if they do not become retailers of slander, they give it a kind of endorsement, by a shrug of the shoulder, or shake of the head, or knowing wink of the eye, or by a—"O, indeed! is it possible? well, I thought so." This class are generally beneath contempt. They are a species of gossip-mongers, and should be despised and shunned.

M. E. Chute.

Portland, Me.

For the World's Crisis.

MY CROSS.

It seemed at first a gilded mite,
For I had sought it long;
So when I found it seemed so bright,
My sighing turned to song.

It paints to us a rugged path
Before we gain the crown;
And none but those who endurance hath,
Shall e'er with Christ sit down.

The path encircles Zion's hill,
From base to summit winds;
Press onward, then, for he who will,
True peace and comfort finds.

With eye on goal, and cross on breast,
Oh look not back to earth,
Lest while you dally there to rest,
Unholy thoughts have birth.

List not for praise from earth's proud sons,
Earth's joys are but a weight;
Then on, outstrip all grovelling ones,
Pass through the pearly gate.

Lodi, Wis. Emma Drew.

AN AGE OF LIARS.

"Dare to be true; nothing can need a lie."

"Wherefore, put away lying, speak every man the truth with his neighbor.—Eph. 4: 25. Cheating and lying, lying and cheating. It is cheating here, cheating there; it is lying here, lying there.

"A little theft, a small deceit,
Too often leads to more."

"He that is faithful in that which is least, is faithful also in much; he that is unjust in the least, is unjust also in much."

Lies are of various kinds, of various degrees of aggravation. There are black lies and white lies, lies of vanity, pride, ambition, flattery, convenience, interest, fear, wantonness, cruelty; lies of first, second, and third rate malignity. There are also passive or practical lies—lies *acted* out. Point your finger in the wrong direction to an inquiring traveler—you give him the lie.

Again, some are habitual liars—lie at nearly every breath; like the common swearer, who swears and knows it not. "A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame"—Prov. 13: 16. "Lying is my trade," said an auctioneer; "I live by falsehood and deception; it is my meat and drink; when I speak a lie, I speak of my own."

"A London professor lectured recently on adulterations of food. He handed around coffee, which was pronounced excellent, then told the audience that they had been regaled with a mixture of bullock's blood, chicory, sheep's liver, dried, and old coffee grounds. He gave them capital porter, too, made of spirits of wine, gum-arabic, and burnt sugar."

The ingenuity of the age is taxed to its utmost capacity to invent ways and means to cheat people without being detected till after the purchase of the spurious articles. All such should remember that they can have no part in the coming kingdom. None but honest men can be there. . . . . The Scriptures inform us that no "covetous" man "shall inherit the kingdom of God."

We have become a nation of liars. Most people love to read and to hear of lies, quite as well as other people like to write and to utter them. Indeed, the one is a pretty fair gauge of the other. The market and the supply of lies are economically adjusted. The public will have lies, and the man who must get his bread and butter by writing, must have no scruples about lying. One of the most popular writers of a New York journal, said, pathetically, "I detest this coloring of the truth, this eternal exaggeration of lying; but the people will have it, and I must furnish it or starve." Another popular writer, on recovering from a dangerous illness, told his physician that he should not be able to pay him until he had got his returns from furnishing the public another of his lucrative stories. That is, a pack of lies in the form of novels, romances, silly love-tales, to curse the rising age, pushed into public favor by religious editors, and some professed gospel ministers!

These dealers in intellectual poisons, that intoxicate the mind, corrupt the heart, pollute the soul, will sink lower than the grave! "He that soweth to the flesh, shall of the flesh reap corruption." "They have sown to the wind, and they shall reap to the whirlwind."—Hos. 8: 7. Such writers, in the pulpit or out of it, are considered smart. They wake up our imaginations, rouse our sympathies, play charmingly upon our passions, and we pay them well for it.

The public hankering for something extraordinary, startling, high-colored, and exaggerated, has crept into our churches, invaded the pews, and to some extent given laws to the pulpit. There is now a great demand for smart preachers. The question is not whether a preacher is pious, prayerful, faithful, sound in faith, and a winner of souls: one who rightly divides the word of truth, and gives to every man his portion in due season—all this is behind the times, and old fogy. Is he smart? That's the question. Does he stretch the india-rubber to its utmost tension, and hammer out the precious grain of gold so thin, that it has but one side? Can he do a splendid business on a small capital? Does he sparkle well? O then he is an angel standing in the sun. We must have him at any price. What's the use of going to the theatre when we can have what we want at church? But will he also, as occasion may require, let off good round whoppers, thumping stories, and rouse us all up? Then he is the man for us. He will fill the house, sell the pews, youthfulize the congregation, and make us a good speculation.—*Sword that Cuts.*

Self-denial.—Never preach self-denial with *tobacco* in your mouth.

HINTS TO PREACHERS.

Never fail to meet your appointments. If by uncontrollable circumstances you are compelled to fail, treat it as a serious misfortune, calling for special explanation and justification on your part. Your moral power will depend much on your faithfulness to your word. Let not bad weather, or bad roads, or slight indisposition be pleaded as an excuse for such failure.

Be always on time. If you wish the people to be punctual, set them an example. Never be a minute behind time. It is better to have a reputation for promptness than for smartness.

Don't go about among your auditors shaking hands and talking aloud, or indulging in merry congratulations. It encourages irreverence and gossipping habits in your hearers, and your example will soon fill the house with a style of gossiping and tittering entirely at war with the quiet and solemnity belonging to the house of worship. After the close of the worship is a more fitting occasion for greetings and friendly demonstrations.

When you go to the pulpit be dignified in all your movements. Do not lounge on the sofa, nor tilt a chair against the wall, nor stand with your legs crossed. Avoid clownishness and boorishnesss.

Avoid a sanctimonious drawl or whine. Be natural. Let no levity or flippancy, on one hand, and no affected sanctity of tone or manner on the other, mar the propriety and dignity of your demeanor. Be a man—let manly sincerity and earnestness possess you. Be humble. Do not project *yourself* before the people when in the presence of the Holy One, to preach Jesus Christ crucified, to dying sinners. There is no such insane trifling as to exhibit a self-importance or supreme self-consciousness, when the tremendous realities of eternity alone should engage us.

Avoid wordiness and tedious circumlocution. Why not say "Let us pray," rather than "Let us endeavor to call on the name of the Lord!" "Let us praise God," or "Let us sing hymn 41st," rather than—"We will make use of a hymn, of the common measure, which you will find in the forty-first number." It is better to say, "There will be preaching here this evening," than to bore your tired auditors with the tedious announcement, "No preventing Providence, you may expect preaching here by your humble servant at the usual evening hour." Better to dismiss your audience with a few simple words of scriptural benediction, than to dilute and corrupt the beautiful and vigorous language of the Bible with verbose and declamatory utterances of your own, such as, "May the matchless love of God, our heavenly Father, and the saving grace of our divine Redeemer, and the sweet and comforting influence of the Holy Spirit, be, remain and abide with you all, now and to the day of eternity, world without end." Better, with Jesus, to say, "Our Father," or "Righteous Father," than to pile up needless adjectives, such as "Great, and Mighty, and ever-to-be-adored Lord God, our heavenly Father." Let thy words be few.

Be careful about sliding into the use of pet words and phrases. Do not repeat the word individual more than twenty times in a sermon, as, "I saw an individual yesterday." "The individual said to me," etc. "If any individual wishes to turn to God," etc. Individual is opposed to the whole, and is used in regard to collectives, and distinguishes one from many.

There is no need in a religious assembly to address your hearers as "Fellow citizens." It smacks too strongly of stump oratory.

Avoid slang phrases. Do not "fight it out on that line" before a religious assembly, nor tell your audience that you "can't see it," nor talk to them in the language of the prize-ring, about "coming to time."

Many good preachers, for want of judicious criticism, unconsciously contract vicious habits of speech and of action which greatly interferes with their usefulness. A hint to the wise is sufficient.—*Ex.*

GOING TO CHURCH.

I've a good mind to say I'll never go to church again!" said Mrs. Ball, wife of an industrious mechanic, that day, at the evening meal.

"What's up?" inquired her husband, who was not, like his wife, a member of the church.

"Oh, well, nothing that ought to be noticed, I s'pose, said she. "I dare say it's all my wrong feeling; only I worked all the week as tight as I could spring, every spare minute I had, to turn my old cloth sack, and to fix over my bonnet, and went to church feeling as if I looked spruce and a little like folks. But you ought to have seen the ladies in their winter rigs!" she continued. "I wish you could 'a seen Mrs. Holton come into church, everybody looking at her, and she was dressed so elegant. Of course I know it to be wrong to covet, and I don't covet, as I know of. She is welcome to her silks and her velvets, and her front pew, and sich, for all of me. But I know one thing," continued Mrs. Ball, warmly; "it is ridiculous for me to belong to the same church with her, and go there Sunday after Sunday just a purpose to be made ashamed of myself every Sunday of my life. Husband," she said, earnestly, "I do wish there was some church where poor folks were as good as rich folks! "I don't mind it week days; but Sundays I should like to feel that the Lord loves me as much as he does anybody—if I could!" "Better do like me," replied her husband—"not go at all. All churches are alike—they ain't meant for 'one horse folks' like us."

Mrs. Ball did not like this conclusion; but, not knowing how to overthrow it, she dropped the conversation.—*Advance.*

CHURCH TOILETS.

Harper's *Bazaar* thus denounces the display of dress so common in houses of worship:—

"The best bred people of every Christian country but our own, avoid all personal display when engaged in worship and prayer. Our churches, on the contrary, are made places for the exhibition of fine apparel, and other costly and flaunting compliances with fashion, by those who boast of superior wealth and manners. We shall leave our gewgawed devotees to reconcile humiliation in worship with vanity in dress. How far fine clothes may effect the personal piety of the devotee, we do not pretend even to conjecture; but we have a very decided opinion in regard to their influence upon the religion of others. The fact is, that our churches are so fluttering with birds of fine feathers, that no sorrow fowl will venture in. It is impossible for poverty, in rags and patches, to take its seat, if it should be so fortunate as to find a place, by the side of wealth in brocade and broadcloth.

The church being the only place on this side of the grave, designed for the rich and poor to meet together in equal humility before God, it certainly should always be kept free to all. It is so in most of the churches of Europe, where the beggar in rags and wretchedness, and the wealthiest and most eminent, whose appropriate sobriety of dress leaves them without mark of external distinction, kneel down together, equalized by a common humiliation, before the only Supreme Being. The adoption of a more simple attire for church on the part of the rich in this country would have the effect—certainly not of diminishing their own personal piety, but probably of increasing the disposition for religious observances on the part of the poor."

"Fight the good Fight of Faith."—The command is, "fight the good fight of faith." Blessed be God, though there are many warriors who enter into battle with doubts and fears as to the issue of the conflict, it is not so among the soldiers of the Lord Jesus Christ. Victory is declared before the combat commences, and as sure as they begin to fight, faith tells them they shall be made "more than conquerors."

PRACTISING DECEPTION.

There is a large class of deceptions which are pleaded and extenuated, such as telling lies to children and telling lies to sick persons. I set myself against the whole of this miserable tribe of wickedness. A lie told to a child is a monstrous thing. I abhor it. And yet lies are told to the children as thick as cloves are stuck in hams when dressed for a public occasion. Your child is sick, and you bring him a potation and say, 'It is good, my dear, it is good," when it is as bitter as gall. You are not only a liar, but a fool. The child learns, after a little time, not only that the medicine is not good, but that the truth is not to be regarded. You not only give the child an odious dose of medicine, but you give him a more odious dose of morals. You innoculate him with the spirit of lying from the beginning.

I think we cannot be too careful to speak the truth, and above all to the children. As to the sick I do not believe it necessary to tell them all the truth. But a doctor is not justified in lying to his patients. It is easy for him to say to the person whose case he has undertaken: 'You must have confidence in me.' But, if he says anything, let him say the truth. It may excite the patient or it may not; but if the excitability is a reason for not telling the truth, then it is a reason for silence—it is not a reason for deception. I think that such persons are oftentimes injured by being deceived. I think there is a great deal of cruelty practised toward sick people in this way. And I think it is a shame to let sick people go blindfolded down to death, and drop off without a single word, for fear that they will be injured if the truth is told them. I think if a person is going to die, he has a right to know it. I do not, therefore, believe in telling lies to sick folks.—*Beecher.*

Gems.

— Trials are the more severe as we look at them, dwell upon them, and ponder them in our hearts. Looking continually at an object magnifies it. Turning from all our surroundings, and fixing the eye on Jesus, and on him alone, obstacles are removed, difficulties vanish, and the soul rests in quietness in the arms of infinite love, secure from all that can harm.

— Never make that man your friend who hates music or the laugh of a child.

— We shall never walk well here below, even in the smallest details, if the great end is not constantly before our eyes.

Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

— He who waits to do a great deal of good at once will never do anything. It is but once in an age that occasion is offered for doing a good deal. True greatness consists in being great in little things.

— Do all you are required to do in the vineyard of the Lord, and leave results with him who numbers the hairs of your head, and you will find that "you can run, and not be weary, walk and not faint."

— All human virtues increase and strengthen by the practice and experience of them.

— The children of God have much in hand and much more in hope.

Work while the daylight lasteth,
Ere the shades of night come on,
Ere the Lord of the vineyard cometh,
And the laborer's work is done.

— Real difficulties are the best cure of imaginary ones, because heaven helps us in the real ones and makes us ashamed of the others.

— The man who owns whole blocks of real estate, and great ships on the sea, does not own one moment of to-morrow! To-morrow is a mysterious possibility not yet born.

— Men may judge us by the success of our efforts. God looks at the efforts themselves.

— An old friend is worth two new ones.

Lord, grant us first our own defects to see,
And let our eyes be clear from every beam;
And then, whate'er another's failings be,
Our own will ever still the greatest seem.

— It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.

— Many a saint has never experienced the infinite preciousness of the gospel, till the rod of God is upon him.

— To live long, it is necessary to live slowly,

— The hardest thing to hold in this world is an unruly tongue.

Rich dews of grace come o'er us
In many a gentle shower;
And brighter scenes before us
Are opening every hour.

— If prayer does not cause us to leave off sinning, sinning will soon make us leave off praying.

— If we are alive to God, we shall never be contented but as we keep on the heavenly journey.

— Economy is the easy chair of old age.

— Proud hearts and lofty mountains are always barren.

For the World's Crisis.

COME UNTO ME.

Come unto me, the Savior said,
And I will give you rest;
I'll soothe your sorrows, calm your fears,
And still your troubled breast.

I'll keep you from the tempter's snare,
I'll give to you my grace;
I'll smoothe your way through every care,
And be your hiding place.

And when your work on earth is done,
If you have faithful been,
I'll open wide those pearly gates,
And bid you enter in.

Chelsea, Mass. Addie M. Getchell.

For the World's Crisis.

JEWELRY, ETC., ETC.

Much is said about wearing jewelry, rag-roses, false hair, etc., etc. None of these superfluous ornaments do any good to the wearer, or anybody else. Dress up in all the finery you can rake and scrape, and you will see some poor street girl that out-dresses you. Put on all the chignon you can carry, and you cannot outdo other poor mortals. What do you use these things for? Is your health any better for it? Does any sensible person like the looks of you, all fixed up in your Parisian fashion, any better for your "agonizing" appearance? Do you wish to create envy in the minds of others as weak, or weaker than yourselves? Do you sleep any sounder at night for all this "fuss and feathers"? You need not say you are not proud, and that you do not feel any different in having such an abominable lot of trash. Just leave it off, and dress decently, as common sense dictates, and you will feel differently, and much better, I think. Try it. Put on all the gold and jewelry you can scare up, and you cannot begin with a half civilized lady, as the following will show:—

"India Ladies—How they are Dressed.—The ornaments worn by the native women of India are something wonderful. Commencing at the toes and going up, or commencing at the head and coming down, it is a maze of mystery. The hair is filled with all kinds of silver arrows and gold darts, and bound with bands of gems and precious stones. The ears are pierced for not only one set of earrings, but for several, the usual custom being seven holes in the right ear, and six in the left, which, in a full dressed belle, are filled with rings. The nose is usually pierced in the left side, and a ring with pendant jewels hangs around the mouth, dangling upon the chin. The neck is heavily laden with necklaces of metal, precious stones, corals, or pearls. The bracelets on the arms are of silver or gold, according to the means of the wearer, some of the fair sex wearing as many as twenty-five or thirty bracelets on either arm. The fingers are covered with rings in the same profusion, with the addition of a seal ring on each thumb, which is generally the finest and most ornamental. The anklets of the higher classes are of solid gold, set with precious stones, and are extremely beautiful. Little bells are attached, so that in walking or dancing time is kept to the motion. The toes are frequently covered with rings, the seal being worn on top as upon the outside of the thumb. An India belle in full costume may wear several pounds of jewelry and not be overdressed."

Just give this matter a few thoughts fairly, and without prejudice, and see if you cannot decide it to be well to abandon such useless and vain luxuries.

J. N. Berry.

For the World's Crisis.

OUR FRIEND.

When our hearts are overwhelmed with anguish, and the dark flood of despair seems about to engulph us; when those who once were our friends have forsaken us, and this beautiful world seems like a barren desert, with not one bright green spot; when there is no friend to speak words of kindness and pity, then solitude has its charms. And though there is no earthly friend to speak words of comfort, we may raise our eyes toward heaven, and with holy joy exclaim, "Our Father!" "my Father!" "my Friend!" And from the everlasting throne of God comes the response—"My child!" And methinks a messenger leaves the court of heaven's King and wings its flight to earth, and approaching the friendless one, pours into his ear words of love and hope; then quickly speeding away up through the blue vaulted sky, and passing through the emerald gates, approaches the throne of Him who is "alive forevermore," and announces to the assembled angels that one more of earth's sorrowing ones has sought and found a friend in Jesus.

Lowell. J. B. W.

Having Patience.—"I remember," says the celebrated Wesley, "hearing my father say to my mother,—

'How could you have the patience to tell that blockhead the same thing twenty times over?'

'Why,' said she, 'if I had told him but nineteen times, I should have lost all my labor.'"

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

HOW TO BE A GENTLEMAN.

"You see I am a gentleman," said Will Thompson. "I will not take an insult." And the little fellow strutted up and down in a rage. He had been throwing stones at Peter Jones, and he thought that his anger proved him to be a gentleman.

"If you want to be a gentleman, I think you would be a gentle boy first," said his teacher. "Gentlemen do not throw stones at their neighbors. Peter Jones did not throw stones at you, and I think he is much more likely to prove a gentleman."

"But he's got patches on his knees," said Will.

"Bad pantaloons don't keep a boy from being a gentleman," said the teacher, "but a bad temper does. Now, William, if you want to be a gentleman, you must be a gentle boy."

A little further on, the teacher met little Peter Jones. Some stones had hit him, and he was hurt by them.

"Well, Peter, what's the matter between you and Will this morning?" asked the teacher.

"I was throwing a ball at one of the boys in play, sir, and missed him and hit Will Thompson's dog."

"Why did you not throw back?"

"Because, sir, my mother says that to be a gentleman I must be a gentle boy, and I thought it was best to keep out of his way till he cooled off a little."

The teacher walked on, after praising Peter's conduct, but kept the boys in his mind; and he lived to see Will Thompson a rowdy, and Peter Jones a gentleman, loved and respected by all.

Remember, a gentle boy makes a gentleman.
—*The Little Folks.*

LEANING ON JESUS.

A little girl lay near her death. She had been brought low by a sad and painful disease. Not long before, her step had been as light and her heart as joyous and gay as any of her companions, but now her body was racked with pain, the icy hand of death had touched her, and she was about to go into eternity.

"Does my little one feel sad at the thought of death?" asked her papa, as he watched the look of pain on her face.

"No, dear papa," said she, smiling, "my hand is all the while in the hand of Jesus, and he will not let it go."

"Are you afraid, dear child? asked her attending clergyman, at another time.

"No, I cannot fear while Jesus supports me," she replied quickly.

"But are you not weary of bearing pain?"

She said, "I am leaning on Jesus, and don't mind the pain."

And so this one of Christ's lambs fell asleep, leaning on the Good Shepherd who "gathers the lambs in his arms."

We, too, must all die. Shall we be found leaning on Jesus, so that we shall not mind the pain or fear of death?

A LIE STICKS.

A little boy, to sell his paper, told a lie. The matter came up in the Sabbath-school.

"Would you tell a lie for three cents?" asked a teacher of one of her boys.

"No ma'am," answered Dick, very decidedly.

"For ten cents?"

"No ma'am."

"For a dollar?"

"No ma'am."

"For a thousand dollars?"

Dick was staggered. A thousand dollars looked big. Oh, would it not buy lots of things? While he was thinking another boy cries out, "No ma'am" behind him.

"Why not?" asked the teacher.

"Because when the thousand dollars are gone, and the things you have got with them are gone too, the lie is there all the same," answered the boy. Ah, yes! That is so. A lie sticks. Everything else may go, but that will stay, and you will have to carry it round with you whether you will or not; a hard and heavy load.

REGRETS FOR A LOST LIFE.

A young man was converted during an illness which proved fatal, though this was not apprehended when he gave his heart to Christ. When his physician announced an unfavorable change in his condition, he expressed entire resignation, and requested his friends to sing a hymn expressive of that feeling.

An hour or two after, in the silence of the room, he was heard to say, "Lost, lost, lost!" This surprised the mother, and caused the immediate inquiry, "My son, is your faith in Christ feeble?"

"No, mother; but oh, my lost lifetime! I am twenty-four; and, until a few weeks ago, nothing has been done for Christ, and everything for myself and my pleasures. Oh, that I could live to show my sincerity, and to redeem my lost, lost, lost life."

HINTS ON TABLE MANNERS.

Young friends, never keep folks waiting; be prompt to get your seat quietly before the blessing is pronounced.

"In silence take your seat,
And give thanks to God before you eat."

Come with clean hands, clean faces, combed heads, and thankful hearts.

Sit still; be quiet; wait patiently till others are helped.

Never stretch your arm across the table for food; this is impolite. When you wish for an article, ask for it politely.

Never find fault with your food; be thankful for the simplest, plainest food.

Eat such things as are placed before you, asking no questions, making no wry faces.

Some little folks render themselves ridiculous by making remarks while older persons are talking.

If need be, help others to any dish or article that stands nearest you.

Eat slowly; masticate well your food.

Be careful that you spill nothing. A beautiful white tablecloth looks badly, soiled with liquids or things from your plate.

"The tablecloth you must not spoil,
Nor with your food your fingers soil."

Never leave the table without permission. Some little boys and girls eat hastily, jump and run.

Keep your seats till all arise from the table.

Children truly polite at the table, are almost sure to be polite everywhere. D. F. M.

HARD TO BE GOOD.

"Henry," said I to one of my most weary scholars, "you have been a very good boy; I hope you will do as well all the time."

"I'll try, teacher," said Harry, with an audible sigh; "I'll try, but it's awful hard work to be good."

"Ah, Harry," I thought, as he turned away, "you are not the first one who has found this out. To be good is up-hill work for all, and the hill is so high and so steep that none can climb alone. If you try ever so hard, you will fail."

"Who will help me?" says one. "Who can help me better than myself? Why not depend upon myself in this as in other things?"

Because you cannot do this alone. Because there is one who will help you to be good, who longs to help you if you will but ask him. Jesus your Savior, is his name. He says, "Without me you can do nothing." It is hard work without him, but go to him, and you will find his yoke easy and his burden light. It will not then be so "hard work to be good."

LUCK AND LABOR.

Two boys left last week their country home to seek their fortunes in the city.

"I shall see what luck will do for me," said one.

"I will see what labor can do for me," cried the other.

Which is better to depend upon, luck or labor? Let us see.

Luck is always waiting for something to turn up.

Labor *will* turn up something.

Luck lies abed wishing.

Labor jumps up at six o'clock, and with busy pen or ringing hammer, lays the foundation of a competence.

Luck whines; labor whistles.

Luck relies on chances, labor on character.

Luck slides down to indolence.

Labor strides upward to independence.

Which is likely to do most for you, boys?

LITTLE HEARTS AND VOICES.

Little hearts, O Lord, may love thee,
Little minds may learn thy ways;
Little hands and feet may serve thee,
Little voices sing thy praise.
Holy Jesus,
Come and bless us;
Bless us while this hymn we raise.

Lo! the Sabbath comes to cheer us;
Lo! their gifts our teachers bring;
Great Redeemer, be thou near us,
Make us grateful while we sing.
Loving Jesus,
Come and bless us;
Guard our weakness 'neath thy wing.

Young Christian.

NOT FOR MYSELF ALONE.

A young New Zealand girl was once taken to England and educated, and became a true christian. When she thought to return home, her companion undertook to dissuade her.

"Why go back to New Zealand?" said she. "You have been accustomed to England. You love its green fields and its shady lanes. The climate suits you. You might be shipwrecked on your return. You might be murdered and eaten by your countrymen. Every body will have forgotten you."

"What," she replied, "do you think I have received the gospel for myself alone? Do you think I can be content, now that I have obtained pardon, peace and eternal life, without going back to tell my father and mother how they may secure the same. I would go, even if I had to swim all the way."

GOD COUNTS.

A brother and sister were playing in the dining-room, when their mother placed a basket of cakes on the table and went out.

"How nice they look!" said the boy, reaching to take one. His sister earnestly objected, and even drew back his hand, repeating that it was against their mother's direction.

"She did not count," said he.

"But perhaps God did," answered the sister.

So he withdrew from temptation, and, sitting down, seemed to meditate.

"You are right," replied he, looking at her with a cheerful, yet serious air; "God does count, for the Bible says the hairs of our heads are all numbered."

A Little Fellow, on being asked what he thought fire-flies were made for, answered: "I think God made them for candles to light the little frogs to bed; because the poor little frogs wouldn't want to go to bed in the dark, would they? And God is good to all the animals."

The World's Crisis
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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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MILES GRANT, EDITOR.

WILLIAM SHELDON, *Corresponding Editor.*

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WAITING.

Long years we have been waiting,
Since first we heard the cry,
"Behold, Messiah cometh,
Redemption draweth nigh."
Long years of pain and trial,
Long years of hope deferred,
But still, though faint and weary,
We've trusted in his word.

We've watched the signs that tell us
The Lord will soon appear,
Plainly as budding fig trees
Foretell the summer near;
We've seen the scoffer walking
In unbelief and pride,
And heard from lips unholy,
The word of God denied.

Now wrong and evil triumph,
And make their haughty boast,
While right and truth and justice,
Are trampled in the dust.
We've reached the days of peril,
By holy ones foretold,
When men have turned to fables,
And faith and love grow cold.

Long years we have been waiting,
And still we wait in hope,
While earth is wrapped in darkness,
And men in blindness grope;
Still shines the word prophetic,
A light upon our way,
To warn us of its dangers,
And guide us to the day.

Long years we have been waiting,
And we will wait until
Messiah reigns in glory,
Enthroned on Zion's hill;
We'll watch the signs around us,
With truth our hearts we'll gird,
And while we walk in peril,
We'll trust his holy word.

—*Herald of the Coming Kingdom.*

For the World's Crisis.

THE LAST CONFLICT APPROACHING.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand.... The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?.... Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 2: 1, 10, 11; 3: 9, 11–17.

"And after these things I heard a great voice of much people in heaven, saying, Allelia; salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19: 1–10.

From the foregoing Scripture testimony, it will be seen that in connection with the great day of the Lord, the nations of the earth will be in great commotion with anger and rage; in this condition they will be given to the sword and slaughter. Preceding the slaughter will be witnessed the downfall of mystic Babylon and the false prophet; but when this takes place the whole church will be above (having previously been resurrected and translated), engaged in the song of victory and triumph, acquiescing and rejoicing in the downfall of the great "harlot," and the prospective marriage of the Lamb. This takes place at the inauguration of Christ our King, recorded in Rev. 19: 1–10.

We stand on the threshold of this glorious scene, surpassing in grandeur and sublimity any thing ever witnessed by mortals. This announcement should thrill the hearts of the expectants of Jesus' coming with ecstatic joy as they see the omens of coming glory thickening in every direction.

We have certainly arrived at a period of unprecedented interest and importance to the waiting church of God. Prophetic chronology can be extended but to a very brief period in the future with any consistency of argument; while the signs foretold—morally, politically, and physically—are everywhere apparent to the most superficial observer.

The 2300 days of Daniel 8: 14, commencing B. C. 426, in the twelfth year of Ahasuerus king of Persia (when the king signed the decree for the destruction of the whole Jewish nation, at the instigation of Haman, his prime minister in the court of Persia, he being an Amalekite, a bitter enemy of the Jews; this decree God so overruled that the purpose of Haman was frustrated, and the transgression of Dan. 9: 24 restrained from accomplishiug its purpose on the Jewish nation, as God had decreed their continuance 490 years from that epoch, to give his church a clue to reckon the 2300 days), will end in A. D. 1875. The 490 years ended in A. D. 65, when the Jewish nation was given up of God for destruction by the Roman armies. 490 from 2300 leaves 1810, which, added to 65, carries us to A. D. 1875, when the sanctuary will be cleansed.

It is evident from various portions of Scripture that the Lord will come *previous* to the cleansing of the sanctuary. His first work will be to raise the righteous dead, and change the living saints to immortality, separating the nations "as a shepherd divideth his sheep from the goats." 1 Thess. 4: 16, 17; Matt. 25: 32. This is in harmony with what the Holy Spirit says by the prophet (Isa. 26: 19–21),—"*Thy* dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the *inhabitants of the earth for their iniquity*; the earth also shall disclose her blood, and shall no more cover her slain."

From the above Scripture, it will be seen that there is to be a time of trouble *on the nations* after Christ appears, and his people are taken away from the earth; as the nations are to be gathered to the "valley of Jehoshaphat," which will comprise the "multitudes in the valley of decision." See Joel, third chapter. "Put ye in the sickle, for the harvest is ripe." Also in Rev. 14: 14–20,—"And I looked, and behold, a white cloud, and upon the cloud one sat like the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine press was trodden without the city, and blood came out of the wine press, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

As this work of destruction in reaping and cleansing the earth is by the Son of man, and takes place *after* his coming (the chief agency in the destruction of the wicked being the sword and fire, see Jer. 25, Ezek. 38: 21, 22), it will necessarily require some considerable time to accomplish this work of cleansing the sanctuary. As the 2300 years reach to the *last end of the indignation* (see Dan. 8: 19), and as this cannot be reached till the wicked are destroyed off the earth, it follows as an absolute necessity that Christ must come some considerable time before the cleansing of the sanctuary of Dan. 8: 14.

It is susceptible of the clearest demonstration that the 2300 years cannot be terminated previous to A. D. 1875; and as we have proved that the Lord will come previous to that time, have we any data that is reliable to show *when he will come?* We answer, we think we have.

From a careful reading of Daniel 12: 11, 12, we think it will appear evident (1.) that the period of time to elapse, including the taking away of the "*daily*" abomination, and the setting up of the abomination that maketh desolate, is 1290 years. The conversion of the ten kings of western Rome to Christianity took place as soon as A. D. 508. This caused the persecution of the church by pagan Rome to cease; and the transition period to the setting up the abomination that maketh desolate, was thirty years, which took place in A. D. 538, by the overthrow of the Ostrogoths in Rome and Italy. We think the 1290 years are to be dated at A. D. 508, when the "daily" was taken away, and ended in 1798, by taking away the dominion of popery, and modifying its character by the French Emperor.

2. As the taking away of the "daily" dates the 1290 years, the *setting up* of the abomination that maketh desolate dates the 1335 years. The last event mentioned by the angel to Daniel, in verse eleven, is the *setting up* of the papal abomination; then he says, verse 12, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days"; i. e., 1335 years from the *last mentioned* event in verse eleven. This will carry us from 538 to A. D. 1873, as the time for Daniel to stand in his lot, at the end of the days. We think this is the simple and natural construction of the language, in connection with historical facts and dates.

The language in Daniel 12: 11, requires us to date the 1290 years from the taking away of the power denominated the "daily." The fact that the religion of the Roman empire, previous to the conversion of the ten kings to Christianity, was pagan, it follows that the term "daily" means the pagan abomination. And we think Bro. Miller was right in his application of the 1290 days, in dating them in A. D. 508; also the 1260 years, the period of the dominion of the little horn, in 538. If, instead of dating the 1335 days in A. D. 508, he had dated them in 538, we think the church would have met with no disappointment.

In view of this evidence, and the apparent corroboration of this position by the signs of the times, especially in this sudden outburst of war and conflict by two of the most powerful nations of Europe, and the withdrawal of the French troops from Rome, just after the little horn had spoken its *last* "great words" (see Dan. 7: 11), have we not the best of reasons to lift up our heads, knowing our redemption draweth nigh, and that the kingdom of God is nigh at hand?

Again, we think the developments of the past few weeks show most conclusively that Louis Napoleon is *not* the "antichrist," nor the destined monarch of the world; but that he, with all the present rulers, will soon be overthrown, and our Christ will have the dominion of this earth, and that very speedily.

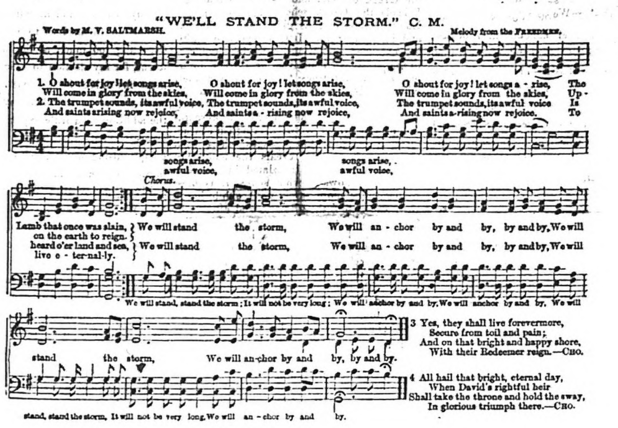
We also expect the present conflict to continue till the mighty colossal power of the north shall move down upon Constantinople, and drive the Turks out of Europe into the holy land, to fulfill the closing verses of the eleventh chapter of Daniel, when "Michael shall stand up." "And there shall be a time of trouble [on the world] such as never was since there was a nation.... *And at that time* thy people shall be delivered, *every one that shall be found written in the book.*"

Glory to God! the prospect is bright to the weary-worn pilgrim. We shall soon see the King in his beauty, and be made like him, and enjoy his presence, beholding his glory throughout eternal ages. Amen. Come, Lord Jesus, and come quickly.

L. T. CUNNINGHAM.

"WE'LL STAND THE STORM." C. M.

Words by M. V. SALTMARSH. Melody from the FREEDMEN.



For the World's Crisis.

THE KINGDOM A GLORIOUS GIFT.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—LUKE 12: 32.

These endearing words were addressed to the disciples of our Lord by himself. It will apply also to the children of God in all parts of the world. "Fear not." God is your friend. He will care for you. "Consider the ravens;... God feedeth them. How much more are ye better than the fowls." The disciples of Jesus love God, and love each other, and God loves them; hence they have no reason to fear. "There is no fear in love; but perfect love casteth out fear, because fear hath torment.' "He that feareth, is not made perfect in love." 1 John 4: 18. "God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." 1 John 4: 16, 17. "The wicked flee when no man pursueth; but the righteous are bold as a lion." Prov. 28: 1. Fear not to trust your heavenly Father under all circumstances. He "knows what ye have need of before ye ask him." He loves you to the end. "His rod and his staff will comfort you."

LITTLE FLOCK.

The flock of Christ is comparatively small, "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. When the world was condemned with an overthrow, but few were saved,—a little flock. So it was with the cities of the plain, and with Jerusalem. But Father is careful to save the righteous, though few, in a little flock.

"*It is your Father's good pleasure to give you the kingdom.*" God has an affectionate regard for all his creatures. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3: 9. But God cannot look upon sin with the least degree of allowance. He has promised that none but the pure in heart shall see God; none but the meek shall inherit the earth. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.... And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21: 2, 3, 27.

If God should admit unholy people into the holy city, it would not make them holy, but they would continue in sin, destroying the happiness of God's dear children, who would be sadly disappointed, and God's word would be broken. It would be a very unhappy state for the children of God to have sin marring their peace and happiness eternally. I think no one would be willing to have it so. It is necessary that God should be very strict with sin and sinners. He is desirous that all should come to repentance that they may be saved, and have a right to the tree of life. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3: 16. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5: 8. O sinner! if you could but realize the power of the love that God and the holy angels have for you, the care and anxiety they manifest for your present, future and eternal welfare, I think you would come to Jesus at once, and accept his offer of salvation.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Luke 15: 7. Think of this, ye who have not given your heart to God. Ask yourself, "How can I act so careless about that which pertains to my best interest, while my dearest friends in heaven and earth are so persuasive? A hundred fold in this life, in the world to come life eternal, and a glorious and everlasting kingdom is offered as a reward or motive for our obedience to Christ. Oh, what a reward! Will it not pay for a few days, weeks, months, or years of service? Remember that you are fighting against God, and are under condemnation while out of Christ. Jesus said, "He that gathereth not with me, scattereth abroad. Flee, then, to him for refuge, and lay hold on eternal life, that you may share in the kingdom which God delights to give to his children in the age to come, which is so near at hand.

The angel of the Lord said to the prophet Daniel, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27. That is, serve and obey the Most High. When the people of God are crowned with glory, honor, and immortality, they will be fully prepared to receive and eternally retain the everlasting kingdom with Christ their elder brother. Paul says to Timothy, "It is a faithful saying; for if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us." (This is "grace for grace." John 1: 16.) So we have the promise that if we are dead when Jesus comes, he will quicken us to live and reign with him. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." John 5: 21. The angel of the Lord said to John the Revelator, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. John says of Christ: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 2: 15. Yes, the glorious kingdom is to be on the earth, where the saints are to reign. If they "live and reign with Christ, and Christ reigns on the earth, *they* will also reign on the earth. But what saith the Scriptures? "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and *we shall reign on the* EARTH." Rev. 5: 9, 10. "Blessed are the meek; for they shall inherit the earth." Matt. 5: 5.

When the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, shall be ushered in (Acts 3: 21); oh what a glorious revolution will take place on this sin-polluted earth! A remnant of all nations will survive the great revolution, and "beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Happy effect of the reign of the Prince of peace. The laws of these United States go forth from the city of Washington; but when the saints take and possess the kingdom under the whole heaven (Isa. 2: 3, 4), "out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; "and they shall beat their swords into plowshares," etc. Zion is where New Jerusalem is to be located, in which are many mansions.

Oh, what a delightful kingdom is soon to be given to the little flock. Dear brothers and sisters, let us be faithful, that we may enter in through the gates into the city; and that Jesus, when he comes in the clouds of heaven with shining angels, may say to us, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joys of thy Lord." Then "fear not, little flock, for it is your father's good pleasure to give you the kingdom." Bright rays of the dawning day are now flashing up in the east. Let us lift up our heads and rejoice. Soon, if faithful, we shall feel no more pain, nor sorrow, no want nor anxiety. No death shall break our ranks; but the flock of Christ, now scattered over the world, will soon be gathered, "and there shall be one fold and one shepherd." Then cheer up, lone ones and afflicted; hope and pray for the grand, immortal consummation of our hope.

New Milford, Pa. D. D. LATHROP.

For the World's Crisis.

JOSEPH MADE KNOWN TO HIS BRETHREN; OR, JESUS REVEALED TO THE SOUL.

When Joseph, after long years of separation from his brethren, beheld them once more, and, afflicted with trembling and fear, his heart was filled with compassion toward them. He could not forbear from weeping. But at first his behavior was rough; for he wished to bring before their minds their past sins, in order to humble them; and when he thought they were humbled enough, he hastened to show himself kind. How little they thought it was their brother whom they had ill treated and sold; and how great was their confusion as soon as he had told his name to them.

I'm Joseph your brother, he said,
And still to my heart you are dear;
You sold me, and thought I was dead,
But God, for your sakes, sent me here.

When charged with purloining the cup, they were greatly distressed and confounded, and not one of them dared look up. In tones of anguish and bitter remorse they cried,

Can Joseph, whom we would have slain,
Forgive us the evil we did?
And will he our household maintain?
O this is a brother indeed.

And thus the sinner, dragged by conscience and laden with guilt, comes to the Lord, surrounded with terror and shame, unable to utter a word. At first, he looks stern and severe; then how the heart is pierced with anguish, expecting to hear the dread sentence—Thou cursed, depart. But oh! what surprise, when he speaks in such tones of tenderness and love; the heart is then overwhelmed and confounded by grace.

Poor sinner, I know thee full well,
By thee I was sold and was slain;
But I died thy life to redeem,
And raise thee in glory to reign.

I'm Jesus, whom thou hast blasphemed,
And crucified often afresh;
But let me henceforth be esteemed,
Thy brother, thy bone, and thy flesh.

Go publish to sinners around
(That they may be willing to come),
The mercy which now you have found,
And tell them that yet there is room.

O sinner, the message obey,
No more vain excuses pretend;
But come without further delay
To Jesus, your brother and friend.

Portland, Me. M. E. C.

BLOODY RELIGION.

Is the religion of Jesus Christ a bloody religion? This may seem at first an idle question. But it is the natural exclamation arising from circumstances and lessons around me. For instance, even while I write, and you read, men called christians are going out by hundreds of thousands to engage in each others' mutual destruction. They literally cut each other to pieces by machinery, and know not what it is for, only they have studied the "bloody science," and now the command is given for action. And when a large slaughter is made it is deemed an occasion for bonfires and rejoicing. Should a stranger from another planet take a bird's eye view of the slaughter on the Rhine, and then see the victors running to Berlin to sing *Te Deum* and light their fires, would he not think he had got to the infernal regions, or to some heathen land whose God delighted in blood. But christians are on both sides, and if not attended by the ministers of their religion, they at least receive their sanction and prayers from the pulpits at home. And more than two hundred millions of people who have received more or less instruction from the teachings of Jesus Christ, are consenting to this thing. Hence the question, "*Is the religion of Jesus Christ a bloody religion?*"

Again the question arises with double force, when we remember that for the past ten centuries the most terrible wars of the world have been waged by christian nations.

The first missionary India sends to Christendom, *Baboo Keshub Chunder Sen*, teaches us a lesson of peace. He says, "I belong to a mild, peaceable race, and by nature, religion, and education, am opposed to *all* war. As a Hindoo, I really cannot tell how followers of the Prince of peace go to war."

One of our foreign missionaries writes:—"The heathen say that wherever christians go they whiten the earth with human bones. We don't want your bloody religion."

The soldiers of christian (?) England have planted the British flag around the world, and now the sun never sets on the queen's domains. Our own quiet and largely christian land sends abroad one of her sons to witness the work of war that he may become more perfect in the *art* of killing men. Is this science one of the legitimate fruits of christian thought? Is "Prince of peace" a delusive title applied to one who delights in war? Is the religion of Jesus a bloody religion?

"What," asks Carlyle, "is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil in the British village of Durndrudge, usually some five hundred souls. From these there are selected thirty able bodied men. Durndrudge, at her own expense, has suckled and nursed them; she has, notwithstanding difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red, and shipped away at the public charges, some two thousand miles, or say to the south of Spain, and fed there till wanted. And now to that same spot in the south of Spain are thirty French artisans from a French Durndrudge in like manner wending, till at length after infinite effort the two parties come into actual juxtaposition, and thirty stand fronting thirty, each with a gun in his hand. Straightway the word "fire!" is given, and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcases, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest! They were entire strangers. How then? Their governors had fallen out, and instead of shooting one another, had the cunning to make these poor blockheads shoot.

This is a fair and true picture of war. And yet no evil which has ever cursed a fallen race has received so many apologies from christians as has the masterpiece of the evil. Surely war is surrounded by a deceitful lustre, for "the monster unveiled in all its deformity is seen steeped from head to foot in human gore, gorging his insatiable maw with the yet quivering limbs of mangled victims, and feasting his ears with the wailings of disconsolate widows and helpless orphans. Such is the idol whom the votaries of war adore." And when the blood-stained apostle of Mars passes by, beauty waves a salute, the poet sings his praise, and the historian records his fame. Now and then a christian, with a half sigh, ventures to say: "War is a great evil, but it is a necessary evil."

Necessary evil! Necessary evil!! A very easy word to speak after its pronunciation has been familiarized to us by the unthinking thousands, who use this easy apology for an evil which they have not enough faith and bravery to remove.

War is a voluntary act of man; and what man voluntarily does he may voluntarily leave undone. The early christians did not find war a necessary evil so far as they were concerned, for they did not fight. For two centuries after Christ no christian ever went to war, except with those weapons which "are not carnal." "There is no power this side of the heavens that can make a christian fight if he refuses," says Malcom.

War is not therefore a necessary evil in the sense that man must fight. It is not a necessary evil in the sense that it cannot and should not be removed.

Another circumstance which prompts my question, and impels the writing of this article, is the opinion held by ministers, of what are termed the evangelical churches, in regard to war.

An hour ago I talked with a clerical gentleman who freely expressed himself as believing war was in harmony with the gospel. He [illegible] the ruler declares war the subject must fight—Obey commands. "But," said I, "christian men have been engaged on both sides of all the late wars. They have been thus killing each other. Is this right?" He replied:—"The responsibility is with the rulers. We preach peace except when it is necessary to preach war." Thus you see I am told by an expounder of the religion of Jesus, that I may join an army and engage in slaughtering my fellow men about a difference of political opinion, or the maintainance of a given form of government. And this man is one, who from the faithfulness of his devotion and extent of his wisdom, is appointed bishop of the churches, and president of a divinity school. Do you wonder that as I walked away from his presence the question arose, "Is the religion of Jesus a bloody religion?" And when I remembered that this man is the third minister who has expressed similar sentiments to me to-day, and that he represents a very large class among the five hundred ministers with whom I have talked in some ten different states, I cannot refrain—I am impelled by a sense of duty to my race, to the church, and to God, to ask this ugly question of the church in the face of the world, Is the religion of Jesus Christ a bloody religion? ORTHODOX.

Hartford Courant.

For the World's Crisis.

QUESTIONS ANSWERED.

In the "Crisis" of August 3d, there are some questions asked by Bro. D. N. Smith, and I avail myself of the opportunity given of answering them, by writing some things on points of interest to the Adventists.

The first is concerning the sealing mentioned in Rev. 7th. I suppose it is generally admitted that "winds" in prophecy symbolizes *war*. This being the case, the holding of the winds that they "should not blow," evidently signifies the restraining of the war elements that they should not rage. The fact of their being powerfully restrained shows that the elements are eager for strife. The time of this restraining is somewhere in the time of the events of the sixth open seal, which seal brings time down to the judgment; and as the "winds" or wars are restrained until all the servants of God are sealed, it is evident that wars are restrained, and the war powers kept in check until the work of converting sinners is completely finished.

The sealing of the servants of God is the work of the Holy Spirit at conversion. See Eph. 1: 13, and 4: 30. The sealing or conversion is not *all* said to be done while wars are restrained, but near the close of the dispensation wars are to be kept in check until the dispensation closes, and *all the sealing is finished.*

This being true, and as we are now living in the time of the sixth seal, we must find scenes to fulfill this prophecy. And it is so. The war powers of the Roman "earth" are, and have been for many years, eager for conflict. For many years they have been preparing munitions of war to a vast extent. But they seem to have been held in check by some unseen power, and, although they have partially broken loose from the restraint at times, as in the Crimean, Austrian, and Italian wars, yet these were very short, and terminated so very suddenly and unexpectedly as to astonish the world. Just so with the "Luxembourg" affair a year or two since. *Just so it will be with the Franco-Prussian war.* Why? Because it is written in prophecy. No more lengthened wars in the Roman earth until the end.

The second question relates to the battle of the great day of God Almighty, and asks also when it is to be fought. Evidently it is to be fought *in the great day of God Almighty.* It could not be the battle of that day if it were at any other time. But that is the day of judgment! Of course it is, and the day of judgment is the time when it is to be fought. You cannot get it this side of that time, and still have it the battle of the great day of God Almighty. Besides, it is not fought between the kings of the earth by their being arrayed against each other, but they are *all on one side.* So says the "word." Just read Rev. 19: 19, and 17: 14, and also Joel 3: 9–14, and see if this is not so.

But who is on the other side? Christ and his army—the King of kings, with his called, chosen, and faithful ones. Behold the scene! Christ has come. His chosen are gathered into their chambers, and with Christ and the city they have come down upon Judea. Zech. 14: 4; 1 Thess. 3: 13. "*In the days of these kings*" he sets up his kingdom. The armies of earth, recovered from their fright, come up to "make war." Mark those words—"to make war." Headed by the "beast"—the eighth head," the Napoleonic power—they march to the onslaught, but are totally "overcome." Thus the saints join Christ in ruling the nations with a "rod of iron." Rev. 2: 27.

It is not necessary for this purpose that Napoleon should have any more power than he has now. Some think he will yet control all nations. This cannot be. Only *four* great dominions. No further consolidations. It is not necessary. Lord Raglan led the allied powers at the Crimea, but he did not *rule all Europe.* So in this case. The eighth head is *leader in the battle*—that's all.

As one result of this battle Satan is bound at the commencement of the "thousand years" of Rev. 20. Is this battle yet *future?* Then where is your "thousand years" in the *past?* This is a strong argument. It is not a milk-and-water gospel" argument, by any means. Much more might be said with profit, but I refrain, at least for the present.

Bro. Smith, I think your questions are answered. If any can answer them better, let them do so. FRANK BURR.

—He only is fit to command, who has learned to obey.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 7, 1870.

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☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

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☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

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☞ We cannot discontinue or send your orders, unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

☞ THOMAS SMITH—Money order received.

☞ C. SPAULDING—Money received, and will be duly credited.

☞ E. G. DUDLEY—Money received. Press of business from campmeeting caused the delay.

☞ E. LILLIE—Received.

☞ W. L. LIVEREORE—Your letter contained $2.25 instead of $2.75.

☞ SR. L. A. WHEELER—Thank you for sending the book—"Solitude Sweetened."

☞ BRO. J. S. WHITE has moved from 98 Decatur, to 21 Saratoga Street, East Boston.

☞ SR. GEORGE CHAMPLIN'S P. O. address is 21 D Street, Providence, R. I.

☞ J. G. SMITH'S P. O. address till after Campmeeting will be Alton Bay, N. H.

☞ MURDOCK'S TESTAMENT—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

☞ "DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will send it for $1.50. Some have been very anxious to get it.

EXPLANATION.

Sometimes persons write to us that they ordered their paper discontinued when the subscription expired, but it was not, and they think we want to *force* the Crisis upon them, and then *force* them to pay. We wish to force none. Post-masters, in returning papers to be discontinued, often send them with *no post-office* or *State* marked upon them, and we cannot look our large list all over to hunt up the name; and then there may be several of the same name on our list.

When any one orders a post-master to return a paper, always see that he puts on the *post-office* and *State*.

NATIONAL CAMPMEETING.

Our great National Campmeeting at Springfield, has been a glorious success. It was the common saying of those present, "It is the best campmeeting I ever attended." We can say Amen to this statement. One important feature of the meeting was the hungering and thirsting after clean, pure hearts, in order that they might be ready for the coming of Christ. We have not seen this feeling so prominent before for twenty-six years. It looked like getting ready for "the marriage of the Lamb." The prayer and conference meetings were of special interest, and received constant and faithful attention. Nearly all the brethren and sisters were anxious to be in them, instead of spending their time in visiting and gossipping, as is sometimes the case. Unusual harmony prevailed in consequence, and a great number received very rich blessings. Backsliders were reclaimed, sinners sought and found the Lord, and twenty-six were baptized in the Conneticut river. The preaching was timely, faithful, and well calculated to build up the church.

The business of the Association was transacted very pleasantly, giving general satisfaction to all interested. The omens for the future are bright and cheering.

The first Sabbath, Aug. 21st, was a day of more than ordinary interest. Some five thousand people were present to hear the word preached by Brn. S. G. Mathewson, H. Pratt, and the writer. The best of order prevailed. The morning love-feast was a precious season. We had preaching every day during the week at 10½ A. M., 2 and 7 P. M. The following Brn. and Srs. preached during the campmeeting:—O. D. Woodruff, H. H. Dickenson, A. A. Phelps, A. Ross, B. Hitchcock, M. Batchelor, J. Couch, A. Sibley, S. S. Brewer, H. L. Hastings, L. Boutell, Wm. Sheldon, H. Munger, W. Pile, E. Owen, E. Morrill, J. G. Hook, J. Wilber, Sr. Towsley, Sr. Warren, and Sr. Hastings. Interesting meetings were held for the children, by Sr. Hastings and others.

A committee from the "Life and Advent Union" tent have made a mutual arrangement with the campmeeting committee, by which those who advocate the non-resurrection views agree not to hold any more separate meetings on the ground. We parted pleasantly, like Abraham and Lot, without speaking an unkind word, or indulging any but brotherly feelings toward each other. Their committee showed themselves to be true christian gentlemen, and worthy of our special esteem.

Mr. Pease, the City Marshall of Springfield, watched over the interests of the campmeeting like a father. We were highly favored in receiving the good wishes of the people in the city, and the surrounding country. We lay down and slept quietly at night, with no more fear or danger of disturbance than we would have at home. It seemed almost like paradise. We felt that the Lord was smiling sweetly upon us, and filling our cup with very rich blessings. At times our cup of joy ran over.

The last Sabbath, it was estimated that fifteen thousand persons were present. The love-feast in the morning, at nine o'clock, was the best one we ever had. It surpassed any meeting we have ever enjoyed since our conversion in 1842. As expressed by those who spoke, it was "good, better, best," "sweet, sweeter, sweetest," "rich, richer, richest," "high, higher, highest," till language failed to express our feelings. There were three hundred and fifty testimonies in an hour and ten minutes. Some shouted, some cried, and others danced for joy. The scene will be remembered during life by those who were present. During the day we had preaching at six different places at the same time. There were about eight thousand people in the great congregation at the stand. Good order and attention prevailed. In the evening, we had a heavenly communion season, when several hundred sat down to the sacramental table to commemorate the sufferings of our dear Savior. Thus closed the most blessed campmeeting we have ever enjoyed. We parted in strong assurance of soon meeting in the everlasting kingdom.

The Springfield *Republican* says: "It is by all odds the quietest, serenest, most religious campmeeting ever held by the Adventists in this vicinity, with no uproarous demonstrations; no fanatic excresences, no refugees for the riff-raff of the city. Indeed, so thoroughly is the camp policed this year, that the roughs find it too uncongenial a place for even their temporary occupation."

MISSIONARY WORK.

We wish to say a word to our readers about missionary work. We think the time has come when an earnest effort should be made to preach the gospel of the kingdom to the people in the Southern States, as it is now proclaimed in the northern, to all classes; especially to the white population. We learn from those who are well acquainted in the south, that there is a great anxiety to hear about the coming of Christ. Before the war scarcely anything was done in the south to spread light on the Lord's speedy coming. Now their doors and hearts are open; but in consequence of the late war, their means are scanty. Besides, there must be a sacrifice at first to introduce the truth in new places. This is the case at the north, and still more so in the south, in the present state of things. The south is now the best field in the world for missionary labor. More can be accomplished there, with judicious labor, in a given time, than in any other part of the world. The fields are white for the harvest. Shall the reapers receive encouragement?

We wish those who are willing to assist in this great and important work, would send in their money and pledges at once. Let us send out faithful men the coming winter to sound the alarm in the principal southern cities and villages. Who will help in this glorious work?

CHRIST IS COMING.

All things indicate that our Savior is coming *soon*. Is the reader ready? If not, what excuse could be given? Has there not been ample time to prepare; and if opportunities already enjoyed have not been improved, where is the evidence that any additional light would receive more attention? There is much danger that such will be found at last with no oil in their lamps when the Bridegroom cometh. It is a perilous hour for careless souls. Many are sleeping at ease, unaware of the dangers that surround them. Let those who are awake, cry aloud, and spare not. It is too late to make a compromise with this wicked world. Let all the friends of Jesus come out from it and be *separate*.

THE WAR IN EUROPE.

Since our last issue, the war aspect in Europe has not changed very materially. The Prussians have made some advances towards Paris, but have met with a stern resistance from the French forces. There has been some very severe fighting, and heavy losses on both sides. Both the French and Prussians have claimed victories; but on the whole, it is thought the Prussians have been the most successful. Both nations are tremendously in earnest. The French are now united in the defense of their country, and have made Paris a strongly fortified city. There is a general arming of both French and Prussians. Their all is at stake in this war. In the principal battles fought, the Prussians have had a great advantage as to numbers. Napoleon found them much better prepared for war than he expected. In Prussia every man is a soldier.

ORDINATION.

During the campmeeting we had a very pleasant ordination of three brothers: Wilbur, Samuel and Damon Nichols, of Sturbridge, Mass. When they received the light on the "blessed hope," they were all studying for the ministry in the Methodist church. They are now ready to proclaim the glad tidings of the coming kingdom. They are highly esteemed where they are known. Let them be well sustained, and receive the heartfelt support of those where they may be called to labor in the vineyard of the Lord. Take good care of the *young* preachers. They are easily discouraged. Stay up their hearts and hands. Do not sit as critics upon them; but surround them by prayers and sympathies. It is no light burden for a young man to leave all, and go forth to proclaim an unpopular truth, that will bring upon him the scorn and contempt of the world and a lukewarm church. Give such a warm spot in your christian affections. Let them *feel* your friendship, enjoy your counsel, and receive your aid "after a godly sort." Many have been asking the Lord to send more laborers into the vineyard. When he does send them, he wishes the church to take care of them.

LLOYD'S WAR MAP.—Those who wish a superior map of the war, and of Europe, will do well to send fifty cents to E. Lloyd, New York, Box 4540. Mr. Lloyd stands at the head of the map-making business. He has the same map mounted and varnished for $1.25.

THE WAR NEWS is contradictory. There was heavy fighting at Beaumont, in the department of Ardennes, Wednesday and Thursday, Aug. 30th, 31st, and Sept. 1st. A part of the time the Prussians were victorious, and then the French. The scales appear to be quite evenly balanced at present; excepting the Prussians have the advantage as to numbers. The French fight terribly; and show no signs of yielding. Great numbers have been slaughtered on both sides, and the vacancy is immediately supplied by others. There is reason to believe that a decisive blow will soon be struck, which will effectually turn the war scales; yet it may be a long time before the bloody strife shall come to a full end.

MEDICAL COLLEGE FOR WOMEN.—We see by the eighth annual announcement of the New York Medical College for Women, that the regular session of 1870–71, will commence on Tuesday, Nov. 1st., and continue twenty weeks. A short preliminary term will commence Oct. 4th, at the College, 187 Second Avenue. Those who feel an interest in this matter, can call on Mrs. C. F. Wells, the Secretary, or send for the announcement, at 389 Broadway, N. Y.

QUOTING.—If those who quote passages of Scripture in their articles for the Crisis would *always* turn to the texts, and quote them *word for word*, it would save us much labor. Please remember this request. It affords us much pleasure when we receive articles thus carefully prepared. If any words are omitted in the quotation, put in *periods*, thus: . . . . . to indicate the omission.

THE AMERICAN AGRICULTURIST is a superior monthly, on the subject of Agriculture, and should be in the hands of every farmer. Next January it will enter upon its 30th year. Those subscribing now can have it for fifteen months at the price of twelve. Price $1.50 a year. Address Orange Judd & Co., 245 Broadway, New York.

CORRESPONDING EDITOR.—Bro. Wm. Sheldon, Brodhead, Wis., has been appointed corresponding Editor of the Crisis for the ensuing year. This will be good news to our readers. He is well known as a devoted christian, an able writer, and a faithful minister of the gospel.

DELAYS—EXPLANATION.—Those who have sent us money, and do not see it credited, will please be patient for a short time, and it will receive due attention. A press of business from campmeeting, and an accumulation in our absence, is our excuse. Be patient.

☞ The article on Chronology, in the last Crisis, was from the pen of Bro. L. T. Cunningham.

"PEBBLES from the Path of a Pilgrim," is the title of a neat and interesting pamphlet, by Sr. H. L. Hastings. Price 25 cts.

ROME.

Just now, but little is going on at Rome, but a terrible storm is gathering, that may suddenly burst upon the "city of the seven hills." The Ecumenical council is very quiet, and they know not what step to take next. Since the Pope has been declared "infallible," his authority seems to have suddenly fallen down to zero. His word has but little influence at present. His power and dominion are nearly all taken away. The Roman woman is now a "widow." The following shows the current of feeling in Italy at the present time:—

"A *Herald* dispatch from Rome announces that there is a general movement of Italian troops to the pontifical frontier under Gen. Cosenz. It is the belief that Victor Emanuel will be unable to control the feeling in Italy for the possession of Rome."

Great events must soon transpire. It is truly sublime to be living in these last days; so near the time when Christ will appear to raise the dead, and set up his kingdom. Those who would be ready for his coming, must keep "pure in heart."

THE WAR FORCES.

The following is from the Boston *Post*, Aug. 31st:—

"Late advices declare that nearly 900,000 men are operating in the triangle formed by Rethel, Rheims and Vouziers, and the meeting of such immense forces in a two or three day's battle cannot fail to result in frightful carnage. To the French every incentive to valor which can come to men fighting on their own soil, and for their homes and their government, is present; to the Prussians defeat means ruin and a crushing of their invading force between the upper and nether millstones of the French armies. The splendid gallantry of the French arms can not but be more than ever conspicuous, and whatever the result, the Prussians must suffer an irreparable loss of their trained soldiers, who cannot be replaced in a day. The French Emperor is still in command of the army, and though invited to accompany the ministry to Tours, declined, saying his place was with his troops. This decision on his part and his presence among his men must inspire them, and despite the cavils and sneers of inimical writers, his part in the active campaign will not appear contemptible when dispassionately put side by side with the royal state and the divine right proclamations which attend the march of King William."

COURTESY.

The following is worthy of careful consideration. We think there is a great lack of courtesy in many churches, which serves to keep people away from meeting. We are often grieved to see what utter neglect is manifested towards strangers. Let this matter receive due attention:—

"COURTESY TO STRANGERS IN CHURCHES.—The *Christian World* is acquainted with a congregation in Baltimore, one of the most aristocratic of the city, in which the members and officers seem to vie with each other in welcoming and caring for the strangers and visitors who attend service there. As a consequence the church is generally crowded, and although the seats on the floor are rented, and a great many in the galleries, yet there is always room, and often have we noticed the officers and most prominent members sitting upon the pulpit steps and upon the little cushioned space at the altar rail while their seats were vacated for strangers. The church has a reputation for cordially welcoming strangers, and from an attendance there of more than a year we were convinced of the fact that they deserve it, and the consequent remarkable success is not at all to be wondered at."

THE NEW GREEK CONCORDANCE.

The critical Greek and English Concordance, prepared by Bro. C. F. Hudson, with great care, and just published by Bro. Hastings, is a valuable work. It contains 510 pp. The following, from the preface, will give some idea of its character:—

"It differs from other concordances in various respects. It leads the English reader to the Greek original and its various readings. It leads the Greek scholar to the common English translation, as given both in the text and in the margin. It saves space by omitting extended quotations, referring inquirers to the passages themselves for further information. It furnishes the Greek alphabet, with rules of pronunciation, which may be mastered by an hour's study, and thus obviates the necessity of an imperfect representation of the Greek words in English characters. It classifies the passages where each Greek word occurs, reveals the number of ways in which is is translated in the New Testament, shows in what senses it is most frequently or more rarely used, exhibiting in their order, first the primary, and afterwards the several more remote senses of the different terms. It presents all the important various readings of the four best critical editions of the Greek Testament, confirmed by references to the Sinaitic manuscript. It combines with these peculiarities a cheapness of cost and convenience of form which bring it within the means of the student and enable him to have it always at his side."

Price: cloth, $2.50; leather, $3.00; morocco, $5. Postage 12 cents.

For sale at this office.

BRO. CHAPMAN IS DEAD.—We have just learned that Bro. Samuel Chapman died in Hartford, Ct., Aug. 28th. He has been a faithful watchman upon the walls of Zion. A week before his death, he addressed a children's meeting at the Hebron campmeeting. He was over eighty years of age.

☞ NOW READY.

Hudson & Hastings' new *Greek and English Concordance*. This long looked for volume is ready for issue. We have not time to speak of it as its merits demand. Every Bible student should have a copy. For sale at the *Crisis* office. Price: cloth, $2.50. Leather, $3.00. Morocco, $5. Postage 12 cents. AG'T.

CAMP SONGS FOR 1870.—Bro. George E. Lee has just issued a sheet containing eight choice pieces of music, which will be nice for our coming campmeetings. Price 20 cts., postpaid. For sale at the Crisis office.

THE YOUNG PILGRIM.

The Advent Christian Association, at its late annual meeting at Springfield, discussed the question of the continuance of the *Young Pilgrim*. Upon motion, the subject was referred to the Advent Christian Publication Society, which Society took the subject under consideration; and after discussion referred the whole matter to a Sub-Committee, consisting of the Editorial Committee, Business Agent, and Editor of the Pilgrim, who make the following report and appeal:—

1. That our duty to the children, in these days of abounding wickedness and error, and of corrupt and demoralizing reading, demand the continuance of *The Young Pilgrim*.

2. That *The Young Pilgrim*, like all other Sunday School papers of limited circulation, is published every year at a loss of several hundred dollars, and, until the circulation is very largely increased, cannot be published, at the present subscription prices, without loss. If, therefore, it is sustained at all, it must be, as other Sunday School papers are, by the aid of *donations* to make up the deficiencies. For this purpose a *Young Pilgrim Fund* is opened, and contributions called for.

3. That it shall be the endeavor of its Editor, and of the Society as far as in them lies, to make *The Young Pilgrim* all that a Second Advent Sunday School paper should be,—keeping always in view its great object: to bring the children to Jesus, instruct them in righteousness, and prepare them for the kingdom of heaven.

We therefore appeal to the friends of the children everywhere for help. Their little paper needs, first of all, your prayers, for its editor and its writers, that the Holy Spirit may guide and bless them in all they write, that every thing in it may be for God's glory and the children's good.

It needs a greater interest on the part of those who write; short, pithy articles, full of life and truth; letters, Sunday School intelligence, stories, anecdotes, and incidents of religious experience, written in a style that shall interest and impress the minds of its young readers.

It needs the hundreds of dollars now due on subscription, unjustly or thoughtlessly held back by those who are amply able to pay; and it needs generous and liberal contributions from the stewards of the Lord's money to meet the deficiencies.

It needs, also, a greater effort to increase its circulation. It ought to be a visitor in thousands of families where it is not now taken; and Sunday Schools that now take from ten to fifty, or more, ought to double the number.

Brethren and sisters, these are its needs—your prayers, your efforts, your communications and contributions. Will you give them?

Our preaching brethren, superintendents and teachers, are especially urged to take this matter into their own hands, and interest their congregations, Sunday Schools and classes, in adding to the circulation, support and value of *The Young Pilgrim*.

In behalf of the Board,

S. G. MATHEWSON, }
L. BOUTELL, } *Editorial Committee.*
JOHN COUCH, }
GEO. T. ADAMS, *Business Agent.*
WM. B. HERMON, *Editor.*

ALTON BAY P. O.—We would say to those who wish to address friends at the Alton Bay campmeeting, that there is now a post office at Alton Bay.

SALUTATION.

Without apology, I salute the readers of the *Crisis*, not as a new writer, hitherto unknown to its columns, but as an old writer, in a new capacity—as a Corresponding Editor. And though I may not be able to contribute as much to make the paper interesting as the well-known and long-tried senior Editor, I shall endeavor, by the help of the Lord, to do as much good, and as little harm as possible. I have no other pledge to make. My work must speak for itself. My aim is to please God, and benefit the church in all I do—to unite, and not distract the body. I am fallible, and liable to misjudge, but my purpose is to help, and not hinder the work of the Lord. I bespeak the co-operation of all my friends, and ardently hope that none will doom themselves to disappointment by expecting too much at my hand in point of talent, for my election to office will not augment my talent in the least. I shall be the same writer as in other days, save perhaps the addition of a little experience, and an increase of caution, enabling me, in my uncompromising warfare with error, to use the hardest arguments in the softest words.

My residence will still be Brodhead, Green Co., Wis., as I have no thought of removing to the east; but may possibly visit the New England States again, sometime during the coming season, if the Lord will. All productions for the paper will be sent to Bro. Grant, as usual. Hereafter only my initials (W. S.) will be attached to my articles in the *Crisis*, by which they will be distinguished from those of the Editor-in-chief. Hoping that harmony and prosperity may characterize the present relation between editors and readers, the ensuing season, and praying that we may be guided by heavenly wisdom, that the flock of God may be fed with proper food, and thus be prepared for the heavenly kingdom when it comes, I enter upon the work assigned me, feeling my inability, but trusting in the Lord. WM. SHELDON.

SCATTERING TRACTS.

The importance of this work is greatly underestimated. It is not every tract that makes a convert, nor is it every sermon that converts a soul. Often, however, the seed that we sow springs up long after we have forgotten that we sowed it, both as regards preaching and tract distribution; so we will do well to keep at work, even if we do not witness present results in every case. About nineteen years ago, I went into a new place to preach in the State of New York, and gave three sermons, which called out strong opposition, unmixed with sympathy. I left, supposing that nothing had been or could be accomplished, and for long years I thought that my labor was lost. After twelve years had rolled away, I was met by a man in the west, who attended that meeting, and joined others in opposing me at the time; but after moving west, the truth that he had heard kept troubling his mind till he came out and embraced it, with his whole family before seeing or hearing another Advent preacher; and finally one of his sons became an Advent preacher.

So with tract distribution. We cannot always tell just where, nor just how soon they will take effect. I had the pleasure of perusing a letter to-day, giving the cheering information that a single copy of a tract from my pen had recently led a Baptist minister, and fifteen of his members, to embrace the truth it contained. Perhaps a hundred copies of the same tract may have failed to take effect, the result may not yet be apparent; but even then, the great benefit of tract distribution is apparent. Sow the seed, and water it with showers of prayers, and much of it will spring up. These tracts are weakening confidence in popular errors, even where they do not lead to their present renunciation, and thus pave the way for future good. We ought to scatter them by thousands, where we now scatter only by hundreds, *provided* we can scatter those that are telling documents. Some write who do not understand the work, using all shot and no powder, or all powder and no shot. But tracts cannot be printed without money. Who will wake up to this consideration, and send in a little of the Lord's money? Can not $2000 be raised it two months? W. S.

OUR DANGERS.

Called, as we are, to a specific work,—the spread of Bible truth—we are exposed to dangers that we need to understand, and guard against:

1. We are liable to promulgate and defend God's precious truth in a *combative* spirit, and thus awaken combativeness in others before investigation, and so forestall the good we might otherwise accomplish. Better act the part of a kind *teacher*, than the part of a defiant pugilist.

2. From the opposition that our message receives, and will continue to receive, from every quarter, we are liable to imbibe a *sour* spirit. Human nature, unless continually sanctified, will resent the low vein of opposition which we often encounter. Keep human nature subdued, and proclaim God's truth in the spirit of its Divine author.

3. We are also in danger of proclaiming the truth for the sake of the *mastery*. Rather do it from a motive of love, to teach men "the way of the Lord more perfectly," and to perfect that which is lacking in their faith. Let us avoid combativeness, sourness, and a thirst for mastery, "speaking the truth in love" on all occasions. W. S.

THE SPREAD OF TRUTH.

Despite all the opposition which theologians aim at the truth we proclaim, it is gaining a foothold everywhere, and men of thought, not willing to longer wear the galling shackles of sectarianism, are daring to think for themselves. Over the briny deep, as well as on this continent, attention is being turned to an investigation of the theme of immortality through Christ, the only source through whom endless life can come to perishing man. It is too late in the day to frown this great truth into oblivion, or to scoff it out of existence. The most telling opposition ever brought to bear against it by its enemies, has been the *let alone* policy—that is, to pay no attention to it; but such inroads are being made upon their theories by this practice, that many are aroused of late to defend their favorite dogmas, to oppose the truth; but every effort of this kind tends to show the weakness of their system. Thus truth let alone will not die out, and truth opposed will spread more rapidly. W. S.

For the World's Crisis.

FREE MASONRY DEVELOPED.

The prospects of death and coming judgment appear to act thoroughly upon the consciences of some of the Free Masons. They cannot die without revealing the terrible principles which combine the brotherhood, and which work such evils among men as no other secret combination does or can do. The revelations made by Prof. Finney were enough to shock the hearts and chill the blood of all christian men; but "The Broken Seal," by Samuel D. Greene, makes the *most startling* disclosures of facts relating to the "abduction and murder of William Morgan," and of its justification by the fraternity. We think no christian, nor sincerely honest, thoughtful man can read "The Broken Seal" without feeling assured that Free Masonry is an outrage upon humanity; a system of blasphemy against God, corrupting to society, dangerous to civil institutions, a mockery of Christianity, and injurious to all who are ensnared by it. Mr. Greene cannot die in peace without enlightening his fellowmen on this subject, and warning them to escape the evils which he had been drawn into. All who are in danger of being led into masonry should read it.

I. C. WELLCOME.

For the World's Crisis.

RETRACTION AND CONFESSION.

As I have repeatedly stated in the State of Maine, and elsewhere, during the last year or more, that Bro. Hastings was not the author of the tract published by him, entitled "Bethlehem," I hereby wish to retract the statement, believing it to be unfounded, and therefore does him great injustice. My authority for the statement is a brother of strict integrity, sound judgment, and one less likely to be misled by prejudice than myself. But he seems unable to produce the tract which he thought he had seen as the substance of "Bethlehem," and I must therefore doubt the correctness of his impressions, and *fully allow* the claim of Bro. Hastings that he is the author of "Bethlehem." My charge that he was not the author of "Calvary" I find to be not strictly correct, and I thereby wish to retract that too.

I must confess, also, that the prejudice which I have indulged toward him has led me to view his policy and general course with a severity and uncharitableness unbecoming my profession; and my expression of these feelings toward him I regard as "evil speaking," if not worse than that.

I very much regret the injury which I have done Bro. Hastings, and the cause of God in this matter; and hope that in the future I may be kept through grace from this besetting sin. I desire, perhaps more than I deserve, the mercy of God and the forbearance of my friends. I. K. LOMBARD.

Chelsea, Aug. 20th, 1870.

For the World's Crisis.

REPORT OF THE A. C. CONFERENCE OF CONN.

Met at Bristol, according to call. Report of preachers and delegates indicated a good degree of union and harmony prevailing, with a desire to see the work of God revive. Some places had been favored, and good been done in the name of the Lord. The preachers seemed to feel like laboring more earnestly in the cause for the salvation of sinners, and felt the need of divine aid. All matters connected with the conference as business was disposed of harmoniously, and with despatch, and the religious exercises were good from beginning to end. All felt it to be the best conference we had ever held.

The subject of a campmeeting was considered, and a committee of five brethren were appointed to take the matter into consideration, and decide whether we should have one; and if so, when and where? The committee chosen were Brn. B. Hitchcock, I. B. Potter, O. D. Woodruff, W. A. Durand, G. L. White.

The committee appointed to consider the case of Elder A. D. Flagg, reported as follows: Whereas, A. D. Flagg, a member of this conference, has proven himself unworthy of our fellowship, by his improper and immoral conduct, in matters heretofore brought to the notice of this body, as also by report from Springfield, Mass., through Bro. James Morgan, of a trial had this week before a committee of six brethren, in Springfield; therefore *Resolved*, That we hereby disfellowship said A. D. Flagg, and withdraw all authority from him as a Christian minister, and caution the church at large against him.

Reported accepted, and the preamble and resolution adopted, with instructions to have the same published in the *Crisis*. The conference closed Friday forenoon, with vote of thanks to the church at Bristol. Adjourned to the time of the annual conference in October. The tone of the meetings was excellent, and love was manifested for each other, and for the cause.

G. L. TEEPLE, Sec. of Conf.

For the World's Crisis.

REMARKABLE DELIVERANCE.

Sr. Helginson experienced a somewhat remarkable deliverance from drowning on last Thursday morning. She had just placed her neice on board of a steamboat at the Arch Street wharf, in this city, and when re-crossing the plank from the steamboat to the wharf, the plank slipped from the wharf and precipitated her into the deep water between the wharf and the boat. She sank beneath the waters, and on coming again to the surface, her clothing enveloped her head so that she could not see, and confined one arm so that for awhile she could not use it. With the other arm she sought for some object to lay hold on, and fortunately touched a piece of timber that projected from the wharf. In seizing it at first, her hand slipped, for the wood was covered with slimy matter. She seized it the second time, and imbedded her finger nails in the soft wood. By that time she was nearly suffocated by the clothing that enveloped her head, and prayed to the Lord to disentangle her other arm. In a minute the other arm was free, and with it she was enabled to pull the clothes away from her face so that she could breathe. A large concourse of people gathered on the wharf, and after Sr. H. had been in the water *twenty minutes*, her head only being kept above the surface by her hold upon the timber, she was rescued by means of boat, and ropes used by the people above on the wharf.

When the plank gave way, she committed herself to the Lord, supposing that she was to end her days by drowning. While in the water she felt perfect peace and confidence in the Lord, whose angels were guarding her. The people on the wharf said that she was the coolest drowning woman that they ever saw. We praise the Lord for this deliverance of our sister from death. She has been an efficient, yet modest and unassuming laborer in the mission cause in this city for years. Her work is not yet done. We pray that this deliverance may redound to the glory of God and to the good of his cause. And may his people praise him who has delivered and who will deliver. Yours in Christ,

F. H. BURBANK.

Phila., Aug. 15th, 1870.

For the World's Crisis.

CHARITY.

Of the three great attainments, we are told by Paul that charity is the greatest, and the most to be sought for. True charity, like consistency, is a jewel; alas! how rare it is, how little of the genuine we find. "Charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things." Such is true charity; then let us strive, with God's help, to be more Christ-like, loving our neighbors as ourselves. Deal kindly with the erring, for we know not what circumstances, or what strong temptations may have assailed them. None of us are safe from the power of sin; and being but human, are as liable as any of our fallen mortals to fall. Then let those of us who are striving to serve God with all our might and power, so live and pray, that we may have that strength which is divine; then we shall be able to resist the adversary of souls, if we keep our armor bright; being ever vigilant, we shall not be tempted more than we can bear. We have the assurance of help, if we will but trust in Christ Jesus our Lord, taking him for our guide, keeping his commandments, and forsaking our sins.

Sinner, will you not come to that Savior who died for you? Will you not trust and acknowledge him as your leader, your all and in all? It is fearful to delay; then come now. There can be no better time. He is abundantly charitable, having been tempted in all points as we are. He is ready to forgive you, only feel your need of him. Come just as you are, and you shall receive the pearl of great price. God grant that we may be better christians, abounding in faith, living in hope of the soon return of our King, being full of charity to all, hating sin, but loving the sinner; doing all we can to lead others to the paths of righteousness; then shall we live in the new earth for ever.

O may we thus be found
Obedient to thy word;
Attentive to the trumpet's sound,
And looking for our Lord.

CYRUS MENDENHALL.

Wilmington, Del., Aug. 29th, 1870.

Obituaries.

CHANDLER. Died in North Foster, R. I., June 5th, 1870, Mary Emma Chandler, aged seventeen years.

Her disease was consumption. Wearisome days and sleepless nights were allotted her, yet she never murmured. Although deprived of nearly all religious privileges, she was ever cheerful. To a dear young friend who was with her the day before she died, and who expressed the wish that she could bear her distress, she said: "O, it will be but a little while." For her death had no terrors, the grave no gloom. She expected to sleep until Jesus comes. Her hope was in the resurrection, and our hearts are comforted by the assurance that we, if faithful, shall meet to part no more. Funeral at the Advent Chapel, in Abington, Ct. Discourse by Eld. M. R. Phetteplace. S. B. HOPKINS.

BAILEY. In Worcester, Mass., Aug. 7th, 1870, Sr. Clarissa E. Bailey, wife of Bro. Geo. Bailey, aged sixty years and eight months.

Her disease was cancer in the breast. Long and distressing was her sickness; but the "blessed hope" imparted to her divine comfort and support until the last. She was ready to meet the enemy, and rejoiced with strong faith that her Savior would soon come and give her victory over the tyrant death. She had been a Christian some thirty-five years, and a member of the Advent church in W about four years. May God bless and sustain her surviving husband in his declining years and feeble health, who must greatly miss his heretofore ever-faithful wife, who has proved to him one of the best companions ever since she was sixteen years of age, at which time they were married.

A discourse was delivered at her funeral founded on Job 14: 10, and 1 Cor. 15: 53–55. O, come, Lord Jesus! and then thy people will say, "Death is swallowed up in victory."

T. M. PREBLE.

EMERY. Died in Kennebunk, July 20th, 1870, Benjamin Emery, aged seventy-seven years and five months.

For more than half a century, our brother has been a follower of the meek and lowly Savior; and, since 1842, has been looking for his speedy return, hoping to live to witness the grand and glorious event; but it seemed the will of our heavenly Father that he should sleep awhile in earth's cold bed, and so, on the afternoon of the 20th, he he calmly fell asleep, leaving a beloved wife, children, grandchildren, and a large circle of friends, to mourn; but not without hope do they mourn; for at the return of the long-absent Savior will he awake to put on immortality. An appropriate sermon was preached on the occasion of his funeral by Eld. G. W. Burnham, from Isa. 3: 10. May the blessing of God rest on all the mourning friends. W. H. MITCHELL.

SWETT. Fell asleep in Jesus, July 26th, 1870, Solomon Swett, of Brewer, Me., aged sixty-three years, ten months and nineteen days.

This dear brother in Christ, with whom I had an intimate acquaintance for a quarter of a century, sustained the deaconship of the Advent Church in Bangor and Brewer, and was dearly beloved by the brethren, who are looking for the blessed hope. He was rich in every good word and work. The struggling church of this place feel deeply their loss, while the community will miss the worthy example of a judicious citizen; but no one so much as his much-loved companion, with whom he had lived in perfect peace and harmony for many years. That the mantle of this exemplary father may fall upon and rest with the dear fatherless children, is the fervent prayer of the writer and sympathizer.

THOMAS SMITH.

WHITMORE. Died in Auburn, Me., July 28th, 1870, Benjamin Whitmore, aged seventy-six years.

He leaves a widow and large family of children to mourn the loss of a kind and affectionate husband and father; but they mourn not without hope, for he died with the full belief of the power of Jesus to raise the dead to life at his second coming. May the day not be far distant when the enemy, death, will be destroyed; and when the sleeping saints will come forth to live on the new earth, restored to its Eden beauty, where the inhabitants will not say, I'm sick. T. J. C.

BATES. Died in West Greenfield, N. Y., July 4th, 1870, Henry Bates, in the sixty-seventh year of his age.

The deceased was carried to Castleton, Vt., for interment, where he had formerly lived.

SARAH J. BATES.

DAVIS. Died at Lee, N. H., August 15th, of typhoid fever, Joseph B. Davis.

Bro. Grant will remember, as well as very many readers of the *Crisis*, the younger son of Bro. Weir Davis, of Lee. The loved young man has been taken from us very suddenly, and we deeply sympathize with all the bereaved family, including the estimable widow of our young and much respected friend. A. C. C.

PULCIFER. Fell asleep in Jesus, in Candia, N. H., Aug. 1st, 1870, Sr. Emma C., wife of John Pulcifer, aged twenty-four years and four months.

Sister Pulcifer waited many years for her release from this world of suffering. She longed for the rest of the grave, till Jesus her Savior appears to give her immortality and eternal life, in his glorious kingdom. ENOCH MORRILL.

SCOVILLE. Died in Wolcottville, Ct., Aug. 15th, 1870, Sr. Maria M. Scoville, wife of John Scoville, aged sixty-three years.

She was a patient sufferer for a hundred and twenty days, and died in hope of a glorious resurrection from the dead.

Married.

WEBBER—BAXTER. In Yarmouth, Me., Aug. 18th, by Eld. I. C. Wellcome, Mr. Ebenezer Webber and Miss Phoebe A. Baxter, both of Yarmouth.

BROWN—NORTHUP. In Exeter, Aug. 24th, by Eld. E. R. Wood, Joseph P. Barnes, of Exeter, and Mary A. Northup, of North Kingston, R. I.

PERRY—TOURGEE. In Exeter, Aug. 28th, by Eld. E. R. Wood, Morton A. Perry, of North Kingstown, and Mary J. Tourgee, of North Kingstown, R. I.

AMES—GILBERT. In Madison, Wis., Aug. 14th, by Rev. C. H. Richards, Mr. Jonathan S. Ames, of Oregon, Wis., and Mrs. Lucina N. Gilbert, of Madison.

Summary of News.

FOREIGN.

Cable News.

PARIS, August 27. The following official intelligence has been made public:—

On the 25th inst., at nine o'clock in the morning, Verdun was attacked by the Prussians 10,000 strong, commanded by the Crown Prince of Saxony.

After an ardent combat, which lasted three hours, during which time 300 shells were thrown into the city, the Prussians, much injured by our artillery, were repulsed. The loss is considerable. The Garde Nationale served our guns. We have five killed and twelve wounded.

The enemy fired on an ambulance train, which was struck seventeen times. Two persons belonging to it were killed. The citizens made a vigorous defence. The movement of 100 Prussians along the Aube seems to have been arrested. They are falling back on St. Diezer. Large bodies of infantry are passing through Luneville and Bayon.

PARIS, August 28. Returns and estimates which have been made and prepared with some care, although perhaps slightly exaggerated, go to show that there have been 170,000 Prussians and other German soldiers killed and wounded since the war with France was commenced.

The *Constitutionnel* says:—The army of the Prince Royal, reinforced by part of the army of Frederick Charles, is marching on Paris, through the valleys of the Aube and Seine. The Prussians must know how adventurous is such an attempt, and must be aware of the peril into which they are leading their main army.

MacMahon may cut off their communications and place them between two fires.

To avoid this danger the Prussians made great efforts. They three times attacked Bazaine with overwhelming forces, which the French army successfully resisted.

LONDON, August 28. On Thursday at Epernay the National Guard repulsed a Prussian force. An attack on Verdun was also repelled by the Mobile Guards. Prussian scouts are at Arcis-sur-Aube, and near Dijon.

The *Opinion Nationale* says battles were fought on the 23d and 24th, which resulted in the "wholesale slaughter of the Prussians.

The same paper says Steinmetz was beaten on the former date and Frederick Charles on the latter.

The Paris journals say the advance of the Crown Prince "is fatal to the Prussian campaign."

Immense preparations are made at Paris for defence. Fifteen hundred guns are in position and provisions accumulated for three months.

The Prussians attacked Epernay, but were repulsed.

Ten thousand Prussians attacked Verdun yesterday and the Guard Mobile drove them back with serious loss.

Prussia cannot afford a long campaign. France can.

LONDON, Aug. 30. [Special to the New York *Herald*.] A special dispatch from Berlin says that Austria is secretly arming. All the officers and soldiers now on furlough are being recalled and other warlike preparations are being made. The object of this policy is unknown.

A dispatch dated Brussels, to-day, says McMahon is about to make a desperate effort to force his way from Sedan, along the line of the Montmedy and Thionville Railroad, with the object of attacking from the north whatever Prussian forces may be gathered in the tri-angle formed by the fortress of Metz, Verdun and Toul, regardless of their numbers. McMahon hopes to have co-operation at all those places. The attempt is a bold and desperate one, as there is no escape from destruction in case of a defeat. It is believed that the Emperor and his son will await the result of this movement at Sedan, and be ready to cross at Bouillon into Belgium in the event of a defeat.

The forced marches of the Prince Royal have used up many of his men, who are foot-sore and have to be transported in carts. Thousands have been left behind.

ATHENS, Aug. 29. Two French men-of-war yesterday entered Syra with a prize loaded with coal. The Greek Government immediately demanded the French vessels to quit Greek waters.

LONDON, Aug. 30. [Special to the New York *Herald*.] A dispatch from Copenhagen to-day says the French iron-clads Armide and Rochambeau are anchored this morning off Frederickhaven, Jutland. An attack on the Baltic fortresses is expected immediately.

PARIS, Aug. 30. The following official news has just been promulgated by the Minister of the Interior:

The march of the Prussians on Paris seems to be arrested.

Marshal McMahon continues his movements.

There has been no serious engagement yet.

Chalons has been evacuated entirely by the Prussians. Railroad trains go freely now as far as Rheims.

The National Guard of the Seine, Marne and Aisne are organizing to offer vigorous resistance.

A Prussian vessel has just been captured and brought into Sunkerque.

Paris is now fully prepared to resist an attack. The authorities are exceedingly active. The workingmen declare that they will defend the city street by street, should it become necessary. The democratic and republican journals are as ardent as others in urging defence; political differences are forgotten in presence of the enemy. A private party who had purchased 300,000 old muskets from the Government has returned them, and they will be distributed at once.

Our special correspondent writes from Paris Sunday evening: "The Government promises that 200,000 of the National Guard shall be armed and equipped in five days. There are now not more than thirty thousand uniformed soldiers in the city and 20,000 regulars, about 20,000 of the Mobile and 100 cannon."

The Government has no real purpose to arm the people.

PARIS, Aug. 31. An official dispatch comes from McMahon, which reports close fighting on Wednesday. The Prussian advance was met and driven on the Belgian frontier to the northeast of Mezieres.

LONDON, Aug. 31.—Midnight. Paris has no reports of serious French reverses on Tuesday, as claimed by the Prussians. McMahon reports himself victorious on Wednesday.

LONDON, Sept. 1. Later accounts of the battles of Tuesday and Wednesday have been received, here, from which it appears that the Prussians attacked McMahon's army on both banks of the Meuse, assailing both wings with the greatest fierceness simultaneously.

The first battle was fought southwest of Carignan. The Prussians upon the bank met McMahon's right, marching from Vaux toward Montmedy. The Prussians driving the French to and beyond Carignan, which latter town was taken by the Prussians.

PARIS, Aug. 31. The chief municipal officers of Paris have addressed a letter to the Minister of the Interior declaring that the people are ready to encounter the enemy.

LONDON, Sept. 1. The Vienna *Telegraph* denies that Bazaine was ever caged at Metz.

The *Independence Belge* of Brussels, yesterday, says that Marshal McMahon, while on the hights of Vaux, on Tuesday, advancing to Montmedy, was attacked by the Germans, and flung back with dreadful carnage. This region of the country is now absolutely dispopulated.

The Bavarians are returning home and disbanding. Mutiny has occurred among some of the regments of the Bavarian Landwehr.

PARIS, Sept. 1. Three hundred thousand old muskets, discovered in the hands of dealers, have been seized and distributed to the forces now collected for the defence of the city.

Le Public says there was no fighting yesterday. The Government, however, has good news. McMahon's march has been undisturbed.

M. Gallairdet repeats his statements of the unity of Paris and the devotion of the people in the cause of defence and preparation for a siege.

Trochu works without noise and is organizing new armies with dispatch. At present there is a much more hopeful view of the French situation than last night's news would justify, showing evidently that the Parisians are ignorant of the true situation of affairs in the northeast.

The long marches of the Prince Royal's army were telling seriously on his strength, his route being marked by a long line of sick and exhausted soldiers. Strasbourg holds out heroically, and is reported as having been reinforced by the way of Besancon.

Capt. Von Plouski, son of the Governor of Cassel, was captured by a body of sharpshooters near Vitry, and has not been heard of since.

PARIS, Sept. 1. [Special to the *Herald*.] Newspapers state that on the 26th Bazaine gained a substantial victory over Prince Frederick Charles' cavalry, and that on the 30th the Prussians obtained the advantage over De Failly's corps, but yesterday McMahon gained an important victory.

London, Sept. 1. A letter from Paris of the 21st inst. has been received here, of which the following is an extract:

"The people of Paris are perfectly calm, sedate and united. This is actually the condition, morally, of the capital and there is not the least appearance of alarm or distress."

BRUSSELS, Sept. 2. A dispatch from Florenceville last night says: "On Wednesday the French were repulsed at Sedan, the Prussians keeping the advantage they had won.

On Thursday morning the French took the offensive, and pushing forward steadily, forced back the Prussians, winning the ground approaching Carignan. The battle-field is near Douzy. Great events are anticipated within the next few days."

LONDON, Sept. 2. Telegrams received this forenoon from Belgium reiterate that the French have been successful in the recent battles. Bazaine is driving the Prussians toward Sedan, whilst MacMahon gained a victory between Douzy and Bazielles.

Paris telegrams announced dispatches from the front reporting hard fighting with various results, and heavy losses on both sides, within the past week.

On Tuesday the Prussians were drawn by McMahon into an angle formed by the ramparts of Sedan and the heights upon the left bank of the Meuse, and they were very heavily punished.

NEW YORK, Sept. 2. The following private dispatch has just been received:

LONDON, Sept. 2. Dispatches have been received from Paris this morning claiming that the Prussians were repulsed in their attack on McMahon, after ten hours' hard fighting. The Prussians attacked the French from front to rear. The French captured 30 guns and a great many prisoners. The Prussians are reported to have been driven towards Belgium.

LONDON, Sept. 2. Another dispatch says that the Prussians were victorious, but it is not yet generally known.

BERLIN, Sept. 3. The following highly important dispatch has just been made public here:

BEFORE SEDAN, FRANCE, Sept. 2, 1:22 P. M.
From the King to the Queen:

A capitulation whereby the whole army at Sedan are prisoners of war, has just been concluded with Gen. Wimpfen, commanding instead of Marshal McMahon, who is wounded.

The Emperor surrendered himself to me, as he has no command, and left everything to the Regent at Paris. His residence I shall appoint after an interview with him at a rendeznous to be fixed immediateiy.

What a course events with God's guidance have taken.

PARIS, Sept. 4. The Council of Ministers have issued the following proclamation:

TO THE FRENCH PEOPLE.

A great misfortune has come upon the country. After three days of heroic struggles, sustained by the army of Marshal McMahon, against three hundred thousand of the enemy, forty thousand men have been made prisoners. Gen. De Wimpffen, who took command of the army in place of Marshal McMahon, badly wounded, has signed the capitulation. This cruel reverse will not shake our courage. Paris is to-day in a complete state of defence. The military forces of the country will be organized. In a few days, a new army will be under the walls of Paris. Another army is forming on the banks of the Loire. Your patriotism, your union, your energy will save France. The Emperor has been made prisoner in the struggle. Government, in accord with its public powers, will take all measures required by the gravity of events.

(Signed) COUNT PALIKAO.

DOMESTIC.

New York, Sept. 1. It was discovered yesterday that the safes of the Methodist Book Concern, in the Methodist building, at 805 Broadway, had been robbed of all the contents available to the thieves, property to the value of one hundred or one hundred and fifty thousand dollars having been removed. The largest single loser is one of the Secretaries of the Missionary Board, who was robbed of fifteen thousand dollars, while a number of pastors who had deposited their savings of years in the safes lost all.

The Rev. Mr. Deprew's silver service and considerable silver ware belonging to other clergymen were taken. Registered United States bonds, which would be useless to the thieves, were thrown on the floor in great profusion. The money of the Methodist Publishing Society and Book Concern was deposited in another part of the building, and remains safe. There is no clue whatever to the burglars, who, after opening and plundering the safe, closed and fastened it again, so that the safe manufacturers had to be summoned to open it. The Methodist officials are very reticent as to the affair, and the affair, and the exact loss will not be known for some time.

Passing Events.

☞ A dispatch from Rome announces that there is a general movement of Italian troops to the Pontifical frontier under General Cosenes. It is believed that Victor Emmanuel is unable to control the feeling of Italy for the possession of Rome.

☞ Quite a jute panic has prevailed in Bangor lately among the ladies, and many are the switches, chignons, etc., which have been sacrificed as a holocaust. Microscopes have been in demand, and numerous and hideous were the discoveries made, and the result has been that the articles have been almost wholly discarded as articles of wearing apparel.

☞ Mosquitoes, which until recently have been almost unknown in England, have made their appearance in some localities there of late, much to the annoyance of the inhabitants, who at first mistook their sonorous horns for music. Seaports were first infested, and the Englishmen therefore suppose that they were imported from America.

☞ The past summer, by actual meteorological observation, has been proved to be the hottest for ninety-two years.

☞ One of the granite steps of the new Boston Post Office, weighing 17 tons, and drawn by seventeen horses, was yesterday taken to its destination.

☞ In a recent test for rapidity of firing, the Chassepot rifle gave twenty rounds in one minute, forty-two seconds. The bullet of the Chassepot weighs but 380 grains.

☞ Prussia applied through Lord Granville for the consent of the French commanders to allow her wounded, to the number of 85,000 men, to be sent home through Belgium and Luxemburg, and Marshal Bazaine positively refused.

☞ Napoleon is reported to be a large holder of real estate in New York, which be bought when prices were down, in the early years of the rebellion.

England it is believed cannot arm an expeditionary force of more than 50,000.

☞ The first act of resistance against infallibility has occurred. Dr. Michaelis, a Roman Catholic priest and professor in the clerical seminary, at Braunsburg, Eastern Prussia, has, in the Augsburg Allgemine Zeitung, declared the pope a heritic and destroyer of the church in arrogating to himself this wicked authority.

— The largest Sunday-school in the world is said to be at Stockport, England, numbering five thousand scholars.

— A man who has a strong mind can bear to be insulted, can bear offences, because he is strong. The weak mind snaps and snarls at a little; the strong mind bears it like a rock, and it moveth not, though a thousand breakers dash upon it, and cast their pitiful malice in the spray upon its summit.

— Four things come not back—the broken word, the spent arrow, the past life, and the neglected opportunity.

Notices.

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing Sunday, Sept. 4th, to hold through the week and over the following Lord's day. Ample provision will be made for board and horse-keeping. Board at 80 cents per day; breakfast and supper, 30 cents each; dinner, 50 cents; horse-keeping (hay and grain) 85 cents per day. The boarding department is under the charge of the committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the railroad and steamboat companies, as follows: Boston and Maine R. R. trains leave Boston for the meeting 7.30 A. M., 12 M., and 3 P. M.,—half fare. Purchase regular tickets at *Boston*, of Geo. T. Adams, 167 Hanover Street, for Alton Bay, and at all intermediate stations, beginning at Lawrence.

Boston, Concord, and Montreal R. R.; trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Whitefield for the Wiers,—half fare. Those coming from Concord, Littleton, and Plymouth, can go through to the camp-ground the same day, by waiting at the Wiers. The fare on the steamboats one way.

Connecticut and Passumpsic River, R. R.; trains leave Derby at 7 A. M. for Wells River, Plymouth, Wiers, and Alton Bay,—half fare, if twenty-five passengers. Passengers will purchase regular tickets, and receive free return checks on the camp-ground, signed by the Secretary of the meeting. If any of our friends wish, they can come for the same a week before the meeting.

Eastern R. R., half fare. Purchase regular tickets at the several stations, and receive free return passes on the camp-ground, signed by T. H. Ford.

Portland, Saco, and Portsmouth R. R.; trains leave Portland at 6.15 A. M., 8.40 A. M., and 2.55 P. M., for Dover and Alton. Fare about two thirds.

Fare reduced on the Concord and Portsmouth, and Nashua railroads, one half.

Reduction of fare on the Portland and Kennebunk R. R. same as last year, ticketed through to Alton Bay. Inquire at the different stations for campmeeting tickets.

J. G. SMITH,
J. COUCH,
D. CHURCHILL,
J. W. PIPER,
J. LANGLEY,
C. S. EMERSON,
N. WHEELER.
} COMMITTEE.

Notice.

The Steamer Naugatuck will run from Melvin Village to Alton camp-ground as follows: Leave Melvin Village Sunday, Sept. 4th, at 7 o'clock A. M.; Bay, 7½ for Alton, arriving there about 9 A. M. Leaving Alton for Melvin Village at the close of the P. M. service, running thus through the meeting, Monday excepted. Fare 50 cts. one way, 75 cts. both. It will leave Alton Monday, Sept. 12th, for Melvin Village, at 10 o'clock A. M. T. W. PIPER.

Notice.

To the young men and women in Christ:—Thinking that more ought to be done than is being done for the good and advancement of our young people, and believing that the only way to secure that most desirable end is to be united, and work in harmony the one with the other; and knowing that united labor and the spirit of harmony can be obtained only by organized operation; therefore, we, the undersigned, would issue a call for a meeting of all young men and women, who are waiting for the "blessed hope," to be held at the Alton Bay campground, Thursday, Sept. 8th, at 9 A. M., to see what can be done in this direction. A cordial invitation is extended to all those interested to be present. We hope every young preacher, whether male or female, will make this matter one of deep, personal interest. E. S. MOULTON.
A. DAMON.

Conn. Campmeeting.

The Lord willing, there will be a campmeeting in a beautiful grove, on the land of Chauncey Dunham, two and one half miles south of the R. R. Station at Plainville, Ct., commencing Monday, Sept. 12th, 1870, and continuing over the following Sabbath. Plainville is at the junction of the H. P. & F. and N. H. & N. railroads. Conveyance from the station to camp-ground not to exceed twenty-five cts. for each person. As far as practicable, reach Plainville by noon trains. We shall endeavor to provide wholesome food for all all who wish, but do not propose to invite saint or sinner to patronize Vanity Fair on ground consecrated to God. Provision will be made for those coming with horses.

Our object is to worship and glorify God, to strengthen the weak, promote brotherly love, and win sinners to Christ. To this end, we invite all who love our Lord Jesus Christ to join with us, from far and near. The deep, dark clouds of national distress, together with the muttering thunders of the final conflict, are the startling summons to meet the Bridegroom. Let us come, then, as pilgrims and strangers to prepare for the event, instead of fashionable devotees to eat and to drink. Come, brethren and sisters, consecrated to God, ready to work for him, that in the great judgment day many sheaves may be gathered as fruits of this meeting. Amen.

REDUCTION OF FARE.

The following arrangements have been effected, good from Sept. 10th to the 20th, inclusive: On the H. P. & F. R. R. campmeeting tickets at thirty per cent discount can be obtained at stations between Waterbury and Willimantic, for Plainville. No reduction of fare *east* of Willimantic. On the N. H. and N. R. R. regular tickets *must* be bought at Plainville, and *free* return passes will be furnished on the camp-ground. Those coming from Mass. will go to *Westfield*, thence direct to Plainville.

B. HITCHCOCK,
I. B. POTTER,
W. A. DURAND,
G. L. WHITE,
O. D. WOODRUFF,
} *Committee.*

The Vermont Campmeeting.

This meeting will commence Sept. 11th, and hold over the following Sabbath. It is to be held in a pleasant grove at the mouth of Camp Brook, in West Bethel, at a place known as Finley's Bridge. It is easy of access. Come, brethren, one and all, to this meeting. Come prepared to work for the salvation of souls.

Arrangements have been made with the Vermont Central R. R., by which those taking the cars from Bellows Falls, and intermediate places for Bethel, or from the north, any station on the road, will purchase regular tickets at the offices. Free return passes will be furnished to all such on the camp-ground. The mail train will stop on Monday the 12th, and Saturday 17th, both ways, so that those coming on these days can stop at the crossing near the camp-ground. The train will also stop the 19th to take all the passengers on their return home. Teams will be furnished to take passengers to and from the depot other days during the week, at low rates.

Brn. J Couch, S. J. Mathewson, and others are expected to preach the word. The King of glory is soon coming. Our new Advent Mission Tent, will be pitched to hold meetings in, in case of wet weather, and evenings.

N. B. Our annual Advent Christian Conference is to be held at this meeting on Thursday, 15th, at 4 P. M.

For the Committee, R. N. STETSON, Sec.

Campmeeting at Mechanic Falls.

Arrangements for this meeting are completed as follows: Fare reduced on the G. T. R. R. from Island Pond to Portland, and all intermediate stations, to about one half. On the Oxford Central, from Canton, and all stations, fare one way. Board will be furnished on the ground for 75 cts. per day, and keeping provided for horses. The Maine Mission tent will be with us, and those who go with it, we trust, to add to the interest of the meeting. We hope there will be a general rally of ministers and people, filled with grace and zeal, that our meeting may prove a success. The committee will be on the ground Monday, Sept. 12th, when it is hoped as many will get settled as possible.

J. A. LIBBY.
WM. H. MITCHELL.
E. M. HAGGETT.
JESSE GAY.
JOSEPH WHITMAN.
C. D. HIBBARD.
JOHN STAPLES.

New York State Quar. Conference.

By divine permission, the Advent Christian Conference of N. Y. State will assemble in quarterly session with the church in Darien, on Friday evening, Sept. 9th, 1870, and remain over Sunday. This will be the tenth annual meeting of the church in Darien; and a general and cordial invitation is extended to all who love the appearing of Jesus. Come praying; come to take bolder, higher ground for Christ and the interests of his coming kingdom.

Leave the cars at Craft's Station, six miles west of Batavia, Central Road. Teams will be in waiting on Friday P. M.—*perhaps* on Saturday. Trains arrive from the west at four P. M., and from the east at two P. M.

Will the churches which have received the Secretary's letter please take immediate action, that the treasury may be replenished and the conference prepared for work. Brethren, the "signs of the times" are ominous. Let us strengthen our hearts and hands for earnest and efficient labor. WHO WILL? WM. R. BROWN, Sec.

Illinois Christian Campmeeting.

The brethren in Christ will hold a campmeeting in Long Point Timber, two and a half miles south of Ancona, Livingston county, Ill., commencing September 13th, and holding over the following Lord's day. Elders C. C. Ramsey and J. R. Preston have been invited from abroad, and are expected to be present. Also, Elders Bailey, Hoag, Billings, and Sr. Finn, of Ottawa, are expected to be present to preach the word. All Christians are cordially invited to come and participate with us in the meeting with Christian freedom. Come, brethren, time is short; *very short*. What is done must be done quickly. Come to this general gathering Come praying that God may bless the effort to the salvation of souls. Brethren coming from abroad by R. R. will stop off the train at Winona, on the I. C. R. R., and Streator on the R. R. running from Dwight to Winona. Teams will be there on Tuesday and Thursday to convey the brethren to the camp-ground. Bring your tents and bedding. Tent frames and straw for beds will be furnished free on the ground. Provisions and meals will be furnished by the camp committee at reasonable rates. Will the brethren make a special effort to bring tents? In behalf of the brethren,
J. W. BURROUGHS.

Notice.

The Rhode Island and East Connecticut campmeeting will be held in a beautiful grove, owned by Lewis Rounds, near the village of Hopkin's Mills, in the town of Foster, R. I., to commence Monday, Sept. 12th, and hold over the following Sabbath. A stage starts from Exchange Hotel, Providence, every day, at eleven o'clock, and from Danielsonville every morning at seven o'clock, passing within a short distance of the camp. Fare from Providence to the ground and back, $1.27; from Danielsonville and back, $1.00. We shall not be burdened with the care of a boarding-table on the ground. Plenty of good provision will be for sale on the ground. Stoves will be provided for the use and convenience of all who need them. Let all who have family tents bring them. Two large tents will be used for the accommodation of those who have no tents. Bring good thick clothing with you, and also bed clothes. All who wish can partition off rooms in the large tents for family use.

Horse keeping provided on reasonable terms. Preachers board free. Come, brethren and sisters, and ministers of the word, lay aside care and labor for one week, and come to this beautiful grove, to worship the God of our fathers and save sinners, and get a people ready for the soon-coming kingdom. For the brethren, E. BELLOWS.

R. I. and East. Conn. Conf.

This conference will hold its next quarterly session with the church at Lafayette, R. I. commencing Wednesday, Oct. 5th, at two o'c P. M. We hope for a large attendance of preachers and delegates, as there is some important business to be brought before this meeting.
C. H. SWEET, Clerk.

Tent Meeting.

The Mass. conference tent will be pitched at Hurd's Corner, Needham, Mass., near Upper Falls, Sept. 16th, and continue meetings daily over two Sundays, or more, as the Lord may direct. We hope the disciples of Jesus will come and help in the meeting. This is the time to awake. Startling events may be expected, making even more certain that the Lord is at hand. Bro. Couch and others may be expected to labor at this meeting. By order of the Committee,
I. BOUTELL.

Notice.

The Lord willing, there will be preaching on ground selected for Conn. campmeeting, two miles and a half below Plainville, Ct., Sabbath, Sept. 11th. For the committee, O. D. WOODRUFF.

Notice.

The Maine Westerly Quarterly Conference will be held in the Bowdoin meeting-house, in Bowdoin, Thursday, Sept. 15th, at two o'clock P. M., and hold over the next Sunday.

Per order, C. GOUD.

P. S.—Will our preaching brethren arrange to be there to preach the word? Come, brethren and sisters, and work for and in the name of the Lord, for the salvation of our fellow men. C. G.

Southern Wis. Campmeeting.

This campmeeting will be help at Bellville, Wis., as Eld. G. G. Godfrey may arrange, beginning Sept. 17th. Hay and grain furnished at reasonable rates. Let the saints gather.
WM. SHELDON.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Campmeeting.

The Lord willing, there will be a campmeeting in New Milford, Ct., commencing Sept. 3d, and hold over the eleventh. Board will be had on the ground at a reasonable rate. The camp-ground lies three-fourths of a mile from the depot on the Housatonic rail road. Bring your tents with you. Come filled with the Holy Spirit, praying the blessing of God to rest on the meeting.
For the Committee, J. L. WOOD.

Notice.

The annual meeting of the Conn. A. C. Conference will convene at the church at Waterbury, Conn., commencing Wednesday evening, Oct. 5th, 1870. Let there be a full attendance, and every one come with only one object—the glory of God.
H. H. DICKINSON, President.
GEO. L. TEEPLE, Secretary.

Special Notice.

To all interested in having a State Conference organized in Ohio: Beloved brethren in Christ,—Believing that the end of all things is at hand, and what we do must be done quickly, and that the Lord has raised us up as a people to herald the coming kingdom, and to lift our warning voice, and cry aloud, and spare not, and in earnest tones bid the slumbering myriads of earth's sons and daughters to prepare for solemn judgment; and believing we can better accomplish the great work allotted us to do, we have, after advising with brethren, thought best to appeal to every Advent church in the State, and where there is no church, to individuals, who are interested in forming such a conference, to write at once to Eld. E. McCullock, Pastor of the Advent Church in Nevada, Ohio; and, if sufficient interest is manifest, we shall issue a call for a conference, to be held immediately after the campmeetings are over. Come, brethren, let us hear from you at once relative to this matter, and may heavenly wisdom guide your hearts aright. For the Brethren,
E. MCCULLOCK.

Notice.

The Advent Christian church of Rochester have hired a neat, commodious hall, just finished, on the corner of Stone and Court Sts., known formerly as the Air Bath Institute, which will be opened next Sabbath, the Lord will, with appropriate services, by Bro. J. Hemenway. Meetings will be held hereafter in said hall three times Sundays, also Tuesday and Friday evenings.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY,
FRANK NELSON,
SAM'L ROWELL,
} Committee.

Notice.

The brethren in Bowdoinham Village, Me., have hired Hinkley's Hall for a few months, and invite preaching brethren who can come and break the bread of life, to give notice through the Crisis.
For the brethren, N. G. REED.

Read! Read!!

Send your pledges and monies at once to Bro. Ira Aldrich, Whitefield, N. H., for the Tent. Come, brethren in Grafton and Coos Counties, N. H., let the amount be raised *immediately*, for we want the tent in the field doing its work.
A. W. SIBLEY.

Notice.

The brethren in Honeoye Village, Ontario Co., N. Y., have a neat and commodious hall, and invite preaching brethren, who can come and break the bread of life, to give notice through the Crisis, or correspond with the Secretary.
O. B. BROWN.

Notice.

My P. O. address for the present will be No. 1 Lafayette Street, instead of No. 4 Eagle Street. All communications may be sent to the above place, or 37 Exchange Street, my place of business. N. MCCULLOCK.

Notice.

Meetings in South Boston are postponed till further notice, probably till October.
C. W. HUNTRESS,
J. N. BERRY.

To the King's Servants.

Some of the brethren and sisters in Warner Village, N. H., and vicinity, have decided to have preaching one half of the time at Union Hall, the second and third Sabbaths of July, and after that the first two Sabbaths of each month.

Correspond with B. S. Colby, *Warner Village, N. H.* ALLEN DAMON.

Notice.

As the time has come for us to start the Mass. Mission Tent, we shall need funds to carry forward the work; and we wish those who have subscribed would forward the amount to the Treasurer, C. Goodrich, No. 7 Salem Street, Boston, as soon as convenient.

S. W. THURBER, Pres. of Conf.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,
NATHANIEL EATON.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

M. Batchelor.....................Sabbath, Sept. 11th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., *and 3 and* 7½ P. M.

CHELSEA, MASS., (LIBRARY HALL.)

T. M. Preble.....................Sabbath, Sept. 11th
James Hemenway.....................Sunday, Sept. 18th
John Couch.....................Sunday, Oct. 2nd

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 33 Main Street), every Lord's day.

No meeting in Charlestown until after Alton Bay Campmeeting.

T. M. Preble.....................Sunday, Sept. 18th
Rufus Wendell......Sundays, Sept. 25th and Oct. 2nd

Lynn, Mass.....................Sunday, Sept. 11th
Salem, Mass.....................Sunday, Sept. 18th
RUFUS WENDELL.

[illegible]ce.....................Sabbath, Sept. 25th
T. M. PREBLE.

Lynn, Mass.....................Sabbath, Sept. 18th
M. BATCHELOR.

Wilbraham.....................Sabbath, Sept. 11th
H. PRATT.

SPRINGFIELD, MASS., (Bethel Church.)

A. A. Phelps.....................Sunday, Sept. 11th
Dr. C. C. Barker.....................Sunday, Sept. 18th
Wm. N. Pile.........Sundays, Sept. 25th and Oct. 2nd
Rufus Wendell.....................Sunday, Oct. 9th

SCITICO, CT.

Sr. H. B. Hastings.....................Sunday, Sept. 11th
H. Pratt.....................Sunday, Sept. 18th
G. L. White.....................Sunday, Sept. 25th
Anna E. Smith.....................Sunday, Oct. 2nd
R. K. Stark.....................Sunday, Oct. 9th
H. H. Dickenson.....................Sunday, Oct. 16th
Dr. A. M. Higgins.....................Sunday, Oct. 23d
B. Hitchcock.....................Sunday, Oct. 30th

PROVIDENCE, R. I., (Lester Hall.)

Sr. L. M. Stoddard.....................Sunday, Sept. 11th
Henry Pratt.....................Sunday, Sept. 25th
L. Boutell.....................Sunday, Oct. 2nd

NEW HAVEN, CT., (Beers Street Christian Chapel.)

G. L. Teeple.....................Sunday, Sept. 11th
M. L. Durand.....................Sunday, Sept. 18th
G. L. Teeple.....................Sunday, Sept. 25th

Chicopee Falls, Mass.....Monday evening, Sept. 12th
Plainfield, Ct. (campmeeting)......Sept. 13th and 14th
South Norwalk, Ct., evenings......Sept. 15th and 16th
New York, 24th Street.....................Sunday, Sept. 18th
Newark, N. J.....................Sunday, Sept. 25th
Then home (Rochester, N. Y.) A. A. PHELPS.

Darien, N. Y. (conference.....................Sept. 9th
CHAS. P. GREENMAN.

Collinsville, Ct.....................Sunday, Oct. 9th
H. H. DICKINSON.

Buckfield, Me. (Federal meeting-house) evening, Sept. 10th, and over Lord's day. O. W. KIMBALL.

Westfield, Mass.....................Sabbath, Sept. 11th
Montgomery, Mass.....................Sabbath, Oct. 2nd
G. L. WHITE.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth. J. M. MURLIO.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

Webster, Mass.....................Sabbath, Sept. 11th
R. I. Campmeeting.....................Sabbath, Sept. 18th
North Scituate, R. I.....................evening, Sept. 23d
Danielsonville, Ct.....................Sabbath, Sept. 25th
Woodstock Valley, Ct.....................evening, Sept. 27th
Putnam, Ct.....................evening, Sept. 28th
West Gloucester, R. I. (Clarkville), evening, Sept. 29th.
Charlestown, R. I. (as Bro. Lewis may arrange), evening, Sept. 30th.
Wyoming, R. I.....................Sabbath, Oct. 2nd
New York City (as Bro. Cox may arrange), Sabbath, Oct. 9th.
Morris, Ct.....................Sabbath, Oct. 16th
C. H. SWEET.

Hoosick, N. Y..........Sept. 16th, 7 o'clock P. M.
North Adams, Mass.....................Sunday, Sept. 18th
C. PIKE.

New Hampton, N. H. (in the grove, near the old institution), Sunday, Sept. 11th.
Meredith Neck.....................Sabbath, Sept. 18th
Meredith Centre.....................Sabbath, Sept. 25th
N. GLIDDEN.

Darien, N. Y. (quar. conf.)...Sept. 9th, 10th and 11th
Hemlock Lake.....................Sunday, Sept. 18th
Honeoye.....................Sunday, Sept. 25th
Cohocton.....................Oct. 1st and 2nd
Canadice (as Bro. N. Tibbals may appoint) at 7½ P. M., Sunday, Sept. 26th.
Springwater Valley.........Tuesday, 7½ P. M., Sept. 27th
East Springwater (Punky school-house), Wednesday evening, Sept. 28th.
Little Zion (as Bro. Orlando Arnold may appoint), Thursday and Friday evenings, Sept. 29th and 30th.
C. F. SWEET.

Bethel, Vt. (campmeeting).....................Sunday, Sept. 11th
T. E. LANG, JR.

Collinsville, Ct.....................Sunday, Sept. 11th
A. ELLIOT.

Rawsonville, Vt.....................Sunday, Sept. 25th
Z. T. WOOD.

Morris, Ct.....................Sunday, Sept. 11th
Hartland (Town Hall).....................Sunday, Sept. 18th
S. WOODRUFF.

Rye, N. H.....................Sunday, Sept. 18th
J. PINKHAM.

Darien Conference, Sept. 9th J. W. TAYLOR.

PORTLAND, ME.

Meetings are held in Advent Hall, Cushman's Block 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*E. A. Eggleston.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tyzzer.*
Charlton, Mass.	*E. H. Allen, Oxford, Mass.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*A. J. Mahew, S. R. Davidson, or O. Proctor.*
Dover, N. H.	*John Vickery.*
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget. Fourth Sabbath engaged.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Chichester, N. H.	*C. R. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer D. F. Scammon.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Doe.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Glocester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct.	*Richard Hassen.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Reuel O. White, New Hartford, Ct.*
Meriden, Ct.	*E. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn	*A. Powell.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Philadelphia, Pa.	*Frank E. Davis, 1715 Markham Street, or I. N. Wilfong, 133 N. 32d St.*

Boston (Lowell Street) Tuesday evening, Sept. 6th
Lawrence.....................Wednesday evening, Sept. 7th
Alton Bay Campmeeting.........Thursday, Sept. 8th
Portland, Me.....................Sabbath, Sept. 11th
Bath, Me.....................Tuesday evening, Sept. 13th
Brunswick (as Bro. Storer appoints).......Sept. 14th
Mechanic Falls, Campmeeting....Thursday, 15—17th
Richmond (Reed meeting-house)..Sunday, Sept. 18th
From Monday to Thursday, where Brn. Reed and Mitchell appoint.
South Poland, Me..........Friday evening, Sept. 23d
West Poland, Me.....................Sabbath, Sept. 25th
Casco.....................Tuesday evening, Sept. 27th
South Casco.....................Sept. 28th and 29th
Portland, Me.....................Sabbath, Oct. 2nd
Biddeford, Me.............Tuesday evening, Oct. 4th
Kennebunk Depot......Wednesday evening, Oct. 5th
South Brunswick, Great Works......Oct. 6th and 7th
Portsmouth, N. H.....................Sabbath, Oct. 9th
H. MUNGER.

Alton Bay campmeeting.......Sept. 7th, and onward
Plainville, Ct., campmeeting, Sept. 14th, and onward
Expect to have a supply of the new Greek Concordance at these meetings. H. L. HASTINGS.

Rye, N. H..........the first Sunday in each month
South Berwick, Me., (Great Works) the second Sunday in each month. JOSEPH W. WHITE.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
RUFUS BAKER.

Rootville, Break Bread.....first Sunday in the month
JOHN T. ONGLEY.

SPRINGFIELD, MASS.

A. A. Phelps.....................Sunday, Sept. 11th

DOVER, N. H.

C. Goodrich.....................Sunday, Sept. 18th
L. Boutell.....................Sunday, Sept. 25th

ROCHESTER, N. H.

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Why should we slumber,
Or in the vineyard stand,
Only to cumber?
Sands of life are running fast,
Let us be doing,
Be like heroes of the past—
"Faint, yet pursuing!"

What though we wander here,
Midst doubt and dangers?
Soon shall the shore appear,
Where these are strangers,—
Where the pilgrim's broken staff
Needs no renewing;
Wine for wormwood shall we quaff—
"Faint, yet pursuing."

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Bro. Grant:—As there are many in our day who claim that the Protestant churches are daughters of the harlot woman of Rev. 17: 5, and constitute "Babylon," who also affirm that the application of the term to Rome is of recent date and a modern invention, without authority, and pure fiction; and as it may prove salutary to all such to learn from whence the custom originated of calling Rome Babylon, you will please insert the subjoined extract from "Gibbon's History of Rome," vol. I., pp. 262, 263:—

"The ancient and popular doctrine of the millenium was intimately connected with the second coming of Christ. As the works of creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. (Note by Millman. This tradition may be traced as high as the author of the Epistle of Barnabas, who wrote in the first century, and who seems to have been half Jew.) See Burnett's 'Sacred Theory,' part 3, c. 5.

By the same analogy it was inferred that this long period [6000 years] of labor and contention which was now almost elapsed (Note 2. The primitive church of Antioch computed almost 6000 years from the creation of the world to the birth of Christ. Africanus, Lactantius, and the Greek church, have reduced that number to 5500, and Eusebius has contented himself with 5200 years. These calculations were founded on the Septuagint, which was universally received during the six first centuries. The authority of the Vulgate and of the Hebrew text has determined the moderns—Protestants as well as Catholics—to prefer a period of about four thousand years), would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphal band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appointed for the last and general resurrection. . . . . .

The assurance of such a millenium was carefully inculcated by a succession of fathers, from Justin Martyn and Iræneus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the church was almost completed, the temporary support was laid aside. [I think Gibbon would have come nearer the truth, if he had said, When the *apostasy* began, then the apostolic tradition was laid aside. G. W. S.] The doctrine of Christ's reign upon earth was [then] at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy, which still forms a part of the sacred canon [the Apocalypse], but which was thought to favor the exploded sentiment, has very narrowly escaped the proscription of the church. While the happiness and glory of a temporal reign were promised to the disciples of Christ, the most dreadful calamities were denounced against an unbelieving world.

The edification of the New Jerusalem was to advance by equal steps with the destruction of the mystic Babylon; and as long as the emperor who reigned before Constantine persisted in the profession of idolatry, the epithet of Babylon was applied to the city and to the empire of Rome. A regular series was prepared of all the moral and physical evils which can afflict a flourishing nation; intestine discord, and the invasion of the fiercest barbarians from the unknown regions of the north; pestilence and famine, comets and eclipses, earthquakes and inundations.

All these were only so many preparatory and alarming signs of the great catastrophe of Rome, when the country of the Scipios and Cæsars should be consumed by a flame from heaven, and the city of the seven hills, with her palaces, her temples, and her triumphal arches, should be buried in a vast lake of fire and brimstone. It might, however, afford some consolation to Roman vanity, that the period of their empire would be that of the world itself; which, as it had once perished by the element of water, was destined to experience a second and speedy destruction from the element of fire.

In the opinion of a general conflagration, the faith of the christian very happily coincided with the tradition of the east, the philosophy of the Stoics, and the analogy of nature; and even the country which, from religious motives, had been chosen for the origin and principal scene of the conflagration, was the best adapted for that purpose by natural and physical causes; by its deep caverns, beds of sulphur, and numerous volcanoes, of which those of Etna, of Vesuvius, and of Lipari, exhibit a very imperfect representation. The calmest and most intrepid skeptic could not refuse to acknowledge that the destruction of the present system of the world by fire, was in itself extremely probable. The christian who founded his belief much less on the fallacious arguments of reason than on the authority of tradition and the interpretation of Scripture, expected it with terror and confidence as a certain and approaching event, . . . and considered every disaster that happened to the empire as an infallible symptom of an expiring world."

"The wise shall understand. But the wicked shall do wickedly, and *none* of the wicked shall understand." Dan. 12: 10.

Olena, O. G. W. Stetson.

PLAIN PREACHING.

From many years observation and experience I am convinced that many good and true men in the ministry, of excellent conversational talents, fail to preach the gospel effectively and interestingly, because when they attempt to preach, they *read*, and read in a reading tone, or put on airs of the orator, speak in an artificial, declamatory and unnatural manner. This is a great mistake. Preaching the gospel, as to manner, should always be in the plainest diction possible. I am convinced we should preach *to*, and not for or over the hearers. Earnest men addressing their fellows to persuade them, look them directly in the face, and talk to them in concise, simple, plain, luminous language. And this is the way to preach Christ and the resurrection. In the first place let the preacher get his own heart warmed up with the theme, and his mind thoroughly filled with a scriptural, logical digest of the topic, and then he may go into his pulpit with or without his manuscript, and casting himself upon the Lord for his blessing, may hope to preach a sermon that will not be dull, or lull his hearers to sleep.

When you attempt to preach the gospel, brother, having carefully looked over the subject, and adopted a good, logical arrangement, and turned and prayed the matter over until your heart and mind are thoroughly surcharged with the subject, you may safely ignore your manuscripts, and cast to the moles and bats all artificial airs, and tones, and attempts at playing the orator, and speak in your plainest, simplest, most concise and conversational manner. If you will do this, you will find that you have suddenly become effective, interesting, and even eloquent to your people.

It is amazing that good men can ever become dull in preaching the blessed gospel; and they never would if they could only be emancipated from the miserable bondage of professional airs and tones, and tell the story of the cross in a plain, simple, natural and earnest manner. Men always become interested when they find themselves addressed by one with a full heart and a luminous mind, talking earnestly and affectionately to them. Their minds are at once put into sympathy with the speaker, and the mind of a speaker and hearer travel on together in sympathetic union to the end. But when the preacher speaks with airs and artificial tones, and does not seem to be simple hearted and earnest in his Master's work, the hearer naturally takes the place not of a learner, but of a spectator who is witnessing an exhibition, and he feels that he is there not to feel and act, but to look on the farce and criticise the performance.—*Ex.*

For the World's Crisis.

JESUS THE SAVIOR.

"Thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. 1: 21.

"How precious is the name! brethren, sing;
How precious is the name
Of Christ our paschal Lamb,
Who bore our sin and shame on the tree."

Dear reader, I hope you are fully assured that there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. There are many who assent to this, who still feel that *they* are not saved. All that has been said fails to reach their case; and, although there is a balm for every wound, and a Physician abundantly able to heal and save all that have need of healing, yet they are not saved. O how many are in this condition! Bread enough and to spare, yet they perish with hunger. Multitudes of those who have promised to serve the Lord, find themselves to-day unsaved; that is, they have no assurance of salvation. Why is this? Have you wandered away from Christ? Have you cast off fear and restrained prayer?

Whatever your condition may be, freely confess every fault, and return with full purpose of heart, "repent and do the first works," and you may find pardon, peace, and free and full salvation. What I mean by the use of the words "full salvation," in this connection, is not the full enjoyment of the bliss of saints glorified, but the full measure of the blessedness prepared for believers here. Then *your* joy may be full. Your assurance may be as complete as you desire. You may have a good hope of eternal life. But perhaps you know what has prevented your progress and hindered you, "that ye should not obey the truth." Why is it that "Christ is become of no effect unto you?" Have you trusted in anything else but him? In your brethren, or in your own works, or prayers? Or have you been ensnared by the enemy, and led astray by the world, the flesh and the devil? "Return unto me, and I will return unto you, saith the Lord." Go, even now, at the eleventh hour, into the vineyard, and whatever is right thou shalt receive. Verily, the time is short. As Jesus stood in that great and last day of the feast and cried, saying, "If any man thirst, let him come unto me and drink;" so now the invitation is given, while we are standing at the portals of the great day of wrath, "Come *now*, for all things are ready;" "escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed." Gen. 19: 17. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Brethren, hasten to extend the invitation. "Let him that heareth, say, come." This is the time for the compelling message; "compel them to come in, that my house may be filled." "And whosoever will, let him take of the water of life freely." F. H. Chamberlain.

Webster, Mass.

THE WORLD DEEP-ROOTED IN THE AFFECTIONS.

How often, when reading the history of the children of Israel, going up out of Egypt, have I condemned their longing for the flesh-pots, and other things wherewith they had been entertained in the land of their bondage, when they had Canaan before them. But now I may turn from them, and leave my complaint upon myself, since guilty of the same sin. If my hopes are fixed in eternity, why take I pleasure in the things of time? Will I by profession seek after immortality, yet practically pursue dying vanities? O, when shall the world cease to allure me, cease to find reception in my soul? When shall the beautiful field, while I behold the better country, become as a barren wilderness to me; and the fine flower garden, as the top of a rock that is neither plowed nor sown? When shall honor be to me as disagreeable as the din and confusion of great cities, and fame as the tumultuous noise of an enraged mob, when the most part know not wherefore they are come together? When shall my well-informed judgment esteem riches no better than wild brier, whose single flower a-top is attended with innumerable prickles round about below? When shall I possess unenvied solitude, and retire into mine own breast, counting it a happiness neither much to know, or to be known, in a vain, a transitory world?

Can an old man, who is half blind, and half deaf, be delighted with the harmony of sounds, the neatness and richness of attire, and the frolicsome amusements of youth? and should not the growth of grace (how sad my condition!) give a greater disrelish to the pleasures of the world, than the decays of nature? Henceforth may I use the world as not abusing either it or myself. How would it look in one sent on express from his prince, on matters of the last importance, to sit down by the first pleasant grove he came to, and forget his dispatch, till the night had wrapt him up in darkness, when he could not pursue his journey? So I am on the express of salvation, by order of the Prince of the kings of the earth, who has commanded me to run while I have the light, and work while I have the day; not to quit my pilgrim-staff, ungird my loins, or forego my traveling posture, till got within the veil; nor to let my affections sit down on anything below, lest the shadows of the everlasting evening be stretched out, and thickest darkness cover me. As men look on children, in all their gay imaginations and sportive jollity, with pity and disdain, so should I look on the grandeur of the world, which is more so, in comparison of diviner glories, of sublimer bliss.

But, when Israel came near the promised land, the pleasant inheritance, there was not one word of Egypt and all its dishes; so, as a sign that I am drawing near the better country to inherit it for eternity, let the things of this world not once be named by me, as becomes an expectant of the vast reserve of love. O happy day! when all shall be tasteless and insipid but Christ; when this struggle between my carnal desires and renewed affections, shall issue in complete victory over the creature and its enchanting charms.—*From "Solitude Sweetened," by James Meikle.*

For the World's Crisis.

"MANY MANSIONS."

Our adorable Savior left the brightness of his Father's throne in heaven, and suffered death by the cross to save fallen man, and raise him to a beautiful mansion, which he promised to prepare for him in glory. How very touching are these words, "Our Father's house." How suggestive of home, peace, safety, and happiness. He assures us that within its bright jasper walls are shining mansions, one of which awaits every faithful follower of Jesus. He gently bids us dispel our fears, and not let our hearts be troubled, for with him we shall dwell in the other life. "I go," says the Savior, "to prepare a place for you," and will come again and gather up all my precious jewels. Let us wait in joyful anticipation, for he assures us that in "my Father's house are many mansions; if it were not so I would have told you." O precious truth. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens."

As we look forward and homeward, we find all prepared, all made ready for our coming to that blissful abode; and how cheering to know that a Friend will guide us, on whom we have leaned, and in whom we have trusted in this life, and through all this lonely vale of tears. What friendly greeting will burst forth from ten thousand lips, louder than the voice of many waters, and sweeter than softest music, when we meet in the mansions. How joyful will be that gathering of happy and redeemed ones, and the angelic escort to the mansions prepared for us. The welcome of our Savior will be the crowning one of all. We shall see him as he is, and hear his voice saying, Come ye blessed of my Father, inherit the mansions prepared for you. Here sorrows and afflictions may press heavily; the way may often look dark; but when we look to Jesus, who redeemed us, we are cheered and sustained; and with joy we look forward to yonder heavenly mansions, which soon will be made our peaceful home in paradise. O who would not struggle a few short years to inherit so rich, so beautiful a mansion in glory? Isabell Plummer.

For the World's Crisis.

HATING FATHER.

"If any man come to me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—Luke 14: 26.

Thinking this text might be misunderstood by some, as it was by my own little son, that I found weeping one day, and inquiring into the cause, he referred to the text above, saying, he did not know why God wanted him to hate his father, and mother, who were good. I thought I would pen a few lines, as they flowed into my mind this morning, while musing upon the love of God, until my whole being seemed to fall before him in adoration, with all my heart could I say, Let all that hath life praise him. While in this frame of feeling, the contrast presented itself to my mind between things present, and things to come; between those we call friends here, and our Father, his Son, and the holy angels in heaven; between fallen men on earth, and the redeemed of earth restored. One so far surpassing the other, that it might be expressed in the language of Paul, when speaking of the two covenants. He says, "For even that which was glorious had no glory in this respect, by the reason of the glory that excelleth."

Just as the stars give no light when the sun shines, the light being swallowed up, or overpowered in that which excelleth; so it seems to me is the love of the christians towards their kindred; not that they love them less than others do, or are required to; but they love God infinitely more, so that, comparatively speaking, it might even be called *hatred*. Perhaps none but those who have felt a little of the joys of the world to come, can fully understand this way of expressing it; but be that as it may, I think the time is not far in the future when faith will be lost in sight, and our love eternally satisfied.

Laura Ann Wheeler.

THE AXE IN THE BUNDLE OF RODS.

The axe carried before the Roman consuls was always bound up in a bundle of rods. An old author tells us, that "the rods were tied up with knotted cords, and that when an offender was condemned to be punished, the executioner would untie the knots, one by one, and, meanwhile, the magistrate would look the culprit in the face, to observe any signs of repentance, and watch his words, to see if he could find a motive for mercy; and thus justice went to work deliberately and without passion." The axe was inclosed in rods to show that the extreme penalty was never inflicted till milder means had failed: first the rod, and the axe only as a terrible necessity.

Reader, if you are unconverted, I beg you look at the symbol and learn a lesson. The Lord is gracious and full of compassion toward *you*. He has waited, lo, these years, untying the knots very slowly, and seeing whether you will, by his long suffering be led to repentance. Hitherto, few and feeble have been any tokens of good in you. Beware! for mercy tarries not forever, and justice will not long delay. The rods you have already felt. Those burials of dear ones were all rods to you. That fever, that broken arm, that loss in business—all put together have been warnings to you, which you cannot despise without committing great sin.

Many have been brought to God by afflictions; but you, perhaps, have been rather hardened than otherwise. See to it, sinner, for, when the rods have had their turn, the axe must come in for its work. Its edge is sharp, and its blow is terrible. He who wields it will cut through soul and body, and none can escape from his wrath. You have found the rod to be very dreadful, but what will the axe be? Tremble; there is hope! Jesus died. Jesus lives. Trust in him who stood in the sinner's place, and you are saved. Oh, may the Holy Ghost now, while you read, lead you to Jesus and safety, for time flies like the weaver's shuttle, and the thread of life is soon snapped. "To-day, if ye will hear his voice, harden not your hearts."—*Spurgeon.*

For the World's Crisis.

THE LORD IS NIGH.

"The Lord is nigh unto all them that call upon him; to all that call upon him in truth."—Ps. 145: 18.

When the dearest ties are broken, and the fondest connections dissolved, and all the desire of our eyes is removed; what shall fill the void? what shall comfort the desolation? what shall gild the solitude? what shall soothe the aching heart, and reanimate the sinking spirit? what but those sublime truths which religion alone teaches. Many have solaced themselves in seasons of affliction by entertaining the thought that the spirit of their departed friend was still about them, though invisible to their weeping eyes. But, thank God, we have something more sustaining, and plainly taught by revelation too. Though our friends are removed, they are still in the hands of a just and merciful God. Though we are separated from them, yet we are still with our Father, who knows our situation perfectly, and is both able and willing to support us under our severest trials.

Mourner, thou art not deserted; thou art not alone: The eye of thy Father seeth thee. The hand of thy Father holdeth thee up. Look to him with ardent prayer, with filial trust, and with overcoming faith. Reader, are you afflicted? then pray. Are you mourning the death of relatives and friends? are you anxious for the welfare of those still living? is your peace wounded by pains and trials, known only to yourself? My friends, pray to God. He will either sustain you under your affliction, or remove it from you. He alone can make all things work together for good to those who love him. Let it be your daily endeavor to do the will of God. Let all the energies of your soul and body be active in the cause of holiness and truth. Be humble, watchful, full of faith, trust, hope; continuing instant in prayer. Art thou diseased and infirm? think of that salvation and strength which through Jesus thou mayest obtain of the Father. Art thou mourning? think of him who is the resurrection and the life. O, be faithful; hope unto the end. These varied and passing events will soon be closed, and the things which are eternal will burst upon our sight. I can join with John in saying: "Amen, even so, come, Lord Jesus." And oh, come quickly.

Yours looking for the kingdom,

Charlton. Mannie L. Green.

"ROME AND THE CHRISTIANS."

Did the primitive christians look for the Savior's return at the fall of Rome? Read the following from Gibbon's History of Rome:

"A mysterious prophecy, which still forms a part of the sacred canon, but which was thought to favor the exploded sentiment, has very narrowly escaped the proscription of the church. Whilst the happiness and glory of a temporal reign were promised to the disciples of Christ, the most dreadful calamities were pronounced against an unbelieving world. The edification of the new Jerusalem was to advance by equal steps with the destruction of the mystic Babylon; and as long as the emperors who reigned before Constantine persisted in the profession of idolatry, the epithet of Babylon was applied to the city and to the empire of Rome. A regular series was prepared of all the moral and physical evils which can afflict a flourishing nation; intestine discord, and the invasion of the fiercest barbarians from the unknown regions of the north; pestilence and famine, comets and eclipses, earthquakes and inundations. All these were only so many preparatory and alarming signs of the catastrophe of Rome, when the country of the Scipios and Cæsars should be consumed by a flame from heaven, and the city of the seven hills, with her palaces, her temples, and her triumphal arches, should be buried in a vast lake of fire and brimstone. It might, however, afford some consolation to Roman vanity that the period of their empire would be that of the world itself; which, as it had once perished by the element of water, was destined to experience a second and a speedy destruction from the element of fire." *Vol. 1, page 535–536.*

The above is selected by one who is looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Titus 2: 13.

Thomas J. Whitecar.

For the World's Crisis.

"KEEP YOURSELVES IN THE LOVE OF GOD."—Jude 21.

How often is the anxiety of the devoted believer in Christ excited towards a brother or sister, whom he sees turn aside from this apostolic injunction, in eager pursuit of the honors, pleasures, and gay diversions of life, lest these should carry off their thoughts of God, obstruct the growth of grace, and overwhelm the soul. With what solicitude does the faithful pastor view every tendency among those of his charge to divide the soul from God. It was doubtless with this view that Jesus said, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." John 15: 4. Whatever tends to separate the affections from God, should become at once matter of pious fear, lest God, in his displeasure, should leave us to be aroused by the thunders of coming wrath, or to be numbered with the lost.

But love, not founded in a knowledge of the object loved, is transient in its duration. How absurd, therefore, is the pretence to love God above all things, while we know little or nothing of him, as a being of transcendant worth and surpassing excellence. To maintain the love of God in its primitive life and vigor, it is necessary for every christian to meditate often on the glorious perfections of his nature, and the wonderful discoveries of his grace; and thus we may become acquainted with three principal sources of love to God.

First, a clear discovery of what God is in himself. Second, a lively sense of what he has done for us. Third, a well-grounded hope that he will bestow on us all the promises made to the faithful. To this end, we should become familiar with the declarations of Scripture, as the principal means by which the Holy Spirit operates in enlightening the minds of believers, purifying their affections, and so keeping them in the love of God, ever looking for the mercy of our Lord Jesus Christ unto eternal life.

"In perfect love we dwell in God,
And God in us; with peace and power
We walk the way our Savior trod,
In sweet communion every hour."

Stoneham, Me. W. A. Manning.

SING AWAY YOUR GRIEF.

We can sing away our cares easier than we can reason them away. Sing in the morning. The birds are the earliest to sing; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight and picked up their last morsel of food, and cleansed their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music; for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. Oh! that we might sing evening and morning, and let song touch song all the way through.

As I was returning from the country the other evening, between six and seven o'clock, bearing a basket of flowers, I met a man that was apparently the tender of a mason. He looked brick and mortar all over! He had worked the entire day, and he had the appearance of a man that would not be afraid of work. He was walking on with a light step, and singing to himself as he passed down the street, though he had been working the whole day, and nearly the whole week. Were it not that my good thoughts always come too late, I should have given him a large allotment of my flowers. If he had not been out of sight when the idea occurred to me, I should have hailed him and said, "Have you worked all day?" "Of course I have," he would have said. "Are you singing?" "Of course I am." "Then take these flowers home and give them to your wife, and tell her what a blessing she has in you."

Oh! that we could put songs under our burdens. Oh! that we could extract the sense of sorrow by song. Then these things would not poison much. Sing in the house. Teach your children to sing. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven; and among God's people upon earth, song is the appropriate language of christian feeling.—*Beecher.*

RICH FOR A MOMENT.

The British ship Britannia was wrecked off the coast of Brazil, and had on board a large consignment of Spanish dollars. In the hope of saving some of them, a number of barrels were brought on deck, but the vessel went to pieces so fast that the only hope for life was by taking at once to the boats.

The last boat was about to push off, when a young midshipman went back to see if any one was still on board. To his surprise, there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping up about him.

"What are you doing here?" shouted the youth. "Don't you know that the ship is fast going to pieces?"

"The ship may go," said the man; "I have lived a poor wretch all my life, and I am determined to die rich."

The officer's remonstrances were answered by another flourish of the hatchet and the man was left to his fate.

We should count such a person a madman, but he has too many imitators. Men seem determined to die rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle, at any moment whatever. And yet the only riches we can hug to our bosom with joy, in our dying hour, are the riches of grace through Jesus Christ, which we must make ours before the dark hour comes. O! how rich have many died in their garrets and huts, while kings and princes have entered on the other life more destitute than beggars. Who would not rather choose to be rich for eternity, than rich for the fleeting moment in which the ship is sinking into the dark waters?—*Free Methodist.*

Working.—God works through men who work. Wesley, Edwards, and all that class of men whose labors were signally owned of God, were working men. They toiled in the vineyard early and late. What might be accomplished through a band of truly holy men and women, equally laborious, self-denying and devoted, with God and truth on their side! Up, fellow-laborer in the kingdom of Jesus, and at thy work. Arouse from the dreams of self-indulgence to the realities of the conflict. The enemies of the cross are numerous, and artful, and strong. Steady, unflinching courage is demanded. Do work for eternity—work that will survive the fires of the last day.—*Earnest Christian.*

Gems.

— When God means to punish a nation, he deprives the rulers of wisdom.

— Sanctified afflictions, like seasonable rain, lays the dust, softens the soul, and keeps us from carrying our heads too high.

— A real christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak with enticing words of man's wisdom.

— The worldling is like the hinder wheel of a carriage, ever following after the front wheel of happiness, but never overtaking it.

— If thou art a master, be sometimes blind; if a servant, be sometimes deaf.

— If you would be pungent, be brief; for it is with words as with sunbeams—the more they are concentrated, the deeper they burn.

— Old friends are best. King James used to call for his old shoes; they were easiest for his feet.

— After the storms we gather the flowers.

No storm but the tainted air needed it,
No storm but the sunshine succeeded it.

— He who esteems trifles for themselves is a trifler; he who esteems them for the conclusions to be drawn is a philosopher.

— Worldly pleasures are no more able to satisfy the soul than the light of a candle to give day to the world.

If all the sins which men have done,
In thought, in will, in word, or deed,
Since worlds were made or time begun,
Were laid on one poor sinner's head,
The stream of Jesus' precious blood
Would wash away the dreadful load.

— The man who, whether in his habits or his actions, in great things or in small, separates himself from his friends, seems to set every evil and envious feeling of our nature in array against him. Distinction is purchased at the expense of sympathy.

— Strong as our passions are, they may be starved into submission and conquered without being killed.

— As bats hate the light, and fly against it, so unconverted men hate the pure light of God's law, and fly against it.

— No man has any proper knowledge of God unless he inwardly adores him.

Brighter and brighter shines
The pathway of the just,
As on in duty's path
He walks with gladsome trust;
As on with patient step,
'Mid toil and heat and pain,
He bears his daily cross,
A crown of life to gain.

— Nothing so much secures the citadel of the heart as the fear and love of God.

— Our conversation should be such, that youth may therein find improvement, women modesty, the aged respect, and all men civility.

— God loves to have us pray with earnestness. The best proof of earnestness is simplicity. Better in God's sight are the broken but heartfelt utterances of a child than the highflown utterances of some who think themselves wonderful in prayer.

— He who blackens others, does not whiten himself.

— Take care of your plough, and your plough will take care of you.

Hygiene.

"*This is for your health.*"—Paul.

TO PREACHERS.

The following, from Francis T. Russell, contains many valuable hints to preachers. He speaks from experience:—

"To form a good voice, and to keep it in tune, so that it may have clearness, resonance and flexibility, the laws which regulate our physical well-being must scrupulously be observed. 'We can be useful no longer than we are well,' says Dr. Johnson. No man has a right to enfeeble himself in any way, and then visit the consequences upon a congregation of unfortunate hearers. The clergyman who makes himself an invalid, should be ordered to the hospital, and not be allowed to excite the sympathies of the sensitive for the 'dear man,' who makes the voice of prayer a piping whine, and the proclamation of sound and wholesome truth from the pulpit, like the wail of poor Mrs. Gummidge, with whom 'every thing went contrairy.' We submit that no man has a right to enforce in his preaching the observance of the moral laws of God, while he is himself constantly violating the laws from the same source, which regulate his physical well-being.

Exercise. A clergyman cannot well be a gymnast, but he should frequently exercise to such a degree, as to quicken his pulse, and to make him breathe hard. This will warm his blood and air his lungs well, both important to secure full and deep tones of voice. Of all forms of exercise for the voice, nothing is so good as horseback riding, and next to this walking briskly, and for good distances. No severe exercise should be undertaken without proper direction and study of the matter, adapting the exertion in every case to the strength and previous habits of each individual.

Diet. The public speaker, to keep his voice in order, must scrupulously avoid eating anything indigestible. The poor sermon is as often traceable to the stomach as to the head. The mucous membrane lines the passages all the way up from the stomach to the lips, and if its functions are deranged in one part, the nerves will telegraph it all along the line, and an obstinate refusal to work is the result. Half the offensive hawking and spitting of public speakers proceed from the stomach instead of the throat. Guard your diet if you would keep your voice clear and sonorous.

Rest. Nature does require her times of preservation. The nerves as well as the muscles need tranquil rest; without it there can be none of the sweeter and evenly sustained uses of the voice. A good night's rest is often the best preparation for a full day's work; and, just before speaking, a few minutes of entire rest of body and mind will be sensibly felt, in the ease and effect of delivery. We have no good words to say to those midnight revelers who sit up all Saturday night writing a sermon, and then, with weakened energies and haggard faces, impose their nervousness upon listeners, who are well-nigh compelled to make up the sleep which the preacher lost. Or, it may be that such violation of the laws of nature works for a few hours as a stimulus, but the reaction comes, and headache and lame backs (the dorsal muscles give out) waste the hours of a 'blue Monday.' Take your rest, is another law for securing a good use of a good voice.

Keep your study well ventilated. If the blood becomes poisoned by a vitiated atmosphere, brain and voice alike refuse to do duty. Keep the study properly heated. The chill of cold feet will affect the voice unfavorably, while excessive heat in the room will render respiration difficult, and the voice aspirated. Postures in study, even so slight a matter as the proper form of the back of a chair, will have something to do with strengthening or weakening some of the muscles used in speaking, especially in that very centre of clerical weakness, the small of the back. 'Chop your chair to pieces and burn it up,' (it was a chair with a scooped back,) 'and I will pay the bill for a new one,' was the peremptory order which the writer received from a professional friend, one day. The order was executed to the great relief of the spine, although the ten years' indulgence in an easy-chair, left a weakness which all the straight-backed chairs in the country can never cure. The muscles must do their own work, and must be trained to support the spine, then the frame can be held erect, during the standing and kneeling postures of Sunday, without fatigue. Moreover, the habit of standing at study, for at least one hour daily, would cure half the weariness experienced by clerical speakers. We loll and lounge in our studies all the week, we lean against the walls or the desk, we sit with our feet at an angle which prevents the possibility that the brains should run into them,—and then on Sunday, stand or kneel all day, and wonder we are so tired on Monday.

Keep the feet dry. The slightest dampness tells injuriously upon the voice—an extra pair of shoes and stockings stowed away in the vestry-room may be better than any other store against a rainy day. While out of doors, in wet weather, the public speaker should have over-shoes.

Keep the feet warm. A newspaper or a lap-blanket thrown over the feet, in the study, in cold weather, helps to keep the feet warm and the brain cool. We have but to mark the prolific cause of consumption to see what must be the effect upon the voice of wearing thin soles.

Control, if possible, the temperature and ventilation of the church, or building, in which the service is held. This is a difficult matter, as sextons are not, in most cases, properly trained for their work. But the Rector had better share his salary with the sexton, if need be, than by neglect, to impair his usefulness or shorten his life. Vitiated air is the source of great discomfort to both speaker and hearer, and the ground of half the grumbling about the long sermon and the stupid listening. Moreover, speaking in bad air destroys the effective use of the organs of voice. 'What shall I do,' said a brother clergyman to me one day, 'I am in despair about my throat, it is sore most of the time, and I cannot keep my voice"? Fortunately I could tell him, for I had officiated in his chapel the Sunday before, and had experienced the same trouble. 'Establish ventilation, and tip that non-gas consuming stove of yours into the street, or, better still, build your new chapel, and you will have no further trouble.' The last suggestion was acted upon, and the alarming throat disorder disappeared. No human throat is tough enough to be used in an atmosphere impregnated with coal-gas, without injury.

Do not speak in a draught. Cold and a broken voice will be almost sure to follow. The speaker can, with much greater safety, have the air blow upon his face or chest than upon the back of the neck; the chief danger is there. The ventilation should be so managed that the voice is not swept out of the window or up through the roof when it should resound throughout the whole building. The writer seized the occasion of Jenny Lind's singing in Castle Garden,—an immense building, with the windows freely opened,—to test the effect upon the voice. In going to different parts of the large building, in certain draughts of the ventilation, even the sweet voice of the world-renowned singer was rendered disagreeable to the ear, and discordant with the instruments of the orchestra, while in other places the melody was entrancing. A public performer was once heard to complain that he could not touch the feelings of his audience, despite every effort which had been successful elsewhere, but failed him there. He afterwards discovered the cause to be a large register for hot air, open between the speaker and the audience, which carried the voice up to the ceiling, instead of out into the hall. It is related of a certain revivalist preacher in the State of New York, that he would never undertake to conduct one of his popular revivals, unless the society's committee would see to it, that the building in which it was held, was heated at just such a temperature, and thorough ventilation secured. He knew what he was about.

Treatment of the vocal organs. In a great many cases, a change of air—not necessarily a journey abroad—but from salt to fresh air, from valley to mountain, from damp to dry, and *vice versa*, with attention to diet, exercise, etc., and, if necessary, absolute rest for a short time; these simple remedies are often the most efficacious, and really all that is needed, but regular and thorough treatment should only be entrusted to professional skill. Avoid the use of condiments, cold water, etc., while speaking. They may benefit for a time, but in the course of years are almost sure to injure the voice. Many of the preparations which act immediately, and, for the time, effectively, upon the voice, are liable in the end to injure it. The juice of an orange, or French jujube paste, will often soothe a slight irritation of the throat; and a pinch of salt, or salt and powdered alum placed far back in the mouth, will often temporarily relieve pain from inflammation; a gargle of the same, with cold water, will sometimes be of service. But such remedies are bad for the voice, and it is not a safe experiment to aggravate inflammation of the vocal organs; a great deal of harm may be done by a single injudicious use of them. If the speaker is suffering with a cold, he will find less trouble from any tickling sensation in the throat, if he will observe carefully to inhale the breath only through his nostrils and not through the mouth. This avoids a rush of cold air upon the heated organs. If a speaker will remain for ten or fifteen minutes in the room where he has been exercising his voice, the liability to take cold on going out will be greatly lessened, and he will not then feel the need of having mufflers for the neck.

The writer felt reproached only yesterday, when a former pupil, now a clergyman, said to him, 'I see you protect your feet in cold weather. I had to learn that by myself. No one told me of it.' These articles may be looked upon as the fruit of this passing remark, and as the points have been conscientiously recorded, and are the result of years of experience, it is hoped that no reader of these notes will have occasion to say, 'I had to learn it by myself.'"—*Laws of Life.*

LESS FOOD.

Less food means temperance. Precisely this; nothing more nor less. It does not mean the temperance reform. It means simply the avoidance of excess. It is the excess, or the little too much, that hurts. It is the feather that breaks the camel's back. And is it then so hard that this little cannot be avoided? Yes, that is it; we must have a little more; there is a little more room in the overcrowded stomach. And what is the consequence? Simply a little uneasy feeling? Sometimes this is all; but not always. It is, however, always a hurt, that will be felt by and by, and more and more as the individual persists. But even for the present, with many men, it is a bad thing. A person will feel stupid; he will have the blues, because the stomach, through the nervous influence, affects the whole system, making the body dumpish and the mind dull, and the individual anything but agreeable. Now this is a common fact; we see it everywhere; every day, every meal; people "hog it;" that is the word. Why not just cut off the little excesses, and thus be cheerful, be healthy? Some men do this. Reader, try it, and you will thank us. Remember, it is not hard; the habit is soon formed; and then you will be in a new atmosphere; you will live a new life. Think not you are not one aimed at; we are all more or less at fault here. Much more happy as a race should we be if we paid more attention to diet.—*Country Gentleman.*

Stimulants.—There is no such thing as a good stimulant, so there can be no best stimulant. Stimulants are all bad. What is a stimulant? It is a poison. To stimulate means to goad, to excite. Alcohol is a stimulant. When alcohol is taken into the stomach the vital powers recognizing it as a poison are excited to resist it and throw it out, which they do with all the force they are capable of exerting, and this action to rid the system of poison is stimulation. Stimulation is really poisoning, and nothing else; therefore, if there is a best poison, there is a best stimulant.—*Health Reformer.*

Medical Statistics in France have developed two facts which are of great importance to ladies, namely, that the mortality of the female sex has decreased in the ratio of eighteen and one half per cent. since corsets have gone out of fashion; and secondly, that brain fever has increased among the ladies seventy-two and three-fourths per cent. since they have worn chignons.

Baldness.—Men become bald because they wear close hats and caps. Women are never bald except by disease. The close hat holds the heat and perspiration, thereby the hair glands become weak, and the hair falls out.

Effects of Smoking.—An inveterate smoker at Eau Claire, Wis., was recently seized with symptoms similar to delirium tremens. The attack continued for several hours, but he recovered and renounced the weed.

Earache.—A little cotton batting, wet with sweet oil and laudanum, put in the ear, will cure earache in the beginning of it.

Dr. Abernethy used to tell his pupils that all human diseases sprang from two causes—stuffing and fretting.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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MILES GRANT, EDITOR.
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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

SIGHING FOR JESUS.

We're sighing now, dear Lord, for thee,
And long for thee to come,
And bring us immortality,
Then we shall rest at home.
May love divine inspire our hearts,
While waiting here we stay,
Thy grace and wisdom now impart,
And guide to endless day.

We sigh for thee to come again,
And end this mortal strife,
When thou our King shall come to reign,
And give us endless life.
Oh! come, dear Savior, come and reign
Upon thy promised throne;
And rule in peace and equity
This earth, from zone to zone.

We wait in patience for the time,
For thee, now to appear,
When we shall meet in that bright clime,
With those we now hold dear.
'Tis then our tears shall cease to flow,
And sighing flee away;
Thou wilt a crown of life bestow
In that eternal day.

The waiting church in tears doth mourn,
For thee, her Bridegroom King;
And longs to hail thy blest return,
With all thy saints to reign.
Oh! come, and bring us our reward,
And do not tarry long;
But come, our ever conquering Lord,
Lord Jesus, quickly come.

Townville, Pa. WM. H. BURDICK.

[*From our Corresponding Editor.*]

THE HEAVENLY KINGDOM.

Among christians it is a conceded truth that a celestial kingdom awaits the saints of God, as an eternal home. But *when* they are to enter it, and *where* it is to be *located*, are points concerning which conflicting views are entertained. As these points come within the range of revelation, we should gladly inquire *when* and *where* are the saints to share the glory of futurity? We have a right to learn what God has revealed. Revelation is better than speculation. "What is truth" on these points? We appeal to the book of God for a solution.

I. *When are the saints to enter the heavenly kingdom?*

The popular reply is, "*At death.*" It is evident that this answer is not correct, because

1. Revelation makes no such statement.

2. As we cannot enter the kingdom unjudged, the judgment must precede our entrance into the kingdom, and the judgment is not due till the "*last day*" (John 12 : 48), or till Christ's "*appearing*" (2 Tim. 4 : 1); for if men can enter the kingdom unjudged, there would be no need of a judgment.

3. The Bible specifies another time as the epoch of entrance into the kingdom. Said Paul, "When Christ who is our life shall *appear*, *then* shall ye also appear with him in glory." Col. 3 : 4. Thus it is at the appearing of Christ, and not at death, that the saints are to be ushered into glory; agreeing with the promise of Christ, "I will come again and *receive* you unto myself." John 14 : 3. Christ certainly knew at what point of time he intended to receive the saints unto himself, and who will say that he here specifies the wrong point of time? When he once receives them he will not *exile* them, so as to receive them again; hence, if he receives them at death, he cannot receive them again at his coming; and if he receives them at his coming, it is not true that they are received at death. There is but one time of gathering, and that is when "he shall send forth his angels with the great sound of a trumpet, and they shall gather together his elect," at the judgment.

Jesus not only informs us that the righteous are destined to "shine forth as the sun in the kingdom," but he plainly tells us *when*: "As therefore the tares are gathered and burned in the fire, so shall it be in the *end of this world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13 : 40. Here we learn that the saints must wait till the "end of the world" before they "shine forth" in the heavenly kingdom. And why not, seeing the judgment does not previously come? God's plan never admits unjudged men into the kingdom, to be subsequently called out and judged. Some part of the work of the judgment—either the *sentence* or the *execution*—is connected with "*the last day*;" if it is the *sentence*, the *execution* must be *after* the sentence; if it is the *execution*, then there can be no rewarding of the saints with the kingdom prior to the execution of the decision at the "last day."

Christ not only informs us that the saints shall be invited to inherit the kingdom, but he also tell us *when*: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall *separate* them one from another. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom." Matt. 25 : 31–34. As the judgment does not arrive till "the Son of man shall come in his glory," we plainly discover the reason why we cannot "inherit the kingdom" previously. The coming of Christ brings the judgment, and the judgment brings the reward. Not only is reward connected with this event, but reward for *all*, hence *none* are rewarded previously: "For the Son of man shall come in the glory of his Father with his angels; and *then* he shall *reward every man* according to his works" (Matt. 16 : 27.) This statement was made by the Lord Jesus while on earth, and not only connects reward with his future glorious mission to earth, when escorted by angels, but it associates the reward of "*every man*" with this grand event. More than half a century later, long after the ascension of Christ, he repeats this promise in similar phraseology: "Behold I come quickly; and my *reward* is with me, to give *every man* according as his work shall be" (Rev. 22 : 12.) If "*every man*" is THEN to be rewarded, they must remain unrewarded till then. This agrees with Peter's statement: "When the chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5 : 4.

We cannot enter the kingdom, nor reap any part of our reward prior to the judgment, which does not come at death, for Christ "shall judge the quick and the dead at his appearing" (2 Tim. 4 : 1.) Death does not carry men to the judgment, but holds them in his strong grasp till the judgment comes, and then they are to be "delivered up"; and as the judgment precedes our entrance into the kingdom, it is certain we cannot enter it at death.

It is objected that Paul had a "desire to depart and be with Christ" (Phil. 1 : 23.) So he had, but *not at death*, nor *by* death, nor that his *disembodied soul* might depart; but Paul HIMSELF *desired* to depart WITHOUT DYING, by translation, like Enoch or Elijah, and thus escape the persecutions of earth. That he did not desire to depart THROUGH DEATH, is evident (1) from the fact that he does not say so, and (2) from the fact that he says the very reverse: "Yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better." Paul was in a strait between a *life of persecution* on one hand, and the *enemy death* on the other; and though "to die" would "be gain" in liberating him from *persecution*, it would nevertheless place him under the power of the *enemy death*; so HE DID NOT CHOOSE EITHER OF THE TWO THINGS—did not choose a life of persecution, did not choose the enemy death, but he had a desire for a *third* thing, distinct from either of these two, namely, "a desire to depart and be with Christ," an event "*far better*" than either of the other two; "far better" than a life of persecution, and "far better" than the "gain" death would afford him. Here is a third thing "far better" than two other things. Is it fair to make Paul contradict himself in the same breath, by (1) telling us that he did *not choose death*, and (2) make him say he *did choose death* as a means of departing to be with Christ? As Paul did *not* choose death, but *did* choose to depart and be with Christ, he certainly desired to depart *without dying*. And as Paul affirms that this *departure* would be "*far better*" than either a life of persecution, or an escape from persecution *by death*, it is rendered doubly certain that this departure did not involve death as a means. But notwithstanding his *desire* to be translated, he finally tells them that he did not *expect* it: "I know that I shall *abide* and *continue* with you for your furtherance and joy of faith" (v. 25.) He tells them also, in the preceding verse, "To *abide* in the flesh is more needful for you"; that is, his *bodily presence* would be of more service to them than his translation. Paul's personal departure without death is contrasted with his abiding with them in the flesh, or in person. Christ was "put to death in the flesh," that is, *personally*; Paul, instead of departing, was to remain "in the flesh," that is, in person. When Christ was "put to death in the flesh," it was not a personality within the flesh that was put to death; and when Paul concluded that he should "abide in the flesh," he does not refer to a personality within the flesh. So this text furnishes no proof of an entrance into the heavenly kingdom at death.

Another objection is founded upon the language of Christ to the expiring thief on the cross: "To-day shalt thou be with me in paradise" (Luke 23 : 43). Paradise is a term used three times in the Bible, but never signifies heaven. The term originally indicated a garden of pleasure, or rest. It is now a type of peaceful rest.

1. It must signify either a *state* or a *place*, if not a state and a place. If a state, it is the state of the righteous, whether in death, or after the reign of death is over. This promise, even it it could be so interpreted as to justly demand a *fulfillment on the day of its utterance*, could not be made to refer to an entrance of a disembodied soul into heaven; for the promise reads, "THOU"—not thy disembodied soul, but "*thou* shalt be with me in paradise." The promise is made to the *man himself*, either before or after his resurrection. There is no promise here made to his disembodied soul. As the person *himself*, styled "*thou*," was to be in paradise, instead of a disembodied soul, he could only have entered the "*rest*" of death with Christ, of whom it was said: "My *flesh* also shall rest *in hope* (Ps. 16 : 9)—a state differing from that of the wicked at their death, as "the righteous hath *hope in his death*" (Prov. 14 : 32); for "Blessed are the *dead* which *die in the Lord* from henceforth; yea, saith the Spirit, that they may *rest* from their labors" (Rev. 14 : 13,) and "sleep in Jesus." As this promise is made to a *person*, and not to a disembodied soul, it would be much more reasonable to suppose that paradise is here made a synonym of that *holy rest of death*, or sleep in Jesus, which the wicked never share, *provided* the promise of paradise was to be fulfilled on that very day, than to arbitrarily assume that heaven was intended by the term, thus admitting unjudged men into heaven prior to the judgment day, to the disparagement of the Divine plan. When Jesus said, "*Thou* shalt be with me," he used the term "*thou*" in the same sense in which Jehovah used it in addressing Abraham: "*Thou* shalt be *buried* in a good old age" (Gen. 15 : 15), meaning the person himself; and we have no right to assume without proof, and contrary to the sacred usage of the term, that Jesus meant a disembodied soul by the term "*thou*."

Christ does not disagree with his Father in the use of terms. The promise made by the Savior was certainly made to the man *himself*, and when fulfilled, whether on the day of its utterance, or yet in the future, it must be fulfilled to the *man* —the very person denominated "*thou*," which person, instead of emigrating to heaven, is now resting in hope. If Christ referred to a paradise prior to the judgment, it was one into which this person "*thou*" was to enter, and not a place for his disembodied soul, which Jesus had not even mentioned, and to which no promise was made; and this person "*thou*" only went to the grave to rest with the "blessed" dead. If that rest can be called paradise, it certainly cannot be a paradise of reward. We have said thus much for the benefit of those who insist that the promise was to be fulfilled on the day it was made; not to argue the position taken, only from the premise of our opponents; that is, whenever fulfilled, it must be fulfilled to the *person*, and not to his *shadow*; and if fulfilled *on that day*, as the *person* did not go to heaven then, heaven can not here be called paradise. Remember Christ made no promise to a disembodied soul, but to the person "*thou*."

2. Clearer light may be elicited by noticing the origin of this promise. It was given in response to a petition addressed to the Savior by the expiring penitent: "Lord, remember me when thou *comest* into thy kingdom." Jesus, without controverting the theology of the petitioner concerning his coming kingdom, at once replied "*amen*," which our translators have rendered "verily." This is the only term used for amen in the New Testament, it being simply transferred, and meaning "so let it be. Whenever used in direct response to a petition, as in this case, this is its meaning. The prayer was not for a passport into heaven at death, but to be remembered when Christ should come into his kingdom; and the Savior's first reply was, "amen," or "so let it be." He then adds: "I say unto thee, to-day shalt thou be with me in paradise." Punctuation not being a part of the inspired document, some have differently punctuated the text, making it read; "I say unto thee to-day, Thou shalt be with me in paradise. Nor is this a new version of the matter, our opposers being witnesses.

Grotius, by way of opposition, speaks of a class who "explained it to mean after the resurrection." Wolsogenius tries to refute the claim that it means, "I say to thee to-day." Also Bellarmine opposes the claim that the Savior meant, "I tell you to-day." As these men did not oppose an unknown theory, it is evident from their opposition that the claim has long been made that the punctuation is at fault. The advocates of a conscious paradise at death, of course, insist on the present punctuation, to make the text support their theory. But, as we have already seen, even if the punctuation is correct, the text cannot be made to support the popular theory, (1) because it makes no promise of heaven, but simply of paradise; (2) it makes no promise to a disembodied soul, but to the person "thou," which term we have found applied by infallible wisdom to that part of man that was to be "*buried*," and *never* applied to a departed soul; agreeing with the statement made to Adam: "Dust *thou* art, and unto dust shalt *thou* return." It is folly to insist that the Savior applies the term "*thou*" to something different, and something to which it is never applied elsewhere in the Bible.

Those who regard this promise of Christ a reply to the thief's request, "Lord, remember me when thou comest into thy kingdom," understand Jesus as answering that petition thus: "So let it be; I say unto thee to-day, thou shalt be with me in paradise." Punctuation is comparatively of modern origin, the original manuscripts not having been punctuated; and many changes have been made since first used in the Bible. Paradise once bloomed on earth under the first Adam, and it will bloom again in the restitution, under the second Adam; for in Rev. 2 : 7, we learn that the tree of life is in "*the midst of the paradise of God*"; and in Rev. 22 : 2, we learn that the tree of life is connected with the new earth state, "on either side of the river"; hence, the paradise of God will bloom in the renewed earth, the coming kingdom of Christ; then the penitent thief will be remembered, and have a home there with all the saints; just when and where he prayed to be remembered,—"When thou comest into thy kingdom."

That Christ did not go to heaven with the thief on the day of the crucifixion, is evident from several considerations:

1. After his resurrection he said to Mary: "I am NOT *yet ascended*" (John 20 : 17.) Did Christ here utter the truth? Certainly. Then he did not, if rightly understood, promise the thief on the cross an immediate entrance into heaven with him.

2. Long after the crucifixion, Paul said: "Unto them that look for him *shall* he appear the *second time*" (Heb. 9 : 28.) But this theory of Christ's entrance into heaven with the thief on the day of the crucifixion, makes Christ's future coming the *third*, instead of the "*second*," and places the "second" coming in the past, thus contradicting Paul; for it is admitted that Christ came the first time before the crucifixion; and if he then left the earth, and went to heaven, and remained there three days, and then came back again, that would make a "second" coming in the *past*, thus conflicting with Paul's statement that he "*shall* appear the *second* time" hereafter.

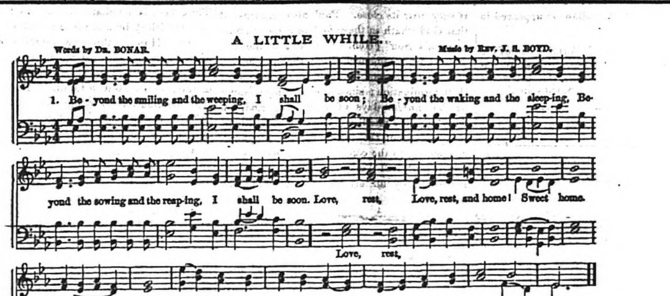
Others set up the claim that paradise is one department of *hades* or *sheol* (the Greek term *hades* being identical with the Hebrew word *sheol*), and that instead of going to heaven, the disembodied souls of Christ and the thief went to *hades* or *sheol*; but this effort to dodge the truth avails nothing, for the wise man tells us, "There is no work, nor devise, nor *knowledge*, nor *wisdom* in *sheol*" (Gr. *hades*, Eccl. 9 : 10); so whatever part of man enters *hades* or *sheol*, must be enveloped in unconsciousness, with no "knowledge", nor "wisdom." So that would not be a paradise of consciousness, even if it were a realm of disembodied men, which is not true. The foregoing objections, with others of a similar nature, fail to invalidate the doctrine of the entrance of the saints into the heavenly kingdom at the coming of Christ to judge the race. This point is strongly fortified. Christ will receive the saints unto himself when he shall "come again," and not till then. Then will the saints "appear with him in glory," but not before them. Then, and not till then, he will say, "Come, ye blessed of my Father, inherit the kingdom."

W. S.

(*To be continued.*)

A LITTLE WHILE.

Words by DR. BONAR. Music by REV. J. S. BOYD.



2. Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon, &c.

3. Beyond the rising and the setting,
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting,
I shall be soon, &c.

4. Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon, &c.

5. Beyond the frost chain and the fever,
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon, &c.

For the World's Crisis.

TAKE HEED HOW YOU SPEAK.

It is evidently as much our duty, as christians, to be careful of our words, as to how we use them, as it is to maintain good works, for by our words we shall be justified or condemned. (Matt. 12 : 37.) Again, if any man offend not in word, we are taught that he is a perfect man; and for every idle word that we speak, we must give an account thereof in the day of judgment. It sometimes occurs that good christian people err from the truth, by giving expression to extreme and inconsistent ideas. For instance, we say that unless certain events, which we are looking for, should transpire within a given time, way, and manner, as we feel certain they must, we should lose our confidence in the truth of the Bible. Better by far say that we shall lose our confidence in some of *our theories*; but our confidence can never lessen towards God's holy word. Within a short time, we have heard a brother remark to the effect that, if it were not for what he was hoping to enjoy at some future time in the kingdom, it would not be worth the while to try and be good here. This would naturally convey to the inexperienced in religious things, the idea that after all there is no enjoyment in serving Christ here, which every child of God knows to be untrue, and that they have great and abundant peace and joy who *do* his commandments. Notwithstanding we have many conflicts and afflictions to pass through, yet in Christ we may rejoice always.

Again, on the other hand, we have heard brethren remark that if there was to be no hereafter, they would serve the Lord just for the enjoyment they receive here in this world. We need only to examine this expression in the light of the Scriptures to see the fallacy of it. Admit that there is nothing beyond this life; then there is no resurrection; and if the dead rise not, then Christ, our only hope of christian enjoyment here or hereafter, is not risen; and if he be not raised from the dead, our hope is vain; we are yet in our sins; and all our talk about religious enjoyment is vanity. If in this life only we have hope in Christ, we are of all men most miserable. Read the fifteenth chapter of first Corinthians, and the folly of making use of such extreme expressions in our talk may be seen at once. Let us who love Jesus avoid the use of harsh, inconsistent terms in our talk. C. H. HURD.

Freedom, N. H.

For the World's Crisis.

TIME'S FAREWELL.

Startling events are before us, and each hour sends forth the undulating wave of prophetic import, which dies not until earth's remotest bound feels its force. An unassuming Hebrew tells the tale of earth's career, under circumstances peculiarly thrilling, as recorded in Daniel, 2d chapter. While this holy man, with his three companions in retirement, sought wisdom from above, a monarch, in terrible suspense, awaited the result. A departed dream, which he could not recall, troubled him. In vain had he appealed to astrologers and magicians, sorcerers and soothsayers, for a solution. Tell us, say they, the dream, and we will show the interpretation thereof; but the godless throng cower with fear as the trembling king demands of them the dream; failing in this, he threatens the destruction of all pretended wiseacres throughout his domain.

Man's extremity is God's opportunity; and while the haughty ruler writhes with fear, and his wise men are petrified with astonishment, one Daniel, hitherto obscure and unknown, becomes the mouthpiece of Jehovah to reveal a glorious restitution, prefaced by progress of human events. He is hurriedly introduced to the king of Babylon. Lowliness and humility confront pride and royalty. The prophet tells the dream and shows the interpretation thereof, while the monarch vouches for its truthfulness. The despised guest removes his suspense, delineates the fearful end of earthly glory, and introduces the kingdom of God. In conscious grandeur of omnipotent aid, in the presence of royal splendor, draped with confusion and shame, he gives a graphic description of the "great image," of terrible form, with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay, each symbolizing an earthly government. He assigns his royal host the chief place on the list, saying, "Thou art this head of gold."

Regardless of peace-and-safety cries, and dreamers of a world's conversion in the nineteenth century, he announces, in a clear and audible tone, "And after thee shall arise another kingdom, *inferior* to thee." Gliding rapidly down the scale, he reaches the terminus of faded human glory, appropriately symbolized by "iron and clay." History sustains his narrative, and furnishes Babylon the symbol of gold, Media and Persia the silver, Grecia the brass, and Rome the iron, whose prophetic shoes, worn out with age and tipped with clay, denote that her sceptre has departed. These metallic symbols span the entire period of mortal sway; measure the duration of earthly compact, every human government. Catholic, Protestant and infidel writers have truthfully sketched the rise and fall of these prophetic empires, and are forced to admit that their work was laid out in advance by the inspired Hebrew, who drew the plan and furnished the draft, that unborn historians might chronicle each concealed wonder on the chessboard of fate.

Leaving the metallic image, we ask, What next? Will the man of God now leave us to leap in the dark? Century after century lifted the veil that hid its quota of the national programme, and the onward march of time brings us to the key which reveals the fearful yet glorious import of the words, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2 : 44. Old time lingers on the first sentence of this verse, and all that remains of human government is limited to the prolonged fulfillment of those six words, "In the days of these kings." Although history reveals, with infinite precision, the marvellous accuracy of the prophet's words, and time has carried us to the divided and crippled condition of the fourth kingdom, and the events of ages crowd into months, while the expiring moments hesitate and tremble as the words, "In the days of these kings," afford the last separating link between the dissolution and funeral of a groaning creation; an unbelieving, scoffing world sip the cup of pleasure to drown their fears with imaginary bubbles of a good time coming, boasting that "all things continue as they were from the beginning of the creation," and fiercely ask, "Where is the promise of his coming?" The inspired apostle, in his second epistle to Thessalonians, 2d chapter, brings to view the last act in the national drama. He specifies the last bold, blasphemous assumption of the "man of sin:" "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2 : 3. The Pope declared "infallible" fulfills this scripture. Scarcely a month of infallible experience brings a vigorous appeal for "fallible" aid, as the poor old man entreats for a "single ship to protect his domain." Thus, while clothed with vesture "infallible," he becomes the reluctant dependent of shattered earthly glory, whose sun, already obscured and rapidly waning, will soon be extinguished by the brightness of the "Coming One."

Two of the most powerful European nations are engaged in deadly combat; in fearful suspense the rest look on. The mighty men are waked up, and are mightily preparing war; multitudes are in the valley of decision, for the day of the Lord is near in the valley of decision. Joel 3 : 9–14. Jehovah hath spoken, "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." Hag. 2 : 6–7.

The primitive glory and grandeur of earth, when the morning stars sang together and all the sons of God shouted for joy, was lost by sin. Sixty centuries find it draped in fearful gloom. Its long week of sorrow and death draws to a close. Saturday night has come; the carnival terminates with the death warrant of the nations (Jer. 25 : 15–38); accompanied by signs in the sun, moon and stars; celestial and terrestrial phenomena, tidal waves and mighty earthquakes, which are but preliminaries of the final, fearful catastrophe awaiting our planet. A mighty angel with hand raised heavenward pauses before casting the die, declaring "Time shall be no longer." Rev. 10 : 6. The fleeting moments rapidly close the gap. Irresistibly we are borne to its brink. Like a garment old and worn out, earth waits its baptism of fire. The wickedness of its inhabitants is great. The picture is dark and cheerless; the words which thrilled the king of Babylon re-echo in thunder tones, as omens of swift destruction thicken on every hand. Storm clouds of vengeance, deep and dark, gather to break in pieces and consume all human governments. Dan. 2 : 44.

As in the days of Noah the ungodly throng heeded not, so now the Christian dispensation goes out disgraced by its friends, while its great Head and Author suffers open shame at their hands. It is a millennial age of blackest crimes and grossest hypocrisy, unparalleled selfishness and scornful pride; a pleasure-loving, mammon-serving, God-defying age; white for the harvest, ripe for destruction. Tons of paper and reservoirs of ink depict its horrors. Pandemonium has let loose its entire reserve of fables, doctrines of devils, spirit manifestations and licentious affinities. The demoralization in theology rivals political corruption. Spirits like frogs (Rev. 16 : 13, 14), beget a host of religious tadpoles, who grow into scriptural swindlers, whose only employment is to mutter and peep. Sample specimens are frequent; they thrive on native or foreign soil, but sound doctrine they will not endure.

Physically, politically and religiously, earth has progressed to the lowest grade. Sin is the disease, the result is the legitimate fruits. Tossed and racked in the last stage of the malady, which has convulsed it for six thousand years, earth is about to convalesce. An omnipotent hand applies the remedy; it staggers, reels to and fro, and melts with fervent heat; a shapeless, molten mass, void and empty, is all that remains of a once habitable globe. The concussion removes the disease, sin and death die together, and are lost in eternal oblivion. 1 Cor. 15 : 26; Heb. 2 : 14. Godless royalty and wretched poverty offer their last prayer together (Rev. 6 : 15–17); wailing and mourning cease, and earth's funeral is over. The mantle of sin and death are removed, it appears in bridal adorning, the receptacle of the bride and Bridegroom, the Lamb of God and his ransomed church. With approaching glory, from their antechambers they come forth (Isa. 26 : 20), and behold with no remembrance of the past the new heavens and new earth. Isa. 65 : 17.

Who is sufficient for these things? Drowsy church, canst thou meet the Judge in peace? Will thy skirts be bloodless? The prophetic word is thy light. Wilt thou heed it? Shake off, in the name of the Lord, thine earthly dross. A perishing world is coming to the judgment. Thy name to live will not save thee. A living Christ within alone will suffice. Arise! Arise! the Spirit entreats; the rear car of time's last invitation is passing. What thou doest do quickly. Thy Master is about to shut to the door. Wilt thou *then* begin to knock, and boast of self-righteous deeds (Luke 13 : 24–26); and when too late commence earnest supplication? Thy ponderous *machinery* of forms and ceremonies will not save thee. Christ is thy righteousness; Christ to-day, Christ in the coming kingdom; thy salvation now, thine everlasting salvation, world without end.

Careless sinner, we have nothing better to offer you. Thy burdened heart and guilty conscience need this Jesus. No other name will suffice. Thy salvation costs blood, even the life-blood of Jesus. Do you realize it? will you be fascinated with pleasure's cup? will you rush madly on? will you grieve the Holy Spirit? will you spurn offered mercy? Pause, I entreat thee. Ominous signs forewarn you that mercy lingers only till the heaven rolls together as a scroll over thy head. Nations overwhelmed in distress now startle the world, sinking in overwhelming perplexity. You step out of this into the pavilion of God, or perish while supplicating the rocks to fall on thee. Repent, and believe to-day. Come now. Call on the name of the Lord; plant thy feet on the Rock; seek and find; obey and live. Do you laugh in carnal security? Remember the cities of the plain, and Noah's days. They knew not till the flood came and took them all away; and the rain of fire left only a smoking pile of ashes. This doom awaits the finally impenitent. Mal. 4 : 1–3. God will rain upon the wicked fire and brimstone, and an horrible tempest. Psa. 11 : 6. As in the day when Lot left Sodom, so will it be. Luke 17 : 29–30. Turn ye, turn ye, for why will ye die? Seek an interest in Christ and live. O. D. WOODRUFF.

Southington, Ct., Aug. 22, 1870.

BURNING AND SHINING.

It is the highest ambition of some persons to *shine* in the world. But theirs is the glitter of empty show, ignoring the charms of the gospel and defying the opinions of men. There are also many that burn in the world; but it is with the fires of passion rather than the quenchless zeal inspired by the Holy Ghost. They that burn with ambitious desires, and shine only to show off themselves to better advantage, are the enemies of the cross and the servants of the devil. If we shine at all, we must shine *for God*; and if we burn at all, it must be for the honor of his matchless name. To burn is not enough; we are to be "burning and shining lights" in this crooked and perverse generation. There are demands for all the light we can shed and all the fires we can kindle. To say nothing of the mantle of midnight darkness that enshrouds the hapless millions of paganism proper, how terrible is the gloom that veils this acknowledged land of light, and holds in ignorance of spiritual things ten thousand souls for whom the Savior died!

A superficial observer could hardly be made to credit the amazing amount of darkness and dullness that prevails, especially in our populous towns and cities. Many of these need to be taught the first principles of the gospel; and the work is so great in extent and difficult in itself as to require a patient continuance in well-doing—a following up of effort after effort, and blow after blow, till the righteousness of God "go forth as brightness," and sinners shall behold "a light upon the road that leads them to the Lamb."

But it is not in the capacity of spiritual teachers alone that we are to shine for God. By the sweetness of our tempers, the simplicity of our testimony, the sacredness of our conversation, and the sanctity of our entire lives, we are to shed a halo of light around us that shall reveal the indwelling divinity and richly exemplify his "glorious grace!" Let no one imagine that the charms of personal character, the lavish bestowments of nature, or the polish of a classical education, will answer *at all* as a substitute for the light of a *heart-experience* in the deep things of God. If any would shine to the honor of Jesus' name, they must first *burn* with celestial fire! The *light* must be but the emanation from the *heat*. God has united these two elements not only in *nature*, but in *grace*. And what he "hath joined together let not man put asunder." There is feeling—emotion—*fire* in the salvation of the gospel, as well as principle, reason and light. We are to be so clothed with the power of the Spirit that we shall burn our bigness through every circle in which we are called by the providence of God to move. It is doubtless our privilege to call down the awakening influences of the Holy Ghost on those with whom we mingle, and compel them to feel the force of our faith and the fervor of our spirit. And who shall say that our *privilege* in this respect is not our bounden *duty*?

We are to shine with "borrowed rays divine" and burn with purest love. Love is the very centre and essence of our holy religion. It is this that warms the heart, energizes the soul, overleaps difficulties, melts down icebergs, weeps over sinners, and goes out in yearning entreaties and earnest efforts for their salvation. It is this that will give unction to our spirits, point to our words, and access to the hearts of others. This is the mighty impulsive power that urges onward the minister of Jesus in the toils and trials that thicken on his path. It is love that brought the Savior from above to rescue ruined man. "The heaven of heavens is love;" and the sanctified heart is chiefly distinguished by the fact that it is made "*perfect in love*." The love of Christ is a quenchless flame in the home where it dwells. It is this that makes Howards and Wilberforces and Wesleys, and starts them out into the moving masses of mankind to spread greater terror and dismay among the devotees of the devil than did Sampson's foxes among the corn of the Philistines. May the Head of the Church fill us with this heaven-born element, and send us out to burn and glow, to live and labor, to fight and conquer!—*Methodist.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 14, 1870.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

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Neither is it safe to send us your names in *advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

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TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

J. H. STANNARD—Received. No paper printed Aug. 31st.

SUSAN M. GORTON—Please let us know where your paper goes. Your letter is without P. O. address.

T. HARTRICH—Money received.

BRO. J. S. WHITE has moved from 98 Decatur, to 21 Saratoga Street, East Boston.

SR. GEORGE CHAMPLIN'S P. O. address is 21 D. Street, Providence, R. I.

"DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will sell it for $1.50. Some have been very anxious to get it.

EXPLANATION.

Sometimes persons write to us that they ordered their paper discontinued when the subscription expired, but it was not, and they think we want to *force* the Crisis upon them, and then *force* them to pay. We wish to force none. Post-masters, in returning papers to be discontinued, often send them with *no post-office* or *State* marked upon them, and we cannot look our large list all over to hunt up the name; and then there may be several of the same name on our list.

When any one orders a post-master to return a paper, always see that he puts on the *post-office* and *State*.

ALTON BAY CAMPMEETING.

We arrived here Tuesday evening, Nov. 6th, and found a large and good meeting in progress. Over sixty new houses have been built this year. The camp-ground looks like some western villages, excepting the houses here are much nearer together. There are about one hundred and fifty houses in all, and some fifty cloth tents. A new preacher's stand has been built, a well dug, an acqueduct laid to carry water to the boarding tent, brick ovens built, costing $125; besides many other minor improvements. One could not be long here without being satisfied that this people, who are looking for the coming of Jesus, are tremendously in earnest. Mere form without the power finds poor patronage here. Ministers and members of other churches are here with us to enjoy the spirit of the meeting.

Several sinners have been converted, and a goodly number are now seeking the Lord. The prayer-meetings are well attended, and conducted with earnest zeal. We think much good will result from this meeting. The Spirit of the Lord is with us. There is a real waking up of the children of the Lord in relation to his speedy coming. It seems quite like the spirit manifested twenty-seven years ago. All appear to be satisfied that the coming of Jesus is very near.

We purpose to give a further report next week.

FRANCE AND PRUSSIA.

A great change has taken place the past week in the situation of things in France and Prussia. Saturday, Sept. 3d., Napoleon surrendered to King William in person, and McMahon surrendered his army also at Sedan. Sabbath, Sept. 4th, a republic was proclaimed in Paris, and Napoleon was dishonored. Political offenders, who had been imprisoned by the Imperial government, were set at liberty, and the utmost freedom given to the people and the press. The state of things in Paris is quite like that at the time of the French revolution in 1792–3. It is not probable that the republic will continue long. We may expect revolutions in heaps till the end of the present dispensation.

Rome and the Pope are in a very critical condition. Every day we are expecting to hear of a scene at Rome far beyond what has just taken place at Paris. The waves of trouble have just begun to roll, and we may look for a terrible tempest soon. Instead of diminishing, the surrender of Napoleon has only served to increase the agitation of the political waters; and we shall be quite disappointed if he does again stand at the head of the ship of state in the old Roman empire, before the coming of Christ. We think he will remain in his present condition long enough for a revolution to take place at Rome. He cannot send troops there now to protect the Pope. The Roman woman at present is emphatically a "widow." Her end is at hand.

RESULTS OF FASHION.

Those who have followed the ridiculous fashion of wearing jute switches are beginning to reap the results, as the following will show:

"The Bangor *Whig* says that two ladies in Orono are seriously ill from the effects of vermin in jute switches, which they have been in the habit of wearing. The insects have penetrated the scalp in innumerable places, and fatal results are feared. Instances of this kind are becoming very numerous."

Let the wise take warning. We expect the foolish will pass on and be punished. Fashion is an oppressive tyrant, that shows no mercy to its silly dupes. It is high time for good people to institute an open and determined [illegible] against its oppressive, domineering [illegible]

WHY THE PRUSSIANS TRIUMPHED.

A foreign correspondent of the New York *Herald* says:—

"Let the Prussians say what they like, their army at Woerth (without counting the immense support of Wurtemburg and Bavarian and Baden troops, making in all at least 250,000, upon which the Prince Royal could have fallen back if MacMahon had beaten him and which were within six miles of the battle-field) outnumbered that of the French by at least three to one.

Since the fight I have taken great care to verify my calculations, and I find that the Prussian army at Woerth, on Saturday, the 6th inst., consisted in round numbers of 150,000 men.

On the other hand MacMahon's army could not muster, all told, more than 40,000 effective bayonets or sabres. Why, then, did the French leader not only give the enemy battle, but actually tempt him on and force him, as it were, to the combat? Simply because he had no idea in the world of the numbers of his enemy."

"HUMANITY *versus* CHRISTIANITY."

The above is the heading of a document read at the late Spiritualist campmeeting, held at Cape Cod, Aug. 2nd to 7th, 1870. It was sent to Henry C. Wright, formerly an able Congregationalist minister, now a leading Spiritualist. The heading is significant. It puts Spiritualism in its true light. It has arrayed "humanity against Christianity." By reading the document furnished by Mr. Wright, the reader will see the real spirit manifested towards Christianity by full grown Spiritualists, who are led by the genuine spirit of Spiritualism. But few are aware of its abominable and horridly blasphemous character. It is beginning to throw off its hypocritical, lambskin coat, and talk its real dragonic language. It offers no Savior, no God, except a *principle* in every man. It is antichristian in all its doctrines, morals, and its entire influence.

The following is an extract from Mr. Wright's communication, as published in the *Banner of Light*, Aug. 20th, 1870. It will need no comments:—

Pawtucket, R. I., July 29th, 1870.

HUMANITY VERSUS CHRISTIANITY.

President of Cape Cod Campmeeting of Spiritualists:—I cannot be with you this year. Can I have the platform a short time? If so, I will say a word with pen and ink. This is my speech. . . . .

Man—his nature, relations and destiny—is my one life-thought; his elevation and happiness my one object. By man I mean woman also. The body is not the man; it is but an incident to him. The death of the body is not the death of the man; nor does it change his relations, obligations and duties. These are the same out of the body as in it. Down with all gods, doctrines, religions and governments that tend to dishonor and degrade man.

Man owes allegiance to no being or power outside of himself. Creeds, codes and constitutions, churches and governments, are nonentities when they conflict with internal conviction.

The battle of the race is between the individual soul and godless corporations. Ecclesiastical and governmental organizations are the chief sinners of the race. Those who constitute the governing class, in Church and State, are, as a class, the most inhuman and corrupt portion of the human family. They lie, and steal, rob and murder, and do every conceivable wrong; and christianity consecrates their doings. . . .

Love is man's only Savior. To save us, it must exist in our hearts. Love in Christ's heart can save him alone. Christ died to save himself, and no one else. My soul is the only manger in which my Savior can be born. A Savior and a sovereign are born in and with each each one. The only creed, code and constitution that are infallible and of binding force are given to each one as a birthright. Each one has a right to interpret it for himself.

God made each man an autocrat, with only one subject, i. e., himself. Man has no more right to govern others than he has to enslave, rob or kill them. The only governing power of each one is in himself; not in another.

It is a mrtter of indifference to me who or what Christ, as a person, was; or where he was born; or whether he was born at all. The question is not worth a thought, whether he ever had a personal existence—though I think he had. . . . We are to sit in judgment on the spirit, principle and actions of Christ, as we do on those of Thomas Paine.

It is obvious that whatever else he was, Christ was not a christian. Were he to live with us now, as he did with the Jews eighteen hundred years ago, there is not a church that would take him in. He lacked the essentials of a christian, in faith and life. He was a good and true man. I love Christ; I hate christianity. Christ and christianity are moral antagonisms. In christendom the battle of the race is between humanity and christianity. One or the other must die. . . .

The great issue of the century is between humanity and christianity. Humanity saves; christianity damns. Christ embodied humanity; Christendom, christianity. The great work of christianity is, to baptize all that governments legalize. The more of christianity a man has, the less of Christ he has. The more perfect the christian, the more imperfect the man. The christian must be dug out of us and cast away, root and branch, before the man can spring up in us. The death of the christian is the birth of the man.

Spiritualists have forced this issue upon the arena of discussion. They must meet it. Let them do it calmly, kindly, lovingly; but firmly, earnestly, and for victory to humanity and death to christianity. We deny the foundation doctrines of christianity. We have challenged Christendom to a defence, not of the infallibility and authority of the Pope, but also of the Bible, and of miraculous conception. . . .

From the high and holy platform of Spiritualism we look upon the great battle of the race—that is now being fought with a zeal and devotion never before known. The great issue is between God in man, and the animal in man. A union of the two is essential to existence here. But which shall have the mastery? To answer this is the mission of Spiritualism. . . .

Let passion intensify love, and let love, or God, consecrate passion, and keep it in subjection. Christianity subjects the God to the animal in man, in his marriage, social, political and ecclesiastical relations; and especially when the animal is embodied in Church and State, and backed up by the penal and military codes and establishments of mankind.

Be this, then, our one great battle cry: *Man sacred!* Success to whatever tends to elevate and ennoble man, woman and child! Defeat to whatever tends to their degradation and ruin. Blessings on what tends to make them holy; curses deep and strong on whatever tends to make them unholy; up with all that saves; down with all that damns us and our fellow-beings.

One great shout of triumph rises from my heart, in behalf of the Cape Cod campmeeting of Spiritualists; *for it saves all, and damns none*. HENRY C. WRIGHT.

In Spiritualism we see the ripe fruit of a belief in the immortality of the soul. It is that which has grown from the devil's lie in Eden, when he said to the happy, innocent pair, "Ye shall not surely die." Gen. 3: 4.

Let every christian search the Scriptures, to see if there is *one* passage in the whole Bible where the words "soul" or "spirit," as applied to man, have *any qualifying words*, such as "immortal," "everlasting," "undying" "endless," or any other words in the Greek, Hebrew, or English text, that intimate, or even hint, that man has a personal, conscious entity, distinct from the body, that will live eternally. When found, please address Miles Grant, Boston, and it shall be published in the Crisis.

A few hours after we prepared the foregoing for the paper, the following appeared in the Boston *Journal*:—

"PERSONAL.—Henry C. Wright, one of the old anti-slavery war horses, died at Woonsocket yesterday, of apoplexy. Of late years he has been prominent as a Spiritualist."

BRO. W. KELLAWAY.—We are pleased to learn that Bro. Kellaway, of London, Eng., is soon coming to this country to assist in proclaiming the glad tidings of the coming kingdom.

"WARNING."—Bro. S. Hancock's piece of music, entitled "Warning," can be obtained of him at Forestville, Ct. 5 cts. single; postage 2 cts. 50 cts. per dozen; $2.00 per 100.

THE BOSTON DAILY NEWS has the best moral tone of any daily paper we have seen in the United States. It deserves the patronage of all good people. It is very prompt in giving news, and stands up boldly against the corrupting sins of the age. Price 2 cts.; $5 per year in advance; to clergymen, $4; five copies to one address, $20. Specimen copies free. Address *Boston Daily News*, 4 Province Court, Boston.

NOW READY.

Hudson & Hastings' new *Greek and English Concordance*. This long looked for volume is ready for issue. We have not time to speak of it as its merits demand. Every Bible student should have a copy. For sale at the *Crisis* office. Price: cloth, $2.50. Leather, $3.00. Morocco, $5. Postage 12 cents. AG'T.

CAMP SONGS FOR 1870.—Bro. George E. Lee has just issued a sheet containing eight choice pieces of music, which will be nice for our coming campmeetings. Price 20 cts., postpaid. For sale at the Crisis office.

"NO PAPER COME."

We have received several letters saying they did not get the Crisis of Aug. 31st, and want to know the reason. The reason was, there was no paper printed. Due notice was given like this:—"No paper next week."

THE YOUNG PILGRIM.

The Advent Christian Association, at its late annual meeting at Springfield, discussed the question of the continuance of the *Young Pilgrim*. Upon motion, the subject was referred to the Advent Christian Publication Society, which Society took the subject under consideration; and after discussion referred the whole matter to a Sub-Committee, consisting of the Editorial Committee, Business Agent, and Editor of the Pilgrim, who make the following report and appeal:—

1. That our duty to the children, in these days of abounding wickedness and error, and of corrupt and demoralizing reading, demand the continuance of *The Young Pilgrim*.

2. That *The Young Pilgrim*, like all other Sunday School papers of limited circulation, is published every year at a loss of several hundred dollars, and, until the circulation is very largely increased, cannot be published, at the present subscription prices, without loss. If, therefore, it is sustained at all, it must be, as other Sunday School papers are, by the aid of *donations* to make up the deficiencies. For this purpose a *Young Pilgrim Fund* is opened, and contributions called for.

3. That it shall be the endeavor of its Editor, and of the Society as far as in them lies, to make *The Young Pilgrim* all that a Second Advent Sunday School paper should be,—keeping always in view its great object: to bring the children to Jesus, instruct them in righteousness, and prepare them for the kingdom of heaven.

We therefore appeal to the friends of the children everywhere for help. Their little paper needs, first of all, your prayers, for its editor and its writers, that the Holy Spirit may guide and bless them in all they write, that every thing in it may be for God's glory and the children's good.

It needs a greater interest on the part of those who write; short, pithy articles, full of life and truth; letters, Sunday School intelligence, stories, anecdotes, and incidents of religious experience, written in a style that shall interest and impress the minds of its young readers.

It needs the hundreds of dollars now due on subscription, unjustly or thoughtlessly held back by those who are amply able to pay; and it needs generous and liberal contributions from the stewards of the Lord's money to meet the deficiencies.

It needs, also, a greater effort to increase its circulation. It ought to be a visitor in thousands of families where it is not now taken; and Sunday Schools that now take from ten to fifty, or more, ought to double the number.

Brethren and sisters, these are its needs—your prayers, your efforts, your communications and contributions. Will you give them?

Our preaching brethren, superintendents and teachers, are especially urged to take this matter into their own hands, and interest their congregations, Sunday Schools and classes, in adding to the circulation, support and value of *The Young Pilgrim*.

In behalf of the Board,

S. G. MATHEWSON, L. BOUTELL, JOHN COUCH, } *Editorial Committee.*

GEO. T. ADAMS, *Business Agent.*

WM. B. HERRON, *Editor.*

OUR WHEREABOUTS.

That we are living somewhere in earth's dark night of sin, is obvious to all. But are we near its close? Or is it an endless night, a night never to be succeeded by a cloudless day of glory? We are not left to blind conjecture: "Now is our salvation *nearer* than when we believed. The night is *far spent*, the day is *at hand*." (Rom. 13:11, 12). This statement was made over eighteen hundred years ago, and if then true in a *comparative sense*, it must now be true in the most emphatic sense. We are now eighteen hundred years nearer our salvation, and nearer the bright day of futurity. A night cannot be "*far spent*" till after midnight; and if earth's midnight was past more than eighteen hundred years ago, it is certain that the night is very near its close. Paul also informs us that God "hath in these *last days* spoken unto us by his Son" (Heb. 1: 2), and if the last days had a commencement at the first advent of Christ, we must be now living very near their termination; since the last days cannot be the *middle* days of a given period, but days *after* the middle. These considerations, independent of the fulfillment of prophecy, compel us to the conclusion that earth's history of sin will very soon terminate, to be succeeded by an era of felicity. "The day is at hand." W. S.

THE EXECUTION OF JUDGMENT.

Much depends on the question, When is the *execution* of divine judgment due? Execution is the *last* feature in judgment. No matter how many component features there may be to judgment, none of them can be subsequent to the execution. If investigation is recognized as a part of the judgment, that must precede the execution. If the decision of the judge is a component part of the judgment, that also precedes the execution; so every feature of the judgment must precede the execution, that being the last ingredient; hence, if we can detetermine at what epoch of time the execution of judgment is due on the sinner, we shall know that his *punishment* cannot precede that point of time, for investigation is not the punishment, nor is decision the punishment, but the *execution is the punishment*. Then all depends on a correct answer to the question, When will judgment be executed on the ungodly? Let us hear and believe divine testimony: "Behold, the Lord cometh with ten thousands of his saints [or "holy ones"], to *execute* judgment upon *all*, and to convince *all* that are ungodly," etc. (Jude 1: 14, 15.)

Thus it is positively proven that the "*execution*" of judgment on the ungodly is not due till the "Lord cometh," and as the execution is the punishment itself, it is an authenticated truth that the sinner's punishment cannot precede the Lord's coming; nor can the force of this strong argument be set aside by the claim that judgment will be executed on the class only who chance to be alive at the time of the Savior's coming, for the broad statement, "Execute judgment upon *all*," cannot be thus narrowed down to mean a mere fragment of the mighty host of transgressors; besides, the apostle who records this prediction definitely speaks of a class who were *then living*, and plainly tells us that Enoch "prophesied of *these*" (those then living), as well as of others like them. Thus the execution of judgment is yet future for "*all*" the ungodly, which fact is subversive of the doctrine of present punishment in hell. Nor can this argument be set aside by the unproved assumption, that though they are being punished now, a future session of judgment will be held to *sanction* the work, long after it is done. That would be foolish in human plans, and more so in the Divine economy, seeing that the divine Judge makes an infallible decision before the execution. W. S.

OUR GREAT MESSAGE.

If God has really given us the closing message to the world, we have no right to smother it, or keep it, in partial obscurity. We must "cry aloud and spare not." It is none of our business as to how much unbelief or opposition may be awakened by it. It is our duty to preach the preaching God bids us preach, in the right spirit, and with the right motive, even if the masses brace up against it as strongly as they did in the days of Noah. Have we the truth? Is it a God-given message? If so, let us "give the trumpet a certain sound,"—a sound that will be understood, and repeat the sound, and let it wax louder. Are we doing all we can to spread the news of the coming of the King of glory, to raise the sleeping saints, and establish his kingdom on the renewed earth? It is a message of light, and we must not put this light under a bushel. Are any doing it? "Hope deferred maketh the heart sick." Are any sick because their hope has not yet been realized? "He will surely come, and will not tarry." Let us be true to the work assigned us, "fervent in spirit, serving the Lord." W. S.

"THEY ARE EQUAL UNTO THE ANGELS."

How often this language of the Savior is misapplied by mistaken theologians, in referring it to the supposed disembodied existence of deceased friends. The language of Christ, which stands connected with this, forbids such an application: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead; . . . . neither can *they* die any more; for *they* are equal unto the angels, ... being the children of the resurrection" (Luke 20: 35, 36). Thus it is evident that the class of beings here referred to, who are destined to become "equal unto the angels," firstly experience a "resurrection from the dead," or a change equivalent thereto, which could not be affirmed of disembodied souls; and it is also said of this class, "Neither can they *die any more*," showing that they were once a class of dying beings; all of which is true of the saints, who are to be liberated from death, but not true of immortal souls, even if human souls exist independent of the body as undying personalities.

Death never transforms saints into angels, nor subtracts embryo angels from the mortal body. We must wait till the resurrection before securing an equality with angels. Not till the angels are sent forth to gather the saints shall we enjoy angelic society. W. S.

— Holiness maketh men's persons and presence dreadful to the wicked by reason of that grace and majesty which God putteth into it.

For the World's Crisis.

THE LAW ESTABLISHED.

"Yea, we establish the law." Rom. 3: 31.

Some claim, with great confidence, that the law here referred to is nothing more nor less than the ten commandments, written on the tables of stone; and after assuming this claim, they throw around it the following adjectives, moral, spiritual, holy, good, perfect, etc. But I have yet to learn that the word of God sanctions any such assumption. I have searched the Bible through and through to find such evidence, but it is silent as death as regards this claim.

The truth is, the ten commandments are only ten specifications of the law of God given to Israel by the hand of Moses, to which law the above adjectives duly belong. This, then, is emphatically the law that is to be established by and through faith in Jesus Christ. How is this law established? By answering the end for which it was made. Christ says, "I come not to destroy the law, or the prophets, but to fulfill." The law was our schoolmaster to bring us unto Christ. "Christ is the end of the law for righteousness to every one that believeth." Christ, by fulfilling all that the law, and the prophets, and the Psalms said about him, did really and emphatically *establish* this vast amount of facts. See Luke 24: 44.

When all the prophecies touching Babylon, Medo-Persia, Greece, Rome, the ten horns, and the little horn were fulfilled; when all the prophecies of Christ touching Jerusalem's destruction, the great tribulation, the signs of his coming to judgment were fulfilled, it become an established fact that they spoke the truth, and were divinely inspired. Precisely so in Rom. 3: 31; if not, then the entire law is obligatory upon all Christians.

QUESTIONS.

Did Christ establish the law of commandments contained in ordinances, when he broke down the middle wall of partition, and abolished that law? I think so.

Was the reputation of the schoolmaster (the law) established, when it had faithfully instructed and lead the Jewish church unto Christ? Yea, verily.

Was the first will or testament established when Christ took it away, and established the second will? Most surely *both* were established. The first by being "perfectly fulfilled, or answering the end for which it was designed. The second by miracles, signs, wonders, gifts of the Holy Ghost, and the offering of the body of Jesus Christ once for all.

Then do we make void (render useless) the law through faith? By no means; we *establish* the law. What law? God's law by Moses. When we receive Christ, and are married to him, and obey the law of God, or the second will given by Christ ("for the law of the Spirit in Christ Jesus hath made me free from the law of sin and death"), then the first established will, testament, or law, forever ceases its binding obligation, and all must obey the second will. In this will we read: "Upon the first *Sabbaton* [original] of the week . . . there was a great earthquake . . . Christ arose from the dead, and the disciples came together to break bread." So all must see at a glance that there is a *Sabbaton* standing out boldly in both Testaments or wills; but the original *Sabbaton* being a shadow, ended at the cross, Christ being the substance.

God's memorial day of creation, and Israel's memorial day of deliverance, having fulfilled the Author's eternal purpose, was set out of his marvelous light-house, and now another occupies its place, for the grand reason that the *work of redemption*, which Christ wrought out for his "people, by far surpasses the work of creation.

So the christian has a memorial day in this dispensation; and as *Sabbaton* is used in a figurative sense and applied to the whole week, there is plenty of time for all christians scattered among all nations, to observe the first seventh part of this time. Let us faithfully observe it, and so fulfill the law of Christ.

A. N. SEYMOUR.

For the World's Crisis.

AMONG THE TOMBS.

An attempt has been made to divert the minds of those desiring the truth, but are not fully settled with regard to the resurrection of the wicked dead, by comparing John 5: 28 with Mark 5: 3, where the Greek phrase "*en tois mneemasi*" is rendered "among the tombs" in King James' translation—the claim being set up that if it is properly translated in Mark 5: 3, then it could be properly translated "*among* the tombs" in John 6: 23; then it would read: "The hour is coming in the which all that are among the tombs shall hear his voice."

But it is evident that the preposition "*en*" is not properly tendered "among" in Mark 5: 3; and it is properly rendered "in" in Luke 8: 27. "Neither abode he *in* any house, but *in the tombs*." It would hardly make sense to say "neither abode he *among* any house." The idea simply is, he abode not in a house, but in the sepulchres of the dead. We do read of a class of wicked Jews, to be sure, who "remained among the graves" (Isa. 65: 3, and others;) but that Christ had reference to them in John 5: 28 we deny, and it would be an abuse of language to attempt to maintain it. Certain parts connected with the circumstance forbid it.

In the first place, Jesus speaks of a part of those who "hear his voice and come forth," as having *done good*, and, consequently, come forth "to a resurrection of life," (i. e., to die no more); whereas, those wicked, abominable Jews that remained among the graves had done "only evil continually." And, furthermore, I do not know that we have any account of any dwelling, or remaining, among the tombs in Jesus' day except those demoniacs.

The fact that those called forth out of the tombs, as spoken of in John 5: 28, are in part those that have done good, and, in part, that have done evil, demonstrates, beyond all cavil, that the calling forth, instead of being a calling from nature's darkness to hear the gospel, is a calling from the embrace of death to rewards and punishments. And if this can be figured away there is no use trying to prove a resurrection of any one.

The safest principles of interpretation of the word is the literal, except when the connection forbid it. There is nothing in the connection here that forbids a literal interpretation, and, consequently, God will not condemn me, I am sure, if I choose to honor his Son enough to take him at his word.

If we can take him at his word, it is a very easy matter to show that the wicked dead will live again. In verse 25, he says: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of man, and they that hear [his voice] *shall live*." This was verified at the grave of Lazarus, and others. "Marvel not at this; for the hour is coming in the which *all* that are in the tombs [are there any dead ones in the tombs?—and if so, are they all righteous?] shall *hear his voice* [and they that hear shall live] and shall come forth; they that have done good unto the resurrection of life, [i. e., to die no more], and they that have done evil, unto the resurrection of damnation;" "the wrath of God abideth on them."

"But," says one, "those that the wrath of God abideth on shall never see or enjoy the life the righteous obtain, which is everlasting; but it does not imply that they will never come to life to be judged, when Jesus positively declares they shall. He truly says, "He that hath the Son hath everlasting life; and he that hath not the Son shall not *see* life, but the wrath of God abideth on him." Paul says, "that without holiness no man shall see the Lord;" and John says, "Behold, he cometh with clouds, and *every eye shall see him*;" even they that pierced him. Also, Jesus says, "Except a man be born from above, he *can not see* the kingdom of God;" and yet says the wicked Pharisees *shall see* . . . . *in* the kingdom of God." Job says, "Mine eyes shall no more *see* you."

In these instances it will be readily seen that the word "see" implies to enjoy. Job's eyes might behold a great many good things, but he would not enjoy them. Every eye will see the Lord, but will not enjoy his presence; and so "all that are in the graves will hear the voice of the Son" of man, and will "live;" but the wicked will not enjoy that life promised to the righteous; and although they live, it is but to die the second death.

John says, "The sea gave up the dead that were in it." Are there no wicked dead in the sea? "And death and hell [i. e., the grave] delivered up the dead that were in them, and they were judged every man according to their deeds, ... and whosoever was not found written in the book of life was cast into the lake of fire." This proves conclusively that the wicked are raised from their graves and from the sea, to be *juddged*; and if they are thus raised to be judged, God cannot inflict their punishment by simply leaving them in their graves.

Little Marsh, Pa. J. W. TAYLOR.

Correspondence.

From Bro. Thos. E. Verge, Jr.

BRO. GRANT:—May grace mercy and peace from God the Father, and our Lord Jesus Christ be with you. Amen. Dear Brother, I feel as if I ought to drop a few lines for the Crisis; for it is to us as a light shining out of darkness, revealing to us the true light as it shines in the blessed Bible. The Bible tells us that we should not grow weary in well doing; and I am determined, by the grace of God, to run the race that is set before me in the gospel, looking unto Jesus, the author and finisher of our faith; so that when Jesus comes to set up his kingdom under the whole heavens, and call forth the sleeping saints from the land of the enemy, giving them immortality and eternal life, I may with them have an abundant entrance ministered unto me.

My father, brother and myself left Halifax city last September, for Boston; but previous to our leaving, we became acquainted with one Bro. H. G. Tracy, residing in this city. He was taking the "World's Crisis," and through it we learned about the Advent brethren and their place of worship in Boston. We often had controversies with different persons on the doctrine of the entire mortality of man, but could not be convinced, until we had purchased a book published by you on Spiritualism and man. This was the means of dispersing the darkness from our minds, and setting us on our way rejoicing in the whole truth, as it is in the gospel.

After our safe arrival in Boston, we found our way to Lowell Street church, where we enjoyed ourselves with the brethren and sisters in praising God. After four months had elapsed, I was taken sick, and was obliged to go to the hospital, where I remained five or six weeks. God, who is so good, had mercy on me, and raised me up from a sick bed. Glory and praise be to his holy name. Feeling yet weak in body, I resolved to return back to Halifax. I must truly say, that God is the helper of all those who put their trust in him. After leaving Boston, and on my way home, I asked the captain of the boat to let me hold a prayer-meeting, which he granted. We had a good time. The Lord strengthened me. We held another meeting before reaching Halifax. Having then been here a few days, I attended the prayer-meetings at the same Baptist church with which I had been connected, and proclaimed the truth as it is found in the blessed Bible. After I had attended a few meetings, I took some tracts with me which had been given me before leaving Boston, and distributed them amongst the members and others, and likewise to the pastor. I also lent him the same book which I had purchased, but his prejudiced mind would not let him read the book or tracts. He then began to stigmatize us publicly from the pulpit, calling us infidels, and saying that we had been sent by the devil, or some other person, to distribute this literature.

Glory be to God, the storms may come, and rage fiercer and fiercer; the winds may blow, and the waves may beat and roll their heaving billows over us; yet they cannot shake us, because we are founded on the everlasting rock, Christ Jesus. We fear not the face of man, or what he can do unto us. If God be on our side who can be against us? Having the Lord with us, we have the majority. We have much to contend with, but we know this much, that God is able to deliver those who strive to live to his honor and glory. Yes, he is able to deliver the godly out of all their troubles. We have found the Lord to be a very present help in every time of trouble.

Notwithstanding the amazing efforts that have been put forth against us, and every means used to put down the doctrine as false, some have embraced it, and are now rejoicing in the whole truth, where they before had only a part of it. Glory be to God forever. Praise the Lord, O my soul, for this glorious gospel light, and for using us, poor, weak, unprofitable servants, as instruments in his hands of leading some poor souls to the knowledge of the whole truth as it is in the gospel. Not unto us, not unto us, but unto God be all the glory forever. Amen, and amen.

We have withdrawn from the church, and six of its members followed us. There are some four more who have embraced the doctrine, but having no organized church of our belief they still worship there. We are now having open-air preaching. Last Lord's day, we had a very large attendance. We hope that some good may be done, in the name of the holy child Jesus, by our feeble efforts. We intend to get a large room soon, and organize meetings, so that all who have the blessed hope may have a place for worship. There is some stir amongst the popular preachers of this city. They are busily engaged in proclaiming the immortal-soul doctrine. This is now a time in which the children of God should be awake, and be ready to do their Lord's bidding. The Lord help us all to work faithfully, so that each may say "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Lord, speed the day that ends our woes,
And gives us victory o'er all our foes.

THOS. H. VERGE.

Halifax, N. S., July 11th, 1870.

From Bro. W. E. Brown.

BRO. GRANT:—I desire to say, through the Crisis, for the encouragement of those interested in "Lord's Tent," lately and for the first time pitched in this State, in Springwater, under the supervision of Bro. B. P. Stevens, that the meeting was an interesting and successful effort. Many rejoice in the light and spiritual strength there received. Fourteen were baptized, and a company of thirty covenanted together in church capacity. The meeting continued about five weeks, conducted by Brn. Cogswell, P. A. Smith, Stevens, Fenn, and Wendell. The tent is now in this place, and an excellent meeting in progress. Seven have already arisen, some as the first public step towards a contemplated christian life; others to recommence the same, renewing their broken covenant with God.

Our meetings here, now in their third week of progress, have been conducted by Brn. Stevens, C. H. Williams, Miles and Wendell. The usual opposition is met here as elsewhere; but the truth is taking strong hold of the minds of the people. The great truths of the Bible are precious, and it is blessed to know that they have a sanctifying influence on many (alas! that it were not all) who hold them. And when they do thus affect men and women, transgressors will be taught the ways of God and sinners converted unto him. We praise the Lord that we are privileged to work thus with some good results in the interests of the Lord, and his soon-coming glorious kingdom. We hope the long-expected day will reveal good results from the present effort, that we may not now or at its close be able to report. May all the lovers of Jesus pray for us, and for the success of "The Lord's Tent."

Yours in hope of soon seeing Jesus,

WM. E. BROWN.

Rose Valley, N. Y., Aug. 23d, 1870.

From Sister S. A. Cummings.

It is but few weeks since I first enjoyed the privilege of attending an Advent meeting. There I heard the truth as it is in Jesus, and I hope and trust that God has blessed it to my soul's salvation, through Jesus' blood. It is a blessed hope, that at the last great day we shall rise to meet our King, and meet together around the throne of God, to sing praises forever. We have had meetings up here in Lyndboro for some two months, and blessed good meetings they have been too. Bro. John H. Dadmun has come a long way to preach to us, and I believe his work has been blessed; and I hope and pray that God will still continue to bless it to the saving of many souls. S. A. CUMMINGS.

Francestown, July 17th, 1870.

Extracts from Letters.

BRO. J. S. AND SR. A. M. HINDS write from Wilmington, N. Y.:—"We felt badly to think we could not attend the campmeeting at Springfield; but we have much for which to be thankful. We have the Crisis, which brings us the sincere milk of the word, on which we have feasted for over five years. When it is delayed a few days, we tremble for fear it is stopped; then when we look at the donations to send it to the poor, and see it is so small, we fear it will be stopped; but it keeps coming, and we keep reading and lending, and giving them away. In consequence of happening to take up a Crisis five years ago, we gave up the doctrine of the endless misery of the wicked, and the immortality of the soul; and now wonder how any one can believe it.

We believe we are living in the midst of the last signs, that our Savior said should be when his coming would be even at the door. We intend to keep ready, hoping that Christ will soon come. We are old and feeble, and cannot get around much.

We wish to let all the brethren and sisters know that we have remembered, and loved them, and are thankful for the opportunities that we have had of forming an acquaintance with a few of them, and for the kindness shown us when we were in need. Brethren and sisters, keep on writing letters for the Crisis, for you don't know how much we enjoy the reading of them."

BRO. S. W. TUTTLE writes from Sherburn, N. Y., Aug. 17th:—"I have acted as a missionary for you. I have given away your paper to all who will take it. I have sent it to friends in different directions. I have taken some pains to get ministers to take it. I read it to every one who will hear me. I keep it lying on the table and stands, and on the beds, and sometimes in my hands and pocket. I do up things in the paper to send to my neighbors. Sometimes I do up a minister's dinner in it, so as to be sure he will get the paper. Some say it is not fit to read, and it will do more hurt than good. Some say the advent of Christ will not take place in a thousand years, and some think it will never take place.

"I never have seen one of your preachers, nor one of your numbers; but after all, I think my old-fashioned orthodoxy has been somewhat shaken by reading the Crisis. I should not be disappointed if the advent should take place any day; for I am looking for it, and praying that I may be found ready."

SR. HANNAH CURTIS writes:—"How cheering to the weary pilgrim is this blessed promise: 'I will come again, and receive you unto myself; that where I am, there ye may be also.' 'So shall we ever be with the Lord,' where death shall never break the family circle; where the funeral procession, with its mournful tread, is never seen, and there is no open grave to throw its gloom over the countenance of the living. A home where the hand of persecution disturbs not the true bliss

of God's ransomed ones; where the glory of God shines forth in splendor exceeding the brightness of ten thousand suns; where the hills and valleys resound with sweetest music, and the innumerable hosts mingle in purest friendship. There long-parted friends embrace each other again, conscious of immortality."

"Then, waiting brethren, let us sing,
He will not tarry long;
And fill with love the hours that bring
The glory of our song."

Summary of News.

FOREIGN.

Cable News.

A PROCLAMATION FROM THE NEW GOVERNMENT.

The following proclamation has been issued by the new Government:—

"Republique Francais,
"Ministere de l'Interieur.

"The decheance has been pronounced in the Corps Legislatif. A Republic has been proclaimed at the Hotel de Ville, and a Government of National Defence, composed of eleven members and all the Deputies of Paris, has been constituted and ratified by popular acclamation. Their names are Arago, Emanuel Cremieux, Jules Favre, Jules Ferry, Gambetta, Garnier-Pages, Glais-Bezoin, Eugene Pelletan, M. Picard, Rochefort and Jules Simon. Gen. Trochu will at the same time continue in the exercise of the powers of Governor of Paris, and is appointed Minister of War in place of Gen. Palikao. Please placard immediately, and, if necessary, have proclaimed by the public crier this declaration.

For the Government of National Defence.
Minister of the Interior,
Leon Gambetta.

Paris, 4th day of September, 1870, at 6 o'clock P. M.

The officers of the Provisional Government at Paris are distributed as follows:—Minister of the Interior, Leon Gambetta; Minister of Foreign Affairs, Pierre Magne; Minister of Public Instruction, Jules Simon; Minister of Justice, Emanuel Cremeiux; Minister of War, General Trochu; President of the Council, M. Grevo; Secretary General of the Provisional Government, Andre Laverte.

Two seals have been placed on the doors of the Corps Legislatif.

Proclamation to the Garde Nationale.

The following has been issued:—

"Those on whom your patriotism has just imposed the formidable mission of defending the country thank you for your brave devotion. To your resolution is due the civic victory which restores liberty to France. It has not cost a drop of blood. Personal power is no more; the nation entire resumes her rights to her arms; she is ready to die in defence of the soul you have given her back; her soul, which despotism had stifled. You will maintain with firmness, the execution of the laws, rivaling our noble army you will show us together the road to victory. The Government has decreed that the fabricatior and the sale of arms shall be absolutely free."

It is reported that a vote declaring that the Emperor forfeited his claim to the throne has been carried by—yeas 185 to nays none. The people are wild with excitement, and are rushing through the streets bearing placards with the vote of the Corps Legislatif inscribed thereon. There is so much confusion in the city, and such immense crowds about the Corps Legislatif, that it is impossible at present to get a faithful account of the business transacted by the Deputies.

The correspondent of the Daily News at Paris, says at 3 o'clock on Sunday afternoon, he saw the Palace of the Tuileries invaded by a mob which tore down the throne, destroyed everything marked with Imperial bees and other Napoleonic insignia, and carried away and cast into the Seine all the busts, statues and pictures of Bonaparte. Henri Rochefort was borne in triumph to the Hotel de Ville. In these scenes the soldiers fraternized with the people and all shouted, "Vive la France!" They laughed and wept with joy and embraced one another.

The excitement created in London and in the provincial English towns by the news is intense.

The Paris journals, without exception, urge the nation to make an unyielding defence, and declare the dismemberment of France impossible. The King of Prussia, they say, proclaimed that he was warring only against Napoleon. If it now becomes evident that he is warring against the French people, the struggle must be of extermination. The fleet must be ordered to treat the seaports of Germany as the Prussian armies treat the towns of Alsace and Lorraine. The enemy must be made to feel what united Republican France can accomplish. All men here must bear arms.

Varennes, 8 oclock, Sunday morning. What a thrilling moment was that of my meeting with Napoleon. He was dejected but dignified. I assigned as his place of immediate stay Wilhelmhouse, near Cassel. Our meeting took place at a small cottage house opposite the western glacis of Sedan. When summoned to it I was in the saddle inspecting the positions before the place. You must imagine my reception among the troops. It was indescribable. In exultation it was overwhelming. At dusk I ended a five hours' ride and at one in the morning returned hither. May God aid us further. William.

The Prussians were reported at St. Quentin last night, advancing on Paris. Montmedy still holds out.

McMahon surrendered with 8000 men, and not with 80,000 as first reported.

There is no more of McMahon's army. It was 80,000 strong when it began fighting, and has been scattered everywhere.

Paris, Sept. 6. Marshal Bazaine still maintains his position at Metz, notwithstanding the strength of the army which is guarding and preventing his escape.

The total force now under arms in France, including the Garde Nationale and the Garde Mobile, is 200,000.

Decrees absolving citizens from their oaths to the Empire, and abolishing stamps on journals, have been issued.

It is now positively asserted that the Empress left Paris Sunday afternoon, going to Belgium to rejoin the Prince Imperial. She quitted the palace by the entrance on the quay, having with her but a servant.

Rome, Sept. 7. The proclamation of the French Republic causes the most profound sensation here. The arrests by the authorities, which were numerous before this event, now become innumerable. Hundreds have been imprisoned on the charge of conspiracy.

The occupation of Rome by the Italian troops is expected immediately.

Paris, Sept. 7. Reports received through the Viceroy's officers state that Metz is thoroughly provisioned, and that Bazaine will certainly hold out to the end. The force at Lyons is now fully 150,000 men, about half of whom served in the regular army, fleet or marines. The effective French armies are estimated at 700,000, and the Ministry believe it can be raised to a million within three months.

London, Sept. 8. There was an immense mass meeting held at Newcastle on the Tyne, last evening, to express sympathy with the French in the war against Prussia.

Paris, Sept. 8. The Prussians attempted to cross on pontoons between Pont Juifs and Pont Austerlitz, and were absolutely annihilated by mitrailleures posted at Pont de Pecheurs.

Paris papers refer obscurely to a new murderous engine for the defence of the city. They now claim to have more than 100,000 armed men within the walls of the city.

The Journal de Paris says that we are on the eve of another revolution.

There is a rumor from Marseilles that a Republic of Italy had been proclaimed in Florence and that Humbert, the Crown Prince, had been named President.

The Pope still retains the services of his legionaries, though the Italians are preparing to enter Rome.

Paris, Sept. 10. The is considerable excitement this evening on the receipt of the favorable news. A report is in circulation that Marshal Bazaine has succeeded in cutting his way out of Metz, through the Prussian army, and is now marching toward Paris. This report had a very decided effect on the Bourse, and rentes advanced to 52 francs.

The afternoon papers report the Prussians demanded the surrender of Laon, when the French commandant opened the gates and the Prussian officers and soldiers entered. When they were well inside the French commandant fired the mine, blowing up the citadel and killing and wounding a great number of the enemy.

A large French army is forming in Normandy, which will be commanded by Trochu in person, and operate on the German lines, in case Paris is besieged.

The Germans are said to have lost 80,000 men in the battles around Sedan.

Asiatic cholera prevails among the troops besieging Metz.

London, Sept. 10. It is stated here for a certainty that Napoleon will cede to Prussia enough French territory to indemnify her for the expenses of the war. Napoleon has stated to Bismark that had he not declared war as he did the Republican mob at Paris would have hung him.

The Journal de St. Petersburg (official organ) says: The French democracy cannot have France; while the effects of its rule must be disastrous. Its ideas of solidarity are Utopian. France glories in a Republic, as she once did in an Empire. Let her try the experiment, but she must beware of dragging in other nations. The Journal condemns the language of Victor Hugo. While the bombardment of Paris would be a crime, words like these will never promote peace.

At nine o'clock on Thursday night, M. De Lesseps, who was not recognized at the time, walked into the Marine Hotel, at Hastings, and inquired for the Prince Imperial. M. Dupree, the custodian of the Prince, was summoned, and after a brief conversation, the gentlemen left the house, but soon returned with two ladies, dressed as Sisters of Charity, one of whom was the Empress Eugenie. The Empress felt so strong that she was suffered to see the Prince, without notice or preparation. The scene at the meeting of mother and child, say those who witnessed it, is indiscribable. The next day the Empress was ill, and Dr. Blakinton and a surgeon were summoned to attend her. It is a remarkable coincidence that these medical gentlemen are the same that prescribed for Louis Phillippe on his landing at Hastings, twenty-two years ago.

Advices from Rome represent that the Pope is making preparations to meet the transfer of the Italian Government to Rome. It is reported that he will retire to the Castle Gendolfo as soon as the Italians approach the city.

Rome, Sept. 11. Martina arrived yesterday and had an interview with Cardinal Antonelli.

The idea is prevalent that the resistance of the Papal army is not likely to be serious. Many Cardinals and Prelates of eminence advise the concluding of an arrangement with the Kingdom of Italy relative to the future status of the Pope.

London, Sept. 10. From information received at the Prussian embassy in this city, it is certain that King William has resolved to totally ignore the present revolutionary government in Paris, as he considers it destitute of all shadow of authority. In the event of the occupation of Paris by the Prussian armies, King William will treat only with officials recognized by the Emperor Napoleon.

London, Sept. 8. The following report of the declaration by the French Minister comes to me from a private correspondent, whose position enables him to know the facts, and who guarantees the accuracy of the statements; Jules Favre had been appealed to for a quasi-official sanction to a Republican demonstration in Madrid, with an intimation of Prim that he could be president of a Spanish republic. Favre replied: "The government of France will not at this moment make any movement to encourage a Republican Spain, and would even prefer that it should not be declared. The reason which obliges us to refuse is that republicanism, so spread, would alienate and terrify Russia, and imperil negotiations pending between the Provisional Government and Russia, for an alliance offensive and defensive against Prussia, should the latter prove too exacting as to terms of peace. In other words, if this alliance takes place, and it is on the point of realization, Russia marches straight upon Berlin. She has already begun to arm and send troops to her Western frontier. If you ask what can tempt Russia, the answer is that the same military strength which Prussia has now directed against France will, sooner or later, be turned against Russia, with the view to acquire all the German provinces of Russia."

My correspondent adds: "You may make use of this intelligence, for it cannot long remain a secret. It may be depended upon absolutely."

Ostend, Sept. 12. Napoleon has arrived at Cassel, accompanied by Generals Felix Douay, Lebrun and his staff of French officers on parole. The Prussian military and civil authorities in full uniform received him at the station with an imperial salute. The Emperor wore a Lieutenant General's uniform, but no sword.

By order of King William, two Chamberlains of the Court of Prussia attend the Emperor.

Paris, Sept 12. The Ministry have just made public the following important intelligence: The Prussians attacked Toul at 5 P. M., and persisted until 9 in the evening. They were, however, constantly repulsed and many of their batteries dismounted. More than 10,000 Prussians were placed hors du combat.

At Montmedy on Thursday the garrison splendidly repulsed the Prussian attack.

Berlin, Sept. 12. The official report of the capitulation of Sedan states that the total number of prisoners taken was 122,000. The crowd of wounded has been reduced since the reopening of the railways, and all the dead in the fields around the city have been buried.

It is said that the Pope is considering the offer of refuge in one of the British frigates.

All Italy in the meantime is arming. The first class of troops have been called out; the second class to follow.

Thirty thousand men will join standards by the 20th. Four regiments of grenadiers passed through this morning to the frontier. France has recalled all the French soldiers under the Papal flag. In many towns of the Papal States the Provisional Government is already proclaimed.

The *Tribune's* Special at Rome telegraphs that the troops have crossed the frontier. Gen. Cadoran has issued a proclamation to the Roman people.

The *Tribune's* special at Florence, the 7th inst., says that the troops are violently excited and impatient. The Cabinet are reconsidering the resolution, but the people are bent on going to Rome, with or without the Government.

London, Sept. 12. An outbreak is reported in the province of Viterbo. The people surrounded the Papal Zouaves in their intrenchments at Viterbo, Montefiascone and Valentano and threatened to attack them. Order was restored in the name of the King of Italy.

An arrangement for the occupation of the Papal territory has been agreed to. A plebiscitum is to be taken, by which the inhabitants are to decide for the Pope or King as their civil ruler, the decision to be binding on both. In the meantime the Italian troops will hold the Roman territory until the voting is over, and if the result is adverse the King will withdraw. The Papal towns are sending petitions to the Italian Government for protection. Naples urges the King not to hesitate to make Rome the Capitol of the nation. The official journal of the Government at Florence justifies the occupation of St. Peters, maintaining it as necessary for the Pope as for Italy. The journal hopes that the Pontiff will accept the guardianship of the Italian Government.

War Items.

— Several fine houses in the environs of Paris were burned by order of the authorities, Friday night.

— A Strasburg letter says the garrison have plenty of food and munitions for two months.

— A tramway is being built around Paris, inside the fortifications, to convey stores, etc.

— The government is destroying the forests of Clamart and Meadun.

— There is increasing agitation at Rome. Gen. Cardova has been ordered to cross the frontier, if necessary. The Pope has decided to proceed to the Villa Castellondolf when the Italian troops occupy Rome.

— It is believed in London that the advance of the Prussians on Paris is stopped, and that they are entirely occupied in reducing Metz and keeping open their lines of communication, which are threatened by the French troops.

— Gen. Trochu declares that if the Prussians take Paris the cost to them will be immense. Barricades are preparing in the streets. The great sewer is said to be mined, and if the forts are taken and the ramparts carried by assault, the fighting in the streets will be desperate.

— Great numbers of people of the Pontifical States have petitioned that Victor Emanuel occupy Rome.

— The late heavy rains have retarded the Prussians between Rethel and Rheims. Artillery is moved with difficulty over the heavy roads.

— The Garde Mobile are reported to have attacked the Prussians at various points, killing, wounding and capturing many of them.

— A Paris correspondent of the London Standard asserts that the Prussians cannot successfully besiege Paris with their 600,000 men.

— Matters are believed to be arranged so that Tours and Paris can correspond, even if communications are cut.

— The Secretary-General of the Bank of France says the crown jewels are not there. The authorities had them deposited in a safe place outside the city.

— Paris jewelers have stopped displaying valuable goods in show windows, and have sent most of them to places of safety.

— Formidable gunboats to be used in the Seine are arriving at Paris from Toulon. They are ironclad, heavily armed and draw but little water.

— Large bodies of cavalry from Sedan have reached Versailles. After a short rest they will be detailed to watch the environs of Paris.

— Active negotiations are going on with the Papal Government on the subject to transfer the capital to Rome. It is believed that nothing else can avail a revolution which nearly imperils both Pius and the King.

— All the railroad tunnels and bridges in the departments of the Seine and Marne have been blown up.

— The Gaulois announces that after Sunday the supply of gas at Paris will be cut off, to avoid danger of explosions from the enemy's shells.

— The French force evacuated Epernay as the Prussians appeared before the town, and destroyed the railroad as they went out.

— Prussia is declared to have protested menacingly against the forcible occupation of Rome by Italy; hence Austria's delay in recognizing the French Republic.

— Thirty thousand needle-guns have been seized at Paris and will be distributed to the troops.

— All exciters of the populace in Paris will be arrested.

— M. Banneville, the French Ambassador to Rome, has resigned.

— The Empress and Prince Imperial sailed from Antwerp this morning for Harwick, England. They took with them immense quantities of baggage.

— Trees have been cut at various points near Paris to impede the approach of the Prussians.

— The casualties of the war, thus far, aggregate 400,000, more than half killed or maimed for life.

— A New York Herald special says that Bazaine inflicted heavy loss on the Saxon Landwehr at Pont-a-Mousson, by a recent sally.

— England's attitude is unfavorably regarded on the Continent.

— Austria, it is said, will aid France, if Prussia insists upon dismemberment.

— The official account of the Prussian loss at Vionville, August 16, shows 626 officers, 15,925 men, and 1832 horses. This account does not include returns from several cavalry regiments.

— It is rumored that the Italian troops are in strong numbers, under General Cadorna, and are marching upon Rome.

— It is reported that France has agreed to the occupation of Rome by Italy.

— Light draft French gunboats are descending the Rhine.

— Italy, Spain and Switzerland have recognized the new Republic.

— Gen. Trochu has given orders to level all the woods in sight of Paris upon the enemy's approach.

— It is stated that the correct number of soldiers surrendered at Sedan was 80,000.

BEFORE STRASBOURG.

Strasboourg, Sept. 8, via. London.

Our special correspondent with the German army before Strasbourg, telegraphs under date of September 8 as follows:

The siege of Strasbourg continues with great vigor, and the Prussians are making the greatest efforts to secure its reduction.

Four thousand Baden troops are working night and day in the third line of trenches, quite near the city and under constant fire from the defences.

Over two thousand citizens have been killed.

The scream of the shells can be heard for a distance of one mile.

The beautiful Cathedral, which was used as an observatory, is partly destroyed.

There are now over five hundred cannon bearing upon the citadel and forty thousand Baden troops ready to enter as soon as the walls are broken.

Over twenty thousand refugees are within the walls suffering all the terrors of bombardment.

The fortifications are slowly burning.

The Germans captured have their heads cut off and stuck on poles.

Hundreds of Germans expelled have been killed between the fires of the two parties.

The city is in flames in twenty different places, and the rabble are pillaging the houses and making a destruction of everything they can lay hold of.

There are daily thunder storms, and the Rhine has risen, driving the inhabitants to the cellars.

The people are fighting for places in the sewers to escape destruction from the shells, which are poured by hundreds into the streets.

Six hundred citizens were buried by the falling of buildings.

Every night the horizon is starred for miles like a mimic sunset with the blaze of the Baden batteries.

Horseflesh is the only meat to be obtained in the city, and the inhabitants are on the verge of starvation.

Awful scenes are witnessed. Many have been killed in bed, and the commander shoots at once all who talk of surrender.

The mob is rioting nightly and demanding surrender.

The city has not fired a gun since the 6th. It is under fire from three sides.

The sluices, which furnished the city with water, are destroyed, thereby adding to the sufferings of the people.

It is known that there are two hundred thousand Chassepots stored in Strasbourg.

The immediate surrender of the city is predicted.

There are only seven thousand regular troops now in the city.—*Journal.* E. H.

Notices.

Conn. Campmeeting.

The Lord willing, there will be a campmeeting in a beautiful grove, on the land of Chauncey Dunham, two and one half miles south of the R. R. Station at Plainville, Ct., commencing Monday, Sept. 12th, 1870, and continuing over the following Sabbath. Plainville is at the junction of the H. P. & F. and N. H. & N. railroads. Conveyance from the station to camp-ground not to exceed twenty-five cts. for each person. As far as practicable, reach Plainville by noon trains. We shall endeavor to provide wholesome food for all all who wish, but do not propose to invite saint or sinner to patronize Vanity Fair on ground consecrated to God. Provision will be made for those coming with horses.

Our object is to worship and glorify God, to strengthen the weak, promote brotherly love, and win sinners to Christ. To this end, we invite all who love our Lord Jesus Christ to join with us, from far and near. The deep, dark clouds of national distress, together with the muttering thunders of the final conflict, are the startling summons to meet the Bridegroom. Let us come, then, as pilgrims and strangers to prepare for the event, instead of fashionable devotees to eat and to drink. Come, brethren and sisters, consecrated to God, ready to work for him, that in the great judgment day many sheaves may be gathered as fruits of this meeting. Amen.

REDUCTION OF FARE.

The following arrangements have been effected, good from Sept. 10th to the 20th, inclusive: On the H. P. & F. R. R. campmeeting tickets at thirty per cent discount can be obtained at stations between Waterbury and Willimantic, for Plainville. No reduction of fare *east* of Willimantic. On the N. H. and N. R. R. regular tickets *must* be bought at Plainville, and *free* return passes will be furnished on the camp-ground. Those coming from Mass. will go to *Westfield*, thence direct to Plainville.

B. Hitchcock,
I. B. Potter,
W. A. Durand,
G. L. White,
O. D. Woodruff, } *Committee.*

Campmeeting at Mechanic Falls.

Arrangements for this meeting are completed as follows: Fare reduced on the G. T. R. R. from Island Pond to Portland, and all intermediate stations, to about one half. On the Oxford Central, from Canton, and all stations, fare one way. Board will be furnished on the ground for 75 cts. per day, and keeping provided for horses. The Maine Mission tent will be with us, and those who go with it, we trust, to add to the interest of the meeting. We hope there will be a general rally of ministers and people, filled with grace and zeal, that our meeting may prove a success. The committee will be on the ground Monday, Sept. 12th, when it is hoped as many will get settled as possible.

J. A. Libby.
Wm. H. Mitchell.
E. M. Haggett.
Jesse Gay.
Joseph Whitman.
C. D. Hibbard.
John Staples.

Notice.

The Advent Christian church of Rochester have hired a neat, commodious hall, just finished, on the corner of Stone and Court Sts., known formerly as the Air Bath Institute, which will be opened next Sabbath, the Lord will, with appropriate services, by Bro. J. Hemenway. Meetings will be held hereafter in said hall three times Sundays, also Tuesday and Friday evenings.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. Cressey,
Frank Nelson,
Sam'l Rowell, } Committee.

Notice.

The brethren in Bowdoinham Village, Me., have hired Hinkley's Hall for a few months, and invite preaching brethren who can come and break the bread of life, to give notice through the Crisis.

For the brethren, N. G. Reed.

Tent Meeting.

The New Hampshire Mission Tent will be pitched at Watervillage, N. H. Meetings to commence Sunday, Sept. 18th, and hold over Sunday, Sept. 25th.

D. M. Leavitt.
J. C. Shorey.

Notice.

The Lord willing, there will be a four days meeting in Dorchester, N. H., commencing Wednesday evening, Sept. 21st, and continue over the Sabbath. Bro. N. Wheeler and W. W. Sutherland are expected to preach the word. Come, brethren and sisters, to work for the Lord.

In behalf of the brethren,
John H. Evans.

Notice.

There will be a basket, or grove meeting, in the town of Independence, three miles south of Rockford, Minn., commencing Friday, Sept. 30th, at three o'clock P. M., and continuing over the following Sunday. Bro. and Sr. Fassett and others are expected to preach the word.

In behalf of the church, B. H. Hall.

Notice.

The Lord willing, the Mass. State conference will hold its next quarterly session with the church at North Adams, Mass., commencing Oct. 12th, at 7 P. M., and continue over the following Sunday. Come, ministers and delegates; brethren and sisters, one and all, to the meeting. Provision for man and beast will be made. Those coming on the cars will find some one at the depot to meet them.

Geo. A. Streeter, Sec.

Notice.

There will be a tent meeting held in Allenton, about two miles south of Wickford depot, on the Providence and Stonington railroad, to commence Wednesday, Sept. 21st, and continue as long as the interest demands.

E. Bellows.

Notice.

There will be a meeting of days in Chesterville, Me., Bo rrough school-house, commencing Thursday evening, Sept. 29th, and continue over Sunday. Brethren and sisters from abroad will call on Brn. Lewis Bean, Arnold, Jerland, and others. A general invitation is given.

For the Brn., H. B. Sevey.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's.

O. G. Trundy.

Notice.

The annual meeting of the Conn. A. C. Conference will convene at the church at Waterbury, Conn., commencing Wednesday evening, Oct. 5th, 1870. Let there be a full attendance, and every one come with only one object—the glory of God.

H. H. Dickinson, President.
Geo. L. Teeple, Secretary.

Special Notice.

To all interested in having a State Conference organized in Ohio: Beloved brethren in Christ,—Believing that the end of all things is at hand, and what we do must be done quickly, and that the Lord has raised us up as a people to herald the coming kingdom, and to lift our warning voice, and cry aloud, and spare not, and in earnest tones bid the slumbering myriads of earth's sons and daughters to prepare for solemn judgment; and believing we can better accomplish the great work allotted us to do, we have, after advising with brethren, thought best to appeal to every Advent church in the State, and where there is no church, to individuals, who are interested in forming such a conference, to write at once to Eld. E. McCullock, Pastor of the Advent Church in Nevada, Ohio; and, if sufficient interest is manifest, we shall issue a call for a conference, to be held immediately after the campmeetings are over. Come, brethren, let us hear from you at once relative to this matter, and may heavenly wisdom guide your hearts aright. For the Brethren,

E. McCullock.

R. I. and East. Conn. Conf.

This conference will hold its next quarterly session with the church at Lafayette, R. I. commencing Wednesday, Oct. 5th, at two o'c. P. M. We hope for a large attendance of preachers and delegates, as there is some important business to be brought before this meeting.

C. H. Sweet, Clerk.

Tent Meeting.

The Mass. conference tent will be pitched at Hurd's Corner, Needham, Mass., near Upper Falls, Sept. 16th, and continue meetings daily over two Sundays, or more, as the Lord may direct. We hope the disciples of Jesus will come and help in the meeting. This is the time to awake. Startling events may be expected, making even more certain that the Lord is at hand. Bro. Couch and others may be expected to labor at this meeting. By order of the Committee,

L. Boutell.

Notice.

The Maine Westerly Quarterly Conference will be held in the Bowdoin meeting-house, in Bowdoin, Thursday, Sept. 15th, at two o'clock P. M., and hold over the next Sunday.

Per order, C. Goud.

P. S.—Will our preaching brethren arrange to be there to preach the word? Come, brethren and sisters, and work for and in the name of the Lord, for the salvation of our fellow men. C. G.

Southern Wis. Campmeeting.

This campmeeting will be help at Bellville, Wis., as Eld. G. G. Godfrey may arrange, beginning Sept. 17th. Hay and grain furnished at reasonable rates. Let the saints gather.

Wm. Sheldon.

Notice.

The Rhode Island and East Connecticut campmeeting will be held in a beautiful grove, owned by Lewis Rounds, near the village of Hopkin's Mills, in the town of Foster, R. I., to commence Monday, Sept. 12th, and hold over the following Sabbath. A stage starts from Exchange Hotel, Providence, every day, at eleven o'clock, and from Danielsonville every morning at seven o'clock, passing within a short distance of the camp. Fare from Providence to the ground and back, $1.27; from Danielsonville and back, $1.00. We shall not be burdened with the care of a boarding-table on the ground. Plenty of good provision will be for sale on the ground. Stoves will be provided for the use and convenience of all who need them. Let all who have family tents bring them. Two large tents will be used for the accommodation of those who have no tents. Bring good thick clothing with you, and also bed clothes. All who wish can partition off rooms in the large tents for family use. Horse keeping provided on reasonable terms. Preachers board free. Come, brethren and sisters, and ministers of the word, lay aside care and labor for one week, and come to this beautiful grove, to worship the God of our fathers and save sinners, and get a people ready for the soon-coming kingdom. For the brethren, E. Bellows.

Illinois Christian Campmeeting.

The brethren in Christ will hold a campmeeting in Long Point Timber, two and a half miles south of Ancona, Livingston county, Ill., commencing September 13th, and holding over the following Lord's day. Elders C. C. Ramsey and J. R. Preston have been invited from abroad, and are expected to be present. Also, Elders Bailey, Hoag, Billings, and Sr. Finn, of Ottawa, are expected to be present to preach the word. All Christians are cordially invited to come and participate with us in the meeting with Christian freedom. Come, brethren, time is short; *very short*. What is done must be done quickly. Come to this general gathering. Come praying that God may bless the effort to the salvation of souls. Brethren coming from abroad by R. R. will stop off the train at Winona, on the I. C. R. R., and Streator on the R. R. running from Dwight to Winona. Teams will be there on Tuesday and Thursday to convey the brethren to the camp-ground. Bring your tents and bedding. Tent frames and straw for beds will be furnished free on the ground. Provisions and meals will be furnished by the camp committee at reasonable rates. Will the brethren make a special effort to bring tents? In behalf of the brethren,

J. W. Burroughs.

To the King's Servants.

Some of the brethren and sisters in Warner Village, N. H., and vicinity, have decided to have preaching one half of the time at Union Hall, the second and third Sabbaths of July, and after that the first two Sabbaths of each month.

Correspond with B. S. Colby, *Warner Village, N. H.* Allen Damon.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

Nathaniel Eaton.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Boston, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.

Chelsea, Mass., (Library Hall.)
James Hemenway..........Sunday, Sept. 18th
M. Batchelor..........Sunday, Sept. 25th
John Couch..........Sunday, Oct. 2nd
L. Boutell..........Sunday, Oct. 9th
Sr. Stoddard..........Sunday, Oct. 30th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
T. M. Preble..........Sunday, Sept. 18th
Rufus Wendell..........Sundays, Sept. 25th and Oct. 2nd

Campmeeting at Mechanic Falls..........Sabbath, Sept. 18th
Chicago..........Sabbath, Sept. 25th and onward.
Miles Grant.

Rye, N. H..........Sunday, Sept. 25th
Pittsfield, N. H..........Sunday, Oct. 9th
C. Goodrich.

Plymouth, Mass..........Sunday, Sept. 25th
J. S. White.

Manchester, N. H..........Sunday, Sept. 18th
L. Boutell.

Worcester, Mass..........Sabbath, Sept. 25th
Bristol, R. I..........Sabbath, Oct. 2nd
T. M. Preble.

Salem, Mass..........Sunday, Sept. 18th
Rufus Wendell.

Lynn, Mass..........Sabbath, Sept. 18th
M. Batchelor.

Collinsville, Ct..........Sunday, Oct. 9th
H. H. Dickinson.

Rhode Island campmeeting..........Sunday, Sept. 18th
Needham, Mass., tent meeting..........Sept. 19th
Lynn, Mass..........Tuesday evening, Sept. 20th
Lawrence, Mass..........Wednesday evening, Sept. 21st
Lake Village, Mass..........Monday evening, Sept. 26th
Holderness, N. H. (Brick school-house) Tuesday evening, Sept. 27th.
Woodstock, N. H..........Thursday evening, Sept. 29th
Warren Village..........Sunday, Oct. 2nd
A. Ross.

Webster, Mass..........Sabbath, Sept. 18th
Woodstock Valley, Ct..........Sabbath, Sept. 25th
Square Pond, Ct..........Sabbath, Oct. 2nd
P. S. Butler.

Keene, N. H..........Sunday, Sept. 25th
Vernon, Vt..........Sundays, Oct. 2nd and 9th
A. Simpson.

Hopkinton, N. H. (school-house, in Bro. Kimball's district) Sunday, Sept. 18th.
Sutton..........Sunday, Sept. 25th
West Deerfield (as Bro. Quimby may appoint) Sunday, Oct. 2nd.
C. W. Sargent.

Haverhill, Mass..........Sunday, Sept. 18th
Manchester, N. H..........Sunday, Oct. 2nd
Biddeford, Me..........Sunday, Oct. 23d
Kennebunkport, Me..........Sunday, Oct. 30th
G. W. Burnham.

Fisherville, N. H. (Sander's Hall) Sabbath, Sept. 18th
Dustin W. Davis.

Epsom, N. H. (Marden's Corner)..........Sunday, Sept. 18th
Great Falls, N. H..........Sunday, Sept. 25th
John Parsons.

South Berwick, Me., (Great Works) Sunday, Sept. 18th
Great Falls, N. H..........Sunday, Oct. 16th
Dover, N. H..........Sunday, Oct. 23d
Joseph W. White.

West Meriden, Ct..........Sunday, Sept. 18th
Forestville, Ct..........evening, Sept. 20th
Bro. Yales' neighborhood, evenings, Sept. 21st and 22d
Hartford, Ct..........Sunday, Sept. 25th
Springfield, Mass..........evening, Sept. 27th
Northfield, Mass. (as Brn. Gage and Lyman may arrange), Thursday evening, Sept. 29th, and over the following Sunday.
S. W. Bishop.

Richmond, R. I. (Clark's Hall)..........Sabbath, Sept. 18th
Bristol, R. I..........Sabbath, Sept. 25th
Warehouse Point, Ct..........Sabbath, Oct. 2nd
J. T. Dixon.

Meredith Village..........Saturday evening, Sept. 24th
Dolloff Hall..........Sunday, Sept. 25th
South Elliot, Me..........Sunday, Oct. 2nd
Rye, N. H..........Sunday, Oct. 16th
L. E. Saulpaugh.

Farming Village..........Sunday, Sept. 18th
East Rochester, N. H..........Sunday, Sept. 25th
Julia Buswell.

Freeport (Swamp school-house)..........Sunday, Oct. 2nd
S. F. Morse.

Wakefield, Mass..........Sunday, Sept. 18th
Elliot, Me..........Sunday, Sept. 25th
Wm. C. Stewart.

East Rochester, N. H..........Sunday, Sept. 18th
D. F. Leavitt.

Epsom, N. H. (Marden's Corner), evenings, Sept. 23d and 24th.
Chichester (Pine Ground), with Bro. Parsons, Sunday, Sept. 25th.
N. B. McMurphy.

Webster, N. H. (Old meeting house)..Sab., Sept. 18th
Fisherville, N. H. (Sander's Hall)..Sab., Sept. 35th
Bradford, N. H. (Pond meeting-house)..Sab., Oct. 9th
Simeon Roby.

Milo, Me. (Good Templar's Hall) Saturday, Oct. 1st, for conference, at two o'clock, and preach the word on the Sabbath following.
E. V. B. Edgerly.

Holden, Mass..........Sept. 17th and 18th
Burnham Village, Me..........Sunday, Sept. 25th
Israel Damman.

West Kingston, N. H. (as Bro. Currier may arrange) Sunday, Sept. 18th.
B. Finney.

Danbury, N. H. (Knowlton school-house), Sunday, Sept. 18th.
Piermont, N. H..........Friday evening, Sept. 23d and over Sunday, the 25th.
U. G. Ladd.

Bethel, Vt..........Sept. 12th to 17th
West Fairlee, Vt..........Sundays, Sept. 18th and 25th
Springfield, Vt..........Sunday, Oct. 2nd
Bridgewater, Vt..........Sunday, Oct. 9th
H. F. Carpenter.

Hampton, N. H..........Sunday, Sept. 25th
Geo. W. Brown, of *Elliot, Me.*

Holderness, N. H. (Carr school-house) Sab., Sept. 18th
C. W. Nelson.

West Plymouth, N. H. (brick school-house, near Bro. Nelson's, Sabbath, Oct. 2nd.
W. W. Sutherland.

Montgomery, Mass..........Sabbath, Oct. 2nd
G. L. White.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth.
J. M. Muhlig.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before.
J. M.

R. I. Campmeeting..........Sabbath, Sept. 18th
North Scituate, R. I..........evening, Sept. 23d
Danielsonville, Ct..........Sabbath, Sept. 25th
Woodstock Valley, Ct..........evening, Sept. 27th
Putnam, Ct..........evening, Sept. 28th
West Gloucester, R. I. (Clarkville), evening, Sept. 29th.
Charlessown, R. I. (as Bro. Lewis may arrange), evening, Sept. 30th.
Wyoming, R. I..........Sabbath, Oct. 2nd
New York City (as Bro. Cox may arrange), Sabbath, Oct. 9th.
Morris, Ct..........Sabbath, Oct. 16th
C. H. Sweet.

Hoosick, N. Y..........Sept. 16th, 7 o'clock P. M.
North Adams, Mass..........Sunday, Sept. 18th
C. Pike.

Meredith Neck..........Sabbath, Sept. 18th
Meredith Centre..........Sabbath, Sept. 25th
N. Glidden.

Hemlock Lake..........Sunday, Sept. 18th
Honeoye..........Sunday, Sept. 25th
Cohocton..........Oct. 1st and 2nd
Canadice (as Bro. N. Tibbals may appoint) at 7½ P. M., Sunday, Sept. 26th.
Springwater Valley..........Tuesday, 7½ P. M., Sept. 27th
East Springwater (Punky school-house), Wednesday evening, Sept. 28th.
Little Zion (as Bro. Orlando Arnold may appoint), Thursday and Friday evenings, Sept. 29th and 30th.
C. F. Sweet.

Rawsonville, Vt..........Sunday, Sept. 25th
Z. T. Wood.

Hartland (Town Hall)..........Sunday, Sept. 18th
S. Woodruff.

Rye, N. H..........Sunday, Sept. 18th
J. Pinkham.

Great Works, Me..........Sundays, Oct. 16th and 23d
Rochester, N. H..........Sundays, Oct. 30th and Nov. 6th
E. S. Moulton.

Friendship, Me, Long Island, Saturday evening, Sept. 24th.
Friendship, Me. (New House)..........Sunday, Sept. 25th
Thomaston, Me..........Saturday evening, Oct. 1st
Cushing, Me..........Sunday, Oct. 2nd
I can baptize any wishing to go forward at any of these appointments.
H. S. Mitchell.

Holden, Mass..........Sabbath, Sept. 18th
Samuel Nichols.

Campton, N. H. (Bump school-house) Sun., Sept. 18th
C. H. Willoughby.

Stony Creek, Ct..........Sunday, Sept. 25th
South Windsor, Ct..........Sunday, Oct. 2nd
Cheshire St., Ct..........Sunday, Oct. 9th
Brethren in other places wishing my labors will please address me at Forestville, Ct.
S. C. Hancock.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice. [illegible]
Rufus Baker.

Mechanic Falls, Campmeeting..........Thursday, 15—17th
Richmond (Reed meeting-house)..........Sunday, Sept. 18th
From Monday to Thursday, where Brn. Reed and Mitchell appoint.
South Poland, Me..........Friday evening, Sept. 23d
West Poland, Me..........Sabbath, Sept. 25th
Casco..........Tuesday evening, Sept. 27th
South Casco..........Sept. 28th and 29th
Portland, Me..........Sabbath, Oct. 2nd
Biddeford, Me..........Tuesday evening, Oct. 4th
Kennebunk Depot..........Wednesday evening, Oct. 5th
South Brunswick, Great Works..........Oct. 6th and 7th
Portsmouth, N. H..........Sabbath, Oct. 9th
H. Munger.

New York City (as Bro. J. T. Cox shall arrange) Sunday, Oct. 2nd.
Warehouse Point, Ct..........Sunday, Oct. 9th
North Canton, Ct..........Tuesday evening, Oct. 11th
Hartland Hollow (Town Hall) Thursday and Friday evenings, Oct. 13th and 14th.
Pleasant Valley, Ct..........Sunday, Oct. 16th
Lovely Street, Ct..........Wednesday evening, Oct. 19th
Union Village, Ct..........Thursday evening, Oct. 20th
Burlington, Ct..........Friday evening, Oct. 21st
Collinsville, Ct..........Sunday, Oct. 23d
H. K. Flagg.

Hope, R. I..........Sunday, Sept. 18th
Geo. A. Cole.

Rootville, Break Bread.....first Sunday in the month
John T. Ongley.

South Norwalk, Ct., evenings..........Sept. 15th and 16th
New York, 24th Street..........Sunday, Sept. 18th
Newark, N. J..........Sunday, Sept. 25th
Then home (Rochester, N. Y.) A. A. Phelps.

Natick, Mass..........Sabbath. Sept. 18th
L. T. Cunningham.

Northwood Narrows, N. H..........Sabbath, Sept. 25th
Great Falls, N. H..........Sabbath, Oct. 2nd
Dover, N. H..........Sabbath, Sept. 16th
S. S. Mooney.

Dover, N. H..........Tuesday evening, Sept. 20th
Great Falls..........Wednesday evening, Sept. 21st
South Berwick, Me. (Great Works) evening, Sept. 22d
B. P. Manning.

North Dorchester, N. H. (Union school-house) Sunday, Sept. 18th.
John H. Evans.

Springfield, Mass., (Bethel Church.)
Dr. C. C. Barker..........Sunday, Sept. 18th
Wm. N. Pile..........Sundays, Sept. 25th and Oct. 2nd
Rufus Wendell..........Sunday, Oct. 9th

Lawrence, Mass.
J. Pinkham..........Sunday, Sept. 25th
L. Churchill..........Sunday, Oct. 2nd
T. W. Piper..........Sunday, Oct. 9th
T. P. S. Hampson..........Sunday, Oct. 16th
A. P. Moore..........Sunday, Oct. 23d
C. Goodrich..........Sunday, Oct. 30th

Concord, N. H., (at the Bethel.)
J. G. Smith..........Sunday, Sept. 18th
Wm. H. Mitchell..........Sunday, Sept. 25th
T. W. Piper..........Sunday, Oct. 2nd
Jane Benson..........Sunday, Oct. 16th
E. Owen..........Sunday, Oct. 30th

Concord, N. H. (Centre Street.)
A. Simpson..........Sunday, Sept. 18th
A. Ross..........Sunday, Sept. 25th
T. P. S. Hampson..........Sunday, Oct. 2nd
R. R. York..........Sundays, Oct. 9th and 16th
C. Goodrich..........Sunday, Oct. 23d
A. Wheeler..........Sunday, Oct. 30th
T. W. Piper..........Sundays, Nov. 6th and 13th

Portsmouth, N. H.
E. Owen..........Sundays, Sept. 18th and 25th
C. Goodrich..........Sunday, Oct. 2nd
H. Munger..........Sunday, Oct. 9th
D. F. Leavitt..........Sunday, Oct. 16th
A. Simpson..........Sunday, Nov. 13th

Loudon Ridge, N. H.
Sr. Boyington..........Sunday, Sept. 18th
E. S. Moulton..........Sundays, Oct. 2d and 9th

Seabrook, N. H.
Martin Harmon..........Sunday, Sept. 18th
J. R. Boynton..........Sunday, Sept. 25th
A. P. Moore..........Sunday, Oct. 2nd
Sr. L. E. Saulpaugh..........Sunday, Oct. 9th
I. K. Lombard..........Sunday, Oct. 16th
D. F. Leavitt..........Sunday, Oct. 23d
Julia Buswell..........Sunday, Oct. 30th

Portland, Me.
Geo. W. Brown, of Elliot..........Sunday, Sept. 18th
Joseph W. White..........Sunday, Sept. 25th
G. W. Burnham..........Sunday, Oct. 9th and 16th

Scitico, Ct.
H. Pratt..........Sunday, Sept. 18th
G. L. White..........Sunday, Sept. 25th
Anna E. Smith..........Sunday, Oct. 2nd
R. K. Stark..........Sunday, Oct. 9th
H. H. Dickenson..........Sunday, Oct. 16th
Dr. A. M. Higgins..........Sunday, Oct. 23d
B. Hitchcock..........Sunday, Oct. 30th

Providence, R. I., (Lester Hall.)
Henry Pratt..........Sunday, Sept. 25th
L. Boutell..........Sunday, Oct. 2nd

New Haven, Ct., (Beers Street Christian Chapel.)
M. L. Durand..........Sunday, Sept. 18th
G. L. Teeple..........Sunday, Sept. 25th

Dover, N. H.
C. Goodrich..........Sunday, Sept. 18th
L. Boutell..........Sunday, Sept. 25th

Rochester, N. H.
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And he no more can die;
No more the rugged cross to bear
Up Calvary's mountain high.

No more the nail prints in his hands,
No thorns shall deck his brow;
But for us on his Father's throne
He's interceding now.

I know he suffered all this shame
For all mankind and me;
What shall I render to his name?
Where shall my praises be?

Dear Savior, I will render praise
While on this earth I stay;
May I be found at thy right hand,
When earth shall pass away.

May I through life be ever found
Confessing thee my friend;
Before this world my cross to bear,
And thy blest cause defend.

Cambridge, Mass. L. E. HATCH.

BIBLE CHRONOLOGY.

We find that in prophecy symbols are used to make the truth plain, or to get an idea to our minds. So it was in Christ's time. He made use of symbols and parables to make the truth plain, and therefore it is a proper way to bring prophecy to our minds more clearly, to represent it by a diagram showing the different points, their commencing, ending and connection with each other.

The first point seen is the 69 weeks, or 483 years of Daniel 9: 25, commencing B. C. 488, and ending at A. D., or the Christian era. The next point is the beginning of the 2300 days (or years of Daniel 8: 14,) which span the whole length of the vision, at the close of which the sanctuary is to be cleansed, which according to prophecy would end in A. D. 1875. The next point to notice is the 70 weeks or 490 years of Daniel 9: 24, which you will see commence with the 2300, or at the pushing of the ram as spoken of in Daniel 8: 4, (B. C. 426,) and end when the desolations come upon Daniel's people at A. D. 65, or the commencement of the war on Jerusalem, thereby leaving 1810 years of the vision to be fulfilled. Now by looking back again you will see that there is another prophecy of Daniel 9: 26, of the threescore and two weeks which must come in somewhere to make it complete; and by examining you will see that it started B. C. 406, and terminated at A. D. 30, or at the crucifixion of Christ, making the 62 weeks or 434 years. Now we find another prophecy in Daniel 9: 27, of one week, or seven years, which we find began with the war on Jerusalem, at A. D. 65, and terminated at its close in A. D. 72, making one week, or seven years, according to prophecy.

As some obscurity may rest on the minds of honest inquirers concerning the remaining periods in Daniel 9th, we will give very briefly what we consider to be their true application.

1st. We will commence with the sixty-nine weeks of verse 25. We regard this to be a [illegible]ate and distinct measurement of time, [illegible] from the seventy weeks, [illegible]ded. They were [illegible] interval from the [illegible]ears' captivity of [illegible] birth of Christ; [illegible] link in Bible chro[illegible]lonian captivity to the [illegible]e sixty-nine weeks (or [illegible] be reckoned from the first [illegible], king of Persia, as he is the [illegible]hat issued the commandment to [illegible] and build Jerusalem. And he did it by divine appointment. (See Isa. 44: 28, and 45: 13.)

That there is definite time given in prophecy to the birth of Christ, may be seen from Paul's statement in Gal. 4: 4, "But when the fulness of the time was come, God sent forth his Son made of a woman." Here we learn that this prophecy in Dan. 9: 25, was fulfilled by the birth of Christ according to time.

2d. The sixty-two weeks of verse 26, are also a separate and distinct measurement of time from the previous periods; and specially relate to the time of the crucifixion of Christ. They date from the thirty-second year of Artaxerxes, king of Persia, at the completion and dedication of the wall of Jerusalem. (See Neh. 12: 27, and 13: 6.) The angel says to Daniel, verse 25, "The street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off." The building of the wall of Jerusalem is the event specified by the angel, as the point from which to date the sixty-two weeks, or 434 years. The thirty-second year of Artaxerxes synchronizes with B. C. 406, therefore the 62 weeks, dated B. C. 406, must end A. D. 29. After which Christ was crucified, i. e., in A. D. 30. For further proof on this point, see Sheldon's work on Adventism, Part 2d, pages 205, 208.

3d. The last period in Dan. 9th, is the one week of verse 27, "And he shall confirm the covenant with many for one week." The personal pronoun "he," we think, refers to the Roman prince, the people of whom should "destroy the city [of Jerusalem] and the sanctuary." "And he [the Roman prince] shall confirm the covenant with many for one week," (i. e., seven years, the length of the war that destroyed Jerusalem.) We think the covenant here specified is recorded in Deut., chap. 28, where blessings and cursings are laid before the Jews; blessings for obedience, and curses for disobedience; called "the words of the covenant." Deut. 29: 1. And the Jews accepted the curses, even all of them, when they rejected Christ, crying, "His blood be on us, and on our children!"

In the seven years' war in which Jerusalem was destroyed, was the culminating point of all the curses recorded in Deut. 28, to which the reader is referred. In a most significant and striking manner has the Lord confirmed this covenant, through the Roman prince, as a special rod in his hand, that has forever ended the political history of the Jewish nation; dating from the seven years' war, that commenced in A. D. 65, in which Jerusalem was destroyed. "And in the midst of the week he shall cause the sacrifice and oblation to cease," which was fulfilled in A. D. 70, when the temple was burnt, and all Jewish sacrifices ceased forever. We will now give [illegible] the Commentators on Dan. 9: 26, 27, [illegible] the Jews, have here [illegible] Dr. Boothroyd [illegible] very judiciously, [illegible] the prophecy, so far as concerns the Messiah. 'And the people of the prince.' This certainly ought not to be applied to the Messiah, but to Titus and his army, for the city was not destroyed by Christians, but by the Romans. The wrong pointing led to a faulty division of the verses, and confounded two parts of the prophecy perfectly distinct. The Romans destroyed both the city and the sanctuary; and the end thereof was with a flood, attended with nothing but desolation and destruction, till the nation was destroyed or scattered through the earth. 'And he shall confirm the covenant with many for one week,'—that is of years; . . . in the midst of this period, A. D. 70, all Jewish sacrifices ceased forever. The reckoning days for years and weeks, of such years, is not peculiar to the Scriptures. Varro says he was entered into the twelfth week of his years, i. e., his 84th year. (Quoted in Bp. Chandler's Def.)

From the above extracts, we see there are some grammarians and scholars, who interpret these verses aside from the Messiah. In the foregoing pages we have given our reasons for believing that the "70 weeks" ended A. D. 65, and that the "2300 days" will end in A. D. 1875. The reason of the confusion and darkness that has formerly existed as to the true point for the termination of the "2300 days," was from not regarding the express language of Gabriel to Daniel, (in chap. 9: 24,) where he assigns the 70 weeks, (or 490 years) of the 2300 years of Daniel 8: 14, to the Jews, and their holy city Jerusalem.

This period being "cut off" from the 2300, specially upon the Jews and Jerusalem; and as neither the Jews nor Jerusalem were destroyed till after A. D. 65, no good reason can be given for attempting to end the "70 weeks" at the cross in A. D. 33. The same is true as to the "69 weeks," and "62 weeks." All these periods were formerly assigned a common commencement, and made to end at or near the "cross," when in fact, only the "62 weeks" ended in close proximity to that point.

We now request the reader to carefully examine and compare with the prophecy, what has herein been presented; for if our conclusions are legitimate, we are approaching with rapidity the day of judgment, and in a very brief period the destiny of the whole human family will be decided by the "Man of Calvary," as he comes in the clouds of heaven, with power and great glory. Amen.

L. T. CUNNINGHAM.

THE MASSES.

"How shall we reach the masses?" is the question discussed in church papers and preachers' meeting now; just as if no light had been shed on the subject in the history of the past.

Jesus reached the masses. He went forth with his heart full of love, speaking to men in a common sense style, of things of the deepest, highest interest, and the "common people heard him gladly."

Martin Luther reached the masses. The great truth, "The just shall live by faith," set his soul on fire; and going forth speaking, with an honest heart and glowing lips, the masses, throughout the length and breadth of Germany, listened with rapt attention to his burning words.

John Wesley reached the masses. He got his own heart "strangely warmed," laid aside formalism, left the gothic churches, where the people were not, and to which they would not come, and went forth into the fields and public streets, and plain buildings, where the people were, or could be gathered; and then in earnest, affectionate pleadings, besought them to be reconciled unto God—reaching, sometimes, ten thousand ears at once.

Our early Methodist fathers, in this country, reached the masses. They had no fine churches, no psalters, no richly, gaudily dressed members, to stand in the way of truth; but they had warm hearts, and a winning story to tell about Jesus; and going forth where the people were, and into the great woods where they would come, they told their story in the artless eloquence of nature and common sense, and the multitude gathered around them, to hear of Jesus.

Charles Spurgeon reaches the masses. He has no fine cathedral, no gaudy church, opera-like in its appointments; but a vast, plain edifice, into which the masses *can* come, with plain, *free* seats, made for people with plain clothes to sit upon; and then, without *boring* the people with quartette singing, or psalters, or musty prayers composed two hundred years ago, or manuscript sermons, he has them all to sing, and then gives them a dish of good English common sense, about Jesus and eternal life, that makes ears tingle. And him, too, the people hear gladly. Policemen cannot keep the people out.

"Reach the masses?" Suppose that some man, with religion in his heart, common sense in his head, and money in his pocket, should build a plain edifice, with seats for five thousand, near the "Five Points" in New York; and that two or three hundred warm-hearted christians, dressed in plain clothes, should spend much of the week in distributing tracts in that populous locality, and in inviting the poor creatures to come to the great, plain church; and then suppose that a warm-hearted, godly minister, who knew something about *human nature* as well as the *classics*—having tact to touch the springs of action in the human heart—should preach *Jesus* to them on the Sabbath day; don't you imagine that the masses would be reached?

If I am to answer how an over-dressed, over-fed Church, worshiping in a splendid edifice, with rented pews, where manuscript sermons are read by scholarly formalists, hymns are sung by choirs without any *natural* music to touch the human heart, and prayers are intoned for the *human* ear rather than for the ear of God;—*I give it up*. The thing cannot be done in that way. The great, natural heart, that beats in the bosom of the uncultured mass of the race, cannot be touched by any such unnatural means as these.

But let such a church get back to the beautiful simplicity of Methodism, or of the Lutheran movement, or of Jesus of Galilee,—dressing plainly, meeting in plain and lowly churches, where the rich and poor come together before the Lord, to hear of a common Saviour in the language of a common people, (which is the language of the Bible,) and to hear hymns sung to music which though not according to the rules of the art, is yet full of the pathos of nature,—and the masses around them will be reached; for the people are keenly susceptible, and are dying and dying because such christians with such [illegible] don't come and save them. The masses have always been reached when such appliances have been used. They never have been, neither can they be, by the super stylish mode in vogue in so many places. The simple kind of christianity, and the mode of operation introduced into the world by Jesus Christ, and set forth and practiced by Luther, Wesley, Asbury, Spurgeon and others, has reached and always will reach the masses. The kind just repudiated has no power over the *people*, if it has over anybody else; and the sooner those to whom has been committed the Gospel of God see it, the better for all concerned.—*Earnest Christian.*

For the World's Crisis.

O LET ME DIE YOUNG.

O let me die young!—'tis a sorrowful page,
The tale of life's journey from youth to old age;
'Tis a story of hopes that too early are crushed,
Of wild, restless yearnings, that will not be hushed;
'Tis a record of wasted or misemployed time;
Of follies, of frailties, too often of crime;
Of years by misfortune and trials o'erhung;
I shrink from the picture,—O let me die young.

Yet, yet while I live, O my Father, I pray,
May I not be unmindful to work while 'tis day;
Let me not idly slumber on life's busy wave,
I shall have sleep enough in the night of the grave;
But may I so labor, that some who remain
May say, when I'm gone, she hath not lived in vain;
Some fond hearts that love me, perchance, might be wrung,
But time would soon heal them, then let me die young.

South Vineland. J. S. WILDER.

For the World's Crisis.

NAPOLEON.

As this emperor has been the theme of thousands of tongues and pens; the supposed subject of special prophecy; the champion of the Romish church, as well as of the Napoleonic ideas; the centre of European diplomacy, sovereignty, and yet also of human liberty; it is becoming to answer those who ask, "Where now is your God, seeing Napoleon fails to fulfill the destiny you had assigned him in the light of prophecy?"

Answer. Our God is in the heavens. He is doing whatsoever he pleaseth. Ps. 115; Dan. 3: 29. All flesh is as grass, and the glory of man as the flower of the grass; the grass withereth, and the flower fadeth; so is man (Napoleon and Pius IX. not excepted) that fadeth away in his ways. 1 Pet. 1: 25; Jer. 1: 11. Yet the facts that did underlie his presumed destiny, as the political paramour of the papal harlot, do lie there still. Nay, this mighty whirl in human affairs reaches Rome. Dread dismay sits in evil augury over St. Peter's—broods over the councils of the Vatican, and allies "*the man of*" Rome (seemingly) with the destiny of this *declining* Napoleonic dynasty.

With profound awe I await the decisions of the Almighty in the evolutions of his providence.

"Keep silence all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God.
Here he exalts neglected worms
To sceptres and a crown;
But there, the following page he turns,
And treads the monarch down."

There is nothing yet to lessen confidence, seeing that the perils of the pope are about commensurate with those of Napoleon. Nay, seeing that the general picture given by prophecy is being filled out before the eyes of all men.

J. B. COOK.

LARGE LITTLES.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, or reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things of the hour, and not the great things of the age, that fill up a life like that of Paul or John—like that of Rutherford, or Brainerd, or Martyn.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgencies of self and of the flesh, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations or aberrations from high integrity, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feelings or wishes of others, little touches of shabbiness and meanness, outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of holy life.

And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and looks, and tones; little self-denials, and self-restraints, and self-forgetfulness; little plans of kindness and thoughtful consideration for others; to punctuality, and method, and true aim in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible character to admire or copy.—*Bonar.*

THINGS I WONDER ABOUT.

I wonder if all christians think about what they are doing. I wonder if christians think they have something to do. I wonder if christians who find fault with others, ever do anything themselves. I wonder if those who receive papers to read free, ever think what it costs to print them. I wonder if the world is ever converted, whether it will be by those who receive, but never give. I wonder if those who profess to love Christ would go to work, if their love would not increase. I wonder why christians, so called, get angry when you talk about using tobacco. I wonder if they think others believe they think it is right. I wonder if any person gets angry when you tell them about something they are doing that is right. I wonder if you ever saw a person get angry about tobacco, when everything they did was done for Christ. I wonder when men are to eat and to drink for the glory of God, if eating tobacco is included. I wonder when I see men calling themselves ministers, with pipes and cigars in their mouths, whether they think they are keeping their bodies fit temples for the Holy Ghost to dwell in. I wonder when such men say it costs them more for tobacco than for their bread, that they do not quit it. I wonder such men are not ashamed of themselves on account of their wives, whose clothes are so smoked that strangers can smell tobacco smoke without trying, when they meet them. I wonder how ministers who claim they are called to preach the gospel, can pass the door where persons are assembled to worship God, without going in and taking part, when they are invited to take part. I wonder if Jesus, when he called them, told them who they should preach to, and who they should not. I wonder if they ever read where Jesus said: "Go preach my gospel to every creature." I wonder what kind of an account they will give to their Master when he comes and finds [illegible].—*The Church.*

THE EDGE OF THE CATARACT.

Many years since a steamboat was accustomed to make daily trips between Buffalo and Niagara Falls. The nearest point at which she could approach the mighty cataract was Chippewa Creek, about ten miles distant, on the Canada side. One day there was a pleasure excursion, and several hundred men, women and children, went down from Buffalo.

After spending the day in all sorts of amusements, in looking upon the falls, admiring the rainbow, passing under Table Rock, and behind the falling water, they gathered themselves on the boat, toward night, to return to their homes. By some miscalculation of the engineer, sufficient steam had not been generated, and when, after passing out of the creek, the boat met the strong, rapid current of the river, instead of going forward, she was slowly borne backward toward the dreadful cataract.

The people on board, as may well be imagined, became instantly alarmed. The color fled from their cheeks; they stood in speechless horror; the roar of the cataract sounded fearfully distinct in their ears, as slowly, slowly, they were borne back toward it.

At length the engineer bethought him of the oil with which he lubricated the machinery. He threw it into the furnace—the flames blazed up intensely—steam was generated more rapidly—the wheel moved round with increased velocity—there was a pause as the Titan forces were contending for the mastery. A moment more, and there was an upward movement.

Now, slowly, slowly, the boat made way against the current. In a short time the point of the danger was passed, and a long, heavy sigh of relief broke from the bosom of every one on board. A venerable, gray-haired man was there among them. He lifted his hat, and said, in a voice trembling with emotion: "The Lord hath delivered us. Great is the name of the Lord. Let us pray."

And down the deck the multitude kneeled, while the heartfelt offering of thanksgiving went up to God, who had wrought for them so great a salvation. But it did not end there. The feeling that had been awakened by the near approach of death did not, with all, pass away when the danger was over, as is very often the case. Even there, on the brink of that awful precipice, some found their Savior. A revival followed in the church, to which many of them belonged—it was a Sunday-school excursion—and found peace in believing. One, a man of great wealth, dedicated it to God, in the building of a church, as a memorial of his gratitude for being snatched from destruction, both in this life and the life to come.

It is thus that the gate of heaven seems often hard by the gate of hell. God takes the heedless sinner and shakes him over the mouth of the pit; he trembles all over; he sees sin; he sees righteousness; he sees wrath; he sees grace; he sees judgment; he sees love. He looks up and calls upon the name of the Lord. The Lord saves, and the delivered soul praises him forever. A new song is put into his mouth. He rejoices in the Lord.—*Ex.*

HOW TO ACQUIRE ORDERLY HABITS.

In early life I might have been tracked by the confusion I left behind me; but in some odd corner of my nature was a love of beauty that was forever at war with the ugliness of disorder. When I became a housekeeper I determined to vanquish my old enemy and form a new habit. In carrying out this determination, I learned every step of the way from inherent chaos to acquired habits of order, and know of no better clue than is suggested by the saying of Archimedes: "Give me a lever long enough, and a fulcrum strong enough, and with my own weight I will move the world." One spot in a house made orderly, and kept so, will afford a fulcrum upon which to rest the lever of constant endeavor that shall move and revolutionize the whole domestic world. I began with my work basket, and found even this small beginning difficult; but I persevered and conquered. I next took in hand my bureau drawers, giving thought to their arrangement and assigning to each article a place. Closets, with their demoralizing dimness, and tempting facilities for storage, I found a sad stumbling block, but finally mastered them, too. Chaos was constantly invading unoccupied rooms, but by persistent effort the victory was won. I could think into every corner of my small world, and feel that it was permeated by my individuality; that crude matter had been subdued and made subordinate to mind.

Cleanliness, order, fitness, and a degree of beauty in one's surroundings, are essential to the best activity of both mind and body. Order is heaven's first law, and we cannot disregard it without wasting our best powers in unnecessary friction.—*Arthur's Home Magazine.*

THE WOMAN IN DESPAIR.

When H. W. Beecher was settled over his church in Indianapolis, he was sent for to visit one of his members, who had fallen into what is called a state of despair.

This woman had for many years led a devoted and happy christian life: but now the mysterious strings of mind had become tangled and strained within her, and her disorder had taken on the form of temporary opposition to religion. She told Mr. Beecher that she was not, and never had been a christian; that she did not want to read, or even to see the Bible; that she could not pray, and did not wish to, and that she was, in fact, a miserable, lost soul.

After talking a little with her to no purpose, Mr. Beecher said, "Well, madam, I can do nothing for you unless you will promise to do as I bid you."

She signified her willingness to be guided by him.

"But," said he, "you must give me your solemn promise to do exactly as I say."

After a little hesitation she consented to make the promise.

"Give me your hand," said he. She gave it, and he made her repeat after him a very stringent obligation to obey the commands he was about to lay upon her.

The stupor of her depair was a little shaken by the agitation caused by so singular a proceeding; and when her pastor, speaking with great authority, said:

"Now, I command you not to stay shut up in the house, but to go out often into the sunshine; and I command you not to go near a meeting; not to read a word in the Bible; not to utter nor even to think [a prayer until you see me again." She was really startled into crying out, "O! I'm afraid *'tis wicked* to promise that!"

"Ah!" said Mr. Beecher, firmly, "too late for regrets. Your word is pledged, and I hold you to it."

She yielded, and settled back into her stupor and gloom. Mr. Beecher kept away from her purposely; but before many days he was sent for in the greatest haste. He hurried to the woman's house, and almost before he entered it, she called out to him,—

"Make haste, I want to pray; I *shall* pray; I *can't help* praying. Tell me *quick*, won't you release me from my promise?"

"Why, do pray if you want to," said Mr. Beecher, with one of his sly smiles. "I release you from your promise."

Tears and prayers of heartfelt feeling soon swept away like a flood all the good sister's despair; and no more was heard about her lack of interest in religion. This was the effect that had been expected when the promise was exacted.

Would it not serve better in other similar cases than so much talk, such efforts to rouse minds naturally out of reason's control as are made with persons in despair? One woman in this state was cured by being nearly drowned in cold water. It was, however, a severe remedy. She was fastened into her chair, and pailful after pailful thrown on to her, until she shrieked for mercy to both God and man. After this she could pray well enough, and all her religious horrors vanished.

CHRIST'S INVITATION.

Come unto me, ye who are tired and sad,
Come unto me, that I may give you rest;
Come unto me, and I will make you glad;
Come and be blest.

Come, ye who struggle in a life of shame;
Come, ye whose sin God only will forgive;
Come, for I have for you a new white name;
Arise and live.

Come, ye who see not through the misty night,
The stars that out of God's own windows shine;
Come unto me, and I will give you light,
Human, divine.

My heart is yearning with a strong desire
To fold the world in tender, close embrace;
Come to me through the sanctifying fire
That hides my face.

—*Sunday Magazine.*

THE LIFE STRUGGLE.

The world knows no victory to be compared with victory over our own passions. The struggle of life is between the flesh and the spirit, and one or the other finally gains the ascendancy. Every day and every hour of the christian's life is this contest going on, and sad it is to think how often it is that victory is declared in favor of this earth with its sinful passions. The apostle Paul, after having labored long and earnestly in his Lord's service—after having done more for the spread of the truth than all the other apostles, still felt that he was a human being, and liable at at any time, through the weakness of the flesh, to lose all. "I keep under my body," says he, "and bring it into subjection, lest after I have preached the gospel unto others, I myself should be a castaway." If this watchfulness was needful on the part of the aged and long-tried servant of God, what care and diligence ought we, my brethren and sisters, to exercise, lest we should lose all in an unguarded hour! Our pathway through life is thickly set with snares for our feet. The seductions of passion, the allurements of vice, things to arouse our anger and stir up our heart's feelings, await us at every turn of life's devious ways, and blessed, indeed, is that man or that woman that meets them all without harm.—*Ex.*

THE CROSS OF CHRIST.

The cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or as sails to a ship to carry me forward to my desired haven.

Those who by faith see the invisible God and the fair city, make no account of present losses and crosses.

Truly it is a glorious thing to follow the Lamb; it is the highway of glory; but when you see him in his own country at home, you will think you never saw him before.

More than Christ I can neither wish, nor pray, nor desire for you. I am sure that the saints are at best but strangers to the weight and worth of the incomparable excellence of Christ. We know not the half of what we love when we love him.

That Christ and the sinner should share heaven between them, is the wonder of salvation; what more could love do?

I find that when saints are under trials and well humbled, little sins raise great cries in the conscience; but in prosperity, conscience is a pope that gives dispensations and great latitude to our hearts. The cross, therefore, is as needful as the crown will be glorious.—*Rutherford's Letters.*

Gems.

— Peace cometh after the strife.

— The memory of good actions is the starlight of the soul.

— No man has a right to do as he pleases except when he pleases to do right.

— The promises with which God's word is studded, is the lamp to our feet and the light to our path.

— A pure faith will never hold its own unless it be associated with a pure practical charity.

— Be silent when a fool talks; he will cease the sooner; you cannot gain by his converse.

— Honest industry is always rewarded. No young man need complain of being kept poor, if he rolls up his sleeves, and goes cheerfully to work.

— There is a voice from the tomb sweeter than song; there is a remembrance of the dead to which we turn, even from the charm of the living.

— Our present frail existence is the unsubstantial basis upon which too many are building the fabric of their happiness; but it is building a nest upon a wave.

— An humble man is like a good tree; the more full of fruit the branches are, the lower they bend themselves. "Through much tribulation ye must enter into the kingdom of God."

— Some people, because they cannot give as much as they would like to, will not give anything. But this was not the way with the poor woman, noticed by our Savior, who cast two mites into the Lord's treasury.

The violet bows its lowly head,
And bends its yielding form;
While over head high towering oaks
Defy th' embattled storm.
The tempest o'er, while shattered oaks
Their desolations mourn,
The violet lifts its smiling face,
Without a petal torn.

— Labor is of noble birth, but prayer is the daughter of heaven. Labor has a place near the throne, but prayer touches the golden sceptre. Labor, Martha-like, is busy with much serving, but prayer sits with Mary at the feet of Jesus.

— Work for Christ is witnessing for him. As there is no other name given under heaven whereby we can be saved but the name of Jesus, so there is, in the main, no other work to do to save men except that of pointing them to him for salvation.

— As a ship held by an anchor looks as though it were going out with the tide, yet never goes, so some souls that seem constantly to be getting nearer to Christ, never come, because they are anchored and held by some secret sin.

— It is much easier to think right without doing right, than to do right without thinking right. Just thoughts may, and often do, fail of producing just deeds; but just deeds are sure to beget just thoughts.

— Study pure and holy walking if you would have your confidence firm, and have boldness and joy in God.

— It was the advice of Seneca to his friend Lucilius, in order the more diligently to keep himself up to his full duty, to imagine some great man, some strict, quick-sighted, clear-brained man, as Cato, continually looking upon him. So the christian, who would labor earnestly and successfully, must walk with Jesus,—must feel that he is ever by his side, noting all he does. But oh! how blessed is the thought that he is more than a silent spectator! He is an all-powerful helper—an ever ready and willing helper.

— He who saves in little things, can be liberal in great ones.

— He who avoids small sins, does not fall into large ones.

— He that pelts every barking dog, must pick up a great many stones.

— Cultivate an intimate acquaintance with the Scriptures.

—CLEAVING TO CHRIST.—I have seen a heavy piece of iron hanging to another—not welded, not linked, not glued to the spot—and yet it cleaved with such tenacity as to bear not only its own weight but mine too, if I choose to seize it and hang upon it. A wire charged with an electric current is in contact with its mass, and hence its adhesion. Cut that wire through, or remove it by a hair's breadth, and the piece of iron drops dead to the ground, like any other unsupported weight. A stream of life from the Lord brought in contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. From Christ the mysterious life-stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest christian is held safely; but if the circle be broken, the dependent spirit instantly drops off.—*Arnot.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"GET THEE HENCE, SATAN!"

A little girl sat upon the large stone door-step of her father's house, and beside her was a boy of about the same age. He had been eating a fresh, rosy apple, and had thrown the core into the gutter beyond the walk, and watched it as the muddy water carried it from his sight; then, turning back to his playmate, who seemed absorbed in the pictures of a new book, he asked,—

"Give me a bite of your apple, Clara? mine's all gone."

"Not now; wait till I eat it," was the abstracted reply. But the voracious little fellow, not quite content to wait, took the apple up, turned it round and round, smelled it a little, and then began to toss it lightly in his hands, each time catching it again. I expected to see his teeth go into it; but he was too honest for that. At last, in an unlucky moment, it dropped from his chubby hands, and rolled across the walk into the gutter, and was borne away.

His exclamation brought the large eyes of the little girl upon him. The rich blood mounted to her brow; and with a spring she was upon her feet, with one hand raised, apparently to strike the shrinking form beside her. But it did not fall; and as she stood, her hair thrown back, the white hand poised in the air, the whole face and form showing a struggle within, I prayed that she might not be tempted. A moment more, and the clear, triumphant tones of her voice fell on my ear,—

"Get thee hence, Satan! get thee hence!"

The mother within the door heard the sound too, and, coming to them, asked the meaning. Again a blush mantled the noble brow of the child; but it was humility and shame that caused it, while, with slightly drooping head, she answered,—

"Satan wanted me to strike Freddie; but I didn't."

The mother drew her within her arms, and kissed her, saying,—

"That is right, my child; resist him, and he will flee from you."

Would that all might learn in childhood to resist the power of temptation, with the Holy Spirit's help! Truly, the world would be the better for it.—*Sabbath School Messenger.*

THE PERSEVERING BOY.

"Sir," said a boy, addressing a man, "do you want a boy to work for you?"

"No," answered the man, "I have no such want."

The boy looked disappointed; at least the man thought so, and he asked: "Don't you succeed in getting a place?"

"I have asked at good many places," said the boy. A woman told me you had been after a boy, but it is not so, I find."

"Don't be discouraged," said the man, in a friendly tone.

"Oh! no sir," said the boy, cheerfully, "because this is a very big world, and I feel certain that God has something for me to do in it."

"Just so, just so," said a gentleman who overheard the talk. "Come with me, my boy; I am in want of somebody like you."

He was a doctor; and the doctor thought any boy so anxious to find his work, would be likely to do it faithfully when he found it; so he took the boy into his employment and found him all that he desired.

Yes! God has something for everybody to do in this world. It's a very big world, and there's room enough for all.—*The Gospel Advocate.*

REST.

"*Hold* me, auntie." What sweet trust and loving confidence were expressed in the dear little upturned face, as Edith, tired of play, stood at my side with outstretched arms! "*Hold* me, auntie," and in an instant the child was folded to my bosom.

After a little time of silence and resting,—

"Auntie, do *you* ever want to be holded?"

"Yes, darling; very often."

"Well, then, who holds you?"

"I have the 'everlasting arms' around me. My dear little Edith cannot understand this now; but, as she grows older, I hope she will know it all. Though I cannot *feel* the arms of my heavenly protector, as you, darling, feel mine, sheltering you, and pressing you lovingly to my side, I know that I am as tenderly held. When you say, 'Our Father who art in heaven,' you think of the good Shepherd; and I am his little Edith, just as you are mine, he lets me rest upon him, just as you do upon me."

A slightly wondering look, a gentle smile, Thus it is with us full-grown children, tired of the toys of the world, wearied with life's trifling. O, what preciousness there is in the security of the everlasting arms! Lovingly, trustingly, we rest from all care, all folly, all strife and anxiety, on the bosom of Christ our Savior.—*Christian Banner.*

BE IN TIME.

I was passing through a quiet street, one evening, a short time ago, when I saw a boy about eight years of age, pulling gently his little sister by the hand.

"Come along, Kitty!" said he. "I like always to be in time."

"That's right!" I exclaimed. "Always be in time!"

People never can tell what they lose by the habit of being late. The great Lord Nelson used to say he owed all his success in life to his habit of being a quarter of an hour before the time at every engagement.—*Well Spring.*

A GOOD ANSWER.—"Sir," said a lad, addressing a well known merchant, "Sir, have you any berth for me on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"Whatever I am put to, sir."

"What have you done?"

"I have sawed and split all mother's wood for nigh two years."

"That's enough," said the gentleman. "You may ship aboard this vessel, and I hope to see you master of her some day."

A CHILD'S REPLY.—A little boy, on asking his father to allow him to be baptized, was told that he was too young, that he might fall back when he was only a little boy. To this he made the touching reply: "Jesus has promised to carry the lambs in his arms; as I am only a little boy, it will be easier for Jesus to carry me."

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
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AS THOU WILT.

"Many shall be purified, made white and tried"

Even so, O Father!
Though my heart is bleeding,
On the anvil keep me,
While its lessons needing;
Till I'm fitted thus to fill
The place assigned me by thy will.

Even so, O Father!
As silver when 'tis tried,
From every earthly stain
May I be purified;
So that, reflected, all may see
Thine image, Lord, enstamped on me.

Even so, O Father!
Though shrinks my heart with fear,
The trial I 'll endure
If thou, dear Christ, art near;
For, "As thy day thy strength shall be,"
Is promised even unto me.

—*Guide to Holiness.*

[*From our Corresponding Editor.*]

THE HEAVENLY KINGDOM.

(*Concluded.*)

II.—*What kingdom are the saints to inherit as their future home?* Or, where are they to live through eternal ages? They must dwell in some particular locality, and we have a right to all the information on this point which God has seen fit to put into the Bible. Let us listen to some of its clear statements on this question: "Behold, the righteous shall be recompensed in the *earth*" (Prov. 11: 31). But when will this recompense begin? Jesus affirms: "Thou shalt be recompensed at the *resurrection* of the just." (Luke 14: 14). So the matter is settled by this testimony that the recompense of the saints will be enjoyed, not in heaven above, but "*in the earth,*" beginning not at death, but "at the resurrection of the just."

When the redeemed throng unite in singing the "new song," they are to sing, "We shall reign on the *earth*" (Rev. 5: 10); and this reign will not be limited to a few centuries, but "they shall reign forever and ever" (Rev. 22: 5). We are also informed that "when the Son of man shall come in his glory," and "*separate*" the holy from the unholy, that "then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34). The very home once prepared for sinless man, and pronounced "*very good,*" though subjected to the curse at the fall of the first Adam, is hereafter, in its renovated state, to become the home of the resurrected saints, under the supervision of the second Adam, when "there shall be no more curse" (Rev. 22: 3). "And the Lord shall reign over them in Mount Zion from henceforth, even forever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the *first* dominion; and the kingdom shall come to the daughter of Jerusalem" (Micah 4: 7, 8).

The "kingdom prepared from the foundation of the world," when renovated, will become the possession of the resurrected saints after the "end of the world" arrives. The Savior repeatedly speaks of "the end of the world"—not of the end of the *kosmos*, or material globe, but the "end of the *aion*," or age; by which he means the close of the world's history in its sinful and fallen condition; at which time the career of the wicked will terminate, and a bright future for the saints commence; for Christ remarks: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom *all things that offend, and them which do iniquity,* and shall cast them into a furnace of *fire;* there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13: 40–43). Thus we learn that the wicked will be submerged in fire at the end of the world. The polluted earth will then be changed, and become the home of the redeemed, for "the heavens and the earth, which are now, by the same word are kept in store, reserved unto *fire* against the day of judgment and perdition of ungodly men. . . . Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness" (2 Pet. 3: 7–13). "Of old thou hast laid the foundation of the earth; and the heavens are the work of thy hands. *They shall perish;* . . . as a vesture shalt thou CHANGE them, and they shall be *changed*" (Ps. 102: 25, 26). The old earth, now under the curse, will then be made "*new*" by being "*changed.*" Peter locates this "new-earth" home of the saints after the great burning day and "perdition of ungodly men"; agreeing with Daniel who "beheld till the fourth beast" [Rome] was "given to the *burning flame*" (Dan. 7: 11); and the angel asserts that the last horn on this beast should exist till the Ancient of Days should come, "and the time came that the saints possessed the kingdom" (Dan. 7: 21, 22). The same angel affirms: "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. . . . And the kingdom, and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High" (Dan. 7: 18, 27). This gives both the chronological and geographical location of the heavenly kingdom—after the termination of earthly kingdoms, and "under the whole heaven."

The stone that "filled the whole earth," described in the book of Daniel, is explained to mean the kingdom of God on earth, after human kingdoms have all had their day: "And in the days of these kings shall the God of heaven *set up a kingdom,* which shall *never be destroyed;* and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall *stand forever*" (Dan. 2: 44). Thus after certain earthly governments have had their full time, a kingdom of heavenly origin shall "fill the whole earth," and "never be destroyed," and "stand forever." The Revelator also gives the chronological location of this heavenly kingdom: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of *this world* ARE BECOME the kingdoms of our Lord and of his Christ; and he shall reign forever and ever" (Rev. 11: 14). Not till the seventh angel sounds will this kingdom be due, and then "this world" will be its location. Then the oft-repeated prayer will be answered: "Thy kingdom come. Thy will be done in *earth* as it is in heaven" (Matt. 6: 10). Then "the Lord shall be King over all the earth" (Zech. 14: 9). Then "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24: 23). Then will be fulfilled the prophetic statement of Jehovah concerning his Son: "Yet have I set my King upon my holy hill of Zion" (Ps. 2: 6). Then the statement of the Psalmist will be verified: "The meek shall inherit the *earth,* and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright; and their inheritance shall be forever. . . . For such as be blessed of him shall inherit the *earth;* and they that be cursed of him shall be cut off. . . . The righteous shall inherit the *land,* and dwell therein forever. . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the *land;* when the wicked are cut off, thou shalt see it" (Ps. 37: 11, 18, 22, 29, 34). Then the promise of Jesus will be realized: "Blessed are the meek, for they shall inherit the *earth*" (Matt. 5: 5). Then, too, will be verified the prophet's statement: "Violence shall *no more* be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise; . . . the days of thy mourning shall be ended. Thy people shall be *all righteous;* they shall inherit the *land forever*" (Isa. 60: 18–21).

What a glorious picture! Violence and mourning will have come to an end, and the occupants of the land are "all righteous." The Revelator had a vision of this blessed future of our globe, together with the scenes connected with its introduction, in which he beheld (1) the coming of the Lord on the "great white throne"; (2) the resurrection of the dead, "small and great," from land and sea; (3) the destruction of the wicked in "the lake of fire"; and then he saw the "new-earth" home of the saints: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21: 1–4).

Blessed "new-earth" home of the saved ones, free from tears, death, sorrow and pain, with the "tabernacle of God," and the saints of all ages there; "neither can they die any more." "The former things are passed away," sin is obliterated, and the curse removed. No more weeping, no more sorrow, no more dying, no more pain, and no more curse. Salvation is completed. The saints are crowned. The kingdom has come. The "King in his beauty" is among them forevermore. And the saints have bodies "fashioned like his glorious body." Glorious home, and happy company. And all is *real* as well as glorious. The new earth is real; the King is real, having once been dead, but raised to a deathless state; the inhabitants are real, with immortalized bodies; and the city is also real, as is evident from Paul's discourse about the two Jerusalems. In his "allegory" he speaks of Abraham's bondwoman, and free woman, and makes the bondwoman represent old Jerusalem, and the free woman to represent the new Jerusalem. Was the bondwoman a symbol of a *literal* city? Yes. Then the free woman is as certainly a symbol of a literal city—literal new Jerusalem.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14). This city is now "above," is "*reserved* in heaven," but is to "come down" to beautify the new world, and be the capital of Messiah's kingdom. "The nations of them that are saved shall walk in the light of it." May we be among them. Amen. W. S.

— The man who loves truth with all his heart, likewise loves those who suffer for the sake of truth.

"THAT MAN OF SIN."

Anthropos—translated *man* in our caption—occurs over five hundred times in the New Testament Scriptures. In more than four hundred and ninety places the word is by common consent received as literal; in ten, figurative. Of these the word is connected with *old* three times—"old man" meaning corrupt nature (Rom. 6: 6; Eph. 4: 22; Col. 3: 9.) With *new,* twice—"new man" meaning renewed nature (Eph. 2: 15; 4: 24.) With *inner,* twice—"inner man" meaning the spirit (Rom. 7: 22; Eph. 3: 16.) With *outward,* once—"outward man" meaning the body (2 Cor. 4: 16.) With *hidden,* once—"hidden man" meaning "a meek and quiet spirit" (1 Peter 3: 4:) and with *natural,* once—"natural man" meaning the animal man (1 Cor. 2: 14.)

The only remaining place in which the word occurs is 2 Thess. 2: 3, where it is translated *man,* as in our heading. That its connection with other words may be seen we quote the whole verse: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and THAT MAN OF SIN be revealed, *the son of perdition.*"

Is the word m-a-n employed here as a symbol? We answer, it cannot be, and for this reason: it does not possess a solitary characteristic of a symbol. A symbol is a *thing,* not a word—a thing present, representing a thing absent; a thing less, representing a thing greater. For example, in the Lord's Supper, it is not the *word* b-r-e-a-d, but the material substance, that is the symbol. The thing present and less representing the absent and greater body of the Lord.

When Paul wrote, "that man of sin" was not present representing something absent, but was himself in the distant future. To say nothing of other characteristics, the lack of this single one will effectually set aside the claim that the word *man* above is a symbol.

We inquire next, is m-a-n here used as a figure? We answer again, it can not be. The sentence reads, "That man of sin be revealed." All receive the verb "be revealed" as literal. "That" is also literal, and points with definiteness to an individual of whom Paul had told them before. (5th verse.) "Of sin" is also allowed to be literal. The last chance for a figure in this verse is in "man." If man is a figure in this place, it is either a metaphor or a metonymy. The meaning of a word in both these figures differs so much from the literal signification that the one ends where the other begins. Moreover, a word can not be construed figuratively if the literal sense agrees with the context. If this contextual agreement exists in this case, the word can not receive a figurative interpretation, and must of necessity be literal, for there is nothing else left for it to be. *That man of sin* will be revealed; will oppose and exalt himself above all that is called God; will sit in the temple of God; will show himself that he is God; will be consumed by the spirit of the Lord's mouth, and be destroyed by the *brightness of his coming;* will show lying wonders, being under the influence of Satan. Every item mentioned, one man energized by Satan can do; and if one literal human being can meet all the language requires, we are not at liberty to look beyond for something not required. One man can easily sit in the temple of God, rebuilt in the city of Jerusalem; but how hard for a chain of Popes to do so through a period of over twelve hundred years; and how hard for *abstract principles* to sit there!

This article is designed mainly to call attention to what we expect to prove beyond the shadow of a doubt in our future numbers—that the "Man of Sin" is the Antichrist of John and the King in Daniel, under whom will be set up the key to prophecy—the abomination of desolation.—*The Prophetic Key.*

For the World's Crisis.

THE LORD OUR SHEPHERD.

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters."

What beautiful and what touching words—"The Lord is my Shepherd." How often have our weary souls been strengthened by this precious assurance; how often have they caused our fainting spirits to look up to Him who hath borne our griefs and carried our sorrows. Still we would acknowledge him in all our ways, and follow him in all things, wherever he leadeth.

How sweet to realize in the heart, that though earthly joys fade away, and all those who are dear to us may soon disappear from our sight, and the strong ties of affection be severed, yet Jesus is our best, our unfailing friend; and if we but cast an eye upward, and so commit our trust into the hands of our loving Father, we can truly say with the Psalmist, "The Lord is my Shepherd." For does not the good Shepherd provide green and heavenly pastures for his little flock, and lead them on beside still waters? Does he not gently lead those who are with young, and does he not gather the lambs in his arms, and carry them within his bosom?

Then let us remember that, as the days of sorrow and affliction roll by, God has been near to uphold and strengthen us. Through the dark hour he sheltered us underneath the shadow of his wing, and when the storms of affliction raged fearfully around us, he stretched forth his almighty arm to rescue us, and enabled us by his grace to say, "The Lord is my rock and my fortress, and my deliverer; my God, my strength in whom I will trust."

In whatever state, we should be contented, for all things shall work together for our present and everlasting good. God assures us he will be with us to the end of mortal life. He will gather us all on Canaan's happy shore, and then he will lead us on in greener pastures, and by fountains of living waters. He will cause us to lie down beneath the shadow of the Rock that is higher than we, and in the pure river of the water of life we may at length bathe our weary souls, and soothe our throbbing brows; and God shall wipe away all tears from the eyes of his children; there shall be no more crying, for the former things are passed away.

Through the eye of faith we look yonder to the better land, whither we are going; and calmly trusting in Jesus, we shall fear no evil while our Comforter is near; for with a firm confidence we look forward to the ceaseless source, and praise our Maker, from whence all unbounded blessings flow. May we ever take to our hearts these beautiful, comforting words—"The Lord is my Shepherd." ISABELL PLUMMER.

Portland, Me.

For the World's Crisis.

THE CREATION, THE FALL OF MAN, AND THE RESTITUTION.

"In the beginning God created the heavens and the earth."

Let us look abroad and see what a beautiful world was made. The dazzling sun, the paler moon, the twinkling stars, the fields waving with golden grain, the trees bending with fruit, the animals all harmless, living on grass or herbage. On the sixth day God said, "Let us make man in our image." Notice the image he is made in,—the image of God; but little lower than the angels, crowned with glory and honor. Notice the material he is made of,—the dust of the earth. Notice what sets this machinery into action,—the breath of life. And this wonderful workmanship is called a "living soul." It has different organs, all adapted to different offices, and all together they make a living soul, a living being, a living man.

To this living being God gave dominion over the beasts, the birds, and fishes, and he was on terms of intimacy with his King; could walk and talk with him; all was pleasant around; there were no briars, thorns, or evil weeds; no devouring insects; no blights or mildew; no sickness, sorrow or pain. O, in what a delightful situation was man placed!

But he fell, and great was the fall. God gave Adam a law to prove him, and see whether he would be obedient. The law was very simple, and easy to be understood, but he broke it. The law was merely this: You may eat of every tree but one; but of that one tree thou shalt not eat; if you do you shall die. But Adam being tempted of Satan, did eat of the forbidden tree. Thus he broke the law of his good King.

And now will the King notice this act of rebellion in his subject? Some would think he might pass it over, and not notice it at all. But if he did, where would be his truthfulness? where his justice, and the honor of his law? It is necessary that he should execute the penalty of his law, to establish his truth and justice; and that penalty was death; and when once executed, it was the end of man. God might have left man to suffer the consequence of his sin, as he did the sinning angels, and death would have been the end of him. But God did pity when no eye pitied, when no created arm could save; and he devised a plan whereby his law could be honored, and his justice satisfied, and yet the sinner saved.

The plan was this: that another should come, and obey the law perfectly; then having no sin of his own, step into the place of man, and suffer the penalty due to man, thus honoring the law, and satisfying justice.

Jesus offered himself to carry out this glorious plan, and was accepted. He came in due time according to promise; was born of a virgin; lived a holy life; obeyed the law perfectly; then died for man; was buried; came to life again the third day, with a literal, material body; a specimen of what the saints will be after their resurrection. He ascended on high, and now sits at the right hand of God, an advocate for his people, and will come again by and by, to resurrect his saints. They will come forth with literal, material bodies, fashioned like Christ's own body, having all the powers, faculties and organs which man now has, but perfect; and each of these organs will perform its proper office. Each of these organs and powers will be exercised, and produce pleasure; each

"find sweet employ
In that eternal world of joy."

The eyes will see the King in his beauty, and the grandeur of the New Jerusalem; the ears hear the anthems of praise; the feet walk the golden streets, go in and out through the pearly gates, and walk the verdant fields of paradise; their lungs breathe the pure air of heaven; their organs of speech will be employed in singing the new song of "Blessing and honor, thanksgiving and power," to God and the Lamb. Their mouths will taste the variety of fruits which grow on all manner of trees, and especially the twelve kinds of apples which grow on the tree of life; and, as Jesus says, sit with him at his table, and eat and drink with him in his kingdom.

Thus every organ will be exercised and produce pleasure, just as it was with Adam in the first creation. It is a "restitution" of the original state.

But some inquire, Shall we eat and drink in the restitution? Yes, just as Adam did in the original creation. And shall we know each other then? Yes, we shall sit down with Abraham, Isaac and Jacob. No doubt we shall know those whom we have known here, and become acquainted with those we never saw. Now let us walk up those golden streets. Here we meet Daniel, the prophet. We greet him with a friendly shake of the hand. Let us inquire how he spent that night in the den of lions. He gives us his history, and introduces us to others of his day.

Now behold yonder among the shining company one above the common height, with his face shining as the sun, his eyes like a flame of fire, his feet like burnished brass. It is Jesus, whom having not seen we love; let us draw near to him. See! he looks at us; he smiles; he approves; he loves. We bow before him, and worship him; we join in the new song, then walk down the golden streets through the pearly gates, out upon the restored earth, and see all its original beauty, fertility and loveliness; the trees loaded with ripe fruit at all seasons; the fields with their golden grain, or herbs bearing seed for man's food, the animals harmless, so that a little child may lead them, living peaceably together, feeding on herbage. No fear of briars, thorns, or evil weeds. No devouring insects of any kind; no frosts, blights, nor rust; no sickness, sorrow, pain or death.

"O, I long to be there, and the thought that it's near,
Makes me almost impatient for Christ to appear,
And fit up that dwelling of glory so rare,
The earth robed in beauty,—
I long to be there."

Let me say to the brethren, this is the kingdom I pray for, look for, wait for and expect. Do you look for it? Do you live for it? Our religion must be lived out. Do you let your light shine? Do you walk worthy of your privileges? Do you progress in knowledge as well as grace? We ought to be continually increasing our knowledge of the kingdom to come; there is much yet to learn. Let us not be satisfied with past attainments, but press forward towards things yet before us. Search the Scriptures. Pray for the Spirit to lead into all truth. Let us stir up each other's minds, bear each other's imperfections, help each other's joys, and keep an eye upon the signs of the times, looking for, as we are hasting to, the coming of Jesus and the great day of the Lord.

The infirmities of age are upon me; unmistakable symptoms show me that I must soon go down to the grave. I am not alarmed. I feel no terrors in the prospect before me; yet I desire to live and praise God, and declare his truth. I feel some like Hezekiah when he said, "The living, the living, he shall praise thee, as I do this day." I think my work is about done. I wish I could say "well done." But it looks small to me. I claim no merit for what I have tried to do. If I am saved at all, it must be wholly through Christ's merits.

I remember with pleasure and thankfulness the kindness and hospitality of the brethren and sisters all over the country. The good Lord bless them, is the prayer of

Chelmsford, Mass. B. SPAULDING.

LAYARD'S CONFIRMATION OF SCRIPTURE.

After all the attention given to Layard's discoveries among the ruins of Ninevah, we doubt whether the public mind in general is fully aware of the nature and extent of the confirmation which they bring to the truth of Scripture history. It may be useful here to set out, in the briefest form, a specimen of some of the general results of these discoveries.

They show in conformity with the tenor of Scripture, that the earliest ages were not, as many think, barbarous ages; but that the race of men, originally enlightened from a divine source, had at first a high degree of general knowledge, which they gradually lost through the defection to idolatry. It has been demonstrated by those excavations not only that a high state of the arts existed in Ninevah a thousand years before Christ; but also, that in the earliest ages of that city, dating but a few centuries after the flood, their sculptures were the best. In this remarkable result the Egyptian and Assyrian antiquities also agree.

It is also proved, contrary to the general impression, that then men had a better knowledge of the true God than afterward prevailed; that it did not grow up as the religion of nature, by the ineffectual attempts of men to find the true God. But it was introduced as an expedient of men in order to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact, that the earliest representations of God found in these sculptures are best, and immeasurably exceed anything existing in after ages; especially in their approach to the true God. So that idolatry came in not for want of light, but by an abuse of it. Men, knowing God, and yet not willing to glorify him as God, became vain in their imaginations, and their foolish hearts were darkened.

The Scripture accounts of the great antiquity of Ninevah and the Assyrian empire agree with these records dug out of the ruins of Ninevah. The Scriptures date the building of the city not long after the flood; and the fact that the same marble materials have been used in successive structures, and that ancient buildings had been placed on the ruins of those still more ancient and other unmistakable indications, the conclusion is made clear, that the city had all the antiquity which the Scriptures ascribe to it.

Those monuments also bear upon them the record of the fulfillment of prophecy. Nahum prophesied that the city would be plundered of all its treasures, so that none would be left. Layard has found, in all its excavations, nothing in the form of gold or silver; a fact which is remarkable, if the city had not been thoroughly plundered before it was burned. The prophet foretold, that the invaders would obtain easy access to some portions of the city, and that, wherever the inhabitants should resort to the strongholds, these would be burnt. Now the ruins show just this result.

Another coincidence appears in this, that in the historical sculptures there are marks of a sudden and final interruption of work, such as would naturally follow the final dispersion of the workmen, and the violent death of the king as described in the Bible. Thus the voice of ancient ruins has come to disperse the cavils of infidels, and to defend the sacred word of Him who knew the end from the beginning. But a more striking confirmation is found in the fact, that inscriptions on the ruins of one of the palaces, gives the military career of Sennacherib, with just such a series of conquest as the Scriptures ascribe to him. The Bible account of Hezekiah's rebellion is fully corroborated by inscriptions on the palace chamber walls of Sennacherib.—*The Treasury.*

For the World's Crisis.

CHRISTIANITY.

Christianity is a system claiming God for its author, and the welfare of man for its object. It is a system so uniform, exalted and pure, that the loftiest intellects have acknowledged its influence, and acquiesced in the justice of its claims. Genius has bent from his erratic course to gather fire from her altars, and pathos from the agony of Gethsemane and the sufferings of Calvary. Philosophy and science have paused amid their speculative researches and wondrous revelations to gain wisdom from her teachings, and knowledge from her precepts. Poetry has culled her fairest flowers, and wreathed her softest, to bind her author's "bleeding brow." Music has strung her sweetest lyres and breathed her noblest strains to celebrate his fame; whilst learning has bent from her lofty heights to bow at the lowly cross.

The constant friend of man, she has cheered the prisoner in his cell, and strengthened the martyr at the stake. She has nerved the frail and shrinking heart of woman for high and holy deeds. The worn and weary have rested their fainting heads upon her bosom, and gathered strength from her words, and courage from her counsels. She has been the staff of decrepit age, and the joy of manhood in its strength. She has bent over the form of lovely childhood, and suffered it to have a place in the Redeemer's arms. She has stood by the bed of the dying, and unveiled the glories of eternal life, gilding the darkness of the tomb with the glory of the resurrection.

Christianity has changed the moral aspect of nations. Idolatrous temples have crumbled at her touch, and guilt owned its deformity in her presence. The darkest habitations of earth have been irradiated with heavenly light, and the death-shriek of immolated victims changed for ascriptions of praise to God and the Lamb. Envy and malice have been rebuked by her contented look, and fretful impatience by her gentle and resigned manner. At her approach fetters have been broken, and men have risen redeemed from the dust, and freed from chains. Manhood has learned its dignity and worth, its kindred with angels, and alliance to God.

To man, guilty, fallen, and degraded man, she shows a fountain drawn from the Redeemer's veins; there she bids him wash and be clean. She points him to "Mount Zion, the city of the living God; to an innumerable company of angels; to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant;" and urges him to rise from the degradation of sin, renew his nature, and join with them. She shows a pattern so spotless and holy, so elevated and pure, that he might shrink from it discouraged, did she not bring with her a promise from the lips of Jehovah that he would give power to the faint, and might to those who have no strength.

Learning may bring her ample pages and ponderous records, rich with the spoils of every age, gathered from every land, and gleaned from every source. Philosophy and science may bring their abstruse researches, and wondrous revelation. Literature her elegance, with the toils of the pen and the labors of the pencil; but they are idle tales compared to the truths of christianity. They may cultivate the intellect, enlighten the understanding, give scope to the imagination, and refine the sensibilities; but they open not to our dim eyes and longing vision the land of crystal founts and deathless flowers. Philosophy searches earth; religion opens heaven. Philosophy doubts and trembles at the portals of eternity; religion lifts the veil, and shows us golden streets lit by the Redeemer's countenance, and irradiated by his smiles. Philosophy strives to reconcile us to death; religion triumphs over it. Philosophy treads amid the pathway of stars, and stands a delighted listener to the music of the spheres; but religion gazes on the glorious palaces of God, while the harpings of the blood-washed, and the songs of the redeemed fall upon her ravished ear. Philosophy has her place; religion her important sphere; one is of importance here, the other of infinite and vital importance, both here and hereafter.

Amid ancient lore the word of God stands unique and pre-eminent. Wonderful in its construction, admirable in its adaptation; it contains truths that a child may comprehend, and mysteries into which angels desire to look. It is in harmony with that adaptation of means to ends which pervades creation, from the polypus tribes, elaborating their coral homes, to man the wondrous work of God. It forms the brightest link of that glorious chain which unites the humblest work of creation with the shrine of the infinite and eternal Jehovah.

As light with its infinite particles, and curiously-blended colors, is suited to an eye prepared for the alterations of days; as air with its subtle and invisible essence, is fitted for the delicate organs of respiration; and, in a word, as the material world is adapted to man's physical nature, so the word of eternal truth is adapted to his moral nature and mental constitution. It finds him wounded, sick and suffering, and points him to the balm of Gilead and the Physician of human souls. It finds him stained by transgression, and defiled with guilt, and directs him to the blood that cleanseth from all sin and unrighteousness. It finds him athirst and faint, pining amid the deserts of life, and shows him the wells of salvation and the rivers of life.

It addresses itself to his moral nature, makes provision for his wants and weakness, and meets his yearnings and aspirations. It provides light for his darkness, joy for his anguish, a solace for his woes, balm for his wounds, and eternal life for his hopes. It unveils the unseen world and reveals Him who is the light of creation, and the joy of the universe reconciled through the death of his Son. It promises the faithful a blessed reunion in a land undimmed by tears, undarkened by sorrow. It affords a trust for the living, and a refuge for the dying. Aided by the Holy Spirit, it guides us through life, points out the shoals, the quicksands and hidden rocks which endanger our path, and at last leaves us with the eternal God for our refuge, and his everlasting arm for our protection forever, when we are safely landed on the beautiful evergreen shore of the new earth, with Christ our elder Brother for our eternal King. C. T. WEST.

Jacksonville, Fla., Aug. 27th, 1870.

For the World's Crisis.

MORNING AND EVENING MEDITATIONS.

I looked around upon nature; all was beautiful and lovely to look upon. Roses, but no thorns; tempting fruits, but no decaying vegetation. The hills, that lifted their heads above the surrounding scenery, were clothed in immortal verdure. The brooks looked as clear as crystal, and the sun shone through the clouds as if they were refined glass. No fading flowers, nor seared leaves. There was

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 21, 1870.

☞ Take Notice!

☞ All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

☞ Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ O. H. WILLIAMS—Draft received.

☞ SR. GEORGE CHAMPLIN'S P. O. address is 71 D. Street, Providence, R. I.

☞ "DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will send it for $1.50. Some have been very anxious to get it.

☞ MURDOCK'S TESTAMENT—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

EXPLANATION.

Sometimes persons write to us that they ordered their paper discontinued when the subscription expired, but it was not, and they think we want to *force* the Crisis upon them, and then *force* them to pay. We wish to force none. Post-masters, in returning papers to be discontinued, often send them with *no post-office* or *State* marked upon them, and we cannot look our large list all over to hunt up the name; and then there may be several of the same name on our list.

When any one orders a post-master to return a paper, always see that he puts on the *post-office* and *State*.

BOLD WICKEDNESS.

The most wicked men are becoming astonishly bold in their daring deeds. Nothing seems to alarm them. The blackest crimes are passed over very slightly by those whose duty it is to put a stop to such things. People begin to get their eyes open to see the signs of the times; and the more fully they comprehend them, the better they will be satisfied.

Says the Monday (Sept. 12th, 1870) morning Boston *Post*:—"The sanguinary hue of our exchanges is frightful. All over the country are reported murders of the most horrible character. A man was hacked to death by rowdies at a camp-meeting near Millsburg, Pa., and his shrieks interrupted the prayers of the worshipers."

Following the above statement is a long list of horrid murders. Human life is but little respected at the present day. The tide of wickedness is rising rapidly. We can expect no better times till Jesus comes.

TRACTS.

Now is the time when christians should be doing all in their power to scatter the light in relation to the coming of Christ, and the other great truths of the Bible. It is feared that many of our readers are not sufficiently awake to the importance of the work before us; nor of the amount of good that might be accomplished, if all who are looking for the coming of our Savior were willing to make the effort the times demand. Let every one do something and a great work will be done.

The following shows what *one cent* may accomplish:

"A son of one of the chiefs of Bardwan was converted by a single tract. He could not then read, but he went to Ragoon, a distance of two hundred and fifty miles. A missionary's wife taught him to read, and in forty-eight hours he read the tract through. He took a basketful of tracts, preached the gospel at his own home, and was the means of converting hundreds to God. He was a man of influence, the people flocked to hear him, and in one year fifteen hundred natives were baptized in Aarracan as members of the church. And all this through one little tract. *That tract cost one cent;* and possibly some little boy or girl gave the cent. What a blessing it has been!—*Eclectic Treasury.*

Come, Brn. and Srs., send in your donations to help scatter the light and truth in all directions.

MISSION WORK.

It is evident that the true followers of Jesus are required to make sacrifices for the good of others. Let us take hold of the work nobly, and thus prove we love to labor for Jesus. Thousands and millions are ignorant of the blessed hope we love and prize so highly. Shall we not make a sacrifice to reach them with the truth before it is too late? Let us use the means God has placed in our hands, so that we shall not be found wanting at last. Our opportunities for doing good will soon be ended. Who will help send out men to go every where preaching the gospel of the kingdom?

PARIS.

Paris, the capital of France, is about to be besieged by the Prussians. It is believed there is no other city in the world so well fortified. The cost of the fortifications is said to be equal to the value of two thirds of the entire city which they protect. It is surrounded by a wall, some twenty-two miles in length, from which thousands of cannon point in all directions where the enemy can approach. Outside of the wall is a ditch some eighteen feet deep and twenty feet wide. Some distance beyond the wall and ditch is a range of strong fortifications, the cheapest of which cost some seven hundred thousand dollars. There is very little chance for the Prussians to take Paris any other way than by starvation.

The Prussians will probably commence the siege in less than a week from this time (Sept. 14th.) It will be on a grand scale, when all the ingenuity possible will be employed on both sides to secure success. It is impossible to foretell the chances of war, any further than they are subjects of prophecy in the sacred Scriptures. Of necessity, great events must transpire in less than twelve months. This is the time to watch.

SPIRIT-TEACHING.

The following question was put to a spirit operating through a medium at the office of the *Banner of Light*, in Boston, and the answer received also appears in that paper, Aug. 27th, 1870:—

"Q. Is the record true that Christ rose from the dead in the flesh?

A. No, it is not true. He rose from the dead body of the flesh, and that body was cared for by his nearest and dearest friends. It did not rise and ascend to the heavens, as many believe. It was not that body that was seen by the disciples and others, but out of the air he had manufactured a body that served him for the occasion, precisely as spirits manufacture bodies that may appear to your sight and your touch to-day. The same law was good then that is good to-day. It can be used to-day as it was used then. Jesus understood it and took advantage of it."

If Christ's body did not rise from the dead, then the apostles were notorious liars. Luke says: "He showed himself alive after his passion, by many *infallible* proofs." Acts 1:3. They saw him, talked with him, walked with him, ate with him, handled him; one of the disciples even putting his fingers in the prints of the nails driven into his hands, and the place where the spear was thrust into his side.

Whose testimony shall we receive? that of the lying demons, or of those who lived in the days of Christ, and associated with him after he was raised from the dead? Which is the best authority? If these demons are telling the truth, when they say Christ was not raised from the dead; then the apostles were exceedingly foolish, and very wicked to declare Christ had risen from the dead; that they had seen him and handled him; when they knew that they imperiled their lives by becoming the followers of Jesus, and gained nothing by reporting such a story, if it was not true.

It is strange that any candid man can believe such wild nonsense as that taught by the demons, when they affirm that Christ "manufactured a body" "out of the air," "that served him for the occasion." But when men reject the Bible, there is no telling what strange theories they may be led to believe.

THE POPE.

The Pope's situation is becoming daily more and more critical. There is scarcely any chance left for him to hold Rome much longer. The Italians are marching upon "the scanty remnant of his kingdom." He is destitute of power to make a successful resistance. The last vestige of his dominion must soon be in the hands of his enemies, from whom he can expect no mercy. It is said Victor Emanuel has it so arranged that there is no chance for the Pope to escape from Rome.

It is sublime to be living now, so near the time of the coming of Christ, and the resurrection of the dear ones sleeping in Jesus. Soon the faithful will commence their eternal life. Is the reader ready?

DISCUSSION.

We are to have a discussion with Mr. J. S. Sweeney, of Chicago, at West Point, Ill., commencing at 10 A. M., Tuesday, Sept. 27th. We are to discuss the following propositions: 1. "There is in man a conscious entity, sometimes called a spirit, that remains conscious after his death." 2. "The punishment of the wicked will consist in the eternal extinction of their conscious being."

HELP THE NEEDY.

The following is an extract from a private letter from F. H. Chamberlain, of Webster, Mass.:—

BRO. GRANT:—"I need not tell you that these are perilous times—times in which fearful crimes abound—for the record of every day is a record of murder, theft, robbery, and all manner of iniquity on the one hand, and untold sorrow and suffering on the other. While wars and rumors of wars still abound, and signs proclaim that the great day is near, we see the weak and friendless left to suffer, while the strong and successful pass by 'on the other side.'

But I took my pen to write a few words to you about my private affairs and personal needs. My wife has been confined to her bed since Sept. 1st, and will not be able to be about the house for some time yet. I have to do what I can for her comfort, and as I cannot hire help, I have about as much as I can attend to at present, and am so situated that I cannot earn anything. I have inquired of the town authorities in regard to what they can do for me, and was informed that our children would be taken away from us, and 'bound out,' if we were not able to get along. So you see some of the bitter dregs of our cup. We do earnestly pray, Lord, help us."

We trust there are many who will feel it a pleasure to help bear the heavy burdens of our dear Bro. and Sr. Chamberlain.

TO BRO. KELLAWAY.—We are glad to hear of your safe arrival in America. May the Lord greatly bless your labors in his vineyard. In relation to ordination, you must act your own pleasure. Some of our Brn. preach for years before they are ordained; while others prefer ordination as soon as the church is satisfied it is their duty to preach. Should you be ordained, you will not be required to assume any sectarian name, unless it be your choice. We have no such bands for young preachers. Our own views are in harmony with yours in relation to sectarian names.

May the Lord lead you in all things.

THE POPE'S DOMINION.—The Pope's dominion is now nearly all gone. It has been taken away since 1859. At the beginning of that year, "the Papal states comprised an area of fifteen thousand two hundred and eighty-nine square miles, and a population of three million one hundred and twenty-four thousand six hundred and sixty-eight." Now the Papal states have but four thousand five hundred and fifty-two square miles, and a population of seven hundred and twenty-three thousand one hundred and twenty-one. In 1867, Rome had a population of two hundred and fifteen thousand five hundred and seventy-three. The interest on the Papal debt is said to be thirty-seven million francs.

☞ NOW READY.

Hudson & Hastings' new *Greek and English Concordance*. This long looked for volume is ready for issue. We have not time to speak of it as its merits demand. Every Bible student should have a copy. For sale at the *Crisis* office. Price: cloth, $2.50. Leather, $3.00. Morocco, $5. Postage 12 cents. AG'T.

CAMP SONGS FOR 1870.—Bro. George E. Lee has just issued a sheet containing eight choice pieces of music, which will be nice for our coming campmeetings. Price 20 cts., postpaid. For sale at the Crisis office.

THE NEW GREEK CONCORDANCE.

This new work, planned by Bro. Hastings, and executed by Prof. Hudson, must prove serviceable to ministers and Bible students. It possesses several advantages over the "Englishman's Greek Concordance," aside from its convenience in size. It more than meets our expectations. W. S.

For the World's Crisis.

A GOOD PAPER.—If any reader wants a real good, moral, religious, temperance, truthful, decent newspaper, instead of the low, dirty sheets filled with vile advertisements, trashy words, and foolish, wishy-washy articles on visionary subjects and immoral tendencies; just take the "*Boston Daily News*," and you will have that which you will not be ashamed to be seen reading, or afraid to allow your children to read. $5.00 a year, or 2 cts. a single copy. J. N. BERRY.

THEOLOGY AT WAR WITH ITSELF.

While passing through the State of New York on the cars, a colporteur was scattering tracts gratuitously among the people. A tract printed in Dublin fell into my hands, which contains a fair sample of current theology, known as orthodoxy, in conflict with itself. The writer thus addresses the sinner:—

"You have not sought in all things to please Him, but you have sought to please yourself. You have been earning wages—the wages of sin. Sad wages indeed! for the word of God says, 'The wages of sin is death' (Rom. 6:23.) This is a sad state to be in; and yet, sad as it is, you cannot possibly deliver yourself out of it. You are guilty before God. Your sin is upon you, and the only wages of that sin is death."

Again he remarks:—"The resurrection of Christ is God's assurance and witness to us that the work of Christ is complete, that the ransom price has been fully paid. Jesus was the sinner's substitute. This doctrine of one standing for another is the grand and glorious truth which the Gospel proclaims. He was put in the sinner's place, to 'bear the sins of many.'

We find no fault with these statements, but elsewhere in the same document the writer affirms: "God has given his own Son to save you from *everlasting misery*." The query is, how Christ could be "put in the sinner's place," and as the "sinner's substitute" suffer the penalty instead of the sinner, *provided* that penalty is really "everlasting misery," as the writer affirms? Did Christ suffer everlasting misery? Did he not rather suffer death, the death that the transgressor's sins have called for? Christ's resurrection by the Father is proof that the debt is paid, a receipt of which is offered to all who accept the gospel contract. It may be objected that *Christ's* death was not eternal. True, and the penalty was *death* without reference to its length. "The soul that sinneth, it shall *die*." "The wages of sin is *death*;" and death for sin filled the contract. At the same time it is true that the sinner will never be released from that death when inflicted on him, as Christ was released from it, as such a release would revive a wicked race after the judgment had passed, and thus thwart the plan of heaven. Not so in the case of Christ, who died for the sins of others, being holy. W. S.

"FAR BETTER" THAN WHAT?

Nothing can be "far better" than itself. Paul was in "a strait betwixt two"—a life of persecution, and the enemy death, which would afford him "*gain*" by relieving him of his persecution—of which two he says, "What to choose I wot not," or, "*Which* to choose I *know not*" (Union Trans). But he did choose another thing, which he pronounces "*far better*" than the unchosen things, his choice being "to depart and be with Christ." As this departure is pronounced "far better" than death, which would afford a release from persecution, it is certain that this departure cannot involve death as the basis of the departure referred to, for (1) he did not choose death, (2) he pronounces this departure "far better" than death, which would be equivalent to pronouncing death far better than itself, if death were the indispensable prerequisite to the departure.

A departure by translation was possible, independent of death. Then after being told by the apostle that he did not choose death, why should the claim be made that the departure is through the door of death? If the departure involved death, Paul is made, in substance, to pronounce death "far better" than itself. Nor is anything said about the departure of a soul—that must be read into the Bible before it can be read from it—but of Paul himself. Paul desired translation, but did not expect it. W. S.

POOR CONSOLATION.

Many honest, but unenlightened christians, exult in the thought that they are to "spend eternity in heaven above." That thought would afford us poor consolation, if not great discomfort. A transient visit to that realm, after the great High Priest comes out, might not be very objectionable; but since Christ and the angels and the New Jerusalem are to come down to earth; and since the blood-washed throng are all to be gathered to the kingdom of God on the renewed earth, when the "tabernacle of God shall be with men," we prefer to spend eternity with them, rather than to be left alone to all eternity.

When sin is obliterated, death exterminated, tears all wiped away, sorrow ended, the curse removed, the saints all gathered, earth filled with glory, the angels all here, with the city of God and Jesus in the midst; this will be an inviting place. It would be poor consolation then to tell me I might "spend eternity in heaven above." Rather let me dwell in God's new paradise, and share the society of the redeemed throng. W. S.

PERSONAL ELECTION.

The doctrine of "election" is certainly taught in the Bible; but it is not the doctrine of personal election, regardless of conditions, else Peter would never have said, "Make your calling and *election* sure." Nothing that men can do, or omit to do, could possibly affect personal election; for if a *person* is elected to be saved, he must be saved in spite of any arising contingency,—it is an infallible and unalterable decree; but the "election" spoken of by Peter, which is the only kind of "election" taught in the Bible, could be *made* "*sure*" by acts of obedience and a life of faith.

The simple truth is, God has elected the salvation of one class, and the damnation of another, and leaves men free to decide which class they will be identified with; but has never elected that one man must belong to the wicked class, and another man to the righteous. God has not decreed that a saint shall always be a saint, nor that a sinner must always be a sinner; but the very reverse of this is taught all through the Bible. Sinners are admonished to leave the ranks of the enemy of righteousness, and become saints; and saints are continually cautioned against becoming sinners; all of which conflicts with the doctrine of personal election.

Sambo very shrewdly remarked concerning personal election, that he "did not know which was the biggest fool, the devil or the preacher; for the preacher spends all his time in trying to get away some of the devil's part, and can't do it; and the devil spends all his time in trying to get away some of the Lord's part, and can't do it." But when we understand that a specific *class* are elected to be saved, and that men are left free to decide whether they will join or desert that class before the judgment arrives, and that only those than belonging to the class are to be saved, all is plain. W. S.

CONSECRATION.

Are we fully consecrated to God? Are our hearts richly imbued with divine love? Are our minds transformed by the renewing of the Holy Spirit? Are we daily hungering and thirsting after righteousness? Do we enjoy the sweet smiles of Heaven in our hearts continually? Are we enjoying the sweetness of our first love? Do we daily feel that we are at peace with God? Do we possess an ardent relish for secret devotion? These are questions that the followers of Christ should always be prepared to answer affirmatively. We need to "examine" *ourselves*, as well as to examine our theology, lest we ultimately be weighed in the balances, and be found wanting. Let us heed the Savior's caution, "lest coming suddenly he find you sleeping."

We profess to "see the day approaching." Then let us so live that it will be our pleasure to see the day approaching, and our delight to exhort each other to faithfulness, that we may have boldness, and not be ashamed before him at his coming, being unspotted from the world; for the pure in heart shall see God. W. S.

For the World's Crisis.

SPRINGFIELD AND ALTON BAY.

Our national campmeeting truly surpassed anything of the kind we ever before attended. So also the Alton Bay campmeeting; and if weighed in the balance, should think they both stood alike.

We arrived in Springfield the day before the meeting commenced, and remained until it closed; and never saw or heard any thing to mar our peace, but we made up our minds the first day we would say, hear, and see nothing that was wrong while there, and from that moment our meeting rose a hundred per cent higher; and as we carried our resolutions to the close of the meeting, they rose higher and higher, until it was above explanation. Every one was so kind and pleasant, we wished we could stay there until Jesus came. The preaching was the best, and to the point. Sinners were converted and baptized, and backsliders came back. Old grudges were taken away, and all took a new start for the kingdom. The prayer-meetings in the tents were very good. At six o'clock every evening there was a consecration meeting in front of the stand. It was led by Bro. Miles Grant; he led us safely along, bidding us, as we walked through the follies and fashions of these last days, to give them a severe letting alone, and strip for the race if we ever expected to reach the promised land; and many, yes, and I think it safe to say all, resolved there and then to make a new start, and come out from the world, and lay off all gold ornaments, and flowers, and costly array, and stop drinking tea and coffee, and chewing and smoking tobacco, and keep unspotted from the world. All seemed pleased and profited by these meetings.

We left at the close, came to Providence, R. I., and stopped a few days with Bro. and Sr. Medbury, No. 44 Warren St.; and many thanks to them for their hospitality and kindness to us.

We then went to Alton Bay, and we had our meeting all over again, like Springfield; every thing was so pleasant, every body was so kind and good; nothing to mar our peace. Again the preaching was all of the best kind, with a very slight exception. Bro. Grant preached four times; Bro. Couch twice. It was so good,—here language fails me, and I must pass. I would speak of the prayer-meeting in the Concord and Lawrence tents, but here language fails me again. The last day of the meeting they had a '43 and '44 meeting in Bro. Morrill's big tent by the depot, beginning in the morning and continuing until dark. We just stepped back twenty-five or thirty years, and heard (following them up) what they had to come through with, and we felt truly our time was much easier than theirs. We do not know the number that spoke, who were in the '44 movement, but there were many, and the story of what they had passed through, and suffered, and of the many brave and loved ones they had laid away in Jesus to sleep until the trumpet sounds, was truly sad; but with all we had many shouts in the camp, and finally ended with singing,

"I will be in this band,
Hallelujah!
The Second Advent band."

And then came the Communion, which was so solemn and heavenly, and at the close of the communion Bro. Grant said, "They sung a hymn and went out"; "and," said he, "I have often wished I knew what that hymn was"; and I heard a murmur from many, many lips—"So have I." And so ended our best meetings, ever to be remembered here and hereafter. MARY D. BABCOCK.

East Greenwich, R. I.

LETTER FROM BRO. A. N. SEYMOUR.

BRO. GRANT:—Yesterday I attended church in the new and commodious school-house in Algansee, Branch Co., Mich., and listened to a well-arranged, truthful, and very interesting gospel sermon from Eld. Aaron D. Abbott, a regular Baptist minister of Reading, Mich. This brother has been unsettled and doubtful relative to his former doctrinal faith to quite an extent for some time past; but by a faithful study of the ever-faithful word, in the exercise of an intelligent and thoughtful mind, has become thoroughly imbued with the glorious and overwhelming truth that there is no immortality or endless life except through Jesus Christ; and has now for the first time publicly published his settled convictions to the world.

When he became thoroughly convinced that the doctrine of the immortality of the soul, the consciousness of the dead, going to heaven and hell at death, and endless hell-torture, were false doctrines, and directly at war with God, his word, and all his divine attributes, he went and took a general survey of all his old written discourses, which cost him years of hard mental labor, and finding so much objectionable matter dispersed all through them, he gathered them up to the amount of about two bushels, and committed them to the flames, and says if God will forgive him for preaching such doctrines he will do so no more. He is now fully alive to his present position, having in part a new faith, a blessed hope, and new aspirations, which fill his soul with love, wonder, admiration, and zeal.

Bro. Abbott is a capable man,—capable of interesting a congregation anywhere, and will doubtless preach more or less as the way may open and circumstances will permit. May God give him grace and wisdom to meet the uneven vicissitudes of these last days, and make him a great blessing to the church of Christ and the world, is my most earnest prayer. A. N. SEYMOUR.

Reading, Mich., Aug. 15th.

☞ The war is taking an entirely new phase. From a national contest it has changed [illegible] absolutism and republicanism. Hence the modification of sympathies.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Miles Grant	$25.00
Geo. T. Adams	25.00
S. C. Hancock	.50
Mrs. Haskell	.62
Wm. Griswold	2.00

AMERICAN ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

J. Clothy	$1.00
Cash	.50
Hattie Stevens	1.00
C. B. Marsh	2.00
O. H. Case	1.00
Use of Mission Tent at Springfield	7.10
M. C. Ellenwood (pledge paid)	5.00
Mary S. Harwood	25.00
Miles Grant (at Alton Bay)	25.00
Jesse Partridge "	25.00
James Hemenway "	5.00
R. Plummer "	5.00
Sidney Hall (on pledge)	25.00
Cash collected at the Alton Bay Campmeeting, including two dollar and a half gold piece, with chain and pin attached, handed the Treasurer, without the names of the givers	180.65

Obituaries.

LOCKWOOD. Died, in North Springfield, Vt., Oct. 7th, 1870, of consumption, Bro. Lyman Lockwood, aged fifty-one years.

Bro. Lockwood was an esteemed citizen, a valued friend, the kindest of husbands, a devoted father, and a consistent christian. In death he pillowed his head upon the christian's hope that "when He who is our life shall appear, we shall appear with him in glory." Six children sleep by his side. May the stricken wife and her only remaining son find comfort in this the seventh trouble, in that God who is able to comfort all who are in any trouble. Funeral text, Lam. 3:33. H. F. CARPENTER.

CHAPMAN. Died, in South Palermo, Me., Sept. 6th, 1870, Mahala, wife of A. B. Chapman, aged forty-eight years.

Her disease was cancer tumor in the breast. Long and distressing was her sickness, but the blessed hope in Christ comforted her until the last.

She leaves a husband, six children, and a large circle of friends to mourn, but not without hope. Her funeral was attended at Week's Mills, China, being the first funeral in the new chapel, by S. K. PARTRIDGE and J. R. HALL.

SEWELL. Died, in Bowdoin, Me., Sept. 7th, 1870, Bro. Sewell M. Haynes, aged twenty years.

Bro. Sewell found favor with God some three years ago, among the F. W. Baptists, but about one year since he embraced the sleep of the dead, and his hope was in the resurrection. He now sleeps in Jesus, but will wake in the morning, to die no more. Funeral attended by the writer. Text, Prov. 14:32. H. S. MITCHELL.

NICHOLS. Died in Haverhill, Mass., Aug. 22nd, 1870, George C., son of O. F. and M. L. Nichols, aged eleven years and nine months.

All who knew George loved him. He was uncommonly mild and sweet tempered. Young as he was, he presented the clearest evidence of having "passed from death unto life." He told me he loved Jesus above all others, and was not, therefore, afraid of death. His confidence was strong. His death was the most like "falling asleep" that I ever witnessed. T. C. EMERY.

PRESTON. Died, in East Canaan, N. H., Aug. 24th, 1870, after a painful illness, Nellie, infant daughter of John and Margaret Preston.

Words of comfort by the waiter, from 1 Cor. 15:50. JOHN H. EVANS.

WARNER. Died, at St. Johnsbury, Vt., Sept. 1st, of congestion of the lungs, Sister Laura E., wife of brother R. W. Warner, aged thirty-eight years, eleven months.

Her hope was firm in the promises of God. N. WHEELER.

Summary of News.

FOREIGN.

Cable News.

ROME, Sept. 13. Immense posters have been placarded on the dead walls of the city proclaiming a universal Italian Republic. The document is signed by the Republican Revolutionary Committee.

NEW YORK, Sept. 13. A medical man, connected with the Prussian army, has sent the following statement of the Prussian losses to a London surgeon: In the battles of Weissenbourg, Reichshoffen, Forbach, Spichern, Borny, Gravelotte, Mars la Tour and Rezonville, 73,605 killed, prisoners and missing, 97,050 wounded, and a number that died from disease and numberless skirmishes, will make the total number to be deducted from the German force which marched into France, at 180,000.

PARIS, Sept. 13. The Prussians are now continuously closing in upon the city. Two corps of the Prussian army, of forty thousand men each, occupied last night a position on the Strasbourg highway between the Coulummiens and the La Leole. The Uhlans are spreading on either flanks and have appeared at the Metun and Meaux and are reported from Houssaye Florence.

On Sunday a Prussian reconnoitering party encountered a body of French at the Chateau Thierry. A sharp engagement occurred, in which the Prussians were repulsed with considerable loss.

The correspondent of the morning *Post* telegraphs from Paris that all the hopes for the suspension of hostilities have been abandoned by the officials and the people of Paris. The committee of defence have vigorously grappled with the danger threatening the city. The Ministry have promulgated an edict that no person shall be allowed to leave the city of Paris after six o'clock on the morning of the tenth of September without a special permit. The rigors of martial law are properly enforced within the city. The National Garde have been summoned to occupy their situations upon the fortifications to-day. The greatest military activity prevails. The call for defenders is responded to with alacrity.

PARIS, Sept. 13. Wilfred de Touville, author of several treatises on air navigation, is constantly on the watch for the approaching Prussians from a balloon. He has also prepared other balloons, which will be properly anchored, to serve as outlooks from different parts of the city.

A dispatch from China to-day contains unfavorable intelligence. The Chinese are preparing for war. Further outrages have been committed on the missionaries.

FLORENCE, Sept. 13. The Pope has indorsed the cessation of all resistance to the occupation of the Papal States by the Italian troops.

FLORENCE, Sept. 13. The proclamation issued by the King to the Romans says peace, order and self-government, and not war, are brought and offered by the Italians, and papacy will remain inviolate.

Demonstrations are made at Terracena in favor of Italian occupation. The Papal troops refuse to fight the national soldiers. General Bixes, who commanded the advance, encounters no resistance. The railway to Rome is in the hands of the Italians, but has been cut by the retreating forces of the Pope.

ROME, Sept. 13. The Pope has called together the members of the diplomatic body to protest against the entry of the Italian troops, which are now within a few miles of the city.

FLORENCE, Sept. 13. The military division of Bologna and Pisa have advanced as far as Monte Rotondo, on their way to Rome. The Zouaves of Col. Charette retire before them as they advance, and no collision has taken place. The rumor of the Pope's intention to seek refuge on board a British man-of-war is authoritatively denied.

The cost of the defensive works about Paris is estimated at over two-thirds of the value of the city they protect. In 1841, the Government obtained a grant from the Chambers of $30,000,000 for the work. Since then they have been constantly strengthened, and the extensive repairs now being made, on which many thousand workmen are engaged, are intended to complete the great work. Six thousand cannon can be worked from these defences.

TOURS, Sept. 14. A great number of bridges around Paris were blown up to-day, the woods set on fire, and houses likely to offer refuge to the enemy destroyed.

Toul was again bombarded. The firing continued nine hours. Much damage was done, but the defence continues.

LONDON, Sept. 14. The Paris correspondent of the *Times*, yesterday, writes: "I am convinced that we shall soon have peace. The Republicans now say openly that peace must be had at any price. One who has intimate relations with the Government tells me to-day that, cost what it may, peace must be made at once as the only way of saving the Republic."

PARIS, Sept. 14. At noon to-day the work of desolation began on a grand scale around the city. Vast columns of smoke are reported by latest Dieppe dispatches as rising at that time to the north and east of the capital. Many houses in St. Denis were on fire. The bridge at St. Cloud was blown up yesterday evening. The fine bridge at Neuilly, one of the handsomest in Europe, is ready to be blown up. The National Guard went on duty to-day in the fortresses.

The advance guard of the Prussian army before Paris consists of eight regiments of infantry, five of cavalry, six battalions of Jagers and sixteen batteries of artillery—in all about 45,000 men. The remainder of the army is moving up slowly, the heads of the columns having reached Coulommiers, in the Department of the Seine and Marne on Tuesday in force.

LONDON, Sept. 15. The communication between Paris, and Lyons has been destroyed, the Prussians having cut the wires and railroad at Montereau, sixteen miles south-east of Melun. A sharp skirmish occurred there between German Uhlans and the Franc-Tirailleurs. The former are said to be beaten off. Firing was heard at Paris, yesterday, from the direction of Melun. The railway service between Paris and Lyons has been stopped. All the bridges which can be reached will be destroyed to-night.

LONDON, Sept. 15. The Pope has received a letter from King Victor Emanuel, in which the latter explains the course he has taken. Any delay on his part, he says, would have occasioned a proclamation of a Republic in every Italian city, and his army would not have fought a Republic, which would have been fatal to the Papacy. As it is, Republicanism is so rampant that it may prove irresistible.

BERLIN, Sept. 16. The latest intelligence concerning mediation, is that Russia declines all further efforts of mediation. Mr. Bancroft denies having invoked American intervention.

Prussia is satisfied with the reserved attitude of England, as defeating the French hope of armed intervention

Germany demands the cession of Alsace and Lorraine.

LONDON, Sept. 16. The Prussians are preparing to attack Paris in the direction of Vincennes, from the line of the Marne.

Soissons is blockaded by a heavy cavalry force, which has cut off all communication.

There are ten thousand Prussians at Nanteuil, near Senlis and Villiers. Cotterets is occupied by three thousand.

The French have uselessly destroyed all the works of art on the highways and railroads leading out of Paris, and notwithstanding the wholesale destruction of property, the advance of the Prussian army has not been delayed a single hour

NEW YORK, Sept. 16. A Paris dispatch has just been received:

One of the Rothschilds, a young member of the eminent banking firm, has shouldered a chassepot, and is daily doing duty on the ramparts of the city.

The Garde Mobile are constantly arriving in large numbers to swell the army of defence.

The newspapers printed in the city appear this morning curtailed to half their usual size.

25,000 Chassepots were delivered to the troops in this city yesterday.

PARIS, Sept. 14. The Emperor at Wilhelmshohe enjoys entire freedom of action. He walks or rides as he pleases. His chief companions are Prince Moskowa and Prince Murat. He disregards the stare of curious people whom he encounters outside of the gates. It is said he looks thirty years older than he did in 1865. He is now bloated, billious and yellow eyed; is faint, tired and expressionless. His movements are slow, awkward and mechanical. His face is absolutely devoid of expression. "Apathy," describes his appearance in one word. He retires late and rises early. His chamber windows are lighted till long after midnight, and at half-past four in the morning the Emperor is seen walking in the garden. He dresses plainly in black, and amuses himself a great deal by talking to the school children who gather around him.

PARIS, Sept. 19. Special to the N. Y. *Herald*. A fight lasting two hours took place yesterday, ten miles from Paris, between a body of 35,000 Prussians strongly posted on the heights, and a French reconnoitering force.

LONDON, Sept 19. Jules Favre has gone to the Prussian headquarters. Fears were entertained that he would not be received, but he requested Bismarck for safe conduct, at least, and was answered favorably. He set out immediately for Meaux, the present headquarters of the King.

The *Times'* correspondent, writing from before Strasbourg, says that the preparations for assault cannot be completed in less than four weeks.

The dispatches of to-day destroy all prospects of Bazaine's escape. A handful of men only have escaped thus far.

The siege of Toul is vigorously pressed. The place cannot hold out much longer.

FLORENCE, Sept 19. The Italians have occupied Onlondo. The troops on entering Valletre were received with great enthusiasm.

In Spain great excitement is caused by the proclamation of a republic in France. Many of the Spaniards seem ready for a similar step. A Madrid dispatch says:

"Deputy Castellar, in the name of the Republican minority in the Spanish cortes, sent to the republican government of France a dispatch, saying: 'The Spanish minority salute in you the advent of right and the inauguration of a new era of liberty. Rest assured the republic will cause the cessation of the rivalries monarchs have created in Europe. All the continent will form one people, all nations one family.' The address was signed by twenty deputies of the cortes. A great manifestation was held here in honor of the Republic of France. Expression will, at the same time, be given to the popular demand for the abrogation of the article in the Spanish Constitution establishing a monarchy as the legal form of government for Spain."

NAPOLEON'S OUTLOOK FOR A RAINY DAY.

The Chicago *Tribune* says:—

"Our London correspondent assures us, as an ascertained fact, that the Emperor Napoleon has enough money invested in the English funds to yield him an annual income of £100,000. This sum, capitalized at the English rate of interest, represents over £3,000,000. He also estimates that the Emperor has as much invested in other countries. According to this statement, Napoleon has not been unmindful of the future. He has been so preparing matters that, in case of trouble, he will not be left in poverty. Upon the interest of $30,000,000 he can manage to live quite comfortably, even if the French do drive him from the throne.

The means by which Napoleon has been enabled thus to accumulate this vast fortune were very simple. For twenty-five years he has had his hand in every Bourse. He could depress the funds with a frown, sink them to zero with a threat, and render them buoyant again with a smile and a promise. That he has used this power for his personal profit is not surprising. He has always had his throne upon a mine. He has never felt any security, save that which the bayonet conferred. His reign has been one of force throughout; and it is but natural that, clothed with the power to manipulate the funds of all Europe to suit his own interests, he has done so to build up this immense fortune for the future. Should this war end in his dethronement, he will be able to set up housekeeping with the Empress, and send the Prince Imperial to school, without experiencing those inconveniences of poverty which he endured before his return to France in 1848."

THE WORLD'S DOOM.—The *North British Review* thus comments on what it is pleased to call the "doom of our world:" "What this change is to be we do not even conjecture; but we see in the heavens themselves some traces of the destructive elements, and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon the globe, the wheeling comets welding their loose materials at the solar surface, the volcanic eruptions on our own satellite, the appearance of new stars and disappearance of others, are all foreshadows of that impending convulsion to which the entire system of the world is doomed. Thus placed on a planet which is to be burned up, and under heavens that are to pass away—thus treading as it were on the cemeteries of former worlds, and dwelling in the mausoleums of other planets—is full of lessons of humility and wisdom."

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
M. Batchelor......Sunday, Oct. 2nd

Boston, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.

Chelsea, Mass., (Library Hall.)
M. Batchelor......Sunday, Sept. 25th
John Couch......Sunday, Oct. 2nd
L. Boutell......Sunday, Oct. 9th
Sr. Stoddard......Sunday, Oct. 30th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Rufus Wendell......Sundays, Sept. 25th and Oct. 2nd

Chicago......Sabbath, Sept. 25th and onward. Miles Grant.

Rye, N. H......Sunday, Sept. 25th
Pittsfield, N. H......Sunday, Oct. 9th
C. Goodrich.

Chicopee Falls, Mass......Sunday, Sept. 25th
A. P. Moore.

Plymouth, Mass......Sunday, Sept. 25th
J. S. White.

Worcester, Mass......Sabbath, Sept. 25th
Bristol, R. I......Sabbath, Oct. 2nd
T. M. Preble.

North Carver, Mass...Sundays, Sept. 25th and Oct. 2d
I. I. Leslie.

Stoneham, Mass......evening, Sept. 26th
Concord, N. H. (at the Bethel)......evening, Sept. 28th
" " (at the Chapel)......evening, Sept. 29th
Manchester......Sunday, Oct. 2d
S. S. Brewer.

Collinsville, Ct......Sunday, Oct. 9th
H. H. Dickinson.

Needham, Mass., tent meeting......Sept. 19th
Lynn, Mass......Tuesday evening, Sept. 20th
Lawrence, Mass......Wednesday evening, Sept. 21st
Lake Village, Mass......Monday evening, Sept. 26th
Holderness, N. H. (Brick school-house) Tuesday evening, Sept. 27th.
Woodstock, N. H......Thursday evening, Sept. 29th
Warren Village......Sunday, Oct. 2nd
A. Ross.

Woodstock Valley, Ct......Sabbath, Sept. 25th
Square Pond, Ct......Sabbath, Oct. 2nd
P. S. Butler.

Keene, N. H......Sunday, Sept. 25th
Vernon, Vt......Sundays, Oct. 2nd and 9th
[Remainder next week.] A. Simpson.

Sutton......Sunday, Sept. 25th
West Deerfield (as Bro. Quimby may appoint) Sunday, Oct. 2nd. C. W. Sargent.

Biddeford, Me......Sunday, Oct. 23d
G. W. Burnham.

Great Falls, N. H......Sunday, Sept. 25th
John Parsons.

Great Falls, N. H......Sunday, Oct. 16th
Dover, N. H......Sunday, Oct. 23d
Joseph W. White.

Bristol, R. I......Sabbath, Sept. 25th
Warehouse Point, Ct......Sabbath, Oct. 2nd
J. T. Dixon.

Meredith Village......Saturday evening, Sept. 24th
Dolloff Hall......Sunday, Sept. 25th
Meredith, N. H. (where Bro. Wilkins may appoint) evenings, Sept. 26th and 27th.
South Elliot, Me......Sunday, Oct. 2nd
Rye, N. H......Sunday, Oct. 16th
L. E. Saulpaugh.

East Rochester, N. H......Sunday, Sept. 25th
East Tilton (Free Will house)......Sunday, Oct. 2nd
Julia Buswell.

Freeport (Swamp school-house)......Sunday, Oct. 2nd
S. F. Morse.

Elliot, Me......Sunday, Sept. 25th
Wm. C. Stewart.

Epsom, N. H. (Marden's Corner), evenings, Sept. 23d and 24th.
Chichester (Pine Ground), with Bro. Parsons, Sunday, Sept. 25th. N. B. McMurphy.

Holden, Mass......Sunday, Sept. 25th
Cheshire Street, Conn......Sunday, Oct. 9th
Chicopee Falls, Mass......Sunday, Oct. 16th
Z. Ford.

Middleton, N. H......Sunday, Oct. 16th
Mark Stevens.

South Livermore, Me......Sabbath, Oct. 9th
A. A. Abbott.

Lewiston, Me......Sabbath, Oct. 2nd
Jesse Gay.

Watervillage, N. H......Sunday, Oct. 9th
C. Coleman.
Mark Stevens.

Lewiston, Me......Sunday, Sept. 25th
West Falmouth, (Marsten's Corner)..Sunday, Oct. 2d
J. T. Jordan.

North Greenwich, N. Y......evening, Sept. 30th
Sandy Hill, N. Y. (where Bro. Mosier may appoint) Sunday, Oct. 2d, and evening, Oct. 4th.
Hoosick, N. Y......Sunday, Oct. 9th
Ellen E. Towsler.

East Canaan, N. H......Sunday, Oct. 2nd
John H. Evans.

New Preston, Ct......Sunday, Sept. 25th
J. L. Wood.

Savoy, Mass. (New Chapel)......Sept. 23d and 24th
Hoosick, N. Y......Sunday, Oct. 2nd
Jacob Wilbur.

Dixfield Centre, Me......Sabbath, Sept. 25th
O. W. Kimball.

Goshen, Mass. (as Bro. M. Damon may arrange) Sunday, Oct. 2nd.
Plainfield, Mass. (as Bro. Wm. Wilcott may arrange) evenings, Oct. 3d and 4th.
Hawley (at Bro. David Thayer's)....Oct. 5th and 6th
Savoy (at Bro. Myrick's)...evenings, Oct. 7th and 8th
Savoy (New State)......Sunday, Oct. 9th
Dalton (as Bro. Warren may appoint) evenings, Oct. 10th and 11th.
North Adams, (at the conference)......Oct. 12th
Let us have a general gathering at the conference.
Geo. A. Streeter.

Fisherville, N. H. (Sander's Hall)....Sab., Sept. 25th
Bradford, N. H. (Pond meeting-house)..Sab., Oct. 9th
Simeon Roby.

Milo, Me. (Good Templar's Hall) Saturday, Oct. 1st, for conference, at two o'clock, and preach the word on the Sabbath following. E. V. B. Edgerly.

Burnham Village, Me......Sunday, Sept. 25th
Israel Damman.

Piermont, N. H......Friday evening, Sept. 23d and over Sunday, the 25th. U. G. Ladd.

West Fairlee, Vt......Sunday, Sept. 25th
Springfield, Vt......Sunday, Oct. 2nd
Bridgewater, Vt......Sunday, Oct. 9th
H. F. Carpenter.

Hampton, N. H......Sunday, Sept. 25th
Geo. W. Brown, of *Elliot, Me.*

West Plymouth, N. H. (brick school-house, near Bro. Nelson's, Sabbath, Oct. 2nd.
W. W. Sutherland.

Montgomery, Mass......Sabbath, Oct. 2nd
G. L. White.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Garcelon, South Weymouth. J. M. Muhlio.
N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

North Scituate, R. I......evening, Sept. 23d
Danielsonville, Ct......Sabbath, Sept. 25th
Woodstock Valley, Ct......evening, Sept. 27th
Putnam, Ct......evening, Sept. 28th
West Gloucester, R. I. (Clarkville), evening, Sept. 29th.
Charlestown, R. I. (as Bro. Lewis may arrange), evening, Sept. 30th.
Wyoming, R. I......Sabbath, Oct. 2nd
New York City (as Bro. Cox may arrange), Sabbath, Oct. 9th.
Morris, Ct......Sabbath, Oct. 16th
C. H. Sweet.

Meredith Centre......Sabbath, Sept. 25th
N. Glidden.

Honeoye......Sunday, Sept. 25th
Cohocton......Oct. 1st and 2nd
Canadice (as Bro. N. Tibbals may appoint) at 7½ P. M., Sunday, Sept. 26th.
Springwater Valley......Tuesday, 7½ P. M., Sept. 27th
East Springwater (Punky school-house), Wednesday evening, Sept. 28th.
Little Zion (as Bro. Orlando Arnold may appoint), Thursday and Friday evenings, Sept. 29th and 30th.
C. F. Sweet.

Rawsonville, Vt......Sunday, Sept. 25th
Z. T. Wood.

Great Works, Me......Sundays, Oct. 16th and 23d
Rochester, N. H......Sundays, Oct. 30th and Nov. 6th
E. S. Moulton.

Friendship, Me, Long Island, Saturday evening, Sept. 24th.
Friendship, Me. (New House)......Sunday, Sept. 25th
Thomaston, Me......Saturday evening, Oct. 1st
Cushing, Me......Sunday, Oct. 2nd
I can baptize any wishing to go forward at any of these appointments. H. S. Mitchell.

Stony Creek, Ct......Sunday, Sept. 25th
South Windsor, Ct......Sunday, Oct. 2nd
Cheshire St., Ct......Sunday, Oct. 9th
Brethren in other places wishing my labors will please address me at Forestville, Ct.
S. C. Hancock.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
Rufus Baker.

South Poland, Me......Friday evening, Sept. 23d
West Poland, Me......Sabbath, Sept. 25th
Casco......Tuesday evening, Sept. 27th
South Casco......Sept. 28th and 29th
Portland, Me......Sabbath, Oct. 2nd
Biddeford, Me......Tuesday evening, Oct. 4th
Kennebunk Depot......Wednesday evening, Oct. 5th
South Brunswick, Great Works......Oct. 6th and 7th
Portsmouth, N. H......Sabbath, Oct. 9th
H. Munger.

New York City (as Bro. J. T. Cox shall arrange) Sunday, Oct. 2nd.
Warehouse Point, Ct......Sunday, Oct. 9th
North Canton, Ct......Tuesday evening, Oct. 11th
Hartland Hollow (Town Hall) Thursday and Friday evenings, Oct. 13th and 14th.
Pleasant Valley, Ct......Sunday, Oct. 16th
Lovely Street, Ct......Wednesday evening, Oct. 19th
Union Village, Ct......Thursday evening, Oct. 20th
Burlington, Ct......Friday evening, Oct. 21st
Collinsville, Ct......Sunday, Oct. 23d
H. K. Flagg.

Rootville, Break Bread......first Sunday in the month
John T. Ongley.

Greig, N. Y. (Union Chapel)......Sunday, Sept. 25th at 10½ A. M. and 1 P. M.
Harrisburg, N. Y. (Bickford school house), Sunday, Oct. 2nd, at 10½ A. M. and in the evening.
C. H. Williams.

Newark, N. J......Sunday, Sept. 25th
Then home (Rochester, N. Y.) A. A. Phelps.

Northwood Narrows, N. H......Sabbath, Sept. 25th
Great Falls, N. H......Sabbath, Oct. 9th
Dover, N. H......Sabbath, Oct. 16th
S. S. Mooney.

Great Falls......Wednesday evening, Sept. 21st
South Berwick, Me. (Great Works), evening, Sept. 22d
B. P. Manning.

East Rochester, N. H......Sunday, Oct. 2nd
Wm. C. Stuart.

Westfield, Mass......Sabbath, Oct. 9th
North Somers, Ct......Sabbath, Oct. 16th
Chicopee Falls, Mass......Sabbath, Oct. 23d
G. L. White.

Southington, Ct. (baptism)......Sunday, Sept. 25th
John G. Hook.

Hampton, N. H......evening, Sept. 23d
Lawrence, Mass......evening, Sept. 26th
Wakefield......evening, Sept. 27th
Lynn, Mass......Sunday, Sept. 25th
Geo. A. Brown.

Great Falls, N. H......Sunday, Oct. 9th
W. M. Harmon.

Haverhill, Mass......Sunday, Oct. 2nd
Geo. W. Brown.

Holderness, N. H. (Brick school-house) Sun., Oct. 2nd
Woodstock (where Bro Jackman may appoint) evening, Oct. 3d.
Colbrook......evenings, Oct 5th and 6th
Then to Canada (as Bro. Norman Stevens may arrange), for three weeks. J. Pinkham.

West Lebanon (grove)......Sunday, Sept. 25th
Farmington (Ricker's school-house)......Sun., Oct. 2nd
Berwick (Tarshut school-house)......Sunday, Oct. 9th
J. Bickford.

Springfield, Mass., (Bethel Church.)
Wm. N. Pile......Sundays, Sept. 25th and Oct. 2nd
Rufus Wendell......Sunday, Oct. 9th

Lawrence, Mass.
J. Pinkham......Sunday, Sept. 25th
L. Churchill......Sunday, Oct. 2nd
T. W. Piper......Sunday, Oct. 9th
T. P. S. Hampson......Sunday, Oct. 16th
A. P. Moore......Sunday, Oct. 23d
C. Goodrich......Sunday, Oct. 30th
— Partridge......Sunday, Nov. 6th

Lowell, Mass.
J. W. Thomas......Sunday, Sept. 25th
W. H. Mitchell......Sundays, Oct. 2d, 9th, 16th, 23d and 30th.
G. W. Burnham......Sundays, Nov. 6th and 13th
D. F. Leavitt......Sunday, Nov. 20th
C. Goodrich......Sunday, Nov. 27th

Manchester, N. H.
John Couch......Sunday, Sept. 25th
S. S. Brewer......Sundays, Oct. 2nd and 9th
C. Goodrich......Sunday, Oct. 16th
N. Wheeler......Sunday, Oct. 23d
Geo. Burnham......Sunday, Oct. 30th
E. Owen......Sundays, Nov. 6th and 13th
A. Simpson......Sunday, Nov. 20th
W. H. Mitchell......Sunday, Nov. 27th

Exeter, N. H.
A. M. Higgins......Sunday, Sept. 25th
John Parsons......Sunday, Oct. 2nd
Levi Allen......Sunday, Oct. 9th
A. Ross......Sunday, Oct. 16th
C. Goodrich......Sunday, Nov. 6th

Concord, N. H., (at the Bethel.)
Wm. H. Mitchell......Sunday, Sept. 25th
T. W. Piper......Sunday, Oct. 2nd
Jane Benson......Sunday, Oct. 16th
E. Owen......Sunday, Oct. 30th

Concord, N. H. (Centre Street.)
A. Ross......Sunday, Sept. 25th
T. P. S. Hampson......Sunday, Oct. 2nd
R. R. York......Sundays, Oct. 9th and 16th
C. Goodrich......Sunday, Oct. 23d
A. Wheeler......Sunday, Oct. 30th
T. W. Piper......Sundays, Nov. 6th and 13th

Portsmouth, N. H.
E. Owen......Sunday, Sept. 25th
C. Goodrich......Sunday, Oct. 2nd
H. Munger......Sunday, Oct. 9th
D. F. Leavitt......Sunday, Oct. 16th
A. Simpson......Sunday, Nov. 13th

Loudon Ridge, N. H.
E. S. Moulton......Sundays, Oct. 2d and 9th

Seabrook, N. H.
J. R. Boynton......Sunday, Sept. 25th
A. P. Moore......Sunday, Oct. 2nd
Sr. L. E. Saulpaugh......Sunday, Oct. 9th
I. K. Lombard......Sunday, Oct. 16th
D. F. Leavitt......Sunday, Oct. 23d
Julia Buswell......Sunday, Oct. 30th

South Elliott, Me.
Charles R. Parsons......Sunday, Oct. 9th
W. M. Harmon......Sunday, Oct. 16th

Portland, Me.
Joseph W. White......Sunday, Sept. 25th
G. W. Burnham......Sunday, Oct. 9th and 16th

Scitico, Ct.
G. L. White......Sunday, Sept. 25th
Anna E. Smith......Sunday, Oct. 2nd
R. K. Stark......Sunday, Oct. 9th
H. H. Dickenson......Sunday, Oct. 16th
Dr. A. M. Higgins......Sunday, Oct. 23d
B. Hitchcock......Sunday, Oct. 30th

Bristol, Ct.
R. K. Stark......Sunday, Sept. 25th
E. Owen......Sunday, Oct. 9th

South Windsor, Ct.
W. M. & M. L. Durand......Sunday, Sept. 25th
S. C. Hancock......Sunday, Oct. 2nd
Seth Woodruff......Sunday, Oct. 9th
R. K. Stark......Sunday, Oct. 9th

Providence, R. I., (Lester Hall.)
Henry Pratt......Sunday, Sept. 25th
L. Boutell......Sunday, Oct. 2nd
J. Couch......Sunday, Oct. 9th

New Haven, Ct., (Beers Street Christian Chapel.)
G. L. Teeple......Sunday, Sept. 25th

Dover, N. H.
L. Boutell......Sunday, Sept. 25th

Notices.

Notice.

The Lord willing, the Mass. State conference will hold its next quarterly session with the church at North Adams, Mass., commencing Oct. 12th, at 7 P. M., and continue over the following Sunday. Come, ministers and delegates, brethren and sisters, one and all, to the meeting. Provision for man and beast will be made. Those coming on the cars will find some one at the depot to meet them. Geo. A. Streeter, Sec.

Tent Meeting.

The New Hampshire Mission Tent will be pitched at Watervillage, N. H. Meetings to commence Sunday, Sept. 18th, and hold over Sunday, Sept. 25th. D. M. Leavitt. J. C. Shorey.

Notice.

There will be a basket, or grove meeting, in the town of Independence, three miles south of Rockford, Minn., commencing Friday, Sept. 30th, at three o'clock P. M., and continuing over the following Sunday. Bro. and Sr. Fassett and others are expected to preach the word.
In behalf of the church, B. H. Hall.

Notice.

There will be a meeting of days in Chesterville, Me., Bo rrough school-house, commencing Thursday evening, Sept. 29th, and continue over Sunday. Brethren and sisters from abroad will call on Brn. Lewis Bean, Arnold, Jerland, and others. A general invitation is given.
For the Brn., H. B. Sevey.

Notice.

The annual meeting of the Conn. A. C. Conference will convene at the church at Waterbury, Conn., commencing Wednesday evening, Oct. 5th, 1870. Let there be a full attendance, and every one come with only one object—the glory of God.
H. H. Dickinson, President.
Geo. L. Teeple, Secretary.

Conference.

A meeting for the organization of an Advent Christian Conference will be held at Nevada, O., Oct. 5th, at 10½ o'clock A. M., and continue over the following Sunday.
☞ Particulars next week. E. McCulloch.

Tent Meeting.

The A. A. Mission Tent, now in control of the Mass. Conference, will be pitched (the Lord willing) at Shrewsbury Centre, Mass. Meeting to commence Sabbath evening, Sept. 24th, and continue over two Sabbaths. Meetings through the week every afternoon and evening. Brethren and sisters, pray for the blessing of the Lord upon the meeting, and make an effort to get out and help us. Enoch Morrill.

P. S.—The meeting under the Mass. Mission Tent at Needham, Mass., is going well; interest is good. It continues another week. Bro. Couch preaches under the tent next Sabbath, Sept. 25th. E. M.

Notice.

I wish to give notice, through the Crisis, that the little church in Roxbury have of late been revived and encouraged through the labors of Bro. H. K. Walling, and feel it important that they should meet together and obey the apostle in exhorting one another, and so much the more as they see the day approaching. They will meet every Sabbath at the house of Levi R. Teeple, for prayer and conference meetings; and any of the brethren and sisters from the adjoining towns are invited as often as convenient to meet with them; also the preaching Brn. who will correspond with the Lord (and him only), are invited to come when he directs. In behalf of the church of God,
S. E. Teeple.

Notice.

Quarterly Conference will be held in the South Palermo meeting-house, in Palermo, Me., Thursday evening, Oct. 6th, 1870, and hold over Sunday. Will our preaching brethren arrange to come and preach the word?
Come, brethren and sisters, and work for the Lord. S. K. Partridge. J. T. Hemenway.

Notice.

Providence permitting, there will be a series of meetings at Hollis Centre, Me., commencing Wednesday, Oct. 12th, 1870, at 7 o'clock P. M., and hold over the following Lord's day. Brn. Gay, Hill, and others, are expected to preach the word. Brethren and sisters, come and help us, that we may have a good meeting in the name of the Lord. Timothy L. Carle.

Notice.

There will be a conference for all of God's people to come and worship the Lord in the Spirit, at New Durham Ridge, N. H., to commence Oct. 13th, at 7 o'clock P. M., and continue over Lord's day, and longer if thought best. All who love our Lord Jesus Christ are invited to come and worship with us. Israel Damman.

Notice.

The Lord willing, there will be a meeting at Effingham Centre (school-house), N. H., commencing Thursday evening, Sept. 29th, and hold over Sunday, Oct. 2nd. Brn. D. F. Leavitt, A. Stillings, M. Stevens, and others, are expected to preach the word. A general invitation is given.
For the brethren, Mark Stevens.

Notice.

There will be a religious meeting held at Webster, Me., to commence the 6th, at seven o'clock, P. M., and hold over the 9th. Saints and sinners are invited to come. Let the ministers come with the word of God to preach. A. H. Walker. I. Damman.

Notice.

There will be a conference held at Pittsfield, N. H., at the Bethel, to commence Oct. 22nd, at two o'clock P. M., and continue next week, the Lord willing. Let all the lovers of Jesus attend. Elds. Owen and I. Damman in attendance. I. D.

R. I. and East. Conn. Conf.

This conference will hold its next quarterly session with the church at Lafayette, R. I., commencing Wednesday, Oct. 5th, at two o'clock P. M. We hope for a large attendance of preachers and delegates, as there is some important business to be brought before this meeting.
C. H. Sweet, Clerk.

Notice.

The Lord willing, there will be a four days meeting in Dorchester, N. H., commencing Wednesday evening, Sept. 21st, and continue over the Sabbath. Bro. N. Wheeler and W. W. Sutherland are expected to preach the word. Come, brethren and sisters, to work for the Lord.
In behalf of the brethren, John H. Evans.

Notice.

There will be a tent meeting held in Allenton, about two miles south of Wickford depot, on the Providence and Stonington railroad, to commence Wednesday, Sept. 21st, and continue as long as the interest demands. E. Bellows.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

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PROVERBS 10.

What is virtue? asked the men of ancient days
Of sages wise, who only sung her praise,
But often practised every form of vice
By heathen gods imposed or sinful man's device.

Though called to labor in a different sphere,
Virtue like grace is seen, it must appear;
This boon of heaven alike may all obtain,
God is the giver, none e'er asked in vain.

What can we to a virtuous wife compare?
She is far above the price of jewels rare;
A crown, a glory, to her husband's head;
He safely trusts her, nor is he misled;
If troubles rise, her sympathy he'll claim,
To do him good will be her constant aim.

She seeketh wool and flax; with cheerful heart
Her willing hands perform her equal part;
Like merchants' ships she brings her food from far,
And rises early with the morning star.

Then busy, first, food for her house prepares,
Tasking her maidens, then their labor shares,
The profits of her industry abound;
See sees a field, considers, buys the ground,
Then labors hard to plant a vineyard there;
Soon flourishing the purple grapes appear.
Thus always active she her strength regains,
Her labors prosper, so she ne'er complains.

Unlike some ladies of our day, who fear
'Twould spoil their hands to make their clothes to wear,
Much less some household duty to perform;
To tend or teach their children they would scorn;

Her hands the spindle and the distaff hold;
The poor she comforts and protects from cold;
Her household next engage her anxious care,
Their clothing scarlet, and they need not fear
The drifting snows of winter, but herself has bought
Fine silk of purple dye and richly wrought.

Her husband, too, among the great is known;
He sits amidst the elders of the town,
Proud of himself, but prouder still of her,
Who thus has raised him from among the poor.
Always employed fine linen now she weaves,
And to the merchants all her store she gives;
Barters her girdles for something she may need,
To clothe her children or her household feed.
Thus strength and honor shall attend her way;
It will rejoice her at some future day.

She guides her house with wisdom, prudence, love,
And teaches them the way to realms above;
Advancing years her children round her rise;—
Some children learn their mother to despise,—
How different hers; her virtues they possess,
Her name they honor, and they call her blest.

Her husband knows her worth and praise bestows.
Though many a virtuous daughter that he knows
Adorn her father's house by bounteous deeds,
She shines above them all; the best exceeds.
Though not of beauty, she may boast her share,
Her chief, her only care is God to fear;
Her works remain when she is called to rest,
Though lost on earth, she's found among the blest.

—*Com. by Margaret Duncan.*

For the World's Crisis.

THE 2300 DAYS.

When the time for "the restitution of all things," a work which should be accomplished in connection with the return of Christ, was first proclaimed as being near, there was no one evidence among the several presented that seemed so clear and undeniable as the one drawn from a vision which was given to the prophet Daniel, and explained by an angel. The time given for its duration was long, including the rise and overthrow of oppressive governments, particularly noting one, the last of the great monarchies, and which should continue in some form until the end, and which should, more than the others, tyrannize over and destroy the saints of God.

"The fourth beast was grim and horrible, and marvelously strong; it had great iron teeth; it devoured and destroyed and stamped the residue under feet. It was very unlike the other beasts, for it had ten horns whereof I took good heed, and a mouth that spake presumptuous things."

The prophet saw in the vision that for a definitely long period this power would by craft prosper, and by prospering would destroy many; for it would "make war with the saints, and prevail against them,...and wear out the saints of the Most High, and think to change times and laws, and they shall be given under his power, until a time, two times, and half a time." Daniel was informed that this wonderful power out of the fourth kingdom, which is made so conspicuous in prophecy, would presume to speak great words against the Most High; to magnify himself even to the Prince of the host; to stand up against the Prince of princes until he was broken without hand; that it would by peace and by flattery destroy many, cast down the truth to the ground, and practice and prosper. "Upon this I heard one of the saints speaking [the wonderful numberer], which saint gave answer unto the one that asked this question: How long shall this vision of the daily sacrifice and of the wasting abomination endure, that the sanctuary and the power [or host] should be so trodden down? And he replied, Unto the evening and morning, even two thousand three hundred; then shall the sanctuary be cleansed again."

If it was God's design to impart such knowledge of the time when earthly governments should cease, and the curse be removed, and the earth filled with his glory, so that those living in the time of the end might be ready for, and expect, their deliverance, he had only to give further some means by which they could more clearly understand when the vision commenced. This is soon furnished by the appearing of Gabriel to Daniel for this purpose; and in view of the instructions which he then gave, it now seems strange enough that we were led to expect this event about 1843 or '4, or, at furthest, 1846 or '7.

But the saints did not take the kingdom, as we then expected: whence our mistake? All because we were not careful to follow the angel's explanation of the vision, the time of its commencing, and the event that sealed it. We followed prophetic expositors, who seem uniformly to have commenced the vision with the going forth of a commandment to repair Jerusalem, which many of them dated at B. C. 457, which view we adopted, making the death of Christ, which we supposed occurred in A. D. 33, the seal of the vision, or the ending of the seventy weeks, or 490 years of the 2300.

Thinking that we had considered the vision as directed by the angel, we were confident we should see the sanctuary cleansed. Of course, time soon proved how inattentive we had been to that which the angel had come to show. And now, if we have been sufficiently disappointed by following men, would it be imprudent or hazardous to follow the word which was spoken by an angel? Their words thus far, I believe, have been considered "steadfast," and did not Gabriel say that "seventy weeks are determined [apportioned, allotted, set apart, cut off] upon thy people and upon thy holy city"? reaching, not to the birth, or baptism, or crucifixion of Christ, but beyond, to the period "when the transgressors are come to the full"; when the "wrath upon this people," the Jews, came upon them because they had finished, or filled up, the measure of their transgression; when the predicted war upon them and their city, in which "thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee," should overtake them; when "the people [or army] of the prince that shall come, shall destroy the city and the sanctuary." And "because they served not the Lord their God with joyfulness and gladness of heart," this prince would inflict on them, during one week or seven years war, all the judgments or curses which in former times had been threatened in case they should violate their sacred covenant with God. "And he [this prince] shall make a strong bond with many for the space of a week, and when the week is half gone, he shall put down the slaying and the meat offering," or cause it to cease forever; which was effected by the utter destruction of their temple. How literally all has been fulfilled.

According to the angel, one great purpose which the division of the 2300 years was to serve, making the 490 reach to the time when God should *withdraw his protection from the Jewish nation*, and leave them to be devoured by their enemies, was to "seal up [or make sure] the vision and prophecy." What might have been doubtful, is by this made clear. While some may be doubtful as to the event or the time assigned for the commencement of the vision in B. C. 426, no one doubts as to the event or time assigned for the close of the 490 years, and the commencing of the 1810 remaining years in A. D. 65.

The event with which the vision is now commenced, appears in its nature most fitting and appropriate: God's remarkable interference *for the protection of the Jewish nation*, from India to Ethiopia, who were doomed to destruction by the unalterable law of the Medes and Persians, and their wonderful rescue, was made an epoch in their history, that its memory should not perish from their generations; and in all the Old Testament there is hardly another transaction that is related at such length, or with such perspicuity and clearness.

Other events, as given by the angel, were to occur prior to the end of the seventy weeks, some of which were connected with time, as the birth and cutting off of the Messiah, both of which met with an exact fulfillment; also to "make reconciliation for sin, and to bring in everlasting righteousness, and to anoint the Most Holy," etc.; and all seems harmonious and simple, and easily understood, without any mixing up and confusion of dates and events; and I most fully believe that we now have, what we once thought we had, "the unanswerable argument."

The heirs of promise have the strongest grounds of assurance, that by 1875 they, with the innumerable company who throughout the past have endured such persecutions and trials on account of their faith and love, and who are yet waiting for their deliverance, will "return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

But at what time between now and then Jesus will come and take his people up from the earth, while he removes the curse and restores the Eden state, I do not understand. But we can now see that this world is almost in that condition in which the Bible assures us it will be at that time.

I hope God will help us to be ready, and wait and come to the glorious event.

Hartford, Ct. S. HALL.

[We endorse the foregoing.—ED.

LETTER FROM BRO. WILLIAM KELLAWAY.

BRO. GRANT:—Since I last wrote you, I have by the mercy of our God and Father arrived safely in America, and am now staying for a few days with Bro. Vanderbeck, of this place. I feel that I have entered upon a responsible era of my life—that of preaching the word of the kingdom. I apprehend how great a circumspection I shall need to deal impartially that "medicine of immortality," that men might not die, but live together with God and Christ in the blessed age. May He who alone can make fruitful and effectual the gospel declared in his name grant me strength for the laborious toils, the patient endurance, and the continual sowing, which lie before me.

Beloved brother, how does the Spirit speak? what are his directions to those entering on so important a labor as that I am urged to, with a special reference to ordination? Are there any examples to guide us? any arguments by which the mind can be convinced of its being a thing "in order"? Because, if so, I should be much pleased to be recognized among the brethren as a helper in the gospel.

If any of the brethren would be pleased for me to pay them a visit, I am ready to do so. But I feel at the same time that I am nothing. I can do nothing effectually myself in promulgation of such glorious truths as are to take hold upon a man wholly, body, soul, and spirit. To take hold of his body, and turn it to diligence in business instead of acts of righteousness; his soul, and move the fountain and vigor of his life to God and his fulness; his spirit, and make it productive in those blessed thoughts and holy desires which are the fruit of the Spirit of God, similar to the mind of God, and well-pleasing to the Father and Jesus Christ.

I trust, too, to help you in the Crisis work, if agreeable to you. My mind will probably be less distracted from meditation by day and night upon God's law; so that, if you think that a few strokes from this pen occasionally will be for the glory of God and the benefit of any reader, here am I at your disposal in the Lord.

I should like to see you much; in fact, I want to see you, to talk over the prospects of the truth in England, and hold sweet communion with you, for how few of the professing hosts are like-minded with us. But I will not lament. There will be much good done yet; for the in-cast seed will yet find a kindly soil to receive it in many a good heart and true.

Bro. Grant: God bless you and keep you for his church's sake, whom you serve with a willing heart; that, until the coming of the Bridegroom, you may retain the position you occupy, and that by God only through Christ, of being a soldier in the foremost ranks of the army of Immanuel.

And there is just one more question on my mind which I must unburden to you. Should I, if Scripture teaches ordination, have to take upon me any other name than "Christian"? because, dear brother, I could not but object to that. Those only who have grown "wanton" from Christ, and wish to "make to themselves a name," or are very blind and lean to their own understandings, in my estimation are the parties to whom the simple, aye, and divine name of "Christian" has grown distasteful. Such people, having an unhealthy state of mind, will always crave for some *new* thing. I trust, however, that you do not require a christian laboring among you to bear a cognomen other than that which saves; for there is no other name that saves us current among men, but the name of Christ.

Will you, dear brother, please answer these questions speedily, and then you will doubtless hear again from

Your brother in Christ, W. KELLAWAY.

Hackensack, N. J.

For the World's Crisis.

BLESSINGS.

There is not one among us, however destitute or afflicted, though his life may seem to be all darkness, trouble, and disappointment, but has much, yea, very much to be thankful for. We are in constant enjoyment of many blessings, which in days of adversity seem to be forgotten. This life may seem to be all trials and perplexities, nevertheless it has its corresponding days of sunshine and joy.

"Life will have its evil years,
When its skies are overcast;
All the present thronged with fears,
And with vain regrets the past."

But in the life to come, if our peace is made with God, it will be one bright eternal day of happiness, and joy unspeakable and full of glory. There will be no sin, therefore the curse will no longer rest upon us; this earth shall be restored to its former loveliness, and (cheering thought) it is to be peopled by the redeemed of God. Then let us strive, in view of the great happiness and triumph that await us, to be more faithful servants, using the talents which have been entrusted to us to the best advantage, that it may be said of us,—"Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"Let man conform his mind
To every changing state;
Rejoicing now, and now resigned,
And the great issue wait."

Wilmington, Del. CYRUS MENDENHALL.

BREVITY OF LIFE.

What is all this struggle in the world for? What mean I by so many attempts to be something in the sphere of nothing? This is as if foam and bubbles should contend for station on the rapid stream, which in a moment are no more. Now we are engaged and entangled in a war, and this is the time for the patriot, the politician, and the hero to appear; but how many press forward to make their appearance for the sake of being seen, as if honor could bring happiness. This I see and condemn in others, yet am guilty of it myself, forgetting that I am but of yesterday, and to-morrow am no more. It is a shame to think so much about a few days, and so little of endless ages. Let me look to the generations past; then were patriots, politicians, and heroes, and some of them the favorites of fame; now that generation is gone, this is going; that has preceded this by one step, and this by another step shall follow that. How few of our deceased acquaintance are so much as remembered; and how soon, like them, shall we also be forgotten! Many prime servants of the crown are this day sleeping in perpetual silence, and their names possess almost the same repose in some antiquated registers, that are cleared away to make room for the present, as the present in a little shall be to make room for the future....

How frail is our life! a pile of grass, a withered leaf, dry stubble, a flower, a breath, brittle clay, fading flesh. How swift! a weaver's shuttle, an eagle, a ship, a wind that passeth away, and cometh not again. How short! a moment, a breathing. While I bewail a departed friend, death, suddenly seizing me, translates the lamentation to another tongue that is most nearly concerned in me, who also in a little time must follow me into the silent grave, and leave the protracted elegy to be continued by their nearest relations. Thus mourning is continued, though the mourners are hurried away in a moment. Surely I need not be so anxious about a life so short, a state so uncertain, and a world so vain; where I am only a stranger, a pilgrim, a sojourner, and posting away from every thing below. Let the world, then, go with me as it will, this shall not trouble me, who am daily going through the world, and shall in a little go entirely out of the world, to return no more. How, then, shall I spend this short life, my few winged moments, which are all numbered to me? Surely in nothing better than in looking out, and laying up for eternity. —"*Solitude Sweetened.*"

For the World's Crisis.

THE SAVIOR'S BENEDICTION.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

What beautiful and expressive words; how comforting and soul-inspiring. They have been a healing balm to thousands of troubled hearts. He who uttered them has passed away from mortal sight, and now sits "on the right hand of the throne of the Majesty" on high. But his parting blessing rests on his followers yet, and his sacred words have passed from lip to lip, from heart to heart, and have been echoed and re-echoed through the cycle of more than eighteen centuries of time; and to-day the heart of the child of God thrills at their sound, and he feels the touch of an unseen hand, and the protecting presence of an unseen personage, amid the fiercest conflicts of life; and he follows the blood-stained imprints of his feet along the thorny path with unfaltering steps, for it is He who spake as never man spake who leads the way, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

Not that our surroundings do not at times affect our happiness, but the heart at peace with God and man, and abiding under the shadow of the Almighty, has found the never-failing source of enjoyment. And though the clouds of adversity may lower frowningly, and the winds blow rudely, and all without betoken a fierce and relentless storm, yet he stands firm and unmoved amid the fury of the passing tempest, and his heart glows with holy trust, and his eye kindles, and in his face is mirrored the sweet "peace of God, which passeth all understanding," to which his heart is not a stranger. And he often repeats with child-like faith and confidence in Him who hath said, "I will never leave thee, nor forsake thee,"—"I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." And if for a time his songs are more plaintive than usual, he is not less hopeful; for even while he drinks the bitter chalice, he passed back in thought through the vista of ages to the time when the "Man of sorrows" knelt in Gethsemane. He pauses there, and, as if it were a scene of the present instead of the past, he witnesses his agony, sees him sweat "as it were were great drops of blood." He follows him as the Roman soldiers lead him away. He sees the crown of thorns placed on his brow, and marks how calmly he bears each insult. He passes with him up Calvary's rugged mountain to the scene of death, and there beholds him die. It is enough. And he murmurs—"Not my will but thine be done." God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." And though he feels again the sorrows and trials of life, his heart thrills with something akin to happiness, and he feels that "all things work together for good to them that love God." "It is enough for the servant that he be as his master. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

You may take away his life, but not his cross. It is a precious burden; he can not part with it. With the cross came peace and happiness, such as the world can neither give nor take away. It is his passport to the presence of the King eternal. Once there he will bear the cross no longer, but wear a crown instead forevermore. To part with it till then would be to part with peace and happiness.

To the world religion is a mystery, and the christian an incomprehensible being. He is looked upon "as sorrowful, yet always rejoicing." The grace of God has effected a mighty change in him, and the peace, which is the peculiar gift of Him who died on Calvary, to every child of God, causes his heart to thrill with joy. With him religion is a blessed reality. It is the acme of his desires to be a meek and humble follower of Jesus.

If true happiness exists in this world, it exists in the heart of the child of God. You do not meet him with the gay and giddy throng that are madly pursuing the pleasures of earth, vainly seeking for happiness where it does not exist, restless and dissatisfied, as their ideals of the future vanish at the approach of the stern realities of the present. He breathes the atmosphere of a holier sphere. It is no wonder that he is unlike those who have not been washed in the blood which cleanseth from all sin. It would be a great wonder if he were like them.

He sees beyond the misty outlines of time the flower-decked plains of paradise, and the rippling stream of life. He is almost beneath the wide-spreading branches of life's healing tree, and the gentle zephyrs almost fan his brow. Again he murmurs, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

"And if while on earth we wander,
This our portion with its thorn,
What shall be when, breaking yonder,
Dawns the everlasting morn?"

Somers, Ct. LULIE J. ADAMS.

Gems.

He who has not learned the resolute lesson of self-help has made little progress as a student; has grown little toward real manhood. Half the world refuses to do its own thinking, to toil through the solution of its own knotty problems; hence half the world who will not do this must be subject to the other half who will. They who do the thinking will either directly or indirectly do the governing.

— We should more seldom take offense at each other, if we looked oftener at the *why* than the *what*.

— The Lord takes up none but the forsaken, makes none healthy but the sick, gives sight to none but the blind, makes none alive but the dead, sanctifies none but sinners, and gives wisdom to none but the foolish.

Live for something; be not idle,
Look about thee for employ;
Sit not down to useless dreaming—
Labor is the sweetest joy.

— In the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly signs for their guidance.

— Wicked men stumble over straws in the way to heaven, but climb over hills in the way to destruction.

— Calumny is like the cinders flying from a large fire, which quickly go out if you do not blow them.

— None are so fond of secrets as those who don't mean to keep them; such persons covet secrets as a spendthrift covets money—for the purpose of circulation.

— Life, like war, is a series of mistakes; and he is the best christian who wins the most splendid victories by the retrieval of mistakes.

Strong is that man, he only strong,
To whose well-ordered will belong,
For service and delight,
All powers that, in despite of wrong,
Establish RIGHT.

— It costs more to avenge wrongs than to bear them.

— Opportunity is the flower of time, and as the stalk may remain when the flower is cut off, so time may be with us when opportunity is gone forever.

— A miser grows rich by seeming poor—an extravagant man grows poor by seeming rich.

— He that loveth little, prayeth little: he that loveth much, prayeth much.

— Take time to put your words in cartridge shape before you fire them, and you will find increased effectiveness has amply repaid for the extra work.

— The best way to bear crosses is to consecrate them in silence to God.

Lose this day loitering, 'twill be the same story
To-morrow, and next more dilatory;
Then indecision brings its own delays,
And days are lost lamenting over days.

— Drop a piece of wool on the floor. Do you hear it? No. It is noiseless. How about the snow? Does it make a great shout to tell us it is coming? Certainly not. "He giveth snow like wool." It is voiceless! And this is altogether characteristic of divine operations. The great forces of the universe are mute. The sun never speaks. The atmosphere is mute. Gravitation has no tongue.

— The aim of an honest man's life is not the happiness which serves only himself, but the virtue which is useful to others.

— Better have a lump on the back than in the character.

— A poor way to get a thing—waiting for it to turn up.

— Knavery is the worst trade.

LADD'S SHEEP STORY;
Or, How to make up a Quarrel.

William Ladd was the President of the American Peace Society, and he believed that the principles of peace, carried out, would maintain good-will among neighbors as well as among nations. But there was a time when he had not fully considered this subject—had not thought much about it, as I dare say many of my readers have not. He believed that if a man struck him a blow, it was fair and best to strike right back again, without considering if there were not some better way of overcoming the offender; or if a man did him an injury, why, as people commonly say, he would give him as good as he sent.

He had a farm; and a poor man who lived on land adjoining his, neglected to keep up a fence which it was his business to keep in order, and in consequence his sheep got into Mr. Ladd's wheat-field and did much mischief. Mr. Ladd told his man Sam to go to the neighbor and tell him he must mend the fence, and keep the sheep out. But the sheep came in again, and Mr. Ladd, who was a very orderly man himself, was provoked.

"Sam," he said, "go to that fellow, and tell him if he don't keep his sheep out of my wheat-field, I'll have them shot."

Even this did not do; the sheep were in again.

"Sam," said Mr. Ladd, "take my gun, and shoot those sheep."

"I had rather not," said Sam.

"Rather not, Sam! Why, there are but three—it's no great job."

"No sir; but the poor man has but three in the world, and I am not the person that likes to shoot a poor man's sheep."

"Then the poor man should take proper care of them. I gave him warning; why didn't he mend his fence?"

"Well, sir, I guess it was because you sent him a rough kind of a message; it made him mad, and so he would not do it."

"I considered a few minutes," said Mr. Ladd, "and then I told Sam to put the horse in the buggy."

"Shall I put in the gun?" said Sam.

"No," said I. I saw Sam half smiled, but I said nothing. I got into my buggy, and drove up to my neighbor Pulsifer. He lived a mile off, and I had a good deal of time to think the matter over.

"When I drove up to the house, the man was chopping wood. There were but few sticks of wood, and the house was poor, and my heart was softened. 'Neighbor,' I called out. Pulsifer looked sulky, and did not lift up his head. 'Come, come, neighbor,' said I. 'I have come with friendly feelings to you, and you must meet me half way.' He perceived I was in earnest, laid down his axe, and came to the wagon. 'Now, neighbor,' said I, 'we have both been in the wrong. You neglected your fence, and I got angry and sent you a provoking message. Now, let's both face about, and both do right and feel right. I'll forgive, and you shall forgive me. Now, let's shake hands.' He didn't quite feel like giving me his hand, but he let me take it.

"Now," said I, "neighbor, drive your sheep down to my south pasture. They shall share with my sheep till next spring; you shall have all the yield, and next summer we'll start fair."

"His hand was no longer dead in mine. He gave me a good friendly grasp. The tears came into his eyes, and he said:

"I guess you are a christian, squire, after all."

"That little fracas with my neighbor about the sheep was," said Mr. Ladd, "my first step in devoting myself to the cause of peace."—*Ex.*

For the World's Crisis.

A FEW THOUGHTS.

As I was out to-day picking blackberries, I got so entangled in the briers, that there did not seem to be but one possible way to get out; and that was to turn back and go over a wall. The thought struck my mind, that I was in about the same situation then that I was in before I came to Christ. Then I was hedged in by the thorns and briers of sin, and the only way to get out of them was to go to Jesus for forgiveness, and ask him to help me to resist Satan and his various emissaries. I thought those briers were like sins, the farther I went into them the thicker they were. And so when we serve Satan, he is every day weaving his web closer and closer, until it is almost impossible to get out of it. But, blessed be God, he is strong enough to break all Satan's bands, and he will at last destroy him altogether. O, hasten the day when the earth shall be regenerated, when there shall be no more sin, or sorrow, or death; when Jesus shall reign King of the new earth; when the saints will walk the golden streets of the holy city, and the redeemed shall sing praises to the Lamb which was slain for our sins. Praise God for the hope he has given me of having a home in that blest land. A home in glory will be worth bearing all the poverty and sorrow of this wicked world. For what would all the joys of this world be when compared with the joys of eternity? To me they are as nothing.

Now, fellow sinner, I beg of you to break through the briers and thorns of sin and the world, and cast yourself at the foot of the cross, looking unto Jesus for pardon and peace. Jesus himself will lift you up, and you will find rest to your weary soul. You will find in God a dear heavenly Father; in Jesus a loving Savior and everlasting Friend, and, at last, a home on the evergreen shore." Take Jesus at his word. "Whosoever will, let him come, and take of the water of life freely." Thank God, salvation is free.

To you, brothers and sisters in Christ, of whatever sect, press on in the narrow way, bravely bearing the cross, remembering the promised crown, and the hope we have of a better country, even a heavenly. Pray daily that God will bless his cause, and gather a much larger number of loving ones together up here in the mountains and hills of the old Granite State. ABBIE.

Francesville, Aug. 4th, 1870.

For the World's Crisis.

TO THE SCATTERED FLOCK.

To the dear brethren and sisters of like precious faith, greeting: It is a source of joy to me to hear from you through the columns of the Crisis, and to know that God is prospering you in believing the plain teachings of the Bible. O how beautifully the Scriptures harmonize, when we get all prejudice out of our hearts, and come to God in faith believing, asking for that wisdom which he has promised to give so liberally. Amid all the error and false teachings of the present day, how cheering it is to the true child of God, who loves the truth, to know that God has a people who will stand out boldly and fearlessly upon the great and sublime truths contained in the sacred word.

Less than two years ago, I embraced the precious truths by which we are distinguished from other christian churches. In early life, I was taught that man has an immortal soul which ascends to heaven at death, or descends to hell, to receive its reward. It was a long time before I would give up my false notions, and believe in the Bible way of obtaining immortality through Christ, at the resurrection. Some of my friends expressed their regret at my being led away into such erroneous ideas, and look upon me as one departing from the true faith; but I thank God the light shines; and if we will give heed to it, we shall be led into the same old beaten paths which the prophets and apostles trod. How easy it is to understand the Scriptures, when we are led by the Spirit of God, and are really willing and anxious to know the truth.

Most certainly the coming of Christ is at the door. Indications in the natural world show this to be a fact. Signs in the heavens above, and upon the earth beneath, and the state of the church, all proclaim that it is even so. Are we ready to meet him at his coming? Are we really looking for and loving his appearing? If so, then it will be a joyful day to us. Let us be faithful unto the end, that we may receive a crown of righteousness. How cheering the thought, that these vile bodies are so soon to be changed and made like Christ's glorious body, to die no more, but to live on the earth when it is restored to its Eden beauty; when the New Jerusalem shall come down from heaven, "prepared as a bride adorned for her husband." How I long to be there with the saints of all ages. Let us watch and be faithful, that we may hear the welcome words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Porter, Aug. 29th. ALBERT RICE.

ENGLAND AND NAPOLEON.

Mr. Purden, the editor and publisher of "The Vials," at Torquay, Eng., speaks quite plainly to the English people. In the Sept. No. of "The Vials," he says:—

"Whatever may be the result of the present war, there can be no doubt that it will teach the world one mournful lesson—the worthlessness and the corruption of Protestantism. For twenty years the Emperor of the French has been our faithful ally; we ourselves have repeatedly boasted of his friendship. He was our ally especially in the Crimean war; his troops saved the British division from destruction at the battle of Inkermann; his troops took the Malakoff battery, and gained Sebastopol, when our troops, through bad generalship, were obliged to fly headlong from the Redan. He has at all times shown friendship to this country, both in his public character as Emperor and in his private capacity as a man; has continued to show his good will, even after our flagitious conduct in the case of the Orsini conspiracy, and yet what has been the return which he has received from Protestant and British gratitude? No sooner has he got into difficulties than the British nation turns against him with an hatred amounting to ferocity. The *Times*, with its unvarying baseness, takes the lead. We exult over his misfortunes, and we foretell his immediate fall. We exaggerate every error that he has committed, and persecute him with abuse as if he had always been our bitterest enemy. All recollection of his services and his good will is scattered to the winds, and no nation in all Europe (not even Prussia with which he is at war) has shown such malignant hatred as the nation which for twenty years has boasted of his friendship.

Who, after this, will place any trust in the gratitude or the honesty of Protestantism? We made use of him to the utmost, especially in the Crimea; when we wanted his alliance against Russia we loaded him with flatteries; invited him over to our royal palaces, followed him in the streets with cheers and laudations; and when we wanted his alliance no longer we exulted in the Orsini conspiracy, acquitted, amidst a tumult of applause, the villain who had assisted in the infamous conspiracy, and made the fortune of Bernard, because we knew in our hearts that he had sought the destruction of our ally! And now we follow up with base consistency our plan of hatred and malignity. The *moral* degradation of Protestantism is greater than the *physical* degradation of the Emperor. He may recover from the one, but *we* never, by any possibility, can recover from the other. Baseness and ingratitude are stamped upon our history forever. Failure is only a weakness, but baseness is a crime."

TALK ABOUT CHILDREN.

A well-regulated household must have decided, fixed laws, and these laws must be obeyed. Children must be trained under established rules; must undergo a drill, a discipline; for nature, notwithstanding our faith, is refractory,—needs control,—breaks out in all manner of contortions, if let alone. She is so apt to take a wrong course, if not directed in the right. Then, all inherit from the old dame more or less indolence. Do not grown up folks need strong necessity to continually incite, urge, spur them to action? We would not even now dare, after our childhood's restraint and discipline are over, to throw off all obligation; to be free from pressing duties; to set aside must-be-dones, though they seem hard, at times; yet these alone save us from laziness and rust.

Human nature can be treated to ease and cushions, as a luxury, but taken as a "regular diet," is ruinous to all enterprise, all usefulness. So, there must be laws, strict but not severe, helping, urging, compelling children on to action involving future usefulness, though they may not understand the reasons, at the time. But we would not have all life bounded and hampered by law,—lost in machinery; we would not have childhood chained, but we do believe, most emphatically, in healthy, well-balanced training; it is the crucible that brings out the gold from the dross. Do not infer from this figure that we believe in a *hot* discipline. We have the utmost horror of the ruling of a household by a rod of iron,—of a government by fear. To see parents inspire terror instead of love; throw a cloud instead of sunshine, by their presence, is unutterably sad; but we think the time of parental severity has passed away, and we sometimes fear we are tending to the other extreme. There is no reason why parents and children should not enjoy the sweetest companionship; free, easy, confidential, yet marked with a certain respect; filial obedience on the one hand, and love and protection on the other.—*Wood's Household Words.*

☞ "I never," said a truly good man, "was really happy until I gave up trying to be somebody." The effort is made in two ways. To be one's own savior, in part: and to be one's own master, at least in part. In the first case, simple trust in Jesus is the remedy. In the latter, subjection to the will of the true Master. The more perfect trust in Christ, and the more perfect obedience, the more blessedness.

☞ A missionary writes that a Nestorian convert traveled sixty miles through deep snow and piercing cold, in order to be present at the administration of the Lord's Supper. How many members of the church in Christian countries do not travel sixty rods to enjoy such an occasion?

Hygiene.

"*This is for your health.*"—PAUL.

THROAT DISEASE.

Some years ago, a poor young man hired a small room in Boston for the purpose of selling old and new books at auction, in the long winter nights. He understood his business, the wants and tastes of the people, and was successful; his little room began to be crowded, while the heat of the stove, the smoke of segars, the fumes of tobacco saliva, and the emanations from a motley mob of human beings, made the apartment a poisonous hole. The audience was different every night and was continually changing, by individuals coming in and taking the places of those going out, but the auctioneer remained the whole time, not only breathing a vitiated atmosphere, but overstraining and overheating the voice-organs.

In this heated and exhausted condition he would go out into the cold air to his home. His mouth being open in walking, his throat and neck unprotected against the winter air, the voice-organs became diseased; presently they began to lose their power of throwing off the effects of the little colds taken from time to time which invariably settled in the throat. Meanwhile slighter causes gave colds, and longer time was required to get rid of them, and all at once he noticed that he was frequently hacking or hemming or clearing his throat; then a little tickling in the throat; next ever so slight a cough on rising in the morning. But while all this was going on, he was making a fortune, and he retired from business with a hundred thousand dollars and a consumptive cough, of which he died in less than a year after he gave up business.

This narration applies to clergymen, some of whom die every year long before their time, from simply exposing themselves to the outdoor air too soon after preaching. Some get on a horse or into a vehicle to fulfill an appointment miles away, and in the quiet condition of the body, while thus riding, and there being more or less wind in motion, the tender voice-organs are chilled in a few seconds, inducing, sometimes within an hour, more or less of clearing the throat by hemming.

In some constitutions, naturally feeble from age, or a too sedentary life, pneumonia is induced by such an exposure, followed by death in a few days. One of the most eminent and able clergymen of this generation thus perished not long ago. If men do not learn and obey the laws of our being, a miracle will not be wrought to save them from the penalty. Even in summer-time it is dangerous to ride immediately after delivering an address; take an hour to cool off slowly, and eat something first —for instance, a good warm dinner.—*Hall's Journal.*

HOW SHALL I DROP TOBACCO?

1. Don't trifle with the habit, as a thing of little consequence. Nothing is contemptible, Nothing should be treated as puerile, which conquers you and your fellow-men.

2. Don't imagine that you can drop it by degrees. The idea of using less and less, till the habit tapers down to nothing, is well-nigh ridiculous.

3. Use no Substitutes. Men of distinction, whose names are at hand, have recommended spices, hemp, pitch-pine, paper saturated in tar, and even tobacco of bad quality. These gentlemen, for the most part, however, found them of no service in their own case; for, in spite of substitutes, they died as they lived, using tobacco.

4. Don't try to give it up. Unless you have considerable grit and a will of your own, you will find *trying* and *doing* different things in killing off this king of appetites.

Give it up! Yes, give it up! This you have not done, for *trying* is not *doing*. Give it up understandingly, in view of many and powerful motives. Give it up in the fear of God, and in the strength he imparts. Concentrate the whole man upon the resolve; give it up once for all.

FOLLY OF WEARING CHIGNONS.

Copious perspiration will result from much bodily activity, and if the chignon be worn at such times, it will smell badly. Besides, those organs of the brain covered by the thick, heavy pad, will become unduly heated, excited, and probably perverted by this most unphysiological and unhealthy fashion. Headaches will follow; and even aberrations of mind will be traced to loading down the head with such artificial abominations as these. What are they but generators of brain fever? Do they not draw the blood to those parts, and produce abnormal action? Certainly they do; and the amative propensity, with its adjacent organs, are the ones injuriously affected. If ladies prefer to wear their hair in curls, braids, or in nets, of course it is their privilege to do so; but to pile on those ridiculous "waterfalls," vulgarly so-called, indicates something worse than foolish vanity. If modest and virtuous women realized the significance of the present head gear, they would drop it for very shame. —*Ex.*

ALCOHOL IN CONSUMPTION.—The experiments of Dr. Thompson concerning the effect of alcohol in "consumption" have been confirmed. Dr. John Bell, of New York, in a prize essay, to which $200 was awarded by the faculty, thus states his conclusions:—

1. The opinion so largely prevailing as to the effects of the use of alcoholic liquors namely, that they have a marked influence in preventing the deposition of tubercle, is destitute of any foundation.

2. On the contrary, their use predisposes to tubercular deposition.

3. Where tubercle already exists, alcohol has no effect in modifying the course usually run by that substance.

4. Neither does it mitigate the morbid effects of tubercle upon the system in any stage of the disease.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year
Five copies six months to one address,......$5.50.
Same rate for any larger number under ten.
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Over all matters not intended for publication write—PRIVATE.
Over all business matters, write—BUSINESS.
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of NEW subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write PRIVATE on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give distinctly and plainly the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

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FOR CHILDREN AND YOUTH.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 779. BOSTON, WEDNESDAY, SEPTEMBER 28, 1870. VOL. XXXII.—NO. 1.

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BOSTON, MASS. } (☞ Entrance No. 7 Salem St.)

MILES GRANT, EDITOR.
WILLIAM SHELDON, *Corresponding Editor.*

EDITORIAL COMMITTEE:
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PUBLISHING COMMITTEE:
HOMER A. KING, H. V. DAVIS, L. T. CUNNINGHAM, J. G. HAMBLIN, H. H. DICKENSON.

GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

REPORT
Of the Eleventh Annual Meeting
OF THE
ADVENT CHRISTIAN ASSOCIATION,
HELD AT
Chapin's Grove, Springfield, Mass., August 23d, 1870.

The meeting was called to order by the President, Eld. S. G. Mathewson, and after prayer by Eld. H. H. Dickinson, the President appointed the following a committee on credentials: Chas. Goodrich, Cornelius Pike, Richard K. Starks, who reported the following list of membership:

MEMBERS OF THE BOARD: Geo. T. Adams, J. G. Hamblin, H. V. Davis.

PREACHERS: J. G. Hook, P. A. Smith, J. Couch, H. A. King, S. P. Babcock, J. Hemenway, Albion Ross, O. D. Woodruff, G. L. White, A. P. Moore, H. H. Dickinson, I. B. Potter, H. K. Flagg, R. K. Starks, A. W. Sibley, William Sheldon, Miles Grant, C. E. Barnes, R. Mosher, G. A. Streeter, B. Hitchcock, W. J. Ripley, B. Roberts, C. H. Sweet, C. Pike, J. L. Bassett, Jacob Wilbur, A. M. Higgins, Wm. A. Durant, L. C. Smith, Seabrook; C. Goodrich, E. Cotton, P. S. Butler, A. A. Phelps, H. Davis, Webster; Charles Greenman, Lockport, N. Y; Enoch Morrill, J. H. Hall, B. St. John, L. C. McKinstry, Elam Burnham.

DELEGATES: Allen Dewey, Sandy Hill, N. Y.; A. G. Smith, Henry Castle, Castleton, Vt.; G. B. Keath, Hoosic, N. Y.; H. N. Read, Putnam, Ct.; Noah Shumway, Danielsonville, Ct.; E. G. Higgins, J. S. Giddings, Dr. H. W. Buxton, H. M. Blackman, Willard M. Hall, Worcester, Mass.; John H. Smith, Henry Leavitt, Concord, N. H.; P. A. Smith, Rochester, N. Y.; Edwin Phelps, B. F. Reed, Westfield; E. M. Ripley, Pleasant Valley, Ct.; David Bunn, Shinnecock Indians; L. Tuttle, Bristol, Ct.; W. L. Parsons, Rutland, Vt.; J. C. Burnham, Brimfield, Mass.; W. L. Howard, Hebron, N. Y.; J. H. Lewis, Square Pond, Ct.; Jacob Pike, Sandy Hill, N. Y.; Aldis Perrin, Woodstock Valley, Ct.; J. M. Currier, T. R. Weaver, H. Winters, Springfield, Mass.; Robert Allen, Vernon, Vt.

The following committee for the arrangement of business was appointed by nomination from the floor: Brn. J. Couch, R. K. Starks, and Wm. Sheldon; who reported the following order of business, which was accepted and adopted.

1. Reading of the minutes of the Secretary.
2. Treasurer's report of the A. C. A.
3. Secretary's " " " A. C. P. S.
4. Treasurer's " " " "
5. Business Agent's " " "
6. Election of officers of the A. C. A.
7. Officers of A. C. A. and A. C. P. S.
8. Editor of "World's Crisis."
9. Promiscuous business.

The Minutes of the Secretary were read, accepted, and adopted. Whereupon the reports of the Treasurer of the A. C. A., and of the Secretary, Treasurer, and Business Agent of the A. C. P. Society, were severally read, accepted, and adopted.

REPORT OF TREASURER OF THE A. C. A.

GEO. T. ADAMS, Treasurer, in account with the Advent Christian Association.

DR.

Aug. 19th, 1870. To balance in hand, Aug. 26th, 1869	167 33

DR.

By cash paid various preaching brethren to aid in preaching the gospel in destitute places	100 00
Balance in Treasurer's hands	$67 33

GEO. T. ADAMS,
Treasurer A. C. Association.

REPORT OF THE SECRETARY OF THE PUBLICATION SOCIETY.

Mr. President and Brethren of the Advent Christian Association,—

There have been two meetings of the Society during the past year, both on this ground.

At the first meeting, Sept. 2nd, 1869, the following business was transacted:

It was voted—

That the Treasurer be authorized to execute the instructions of the Board of Managers of the Advent Christian Association to pay the expenses of their recent meeting in Boston (July, 1869).

That George T. Adams be continued as Business Agent the ensuing year, at the same salary as last year, $200; and that his salary as Treasurer be the same as last year, $300.

That the Secretaries of the two Societies be paid $20 each for their services the past year.

That whatever sum be received from the Turner donation, three-fourths of it be appropriated to the Tract Fund, and one-fourth to the Poor Fund.

That the Editor of the "World's Crisis" receive, in addition to his salary of $15 per week, ten per cent of all collections for the papers of the Society, made when absent from the Boston office, or from any temporary Campmeeting office.

That the officers of the Society receive the papers of the Society, and a copy of each new publication, *free.*

That the Treasurer be authorized to expend such sums as he may deem necessary (not to exceed $100) in encouraging and remunerating writers for the papers of the Society.

The following Resolutions were adopted:

That we raise $3000 for the Tract Fund the ensuing year.

That the Business Agent be authorized to get out an extra Crisis, or Circular, stating the object of the Tract Fund, and soliciting donations for the same, with such other interests of the Society as may be thought best.

That all advertisements or notices of books or other articles covering individual interests, be under the control of the Business Agent.

At the meeting of the Board in this place last evening, August 22nd, the following business was transacted:

The Secretary's minutes were read and approved.

The Reports of the Treasurer and Business Agent were read, accepted and adopted, and ordered to be read before the Advent Christian Association.

The reasons for omitting to issue an extra Crisis, or Circular, in behalf of the Tract Fund and other interests of the Society, as authorized at the previous meeting, were given by the Business Agent, and his action was approved. Whereupon, the Society adjourned, *sine die.* WM. B. HERRON, *Secretary.*

THE TREASURER'S REPORT.

GEO. T. ADAMS, *Treasurer*, in account with the Advent Christian Publication Society, Aug. 25th, 1869, to Aug. 17th, 1870, inclusive.

DR.

Aug. 17, 1870.	
To balance from last year's account	$201 05
By cash received from Aug. 25th, 1869, to Aug. 17th, 1870, inclusive	20,399 02
Total receipts	$20,600 07

CR.

Aug. 17, 1870.	
By ch. pd. Editor of *World's Crisis*, from Aug. 20th, 1868, to Aug. 19th, 1870	863 93
" " Editor of "Young Pilgrim," from Oct. 1869, to Oct. 1870	240 00
" " Treasurer, for the year ending Aug. 17th, 1870	300 00
" " Business Agent for the year ending Aug. 22d, 1870	200 00
" " Clerk, from Aug. 22d, 1869, to Aug. 14th, 1870	908 00
" " Assistant Clerk, from Aug. 22d, 1869, to Aug. 14th, 1870	765 00
" " For composition on *Crisis* and *Pilgrim*	2,389 75
" " Press work and folding papers	1,556 53
" " Printing paper for *Crisis*	6,300 00
" " Printing paper of *Pilgrim*	412 24
" " Rent of rooms for the A. C. P. Society, from Aug. 1869, to Aug. 1870	383 36
" " Postage—including that for books, tracts, letters, bills, papers sent into the British Dominions, and Box rent	336 83
" " New type, stereotype plates, and various printing materials	332 18
" " Wrapping paper, stationery, printing, etc.	304 84
" " Insurance, fuel, gas, etc.	128 47
" " For articles furnished for publication in the *Crisis*, per vote of the Society	91 67
" " Amount voted the Secretaries of the A. C. Association and A. C. P. Society	40 00
" " Expenses of Directors of A. C. Association to attend meeting in July, 1869	34 10
" " For sundries, such as fitting up new office, moving office, books, stands at campmeetings, extra help, express on books, teaming *Crisis* and *Pilgrim* to postoffice, U. S. license, and various articles used in Editor's, clerks' and compositors' rooms, etc., etc., etc.	1,161 00
" " Books, tracts, etc., etc., etc., bought and manufactured	2,952 66
Total expenditures	$19,700 56
Balance in Treasurer's hands	$899 51

PROPERTY ON HAND.

Books, tracts and papers	$3,572 42
Type, including subscription lists of "Crisis" and "Young Pilgrim," printing materials, safe, office furniture, etc., etc., estimated at	3000 00
Book and tract plates, estimated at	3000 00
Wrapping paper, stationery, etc.	38 00
Printing paper for *Crisis*	332 40
Postage stamps	16 48
	$9959 30
Total	$10,858 81

GEO. T. ADAMS,
Treasurer A. C. P. Society.

CRISIS OFFICE, BOSTON, Aug. 18th, 1870.

We, the subscribers, have examined the accounts of the Treasurer, and find them correctly cast, and properly vouched, and a balance in cash on hand, of eight hundred and ninety-nine dollars, and fifty-one cents,—($899.51.)

HENRY V. DAVIS, } *Auditing*
J. G. HAMBLIN, } *Committee.*

BUSINESS AGENT'S REPORT.

Brethren of the Advent Christian Publication Society:—

Time in its onward march has brought us to the close of another year. And being continued through the mercy and blessing of our heavenly Father, it devolves upon me, as your executive Agent, to report to you the business operations of the Society for the past year.

Since our last annual report, we have been obliged, in consequence of the widening of the street on which our office was situated, to remove the same. Fortunately we procured rooms on the same street, directly opposite our former office; and although our rent is considerably increased, it being now $550.00 per annum, with the additional expense of fitting up the rooms, yet for the situation, amount of room, and the eligibility of the same, our rent is considered very low. The accommodations are quite satisfactory to those engaged at the office, and to all of our friends who have visited us in our new quarters.

The Capital

With which we commenced the business of the year, as reported last year, was $14,703.86. Our present capital we put as follows:—

Property on hand, valued at	$9,959 30
Cash in the Treasury	899 51
Amount due the Crisis, valued at	5000 00
" " Young Pilgrim, valued at	400 00
" " on book acct.	300 00
Total capital	16,558 81

Our receipts the past year were $20,399.02, which is $140.38 more than the previous year, and received in about two weeks' less time. Of this amount, $690.00 were received from the Executors of the estate of the late Bro. J. Turner, of Levant, Me., it being the balance of $750.00, less revenue tax of $60 due the Society, to which reference was made in our report of last year.

The Book and Tract Department.

We have published during the past year 2,080,720 pages of tracts, several of which are new ones, namely, "Christian Union," "The Gate to Glory," "The Mystery of Iniquity," "Scripture, or Popular Theology?" and an old tract long since out of print, "The Final Judgment." We have also published an edition of 1500 copies of the "Jubilee Harp."

There continues to be a fair demand for the various books issued by the Society,—the Harp, Hymns, Question Books, Tracts, etc., etc. The value of books and tracts on hand at the beginning of the year, was $3.291.32. The cost of books and tracts made and purchased during the year, is $2,952.66. Due on books, sales about the same as last year. Total books and tracts, $6,243.98. The receipts for books and tracts were $3,881.85. Amount received from the tract fund for tracts granted, $752.89. Total sales and grants, $4,634.74. Value of books, tracts, and papers on hand, $3,572.42. Total, $8,207.16.

The World's Crisis.

This paper, which has the largest circulation of any devoted to the proclamation of the great truths of the speedy coming of the Lord Jesus, the unconscious state of the dead, their literal resurrection, and the final destruction of the wicked, has continued to enjoy about its usual degree of prosperity. At the beginning of the year we were printing a weekly edition of some 8700 copies, there being upon our subscription list, 8,492 names. We now issue an edition of over 9000 per week. The number of names on the subscription list is 8,774. The number of new subscribers is 1399; the number of stoppages 1125; making an increase of 274 during the year. The stoppages the past year are larger than usual, one reason of which, we think, is the fact that a large number of bills have been sent the subscribers, to which some have responded by sending the amount due, requesting the paper to be discontinued. Others have informed us of their inability to pay, and requested the paper stopped. The number of free subscribers on our list at the present time is 839, being an increase of 30 since last year.

The expense of our free list, at our usual rates, it will be seen, is nearly $2100.00. On the free list Maine has 137, N. H. 107, Vt. 33, Mass. 146, R. I. 30, Ct. 72, New York 100, Mich. 30, Wis. 30, Ill. 33, Iowa 22; the other States from 1 to 5 each.

The receipts for the Crisis during the year have been on the subscription list, $14,315.96; on the poor fund, $66.26. Total, $14,382.22. The expenditures about $13,500.00, not including outlays for new type, fitting office, etc. We are receiving a fair response to the large number of bills sent out to subscribers, who are largely in arrears. Some who have been in debt for the paper for years, have remitted the amount due, and have also paid in advance for some time to come; but from the larger portion we have as yet had no response. It is recommended that if, after a proper time, we do not hear from such, that their names be dropped from the list, that the Society be enabled to continue the Crisis to those who really desire it, but who are not able to pay for it.

The prospects of the Crisis are good. Various brethren have been, and still are, doing considerable to extend its circulation; but we fear there are many who are not as active in this direction as they might be. We hope the friends will renew their efforts to increase the influence of this messenger of the soon coming Lord Jesus.

The Young Pilgrim.

The number of names upon the subscription list of this paper is 4116; last year it was 4346. The receipts the past year have been, on subscription, $842.50. On the Pilgrim poor fund, $23.50. Total receipts, $866.00. The expenditures about $1300.00. The number sent out free is about 100. There is quite an amount due on the subscription. We have not sent out bills to the subscribers the past year. This should be done immediately after the Campmeetings.

The Tract Fund.

The amount received on the Tract Fund the past year is $1,268.95. Of this amount $690.00 were received from the Turner donation. Tracts and papers have been sent out for free distribution in most parts of the country. We believe there has been no application for tracts but what has been granted. Tracts and papers have been granted to the amount of $752.89, leaving a balance of the year unexpended of $516.06. The Tract work, next to the Crisis, we consider the most important of all our interests. Every one should have a package of good tracts, such ones as the present times demand, at hand ready to give to those with whom they meet, as the Lord may open the door, scattering the truth in all directions. Brethren, let us take hold anew in this matter, and be in earnest in spreading the truth the few days remaining unto the coming of the blessed Lord.

The Poor Fund.

The amount received on the Poor Fund the past year was $66.26. In addition to this, however, may be added a portion of the Turner donation—on faith of the same—$235.00, which was, by vote of the Society, applied to the Poor Fund. We are still receiving applications for the Crisis from many who are very poor, and, in some cases, quite destitute. And it often saddens our heart to read the letters received from some who are in debt for the paper, but who cannot at present pay, who do not want to give it up, yet feel that they must unless they are put upon the free list. We feel that there are those—God's worthy poor, who must have the paper just so long as the Society have the means to send it. There are many who are in arrears in their payments for the Crisis, which, if they would pay up promptly, would aid the Society greatly in responding to the call of those who are poor, and who are not able to pay for the paper, but who greatly desire it. Let every one do his duty in this direction.

Brethren, we have much reason to praise God for his favor and blessing enjoyed the past year; that our lives have been preserved; that our publications have had a good circulation, and that the means have been put into our hands with which we have been enabled to issue so much printed matter, proclaiming the coming and kingdom of the Lord Jesus Christ, and the necessary preparation to meet him. And while the evidences on every hand indicate to us that the great day of the Lord is near, and hasteth greatly, let us so engage in the work of the Lord, that when he shall come he may say unto us, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

All of which is respectfully submitted.

GEO. T. ADAMS,
Business Agent A. C. P. Society.

CRISIS OFFICE, BOSTON, AUG. 19, 1870.

We, the undersigned, having examined the accounts of George T. Adams, Agent of the Advent Christian Publication Society, as embodied in the foregoing Report, find them correct, according to the best of our knowledge and belief.

HENRY V. DAVIS, } *Auditing*
J. G. HAMBLIN, } *Committee.*

The Association then proceeded to the election of the various officers, as per business committee report. Brn. A. W. Sibley, H. A. King, and H. W. Buxton, were appointed, by nomination from the floor, a committee to receive and count ballots for the same. The above committee attended to the duties assigned them, and the following officers were declared elected:—

ADVENT CHRIS. ASSOCIATION.

S. G. MATHEWSON, *President.*
M. BATCHELOR, *Vice President.*
H. H. DICKINSON, *Secretary.*
GEO. T. ADAMS, *Treasurer.*

Directors:

J. COUCH. J. G. HAMBLIN.
H. V. DAVIS. A. W. SIBLEY.
C. S. SHERMAN. H. A. KING.
H. PRATT. A. ROSS.
WM. H. MITCHELL.

For Editor of Crisis, MILES GRANT.

ADV. CHRIS. PUB. SOCIETY.

President, J. COUCH.
Secretary, W. B. HERRON.
Treasurer, GEO. T. ADAMS.

Editorial Committee:
S. G. MATHEWSON, J. COUCH, L. BOUTELL.

Publishing Committee:
H. A. KING. J. G. HAMBLIN.
H. H. DICKINSON. H. V. DAVIS.
L. T. CUNNINGHAM.

The question of appointing a committee to nominate a campmeeting committee coming up, it was Voted, that the Association nominate seven brethren, whose names shall be presented to the brethren and sisters assembled at the preacher's stand, Aug. 25th, for their acceptance or rejection, as a campmeeting committee for 1871. The following brethren were nominated by the floor: George T. Adams, Miles Grant, S. G. Mathewson, H. Munger, J. Hemenway, O. D. Woodruff, I. B. Potter.

Bro. H. H. Dickinson offered the following resolution:

Resolved, That the A. C. P. S. be hereby instructed to print in pamphlet form —— copies of the proceedings of this meeting, in connection with the Constitution and By-laws of the A. C. A. and A. C. P. S., and such other matter as the Publication Society may direct, and that it be furnished for gratuitous distribution. Carried.

On motion, the subject of the continuance of the *Young Pilgrim* was referred to the A. C. P. Society.

The question of having a Corresponding Editor of the Crisis was introduced. Without taking action thereon, adjourned to Wednesday morning.

Wednesday, 9 o'clock A. M. After prayer by Bro. Brewer, it was—

Moved, We have a Corresponding Editor.

Moved, That it be referred to the Publication Society. Lost.

Proceeded to vote for a Corresponding Editor, which resulted in the choice of Wm. Sheldon. The deliberations of this meeting were characterized by good feeling generally, and the result was satisfactory. May God ever endow us with wisdom to do his work faithfully to the end.

H. PRATT, *Secretary.*

THE TAUCHNITZ NEW TESTAMENT.

The Tauchnitz edition of the New Testament, edited by Tischendorf, is having a wide circulation. It spreads before the multitudes in palpable form, some of the manuscript variations which have for centuries been known to intelligent students of the Bible. We are heartily glad to have it so. The thorough knowledge of the facts—all the facts—will prove, to the community as it has proved to a great company of scholars already, the firmest ground of confidence in the general integrity of our Scripture text, in the comparative unimportance of the variations, and in the power of ascertaining usually which is the true reading in cases of deviation. They will find the total and the special teachings of God's word to be unaffected, except as they are sometimes presented in a more striking manner or cleared of certain minor difficulties.

1. How came the variations? They are absolutely inevitable (without miracle) in the process of copying. You put a manuscript into the hands of a copyist or a printer, and especially let it be copied from copies, and you will soon find words changed, omitted, repeated, misspelled. A man sends an article to a review; and though it has passed two or three times under the proof-reader's eye, and perhaps once or twice under his own, how almost certain it is to contain some provoking errors. Multiply this by the thousand upon thousand times that the New Testament was copied before the art of printing, and one can see how there must be a multitude of variations. A large gilt edged copy of the Bible published by the American Bible Society in 1841, which I read for convenience at family prayers, contains scores of misprints, some of them very absurd, which I recognize in an instant, and instantly know what they were intended for. I open the second volume of Bekker's Aristotle, and find an average of more than twenty various readings to a page throughout the volume. Yet that was edited from seven Greek manuscripts, while the New Testament has been examined in more than a thousand manuscripts, besides versions and quotations in the early Fathers. "The manuscripts of Terence's comedies, which are but six in number, and have been copied a thousand times less frequently than the New Testament, contain thirty thousand variations." Shakespeare's plays have been in existence but little over two and a half centuries, and that too since the art of printing. Yet if we compare the various printed editions, and take into account also the varieties of spelling as well as of readings, what innumerable differences! The New Testament text is in comparison with such works a marvel of stability.

2. How long have these differences been observed? Certainly for sixteen hundred years. In the first half of the third century, the learned Origen speaks of the "diversity of copies," others of the fathers speak of the different readings in particular instances, while the oldest manuscripts are marked with numerous emendations by different hands. The subject began to attract special attention in connection with the printed text. When Erasmus first published the Greek Testament in 1516, he had five manuscripts (not entire, however), and from these he settled his text. By the help of another manuscript he made some 420 corrections and changes in the second edition, and about 150 in the third. As his manuscripts were modern, his principal one being of the fifteenth century, the wonder is that his edition was so good. Six years later (1522) appeared the Complutensian Polyglott in Spain, containing the New Testament edited probably from six or eight codices, also modern. These two original editions, that of Erasmus and the Complutensian, formed in general the basis of the present Greek text. They modified each other; and as successive editions were published at short intervals, other manuscripts were compared, till, as early as 1550, Robert Stevens had compared sixty-five of them with the text of Erasmus, and Theodore Beza, thirty years later, many additional ones, together with the Syriac and an Arabic version. Numerous corrections thus took place, and in 1633 was published the Greek text which then took and has since retained the name of "the received text," the Elzevir edition. It is, with slight modifications, the text which until lately has been commonly printed, and is substantially that to which King James' version conforms.

3. What amount of investigation has since been expended upon the criticism of the text! An amount unparalleled in the history of literature. Passing over all intermediate labors, Dr. John Mill devoted the labor of thirty years to the work of collecting and comparing manuscripts, and lived but fourteen days after the publication. Then came John James Wetstein, who spent another thirty years in the collation, making journeyings to Germany, France, Holland and England. It was a work of marvelous labor; his various readings and authorities constitute a million quotations. After him came Griesbach, whose labors extended over nearly the same length of time. Schultz spent twelve years, and visited thirty libraries scattered through Europe, in accumulating materials; and Tischendorf has given more than thirty years to this work, visiting the libraries of Cambridge, Oxford, Rome, Florence, Venice, Modena, Naples, Milan, Turin, Verona, Basle, Zurich, Leipsic, Dresden, Munich, Vienna, Wolfenbuttel, the convent of St. Galleus, the monasteries at Cairo and the Libyan desert, those at Mount Sinai, Jerusalem, and the dead Sea, at Patmos, Constantinople and Athens. Six years he spent in journeying alone. These four men thus spent more than one hundred years of herculean labor on this investigation—without mentioning the labors of Walton, Fell, Bengel, Matthaei, Birch, Scholz, Lachmann, Knapp, Titmann, Scholt, and others.

As the result there have been found, and more or less collated, nearly a thousand manuscripts, covering parts or the whole of the New Testament, forty-seven of which are more than a thousand years old, others twelve hundred, fourteen hundred, and two (the Sinaitic and Vatican) fifteen hundred years old. Besides these, the early translations have been examined, of which the Latin and the Syriac date from the second century, the Gothic from the year 360, the Ethiopic from the fourth century, the Coptic probably from the fourth, and the Sahidic probably from the third. The quotations in all the Christian Fathers for the several first centuries have also been examined and compared. The whole world has thus been ransacked, and the field has been gone over. While we may hope that some other manuscripts may still come to light, scholars do not anticipate important additions to the present materials.

The Sinaitic codex, recently discovered, presents a striking correspondence to the Vatican, which has been known for four hundred years. Indeed, the reading of a given manuscript can often be largely anticipated from its general resemblance to others—the class to which it belongs. And when we take into account the immense number which have already been examined, representing every age and country, together with the exploration of the early fathers and the early versions also, the most that can be reasonably expected of other manuscripts, is that they shall weaken or strengthen readings already known, excepting mere and obvious mistakes; and little weight will be accorded to them in this direction unless they should prove of the very highest antiquity. Tischendorf well says, "No single work of ancient Greek classical literature can command three such original witnesses as the Sinaitic, Vatican, and Alexandrine, to the integrity and accuracy of the text." When we add all the other immense apparatus of textual criticism, there is no comparison between the cases. And one of the most striking testimonies to the general character of these numerous manuscripts, is the fact that a text formed by Erasmus from half-a-dozen copies taken at random, should conform so closely to the results of the most enormous research. When the investigation began, infidels like Collins hoped great things from it, as a means of weakening confidence in the New Testament; and good men like Bengel were anxious and almost alarmed. But skeptics long ago ceased to hope for any aid from these explorations, and good men began to see how gloriously and impregnably they were settling the basis of our faith.—*Advance.* (*To be concluded.*)

ANTICHRIST, FALSE CHRIST, AND FALSE PROPHET.

Greenfield, in his Greek Lexicon of the New Testament, thus defines the three words forming the caption of this article: "*Antichristos*, antichrist, an opposer of Christ." "*Pseudochristos*, a false Christ, pretended Messiah." "*Pseudopropheetees*, a false prophet, one who falsely claims to speak and act by divine inspiration; either one who pretends to foretell future events or who teaches false doctrines."

False Christs and false prophets shall arise *after* the setting up of the abomination of desolation, as we learn from Matt. 24: 15–24. The abomination is foretold in the fifteenth verse; and, the order of events being progressive, we reach the 24th verse before the rise of the false Christs and the false prophets. Bearing this order in mind, no one can mistake the time relative to the other things foretold in the same discourse of our *Great Prophet*—Jesus the Christ. Let the living, when those deceivers shall appear, remember the words of Jesus: "Behold, I have told you before." 25th verse.

Antichrist is used by John only, and in the following places: 1 John 2: 18, 22; 4: 3; 2 John, 7. Four times in the singular, once in the plural. Jesus the Christ was a man—the "many antichrists" were just so many men; and "*the* antichrist" will be a man. The Christ, being the Son of God, held and taught the best of principles, but *they* were not the Christ. They may be appropriately called Christian principles. The antichrist will hold and teach the worst of principles, but *they* will not be the antichrist. They may be appropriately called anti-christian principles. *The* anti-christ cannot differ so widely from the "many antichrists" that, while they were men, he is or will be abstract principles!

Webster, in his Unabridged Dictionary, says: "ANTICHRIST [Greek *anti*, against, and Christ.] A great adversary of Christ; the man of sin; described in 1 John 2: 18; 2 Thess. 2; Rev. 9."

By not translating the Greek article before antichrist in the four places where the noun is found in the singular, King James' translators failed to give the English version the definiteness of the inspired Greek. We will quote with the article:

"Little children, it is the last time: and as ye have heard that *the* antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." (1 John 2: 18. "Who is *the* liar, but he that denieth that Jesus is the Christ? He is *the* anti-christ that denieth the Father and the Son." 22 v. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of *the* antichrist, whereof ye have heard that it should come; and even now already is it in the world." 4: 3. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is *the* deceiver and *the* antichrist." 2 John 7.

"Ye have heard that *the Antichrist* shall come." He is minutely described in the prophecies of Daniel, and partially by Paul, and by John in his first Epistle, and in the Revelation. In subsequent numbers, we shall present so great a collection of prophetic testimony characterising him, that he can be as certainly known to be *the antichrist* as Jesus of Nazareth was certainly known to be *the Christ.* Let this thought abide in your mind. The antichrist will be revealed before the Christ, and will continue on earth till the Christ return.—*The Key of Prophecy.*

For the World's Crisis.

THE PRAYER OF FAITH.

"The prayer of faith shall save the sick, and the Lord will raise him up, and if they have committed sin, it shall be forgiven him."—JAMES 5: 15.

How blessed it is to believe God's precious word. Why will not men accept it, and be saved from much trouble here, and eternally in the world to come? I believe with all my heart that our daughter, living in Ill., was raised from a bed of sickness, and to all appearance from death, by the earnest prayer of faith of God's dear children in Rochester; and how dear they have seemed to me ever since. God bless them. She was taken on Saturday with congestion of the brain, and in a short time was a raving maniac. It took two men to hold her on the bed. She grew worse, and on Monday morning we received a dispatch to come as soon as possible, if we wished to see her alive. Wife started the same night, with a sorrowful heart, not knowing whether she would find her alive or not on her arrival. Tuesday, it was supposed by the neighbors she would not live the day out.

The same evening we met for prayer in Rochester. I felt I must go and request the church to pray for her. I did so with a heart overflowing with grief, nevertheless believing in my heart that whatsoever we asked in faith believing, nothing doubting, we should receive; and, glory be to God forever, he did hear his children cry at that time; for they were in earnest, and their prayers were effectual in her behalf; although hundreds of miles apart, yet the healing balm was applied by the great Physician. I have it from her own hand, for at the self-same time she began to recover, and on the arrival of her mother, Wednesday morning, she was composed and rational, and talked freely of home and friends in R. It seems also that at the same time we were praying, her mother, who was riding on the cars, seemed to lose all anxiety for her daughter, when a little while before it was all anxiety mixed with hope and fear. She could not tell what it meant, but felt assured all was well.

In a letter to me a few days ago, my daughter writes: "How glad I am for praying parents, and to be connected with a praying church. I felt that night as though somebody was praying for me, although I did not speak of it at the time for fear some would scout at such an idea; but those were my honest convictions."

With these evidences, how can I doubt? how can any one do less than to believe that the blessed book is the sure word of God? Brethren and sisters, let us have more living faith in the promises of the great I AM; for now "the just shall live by faith."

I have penned these lines to encourage others to lay hold upon that faith that will take no denial, and for no other motive but to glorify God. Yours looking for speedy redemption,

N. MCCULLOCH.

For the World's Crisis.

NOTHING BUT CHRIST.

When we start out on life's journey, with what bright hopes we look forward to the future. In our imaginations we picture to ourselves a long, smooth path, all strewn with roses. But as we journey on year after year, through the various walks in life, how vastly different many of us find it from what we at first imagined. How many sad disappointments beset our pathway; how many heart-rending sorrows it is our lot to bear, that we little dreamed of before; and those bright hopes that are anticipated with so much joy, all blasted; thorns now beset our pathway instead of roses, dark clouds hovering over us, that we expect each moment to break in sorrow o'er our heads. Our lot looks to us the hardest of all to bear; and we wonder why it is that we should have to encounter such great trials in life, while so many others seem to glide along smoothly on life's journey.

O, poor, short-sighted creatures that we are. Bright and joyous were the hopes we anticipated for the future in this life, but what hope had we of an inheritance in the life beyond this? None at all; our minds were so deeply engrossed in the pursuit of earthly pleasures, that we saw not the importance of seeking the kingdom of God and his righteousness.

Was it not necessary, then, that the Lord should lay his hand heavily upon us, in order to bring us to realize that it is not "all of life to live, nor "all of death to die"? Let us not murmur nor complain beneath the chastening rod, but remember that "whom the Lord loveth he chasteneth," and rejoice that he has led us in a way that was for our own spiritual good; to teach us to leave the world, with all its vain and transitory pleasures behind us, and seek after those pleasures that are lasting, that fade not away; to live for Christ, and do all that we can for the upbuilding of his great and glorious cause. May the language of our hearts be—

Farewell, vain world, I bid adieu,
Your glories I despise;
Your friendship I'll no more pursue,
Your flatteries are but lies.

You promise happiness in vain,
Nor can you satisfy;
Your highest pleasures turn to pain,
And all your treasures die.

Had I the Indies east and west,
And riches of the sea;
Without my God I could not rest,
For he is all to me.

Portland, Me. M. E. CHUTE.

—Cheerfulness will ever characterize a "happy home;" for it radiates like the sunshine, lighting up its own little world, and giving brightness to others, that but for its genial warmth, would forever remain amid the shadows, cold and desolate.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 28, 1870.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance.* Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis.* Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe.* In the second communication be *sure* to give us your NAME and POST OFFICE ADDRESS. AG'T.

TO CORRESPONDENTS.

We cannot discontinue or send your orders, unless you give us the POST OFFICE *and* STATE *in* PLAIN LETTERS.

J. HARTRICH—Money received.

H. ROWELL—Money received.

W. L. FELL—Address "Prophetic Times," Philadelphia, Pa.

THOMAS SMITH—Money received.

SR. GEORGE CHAMPLIN'S P. O. address is 21 D. Street, Providence, R. I.

"DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will sen l it for $1.50. Some have been very anxious to get it.

MURDOCK'S TESTAMENT—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

NEW VOLUME.

This number of the Crisis begins a new volume. We purpose to spare no pains in making "our paper" such an one as should be in every christian family; one that all who read it will be anxious to see in the hands of their neighbors and friends. Now is a good time to get new subscribers. Please show your paper to others, and ask them to read it, and become subscribers. By so doing, many new ones may become interested in the blessed hope of soon seeing Jesus.

We would earnestly request all preachers, who are in sympathy with the Crisis, to present it before their congregation to obtain new subscribers. With a little extra effort on the part of each preacher, a large addition may be made to our subscription list, and the readers of the paper receive a special benefit. Come, brethren, lend a helping hand. The truths we love so well should be spread as far as possible. It is a duty we owe to our fellow men. Let us all awake to the importance of this great work. Time is short. Work while it is called to-day.

APPROACHING EVENTS.

The signs of the times are thrillingly interesting. Never before have the tokens been so bright in favor of the speedy coming of Christ. But a few more jots and tittles remain to be accomplished before the coming of the "King of glory." The fall of Rome may be expected as one of the closing events just before the advent of our Redeemer. The present signs indicate that she will soon go down. For more than a thousand years she has boasted of her glory, and been called "the eternal city," while her popes have held sway over kings and emperors, who have supported the papal heads in their exalted position; but now she is about to come down and sit in the dust, like old Babylon. She shall "no more be be called the lady of kingdoms." Her "cup" is *full.* Her end has come. Soon we may expect to hear the proclamation—"Babylon the great is fallen, is fallen;" and hear her lovers crying, "Alas! alas! that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls; for in one hour so great riches is come to nought."

When she goes down, and her sympathizers are mourning over her fall, the "holy apostles and prophets" are called on to "rejoice over her;" hence they must have a resurrection from the dead soon after her overthrow; but they cannot rise from the dead before the coming of Christ; consequently his coming must soon take place

Dear Brn. and Srs., let us keep "unspotted from the world."

CAMPMEETING AT MECHANIC FALLS.

Thursday, Sept. 15th, we left Boston for the Mechanic Falls campmeeting. The ground is pleasantly located on the bank of a river, about half a mile from the village. There were over twenty tents, including the Maine Mission Tent, in the charge of Bro. and Sr. Taylor, whose labors have been much blest during the summer. We found some earnest workers in the vineyard of the Lord, who are anxiously waiting for the coming of the Son of man.

At a meeting in the mission tent, there was interesting talk from those who have been laboring in the south. They uniformly state that the field is all white for the harvest, and they wonder that so few feel ready to assist in the good work of sending the gospel of the kingdom to those hungry souls. Touching appeals were made to those who had the means to help, and were not made in vain. We have reason to thank the Lord that some feel so interested for those out of Christ, that they are willing to make noble sacrifices for the purpose of getting them to come to Jesus. May the Lord increase the number of laborers and helpers. A thousand faithful men and women are needed to-day to go through the south, and elsewhere, proclaiming the good news of Jesus' speedy coming. Who will go? There are a number of faithful souls who would be glad to go, but have not the means to pay their necessary expenses. Who will help them?

It is a heavy cross to leave home and dear friends to go among strangers, be slandered, threatened by the enemies of the cross, be shunned by respectable people, professors of religion, and their ministers; have poor and scanty fare, with scarcely a welcome from any one; yet there are many who are willing to endure all this gladly to please the dear Savior, and persuade some more to be his followers. Let those who cannot go as missionaries, deny themselves, make a sacrifice, and share in the burdens of those who are called to go forth and proclaim the glad tidings that earth's night of sorrows is about to close forever. Again we inquire, who will help? Time is short. There is no room for delay. If we do any thing, it must be done quickly. The last sands of time are dropping out. Soon the door of mercy will be closed. Shall we make an extra effort in these last days to save men? Shall we have any occasion to repent of any thing done for the glory of the Lord?

The campmeeting was a pleasant success. Several were converted, and two baptized. The love-feast Sabbath morning was a refreshing season. One hundred and thirty-five testified for Jesus in forty-five minutes. Many have received special benefit from the meeting. It is purposed to continue the meetings there till the Lord comes. It was estimated that some over three thousand were present Sabbath day. We had good order and attention. There was preaching at the stand by Bro. Wellcome and the writer, and Sr. S. K. Taylor (formerly Sr. S. K. Paine) preached two very interesting sermons in the mission tent. All appeared satisfied with the result of the meeting.

WILL YOU HELP?

The time has come for every christian to do all he can to arouse a careless world and formal professors from their perilous condition. This is the time for *action.* One good *act* is worth a dozen *resolutions* to do something. There is abundance of evidence that the tracts sent out are doing a great work. This should encourage all to do more. Good tidings are coming in from all directions in favor of these silent, but successful messengers. Who will help scatter them?

The following is a sample of what tracts may do, and have done:

"A Baptist missionary, while taking a tour through the mountainous regions of Burmah, found a village in which a large number of inhabitants were familiar with christianity, and the way opened for its establishment among them. No missionary had ever visited them, and their only source of instruction was a small bundle of religious tracts, which had been obtained by one of their number some years ago from a distant town."

Let us sow the seed with a liberal hand. Many hearts are eager for the light that may be received from the reading of tracts. Come, lend a helping hand.

WHAT NEXT?

We have come to a period when thinking, observing men, are anxiously inquiring what is coming. They are satisfied that some great event is about to transpire. When they inquire, "Watchman, what of the night?" they get no response from many, because they are asleep from the stupefying effects produced by fairs, festivals, fun and fashion. Such see no danger and give no alarm, because they are blind leaders of the blind. This adds much to the perils of these last days. When the watchmen are asleep, what will the people do? If no alarm is given, of course they will continue asleep. Will it be well with the watchmen? What saith the Lord? "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

But what next? When Rome falls, we may be sure that the coming of Jesus is the next great event. A little time may elapse between the two, but the triumph of the just cannot be long delayed. Soon the sleeping martyrs will rise to sing the song of Moses and the Lamb. What sublime scenes are about to open upon an astonished world.

The impression is deeply made on the minds of the thoughtful that the present state of things cannot continue much longer. Says the New York *Herald* of Sept. 15th:—

"One of the most remarkable events in the wonderful transformation that Europe is undergoing through the Prussian-French war is the extinguishment of Papal sovereignty. The superstructure of the temporal power of the Pope, which has existed over a thousand years, and which has stood so long the shock of revolutions and falling dynasties, has been over turned finally by the events of the last few weeks. True, its foundations were undermined by the great French revolution at the close of the last century, and modern progress since has shaken it fearfully; but it has been propped up by the monarchies of Europe from time to time, and within the past few years it has been supported by the bayonets of *soi-disant* modern Charlemagne—Napoleon the Third. With the fall of this aspiring Emperor, this so-called eldest son of the Church, the last prop is taken away. The temporal sovereignty of the Pope and its last supporter have fallen together.

Whatever may be the results of the war in other respects, whatever government may be established in France or transformation take place in other parts of Europe, Papal secular dominion is at an end. The French soldiers have left Rome, never to return to uphold the papacy. . . . .

No one can contemplate the extraordinary events of the time without asking if there be not a Providence directing them. History affords no parellel to them. . . .

The oldest sovereignty of Europe, that of the Pope, is rapidly passing away like a mist before the sun. The Prussian monarchy, in defending itself, has raised a revolution that threatens its own existence. The conqueror is embarrassed by his own success and knows not how to allay or direct the storm he has evoked. The crowned heads and aristocracies are greatly alarmed and at their wits' end. All Europe is in a ferment. The light of intelligence is permeating through the masses of the people and they are clamoring for their rights and liberties. Evidently we are at the dawn of a wonderful transformation in the world. The people of this age may be able to say, with Simeon of old, we have seen the salvation, now let us depart in peace."

As Simeon lived at the time of the first advent of Christ, so we live when we may not die till Jesus shall come again in great power and glory. We have been watching and waiting for over twenty-seven years for the return of the Just One, and the hope never looked more blessed than at the present time. There is a *certainty* about it now that we have not seen and felt before. All doubts are gone. Jesus *is* soon coming. Let all the saints lift up their heads and rejoice.

We do not expect to see the public stirred up again on this subject as in time past. They have resisted and rejected the accumulating light, till they are left in darkness to embrace the lies of demons, and follow the lusts of the flesh. As in the days when Israel left Egypt, their pillar of fire was a cloud of darkness to their enemies; so now, that which brightly illumines the pathway of the waiting ones is but a subject of ridicule by the fashionable throng. Well, let us bear it patiently. We are almost home.

THE SIEGE OF PARIS.

The siege of Paris by the Prussians is fairly begun. The results remain to be seen. If Paris is compelled to surrender, as we have reason to believe will be the case, then the Republic will be crushed, and King William will be ready to treat with Napoleon, and give him his throne again. How strange are the fortunes of war. Its results are as uncertain as the fortunes of gamblers. To-day the earth may tremble at the words of a ruling monarch; to-morrow he may be fleeing for his life.

The leaders of the present republic of France are much like the men who introduced the French revolution in 1792; and if these should continue in power, we might expect similar results. Human nature is now the same as then; and when its passions are aroused, as is the case now in France, we must expect a reign of terror. The Prussian siege may prevent this for the present. The condition of Paris is critical in the extreme. Like ancient Sodom, it has long been the seat of folly and fashion, pride and vanity, voluptuous pleasure, irreligion and infidelity; but for the present she is shut out from the rest of the world. That haughty city has boasted like a Nebuchadnezzar, and like him may be soon humbled in the dust. The Most High still rules "in the kingdom of men," and the time is at hand when all the kingdoms of this world must be dashed in pieces to make room for God's everlasting kingdom.

THE SPIRITUALISTS' DEVIL.

In the *Banner of Light,* Aug. 17th, 1870, we find the following question proposed to a spirit: "Will you describe the Devil?" The spirit answered: "To me there is no such being. The devil, to me, is good not understood." Then it follows that when Jesus was "tempted of the devil," he was tempted with "good not understood." If this were true, we might say, What a pity that he did not understand that the devil was "good."

One very good way to test the correctness of the use of new terms is to put them in the place of the old ones. Let us try the spirit's meaning of the word devil. "The tares are the children of the wicked one; the enemy that sowed them is the" "good not understood." Matt. 13: 39. "Have mercy on me, O Lord, . . . my daughter is grievously vexed with a" "good not understood." Matt. 15: 22. "And Jesus rebuked the" "good not understood," and the "good not understood departed out of him." Matt. 17: 18. "Depart from me, ye cursed, into everlasting fire, prepared for the" "good not understood" "and his angels." Matt. 25: 41 "Jesus of Nazareth . . . went about doing good, and healing all that were oppressed of the" "good not understood," "for God was with him." Acts 10: 38- "Submit yourselves therefore to God. Resist the" "good not understood" "and he will flee from you." Jas. 4; 7.

That which is truly good, though not understood, should be sought after by the righteous, instead of being resisted. We have often noticed that the spirits do not speak well of our heavenly Father, but almost invariably try to bring the devil into favor. They speak of the "good devil," but not of the good Lord. There is a harmony of parts in Spiritualism, when we admit that the whole system is contrived by the devil and his angels. Its foundation rests on a lie, and its whole superstructure is supported by lies. As Paul says of these "seducing spirits," they "speak lies in hypocrisy." There is no good in them. When they speak lies they exhibit their true nature. We would as soon go among harlots for modesty and virtue, as to the spirits for truth.

LAWS OF INTERPRETATION.

In the "Sunday Magazine," for July, Samuel Cox gives the following good rules for Bible readers:—

"All sound commentators admit that, when any words of Scripture can be taken literally, they ought to be taken literally; that when, by taking them as they stand, we can get good sense and sound morality out of them, we ought to take them as they stand, and not betake ourselves to spiritual, mystical, or figurative methods of handling them."

"We ought to interpret Scripture by Scripture, to read any one passage by the light which other passages shed upon it—a law so obviously good and wise that it needs no vindication."

RESULTS OF WAR.

The war in Europe has caused much trouble to the tourists. A private letter from Berlin says that after the government monopolized the railways, people had to stand all day waiting for tickets, without being able to reach the ticket offices, on account of the rush. Their baggage was lost and left behind. "In one place *four hundred trunks were left,* with all the brilliant summer toilets, and silks, and laces, and jewels." They were obliged to go without them, or not at all.

THE BIBLE BANNER.

We have just received the Prospectus of a new monthly, to be issued Jan. 1st, 1871, by Bro. H. A. King, 240 Broadway, New York. It is to be called "The Bible Banner," and to be edited by Brn. J. Couch, W. Sheldon, A. A. Phelps, and H. A. King. This is not started in opposition to any now published, but as a kind neighbor to assist in the great work of spreading the precious truths in the Bible, specially adapted to the present time. Bro. King is ready to make noble sacrifices to assist in arousing a sleeping world and church to prepare for the coming kingdom.

From our intimate acquaintance with Bro. King, we feel assured that "The Bible Banner" will be worthy the patronage of every friend of Jesus and the Bible.

Prospectus of THE BIBLE BANNER.

We are living in a "grand and awful time." The last rushing years of probation are crowded with events of unparalleled importance. Ordinary events are lost in the constant whirl of exciting scenes. An age of wonders is compressed within the limits of a single year. The signs of the times are ominous. Satan was never so busy or successful as now. He works with sleepless vigilance and marvelous efficiency. Well knowing that his time is short, he is exerting every energy to prosecute his dark designs. The hosts of sin are marshaling for the final fray. The dispensation of mercy is hastening to a close, and the day of retribution is about to dawn. The moral heavens are growing darker, and the cup of a doomed world will soon be full. Shall we not sound the notes of alarm?

We have fallen upon perilous times. The dark waves of infidelity sweep on with ruinous results. Never was the world so reckless of eternal things. Never was the atonement of Jesus so generally repudiated. Wickedness abounds. Pleasure rules the hour. The most deadly moral poison permeates society. The authority of God is defied. The Bible is rejected. Pride and passion, and profanity and prodigality, are the staple products of the age. Selfishness and rebellion have brought forth a hateful progeny. Can anything be done to stay the terrible tide of ruin? While the legions of Satan are so busy, shall we fold our arms "in lazy lock"? While the devotees of error are so defiant, shall the friends of truth be dumb?

Bible theology has become sadly perverted. The traditions of men have been substituted for the truth of God. Pagan principles are largely interwoven with the religious theories of the day. Many a creed harmonizes with Platonic philosophy more fully than with the Book of God. A spiritualizing method of interpreting the Scriptures has become generally adopted, resulting in great mysticism and confusion. Current theology is so constructed as entirely to supersede the necessity of Christ's personal coming to raise the dead and judge the world. Is it not time to lift our voice in advocacy of a pure Bibleism?

The practical developments of popular Christianity are equally deplorable. The standard of piety has been fearfully lowered. A compromising spirit prevails. Policy is substituted for principle, and proxy-worship takes the place of pure devotion. The nominal church is practically married to the world. A frigid formalism has chilled her vitals and palsied her power. The soporifics of Satan have taken effect, and the masses of Christian professors are dozing and dreaming on the very eve of swift-coming judgment. Whoever sees these terrible facts, and refuses to cry aloud, assumes a responsibility that is absolutely appalling. We cannot consent to bear it.

God speaks. Above the clamor of the flesh for seclusion and ease—above the hum of business and the babble of tongues—above the clash of arms and the roar of battle, we hear a voice that comes with distinctiveness and authority: "Occupy till I come." "Sow beside all waters." "Work while it is called to-day." "Whatsoever thy hand findeth to do, do it with thy might." We cannot be deaf, and we must not be disobedient to this divine commission. Therefore, following our convictions of duty, and trusting in God alone for success, we have decided to publish, on the first of January, 1871,

The Bible Banner!

This paper will be issued monthly, at 240 Broadway, New York City, as long as God shall smile on the undertaking. It will be neatly executed in double quarto form, and in other respects as worthy of your patronage as we have ability to make it. THE BIBLE BANNER is designed to elucidate the fundamental features of Bible truth, in the various departments of Doctrine, Phophecy, and Practical Piety. Special attention will be given to the Nature of Man, the atonement of Christ, the Signs of the Times, the Coming of the Bridegroom, the Resurrection of the Dead, the Destiny of the Wicked, the Redemption of Earth, and the Crowning of Christians in the Kingdom to come. We shall use our best endeavors to make the BANNER an able expositor of *Bible Doctrine,* and a stirring advocate of *experimental and practical godliness.* It will ring out the clarion notes of truth on the living issues of the age, and seek to merit the respect of intelligent Christians everywhere.

The whole enterprise will be placed on a thoroughly missionary basis. The editors have no stipulated salaries. The expenses of clerks, office-rent, etc., will be paid by private donation; so that the income may be appropriated to enlarge the circulation of the paper. By this arrangement, we expect to scatter gratuitously a goodly number of copies, every month, in the various literary and theological institutions of the country, and to introduce the pure truth of God on these subjects into many new and destitute fields. We hope thus to set in motion a current of influence that shall eventuate in the salvation of many who would otherwise perish. It is not our intention to oppose or supplant any existing publications, committed to the advocacy of Bible Christianity, but to add *another voice* for the right—to reinforce the army of the living God.

While we spread our *Banner* to the breeze, and launch out in the name of our glorious Captain, we earnestly desire your prayers, your pens, your names, and your hearty co-operation. *Shall we have them?* Let the response be emphatic and prompt! Roll up a liberal list! *Begin at once.* We shall try to give you more than the worth of your money. Canvass your neighborhoods, and send us the results as soon as possible. Shall we not have *Five Thousand* subscribers to commence with the year? If it suits your convenience, you can communicate with any of the editors; but as a standing regulation, all letters should be addressed to "*The Bible Banner,*" 240 Broadway, New York City.

Editors:

JOHN COUCH.................... *Chelsea, Mass.*
WILLIAM SHELDON.......... *Brodhead, Wis.*
A. A. PHELPS.................. *Rochester, N. Y.*
H. A. KING...... *240 Broadway, New York City.*

We are out of "Matt. 24th," by I. C. Wellcome," but will have some in a short time, and will then fill all orders. AG'T.

PERSONAL.—We are sorry to learn that Bro. E. Owen is lying ill with lung fever, at Portsmouth, N. H. His published appointments are withdrawn.

Please send us short "notices."

THEOLOGICAL SCARECROW.

It has become evident that something must be done to keep people from investigating the truths of the Bible; and as argument does not answer the purpose, an effort must be made to frighten the people away by raising the cry of "*Materialism.*" From the pulpit and the press comes this great cry of "Materialism." Read from the Book of Heaven a score of positive statements on a given point, and the cry of "materialism" is supposed to be powerful enough to outweigh the whole, or at least sufficient to scare every body, and keep them from examination. Some are as badly frightened at the cry of "materialism," as they would be at the cry of "mad dog"; and so the term is used as a scarecrow by those who are destitute of arguments.

Although the term was once applied to a system of ill repute, it is certainly preferable to immaterialism, which is a term expressive of all the fundamental errors of Christendom and Heathendom, such as Mohammedanism, Catholicism, Mormonism, Spiritualism, and many others. Bible materialism cannot be scoffed into oblivion. "The first man was of the earth, earthy," or material; and Christ himself was born of a material virgin, with a material body, which, after being raised from the dead as a material body, is presented as the Divine pattern; for when he shall come from heaven, he "shall change our vile body" and fashion it "like unto his glorious body." Then we shall be material beings to all eternity, clothed with immortality.

Such materialism and its kindred truths can be found in the Bible, and can not be frowned out of it. Jehovah has placed them there, and they can not be displaced. But modern immaterialism, now so popular, never had a place there. Let theologians cry "materialism" when they can talk nothing more sensible. We glory in Bible materialism, and repudiate the long train of errors that owe their origin to the immaterialism of the age.

W. S.

IMMORTALITY.

The question is often asked, "Is there any difference between immortality and eternal life?" Strictly speaking, there is a difference, and yet the one cannot be possessed without involving the other. Immortality is simply deathlessness; and a deathless being must necessarily live eternally, and to live eternally would be to possess eternal life; hence, immortality involves eternal life. Thus it is apparent that eternal life is the result of immortality, while immortality is the basis of eternal life.

In the sense of a present investment, deposited in Christ, the saint is said already to have eternal life, but in no other sense: "This is the record, that God hath given to us eternal life, and this life is in his Son [not in us]. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5: 11, 12. Even if this text could be made to teach an immortal life of the soul of the saint, instead of a life deposited in Christ, 'who is our life,' it would still cut off the claim to inherent immortality of the soul, by denying it to all who are out of Christ; thus involving the gift of immortality at conversion, and its loss at backsliding—the loss of deathlessness!! W. S.

TOTAL DEPRAVITY.

The Scriptures clearly teach the doctrine of human depravity, and deep depravity too; but the doctrine of *total* depravity is quite another thing. Total depravity would reduce man to a demon, with no redeeming qualities about him. This is not true of the human race.

Bad as men are in the carnal state ordinarily, they can on one hand become worse, and upon the other hand they are susceptible of good impressions, and are reformable. Some faint traces of primitive manhood may be found in the worst of men, as a nucleus around which good thoughts may cluster as a starting point for reform. Man has not fallen so low but what it is possible for him to rise again. Divine love is still exercised toward the race for their recovery. "Whosoever will, let him come"; but first "come to repentance" and pardon. W. S.

PRACTICAL AND EXPERIMENTAL RELIGION.

The practical department of the christian system is good so far as it goes, and cannot be dispensed with; but there is another feature equally as essential, namely: experimental religion. We may practice many good works, and desist from many bad works, and yet be destitute of the "renewing of the Holy Spirit," and void of heavenly peace. Let the practical and experimental be combined, and let the experimental be the main-spring of the practical work, and then we shall possess a religion that will pass the test in the coming day of accountability. With the inward, experimental element predominating, we shall possess a relish for the practical. While we give prominence to the practical, outward phase of religion, let us not overlook nor underprize the experimental, or inward principle of Divine love, "which is shed abroad in the heart by the Holy Spirit."

W. S.

SALVATION.

There are two stages in the work of salvation,—moral, and physical; the one freeing men from the guilt of sin, and the other redeeming them from the effect of sin. The incipient stage of salvation is enjoyed in this life, being the result of pardon, by which men are saved from condemation; but the grand culmination is at the coming of the Savior the second time; for "unto them that look for him shall he appear the second time without sin unto salvation." Then the saints will be saved from death and mortality.

So salvation may be said to be enjoyed in this life, and also be said to be obtained in the future; but unless its incipient stage is enjoyed in this world, its fruition cannot be enjoyed in the "world to come"; for purity must precede perfection. W. S.

AMBOY CAMPMEETING.—This meeting was a refreshing time to many of the saints in the great West. Several made their first start for the paradise of God, and six happy souls were baptized by Eld. D. S. Clark of Amboy. Ministers and people came from several States to enjoy the feast. The most of the preaching was refreshing and instructive, and produced a salutary effect on the community at large. The prayer and conference meetings were seasons of deep interest. The general feeling was, We are on the last end of probation's last plank. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society,* at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Miles Grant	$25.00
Geo. T. Adams	25.00
S. C. Hancock	.50
Mrs. Haskell	.62
Wm. Griswold	2.00
W. F. Carpenter	7.00

POOR FUND.

(To send the Crisis to the Poor.)

S. Stearns	1.00
A. Evans	.50

YOUNG PILGRIM FUND.

S. Bidwell	.50

AMERICAN ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$326.94
Emily M. Davis	5.00
L. T. Cunningham	7.00
J. M. M. Gernard	.50

For the World's Crisis.

THE JUDGMENT IMPENDING.

AN EARNEST APPEAL.

My dear brethren, believers in the *immediate* coming of Christ:—We have truly arrived at a most momentous period in the history of our world; when events are speaking in thunder tones the swift approach of Christ to judgment;—the closing events on the great prophetic chart are now being fulfilled, and prophetic dates end in A. D. 1873–5.

At a meeting of the A. A. Mission Board held in Boston, Sept. 13th, 1870, there was a deep feeling manifested in the great work of doing all that is possible to arouse a slumbering church and the world from their sleep, to a preparation to meet Christ, who is about to descend from heaven "with the voice of the archangel, and with the trump of God." After consultation, the Board thought it advisable to invite Brn. Miles Grant, S. G. Mathewson, J. Couch, and Wm. Sheldon, to go South as soon as practicable, and make known to the people the "kingdom of God," and the *immediate coming of Christ.* And the Secretary was appointed to write an appeal to you for *funds* to carry forward this great missionary work.

1. In the first place, we would say, it is our firm belief that there are men and money enough in the Advent body to publish this last warning to the entire world. For the work of the next three months, $50,000 is the smallest amount that we should think of appropriating, as stewards of the Lord's money, in publishing this great message to the world; and $500,000 should and would be appropriated by us in the next twelve months in this great work, if we did *really believe* the Lord is coming as we profess to do. We ought to publish in pamphlet, or sheet form, with a bold heading, the evidences from prophecy and chronology of our immediate proximity to the day of Christ and the judgment, to be scattered as far as possible. God calls upon us, by the fulfillment of prophecy and the startling signs of the present time, to awake out of sleep, and go to work with all our might and proclaim, *The Lord is coming!*

2. Let us stop pampering our appetites with luxurious food, and filling our houses with costly furniture, and adorning our persons with costly apparel, and sell that which we cannot consistently keep with our obligation to Christ as his stewards to be faithful. The influence of an inordinate love of these forbidden things will prove disastrous to us, and peril our salvation at the coming of Christ. All this fashion and show is as injurious and worthless as briers and thorns, and will soon be consigned to the flames. Let us not deceive ourselves in indulging in that which will prove our ruin.

Let each one, out of love to Christ and a perishing world, *at once* take hold of this work and give as the Lord has prospered them, and send to Geo. T. Adams, the Treasurer of the A. A. Mission Society, 167 Hanover St., Boston, all funds for this great object.

L. T. CUNNINGHAM, *Sec. of the Board.*

P. S.—I wish to say to all those brethren who have this world's goods in trust from Christ, who are able to give $500, or more, to carry forward the great work of proclaiming the near coming of Christ to judgment, I have a proposition to make to you: I will be one of a hundred to create a fund of $50,000, to be used in publishing brief expositions of the prophecies that most clearly and comprehensively prove our close proximity to the great day of judgment. And this money to be raised in three months from the first of October, 1870. Also, this money to be placed under the control of the Advent Christian Publication Society, to publish on the subject above stated, in as many languages as the Society may think advisable. Also, the money to be used with as much economy as possible in reaching the great result desired. Any wise suggestions as to the above object will be thankfully received. Let us have a quick and hearty response to the above proposition by all that are able, and send your names to Geo. T. Adams, or to the writer, L. T. Cunningham, Newton Upper Falls, Mass.

We heartily concur with Bro. Cunningham in his earnest appeal to the brethren and sisters, and also hope that we shall not only be fully aroused to the importance of engaging in this work more faithfully than ever before; but that we shall so present ourselves, by prayer and supplication before the Lord, that we may clearly understand his will, know just what he would have us do, and be so fully endowed with his Holy Spirit, that we shall give cheerfully, liberally, and promptly, according to what we have, and to those objects our heavenly Father would have us, to his glory and the good of our fellow beings,—"In the name of the Lord Jesus, giving thanks to God and the Father by him."

GEO. T. ADAMS.

For the World's Crisis.

THINGS AS THEY ARE.

I am often asked, Why do not our preaching brethren economize their labors, and not spend their money and time on the railroad in going from place to place, to spend only one Sunday?

I answer, the preachers are not responsible for this fault, for the churches through their committees regulate that matter. The committee write to A, B, or C, to come and supply their desk and preach a certain Sunday. If he has no appointment for that Sunday, he does not feel at liberty to decline. If he writes them he will come, and stay two or three Sundays, and be with them through the week for their benefit, the reply comes, We are supplied.

Now what can be done by the preacher? He can give his advice, and feel the embarrassment of the condition; but with or without scrip he must cheerfully run over the track, and deliver his message, and often feel the necessity of putting in evening appointments, so that when he returns to his destitute, loved family, he may be able to partially supply their needs.

These things ought not to exist, as a general rule. There is a remedy, and it ought to be adhered to. The remedy is in the churches. They could and should bring about the improvement. But how? When you invite a man to come to feed the flock of God, ask him to come and stay with you two or more Sundays; then he will be with you through the week, visit, and attend your prayer-meetings, and feel a responsibility for the cause, and for you, that he cannot otherwise.

The cause of Christ and the preachers sustain a great loss on this race course. They take cars' ride from thirty to sixty miles to their appointments, and come in Saturday evening. Sunday, they come before you. You are cheered with the flow of soul, delighted with the harmony of the truth they utter, strengthened by the vigorous faith they manifest; but Sunday is over and gone, and they are gone also. They return to their homes, and find a lack of means that would take the last bit of courage out of them, had they not learned to trust the Lord and wait for a recompense at the resurrection of the just.

A third part of what you give the preacher is paid out on the railroad, and often more. You do not feel it, but the preacher and his family do. Yes, and you would feel it sensibly if out of your weekly pay of nine dollars three dollars should be kept back. There is a wrong, and with all our faith in God we often feel it. And this wrong brings leanness to the people of God, and why? Because it is not doing as you would be done by. None of you would come and work for me at any mechanical business for ten dollars a week, and pay out four dollars of it on the cars.

Now, brethren, good religion prompts men to love their neighbors as themselves, and those who live out this golden rule will have an hundred-fold here, on the common principle of "whatsoever a man soweth, that shall he also reap." Do not count me your enemy, because I tell you the truth. I write this not for my good, but for yours. The Lord is soon coming to reckon with us. The signs are not of doubtful import; they are filling up the last jots and titles of the prophetic pen; and shall we heed the last notes of warning?

Brethren, let your liberality be known, that the cause of Christ be not hindered. The calls for labor are heard in every direction. Men filled with the spirit of truth and the importance of the times are wanting. Means to help those who have the woe on them to carry this gospel—"Behold the Bridegroom cometh!"—into new regions, are wanting. Will any, by withholding that which is meet, peril their salvation and the eternal life of others?

A word to the wise may be sufficient, but the love of the world, and covetousness, will keep multitudes out of the kingdom of glory. "He that heareth these sayings of mine, and doeth them," will stand in the evil day.

Chelsea, Ms., Sept. 25. L. BOUTELL.

For the World's Crisis.

A RESPONSE.

To the Editor of the Young Pilgrim:—

The appeal in behalf of the *Young Pilgrim* touched my heart, for I was not aware of the low state of its finances, and the thought of suspending its publication shocked me. What! in these last days of crime and temptation, cease trying to shield tender hearts from the wiles of Satan, when we *profess* to be looking for the speedy return of the Lord! Is this consistent, to spend money in self-gratification, and allow such publications as the dear "Pilgrim" to die, from sheer neglect?

May God open the eyes of those in whose care he has entrusted the treasures of earth, to *see* their obligation to him, and their hearts to *feel* the necessity of aiding in the rescue of the children and youth of our land from the snares and traps of the enemy which surround them.

I wish it were in my power to send you enough to relieve your embarrassment, but mine must be the "widow's mite," for the present, at least. I can count *one* towards a larger circulation, and enclose for the remainder of the present year and the coming one, if time continues. *Of course, it will be published—it must not be stopped.* I am willing to do what *I* can to assist in extending its circulation.

How few there are who could not save fifty cents per year for the *Young Pilgrim,* and thus delight the hearts of their children with its semi-monthly visits; but how hard to make people realize it! May God prepare us to work more efficiently for him.

HATTIE T. HOXIE.

North Scituate, R. I.

Extracts from Letters.

SR. C. R. DANKS writes from Fond du Lac, Wis., Aug. 22d, 1870:—"My faith remains firm in the soon coming of our Lord. Truly the path of the just shines more and more, and we can see more clearly that we are just at the end of probation. I thank God his children are not in darkness, that that day should come upon them as a thief; but oh, what darkness covers the people. It seems discouraging, sometimes, to undertake to enlighten them on the great truths of the Bible, there is so much ignorance and prejudice; but we must do all we can, so they will not rise up in judgment and say we did not warn them. I feel that I have got something to do. I feel the "wo," and may God help me to be wholly given up to him, so that he can use me to his honor and glory. I do not claim much talent, but God forbid that I bury what little I have. I do feel that it is high time that we all wake up to our duty, and improve the talent the Lord has given us, for we have

but a short time to work. The judgment day is just upon us. May God pour his Spirit upon us, and may we all come up to the help of the Lord against the mighty."

Bro. J. Maxim writes from South Carver, Mass.:—"I am happy to say that the campmeeting at Tremont was a complete success. Much good was done in reclaiming backsliders, and by bringing some sinners to repentance and to the love of Bible truth. Since the meeting, the good seed there sown has taken effect and sprung up in this place, inducing a few of us here, of like precious faith, to commence weekly prayer and conference meetings for social worship, and for the edification of the true followers of Him who said he should come again in like manner as he ascended. We meet every week at some dwelling house, on Tuesday evenings. Although destitute of a preacher, I trust we are not destitute of the Spirit of our Master, who said that when two or three are met together in his name, there he will be in the midst of them. We would respectfully invite any Bible preacher or layman, who shall be traveling this way, to give us a call, and so scatter broadcast the good seed of the coming kingdom."

Bro. G. A. Streeter writes:—"Our tent meeting in Hardwick, began Sept. 3d, and closed the 8th. We had a good meeting. As this was outside of the village, the congregation was composed mostly of hearers that never went any where. A great interest was manifested. Two were baptized; one went around to her neighbors and confessed to them, and then came to meeting and confessed there. One arose for prayers. The meeting was in a pretty grove, a good one for a campmeeting. The way is open for one. We took a vote to see how the people felt, and all voted to have a campmeeting, if the Lord did not come. Our doctrines have not been preached much there. I was there last Sunday, the 18th, and had a good season. A weekly prayer-meeting is established, as a union meeting. Pray for me."

Sr. A. B. Becker writes from Springwater, N. Y., Aug. 25th, 1870:—"We have been having an interesting season in our quiet village. The tent was pitched here June 28th, and meetings continued over five Sabbaths. Brn. Fenn, Stevens, and Hobbs, were the principal preachers; though Bro. Coggswell and Bro. Wendell made a short stay with us. We had a good attendance, and much interest was manifested, notwithstanding the efforts made against us. There were fourteen baptized, and many others brought to a knowledge of the truth. We are getting quite strong in numbers, and are in hopes of having a place for worship very soon. Let us have the prayers of all God's children."

Bro. F. H. Burbank writes:—"May the Lord bless you in proclaiming the "crowning truth" of immortality through Christ alone, and that at his appearing and kingdom. Though we do not agree on the question of the resurrection, yet I pray that God will bless the mission of the "Crisis" as it heralds the above named truth. I wish success to every tract, pamphlet, magazine, newspaper and book that advocates it. Often do I wish that we could see eye to eye on all points as we do on this one. But, if we cannot, we can do one thing and that is, we can keep the unity of the Spirit in the bond of peace."

Sr. E. E. Towslee writes, Sept. 17th:—"The church in Hoosick, N. Y., is in a rising condition. I was with them last Sabbath, and we had a refreshing season. We endeavored to show them the necessity of abiding in Christ, the true and living vine, as the only sure way of entering in to his everlasting kingdom, so soon to be established. May God grant we may all be prepared for the great and solemn event."

Married.

HARTSHORN—CHICKERING. In Ashland, Sept. 11th, at the house of the bride's father, by the Rev. M. M. Cutter, Mr. Benj. H. Hartshorn and Miss Myra E. Chickering, both of A.

WORTHINGTON—ROGERS. In North Bennington, Vt., Sept. 12th, 1870, by Eld. Jacob Wilbur, Mr. Charles H. Worthington and Miss Mary J. Rogers, of the above place.

CLARY—JONES. In Whitefield, Sept. 4th, 1870, by Eld. S. K. Partridge, Mr. Llewellyn Clary and Miss Ada J. Jones, both of Jefferson.

Obituaries.

Trimmer. Died, at Hemlock Lake, N. Y., May 19th, 1870, Emeline L., wife of Wm. Trimmer, aged thirty-three years.

Sr. Trimmer leaves a large circle of mourning friends and neighbors, who thronged the Baptist meeting-house at Hemlock Lake on the occasion of her funeral, which was attended by the writer. The silence of the chamber of death was made doubly solemn by the deep sighs and sobs of a loving husband, children, and other relatives. Thank God, the morning of light and immortality is near when the sleepers in Jesus will arise to meet the Savior in glory. Wm. A. Fenn.

Allen. Fell asleep in Jesus, in Charlton, Mass., Sept. 2nd, 1870, Nancy, wife of Bro. Elbridge Allen, aged twenty-seven years, four months, and twenty-seven days.

In Sr. A. we have all lost a friend, and the family a loving wife and affectionate mother. She leaves a husband and five precious little blossoms to mourn her loss. This dear sister embraced the faith of the soon coming of Jesus in 1867, and has ever since been a faithful follower of Jesus. She died in the triumph of faith, expecting soon that the last trump will sound, when they that are Christ's at his coming shall awake to sing the songs of the redeemed.

Words of comfort were spoken by Bro. Ayres.
M. L. Green.

Conolly. Died, at Riverside (near Jacksonville), Fla., Sept. 1st, 1870, of congestive fever, Sarah A., formerly of Rochester, N. Y., wife of C. W. Conolly, and daughter of Mrs. Susan Goodman, aged twenty years.

Although unconscious of all around her, she repeated the whole of that beautiful prophetic hymn,—

"We are voyagers on an ocean."

She then exclaimed, "I want to live with Jesus." She died as one going to sleep.

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep."

Wood. Died, in Surry (of consumption), Adaline D. Wood, aged forty-four years.

She was converted about twenty-eight years ago, under the labors of R. David Thomson, and has lived a consistent christian life. It was her lot to pass through severe afflictions. Her family consisted of four, and within three years had buried them all, herself being the last.—*Com.*

Fay. Died, in Camden, N. J., Sept. 2nd, Nora Fay.

Bro. and Sr. Fay have laid away their last little treasure. In the morning their little ones will be gathered with the blessed. F. H. Burbank.

Died, in Nevada, Ohio, Sept. 12th, 1870, Luther Gilman, aged forty-nine years.

Sermon by the writer, from Job 14: 10-14.
E. McCullock.

☞ The Third Napoleon's career, commencing at Strasbourg in 1832, and ending at Sedan in 1870, and thus embracing nearly forty years of exile, patience, conspiracy, adventures, imprisonment, escapes, political maneuvres, palace life, victorious war, and successful statesmanship, is without parallel in history, and is only possible with one whose character is also without a counterpart among the remarkable men of ancient or modern times. Behold the contrast! A few weeks ago at the head of one of the most powerful nations of Europe—a nation he governed almost at will; to-day, a prisoner of war, a dethroned Emperor, despised and contemned by his late subjects! Such is destiny.

☞ Von Moltke is reported to have abandoned the notion of trying to storm Paris. He will seek to compel its surrender by starvation, and is reported to have pledged himself that within three weeks not a morsel of food shall enter the city.

Summary of News.

FOREIGN.

Cable News.

Epinal, Sept. 20. Toul has again been attacked, but the Prussians were repulsed and their guns dismounted.

Berlin, Sept. 20. Queen Augusta received yesterday a letter written by the Emperor of Russia, warmly congratulating Her Majesty upon the great victories that the armies of Germany has so signally obtained.

The letter when read to the Count, was received with indescribable satisfaction, as it set at rest all the floating rumors as to the hostility of the Emperor to the attitude recently taken by Prussia in the European conflict.

Florence, Sept. 21. The following particulars of the occupation of Rome by the Italian troops are received:

The Zouaves made a desperate resistance at Porta San Panrazio Campo Militare, Porta Maggiore and Porta Del Popolo, but after the fighting had continued for half an hour, orders were sent to them peremptorily from the Pope himself to cease firing. They obeyed unwillingly, and many of them broke their muskets in their vexation. Colonel Charette threw his sword into the Tiber.

Berlin, Sept. 22. The Emperor Napoleon is preparing a manifesto to the French people.

The members of the late Senate and Corps Legislatif will probably reassemble at Limoges, in the northeast of France.

Villa Alban, Sept. 21. The Italian troops entered Rome through Ponta Pia, firing on the mercenaries as they advanced. At last the Pope ordered the white flag to be hoisted, and hostilities ceased. The national forces then quietly occupied the city.

London, Sept. 21. [Special to New York Tribune.] The *Tribune's* special correspondent at Berlin telegraphs to-day that the American Minister on authority learns that Favre will be received in a private capacity only, and will be informed by Bismarck that Germany much insist, as a condition, *sine qua non* of peace on the surrender of the forts on the Moselle and Rhine, by which Germany was threatened and attacked.

A dispatch received in London yesterday, from Bismarck, says that Favre was cordially received at the King's headquarters at Fervieres, Rothschild's Chateau. Preliminary discussions were held relative to the time and modes, and convoking a constituent assembly, in view of securing a sufficient guarantee for the fulfilment of conditions to which the Provisional Government may yield its consent.

Tours, Sept. 21. The Government has ordered the troops in all parts of the country to converge on Paris.

An Earnest Appeal to America from the Conquered Provinces.

The *Tribune's* special from Bricy, the 17th, says the distress is so great in the Departments of Moselle, Meuse, Meunthe and Ardennes that the authorities have prepared an appeal for aid to all neutral nations, especially America and England, saying that the people, who are dependent on their crops and their cattle, have nothing left remaining. Their houses, stables and barns have been destroyed, and the meadows and fields have been trampled down. They have had no harvest at all. Their cattle, sheep and swine have been seized, and their laborers pressed into the army. There is not even corn enough left for seed. Starvation and pestilence impend. "You, my American brethren," adds the appeal, "must know the desolation in which we live. Yet you have been quickly restored. Your country is naturally rich and ours is naturally poor. Our resources cannot compare with yours, consequently our sufferings are unspeakably greater. We implore you to send us aid." The appeal is signed by mayors and other civil and ecclesiastical authorities of the numerous villages and towns between Metz, Nancy and Sedan.

Berlin, Sept. 23. Count Bismarck has issued a circular to the North German representatives concerning the demands of Prussia. He declares the acquisition of Metz and Strasbourg, and the extension of the German frontiers to Forbach, is necessary in order to prevent future aggression upon the part of France. Bismarck affirms that Germany is indifferent as to what character of government France chooses. She does not want to interfere at all with the internal affairs of France.

London, Sept. 23. A railroad has been finished around the fortifications of Paris.

The bombardment of Toul continues incessantly and furiously.

The French Tireurs at Thionville make constant sallies, and have inflicted much damage on the Prussians.

Arrangements have been made at Lille whereby the complete inundation of the country may be effected in twelve hours.

The Prussians have occupied Dourdan, 18 miles southwest of Versailles.

No Prussians are reported anywhere in the department of Aube.

M. Thiers, before leaving Tours for Vienna, passed the night with Prince Metternich, Austrian Minister to France.

The road from Paris to Orleans is gorged with all sorts of vehicles, loaded with the effects of Paris refugees.

The siege of Metz has become a mere blockade.

The safety of Tours is threatened, as the Uhlans are at Orleans and Blois.

London, Sept 23. The French have attacked the Prussians to the south of Paris, and have totally routed and driven them in disorganized masses toward the city. The slaughter was terrific. The Prussians advanced, and took a favorable position. The battle was fought at Clamont, Mendon and Verriers.

London, Sept. 23. [Special to the New York *Tribune.*] Louis Blanc writes from Paris, the 14th, as follows: "We are yet hopeful. Don't suppose that we expect to escape from the consequences of war into which we have been dragged in spite of ourselves. We desire peace on equitable and honorable conditions. If we cannot have that, we are ready to accept war to the knife."

The following is a Berlin telegram:—

"Russia is in motion to seize the Black Sea and probably the Dardanelles. A war between the Czar and Sultan is imminent"

London, Sept. 25. The reports of a revolutionary outbreak in Paris, incited by the Reds, are denied. A late arrival from there brings information positively contradictory to the announcement that there has been any insurrection or fighting in the streets of the capital, accounts of which have been received through Prussian sources.

It is rumored that heavy fighting is in progress between Forts de Vanvres and Montrouge, resulting from an attempted movement of the Prussians into position between those fortresses.

A conflict occurred on Friday at Sceaux. The Prussians attacked the town but were repulsed. Their artillery upon the heights of Sceaux participated in the fight.

An official statement from the war office just issued, shows that the total number of German troops now in France is 650,000.

London, Sept. 25, 1870. The French journals published at Tours concur in acknowledging that M. Favre's mission to the Prussian headquarters has been abortive, and declare that the French people prefer extinction to humiliation. Strasbourg, Toul and Verdun, the Germans already consider theirs, and demand that they shall remain so. But M. Favre and his colleagues in the provisional government are a unit in the rejection of such demands. Should any terms be reached, they must have the sanction of a European congress, which would meet at Brussels.

La France says peace is impossible on the terms proposed by Prussia, without ruin and shame. Nothing is left us now but to make a dogged resistance.

A letter from Marshal Bazaine, dated 19th September, sent to the headquarters of Prince Frederick Charles, to be forwarded thence to the King, it is reported, expresses his willingness to surrender on condition that his troops be permitted to retain their arms and be paroled, not to resume hostilities for three months.

DOMESTIC.

New York, Sept. 23. This afternoon there was an informal meeting of the members of the Evangelical Alliance at the Young Men's Christian Association Rooms, corner of 24th street and 4th avenue. A reception will be tendered to those ecclesiastics who come from Europe despite of war, and ready to be present at the Grand Alliance to be held here this month.

The Hon. Wm. E. Dodge occupied the chair, and after Rev. Mr. Eddy of Brooklyn had made the opening prayer, a set of resolutions were passed, tendering a hearty welcome to the following gentlemen, most of whom were present: Rev. James Davis, one of the secretaries of a British organization; Rev. James Argus, D. D., of Regent's Park College, London; Rev. Dr. McCauley, of the London Relief Tract Society; Rev. Henry Allen, Editor of the *Irish Quarterly Review*; Rev. Dr. Mullen, of the London Missionary Society; Rev. Prof. Revel, of Waldensian Theological Seminary, Florence, Italy; Rev. Isaac G. Bliss, agent of the Bible Society, Constantinople, Turkey; Rev. Dr. Grand Pierre of Paris, with several others. Suitable acknowledgements in neat replies were made, and the meeting adjourned.

Hartford, Sept. 24. A very imposing ceremony took place at St. Patrick's Cathedral last evening, on the occasion of five young ladies taking the white veil. The Cathedral was filled to repletion. To-morrow morning four other young ladies take the black veil.

War Items.

☞ Communication with Paris has been entirely cut off, at least so far as official dispatches are concerned. The State Department has not received a line from Mr. Washburne for several days, and the members of the Diplomatic Corps are without intelligence from that point. It is a question for the future to decide whether King William will allow the representatives of foreign nations in Paris to communicate with their governments. The State Department officials seem to think that this will not be permitted for the present.

☞ The Prussian forces now before Paris number four hundred thousand, and Prince Frederick Charles has one hundred and fifty thousand between Metz and Rheims.

☞ The submarine cable between Prussia and Sweden has been cut by the French.

☞ The number of men under arms in Paris is stated at 438,000, including 180,000 volunteers from the provinces.

☞ Paris is entirely shut in, and all avenues of communication are cut off, except via Berlin.

☞ The people of all Italy are enthusiastic over the accomplishment of the Italian unity. The large cities are covered with bunting, and fireworks and illuminations attest the general joy.

☞ Garibaldi is prevented from leaving Caprera and guarded as a prisoner. Italian war vessels are cruising off the island.

☞ A telegram received from Havre says that fresh complications between Russia and Turkey in regard to war between the two powers is probable.

☞ The Strasbourg theatre was burnt during a performance. Two hundred persons, mostly women, perished in the flames. This horror has cast a gloom over the entire city, and the beleagured inhabitants have been completely prostrated by their awful calamity.

☞ An English correspondent with the Prussian army finds one serious defect in the Prussian military system. It is the utter absence of any means to shelter the troops at night. The troops have no tents, no blankets; nothing but their cloaks. Against such violent exposure men cannot last. The writer says that unless Von Moltke can redress the evil speedily, he will find he has a more relentless enemy to contend against than the French.

☞ The Times correspondent, writing from the headquarters of the King, at Rheims, on the 8th inst., says that upward of thirty establishments there manufacture woolen cloths, employing ten thousand working people, and that all of these are idle and on the point of starvation. Hundreds of applications have been made for information on the subject of emigration to the United States.

☞ Marshal Bazaine has intimated, in an intercepted letter to his wife, written before the battle of Sedan, and subsequent to that of Gravelotte, his disposition to renounce Napoleon. He has certain disclosures of Napoleon's perfidy to make, which, he says, "will at once place me in a proper position before the new Government;" and he fixes the time for making such revelations "as soon as Napoleon shall have been dealt with as he deserves."

Religious Items.

☞ Mr. and Mrs. Palmer have commenced a series of holiness meetings in San Francisco.

☞ A correspondent of the *Christian World* writes from Madrid that "Upon the very spot where lie the remains of thirty-six thousand of our fellow creatnres who suffered martyrdom during the time of the Spanish Inquisition, and which has lately been excavated, stands a man of faith with the Bible in his hand, and offers one of the gospels of the New Testament for a half-penny. In a few hours hundreds are bought, and all the half-pence are laid out in bread and meat for the poor Spaniards."

Items.

☞ No less than nineteen young women are studying medicine at the University of Zurich, in Switzerland. All of the subjects of instruction—anatomical and surgical, as well as medical—are treated of before the students of both sexes, and that without the least embarrassment. At Vienna in Austria, at Moscow in Russia, and at Paris in France, the same plan of educating the sexes together in the medical schools is pursued with the same happy results.

☞ The oldest newspaper in the world is published in Pekin. It is printed on a large sheet of silk, and, it is said, has made a weekly appearance for upward of a thousand years.

Notices.

Conference and Dedication.

A meeting for the purpose of organizing an Advent Christian Conference for the State of Ohio, will be held at Nevada, Wyandot Co., Ohio, commencing Wednesday, Oct. 5th, at 10½ o'clock A. M., and continue over the following Sabbath.

This is an important meeting, and all, far and near, who are in sympathy with the last great dispensational truths of the Bible, are cordially and earnestly invited to come and advise with us in this meeting. We shall endeavor to arrange to hold quarterly meetings with every church in the State. Come and help us arrange to put a mission tent in the field early the coming season. Come one and all, and we will provide homes for you during the meeting. Come at the commencement of the meeting; come praying for showers of divine grace to fall upon us. Come, and the blessing of heaven will rest upon you all.

Nevada is on the Pittsburgh, Fort Wayne and Chicago R. R., twenty miles west of Crestline, and twenty miles east of the junction of the Sandusky, Cincinnati and Cleveland R. R. at Forrest.

The dedication of our new house of worship will take place in connection with this meeting, on Sunday, the 9th of Oct., at 10½ o'clock A. M. Preaching brethren from abroad will be present on this occasion. In behalf of the church,
E. McCullock.

Tent Meeting.

The Grafton and Coos Mission Tent will be pitched at Pittsburg, N. H., near Bro. Allen B. Young's. Meetings to commence Tuesday, Oct. 4th, at two o'clock P. M., and continue over the following Sabbath. Brn. N. Wheeler, A. Damon, and L. Churchill are expected to preach the word. Come, brethren and sisters, to the dedication of the new tent, and work for Jesus, for the Judge standeth at the door, and what is done must be done quickly. In behalf of the brethren,
A. Gordon.

Notice.

The Lord will, there will be a meeting in Porter Village, Me., commencing Thursday evening, Oct. 6th, to continue over the Sabbath, and as much longer as deemed proper. Brn. A. Ross, D. F. Leavitt, and Mark Stevens are expected to be present to preach the word of life and truth. Come, ye servants of the most high God, and labor for the perishing. There will be homes provided for all. In behalf of the brethren,
John S. Moulton.

Tent Meeting.

The tent meeting in Shrewsbury, Mass., will hold through this week, and over the Sabbath, Oct. 2nd and (if duty) over Sabbath, Oct. 9th. Brethren and sisters, come and help in Shrewsbury.
Enoch Morrill.

P. S. The tent was delayed on the R. R., and we did not get it in season for meeting Sabbath, Sept. 25th, and some were disappointed. E. M.

Notice.

The next session of the Maine Central Quarterly Conference will be held at the Zellerly school-house, four miles from Mt. Vernon Village, Rome, to commence Thursday, Oct. 13th, at six o'clock P. M., and hold over the Lord's day. Let all the brethren and sisters attend and work for the Lord, as time is short. Provision will be made for all. Ministering brethren from abroad are invited. Brethren will call on S. Brownell, D. Hunton, B. Philbrick, J. Meader, E. Watson, E. Kelley, and others. For the Brn., H. B. Sevey.

Notice.

The Lord willing, the Mass. State conference will hold its next quarterly session with the church at North Adams, Mass., commencing Oct. 12th, at 7 P. M., and continue over the following Sunday. Come, ministers and delegates, brethren and sisters, one and all, to the meeting. Provision for man and beast will be made. Those coming on the cars will find some one at the depot to meet them. Geo. A. Streeter, Sec.

Notice.

There will be a conference held at Pittsfield, N. H., at the Bethel, to commence Oct. 22nd, at two o'clock P. M., and continue next week, the Lord willing. Let all the lovers of Jesus attend. Elds. Owen and I. Damman in attendance. L. D.

Notice.

There will be a meeting of days in Chesterville, Me., Borrough school-house, commencing Thursday evening, Sept. 29th, and continue over Sunday. Brethren and sisters from abroad will call on Brn. Lewis Bean, Arnold, Jerland, and others. A general invitation is given.
For the Brn., H. B. Sevey.

Notice.

The annual meeting of the Conn. A. C. Conference will convene at the church at Waterbury, Conn., commencing Wednesday evening, Oct. 5th, 1870. Let there be a full attendance, and every one come with only one object—the glory of God.
H. H. Dickinson, President.
Geo. L. Teeple, Secretary.

Notice.

I wish to give notice, through the Crisis, that the little church in Roxbury have of late been revived and encouraged through the labors of Bro. H. K. Walling, and feel it important that they should meet together and obey the apostle in exhorting one another, and so much the more as they see the day approaching. They will meet every Sabbath at the house of Levi R. Teeple, for prayer and conference meetings; and any of the brethren and sisters from the adjoining towns are invited as often as convenient to meet with them; also the preaching Brn. who will correspond with the Lord (and him only), are invited to come when he directs. In behalf of the church of God,
S. E. Teeple.

Notice.

Quarterly Conference will be held in the South Palermo meeting-house, in Palermo, Me., Thursday evening, Oct. 6th, 1870, and hold over Sunday. Will our preaching brethren arrange to come and preach the word?

Come, brethren and sisters, and work for the Lord.
S. K. Partridge.
J. T. Hemenway.

Notice.

Providence permitting, there will be a series of meetings at Hollis Centre, Me., commencing Wednesday, Oct. 12th 1870, at 7 o'clock P. M., and hold over the following Lord's day. Brn. Gay, Hill, and others, are expected to preach the word. Brethren and sisters, come and help us, that we may have a good meeting in the name of the Lord.
Timothy L. Carle.

Notice.

There will be a conference for all of God's people to come and worship the Lord in the Spirit, at New Durham Ridge, N. H., to commence Oct. 13th, at 7 o'clock P. M., and continue over Lord's day, and longer if thought best. All who love our Lord Jesus Christ are invited to come and worship with us.
Israel Damman.

Notice.

The Lord willing, there will be a meeting at Effingham Centre (school-house), N. H., commencing Thursday evening, Sept. 29th, and hold over Sunday, Oct. 2nd. Brn. D. F. Leavitt, A. Stillings, M. Stevens, and others, are expected to preach the word. A general invitation is given.
For the brethren, Mark Stevens.

Notice.

There will be a religious meeting held at Webster, Me., to commence the 6th, at seven o'clock, P. M., and hold over the 9th. Saints and sinners are invited to come. Let the ministers come with the word of God to preach.
A. H. Walker.
I. Damman.

Notice.

There will be a basket, or grove meeting, in the town of Independence, three miles south of Rockford, Minn., commencing Friday, Sept. 30th, at three o'clock P. M., and continuing over the following Sunday. Bro. and Sr. Fassett and others are expected to preach the word.
In behalf of the church, B. H. Hall.

Notice.

The brethren of Knowlesville having secured the Hall lately occupied by the Good Templars, propose to dedicate it to the Lord, Oct. 9th. A general invitation is extended to all.
P. Thurtle.

R. I. and East. Conn. Conf.

This conference will hold its next quarterly session with the church at Lafayette, R. I., commencing Wednesday, Oct. 5th, at two o'clock P. M. We hope for a large attendance of preachers and delegates, as there is some important business to be brought before this meeting.
C. H. Sweet, Clerk.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

Notice.

The Advent Christian church of Rochester have hired a neat, commodious hall, just finished, on the corner of Stone and Court Sts., known formerly as the Air Bath Institute, which will be opened next Sabbath, the Lord will, with appropriate services, by Bro. J. Hemenway. Meetings will be held hereafter in said hall three times Sundays, also Tuesday and Friday evenings.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.
A. Cressey,
Frank Nelson, } Committee.
Sam'l Rowell,

The brethren in Bowdoinham Village, Me., have hired Hinkley's Hall for a few months, and invite preaching brethren who can come and break the bread of life, to give notice through the Crisis.
For the brethren, N. G. Reed.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's.
O. G. Trundy.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,
Nathaniel Eaton.

Notice.

The brethren in Honeoye Village, Ontario Co., N. Y., have a neat and commodious hall, and invite preaching brethren, who can come and break the bread of life, to give notice through the Crisis, or correspond with the Secretary,
O. B. Brown.

Notice.

My P. O. address for the present will be No. 1 Lafayette Street, instead of No. 4 Eagle Street. All communications may be sent to the above place, or 37 Exchange Street, my place of business.
N. McCullock.

Notice.

Meetings in South Boston are postponed till further notice, probably till October.
C. W. Huntress,
J. N. Berry.

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $3.50; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.25; postage 20 cts. Do. ref. between verses, $2.25; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $2.25; postage 20 cts. Do. plain, $1.75; postage 20 cts.

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Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

M. Batchelor...Sunday, Oct. 2nd
T. M. Preble...Sunday, Oct. 9th
J. B. Cook...Sunday, Oct. 23d

Boston, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

Chelsea, Mass., (Library Hall.)

John Couch...Sunday, Oct. 2nd
L. Boutell...Sunday, Oct. 9th
Sr. Stoddard...Sunday, Oct. 30th

Charlestown.

Preaching at Charlestown, (Evening Star Hall, No. 33 Main Street), every Lord's day.

Rufus Wendell...Sunday, Oct. 2nd
T. M. Preble...Sunday, Oct. 16th
Sr. L. M. Stoddard...Sunday, Oct. 23d
J. B. Cook...Sunday, Oct. 30th

Pittsfield, N. H...Sunday, Oct. 9th
C. Goodrich.

Bristol, R. I...Sabbath, Oct. 2nd
T. M. Preble.

North Carver, Mass...Sunday, Oct. 2d
L. I. Leslie.

Worcester, Mass...Sunday, Oct. 16th
J. Couch.

Holden, Mass...Sunday, Oct. 9th
R. Wendell.

Stoneham, Mass...evening, Sept. 26th
Concord, N. H. (at the Bethel)...evening, Sept. 28th
" " (at the Chapel)...evening, Sept. 29th
Manchester...Sunday, Oct. 2d
S. S. Brewer.

Woodstock, N. H...Thursday evening, Sept. 29th
Warren Village...Sunday, Oct. 2nd
A. Ross.

Square Pond, Ct...Sabbath, Oct. 2nd
P. S. Butler.

West Deerfield (as Bro. Quimby may appoint) Sunday, Oct. 2nd. C. W. Sargent.

Biddeford, Me...Sunday, Oct. 23d
G. W. Burnham.

Great Falls, N. H...Sunday, Oct. 16th
Dover, N. H...Sunday, Oct. 23d
Joseph W. White.

Warehouse Point, Ct...Sabbath, Oct. 2nd
J. T. Dixon.

South Elliot, Me...Sunday, Oct. 2nd
Rye, N. H...Sunday, Oct. 16th
Hampton, N. H...Sunday, Oct. 23d
L. E. Saulpaugh.

Freeport (Swamp school-house)...Sunday, Oct. 2nd
S. F. Morse.

Cheshire Street, Conn...Sunday, Oct. 9th
Chicopee Falls, Mass...Sunday, Oct. 16th
Z. Ford.

Middleton, N. H...Sunday, Oct. 16th
Mark Stevens.

South Livermore, Me...Sabbath, Oct. 9th
A. A. Abbott.

Lewiston, Me...Sabbath, Oct. 2nd
Jesse Gay.

Watervillage, N. H...Sunday, Oct. 9th
C. Coleman.
Mark Stevens.

Vernon, Vt...Sundays, Oct. 2nd and 9th
Westfield, Mass...Sunday, Oct. 16th
Chicopee Falls, Mass...Tuesday evening, Oct. 18th and evenings till Friday.
Worcester, Mass...Sunday, Oct. 23d
Seabrook, N. H...evenings, Oct. 25th and 26th
Rye, N. H...Thursday evening, Oct. 27th evenings through the week, and Sunday, the 30th.
Concord, N. H. (at the State conference), Sunday, Nov. 6th.
Portsmouth, N H...Thursday evening, Nov. 10th evenings through the week, and Sunday, the 13th.
Manchester, N. H...Sunday, Nov. 20th
A. Simpson.

Great Falls, N. H...evening, Oct. 7th
Farmington, N. H...Sunday, Oct. 9th
Wm. C. Stewart.

New Britain, Ct...Sunday, Oct. 16th
Wm. N. Pile.

Keene, N. H...Sunday, Oct. 2nd
J. G. Smith.

Rochester, N. H. (Town Hall)...Sabbath, Oct. 2nd
Farmington, N. H...Sabbath, Oct. 9th
A. M. Tripp.

Strafford, N. H. (Roberts' school-house), Sunday, Oct. 2nd.
Northwood Narrows, N. H...Sunday, Oct. 9th
Lynn, Mass...Sunday, Oct. 16th
Wm. Bodge.

Stowe, Mass...Sunday, Oct. 2nd
M. M. Young.

Fairhaven, Mass...Sunday, Oct. 2nd
Geo. A. Brown.

Caswell Brough, P. Q. (where Bro. Parsons may appoint) Sunday, Oct. 9th. U. G. Ladd.

North Somers, Ct...Sunday, Oct. 2nd
Woodstock Valley, Ct...Sunday, Oct. 9th
Abington, Ct...Sunday, Oct. 16th
Square Pond, Ct...Sunday, Oct. 23d
A. Morse.

South Hope, Me...Sunday, Oct. 2nd
Lagrange, Me...Sunday, Oct. 9th
Thomas Smith.

Kennebunk Depot...Sunday, Oct. 2nd
Epping Corner...Sunday, Oct. 9th
Loudon Ridge...Sunday, Oct. 16th
Geo. W. Randall.

Collinsville, Ct...Sunday, Oct. 2nd
Winsted, Ct...Sunday, Oct. 9th
Scitico, Ct...Sunday, Oct. 16th
Westfield, Mass...Sunday, Oct. 23d
New Haven, Ct...Sunday, Oct. 30th
H. H. Dickinson.

Portsmouth, N. H...evenings, Oct. 4th and 5th
Nottingham (where Bro. Randall may appoint) Sabbath, Oct. 9th
Salem, Mass...evening, Oct. 13th
C. H. Leverton.

Morris, Ct...Sunday, Oct. 9th
Wrightville, Ct...Sunday, Oct. 16th
Waterbury, Ct...Sunday, Oct. 23d
Wm. J. Ripley.

West Falmouth, (Marsten's Corner)...Sunday, Oct. 2d
J. T. Jordan.

Sandy Hill, N. Y. (where Bro. Mosier may appoint) Sunday, Oct. 2d, and evening, Oct. 4th.
Hoosick, N. Y...Sunday, Oct. 9th
Ellen E. Towslee.

East Canaan, N. H...Sunday, Oct. 2nd
John H. Evans.

Hoosick, N. Y...Sunday, Oct. 2nd
Jacob Wilbur.

Goshen, Mass. (as Bro. M. Damon may arrange) Sunday, Oct. 2nd.
Plainfield, Mass. (as Bro. Wm. Wilcott may arrange) evenings, Oct. 3d and 4th
Hawley (at Bro. David Thayer's)...Oct. 5th and 6th
Savoy (at Bro. Myrick's)...evenings, Oct. 7th and 8th
Savoy (New State)...Sunday, Oct. 9th
Dalton (as Bro. Warren may appoint) evenings, Oct. 10th and 11th.
North Adams, (at the conference)...Oct. 12th
Let us have a general gathering at the conference.
Geo. A. Streeter.

Bradford, N. H. (Pond meeting-house)...Sab., Oct. 9th
Simeon Roby.

Milo, Me. (Good Templar's Hall) Saturday, Oct. 1st, for conference, at two o'clock, and preach the word on the Sabbath following. E. V. B. Edgerly.

Springfield, Vt...Sunday, Oct. 2nd
Bridgewater, Vt...Sunday, Oct. 9th
H. F. Carpenter.

West Plymouth, N. H. (brick school-house, near Bro. Nelson's, Sabbath, Oct. 2nd.
W. W. Sutherland.

Montgomery, Mass...Sabbath, Oct. 2nd
G. L. White.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth. J. M. Muhlig.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

Cohocton...Oct. 1st and 2nd
Canadice (as Bro. N. Tibbals may appoint) at 7½ P. M., Sunday, Sept. 25th.
Springwater Valley...Tuesday, 7½ P. M., Sept. 27th
East Springwater (Punky school-house), Wednesday evening, Sept. 28th.
Little Zion (as Bro. Orlando Arnold may appoint), Thursday and Friday evenings, Sept. 29th and 30th.
C. F. Sweet.

Great Works, Me...Sundays, Oct. 16th and 23d
Rochester, N. H...Sundays, Oct. 30th and Nov. 6th
E. S. Moulton.

Thomaston, Me...Saturday evening, Oct. 1st
Cushing, Me...Sunday, Oct. 2nd
I can baptize any wishing to go forward at any of these appointments. H. S. Mitchell.

South Windsor, Ct...Sunday, Oct. 2nd
Cheshire St., Ct...Sunday, Oct. 9th
Brethren in other places wishing my labors will please address me at Forestville, Ct.
S. C. Hancock.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
Rufus Baker.

Bangor, N. H. (school-house)...evening, Oct. 5th
East Landaff...Sunday, Oct. 9th
A. A. Hoyt.

South Casco...Sept. 28th and 29th
Portland, Me...Sabbath, Oct. 2nd
Biddeford, Me...Tuesday evening, Oct. 4th
Kennebunk Depot...Wednesday evening, Oct. 5th
South Brunswick, Great Works...Oct. 6th and 7th
Portsmouth, N. H...Sabbath, Oct. 9th
H. Munger.

New York City (as Bro. J. T. Cox shall arrange) Sunday, Oct. 2nd.
Warehouse Point, Ct...Sunday, Oct. 9th
North Canton, Ct...Tuesday evening, Oct. 11th
Hartland Hollow (Town Hall) Thursday and Friday evenings, Oct. 13th and 14th.
Pleasant Valley, Ct...Sunday, Oct. 16th
Lovely Street, Ct...Wednesday evening, Oct. 19th
Union Village, Ct...Thursday evening, Oct. 20th
Burlington, Ct...Friday evening, Oct. 21st
Collinsville, Ct...Sunday, Oct. 23d
H. K. Flagg.

Rootville, Break Bread...first Sunday in the month
John T. Ongley.

Harrisburg, N. Y. (Bickford school house), Sunday, Oct. 2nd, at 10½ A. M. and in the evening.
Barns' Corners, N. Y...evenings, Oct. 3d and 4th
Lorrain, N. Y. (Randall Dist.) evenings, Oct. 5th and 6th.
Greenboro, N. Y...evenings, Oct. 7th and 8th
Redfield, N. Y. (South Dist.), at 2 and 7 P. M., Sunday, Oct. 9th.
Camden, N. Y. (Kinnie Dist.)...evenings, Oct. 12th
Vienna, N. Y. (Seville Dist.)...evenings, Oct. 13th 14th and 15th.
Higginsville, N. Y., at 2 and 7 P. M...Sun., Oct. 16th
C. H. Williams.

East Rochester, N. H...Sunday, Oct. 2nd
Wm. C. Stuart.

Westfield, Mass...Sabbath, Oct. 9th
North Somers, Ct...Sabbath, Oct. 16th
Chicopee Falls, Mass...Sabbath, Oct. 23d
G. L. White.

Holderness, N. H. (Brick school-house) Sun., Oct. 2nd
Woodstock (where Bro. Jackman may appoint) evening, Oct. 3d.
Colbrook...evenings, Oct 5th and 6th
Then to Canada (as Bro. Norman Stevens may arrange), for three weeks. J. Pinkham.

Farmington (Ricker's school-house)...Sun., Oct. 2nd
Berwick (Tarshut school-house)...Sunday, Oct. 9th
J. Bickford.

Alton Corner, N. H...evening, Oct. 11th
Farmington, N. H...evening, Oct. 13th
E. S. Moulton.

Hartford, Me. (Stetson school-house) Sabbath, Oct. 2d
Carthage, Me...Sabbath, Oct. 9th
E. M. Haggett.

Thomaston, Ct. (American Hall)...Sunday, Oct. 2nd
Jane Benson.

Roxbury, Ct. (as Sr. Teeple may arrange) Sunday, Oct. 2nd. J. L. Wood.

Northwood Narrows, N. H...evening, Oct. 6th
Lee, N. H. (where brethren may appoint) evening, Oct. 7th. Levi Allen.

North Dorchester, N. H. (Union school-house) Sunday, Oct. 2nd. C. H. Willoughby.

Meredith Neck, N. H...evening, Oct. 6th
East Rochester, N. H...Sunday, Oct. 9th
W. W. Sutherland.

Natick, Mass...Lord's day, Oct. 2nd
L. T. Cunningham.

Rochester, N. H. (Gothic Chapel)...Sunday, Oct. 9th and longer, as the Lord may direct.
Dover...Sunday, Oct. 16th and longer if directed. B. P. Manning.

Bristol, Ct...Sunday, Oct. 9th
Woodstock, Ct...Sunday, Oct. 16th
A. M. Higgins.

Northwood Narrows, N. H...Sabbath, Oct. 2nd
Great Falls, N. H...Sabbath, Oct. 9th
South Berwick, Me. (Great Works), evening, Oct. 13th
Dover, N. H...Sabbath, Oct. 16th
S. S. Mooney.

Wyoming, R. I...Sabbath, Oct. 2nd
New York City (as Bro. Cox may arrange), Sabbath, Oct. 9th.
Brewster, N. Y. (as Bro. Bailey may arrange) evening, Oct. 11th.
Lanesville, Ct...evening, Oct. 12th
New Milford, Ct...evening, Oct. 13th
New Preston, Ct...evening, Oct. 14th
Morris, Ct...Sunday, Oct. 16th
Campville, Ct...evening, Oct. 17th
Pleasant Valley, Ct...Sabbath, Nov. 6th
C. H. Sweet.

East Rochester...Sabbath, Oct. 2nd
Geo. W. Brown, *of Elliot, Me.*

Putnam, Ct...Sabbath, Oct. 9th
Webster, Mass...Sabbath, Oct. 16th
Woodstock Valley, Ct...Sabbath, Oct. 23d
Wilbraham, Mass...Sabbath, Oct. 30th
P. S. Butler.

Springfield, Mass., (Bethel Church.)

Wm. N. Pile...Sundays, Sept. 25th and Oct. 2nd
Rufus Wendell...Sunday, Oct. 9th

Lawrence, Mass.

L. Churchill...Sunday, Oct. 2nd
T. W. Piper...Sunday, Oct. 9th
T. P. S. Hampson...Sunday, Oct. 16th
A. P. Moore...Sunday, Oct. 23d
C. Goodrich...Sunday, Oct. 30th
— Partridge...Sunday, Nov. 6th

Lowell, Mass.

W. H. Mitchell...Sundays, Oct. 2d, 9th, 16th, 23d and 30th.
G. W. Burnham...Sundays, Nov. 6th and 13th
D. F. Leavitt...Sunday, Nov. 20th
C. Goodrich...Sunday, Nov. 27th

Chicopee Falls, Mass.

A. M. Higgins...Sunday, Oct. 2nd
B. Hitchcock...Sunday, Oct. 9th
Z. Ford...Sunday, Oct. 16th
G. L. White...Sunday, Oct. 23d
Mrs. M. L. Durand...Sunday, Oct. 30th
A. M. Higgins...Sunday, Nov. 6th

Manchester, N. H.

S. S. Brewer...Sundays, Oct. 2nd and 9th
C. Goodrich...Sunday, Oct. 16th
N. Wheeler...Sunday, Oct. 23d
Geo. Burnham...Sunday, Oct. 30th
A. Simpson...Sundays, Nov. 6th and 13th
W. H. Mitchell...Sundays, Nov. 20th and 27th

Exeter, N. H.

John Parsons...Sunday, Oct. 2nd
Levi Allen...Sunday, Oct. 9th
A. Ross...Sunday, Oct. 16th
C. Goodrich...Sundays, Oct. 23d, 30th and Nov. 6th

Concord, N. H., (at the Bethel.)

T. W. Piper...Sunday, Oct. 2nd
Jane Benson...Sunday, Oct. 9th

Concord, N. H. (Centre Street.)

T. P. S. Hampson...Sunday, Oct. 2nd
I. C. Wellcome...Sundays, Oct. 9th and 16th
C. Goodrich...Sunday, Oct. 23d
A. Wheeler...Sunday, Oct. 30th
T. W. Piper...Sundays, Nov. 6th and 13th

Portsmouth, N. H.

C. Goodrich...Sunday, Oct. 2nd
H. Munger...Sunday, Oct. 9th
D. F. Leavitt...Sunday, Oct. 16th
A. Simpson...Sunday, Oct. 23d

Loudon Ridge, N. H.

E. S. Moulton...Sundays, Oct. 2d and 9th
G. W. Randall...Sunday, Oct. 16th
H. Munger...Sunday, Nov. 20th

Seabrook, N. H.

A. P. Moore...Sunday, Oct. 2nd
Sr. L. E. Saulpaugh...Sunday, Oct. 9th
I. K. Lombard...Sunday, Oct. 16th
D. F. Leavitt...Sunday, Oct. 23d
Julia Buswell...Sunday, Oct. 30th

South Elliott, Me.

Charles R. Parsons...Sunday, Oct. 9th
W. M. Harmon...Sunday, Oct. 16th
J. C. Smith...Sunday, Oct. 23d

Winsted, Ct.

H. H. Dickinson...Sunday, Oct. 9th
R. K. Stark...Sunday, Oct. 23d

Scitico, Ct.

Anna E. Smith...Sunday, Oct. 2nd
R. K. Stark...Sunday, Oct. 9th
H. H. Dickenson...Sunday, Oct. 16th
Dr. A. M. Higgins...Sunday, Oct. 23d
B. Hitchcock...Sunday, Oct. 30th

South Windsor, Ct.

S. C. Hancock...Sunday, Oct. 2nd
Seth Woodruff...Sunday, Oct. 9th
R. K. Stark...Sunday, Oct. 16th

Providence, R. I., (Lester Hall.)

L. Boutell...Sunday, Oct. 2nd
J. Couch...Sunday, Oct. 9th

Biddeford, Me.

I. C. Wellcome...Sabbath, Oct. 2nd
Julia Buswell...Sabbath, Oct. 9th

Portland, Me.

G. W. Burnham...Sunday, Oct. 9th and 16th
H. Munger...Sunday, Oct. 23d
A. P. Moore...Sunday, Oct. 30th
R. R. York...Sunday, Nov. 6th
Chas. Goodrich...Sunday, Nov. 20th

Rochester, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

Portland, Me.

Meetings are held in Advent Hall, Cushman's Block 353 Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Star of Hope Mission, 14 Laurens Street, New York City.

Sunday morning, prayer and conference, [illegible] Sunday School, [illegible] o'clock P. M. [illegible] Monday, (class) [illegible] Wednesday, [illegible] Friday, (prayer) [illegible] Come one, [illegible]

New York City.

The Advent [illegible] Allen Street, [illegible] door above [illegible] preached. [illegible] the house of J. [illegible]

Business.

Letters Received.

J T Kimball, A B Hoyt, C H Sweet, E D Kentfield, J W Burroughs, S Ayres, W Hobbs, M V Saltmarsh, J Frost, C W Bixby, E Drew, J B Wadsworth, R E Gorton, W C Thurman, F H Burbank, S Carlisle, J S Williams, W F Fahnestock, O R Fassett, L. B. Weaver, G A Streeter, L A Wheeler, S H Withington, E T Himes, J H Brown, L Boutell.

Cash Receipts for Books and Tracts.

H L Hastings $4.74, J V Himes $5.80, H McKay $2.41, B St. John $8.00, J C Smith $8.00, J V Himes $50.00, S T Nichols 50c, M W Lord $1.20, R S Currier $1.50, D Coggwell $8.00, L K Ballard $2.60, T H Purviance 35c, Mrs J Wilcox 50c, S Stearns 50c, R S Johnson $1.25, H Tyler $1.50, T J Whitecar $1.00, O Place $1.16, J A Packard $3.75, J L Knapp 50c, J A Benson $1.50, A Thompson $1.00, J T Levi $2.00, S Ford $1.00, H Baird $1.50, L A Hart 50c, A Hinckley $1.00, E M Davis $2.00, G W Norris $4.15, A J Young $6.00, J Guiwits 50c, T C Packard $1.70, J Partridge $5 00, J V Himes $29.50, H L Hastings $9.80, Isaac Kulp 35c, E N Harding 35c, M Flory 50c, W W Miller $1.50, A Miller $2.00, I Buzzell 40c, O Stannard $2.50, H N Reed $1.00, B G Elliot $1.50, J H Lettenton $1.50, H Pratt $1.50, W H Simmons $2.00, B Burgess 75c, R. Hecock 40c, J. H. Bean 60c, D. T. Reynolds $1.50, C H Tucker 35c, H J Moss 75c, P. Otto $1.10, J S Arnold 95c, I Kulp 35c, T Rhoot 45c, J Johnson $1.10, C A Sumner 33c, J McCord 75c, E McCulloch $1.00, C. M. Houghtaling 35c, W. Humes 50c, W J Ketchum $1.75, L Darbee $1.50, H Rockwell $1.16, J Brooks $1.00, D Cogswell $16.67, T M Hanan $2.50, J Chapman $5.40, J M Snook $10.00, B L Harrison $1.00, M McKnight 36c, J Tracey $2.00, Q A Randall $1.00, D D Lathrop 50c, J W Whipple $1.00, I Davis $1.75, J Smith $1.00, S H Spillman 50c, N M Wells 50c, P C Child 50c, H E Whipple $10.00, J L Knapp $8.00.

Books and Tracts Sent.

By Mail—C F Forbes, S Stearns, E Wilcox, A S Young, L Laskey, C H Knox, J L Knapp, Olive Place, T J Whitecar, H Fyler, H Baird, S Ford, E Clemans, J T Levi (2), A Thompson, F Gormely, J A Benson, Mrs. E M Davis, Mary A Hill, A J Young, Wm Orton, G W Norris, J Guenats, O Stannard, J Buzzell, A Miller, W W Miller, M Flory, E M Harding, I Kulp, W H Simmons (2), R L Rugg, E Dumas, H Pratt, J C Hays, Eld J C Preston, O Perkey, A A Seymour, C I Knowlton, J H Lettenton, A D Shepard, B G Elliott, A R Medbury, F A Sheldon, Wm J Lord, L Simons, Mrs D Gates, G T Whitney, G A Streeter, R L Harrison, J C Burnham, J H Bean, J Taylor, R Hecock, B Burgess, W Jones, F S Ainsworth, D T Reynolds, H D Sharp, H H Weld, H J Moss, H N Read, J Peppel, T Rhoot (2), I Kulp, J S Arnold, J Johnson, J Boardmain, P Otto, A A Robbins, Eld. F Burr, J A Rhodes, S N Haskall, P C Childs, Mrs N A Cole, W G Ketchum, D Willey, C A Sumner, F V Bliss, W Humes, T Snodgrass, C M Houghtaling, E McCullock (2), J McCard, E G Stevens, H Bailey, H Rockwell, J Brooks, D Prosser, T L Granger, T M Hanan, B Perham, H B Sevey, L [illegible] bee, C C Ramsey, J L Knapp, C W Conally, R L Harrison, N M Wells, T J Lanking, R Porter, C W Place, S H Spilman, W R Clark, M McKnight, L L Twitchell, J Tracey, A Randall (2), D D Lathrop, J M M Gernard, J H Whipple, I Davis, J Smith, J H Jacobs, V Hunt, R Phinney, B W Keith, C H Williams, Miss H Hutchins, M Palmer, J C Mallory, H C Davis, C E Marston, G W Diewiddie, W Barker, L A Rath, P W Hough, Mrs P Dietrich, V J Seymour, W H Rogers, S Gates, C W Perry, G W Hanson (2), W S Stormes, A C Haskell, A S Dinsmore, E W Wallack (2), A C Jones (3), T Freeman, Miss M E Doe, J Bean, H B Eaton, J H Lord, D W Muller, C Greene, Ellen W Smith, C R Danks, C H Foss (3), T Morrison, A J Marsh, D G Stone.

By Express—A H Walker, D Cogswell, H E Whipple, J M Snook, J Chapman, J Magoon, W E Brown, A Hinkley, H McKay, D Cogswell.

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ONE STEP MORE.

What though before me it is dark,
Too dark for me to see?
I ask but light for one step more,
'Tis quite enough for me.

Each little, humble step I take,
The gloom clears from the next;
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close I fear to stray,
Patient I wait a little while,
And soon it clears away.

I would not see my further path,
For mercy veils it so;
My present steps might harder be,
Did I the future know.

It may be that my path is rough,
Thorny, and hard, and steep;
And, knowing this, my strength might fail
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way;
But seeing this, I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done,
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think "my feeble powers
Will fail me ere the end."

And so I do not wish to see
My journey or its length;
Assured that through my Father's love,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before;
Trusting that I shall always have
Light for just "one step more."

—*Selected by J. R. Boynton.*

[*From our Corresponding Editor.*]

RESURRECTION THEOLOGY.

We are irresistibly compelled to the conclusion that death reigns. Centuries ago it secured a foothold in our world. On some principle it has an existence on our globe, and before inquiring whether it will ever cease to exist, it may be well to inquire on what principle it now exists. How did it chance to enter our world? Was its introduction a component part of the divine plan? And is is all the misery and sorrow resulting from it chargeable upon Deity? Or is it the work of an enemy? Let inspiration reply: "Sin entered into the world, and death by sin;" so if sin had never entered, death would never have prevailed on earth. Although sin brought death into the world, it is not here as a punishment for the sins of those who now fall under its power, but a calamity entailed on the human race by the sin of Adam and Eve, who for their own sins were consigned to a state of mortality, to ultimate in death, and while in this state became the parents of the race. To illustrate: Suppose a man and his wife were to render themselves obnoxious to the wrath of an earthly potentate by transgression, and should be punished for their crime by being banished to a remote island, and while in that state of banishment should rear a family of children; it would be true that the banishment, so far as the man and his wife were concerned, would be a direct punishment for their transgression, while in the case of the children, sharing the same state, it must be regarded as a calamity, and not as a punishment for their own crimes. So with Adam and Eve; after being consigned to this state of mortality and death, their posterity became sharers in the same, not as a punishment for their own sins, but as a result of the sins of the first pair. All now die alike. Sin does not make the Adamic death any more certain, nor does righteousness exempt men from it. The sinless and the sinner alike fall under its power: "*after* this the judgment and penalty."

Successive generations of men have lived and died, and still millions are annually joining the pale nations of the dead, till the kingdom of the king of terrors defies competition in population. And still the tide of emigration from a land of life to the realm of death is undiminished. The closing paragraph of every man's life may properly end thus: "He fell asleep." The "sleep of death," to many, has already been a long sleep. Will they sleep on, and sleep forever? Is there no end to the sleep of death? Without the interposition of Divine power, the slumbers of death can never be broken. Will that power ever be exercised to wake them up? Revelation only can furnish an answer to this question. Human reason, from its low stand-point, can furnish no proof of a release from death. Without the aid of revelation we can only speculate with reference to futurity. We can follow man through life, and into dark death, but we can go no further without the light of revelation. We instinctively pause and inquire, Is there no future for the dead? Reason is dumb—at best it can only guess—it cannot speak with certainty.

But "there is a God in heaven that revealeth secrets," and he has seen fit to reveal the great secret of human destiny. The Scriptures of truth contain many clear statements concerning a future life by virtue of a release from death, or a resurrection of the dead, and these statements are not meaningless. They indicate a resurrection as literal as death itself, for the resurrection is promised for the express purpose of counteracting the ravages of death by liberating its captives from their bondage; thus unfolding the great doctrine of a literal release from literal death. And this exhilarating hope has gladdened the hearts of ancient seers, holy patriarchs, inspired prophets, apostles and saints, from an early point in time down to the present hour. It has lit up the hearts of mourners with the light of joy in the very presence of death, and stayed the flowing tears. Though death has ever looked dark and repulsive, God's people have long had their eye fixed upon a coming future of deathless perfection, when living men should cease to die, and dead men live again; so, unlike "others which have no hope," they have laid their friends away to sleep for a while, with the strong conviction that they should meet them again, when by the interposition of Divine power they should be awakened from death's dreamless sleep.

Abraham, the friend of God, recognized the power of God to liberate men from death, by raising them from the dead; for when commanded to offer up Isaac, he readily prepared to obey; "Accounting that God was able to raise him up, *even from the dead*."—Heb. 11: 19. Abraham believed that Divine power could make dead men live again. This is the only principle that can roll back the dark cloud of death, and impart life to dead men. And on a coming day this power will electrify the sleeping saints, and they shall wake up, possessed of angelic vigor, blooming in immortal health, to die no more.

Inspired men who lived under the old dispensation exulted in the thought of a future release from the dominion of death. Let us hear these ancient witnesses. Job speaks on this wise: "So man lieth down, and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."—Job 14: 12–15.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job 19; 25–27.

Job looked far into futurity, even down to "the latter day," and though destined to become food for worms long before its arrival, he expected that then his Redeemer would "call" him from his slumbers, and that in his flesh, with his own eyes no longer dimmed by death, he should see the Lord; thus furnishing a reply to his own question, "If a man die, shall he live again?" He distinctly saw a future life, not in death, but beyond it, "in the latter day," after he had been hid in the grave, and been called therefrom by his Redeemer's commanding voice; and then, when "the heavens be no more," or "the heavens shall pass away with a great noise," he expected not only to "awake" out of the sleep of death, but to experience a "change" that should make his future existence enduring. For that "change" he was willing to "wait" the "appointed time"—not for a change at death, for he tells us, "If I wait, the grave is mine house."—Job 17: 13. The "grave" was to be his waiting place; and the "change" was to come after he had there waited the "appointed time" of death's reign. Then "dead men shall live."

David affirmed: "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Ps. 17: 15. David knew that he must sleep the sleep of death, but he expected to "awake" therefrom, clothed with his Redeemer's "likeness," bearing "the image of the heavenly" Adam. He clearly foresaw a future life to commence when the sleep of death should end.

Isaiah asserts: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it."—Isa. 25: 8.

"Thy dead men *shall live*, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the *dead*. . . . . The earth also shall disclose her blood, and shall no more cover her slain." Isa. 16: 19–21. This statement refers to "dead men," and to the "dead body," and positively affirms that they "shall live." Though now "asleep" in death, they shall "awake." Though now low in the grave, they shall "arise." Though now speechless, they shall then "sing." The very ones now dead, and dwelling "in the dust," shall hereafter live; for as the dew reinvigorates the lifeless herbage after the winter is over, and gives it new life, so when the long winter of death passes away, and the resurrection springtime occurs, God's life-giving power, like dew from heaven, will reanimate "dead men," and they "shall live" once more."

Jeremiah thus speaks concerning the children slaughtered under Herod: "Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord: refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31: 15–17. See an inspired explanation in Matt. 2: 17.

The Scriptures pronounce death an "enemy," and all the dead, as really as the slaughtered children of Judea, are in the land of the enemy. But are they to remain there through all coming time? No. Hope lights up the future with the assurance, "they shall come again from the land of the enemy." Death extorts many tears while capturing his victims from happy circles; but the tears are dried up when inspiration's sweet voice whispers the consoling promise: "They shall come again from the land of the enemy." Though death can gain a temporary victory over the saints, God will ultimately "swallow up death in victory."

Ezekiel relates this great promise from God: "Thus saith the Lord God; Behold, O, my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live." Ezek. 37: 12–14.

God's people, now dead and confined in their "*graves*," are hereafter to come out of their graves, and "live." Infinite wisdom has promised a release from death, and infinite power will be exercised to fulfill the promise. God makes promises to be fulfilled, not to disappoint his people. Daniel received this statement from the angel Gabriel: "Many of them [or, "the multitudes of them"] that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2.

Death's sleepers must awake, or cease to sleep the sleep of death, which is equivalent to being made alive; and that this is the angel's meaning, is made certain by the statement that some shall awake "to everlasting *life*,"—leaving us to infer, what is elsewhere plainly taught, that some will, on account of unholy character, awake to a life that is not everlasting.

Hosea reports the Lord as saying: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13: 14. Could testimony be stronger? To ransom men from the power of the grave, and to redeem them from death, is God's method of giving men a future life. Death obliterates life, and the resurrection obliterates death, and restores life. We have found the testimony of the Old Testament witnesses on this topic clear and harmonious. Such men as Abraham, Job, David, Jeremiah, Ezekiel, Daniel, and Hosea, believed in a future release from death. Were they all in the dark? Were they trying to deceive us? Or did they blunder into the use of language that expressed the very reverse of their sentiments? Far from it. They understood what they were talking about, and talked to be understood by others, and to be believed. They did not use words to conceal their faith, nor to darken council by blind phraseology. Nor can their testimony be perverted to teach a spiritual resurrection as a substitute for heaven's theory of a release from death. The "dead body" is to arise; "dead men" are to live; those that "dwell in dust, are to "awake;" people that have been deposited in "graves," are to "come up out of their graves;" and men now dead are to be "redeemed from death."

The testimony of the New Testament witnesses on this theme is also clear. Let us learn the mind of Jesus: "Then came to him certain of the Sadducees, which deny that there is any resurrection. . . . And Jesus answering, said unto them. . . . They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living." Luke 20: 27, 34–38.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice; and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 21. "And this is the Father's will that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6: 39. Jesus saith unto her, Thy brother shall *rise* again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." John 11: 23–26. Thus spake the Son of God on this great question of a future release from death. In John 6: 40, Jesus states: This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." These statements seem too plain to be misunderstood. They speak of future life, not in death, but after the slumbers of death are broken, and of endless life for the saints.

Paul says: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my Fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves, also, allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 14. "Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26: 8. This question needs to be reiterated generally at the present day of skepticism. And many need to be reminded of the Savior's address to the Sadducees who denied that the dead were to rise: "Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22: 29.

A familiarity with the Scriptures ought to remove doubts from the minds of all Bible believers; and the "power of God" to perform what he has promised should not be questioned. The Savior here recognizes the power of God as the only prerequisite to a resurrection; and this power can be exercised on sinners as well as saints; but the indwelling of the Holy Spirit is made a prerequisite to a resurrection to immortality, or a resurrection like Christ's: "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall *also* quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 11. God quickened Christ with "the power of a endless life," and he will also, or, in like manner, quicken those who possess the Holy Spirit. The prerequisite to this quickening into endless life, is the possession of the Holy Spirit.

The "power of God" will resurrect all men, regardless of character; but the indwelling of the Spirit of God is made a prerequisite to a quickening like that experienced by Christ at his resurrection, of which the apostle affirms: "Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom. 6: 9. It was the power of God that raised Lazarus, and others; but as Christ was the "first born from the dead" to an immortal life, they must have been raised to a mortal state, and the wicked will hereafter be raised on the same principle. But we will not here pause to argue that point. W. S.

(*To be continued.*)

For the World's Crisis.

BUFFOONERY IN THE PULPIT.

Is it not very inappropriate, and must it not be displeasing in the sight of God, for men to act the harlequin in the pulpit? More than once have I left the house of worship with a sad heart, after hearing the preacher of the gospel attempt to entertain the people with jokes, puns, and much of the clownishness of low and vulgar amusement. The fact that it may be *natural* for us to indulge in such things is not sufficient to justify us in offering so great an outrage to the sacred office of an ambassador for Christ.

This evil is becoming quite common, and I think it is the duty of the religious press and clergy to remonstrate against it. In some quarters the evil has reached a sufficient magnitude to provoke such remonstrance from some of the press, and I hope the Crisis will yet be added to the number, for all our preachers are not entirely free from the evil.

The following is from the *Methodist*:—"In the effort to detach the pulpit from the old-time dryness and dulness, some have gone to the opposite extreme, and have sought to make the pulpit attractive by sallies of wit, laughable hits, amusing anecdotes, grotesque gestures, vile puns on sacred texts, and a general airiness more suggestive of a place of amusement than of the house of God. The old mannerisms of the pulpit are discarded, it is true; but new mannerisms are introduced which are even more offensive to good taste, and greater stumbling-blocks to usefulness. We make equal protest against whining, canting, drawling, and the flippant, salesmen style of preaching which would present before the people the serious truths of religion, as though they were of no more consequence than dry goods or vegetables. Harlequin in the pulpit, with cap and bells, and parti-colored clothes, and comical grimaces, would scarcely be more out of place than some men who have intruded themselves therein. . . . .

"To bring the harlequin might bring as many people around the pulpit of an inferior man as a noted genius could gather by its most masterly efforts; but while in the latter case the attentive throng would be drawn toward a purer and higher life, in the former the gaping crowd would smile and be merry, and fail to see any difference between the truths of religion and the jests of a buffoon."

We who profess to be proclaiming the last solemn judgment-message to the world, should above all others be reverential and serious.

Natick, R. I. C. H. Sweet.

For the World's Crisis.

THE DARK DEEP RIVER.

Art thou near the dark deep river,
Where the surging billows roll,
And the waves are closing over
Every stricken panting soul?

Art thou near the dark deep river,
Where the monster holds his sway—
Unrelenting with his quiver,
Full of darts to shoot away?

Art thou *ready* for the river,
For the dark and turbid tide?
Dost thou fear the archer's quiver,
As you near the river's side?

Ah! is Jesus now thy Savior?
Hast thou oped to him thy door?
Or, will death then take thee over
To the bright and golden shore?

Though we all may cross the river,
And his victims soon may be,
Death can never take us over,
But will leave us on the lee.

Christ alone can then deliver
From that dark and gloomy grave;
He will take us from the river,
From those waters he will save;

For he crossed the dark deep river,
And has felt its chilling sting;
But he conquered death forever,
And his children he will bring;

For he has the keys of *hades*
To unlock the doors of death,
And restore their lifeless bodies
Which had yielded up their breath.

Then to Him be praise forever,
That the serpent's head was bruised,
When he crossed the turbid river,
And old Satan's host confused.

With his angels at the river,
In bright glory he'll appear;
And his children he will gather,
For his trumpet they shall hear.

O, how soon will He deliver
From the monster's iron hand,
And will bring them from the river
To fair Canaan's happy land.

When they rise from that dark river,
With bright angels in the throng,
They will be with Christ forever,
And will sing the heavenly song.

Yes, in loudest strains of vict'ry,
Over death and hell's dark grave,
With the ransomed host of glory
We'll sing his power to save.

Peru, Ind. H. H. Hall.

Gems.

— We may safely lay it down as a rule of life, that things of at best doubtful expediency are always best avoided. Let not your good be evil spoken of.

— Never trifle with sacred subjects. Always speak of God with seriousness and reverence. Never ridicule the devotions of a simple mind.

— The fact that men have misinterpreted the Bible is no more argument against it than the fact that men have misinterpreted nature is an argument against a true science.

— Irritability urges us to take a step as much too soon, as sloth does too late.

— An humble man is like a good tree: the more full of fruit the branches are, the lower they bend themselves. "Through much tribulation ye must enter the kingdom of God."

— To teach the meaning of a word thoroughly is to teach the nature of the spirit that coined it; the secret of language is the secret of sympathy, and its full charm is possible only to the gentle.

— We have no right to speak evil of any man, or to report any harm of him, no matter how true the report may be, unless we have a just and benevolent end in view.

— Language is only clear when it is sympathetic. You can, in truth, understand a man's word only by understanding his temper.

Is there a chord within thine aching breast
More sensitive to pain than all the rest,
That oft is pierced by cruelty and wrong,
Until thou fain wouldst cry, "O Lord, how long?"
Tell Jesus.

— Christianity requires us to do good to men, to make them happy, to conceal their faults, to publish their excellences, to rejoice in their prosperity, and sympathize in their troubles, and, in all things, to treat them as we should, in like circumstances, desire ourselves to be treated.

— A real christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak with enticing words of man's wisdom.

— Liberality should have banks as well as streams, say some. True; but even the banks should be green and verdant. When we can not relieve another's wants, we can at least refuse with kind and courteous words.

Then, count not lost the hopes that fall
Like leaves in autumn, one by one,
Nor deem the light is vanished all,
As the dark, dreary night wears on:
You shall know at last that loss was gain,
That through your weary, toilsome way,
As you saw the stars in your life-sky wane,
The night was leading to heavenly day.

— Educate the whole man—the head, the heart, the body; the head to think, the heart to feel, and the body to act.

— Silence is one great art in conversation.

CRUCIFIXION.

There is a reciprocal crucifixion which I should desire and seek after; first, that the world may be crucified unto me; and, secondly, that I may be crucified unto the world. This is a noble figure representing the christian's full and free disentanglement from the world. To break the connexion, and cut asunder the bands between two persons of the closest friendship, sameness of sentiment, and oneness of interest, it is not enough that one party be crucified, for the other may still have affections and feelings after the mangled, though once amiable companion; but when both are crucified, all bonds are broken, and all ties are eternally dissolved. When one becomes noxious to society, an enemy to the commonwealth, and a rebel against just authority, then he merits such an ignominious death as crucifixion.

Well, then, the world is an enemy to the life divine, noxious to the welfare of my soul, and a rebel against the authority of heaven. Therefore I should earnestly seek to have it crucified to my affections, and my affections to it. When a person is crucified, his friends need expect no favor from him, and his foes need fear no harm at his hand. So, if the world be crucified to me, I shall neither court its smiles, nor fear its frowns. I shall expect nothing, and I shall never be disappointed; I shall dread nothing, and I shall never be in danger. He that would win heaven must crucify the world; for while the world lives in the affections, it will always roll itself between the soul and heaven. Now, what a mighty mountain, what a steep ascent is this, the sad experience of unhappy thousands can tell, who never could climb over the terrestrial globe to the heavenly land; but, intoxicated with pleasures, choked with cares, and crushed with the ponderous mass, sink down to endless death. Again, as a crucified man, whose extremities are bored through, and whose body is besmeared with blood, and his countenance disfigured in death, is a very moving spectacle to every feeling beholder; so the world, crucified to the believing soul, will appear vain and empty, vile and abominable, and loathsome for the fond embraces of mental affection. And as a dead body soon becomes stinking carrion, so a crucified world, in the nostrils of a renewed soul, can send nothing up but an ill savor. All its perishing pleasures, which are rich perfumes to carnal minds, will be but like open graves to gracious souls.

Finally I shall be an immense gainer by this double crucifixion; for as no man will hoard up human skulls, bones, and putrifying carcasses, for a treasure; so the world, thus crucified, and all its vanities, shall be the object of my deepest contempt and loathing; while things spiritual, heavenly, and divine, shall share my whole esteem, and enrich my soul for eternity itself.—*Solitude Sweetened.*

KIND WORDS.

But few realize the importance of words. The wise man has said, "Words fitly spoken are like apples of gold in pictures of silver." "The words of the wise are as goads, and as nails fastened by the master of assemblies." They afford a weapon by which the direst foe may be disarmed, if properly wielded. They are the index of the heart; "for out of the adundance of the heart the mouth speaketh."

Could we but view the joy and peace choice words are sure to impart, how reluctant we should be to speak unkindly to any. How often it is the case when a tempted soul, just ready to yield to the artful foe of man, might be saved from ruin by a kind word. And yet words of bitterness more frequently fall on his ear, under such trying moments, than words of kindness. By some means we are more prone to rebuke than to pity, although doing it is like Satan's rebuking sin; for while we reprove another, we rebuke ourselves.

But when we view ourselves in the light of Christianity, nothing is more unbecoming than unkind words. It cannot be expected that we shall be instrumental in causing our fellows to embrace Christianity, as a desirable thing, unless we show its advantages over the natural state of the heart; and if a heart renewed does not develope that in words characteristic of its state, through what medium shall we look for evidence of a change? Does the admonition, "Be ye wise as serpents, and harmless as doves," bespeak aught but kindness? . . .

There is but one element that will beget within the heart words of kindness. How does that mother win the affections of her child? Is it by unkind words or acts that she becomes the most attractive being on earth to the child? Is it not rather those gentle caresses, and loving smiles, and kindly acts, that clasp the arms of the little one about her neck so closely? That unselfish love, flowing from a mother's heart, does not fail of reciprocation. Are the words of kindness she utters the result of formal teaching? or are they not prompted by the predominating element of love that reigns in her bosom? "He that loveth not, knoweth not God, for God is love." Let this principle rule the heart, and naught but words of kindness will fill the mouth. How sweet to sit in that family circle where this principle predominates. Strangely perverted must be the taste not to enjoy such a state. Look at that unfortunate one, who in degradation sits with depressed spirits and broken heart. Think you the cause of such ruin rests only on the shoulders of the sufferer? Ah! flatter not thyself thus; awful responsibilities may rest upon the heads of others for that sad state. Had a look of pity rested where scorn was seen, or had a word of kindness enjoyed the place of sharp rebuke, that poor soul might have been saved from ruin.—*Herald of the Coming Kingdom.*

For the World's Crisis.

PURE IN HEART.

Without doubt every true christian will desire to be in heart and life just what the Master requires. If we are saved at all it will be in the Father's own appointed way, by faith in Jesus Christ his Son; a faith that works by love, *purifieth the heart*, and overcometh the world. If our faith, therefore, is not of a kind or degree that enables us to put away from our hearts and lives everything that is unlike Christ, we have great reason to fear that it is not a saving faith. For if it saves us not now, how can we expect that it will save us in the day of the Lord's appearing?

Shall we then be "like him?" "Every man that hath this hope, purifieth himself even as *he* is pure." How plain the language. How apparent the duty. Will we attend to it? We know the blood that cleanseth; the fountain opened. Let us seek a deeper plunge beneath the crimson flood, and rise to newness of life, resolving, by that grace which "is sufficient," that henceforth as He is, so will we be in this world.

O the blessed experience of those who believe God's word, that "the blood of Jesus Christ his Son cleanseth us from all sin;" who walk in the light and lift up clean hearts to him; who love not the world, neither the things that are in the world; who look for the Lord from heaven, and are *ready* for his coming. For such there is no condemnation. O, let us be pure in heart!

Carrie W. Bixby.

The Conqueror and Conquered.—The *Watchman* and *Reflector* remarks the great difference between the proclamations and letters of King William and the late Emperor Louis Napoleon:

The former devoutly recognizes the hand of an overruling Providence, exhorts his people to put their trust in God and pray to him for the success of the right, urges his followers to mitigate the horrors of war by every means in their power, because the resort to arms is a terrible alternative to be used only when justice and honor are imperiled and can be saved in no other way, and insists that fighting must cease immediately upon the vindication of a righteous cause. *Per contra*, Napoleon's proclamations are those of a vain, imperious man, intent upon glory and the "pomp and circumstance of war." Whatever be the result of the great war, King William's frank and earnest avowal of a personal and national accountability to a Supreme Being will ever remain to his honor throughout Christendom.

HOW TO BE SANCTIFIED WHOLLY NOW.

You say, my dear brother, that you believe with all the faith you have, that Jesus will save now, etc. I think you will never be able to get one step further until you believe that he doeth it now—not that he will, because that suggests something in the future. You may be saying, How can I believe that he does purify my heart, until by some sensible realization the Holy Spirit bears witness to my heart of the fact? Let me ask, "Did you never trust the word of a friend, without some additional assurances, something beside the bare declaration?" Let me give a case in point. You ask me by letter, if I will come to Z. In return I write, 'Your invitation is accepted, and you may expect me to be with your people on the first Sabbath of next month.' Would you hesitate under such circumstances announcing to your people on the strength of my word, that we would be with them at the time appointed? I am sure you would not. How singular it would be should you write in reply to my letter, "I cannot realize that you do accept my invitation." I certainly would think strangely of it, but would probably write in return, "No matter what your feelings may be in regard to the subject, I of course do accept your invitation, and on the authority of my word you may announce the fact to your people."

The Bible is God's Word. The conditions upon which God will receive you stand written. See 2. Cor. 6: 17, 18 You comply with those conditions. That is, you separate yourself from the world, and lay all upon the altar erected by God, whereunto the unholy may come and be made holy—the unclean and be made clean. And now you want the evidence that God *does* receive you.

If in the case above quoted your people should ask, "How can we know that Mrs P. will come," you would say, you may know it, because she says so. "But we want the evidence that she will come." Would you not say, "Mrs. P's. word is its own evidence"? Now I will say on the same principle, but in a much higher sense, God's word is its own evidence. My word is fallible, and the accomplishment of it subject to contingencies, God's word is infallible and not subject to contingencies. Heaven and earth shall pass away before one jot or tittle shall fail. His word is spirit and life—the living voice of the living God.

And now that you have complied with the conditions upon which God has promised to receive you, it is the duty of the present moment to believe that he does receive you. Do you ask why? Because it stands written, "I will receive you." If you ask when, God says now. To doubt it, is to grieve his Spirit. "He that believeth not maketh God a liar!"

You say that you do believe that God is both able and willing to do it now. Mr. Wesley says, "To this confidence, that God is both able and willing to sanctify us now, there needs to be added yet one thing more, a divine evidence and conviction that he doeth it. In that hour it is done. God says to the inmost soul, 'According to thy faith be it done unto thee!' Then the soul is pure from every spot; is clean from all unrighteousness."—*Guide to Holiness.*

Hygiene.

"*This is for your health.*"—Paul.

HEALTH AND DISEASE IN CHARACTER.

A dyspeptic man resembles a mill with the water-gate always open. The constant flow keeps the mill grinding with an incessant clatter; but as the head of watar falls, however, the movement of the machinery becomes feeble and fitful. If we repair the gate, so that the water may be shut off during the night and allowed to accumulate, there will be an accumulation of power at the disposal of the millwright, and he will lose the dyspeptic character, and become regular in his digestion and recuperative in his habits.

The rich blood that flows in the arteries of a healthy man nourishes every part of the system—the brain to sustain thought, the muscles to give physical strength, and to all the vital organs, to prompt them to do their duty with energy and with watchful care; and hence he sleeps at night, and can rest when he is tired.

A dyspeptic man is never positively active. He is simply irritable, and acted upon by all exciting causes, which leave him with too little firmness to regulate his movements. He is at the mercy of every wind that blows. His character is a sort of grotesque wriggling and jerking, such as is produced by the puppet-holder.

If one could have his own will, he would be awake to the beautiful, the agreeable, and the good, oblivious to the painful experiences of the past, and insensible to the offensive in the present. This is beyond the power of the nervous dyspeptic, and is attainable only in good health.

The degree of health is not determined by the amount of food digested, nor, necessarily, by the rotundity of the form. It is enjoyed by him whose supply of nutriment is equal to the demand of his system, and not in excess. A man with "shrunk shanks," concave abdomen, with cheeks sucked in and lips too scant to cover his teeth, may have money, titles, and position; but he is poor—wretchedly poor and miserable. He may have a large brain, and be ambitious of intellectual honors; in which case his caliber is too great for his metal. He will quiver from his own discharges, and do more damage to his friends than to his enemies.

Our half-starved man is so transparent and talkative, that all he is he has credit for, and he is often rated too highly.

A man in full vigor of health can restrain his speech and action; his mind is not leaky; and when he has thought enough to excite the dyspeptic almost to madness, he is calm and prudent, acting with decision and power, or remaining studious and receptive still. He may pour forth a torrent of eloquence in an irresistible flood that carries away his audience but not himself. He rides calmly on the storm he has created, and of which he is master. He is a happy man. He loves himself, to be sure; but he is in love with all creation, and inspires love in all with whom he associates.

To sacrifice any degree of health for the gratification of ambition is to make a ruinous exchange. In the education of children, or in self-improvement, nothing should be considered an equivalent to the smallest degree of lost health. One idea in a healthy brain will bring about results better in every way than can be produced by a dyspeptic man under any circumstances; for ignorance is impossible to a man of good health and good natural abilities, who moves in the society of intelligent men.

An anecdote is told of a gentleman who received two applicants at the same time for the situation of coachman. He asked one of them how near he could with safety drive to a precipice that must be passed to reach the house. "I can drive you," said this applicant, "within an inch, with perfect safety." At this reply the other applicant rose to leave, remarking, as he did so, that it was of no use for him to compete for the situation against so great skill and courage. "Why," said the gentleman, "how near can you drive?" "If I were to drive for you," said he, "I should keep as far away as I could." "Very well" said the gentleman, "you are just the man I want."

I have known many parents to urge their children forward in their studies to the very verge of prostration, watching them closely to save them from going down altogether; and I am sure, could they know the consequences of their driving, and the ruinous depths of the abyss so near at hand, they would go to the greatest distance that absolute safety demands. —*Ex.*

CARE OF THE FEET.

Many are careless in the keeping of the feet. If they wash them once a week, they think they are doing well. They do not consier that the largest pores of the system are located in the bottom of the foot, and that the most offensive matter is discharged through the pores. They wear stockings from the beginning to the end of the week without change, which become completely saturated with offensive matter. Ill health is generated by such treatment of the feet. The pores are not repellants, but absorbents, and this fœtid matter, to a greater or less extent, is taken back into the system. The feet should be washed every day with pure water only, as well as the arm-pits, from which an offensive odor is also emitted, unless daily ablution is practiced. Stockings should not be worn more than a day or two at a time. They may be worn one day, and then aired and sunned and worn another day, if necessary.—*Scientific American.*

☞ The celebrated John Hunter's recipe for raising healthy children was, "plenty of flannel, plenty of milk, and plenty of sleep."

The Children's Corner.

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We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

SWEET VOICES.

There are a great many different voices in this world. None are alike. Men, beasts, and birds, all have their peculiar tones. The lion's roar, the wolf's howl, the eagle's scream, are very different from the bleat of the lamb, the low of the patient cow, the coo of the gentle dove, or the liquid music of the bright-winged oriole.

Now these voices all tell the characters of their owners. Gentle voices come from gentle sources. And you can tell by the simple sounds of the human voice whether persons are sad, or glad, or mad.

I have heard boys' voices which sounded like the yelp of a dog, or the waul of a mad cat. I have heard other voices that sounded like the squeal of a dying pig, or the ugly grunt of some indignant porker. Then I have heard other voices soft and gentle as the notes of doves, or musical and glad as the morning songs of birds.

Now I think that "out of the abundance of the heart, the mouth speaketh." Ugly boys and girls have ugly voices; and sweet voices bubble up like springs of gladness from the depths of loving hearts. Let us see to it that our voices are sweetened by Jesus' love, and then all we say will be words of grace and peace.

How does *your* voice sound, now-a-days?—*Little Christian.*

THE THREE SIEVES.

"Oh, mamma!" cried little Blanche Philpott, "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—"

"My dear," interrupted Mrs. Philpott, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" inquired Blanche.

"I will explain it. In the first place, Is it true?"

"I suppose so; I got it from Miss White, and she is a great friend of Edith."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, Is it kind?"

"I did not mean to be unkind, mamma, but I am afraid I was. I should not like Edith to speak of me as I have spoken of her."

"And, Is it necessary?"

"No, of course, mamma; there was no need for me to mention it at all."

"Then put a bridle on your tongue, dear Blanche, and don't speak of it. If we cannot speak well of our friends, let us not speak of them at all."—*Children's Hour.*

THE BEST THAT I CAN.

"I cannot do much," said a little star,
"To make the dark world bright!
My silvery beams cannot struggle far
Through the folding gloom of night!
But I'm only a part of God's great plan,
And I'll cheerfully do the best that I can."

Happy Children love each other.—We heard of a brother and sister who loved one another very much. He was the older, and was taken sick and died. They laid him out in his own little bed, and her mother took his little sister to look at him. I cannot tell what she felt and thought as she stood and looked at his sweet face, as white and cold as marble; but she wept very much. At last she said:

"Mother, may I take hold of his hand?"

After a little time she placed it in hers, when the dear child, lifting it up and stroking it gently, said:

"This little hand never struck me!"

Oh! how pleased she was to think of that. Little children, love one another.

The World's Crisis

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The World's Crisis
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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WILLIAM SHELDON, *Corresponding Editor.*

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

ROUND THE CROSS I LINGER.

AIR.—"*Juanita.*"

Sadly I linger
Round the cross of Calvary,
Where Christ my Savior
Groaned and died for me.
While my heart is grieving,
Thinking of my sins he bore,
I am peace receiving,
Life forevermore.
CHORUS.—Jesus, my Savior,
Round the cross I linger yet;
Jesus, my Savior,
I will ne'er forget.

Sins which were many,
Rolled upon him heavily;
And he so meekly
Bore them on the tree.
He was sweetly saying,
"Weary child, oh, come to me";
I his call obeying,
Found salvation free.

There in the fountain,
All my sins are washed away;
From that lone mountain
Breaks a light to day.
Jesus lives forever,
With eternal glory crowned,
He's my loving Savior;
Peace through him I've found.

Concord, N. H. MARY V. SALTMARSH.

[*From our Corresponding Editor.*]

RESURRECTION THEOLOGY.

(*Concluded.*)

Having learned that the saints are to experience a resurrection of some kind, we now inquire—

IS IT LITERAL, OR SPIRITUAL?

As Christ is introduced as the resurrected *first fruits* of the holy dead, the nature of their resurrection is unmistakably indicated by his: "But now is Christ risen from the dead, and become the first fruits of them that slept. . . . Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. 15: 20-23. Christ, by his resurrection, having become the first fruits of all the sleepers that are to be his at his coming, let us examine the resurrected specimen, or "first fruits," that we may the more clearly learn the nature of the great resurrection-harvest of the holy sleepers. This harvest must correspond with the sample, or "first fruits." If Christ, the "first fruits," was literally raised from the dead, then the saints will also be literally raised. But was Jesus actually raised from the dead? Let the testimony of the Bible answer. After Christ had slumbered in the grave three days and nights, some of his friends visited his sepulchre, and were thus addressed by angels: "Why seek ye the living among the dead? He is not here, but *is risen.*"—Luke 24: 5, 6. And to prove that they were not deceiving them, they add: "Come, see the place where the Lord lay."—Matt. 28: 6. And though "they entered in," "they found not the body of the Lord Jesus."—Luke 24: 3.

Afterward Peter visited the sepulchre, and found only "the linen clothes laid by themselves," but Jesus had left the sepulchre. Even the Jews were compelled to admit that the sepulchre was vacant; and to evade the conclusion that he had been raised, they circulated the report that his disciples had "stolen him away," which they never would have done if he were still in the sepulchre. But the sepulchre was empty, and the fact could not be concealed; but how was it dispossessed of the body of Jesus? Was he really stolen away? or had he been raised from the dead? Angels affirmed, "He is risen." Did they tell the truth? The conflicting statement of the watchmen, "His disciples came by night, and stole him away while we slept," would not be admitted as evidence in any court. Witnesses should testify what they know, not what they guess; and men know nothing about what is transpiring while they are asleep. What will such testimony as this weigh against the evidence of wide-awake angels, who could not be bribed by money to tell a lie? Did the angels utter the truth in saying, "He is risen"? They did, for Jesus subsequently appeared to his disciples, and at first they fancied that he was an angelic spirit, but Jesus said to them, "Behold my hands and my feet, that it is *I myself*; handle me, and see; for a spirit hath not flesh and bones as ye see me have."—Luke 24: 39. He even ate fish and honey in their presence, to convince them that he was a material being after his resurrection. And to Thomas, who had said, "I will not believe" he is risen, "except I shall see in his hands the print of the nails," he exhibited his hands with the print of the nails, saying, "Be not faithless, but believing." For forty days he remained on earth after his resurrection, frequently appearing to his disciples, at one time being seen by over five hundred witnesses, and then ascended to the throne of God, after which he made this affirmation, "I am he that liveth, and was dead; and, behold, I am alive forevermore." Rev. 1: 18.

The "first fruits" was once literally "dead," but is now literally "alive," to die no more. Thus Christ's literal resurrection is the sample, and ours must be of the same nature: "If we believe that Jesus died and rose again, *even so* them *also* that sleep in Jesus will God bring with him."—1 Thess. 4: 14. Where did God bring Jesus from? "*Brought again from the dead our Lord Jesus.*" If God brought Jesus "from the dead," and if God shall bring "even so them also that sleep in Jesus," he must certainly bring them from the dead, just as he did Jesus. Then "the dead in Christ shall rise"—"the dead shall be raised"—"dead men shall live." Such testimony cannot be invalidated.

Many now insist that the resurrection taught in the Bible is realized at death, in the release of a "spiritual body" from the material body, claiming that the spiritual body is an immortal personality imprisoned in a material body, awaiting a release at death, this release being what is meant by a resurrection—the raising of a deathless man out of a dead man. We reply—

1. Even if it were true that the "spiritual body," spoken of by the apostle Paul, were an immortal personality dwelling within the material body, it could not be the subject of the resurrection; for the prophet affirms that it is a "dead body" that shall "arise"; not a *deathless* body rising out of a dead body; "thy *dead men* shall live"—not deathless men.

2. While it is true that Paul speaks about a "spiritual body," it is not true that he represents it as dwelling within the material body. The natural body has its time of existence first, then it is "sown a natural body," and slumbers in the grave till the resurrection; then it is "raised a spiritual body" (1 Cor. 15: 44), as in the case of Christ the "first fruits": "That was not first which is spiritual, but that which is natural; *afterward* that which is spiritual."—1 Cor. 15: 46. The spiritual body is simply the dead body in its resurrected and changed state, being thus made spiritual and immortal; for "as we have borne the image of the earthy, we shall also bear the image of the heavenly."—Verse 49. The natural body has its existence before the hour of death, but the spiritual body begins its existence at the resurrection.

3. Death is not the epoch of time at which the resurrection is due, but "at the last trump; for the trumpet shall sound, and the dead shall be raised" (1 Cor. 15: 52), which sounding of the trumpet shall occur, not at death, but when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."—1 Thess. 4: 16.

These considerations stand opposed to this spiritual resurrection theory. The very beings who die are to "live again." And Christ affirms of the resurrected saints, "Neither can they die any more," showing that persons who once died are to experience a resurrection, instead of a class of deathless beings.

The argument that will invalidate the future literal resurrection of the saints, will militate with equal force against the past literal resurrection of Christ; and the argument that will overthrow that doctrine will obliterate the christian's hope; "for if the dead rise not, *then is not Christ raised;* and if Christ be not raised, *your faith is vain.*"—1 Cor. 15: 16.

Can we afford to blot out our only hope of salvation for the sake of exterminating the doctrine of a literal resurrection? Let us beware of such a step. If there is no future release from death for the saints, then Christ was never released from death in the past as the "first fruits" of the sacred slumberers; and if Christ has never been released from death, we are without a Savior, for he certainly died on the cross. But to change the form of the proposition, if Christ was literally raised from the dead as the "first fruits," or sample, then our resurrection must be just as literal as his. To deny a literal resurrection of the saints in the future, is just as strong a denial of the literal resurrection of Christ in the past; and to admit the literal resurrection of Christ in the past, is to concede the future literal resurrection of the saints. The Revelator, in a vision of the future, says, "Death and hell [hades] delivered up the dead that were in them." Death's captives must be delivered up; and so long as death holds men under his power, they are *not* delivered up; hence a time must come when death will cease to hold men. "The dead small and great" must "stand before God."

IS IT NECESSARY?

1. The resurrection is indispensably necessary to a future life. Isaiah announced the death of Hezekiah in these words: "Thou shalt die, and *not live.*"—Isa. 38: 1. Then to die is, not to continue to live in another state, but to "not live." Death obliterates life in man as really and as fully as it does in the beast. "As the one dieth, so dieth the other."—Eccl. 3: 19. Death totally extinguishes the principle of life in man, more fully than the life of a tree is extinguished by cutting it down. "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the ground, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; *so man lieth down and riseth not;* till the heavens be no more, they shall not awake nor be raised out of their sleep."—Job 14: 7-12. David says: "He made way to his anger; he spared not their *soul* from death, but gave their *life* over to the pestilence."—Ps. 78: 50.

Thus death robs man of life, but the resurrection restores it.

2. The resurrection is a prerequisite to future consciousness. "For in death there is no remembrance of thee"—God.—Ps. 6: 5. Death obliterates the memory. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146: 4. The process of thinking is stopped by death; and the wise man tells us, "The dead know not anything."—Eccl. 9: 5. The resurrection will restore consciousness.

3. The resurrection is absolutely necessary to future reward, for the Savior said, "Thou shalt be recompensed at the resurrection of the just."—Luke 14: 14. The resurrection will bring the reward; and if reward is connected with the resurrection, the resurrection is rendered both needful and indispensable.

Said Paul: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"—1 Cor. 15: 32. What availed all his conflicts and struggles for the cause of Christ, even to being cast into the amphitheatre of wild beasts at Ephesus, unless the dead rise again? He could reap no reward till the "resurrection of the just"; and if that failed, the reward could never be obtained.

Paul endured all the trials of life with his eye fixed on "the better resurrection," exclaiming, "If by any means I might attain unto *the* resurrection of the dead."—Phil. 3: 11. He had an insatiable longing, not for *a* resurrection, but for *the* resurrection, that special "resurrection of the just," or "better resurrection." If reward were attainable without a resurrection, he would not have felt so intensely anxious about the matter. He elsewhere speaks of several results that would grow out of the non-resurrection theory, detrimental in their nature:

"If there be no resurrection of the dead," then

1. "Christ is not risen"; and, if so,

2. "Your faith is vain; ye are yet in your sins"; therefore,

3. "They also which are fallen asleep in Christ are perished."—1 Cor. 15: 13-18.

The object of Christ's mission was, that "whosoever believeth on him might not perish, but might have eternal life"; and Christ affirmed, "He that believeth in me, though he were dead, yet shall he *live.*" The righteous enter death not doomed to perish, but to come forth "to life everlasting"; while death seals the sinner's doom till the judgment, for "he that soweth to his flesh shall of the flesh reap corruption"; and such shall "utterly perish in their own corruption."—2 Pet. 2: 12. But "he that soweth to the spirit shall of the spirit reap life everlasting."—Gal. 6: 8. The resurrection is the reaping time; hence, if we would reap eternal life, we must wait till the resurrection. This makes the resurrection decidedly a needful event. It is "the time of the dead that they should be judged, and that thou [God] shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great" (Rev. 11: 18); and as Christ shall judge the quick and the dead at his appearing" (2 Tim. 4: 1), and also to raise the dead when he "shall descend from heaven" (1 Thess. 4: 16), this reward of prophets and saints, both small and great, is inseparably interwoven with the resurrection, thus making the resurrection necessary to reward.

Thus we have been enabled to discover that a release from death is certain, literal, and needful. The resurrection will restore life to the dead; and immortality, which the saints will then put on, will perpetuate life eternally. The resurrected saints will never become infirm, will never shed tears of sorrow, never be sick, but like the angels of God they will forever bathe in an unbounded sea of felicity, without a wave of trouble, and unruffled by the wind of adversity. It will be a sinless and perfect future. The pure of every age and clime will be there: "Neither can they die any more," for "there shall be no more death." "The last enemy that shall be destroyed is death." Death will then make no more ravages, break no more happy circles, and sadden no more hearts. "O death, where is thy sting? O grave, where is thy victory?"

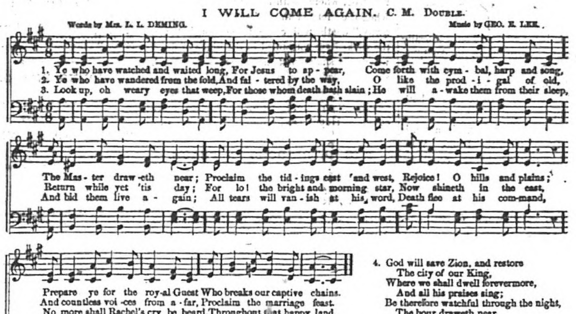
IS A RESURRECTION POSSIBLE?

As in the days of the Sadducees, many still deem it incredible that God should raise the dead. Not being able to measure the power of God, they blindly pronounce impossible just what God has repeatedly promised to do, and thus "do err, not knowing the Scriptures nor the power of God." But the feeblest claim ever made is, that there can be no resurrection without a surviving identity, or personal entity, while the body is dead. Could such an entity raise the body, or preserve its dust any better than Jehovah? Does God need any such help? Will any man's identity ever be obsolete in the mind of the Infinite God, so that he will need identity-keepers to prevent a blunder in his work on the resurrection morn? Where does God tell us about needing disembodied personalities to preserve man's identity in death?

The grand reason why man needs a resurrection is, because death *kills* him, and not because it leaves him more than half alive; and the reason why God has promised to raise him is, because he can do it, and no other power can do it. God will need no help from identity-keepers, but by his resurrection power will reconstruct man mentally and physically, the same responsible being, with infallible precision. W. S.

I WILL COME AGAIN. C. M. DOUBLE.

Words by MRS. L. L. DEMING. Music by GEO. E. LEE.



4. God will save Zion, and restore
The city of our King,
Where we shall dwell forevermore,
And all his praises sing;
Be therefore watchful through the night,
The hour draweth near,
Be ready at the dawning light,
For Jesus will appear.

LOOKING FOR CHRIST EVERY DAY.

We are not looking for Christ every day. He will return one second time only; and that will be in the clouds of heaven with power and great glory. Paul says of Christ: "And unto them that look for him shall he appear the second time without sin, unto salvation." Heb. 9: 28. He forewarned his disciples against being deceived in reference to his return. He told them not to look for him in the desert, nor in the secret chambers, but in the clouds of heaven. Among the remarkable discoveries of our day are these: that the conversion or the death of a man is the second coming of Christ to him! But suppose the conversion or the death to occur in the desert or in the secret chambers, there would be a sad failure; for Christ forbids our looking for him in these places!

How can a man's first or third conversion be Christ's second coming even to him? If a man should never be converted the second time, Christ would never come to him at all, for he has already come the first time. In order that Christ's second coming be at death, a man must die "the second death." Rev. 20: 6: 14, 16. The first death of a man therefore can not be the second coming of Christ, even to him! Indeed, as conversions and deaths cover all the moments now passing, there would be no point of time left either for Christ's leaving or returning! But is it possible that all that is said about Christ's second advent dwindles down to the conversion or the death of a single individual at a time? How fearful the responsibility of the man who thus detracts from the unequaled glory and majesty of our Lord's second coming!—*Prophetic Key.*

For the World's Crisis.

THE "REST" REMAINING.

"For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works, and in this place again, If they shall enter my rest, seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief. For if Jesus [Joshua—margin] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God."

The rest remaining to the people of God, then, is "another day" which Jesus will give instead of Joshua. Joshua did not give it. Jesus, his antitype, has not given it; it is to be given; therefore it remaineth for them at the appointed time. "A day of rest." A day promised. How? In type. 1st, by God keeping the seventh day as a day of rest; and 2nd, by commanding his people to keep the same and for the same purpose—a day of rest. It is a type of a day of rest remaining to God's people. What is a type? A shadow or sign of good things to come. "The law having a shadow of good things to come."

The law, then, had these shadows or signs, given by or through the types incorporated in the law. For instance, in the tabernacle arrangements are types or "the patterns of things in the heavens." The lamb without spot or blemish was a type of Christ, the better sacrifice, "who through the eternal Spirit offered himself without spot to God." These were all real. The whole tabernacle with its service were all material realities, and were not lost until they reached their antitype. The lamb sacrifice was real, and met its antitype in Christ, a real, material sacrifice.

In prophecy God has given signs by symbols, or he has given symbols which are signs, and which really and truly stand for coming events. *They cannot fail.* Thus God speaks to man.

A type is a shadow or sign of good things to come. If a symbol is one of God's signs, and cannot fail, and he has given signs also by types, can they fail? If God has given a type of a coming day, is it possible for that to fail of reaching its antitype? If six days were a type of six thousand years, is not the seventh day a type of the seventh thousand year? How can one day, the seventh, be a type of eternity? Can eternity in any sense be called a day, when there is no measurement of time there? If God has given *time* in the type, is the antitype *without* time? If God has given time in the type, and that denotes time in the antitype, and that is one thousand years our time, is it any part of eternity? If no part of eternity, and yet is time, a period of time, is it not that rest Jesus gives his people—the day of rest remaining for the people of God?

If Jesus gives his people rest when he comes, and that rest denotes time, as in the type, the seventh day denoting the seventh thousand year, a period of time, is not that what Peter means in speaking of "a thousand years as one day"—"the day of the Lord"? And does not John, in giving a reign of blessedness with Christ of a thousand years after the resurrection of the saints, which takes place at his coming, refer to the same event—a day of rest?

If so, what right have we to say the 20th of Revelation is all symbolic, and that the thousand years are past already? If the thousand years are past, where is the rest and blessedness promised to God's people by that type? If the thousand years are symbolic, and do not mean a thousand years, then will not the type fail of reaching its antitype?

If the keeping of the seventh day as a type-day denotes only an *indefinite* period of time, I know of no reason why we should look for the end of the age at the end of six thousand years of earth's history. Consequently the church has been in darkness from its earliest history to the present, and is likely to be, upon the end of this age, or dispensation, and the coming of the Lord.

"There remaineth therefore a rest to the people of God." S. K. GIBSON.

For the World's Crisis.

THE JUDGMENT.

The old theory of punishing men before they are judged has long since been exploded, and now the theory of judging them before they are *raised* wants exploding also, and then theology will be pretty straight. As this thing is easily done, we have a good reason to hope,

I. "He [God] hath appointed a day in the which he will judge the world."—Acts 17: 31.

II. He "will judge the living *and the dead* at his appearing."—2 Tim. 4: 1.

III. "And the sea gave up the dead which were in it; and death and *hades* gave up the dead which were in them; and they were judged, *every man*, according to their works." Rev. 20: 13.

From this last text we learn that they are "raised" before they are judged, and as they are judged *at the appearing* of Jesus, it is evident they are *raised* then, unless the word "at" signifies a thousand years subsequent. If that is the signification, then when Paul says, "They that are his *at* his coming," he undoubtedly means a thousand years after, and hence there would be no raising the saints till the close of the millennium. Such a position is too indefinite for me.

But, says one, the judgment at the coming of Christ is a *decisive* one, while the one spoken of after they are raised is an *executive* one; that is, the judgment is decided at the coming of Christ, and at the end of the thousand years they are raised, and the judgment is executed upon them. What! the judgment *executed* upon them "out of the things written in the books"? The judgment is executed by casting them "into the lake of fire," which, according to the Revelator, takes place after they are "judged out of those things written in the books."

Daniel says, "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: *the judgment was set*, and the books were opened." Dan. 7: 10. If this language teaches anything, it teaches us that when He comes "in flaming fire," the books are opened; and as the dead, both good and bad, are "raised" to be *judged* when the books are opened; and as they are judged *at the appearing* of Christ, it is positively proven that the dead, both good and bad, are raised at the coming of Christ.

This position is fully sustained by the Savior, in Matthew 25:—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. *Then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . *Then* shall he say *also* unto them on his left hand, Depart from me, ye cursed, into everlasting fire. . . . And *these* shall go away into *everlasting punishment*, but the righteous into life eternal."

When he says to the righteous, "Come," he says to the wicked, "Depart"; when the good get "eternal life," the bad receive their "everlasting punishment." Paul informs us that their "everlasting punishment" is "everlasting destruction," "when He shall come to be glorified in his saints"; and Jude declares he "cometh with ten thousand of his saints [or, holy myriads—see Emphatic Diaglott], to *execute* judgment upon *all*, ... the ungodly,"—not simply one generation. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Paul tells us *when* that damnation is meted out, and in what it consists. He says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ [have not believed and been baptized], who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power; *when he shall come* to be glorified in his saints."—2 Thess. 1: 8, 9.

Language could not be more explicit. The commission was given eighteen hundred years ago; with the fact declared that all, who do not during the entire dispensation comply with the conditions, shall be condemned; and that condemnation is pronounced upon them when the books are opened: they are condemned to everlasting destruction, which is to be inflicted "when he shall come," and not a thousand years subsequent. Hence the legitimate and *only* conclusion is, that they are brought before the Judge, their sentence pronounced, and their punishment inflicted, at the coming of Christ; and as this can not be done until they are raised, the resurrection of both righteous and wicked must take place at the appearing of the Savior. J. W. TAYLOR.

THE GREATER JOY.

There was joy in the breast of the mathematician of Syracuse when, in the hearing of the wondering people he thundered out his glad "Eureka," and they deemed him mad; there was joy in the spirit of Columbus when the timid lamd birds sat upon the shrouds of his vessel, bearing upon their timid wings the welcome news of a new world; there is joy for the gold-finder when the rich ore glitters in the cradle; there is joy for the emigrant when he glimpses the home of his childhood again; there is joy for the child when he goes his wondering way into another and yet another secret of existence; there is joy for the poet when he sends a glad thought careering across the minds of men; but there is no joy so pure, so free, so unremorseful, so satisfying, as when the glad disciple clasps his brother's hand, and says; "We have found the Messiah, which is, being interpreted, the Christ."

Brethren, do you know that joy? do you remember when it first coursed through your veins? You remember how it made all creation become invested with a richer beauty; you remember how the music of the woods and of the waters was tuneful because the new song had been put into your own lips, even of praise and thanksgiving to God. But if there be any of you that know nothing about it, come to Jesus now. He waits to bestow it upon you; there is not one of you who need be away from it; there is not one of you who need live below this great inheritance.—*W. M. Punshon.*

ALL GOD'S WAYS EQUAL.

This is a truth at all times, and in all circumstances, to be acknowledged, that all God's ways are equal. Yea, they must be so, seeing he is infinite in his wisdom, excellent in counsel, free in his decrees, independent in his procedure, and holy in all his works. When Adam was in a state of innocency, all God's ways were equal in his eyes, and, admiring the wisdom of the Creator, he gave names to all the beasts according to their nature; hereby showing his own wisdom, without quarrelling at the size, shape, or end of their being. But no sooner did he fall from God, and become unequal in his way, than he complains, even in the face of God, that his ways were not equal. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

Such, alas! is the language of my complaining at the dispensations of Providence. If adverse, I dare even go so far as to wonder how or why God deals so and so with me, so and so with his people. And because my unequal soul, that is set at war with itself by sin, cannot fathom his ways which as far transcend my conceptions, as the heavens transcend the earth, I anon conclude them unequal. Ah! foolish, vain conceit; can any thing be crooked in the Eternal mind? Can any action deviate from the standard of equity in the Judge of all the earth? Can he be at variance with himself, who is harmony and unity? Could I glance the glorious plan in the infinite mind, I should fall down astonished, and confess, "He hath done all things well." His wisdom is the same, though I cannot comprehend it; his equity is the same, though I cannot perceive it; and his kind design the same, though I should not believe it. Although, in the death of my dearest relations, or distress of any kind, I cannot learn why heaven deals so and so, and why the time, the place and circumstances are such and such; yet I may be assured, that there is a divine equality in the spotless procedure; for he will never depart from the rule of rectitude to afflict his people.

But, again, what condescension is it in God, to make his people see on this side death the equality of his doings, so that they cry out, "Now I know that thou hast afflicted me in faithfulness; and it is good for me that I have been afflicted." Yet, what though such a prospect should be reserved to the day of revelations, when the vail shall be taken down, and all the ways of God shown to his people? It is not enough that he does it, who is equal in all his ways, plenteous in justice, and superabundant in goodness. And though I know not the meaning of present dispensations, yet it ought to satisfy me, that he who sends them is not only the Governor among the nations, but the Shepherd of his people, and perfects what concerns his saints.—*Solitude Sweetened.*

For the World's Crisis.

TELL JESUS.

How blessed, when all things look cold, dark, and dreary, and sorrows fill our hearts, and we feel as if we could not bear up under our heavy load, to go and tell Jesus all our complaints, and feel that he listens to our cries, and in due time will give us joy for heaviness. It is blessed to tell all to Jesus, in the long, dark, cheerless night, when all around is hushed in the stillness of the midnight hour, and we are pressed in spirit beyond measure, and trials and privations are crowding upon us, and our body so racked with pain that in the bitterness of our hearts we cry out, This is more than we can bear. How sweet then to know that Jesus' ears are ever open to hear us, and his loving, watchful eyes never slumber nor sleep. It is then blessed to pour out our soul in prayer, telling Jesus all our sorrows, wants, griefs, and sad afflictions; and, best of all, we can tell Jesus every thing. No matter how small or how little it may seem to us, Jesus hears all, and is never weary with our complaints, but says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"What a friend we have in Jesus,
Who does all our sorrows know!"

How sweet to have Jesus lead us, and to know he will never lead us wrong; and he delights to hear us call upon him, and never wearies of our long and continual coming to him with our sorrows or joys. We never can weary him with our importunity, for he is so willing to hear us when we call upon him. He lives, and loves to pray the Father for us. Yes, his ears are never shut to the cries of his suffering bride.

Dear ones, let us cling closer to Jesus; go to him with everything. It is blessed, blessed, beyond all expression. L. B. WEAVER.

North Dana, Mass.

For the World's Crisis.

CONSISTENCY.

By inconsistency we destroy the potency of all our efforts to do good, either by word or deed. We must practise, then preach. The power of example is very great. Every one, however humble his state may be in this life, exerts an influence either directly or indirectly over his companions; so a good man by good words and a corresponding purity of life, may by his daily intercourse with others be instrumental in preaching many practical sermons, and doing much for the cause of Christ.

"I see the right, and I approve it too,
Condemn th wrong, y t the wrong pursue."

This is true to a greater or less extent of us all, both saint and sinner; but it should not be so; "seeing the right," we should not only approve it, but pursue it too; we should never sacrifice principle for expediency.

We should love truth and honor for their own sake, living up to the standard of right under all circumstances. Many men in this life lead apparently faultless lives, perhaps having the form of godliness, making a cloak of religion in order to gain influence and popularity, which they would lose were they not to restrain their naturally depraved proclivities; there should be a deeper motive, a principle of action, a power within, which loves to do right in spite of all difficulties and persecutions. The true motive is found in love for Jesus Christ; love for him inspires a deep and pure desire for true righteousness, which can be found in no other way. He will give us grace and strength to keep the law both in letter and spirit.

If we would teach others the way of life, we must first be in full knowledge of that way ourselves, for we can not expect to be safe guides over a road we are strangers to. Then let us strive to live up to our precepts, making our calling and election sure; we can then reasonably expect our words, accompanied by God's blessing, to carry weight to the sinner's heart; then can we help our fellow travelers on their journey Zionward, and in turn be helped by them. We should have a realizing sense of the nearness at hand of our Savior's advent, in order to be ready, knowing as we do the fatal results of being found without oil in our lamps.

Let us endeavor to live uprightly and consistently in all things, then we can claim the promises which are for those who love and serve the Lord. We have no righteousness of our own, we are of ourselves unworthy, but He has died for just such sinners as we are, therefore we may come with all assurance to claim the inheritance with our Mediator. CYRUS MENDENHALL.

Wilmington, Del.

LOVE.

"Get the heart, and you have got the man." Love "makes drudgery divine." Love cannot help itself; it outruns and leaves law far behind. The question is not, What must I do? What *may* I do? In grieving its object love grieves itself. This is the secret spring of the believer's actions, which makes him often pass in the world as an enthusiast. Love will stop at nothing; it takes up its cross and struggles after its object over every mountain and hill of difficulty. It was this strengthened Mary when the soldier quaked with fear. It was this kept her hovering round the sepulchre when all the disciples went to their own homes. Love desires all to be partakers of its own bliss; it overleaps human opinion; it runs on with an unceasing cry, "What shall I render for such benefits?" "Speak, Lord, for Thy servant heareth."—*The Church.*

— Hypocrisy is a sort of homage vice pays to virtue.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 5, 1870.

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☞ "DEBT & GRACE"—We have a few copies of "Debt & Grace" in good condition, which we have gathered, and will sell it for $1.50. Some have been very anxious to get it.

☞ MURDOCK'S TESTAMENT.—We can now furnish Murdock's Translation of the Testament from the Syriac, for $2.50.

THE COMING OF CHRIST.

When conversing with devoted christians in the different churches, we find almost every one is satisfied that we are living in the last days of this dispensation, and that Christ is soon coming. We learn this conviction is spreading rapidly among the true followers of Christ. This is just what we have expected to see a short time before the opening of the great day of the Lord. We think all the true followers of the Savior will be expecting him at the time of his coming. If necessary, the Lord could send his Spirit to all who have not had a chance to hear the evidence of his return, and convince them of the fact in a single day, so that they would lift up their heads and rejoice, because their redemption was at hand.

Now is the time to go in love to those who have not seen the glorious light which is shining so brightly on the prophetic Scriptures which point to the close of this dispensation. There are many noble hearts longing for the truth, and ready to give it a hearty welcome, as soon as it is presented to their understanding. If those who see the truth will only be faithful, and in a meek and quiet spirit present the evidences of Christ's coming to those who truly love Jesus, they will see most happy results. The King of kings is at hand. Let us publish the good news in all directions.

IMMATERIAL THINGS.

It is said the soul of man is an "immaterial substance." To those who make such a statement, we offer the following proposition:—*Nothing immaterial can exist independent of a material organism.* Love, hatred, joy, desire, attraction, thought, music, animal magnetism, sound, life, pain, etc., are immaterial; but do not exist any longer than the material organisms with which they are connected. They are not entities, or personalities, which exert any power or influence after the physical organisms are destroyed from which they proceeded. Hence, it follows that if the soul is immaterial, it can not exist after the destruction of the material organism with which it was connected.

AFFAIRS IN EUROPE

There is no abatement in the war-spirit in Europe; but, on the contrary, it is increasing in bitterness. The condition of Paris is truly terrible. There is imminent danger of another revolution in the city, that may not be unlike the one in 1793, when blood flowed most freely, and the lives of men were respected no more than that of dumb beasts. France is passing through a fearful crisis. It is evident that she must be humbled. There are yet no signs of repentance for her vanity, pride and infidelity. She does not acknowledge the God of heaven as her ruler.

Frequent engagements take place between small bodies of French and Prussian troops; meantime the siege goes on with a firm purpose on the part of her enemies. Of necessity there must be much suffering in the city. It is said Napoleon is preparing an address to the French people. A careful observer says:—

"Altogether, Paris seems determined to prove that Bonapartism is the best condition it is fit for, and to convert the Prussian besiegers from enemies into deliverers."

Russia is moving her troops upon Turkey. It is thought the Turks will soon be driven out of Europe. Says the Chicago *Tribune* of Sept. 24th:

"We have, for months past, been expecting the stirring news which at last comes to us from Berlin, that Russia, which has been massing vast numbers of troops on the frontiers of Poland, and Hungary, ever since the Franco-Prussian war broke out, is now moving them down to the Black Sea for the expulsion of the Turks from Europe, and the seizure of Constantinople and the Dardanelles. In the general reconstruction of the map of Europe; when Germany and Italy are completing their unity, France is prostrate, and England dare not say her soul is her own, now is the time for Russia to carry out her hereditary policy, which was thwarted by the Crimean war. Now she can swoop down not only to the Dardanelles, but straight on through Asia Minor, and over the Holy Sepulchre and the Sacred Mountains of the Crucifixion and the Law, or across the Suez Canal, and up the Nile to the Pyramids and the Mountains of the Moon. There is not only nothing in European Turkey, but nothing in Asiatic Turkey, or Egypt, to stop Russia from extending her sway over the entire domain of the Eastern Roman Empire.

In European Turkey, the major part of the population are Greeks and Franks, as all persons of Western Europe are there styled. Only about one-fourth of the population are Turks, who could not sustain themselves in power at all but for the preponderating number of the Turks in Asia."

The Italians took possession of Rome Wednesday, Sept. 21st. It will be observed that on this day, the sun crossed the line, and rose and set at 6 o'clock in all parts of the world. At the same time the Pope's temporal power went down, and the keeper of the tower was compelled to ring the great bell, which is only rung on very special occasions.

EDITORIAL ITEMS.

THE ADVENT TIMES has been changed to quarto size.—We learn that the Western campmeeting, at Amboy, Ill., was a pleasant and good meeting. A committee was there appointed to consider whether it is practicable to move the *Times* from Buchanan to Chicago.—Bro. J. B. Wadsworth was married Sept. 7th, in Memphis, Tenn., to Sister Mary Valle, who has been laboring in that city. Bro. Wadsworth has been scattering tracts through the South, and visiting from house to house, publishing the glad tidings that Jesus is soon coming. May the happy pair be at "the marriage supper of the Lamb."—We have accepted a challenge from Dr. Houghton (Spiritualist) to discuss the moral tendency of "Adventism." The Dr. affirms that it is "demoralizing." His challenge led us to think of 1 John 3: 3,—"Every man that hath *this hope* in him purifieth himself, even as he [Christ] is pure."

AN OMISSION.—In our notice of the Alton Bay campmeeting, there is an omission which gives a wrong impression. After saying that "Bro. York preached in the Mass. Mission Tent," it should be stated that those who had been interested in the coming of the Lord since 1843-4, were invited to meet in the tent. That "meeting continued four hours."

CHICAGO.—We had a very interesting meeting in Chicago, Sabbath, Sept. 25th. We have never seen the church more alive in the Lord than at the present time. The prospect is encouraging. Six rose for prayers in the evening. The Spirit of the Lord was with us. Our love-feast in the morning was a very heavenly season.

SPIRITS AND JESUS.

The demoniacal spirits do not think it best to directly denounce Jesus as an imposter; but whoever believes their subtle teachings can come to no other conclusion. One grand object of the spirits conducting Spiritualism is to destroy the foundation of christianity, cause the people to let go of Christ as our Savior, and then lead them into the dark labyrinths of infidelity, where not a ray of christian light is allowed to shine. The following is a sample of spirit-teaching. The question and answer are from the "*Banner of Light*," Sept. 10th, 1870:—

"Q. It was asked sometime ago at this circle, if Jesus of Nazareth was really the son of Joseph and Mary; and if not, if he was the son of Herod Antipas and of Hester—which was true? The presiding intelligence answered "neither." As there are many conflicting statements circulating touching the human parentage of Jesus, would it be deemed unsuitable to give at present some positive enunciation as to who were the true father and mother of the child Jesus, born at Bethlehem?

A. We are told, not in your sacred books, but by those in spirit-life, whose words are far more sacred to us, that the human personality of Jesus was brought into physical life by the union of Mary and Caiaphas, the high priest. That is the statement of the problem, which it may be hard under certain Christianic circumstances to solve. Nevertheless it can be solved satisfactorily and thoroughly, through profane history. Set aside all the biblical records concerning this man and rely solely upon profane history, and although it gives but little, that is far more reliable than all that you find within the lids of your Bible concerning his parentage."

It hardly seems possible that such lying, blasphemous spirits could claim that they are trying to establish ancient christianity in its purity; but such is the fact. They boast that Spiritualism contains all that is calculated to elevate man to a higher life. While they deny God and his Son, our Savior, they pretend theirs is the true christian system. If Papacy, that honored and worshiped Father and Son, was THE ANTICHRIST;" and "The Antichrist" is the one "that *denieth* the Father and the Son" (1 John 2: 22); what term shall we apply to Spiritualism that does *deny* "both the Father and the Son?"

THE SEA OF GLASS.—At a future time, those who have "gotten the victory" are to "stand on the sea of glass." But where is this "sea of glass"? And what is it? Many speculations have been indulged in upon this topic. Some have fancied that it is the atmosphere beneath the saints after their translation. Others have conjectured that it is the New Jerusalem as John saw it shining in the distance, thus resembling a "sea of glass." Neither of these claims are scriptural. John locates "the throne of God and of the Lamb" in the New Jerusalem (Rev. 22: 3.), and also tells us that "before the throne was a sea of glass" (Rev. 4: 6); hence, the "sea of glass" is within the New Jerusalem, "before the throne." There the saints will "sing the song of Moses"—the song of deliverance; "and the song of the Lamb"—the song of redemption—after Jesus comes. W. S.

THE SOUTHERN WISCONSIN CAMP.—This meeting was not designed as a State meeting; but for a sectional meeting, it was a success. The following ministers were present: G. G. Godfry, G. Thomson, N. A. Hitchcock, J. Adrian, G. Dyson, E. P. Graves, G. Button, and the writer. Some sinners were gathered into the fold of Christ, some wanderers reclaimed, some brought into the truth who were already saints, and a vast amount of prejudice dispelled. Five were baptized. It was a time of rejoicing among the saints. The Lord's table was surrounded by seventy happy souls. It was a season long to be remembered. W. S.

KEEP IT BEFORE THE PEOPLE.

Jesus said, "I will come again," and that saying can neither be misunderstood nor invalidated. It cannot be misunderstood, because the connection in which it occurs demands a literal interpretation. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself."—John 14: 2, 3. Was the departure literal? Did he not literally "go away"? Certainly. Then he must "come again" just as literally; for if the "I" stands for a personality in the first part of the statement, it must as really signify a personality in the latter part. The departure and the return must be alike personal. "The Lord himself shall descend from heaven," and "every eye shall see him"; and to put the matter beyond cavil, we are taught to "wait for his [God's] Son from heaven, *whom he raised from the dead*, even Jesus."—1 Thess. 1: 10.

The identical Jesus who was once literally dead, and literally "raised from the dead," is now in heaven; but the Father will once more "send Jesus Christ, which before was preached unto you."—Acts 3: 20. His coming is both certain and real.

Keep it before the people. It is a truth that cannot be erased from the Bible. Why fear to hold it up everywhere? Shall its want of popularity deter us from advocating it? If the apostles had waited till their mission and message had become popular before they ventured out, where would Christianity have been? God works through human agencies; and shall these agencies, with heaven's truth in their hands, be cowardly, because men do not relish that truth? Remember you are not sent because the truth is already appreciated, but because it is *not* appreciated; and in a measure you are held responsible for its spread.

God has angels enough to preach his truth in every realm, but he did not see fit to commission them to do this work, but committed it to the hands of men, with the understanding that they should be faithful in promulgating his truth.

Keep it before the people despite its unpopularity. But always hold it up in the lamblike spirit of the Master, "speaking the truth in love," and not for the mastery. Never be ashamed of unpopular truth, nor shun the reproach which it awakens. It is easy work to befriend the truth when all are in sympathy with it; but God wants men who will not be ashamed of his truth at any time, nor any where. While multitudes inquire, "What is popular?" let us inquire, "What is truth?" And then let us place ourselves on the side of truth, even if we have to stand there all alone. Especially let this be our decision with reference to the great truth under consideration—the coming of Jesus.

Keep it before the people, for it is an event of great importance, because then he will verify his promise, "I will receive you unto myself." It will bring the great gathering day, when angels will be sent out to gather the elect from every realm. Yes, he will come in kingly grandeur, "and all the holy angels with him." Every angel will then leave heaven to escort Jesus down to earth, and to gather the saints. Such a shining army of celestial beings as earth never witnessed will surround the "King of glory" when he comes "to be admired in his saints." But this grand event, though delightful to the saints, will thrill the ungodly with terror, for it will bring to them "the great day of his wrath."

Keep it before the people, that Jesus said, "Behold, I come quickly; and my *reward* is with me, to give every man as his work shall be."—Rev. 22: 12. If he is coming to bring "reward," not to a few only, but to "every man," his coming is an event of special importance.

And, indeed, as man cannot be rewarded independent of judgment, and as Christ is to "judge the quick and the dead at his appearing," reward cannot be given till Christ comes. So the coming of Christ is the great event upon which hangs our future reward. Without Christ's coming, no judgment; without the judgment, no reward.

Keep it before the people. Our message is one of mighty magnitude, involving the grandest events in human history. "Cry aloud and spare not," but "sound an alarm," and "give the trumpet a certain sound," that all may prepare without delay. W. S.

THE WAR IN EUROPE.

Has the recent war anything to do with the fulfillment of prophecy? This question is constantly being propounded to us, both by our friends and enemies. It is supposed that the Advent people ought to understand the matter, and all wonder whether we can furnish a satisfactory solution. We would not enter into speculation concerning the final result of this war, as to its length, or as to whether the French Republic will be a permanent government, or whether King William will again enthrone Napoleon over the larger half of France, reserving the balance for himself; but we are satisfied that this war is *paving the way for the fulfillment of prophecy*, if it has not already paved the way; for the Papal power must be thoroughly humbled, and the Mohammedan Euphrates be more fully "dried up;" and hitherto France has stood in the way, by supporting the Pope, and by keeping Russia from interfering with Turkey; but now this hindrance is removed, and prophecy will be fulfilled in due time. W. S.

"THERE SHALL BE NO MORE DEATH."

What richer sound can salute the ears of a mortal man than—"No more death"? This world is a realm of death, and none are yet death-proof. None are willing to challenge death to thrust his dart at them. They fear to enter the conflict, knowing that death will be victorious. But inspiration whispers in the ears of God's people concerning a time to come, when death shall cease to break their ranks, and the saints all become undying.

But as the cheering affirmation falls upon the ear—"There shall be no more death," the question arises, *When* and *where* shall this be realized? Certainly not while mortality exists, for mortality is but the step-stone to death; nor where mortality continues its existence, for there death will do its work: nor does the statement refer to a realm of deathless spirits, for such spirits could never have died; and to talk of "no more death" among them would be to talk nonsense. Reference is made to a class who once could die, and to a realm where death once had an existence. The connection locates this deathless state in the "new earth," after the judgment arrives, after the wicked are submerged in the "lake of fire," and after the "tabernacle of God" shall be "with men." "And I saw the dead, small and great, stand before God; and the books were opened, ... and the dead were judged out of those things which were written in the books. . . . And whosoever was not found written in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth. . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 20: 12-15, and 21: 1-4.

So this deathless state belongs, not to heaven above, for death never made its ravages there; but to the purified earth, or earth renewed, where death has long reigned; but when the "former things" shall have "passed away," death will come to an end. When the wicked are consumed in the "lake of fire," when sin shall exist no more, when earth shall be made new, when the dead saints all live again, then "there shall be no more death," "no more pain," and "no more curse." Happy era! W. S.

THE PATRIARCHS IN PEACE.

It was said to Abraham, "Thou shalt go to thy fathers in peace" (Gen. 15: 15); from which modern theologians have deduced the conclusion that reference must be made to Abraham's soul, and not to the physical personality. Is this claim correct? We think not, for several reasons:

1. The text does not read, Thy soul shall go to the souls of thy fathers, but, "*Thou* shalt go"; and the latter part of the same text in speaking of the same "thou," affirms "*Thou* shalt be *buried*." Do disembodied souls have to be "buried"?

2. If the promise relates to Abraham's disembodied soul, and if it was tantamount to saying to Abraham that his soul should go to heaven, as we are told, then we should be driven to the revolting conclusion that heaven is filled with idolaters, for such were Abraham's fathers. Who will accept this conclusion for the sake of making the text teach the disembodied state? There is no other conclusion to be deduced from the assumed premise, unless it should be claimed that as Abraham's fathers died long previously, their souls must have gone to hell; then it would follow that in order for Abraham's soul to be with their souls, it must go to hell. Would it not have been a sad announcement to Abraham, if he had understood the promise to refer to his disembodied soul—to be told that his soul must go to hell, with the souls of his idolatrous fathers? Who would accuse Jehovah of talking thus to the "friend of God," in order to make this text teach the conscious disembodied existence of the soul?

3. There is a sense in which this promise could be fulfilled without admitting the wicked into heaven or driving the righteous into hell—fulfilled to Abraham himself, not his ghost; in the grave, and not in heaven, as in 2 Kings 22: 20; "I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace." Also as in the case of David: "For David, after he had served his own generation by the will of God, fell on sleep, and was *laid unto his fathers, and saw corruption*."—Acts. 13: 36. That part which went to its fathers firstly "fell on sleep," and, secondly, it "saw corruption." And it will not be admitted that immortal souls either fall asleep, or see corruption. W. S.

CHRIST'S COMING AT THE DEATH OF SAINTS.

Whether the coming of Christ is spiritual or literal, the judgment scene is interwoven with it, for it is expressly affirmed that he "shall judge the quick and the dead at his appearing"; so if he appears at the death of the saint, the judgment must come then; but it is evident that this is not so, from the fact that certain events are connected with the judgment which do not transpire at the death of saints; as for instance: "The queen of the south shall *rise up in the judgment* with this generation, and shall condemn it."—Matt. 12: 42. Who ever knew the queen of the south to rise up at the death of a saint? And yet, this must then occur, *provided* Christ then comes, for the judgment is interwoven with his coming, whether literal or spiritual. And if that queen *rises up* every time a saint dies, she must have experienced thousands of resurrections, and consequently thousands of deaths. Such a queen should be pitied.

Again: "The men of Nineveh shall *rise in judgment*." Do they rise at the death of the saint? They must if Christ comes then, for the judgment comes when he comes. Who is willing to believe that every time a saint dies, the men of Nineveh and the queen of the south "*rise up*"—that they are rising thus every day? Then give up the claim that Christ comes when saints die, for when he comes the judgment comes too, and when that comes the men of Nineveh and the queen of the south will rise. W. S.

THE POWER OF TRACTS.—While attending the Amboy Campmeeting, a western brother gave me the following incident:

In a western village a little girl scattered a few of our tracts among the people, and the camp was so stirred up by it that each of the four resident ministers met together and arranged to preach two sermons each on the doctrine of immortality. All but one, however, exhausted their stock of substitutes for arguments in one discourse. And now the people want to hear our side, where our preachers have never been heard. Let others scatter tracts and wake up an interest everywhere. W. S.

THE "ADVENT HERALD," edited by Bro. Orrock, contains many good things, though it lacks that rich vein of thought that might invigorate its columns if it were set right on the life and death question. But as half a loaf is better than no bread, we are glad that it contains as much truth as it does, and trust that it will do much good. W. S.

"PEBBLES."—Mrs. Hastings' "Pebbles" is an excellent thing of its kind, and will help stimulate others to do good works, and thus let their religion develope itself. Faith and good works should never be separated. W. S.

☞ Bro. Owen writes, that although much exhausted by his journey home, he feels by the blessing of God that he is gaining, though very slowly.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$60.12
Geo. Tilley	30.00
Mary C. Wadwell	2.00
C. & H.	3.00
M. E. H.	5.00
M. E. G.	.50
James Douglass	4.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$1.50
M. E. G.	1.50
M. C. Wadwell	1.00

YOUNG PILGRIM FUND.

S. Bidwell	.50

AMERICAN ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$339.44
J. B. Morgan (pledge paid)	10.00
Geo. Tilley	50.00
P. W. Higgins	5.00
James Moffet	20.00
James Douglass	10.00
Mary Veasey	1.00
M. E. H.	5.00

For the World's Crisis.

"LOOKING FOR THE KINGDOM."

Very often we see these words closing the communication of some one of the dear saints as they have taken up the pen "for Jesus," and written sweet, heart-cheering words for fellow pilgrims and travelers toward the heavenly country; or words of warning to those who crowd the broad and beaten path that descends to death.

Thank God, that while we tread the narrow way our voices may ring out over all the by and forbidden paths, reaching here and there those who need but the timely word of alarm to arrest them in their downward career and turn their steps into the way of life.

Many such there are needing only to be made aware of their danger and directed aright by some one who walking in the light sees clearly, and their salvation is the result.

Let your voices sound forth, ye blessed, faithful ones, laboring in the fields already white unto the harvest, remembering that the laborers are few. Let words of confidence and cheer pass from rank to rank, and let every heart rejoice as each signal light appears showing we are near our rest. And let not the powers of darkness have dominion over one soul that can be reached by a single glimmer of the light given unto us, not alone for *our* guidance, but to light others in the way. "Freely ye have received, freely give."

"God does not give light to be hidden under a bushel," wrote a dear brother, though a stranger in the flesh, a year ago, when I told him how earnestly I had been trying to trim my lamp anew, in a more blessed hope than I had before; and, as at one of the little meetings on the Alton Bay encampment while I was giving my feeble testimony for Jesus, that same brother remarked, "They want a bright light where you live,"—in my heart I thanked him; for welling up to meet it, was a more than ever resolute, determined "They shall have it."

By the grace given unto me, I am keeping and shall keep the resolution. Storms will come, clouds may gather and winds may blow, the waves of passion, bigotry, pride and prejudice may threaten our destruction, but we know in whom we have believed, and that he is able to keep that which we have committed to him. (Pray for us.)

Our own way is clearest, and we walk most firmly amid surrounding perils, when our light shines brightest. This should be sufficient to keep our lamps well trimmed and burning; but added to it we have the assurance that our labor for others shall not be in vain. We shall reap in due season if we faint not.

"Looking for the kingdom." Yes, in the attitude of earnest watchfulness and unabated zeal. Praying and waiting; keeping ourselves in the love of God; watching for souls as those that must give account; enduring hardness as good soldiers, content to be as our Master was, knowing that shortly, ah! yes, *shortly*, he will come again and all our sorrow will be turned into joy; when there are voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

By the grace of God I will meet you there.

CARRIE W. BIXBY.

For the World's Crisis.

PRINCIPLE.

Every man that has a common share of intellectuality, must have a care for the future. His ideas may be crude, and lack concentrativeness; but be they ever so indefinite, they will assume form at times, and the question will arise—What has the future in store for me?

All men desire beneficial results to follow their actions, especially when self is interested. But notwithstanding such desire, all do not work to that end. A man of clear perceptions will not affect a cause to-day that will benefit to-morrow and injure the day after, unless the benefit of to-morrow will more than counterbalance the evil of the day after. Yet when we come to consider the effect of a cause long delayed, we see men that are looked up to and revered for their depth of learning, of keenest perceptions, working a cause the effect of which will be to their everlasting damnation.

Now there is something radically wrong in such conduct, out of all harmony with consistency. What is it? I think it plainly reducible to this: their eyes are blinded, and their judgment warped by the realization of present benefit, not exercising faith in the future requisite to a proper deportment now. If such be the case, what is the remedy? Do all that you do from principle.

What is principle? may be asked. The meaning of the word in its eighth* sense will give our idea, viz: "A settled law or rule of action in human beings." The question may be asked, Can fallible beings settle upon a definite rule of action unai[illegible]d? We answer, No. Only the power that shapes the effect to the cause can lay down an absolute rule; and, coming right to the point, if we have no directions from the Author of the law of cause and effect, then we are in the dark. And if there is a reward for right doing unrevealed, we shall gain it only by chance.

This brings us to the Bible, and the question: Is its author God? Infidels tell us no. They not only fail to prove it, however, but they leave us in the dark as to the aim, object and end of our existence. Asserting the Bible to be a lie, without giving us something at least as good, will not be received as proof by an enlightened mind.

All men are possessed of an innate feeling that there is good to be had beyond this state of things. Some deny it. But we hold to the assertion still. What is it? The unbeliever says, That is none of your business. Let us illustrate that.

A father impresses on the mind of his son, say of the age of twelve, that if he will follow his wishes, at the age of twenty-one he will make him a handsome and valuable present. "Well, father, what are your wishes?" "O! that is none of your business."

Well, the boy arrives at the age named. He may get the present, and he may not; but if he gets it, it is not of merit. The very men who decree the Bible not of God, would call that man a fool. Yet they hesitate not to charge the Maker of all things with just such foolishness. Well, if they choose to believe and follow such teaching, they will reap damnation—the effect; and they will deserve it too.

The Bible, then, is our safety. In it, the principle of right, that is to be the law of our existence, is contained. And the merciful provision that has been made, through Christ, renders the plan complete. We see through that that we have a work to do, and a character to form, in harmony with the great principle of right, or righteousness, contained therein.

If the sceptic chooses to believe that he lives by chance, that his life is aimless, and he goes he knows not where, he is welcome to his faith; but I pray God to deliver me from it. There is no hope, no joy or life in it, and I do not want it.

Let us deny ourselves of present benefits, if they are to be obtained counter to the principle laid down. Let us work from principle, and not from feeling, unless it be in harmony *with* the principle. Do right because it *is* right, not because we feel like it, or are afraid of the law. Living thus, we shall gain the blessings promised, and enjoy them forever.

E. M. RIPLEY.

* According to Webster.

For the World's Crisis.

TENT MEETINGS.

I have just returned from the meeting at Shrewsbury. This is emphatically new ground. But one family of our faith in the town. We succeeded, after much search and entreaty by Bro. Burnham, who was there a day in advance of the tent, to get liberty to pitch the tent on land owned by Bro. Stone (a Congregational brother), but a little way from the Post Office.

I was there Wednesday and Thursday with Brn. Morrill and Burnham. The meeting has commenced well. The prospect looks favorable. The people came out well in the evenings, and were very attentive to the word spoken. Our brethren from Worcester came to cheer and help in this blessed work of trying to warn our fellow men of the soon coming kingdom.

This meeting is expected to continue through the next week, and over Sunday, the 9th of Oct. I expect to be there some next week.

These Mass. Advent Conference tent meetings have been the means, under God, of reaching people who could not otherwise be reached. Our meetings, since the Springfield campmeeting, have been very successful in scattering the light of truth relative to the all-important event,—the coming of the Son of man. The blessing of the Lord has attended them.

But we lack means to extend this great work. Protracted meetings should be held wherever an opening can be had. Shall the means be forthcoming with which to extend this mission work by the Mass. Conference?

Let your contributions be sent to Bro. C. Goodrich, Treasurer, Crisis Office. Those pledged and not paid will send in, so that the poor may have the gospel of the kingdom preached to them. L. BOUTELL.

Chelsea, Sept. 30th,

For the World's Crisis.

IMMORTALITY OF THE SOUL.

An eminent divine was once trying to teach a number of children that the soul would live after they were dead. They listened, but evidently did not understand it; he was too abstract. Snatching his watch from his pocket, he said:

"James, what is this that I hold in my hand?"

"A watch sir." "A little clock," says another.

"Do you all see it?"

"Yes sir."

"Do you know it is a watch?"

"It ticks, sir."

"Very well. Can any of you hear it tick? All listen now."

After a pause, "Yes, sir, we hear it." He then took off the case, and held the case in one hand and the watch in the other.

"Now, children, which is the watch? You see there are two which look like watches."

"The littlest one in your right hand, sir,"

"Very well. But how do you know that this is the watch?"

"Because it ticks."

"Very well again. Now I will lay the case aside—put it away, there—down in my hat. Now let us see if you can hear the watch tick.

"Yes, sir, we hear it," exclaimed several voices.

"Well, the watch can tick, and go and keep time, you see, when the case is taken off, and put away in my hat.

"So it is with you, children; your body is nothing but the case, the soul is inside. The case, the body, may be taken off and buried in the ground, and the soul will live and think, just as well as this watch will go, as you see, when the case is off."

This made it plain, and even the youngest went home and told his mother that his "little soul would tick after he was dead."

Such is the theology of the present day, and the method used to instil into the young minds of the children that old "lie of Satan," which, when once rooted, is so hard to eradicate. I tremble to think that such a doctrine is proclaimed from almost every pulpit in the land; taught in every Sunday and day school, and woven into almost every paper and book outside of our denomination; for I feel to-day the effects of such a doctrine, taught me in early life, and believed in later years, although, thank God, I have given up that idea now, and embraced the "present *truth*," but it was a struggle for me to do it.

No wonder the children could not understand it, for who can? It cannot be proved, there being no foundation for it, in reason or common sense, nature or revelation.

The illustration used above, to teach the immortality of the soul, would teach too much, if it taught anything, that of one soul within another. If the case represents the body, and the work inside the soul, what causes the watch to move? Is it not the main spring? Does the main spring represent another soul within this soul? How absurd.

How much better to take God's account of the creation of man to Moses—that the breath of life breathed into his (man's) nostrils at his creation, is the main spring that sets the whole machinery of man in motion.

Rumney, N. H. B. W. DAVIS.

For the World's Crisis.

TO VERMONT.

If the friends of Jesus and his coming kingdom in any town desire a conference of three days, according to the action of our annual meeting, let them write in due time to me, and designate the help they want, and we will appoint accordingly.

ONCE MORE.

God has given us an abundant apple crop. The apples are wasting on every farm. Who will gather and dry them for the Southern Mission? H. F. CARPENTER.

For the World's Crisis.

REPORT.

VERMONT A. C. CONFERENCE.

This conference was held at Camp Brook Campmeeting, Bethel, Sept. 15th, 16th, 1870. Thursday, 4 P. M., met agreeably to appointment. The President, S. G. Mathewson, in the chair. Opening prayer by Bro. J. Couch, after which, by vote, the Chair appointed a committee to arrange business for the conference. H. F. Carpenter, J. A. Cleaveland, and J. Couch, said committee.

Friday, 4 P. M., met for business, the President in the chair. Prayer by Bro. Cheedle, after which a call for the reading of the last year's records. Accepted. The report of the business committee accepted and adopted.

By vote, the Chair appointed Bro. S. S. Barrows and L. C. McKinstry to receive ballots for officers, with the following results: For President, S. G. Mathewson. For Vice President, J. A. Cleaveland. For Secretary, R. N. Stetson. For Ministerial Committee of three: S. G. Mathewson, J. A. Cleaveland, H. F. Carpenter. A committee on State meetings of five: H. F. Carpenter, S. G. Mathewson, Stephen French, J. Harding, E. R. Long.

Moved, That Art. 3d of the Constitution shall be so amended as to read:—The members of this conference shall consist of all ministers in good standing, co-operating with it, and of delegates from churches likewise co-operating; every church being allowed one delegate, and two delegates if it has ten members, and one additional delegate for every ten members above the number of ten.

Moved, That we recommend to the State Committee the appointment of quarterly conferences in every place where the interest is such as to meet the traveling expenses of the preachers.

Moved, That we have an annual campmeeting in the State.

Moved, That the Minutes of this conference be published in the "World's Crisis."

Adjourned *sine die.*

R. N. STETSON, *Secretary.*

OUR COMMISSION—"GO WORK."

It is presumable that the Lord and Master of the harvest, in sending forth laborers into his harvest, has not in a single instance failed to indicate the precise nature or kind of service required. A careful examination of the talents committed to us, the natural endowments and capabilities, whether mental, moral or physical, of each individual, will usually determine how each can best serve the cause of Christ in bringing before the world the principles and practice of a religion that shall promote in the highest degree both the glory of God and the happiness of his creatures. And since obedience to the commands and wishes of the Master is essential to all true service, a ready attention will be promptly paid to any expression or indication of his will. The primary direction, "Go work," is doubtless equally imposed upon all; would that all were equally earnest in the inquiry, "What wilt thou have me to do?" Wherever there is "a mind to work," we may be sure that work will be furnished and needful grace bestowed. Given then a place in the vineyard, ability to labor, and a knowledge of the service required, let us not fail in the performance of every duty, and when our Lord shall come, we may hear him say of us, each and every one, "She hath done what she could."—*Woman and her Work.*

Correspondence.

From Sr. F. M. Shimper.

BRO. GRANT:—I feel that love and gratitude to our Father call for a tribute of praise and thanksgiving through our paper.

My soul doth magnify the Lord, and rejoiceth greatly in the God of our salvation, for he hath regarded the low estate of his people in Vermont, and hath sent us living servants, with hot, burning words of living truth, "meat in due season" for the household, to encourage, quicken, and fully to prepare to escape the things that are coming on the earth, and with gladness to hail our returning Lord.

To this end we have been permitted to meet in a State capacity in the leafy grove, and under the wide-spread canvas. Truly, it was good to be there. O how light and bright the cloud looked to the way-worn pilgrim. How joyous to span the arch of the glorious message which has brought us out, lo! these twenty-seven years. Praise to our God, his name is Jehovah—"the fulfiller of the promises." My heart worships and adores.

But I wish to speak more particularly of the Lord's goodness to us in West Fairlee, a thriving little village nestling among the green hills, but upon whose inhabitants the teachings, doctrines and prevailing influence of Universalism has rested like an incubus for years. But in the great mercy of God, his young servant (Bro. H. F. Carpenter) came among us, with the true subsoil plow of the gospel, and furrows have been made in this deep strata of error and false doctrine. The axe has been skillfully laid at the root (immortal-soulism) of the tree, and many are evidently feeling a want of safety and unrest, while some have fled for refuge to Christ, and to the praise and glory of God are endeavoring to live by every word

proceedeth out of the mouth of God; and are joyously looking for his Son from heaven. All praise, honor and glory be unto God and the Lamb forever.

Dear brethren and sisters, help us praise him, and at the same time pray for us; for, be assured, we prove that the enemy has neither gone a journey nor is asleep; on the contrary, he is up and doing, watchful and vigilant. But the Lord is our Helper, our Shepherd, our Shield, and through him we expect to come off more than conquerors, and greet all the redeemed host with joy and gladness when Jesus comes. Your sister in this blessed hope, F. M. Shimper.

West Fairlee, Vt.

Extracts from Letters.

Bro. Morrill writes:—"Yesterday (Oct. 2nd) was a good day with us at Shrewsbury,—good audience and good interest. Some good laborers were with us from East Boston, and a large delegation of brethren and sisters came out from the Worcester church to help us, and brought Bro. Hemenway with them. He preached in the tent afternoon and evening. The Lord is blessing us. Baptized three after the afternoon meeting. Pray for us. We continue another week."

Bro. P. A. Smith writes:—"I write for the Crisis, to let those who are interested in my labors know my whereabouts and what I am doing.

Since I came home from Florida, July 2nd, I have preached at Springwater, Rochester, Lockport, West Barre, and Eagle Harbor. I have preached every Sunday but one since I came home. I expect to start for Florida next Wednesday, Oct. 5th; and after this, my address will be Jacksonville, Fla., until further notice.

The church here in Rochester are lifting up their heads, knowing their redemption draweth nigh."

Bro. T. K. and Sr. L. A. Wheeler write: "We wish to express our gratitude to you, and all others who showed their sympathy for us, by sending us aid by Bro. Wm. Willcutt, from the Springfield campmeeting, to help repair the loss we sustained by the burning of our barn, hay, wagons, farming utensils, etc., etc., by lightning, Aug. 25th. And others who may read this, having helped us, accept our thanks for your kind assistance. The hour indeed seemed fearful amid the lightning's flash and thunder's roar, and the fiery fragments that the tempest hurled around us in the darkness of night. Then it was we felt somewhat the value of the confidence we had in the promise—"Fear not, for I am with you." He was with us then, is with us now, and we expect he will be all the way through."

Obituaries.

Vittum. Died, Sept. 11th (of consumption), Sarah Abby, daughter of Alpheus and Almira Vittum, of Sandwich, N. H., aged twenty-two years.

Sarah's mental powers were uncommon, and her meek and gentle ways and innocent life endeared her to all who knew her. For some years she has read the Crisis, and believed the message of the coming of Christ and the kingdom of God near at hand, and with great earnestness has expressed to me her wonder at the rancorous spirit of opposition to this message, for a long time manifested in our midst. To her mind she could never reconcile the confusion of pagan philosophy (so commonly adopted) with the simple gospel taught by our Lord and his apostles; things so contrary that they cannot agree. Believing with child-like simplicity the written word, with hope of immortality through Christ alone, and perfectly resigned to the will of God, she peacefully fell asleep in the hope of eternal life at the resurrection of the just. Funeral discourse (on the resurrection) to a large company of friends, by Elder Hugh Beede. A. B. Hoyt.

Vanderbeck. Died, at Seneca Falls, N. Y., Sept. 14th, 1870, of typhoid fever, Cornelius Vanderbeck, aged fifty-five years.

Bro. V. was a consistent christian, and a member of the church in Rochester, N. Y. He has been in sympathy with the Advent people for the last twenty years. His funeral services were attended at Spencerport. Sister Vanderbeck and daughter mourn, but not without hope. Words were spoken by the writer at the funeral, from Heb. 11: 13, 14. Wm. A. Fenn.

Harvey. Died, in Concord, N. H., Aug. 17th, 1870, Mary W., wife of Abner Harvey, aged sixty-eight years and five months.

Sr. Harvey gave her heart to Christ in early life, and these long years of christian toil leave abundant proof that she was all prepared to meet the enemy death. We believe all is well with her. The mourning ones expect to hear her sing the song of the redeemed in a little while. The funeral was attended by Bro. Couch. Text, "Comfort one another with these words." J. T. Kimball.

Buzzell. Fell asleep, at Lincolnville, Crawford Co., Pa., Sept. 7th, 1870, Marshall W., only son of C. N. and Mary A. Buzzell, aged three years and eleven months.

Thus again has the enemy triumphed, and in nine hours our precious one yielded to that dreadful disease, cholera. Dear brethren, pray for us, for if it was not for our blessed hope we should be well nigh heart-broken. Oh, how our hearts echo the cry, "Come, Lord Jesus, and come quickly," and bring our loved ones from the land of the enemy. May we be an unbroken family then. C. N. Buzzell.—*Herald of Life.*

Clark. Died, in Salem, N. H., Sept. 24th, of consumption, Bro. Hireh Clark (formerly of East Dennis, Mass.), aged forty-seven years and two months.

Services attended by C. E. Barnes.

Woodford. Died, at West Winsted, Ct., Sept. 26th, 1870, of typhoid fever, Erastus Sterling Woodford, aged sixty-two years.

Summary of News.

FOREIGN.

Cable News.

Rome.

The following is the text of the articles of capitulation for the surrender of the city of Rome, stipulated between the Commanding General of the troops of His Majesty the King of Italy and the Commanding General of the Papal troops, respectively, represented by the undersigned:

Villa Alboni, Sept. 20. The city of Rome, excepting that part which is limited on the south by the walls of Sante Spirito, and comprehends Mount Vatican and Castle Saint Angelo, forming the so-called Leonive City, its complete armament, flags, arms, ammunition and stores, and all objects belonging to the Government, shall be consigned to the troops of his Majesty the King of Italy.

2. All the garrison of the city shall depart, receiving the honors of war, with flags, arms and baggage. After the honors have been rendered to them they will lay down their flags and arms. The officers shall have the right to carry with them their swords, horses, and everything belonging to them. The foreign troops shall leave first, the others will follow in order of battle, with the left at the head. The garrison will leave to-morrow morning at seven.

3. Foreign troops shall be disbanded and immediately sent back to their respective countries. They will leave to-morrow by railway. The Government has the faculty of taking into consideration the right of pension, which they might have stipulated with the Papal Government.

4. The Roman troops will be formed in the depot, without arms. The Government will take into consideration their claims as to their future situation.

Tours, Sept. 27. Jules Favre to-day made an official report to the Government here of his mission to the Prussian headquarters. He says that a great many different solutions, with difficulty, have been proposed and rejected, and he determined at last to make a direct move. Therefore, on the 10th of September he demanded of Bismarck a categorical reply as to whether he would enter upon negotiations for peace. Bismarck's first answer was unfavorable, though he subsequently asked what guarantees France could offer. The Foreign Minister, who was acting as intermediator, advised Favre to seek Bismarck and make his demands in person. Accordingly M. Favre saw Bismarck, and expressed to him his love of France and liberty, and of his determination to accept no conditions which would render peace only a mercenary truce.

Bismarck replied, if he thought peace possible he would sign immediately; but the actual Government was too precarious and likely to be overthrown. France would not be any more apt to forget Sedan than she had Waterloo and Sadowa; she would soon attack Germany again.

Being pressed for conditions, Bismarck asserted that the security of his country demanded the retention of the territory the Germans now occupied, and mentioned in that connection the departments of the upper Rhine, lower Rhine and Moselle, with Metz, Chateau Salmis, and Soissons.

To the objection of Favre that the people of France would not agree to that, and he could not act without their sanction, Bismarck replied that he felt confident of that before, but as another war was certain, he wished to make it with all the advantages possible.

M. Favre then intimated that Europe might find the pretensions of Prussia exorbitant, and was certain that France would never accept them. She might perish as a nation, but she would not be dishonored. The country alone could decide upon the question of territorial cession, and M. Favre could not doubt what that decision would be.

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Bismarck would not listen to any proposition for an armistice.

The second interview occurred at Ferriers, on the 19th of September. On this occasion Bismarck seemed to accept the idea of an armistice. M. Favre asked for fifteen days. The next day Bismarck handed M. Favre his conditions, adding that the Germans must have a fort commanding Paris, more especially Fort Du Mont Valerian, on the western border.

M. Favre replied that it would be more simple to demand Paris at once.

Bismarck said that if these terms were not satisfactory the French must seek other arrangements.

M. Favre proposed a meeting of the Constituent Assembly at Tours.

Bismarck made the condition that the garrison at Strasbourg should surrender as prisoners of war. and upon M. Favre's indignantly refusing, Von Bismarck consulted the King, who insisted upon the surrender of Strasbourg, and wearied with his useless efforts, Favre retired, expressing the conviction that France would fight to the last. M. Favre concludes, from the manner in which all his efforts for peace have been met, the Germans are determined upon a conquest. He said that the interviews were not altogether useless, as they have proved, notwithstanding that Prussia declared she warred only against Napoleon and his army, she is really fighting the nation, which must rise en masse, either to disavow the Provisional Government or resist the enemy to the last.

London, Sept. 27. Evidence of a plot for another coup d'etat projected by the Emperor Napoleon with the assistance of Rouher and Cassagnac, has been discovered in Lyons. It is thought that the papers containing the details of the conspiracy were burned in Paris by Pietri, before his flight.

New York, Sept. 28. The following private cable telegram has just been received:

London, Sept. 28. Strasbourg has at length capitulated after one of the most distressing sieges on record. The sufferings of the people were beyond description, and Ulrich's force had become so weakened by sheer starvation that he at length made a virtue of necessity, and capitulated.

Prince Albrecht has occupied Orleans.

[Special to the New York *Times.*] The fall of Strasbourg is considered to make but little difference in the question as to the power of resistance of France. Everything turns on the ability of Paris to defend itself three months. That time maintained, the Prussians will never retain a fort in French territory. The whole country is rising in arms.

Tours, Sept. 28. The Ministry of France held a council yesterday to decide upon further measures for the defence of the nation. The Ministers were unanimous for the extreme policy of bitter, determined fighting, and unitedly resolved to offer resistance to the very last against the invaders.

The *Tribune's* special correspondent at Carlsrhue telegraphs on the 28th as follows:

At 8 o'clock this morning the gates of Strasbourg were occupied by the German troops. It was reported that the inhabitants, who were driven to desperation, succeeded yesterday in hoisting the white flag on the Cathedral, but Ulrich ordered it removed. The surrender was afterward compelled by the pressure of the citizens and garrison.

Florence, Oct. 1. The following is the formula of the Roman Plebiscitum:

"We desire a union with the Kingdom of Italy, under the Constitutional Monarchy of Emanuel and his successors."

Tours, Oct. 2. Advices are now being received from Paris by a very circuitous route. According to the latest intelligence from the capital, the investment by the German forces still continues to tighten steadily. Although the circle of the besiegers draws close, the Parisians remain undismayed, inspired by the recent success of the sortieing column. The vigor of martial law effectually prevents disorder.

Berlin, Oct. 2. The garrison of Soissons has made frequent sallies against the Prussians besieging the place. All these sorties have been repulsed, and the French driven back within their defences.

The capitulation of Fort D'Ivry, upon the southeast, had also previously been demanded. These two forts from their supposed vulnerability will be the first points against which they will concentrate their attacks. They will, however, encounter tremendous resistance. A reconnoisance upon the southwest of Paris discloses that the Prussians at Versailles are throwing up entrenchments and building barracks in evident preparation to remain in that quarter all through the approaching winter.

Lyons, Sept. 21. Everywhere on the way from Paris the roads are covered with soldiers, and the recruits of the army de la Loire, which is in the way of formation at Tours, and another at Durhone, under General Cluzeret, which is about to be organized. From Marseilles to Lyons these two armies will harass the Prussians during the siege. This is certainly the last hope of France. The people are more energetic and resolute than in other parts of France. They have assumed the direction of their own affairs.

Rome, Sept. 27. The city is quiet, and confidence is returning in business circles. The Pope and cardinals now show themselves in public again.

London, Sept. 29. The excitement here about the attitude of Russia is intensified to-day by further details of the military preparations of that power in the Baltic provinces and on the Polish frontier, and by the report that the Hungarian government at Pesth, fearing the consequences of the Russian demonstrations against Austria, insists upon co-operation, or at least upon the absolute neutrality of Austria, in the event of hostilities breaking out between Russia and Germany at the same time.

New York, Sept. 29. The *World's* London special says that Russia's warlike preparations are against Germany, not Bosphorus.

The Moscow *Gazette* says Russia loses power because France is no longer a counterpoise of Prussia.

An active friendship between the Prussian and Austrian Cabinets is remarked.

The Mobile are deserting in crowds. At Paris two hundred have been shot for insubordination.

London, Sept. 30. There is no abatement in the military preparations of Russia. Five hundred percussion muskets are daily turned into breech-loaders at the arsenal at Kier.

The Emperor Napoleon rides out daily in the environs of Wilhelmshohe, and is received with every mark of respect by the inhabitants.

London, Sept. 27. [Special to the New York *Times.*] It is now evident that the war must go on, and the chance is that France will be reduced to a second or third rate power.

Public opinion in England is reacting against Prussia. The pretensions of the latter are alarming the English for their own safety. Lord Cameron, in a speech at Eastwood, shows how sudden may be the collapse of Great Britain under the new system of warfare, and how defenceless England is.

He says that there is no military organization in England. The whole defensive arrangements are a vicious circle of incapacity, waste and routine, and whatever is to be done has to be done quickly, for England is living on the sufferance of other nations. Declarations like these from a man like Lord Cameron and Bulwer are frightening the English into remorse for not forcing the Government into active mediation.

French prisoners of war have been set at work constructing canals in Hanover.

The Paris Defences.

Later advices from Paris announce that the construction of barracks is being vigorously pushed under the supervision of Rochfort and Flourens.

A New Engine of Destruction.

The Mobiles have been armed with a new and dreadfully destructive engine. The invention has just been made, and is kept a profound secret. Greater results are expected from this weapon than from the famous mitrailleuse.

The Tours firemen are being enrolled.

Large numbers of breech-loaders have been distributed to such of the Gardes National as had inferior arms.

It is also announced that a force of one hundred and fifty thousand Cossacks have been called under arms, and that the squadron of the Baltic is ready for active service.

The Russian Minister at Berlin has been instructed to present a formal demand to Prussia, declaring it to be quite impossible that Russia can regard it as a question solely to be decided between Germany and France what the limits of either power shall be; and that the future of Russia, not less than the past, makes it the duty of the Russian Government to protest against, and if necessary, to prevent any change in the equilibrium of Europe, which would embarrass the freedom of action of the Russian Government, and particularly that Russia will never suffer the fixed boundaries of European States to be disturbed in obedience to a subversive and perverse doctrine of nationalities, so called.

London, Oct. 2. Reports from the Prussian armies state that unusual sickness prevails. The dysentery and typhus fever have been particularly disastrous in their ravages.

The Prince Frederick Charles has been severely attacked by the typhus fever, contracted by his untiring and ceaseless vigilance in visiting those of his corps who fill the hospitals.

A council of war was held to-day by the Ministers, for the consideration of the proposition to make a final effort with Prussia, in the interests of peace. A number of the ministers, led by Mr. Cremieux, were very enthusiastic in a declaration of war to the knife, and a terrible vengeance for the losses sustained by France.

Rome, Oct. 3. Later returns show that over 50,000 votes were cast in favor of the Italian unity, and less than fifty against it. Several monks and priests voted "Yes."

War Items.

☞ A letter from Wilhelmshohe reports the place as a general rendezvous for distinguished guests of the Emperor Napoleon. The hotel in the vicinity of the castle occupied by the imperial prisoner is crowded with visitors. Napoleon himself seems to be in perfect health. He makes daily excursions on foot and in his carriage accompanied by several adjutants on horseback. The rest from the cares and anxieties of official life seems to have been beneficial in its effect upon him. He does not betray any apprehensions of the future fortunes of his dynasty.

☞ Many well informed persons express a firm conviction that Napoleon, or his son, under the regency of the Empress Eugenie, will shortly be reseated on the throne of France.

☞ The Belgium forces, which had been partially withdrawn from the frontier beyond Namur after the surrender of Sedan, have been ordered forward again. The Count of Flanders has returned to Namur. Gen. Secocy is forming a camp of 20,000 men at Ailen in Belgian Luxembourg.

☞ The guns of Mont Valerian have dislodged the Prussians from St. Cloud.

☞ It is estimated that there are now 300,000 German troops around Paris.

☞ The siege of Metz has become a close blockade, interrupted occasionally by exchange of active hostilities.

☞ Troops in Poland are reported to have been strengthened, in consequence of the sympathy of the Poles with France.

☞ The large force, released by the capitulation of Strasbourg, will be employed in clearing upper Alsace of the Francs Tireurs.

Bismarck's Plans.

A Madrid correspondent of the 22d says,—that at the Prussian Embassy it is openly avowed that the plan of Bismarck, when Paris is taken, is to declare Napoleon the only legitimate power to treat with, and to sign with him peace. He will then allow him to abdicate in favor of the Prince Imperial, and constitute the Empress as Regent, and that he will appoint a Council of Regency composed of Eugenie, Rouher and some generals well affected to the dynasty. If the departments refuse to concur, he will send there Prussian troops to re-establish the old prefects, inaugurate a reign of military terror and transport recreant Republicans to Cayenne.

The Roman Question.

The *Tribune's* special correspondent telegraphs from Florence on the 27th, that the Roman Junta declines to accept the restriction on the liberty of the plebiscite, which assures the spiritual power of the Pope, and threatens to resign unless the basis of the plebiscite is changed.

☞ So unpopular are all evidences of Imperialism in Paris, that gentlemen who wear waxed moustaches *a la Napoleon le Petit*, become at once objects of suspicion, and all wearers of such hirsute appendages are in danger of mob violence. Imperials on the chin are also under the ban.

☞ The surrender of Strasbourg is essentially the most important success which the Prussians have achieved since Sedan. The possession of the city gives them the whole line of railway from Strasbourg to Paris, thereby shortening their line of communication greatly, and rendering it more secure. In addition, it releases the large army under Von Werder, which has been operating against the city, and which is now free to operate with the armies at Metz or Paris, if needed.—*Herald.*

☞ France will soon present the spectacle of a country beleagured in all directions by foreign armies, and Lyons will probably be added very soon to Paris, Metz, and the other cities besieged by the Prussians.

The great inequality in the condition of France and Germany consists in this: that while reverses could not considerably affect the integrity of the latter country, even a series of victories could hardly restore the prestige of France. The German soil has not been invaded, and, the adult population being all trained soldiers, there cannot be any difficulty in reinforcing the army.

The *Times'* correspondent, writing from Mayence, Sept. 22, estimates the total number of the French taken prisoners since the war at 140,000. Prisoners are subjected to the severe Prussian rule of discipline. One French officer attempted to escape, and was tried by court martial and shot.

At Hanover the prisoners are put at work on the canals.

Among the prisoners at Brest are Robert Mitchell of the *Constitutionel*, Paul De Cassagnac of the *Pays*, and Claret and Fromeud, well known Paris journalists.

DOMESTIC.

San Francisco, Sept. 29. Parties from Lower California report the volcano near San Rafeal Valley, which has been in a dormant state for years, has commenced violent eruptions, emitting columns of smoke and scattering the ashes and cinders for miles around its base. San Diego telegrams say that it is plainly visible from there. To-night the whole southern horizon is dark with smoke.

Harper's Ferry, Va., Oct. 3. The greatest flood for thirty-five years is now raging in the Shenandoah river. The damage to property at Harper's Ferry is immense. Twenty buildings mostly large stone and brick edifices, have been swept away, and forty-six persons in this vicinity alone have been drowned and the lives of as many more placed in imminent danger. Shenandoah city, a mile above the Ferry, is entirely gone.

Lynchburg, Va., Sept. 29. The most destructive flood ever known here occurred to-night. The bridge across the James river was washed away, and several lives lost. The river is higher than for twenty-five years.

The Siamese Twins.—A question much discussed in scientific circles some years ago has received solution, viz: Whether the serious illness of one of the famous Siamese twins would necessarily affect the other. It seems that Chang has had a paralytic stroke, and that the health of Eng has remained quite unaffected by it. A prominent medical journal of London is of the opinion, also, that should either die, the ligature might safely be cut so as to preserve the life of the survivor.

Items.

☞ John Allen, once known as "the wickedest man in New York," died on Friday last at his old home in Perth, Fulton county, N. Y.

☞ There is a Methodist local preacher in Illinois who has passed his one hundred and third year, and is still engaged in his good work.

☞ A large quantity of clam shells was discovered last week while cutting through a hill in Highgate, Vt., resting upon a ledge of the limestone formation. The deposit, which was seven feet below the surface, seemed to have been much worn by the action of water.

☞ The vomito still rages in Spain, and the greatest consternation prevails, especially among the people of the province bordering on the Mediterranean coast.

☞ A great cataract, nearly eight hundred feet high, was discovered last April in the Essequibo river, British Guiana, South America, by a surveying party. It is described as "a column of snow white foam."

Notices.

Conference and Dedication.

A meeting for the purpose of organizing an Advent Christian Conference for the State of Ohio, will be held at Nevada, Wyandot Co., Ohio, commencing Wednesday, Oct. 5th, at 10½ o'clock A. M., and continue over the following Sabbath.

This is an important meeting, and all, far and near, who are in sympathy with the last great dispensational truths of the Bible, are cordially and earnestly invited to come and advise with us in this meeting. We shall endeavor to arrange to hold quarterly meetings with every church in the State. Come and help us arrange to put a mission tent in the field early the coming season. Come one and all, and we will provide homes for you during the meeting. Come at the commencement of the meeting; come praying for showers of divine grace to fall upon us. Come, and the blessing of heaven will rest upon you all.

Nevada is on the Pittsburgh, Fort Wayne and Chicago R. R., twenty miles west of Crestline, and twenty miles east of the junction of the Sandusky, Cincinnati and Cleveland R. R. at Forrest.

The dedication of our new house of worship will take place in connection with this meeting, on Sunday, the 9th of Oct., at 10½ o'clock A. M. Preaching brethren from abroad will be present on this occasion. In behalf of the church,

E. McCullock.

Vermont Tent.

This tent will be pitched at Post Mills, Thetford, Vt., Tuesday, Oct. 11th. Meetings will commence Tuesday evening, and be held daily till Oct. 17th. Eld. A. Ross is expected to preach the word. If any other of God's servants feel a burden of souls in this place, come and help us. Let the people of God come in from all around. Bring bedding and camp upon the field. We shall have stoves to keep us comfortable, if the weather is cold.

"Up! it is Jehovah's rally,
God's own arm hath need of thine."

H. F. Carpenter.

Tent Meeting.

The tent meeting at Shrewsbury is going on with interest, and will continue through this week and over Sunday, Oct. 9th. Brethren and sisters from abroad, come and help. Bring provisions with you, and camp with us, as some are doing. We have good accommodations for camp life.

Enoch Morrill.

Tent Meeting.

The Lord willing, the tent meeting, corner of 15th and Coates Streets, Philadelphia, Pa., will continue through the week, and over Sunday, Oct. 9th. Meetings each evening during the week, and three times Sunday. Brethren, pray for us.

For the Brn., John G. Hook.

The New Hampshire Adv. Chris. Conf.

The annual session of this conference will be held in Concord, N. H., commencing Nov. 1st, 1870, and continue over the following Sunday. Particulars hereafter. A. W. Sibley, Sec.

Notice.

The Lord will, there will be a meeting in Porter Village, Me., commencing Thursday evening, Oct. 6th, to continue over the Sabbath, and as much longer as deemed proper. Brn. A. Ross, D. F. Leavitt, and Mark Stevens are expected to be present to preach the word of life and truth. Come, ye servants of the most high God, and labor for the perishing. There will be homes provided for all. In behalf of the brethren,

John S. Moulton.

Notice.

The next session of the Maine Central Quarterly Conference will be held at the Zellerly school-house, four miles from Mt. Vernon Village, Rome, to commence Thursday, Oct. 13th, at six o'clock P. M., and hold over the Lord's day. Let all the brethren and sisters attend and work for the Lord, as time is short. Provision will be made for all. Ministering brethren from abroad are invited. Brethren will call on S. Brownell, D. Hunton, B. Philbrick, J. Meader, E. Watson, E. Kelley, and others. For the Brn., H. B. Sevey.

Notice.

The Lord willing, the Mass. State conference will hold its next quarterly session with the church at North Adams, Mass., commencing Oct. 12th, at 7 P. M., and continue over the following Sunday. Come, ministers and delegates, brethren and sisters, one and all, to the meeting. Provision for man and beast will be made. Those coming on the cars will find some one at the depot to meet them. Geo. A. Streeter, Sec.

Notice.

There will be a conference held at Pittsfield, N. H., at the Bethel, to commence Oct. 22nd, at two o'clock P. M., and continue next week, the Lord willing. Let all the lovers of Jesus attend. Elds. Owen and I. Damman in attendance. I. D.

Notice.

The annual meeting of the Conn. A. C. Conference will convene at the church at Waterbury, Conn., commencing Wednesday evening, Oct. 5th, 1870. Let there be a full attendance, and every one come with only one object—the glory of God.

H. H. Dickinson, President.
Geo. L. Teeple, Secretary.

Notice.

Quarterly Conference will be held in the South Palermo meeting-house, in Palermo, Me., Thursday evening, Oct. 6th, 1870, and hold over Sunday. Will our preaching brethren arrange to come and preach the word?

Come, brethren and sisters, and work for the Lord.

S. K. Partridge.
J. T. Hemenway.

Notice.

Providence permitting, there will be a series of meetings at Hollis Centre, Me., commencing Wednesday, Oct. 12th, 1870, at 7 o'clock P. M., and hold over the following Lord's day. Brn. Gay, Hill, and others, are expected to preach the word. Brethren and sisters, come and help us, that we may have a good meeting in the name of the Lord. Timothy L. Carle.

Notice.

There will be a conference for all of God's people to come and worship the Lord in the Spirit, at New Durham Ridge, N. H., to commence Oct. 13th, at 7 o'clock P. M., and continue over Lord's day, and longer if thought best. All who love our Lord Jesus Christ are invited to come and worship with us. Israel Damman.

R. I. and East. Conn. Conf.

This conference will hold its next quarterly session with the church at Lafayette, R. I., commencing Wednesday, Oct. 5th, at two o'clock P. M. We hope for a large attendance of preachers and delegates, as there is some important business to be brought before this meeting.

C. H. Sweet, Clerk.

Notice.

There will be a religious meeting held at Webster, Me., to commence the 6th, at seven o'clock, P. M., and hold over the 9th. Saints and sinners are invited to come. Let the ministers come with the word of God to preach. A. H. Walker.
I. Damman.

Notice.

The brethren of Knowlesville having secured the Hall lately occupied by the Good Templars, propose to dedicate it to the Lord, Oct. 9th. A general invitation is extended to all. Brn. A. A. Phelps and J. W. Whitmore will preach the word. The ordinance of the Lord's Supper at the close of the afternoon service. P. Thurtle, Sec.

Notice.

I wish to give notice, through the Crisis, that the little church in Roxbury have of late been revived and encouraged through the labors of Bro. H. K. Walling, and feel it important that they should meet together and obey the apostle in exhorting one another, and so much the more as they see the day approaching. They will meet every Sabbath at the house of Levi R. Teeple, for prayer and conference meetings; and any of the brethren and sisters from the adjoining towns are invited as often as convenient to meet with them; also the preaching Brn. who will correspond with the Lord (and him only), are invited to come when he directs. In behalf of the church of God,

S. E. Teeple.

Notice.

If those who have my "Hymn books" on sale have any money for me, I would thank them to send the same to me at Chelsea, Mass., by the 1st of Nov., as I shall need it soon to publish another edition. If sent later than that, please direct to Machiasport, Me., where I expect to remain permanently. Those desiring my "Hymn books," or "Admonitions on Church Fairs," will address me as above. I keep a supply of both on hand.

I. K. Lombard.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby, West Poland, Me.*

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
T. M. Preble ... Sunday, Oct. 9th
J. B. Cook ... Sunday, Oct. 23d

Boston, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.

Chelsea, Mass., (Library Hall.)
L. Boutell ... Sunday, Oct. 9th
Sr. Stoddard ... Sunday, Oct. 30th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 22 Main Street), every Lord's day.
T. M. Preble ... Sunday, Oct. 16th
Sr. L. M. Stoddard ... Sunday, Oct. 23d
J. B. Cook ... Sunday, Oct. 30th

Pittsfield, N. H ... Sunday, Oct. 9th
C. Goodrich.

Worcester, Mass ... Sunday, Oct. 16th
J. Couch.

Holden, Mass ... Sunday, Oct. 9th
R. Wendell.

Keene, N. H. ... Sabbaths, Oct. 9th, 16th, 23d and 30th
J. G. Smith.

Philadelphia, Pa., tent meeting (corner of 15th and Coates Street) Oct. 4th, and onward.
John G. Hook.

Plymouth, Vt ... Saturday, Oct. 8th
Bridgewater, Vt ... Sunday, Oct. 9th
West Fairlee and Post Mills, tent meeting, Oct. 11th to 24th.
H. F. Carpenter.

New Bedford, Mass ... Sundays, Nov. 6th and 13th
J. B. Cook.

Bristol, R. I ... Sabbath, Oct. 23d
Worcester, Mass ... Sabbath, Oct. 30th
T. M. Preble.

New Bedford, Mass ... Sunday, Oct. 9th
Hartford, Ct ... Sunday, Oct. 16th
Lynn, Mass ... Sunday, Oct. 23d
New Bedford, Mass ... Sunday, Oct. 30th
M. Batchelor.

Portsmouth, N. H. ... Lord's day, Oct. 30th
On chronology and prophecy, illustrating with large chart.
L. T. Cunningham.

Unity, N. H. (at Bro. Joseph Kimball's), Saturday evening, Oct. 8th, and over the Sabbath.
Frank Nelson.

Bath, Me ... Sunday, Oct. 9th
Bowdoinham Village, Me ... evening, Oct. 11th
Richmond (as Bro Reed appoints), evening, Oct. 12th
Weeks Mills, Me. (as Bro. Doe appoints) eve., Oct. 13th
Frankfort, Me ... Sunday, Oct. 16th
Thence as the Lord opens the way.
L. F. Cole.

Bath, Me ... Sunday, Oct. 16th
R. R. York.

Belmont, N. H. (Factory Village, in the Christian House), Sunday, Oct. 9th.
Moultonborough Neck, N. H. (Middle school-house) Sunday, Oct. 16th.
Lake Village, N. H. ... Sundays, Oct. 23d and 30th
Allen Damon.

West Alton, N. H. ... Sabbath, Oct. 9th
Meredith, N. H. (Dolloff school-house), Sab., Oct. 16th
Meredith Neck, N. H ... Sabbath, Oct. 23d
N. Glidden.

Epping Corner, N. H. (with Bro. Randall) Sunday, Oct. 9th.
H. M. Bryant.

Fisherville, N. H. (Sander's Hall) ... Sunday, Oct. 9th
Epsom, N. H. (Mountain school-house) Sun., Oct. 16th
John Parsons.

Hartford, Ct ... Sunday, Oct. 9th
Biddeford, Me ... Sunday, Oct. 16th
C. E. Barnes.

Barnstead, N. H., (Tuttle school-house) eve., Oct. 21st
Clark meeting-house, for baptism, (if desired) Oct. 23d
Melvin Village, N. H ... Sunday, Oct. 30th
Lisbon Village, N. H ... Sunday, Nov. 20th
Will some one meet me at the depot Saturday, the 19th, on arrival of the first train from Boston?
T. W. Piper.

Meredith, N. H. (Dolloff Hall) ... Sunday, Oct. 9th
Tuftonboro, N. H. (Melvin Village) Sunday, Oct. 16th
Warren Summit ... Sunday, Oct. 23d
Cabot, Vt ... Sunday, Oct. 30th
T. E. Lang, Jr.

Biddeford, Me ... Sunday, Oct. 23d
G. W. Burnham.

Great Falls, N. H ... Sunday, Oct. 16th
Dover, N. H ... Sunday, Oct. 23d
Joseph W. White.

Rye, N. H ... Sunday, Oct. 16th
Hampton, N. H ... Sunday, Oct. 23d
L. E. Saulpaugh.

Cheshire Street, Conn ... Sunday, Oct. 9th
Chicopee Falls, Mass ... Sunday, Oct. 16th
Z. Ford.

Middleton, N. H. ... Sunday, Oct. 16th
Mark Stevens.

South Livermore, Me ... Sabbath, Oct. 9th
A. A. Abbott.

Watervillage, N. H. ... Sunday, Oct. 9th
C. Coleman.
Mark Stevens.

Vernon, Vt ... Sundays, Oct. 2nd and 9th
Westfield, Mass ... Sunday, Oct. 16th
Chicopee Falls, Mass ... Tuesday evening, Oct. 18th and evenings till Friday.
Worcester, Mass ... Sunday, Oct. 23d
Seabrook, N. H ... evenings, Oct. 25th and 26th
Rye, N. H ... Thursday evening, Oct. 27th
evenings through the week, and Sunday, the 30th.
Concord, N. H. (at the State conference), Sunday, Nov. 6th.
Portsmouth, N. H ... Thursday evening, Nov. 10th
evenings through the week, and Sunday, the 13th.
Manchester, N. H ... Sunday, Nov. 20th
A. Simpson.

New Britain, Ct ... Sunday, Oct. 16th
Wm. N. Pile.

Farmington, N. H ... Sabbath, Oct. 9th
A. M. Tripp.

Northwood Narrows, N. H ... Sunday, Oct. 9th
Lynn, Mass ... Sunday, Oct. 16th
Wm. Bodge.

Caswell Brough, P. Q. (where Bro. Parsons may appoint) Sunday, Oct. 9th.
U. G. Ladd.

Woodstock Valley, Ct ... Sunday, Oct. 9th
Abington, Ct ... Sunday, Oct. 16th
Square Pond, Ct ... Sunday, Oct. 23d
A. Morse.

Lagrange, Me ... Sunday, Oct. 9th
Thomas Smith.

Epping Corner ... Sunday, Oct. 9th
Loudon Ridge ... Sunday, Oct. 16th
Geo. W. Randall.

Winsted, Ct ... Sunday, Oct. 9th
Scitico, Ct ... Sunday, Oct. 16th
Westfield, Mass ... Sunday, Oct. 23d
New Haven, Ct ... Sunday, Oct. 30th
H. H. Dickinson.

Nottingham (where Bro. Randall may appoint) Sabbath, Oct. 9th
Salem, Mass ... evening, Oct. 13th
C. H. Leverton.

Morris, Ct ... Sunday, Oct. 9th
Wrightville, Ct ... Sunday, Oct. 16th
Waterbury, Ct ... Sunday, Oct. 23d
Wm. J. Ripley.

Hoosick, N. Y ... Sunday, Oct. 9th
Ellen E. Towsley.

Savoy (at Bro. Myrick's) ... evenings, Oct. 7th and 8th
Savoy (New State) ... Sunday, Oct. 9th
Dalton (as Bro. Warren may appoint) evenings, Oct. 10th and 11th.
North Adams, (at the conference) ... Oct. 12th
Let us have a general gathering at the conference.
Geo. A. Streeter.

Bradford, N. H. (Pond meeting-house) ... Sab., Oct. 9th
Simeon Roby.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth. J. M. Munlio.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

Great Works, Me ... Sundays, Oct. 16th and 23d
Rochester, N. H ... Sundays, Oct. 30th and Nov. 6th
E. S. Moulton.

Cheshire St., Ct ... Sunday, Oct. 9th
Brethren in other places wishing my labors will please address me at Forestville, Ct.
S. C. Hancock.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
Rufus Baker.

Bungay, N. H. (school-house) ... evening, Oct. 8th
East Landaff ... Sunday, Oct. 9th
A. A. Hoyt.

Lewiston, Me ... Sunday, Oct. 9th
South Livermore, Me. (as Bro. Denin may appoint) Oct. 23d, and over Sunday.
J. Whitman.

New Britain, Ct ... Sabbath, Oct. 9th
Warehouse Point, Ct ... Sabbath, Oct. 23d
J. T. Dixon.

Newhampton, N. H ... Saturday evening, Oct. 8th and over the Sabbath.
Waterloo, N. H ... Sabbath, Oct. 16th
F. S. Ranson.

Stowe, Mass ... Sunday, Oct. 9th
James A. Young.

Plymouth, Vt ... Sunday, Oct. 9th
Canaan, N. H ... Sunday, Oct. 16th
Rawsonville, Vt ... Sunday, Oct. 23d
E. T. Webb.

Hoosick, N. Y. ... Sunday, Oct. 16th
Savoy, Mass. (New Chapel) evenings, Oct. 17th and 18th.
Charlemont, Mass ... Oct. 19th
Greenfield, Mass ... Oct. 20th and 21st
Northfield, Mass ... Sunday, Oct. 23d
Vernon, Vt ... Oct. 24th and 25th
North Adams, Mass ... Oct. 26th
Pownal Center, Vt ... Oct. 27th
North Pownal, Vt ... Oct. 28th
Poughkeepsie, N. Y ... Sunday, Oct. 30th
P. S. If any of these appointments conflict with others, will the brethren please notify me as soon as possible? Z. D. Baird.

Great Falls, N. H ... evening, Oct. 7th
Farmington, N. H ... Sunday, Oct. 9th
Kingston, N. H ... evening, Oct. 11th
Lee, N. H ... evening, Oct. 14th
Northwood Narrows, N. H ... evening, Oct. 15th and Sunday, the 16th.
Pittsfield, N. H ... evening, Oct. 17th
Loudon Ridge, N. H ... evenings, Oct. 18th and 19th
Lake Village, N. H ... evenings, Oct. 20th, 21st, 22d, and over the Sabbath.
Meredith Village, N. H ... evening, Oct. 25th
Holderness, N. H. (Brick school-house) eve., Oct. 26th
Meredith, N. H. (Dolloff Hall) ... evenings, Oct. 27th, 28th and 29th, and over the Sabbath.
Danbury, N. H ... evening, Oct. 31st
East Canaan, N. H ... Nov. 1st, through the week, and over the Sabbath.
Hope Bro. Hoyt will be with me in Canaan. Probably shall continue my journey southward.
Wm. C. Stewart.

Dorchester, N. H. (Town House) ... Sunday, Oct. 9th
Lake Village, N. H. (North Church) Sunday, Oct. 16th
Warren Village, N. H ... Oct. 19th, evenings through the week, and over the Sabbath, Oct. 23d.
North Dorchester (Union school-house) Sun., Oct. 30th
John H. Evans.

Campton, N. H. (Bump school-house) Sun., Oct. 9th
North Dorchester, N. H. (Union school-house) Sunday, Oct. 16th.
A. G. Carr.

Bradford, N. H. (Pond meeting-house) Sun., Oct. 9th
Acworth, N. H. (where Bro. Simonds may appoint) Sunday, Oct. 16th.
C. H. Fletcher.

Portsmouth, N. H ... Sabbath, Oct. 9th
H. Munger.

Warehouse Point, Ct ... Sunday, Oct. 9th
North Canton, Ct ... Tuesday evening, Oct. 11th
Hartland Hollow (Town Hall) Thursday and Friday evening, Oct. 13th and 14th.
Pleasant Valley, Ct ... Sunday, Oct. 16th
Lovely Street, Ct ... Wednesday evening, Oct. 19th
Union Village, Ct ... Thursday evening, Oct. 20th
Burlington, Ct ... Friday evening, Oct. 21st
Collinsville, Ct ... Sunday, Oct. 23d
H. K. Flagg.

Rootville, Break Bread ... first Sunday in the month
John T. Ongley.

Redfield, N. Y. (South Dist.), at 2 and 7 P. M., Sunday, Oct. 9th.
Camden, N. Y. (Kinnie Dist.) ... evening, Oct. 12th
Vienna, N. Y. (Seville Dist.) ... evening, Oct. 13th, 14th and 15th.
Higginsville, N. Y., at 2 and 7 P. M ... Sun., Oct. 16th
C. H. Williams.

Westfield, Mass ... Sabbath, Oct. 9th
North Somers, Ct ... Sabbath, Oct. 16th
Chicopee Falls, Mass ... Sabbath, Oct. 23d
G. L. White.

Berwick (Tarsbut school-house) ... Sunday, Oct. 9th
Rochester, N. H ... Sunday, Oct. 16th
J. Bickford.

Alton Corner, N. H ... evening, Oct. 11th
Farmington, N. H ... evening, Oct. 12th
E. S. Moulton.

Honeoye, Ontario Co., N. Y. (as Bro. Allen may arrange), Sunday, Oct. 9th.
South Butler (as Bro. Brown may arrange) Sunday, Oct. 16th.
Oneida Co., N. Y ... Oct. 18th and onward as Bros. Morrill and Post may arrange.
Chas. P. Greenman.

Carthage, Me ... Sabbath, Oct. 9th
E. M. Haggett.

Melvin Village, N. H ... Sunday, Oct. 9th
East Rochester, N. H ... Sunday, Oct. 16th
W. W. Sutherland.

Rochester, N. H. (Gothic Chapel) ... Sunday, Oct. 9th and longer, as the Lord may direct.
Dover ... Sunday, Oct. 16th and longer if directed.
P. Manning.

Bristol, Ct ... Sunday, Oct. 9th
Woodstock, Ct ... Sunday, Oct. 16th
A. M. Higgins.

Great Falls, N. H ... Sabbath, Oct. 9th
South Berwick, Me. (Great Works), evening, Oct. 13th
Dover, N. H ... Sabbath, Oct. 16th
S. S. Mooney.

New York City (as Bro. Cox may arrange), Sabbath, Oct. 9th.
Brewster, N. Y. (as Bro. Bailey may arrange) evening, Oct. 11th.
Lanesville, Ct ... evening, Oct. 12th
New Milford, Ct ... evening, Oct. 13th
New Preston, Ct ... evening, Oct. 14th
Morris, Ct ... Sabbath, Oct. 16th
Campville, Ct ... Sabbath, Oct. 23d
Pleasant Valley, Ct ... Sabbath, Nov. 6th
New Britain, Ct ... Sabbath, Nov. 13th
New Haven, Ct ... Sabbath, Nov. 20th
C. H. Sweet.

East Rochester ... Sunday, Oct. 9th
Haverhill, Mass ... Sunday, Oct. 16th
Geo. W. Brown, of *Eliot, Me.*

Putnam, Ct ... Sabbath, Oct. 9th
Webster, Mass ... Sabbath, Oct. 16th
Woodstock Valley, Ct ... Sabbath, Oct. 23d
Wilbraham, Mass ... Sabbath, Oct. 30th
P. S. Butler.

Lawrence, Mass.
T. W. Piper ... Sunday, Oct. 9th
T. P. S. Hampson ... Sunday, Oct. 16th
A. P. Moore ... Sunday, Oct. 23d
C. Goodrich ... Sunday, Oct. 30th
— Partridge ... Sunday, Nov. 6th

Lowell, Mass.
W. H. Mitchell ... Sundays, Oct. 9th, 16th, 23d and 30th.
G. W. Burnham ... Sundays, Nov. 6th and 13th
D. F. Leavitt ... Sunday, Nov. 20th
C. Goodrich ... Sunday, Nov. 27th

Chicopee Falls, Mass.
B. Hitchcock ... Sunday, Oct. 9th
Z. Ford ... Sunday, Oct. 16th
G. L. White ... Sunday, Oct. 23d
Mrs. M. L. Durand ... Sunday, Oct. 30th
A. M. Higgins ... Sunday, Nov. 6th

Westfield, Mass.
Geo. L. White ... Sunday, Oct. 9th
M. L. Durand ... Sunday, Oct. 16th
H. H. Dickinson ... Sunday, Oct. 23d
Geo. L. Teeple ... Sunday, Oct. 30th

Manchester, N. H.
S. S. Brewer ... Sunday, Oct. 9th
C. Goodrich ... Sunday, Oct. 16th
Geo. Burnham ... Sunday, Oct. 30th
A. Simpson ... Sunday, Nov. 20th
W. H. Mitchell ... Sunday, Nov. 27th

Exeter, N. H.
Levi Allen ... Sunday, Oct. 9th
A. Ross ... Sunday, Oct. 16th
C. Goodrich ... Sunday, Oct. 23d

Concord, N. H., (at the Bethel.)
Jane Benson ... Sunday, Oct. 16th

Concord, N. H. (Centre Street.)
I. C. Wellcome ... Sundays, Oct. 9th and 16th
C. Goodrich ... Sunday, Oct. 23d
N. Wheeler ... Sunday, Oct. 30th
T. W. Piper ... Sundays, Nov. 6th and 13th

Portsmouth, N. H.
H. Munger ... Sunday, Oct. 9th
D. F. Leavitt ... Sunday, Oct. 16th
A. Simpson ... Sunday, Nov. 13th

Loudon Ridge, N. H.
E. S. Moulton ... Sunday, Oct. 9th
G. W. Randall ... Sunday, Oct. 16th
H. Munger ... Sunday, Nov. 20th

East Rochester, N. H.
Julia Buswell ... Sunday, Oct. 23d
W. H. Mitchell ... Sunday, Nov. 6th

Seabrook, N. H.
Sr. L. E. Saulpaugh ... Sunday, Oct. 9th
I. K. Lombard ... Sunday, Oct. 16th
D. F. Leavitt ... Sunday, Oct. 23d
Julia Buswell ... Sunday, Oct. 30th

Vernon, Vt.
C. H. Fletcher ... Sunday, Oct. 23d
Z. D. Baird ... Sundays, Oct. [illegible] and 28th
S. Cook ... Sunday, Nov. 6th

South Elliott, Me.
Charles E. Parsons ... Sunday, Oct. 9th
W. M. Harmon ... Sunday, Oct. 16th
J. C. Smith ... Sunday, Oct. 23d

Winsted, Ct.
H. H. Dickinson ... Sunday, Oct. 9th
R. K. Stark ... Sunday, Oct. 23d

Bristol, Ct.
Seth Woodruff ... Sabbath, Oct. 23d
H. H. Dickinson ... Sunday, Nov. 6th

Scitico, Ct.
R. K. Stark ... Sunday, Oct. 9th
H. H. Dickinson ... Sunday, Oct. 16th
Dr. A. M. Higgins ... Sunday, Oct. 23d
B. Hitchcock ... Sunday, Oct. 30th

South Windsor, Ct.
Seth Woodruff ... Sunday, Oct. 9th
R. K. Stark ... Sunday, Oct. [illegible]
C. H. Sweet ... Sunday, Oct. [illegible]

Providence, R. I. (Lester Hall.)
J. Couch ... Sunday, Oct. 9th
J. S. White ... Sundays, Oct. 16th and 23d
L. Boutell ... Sunday, Nov. 6th
Sr. L. M. Stoddard ... Sunday, Nov. 13th

Biddeford, Me.
[illegible] ... Sabbath, Oct. 9th

Portland, Me.
[illegible]

East Stoneham, Me ... Saturday evening, Oct. 8th and over Sunday.
Albany, N. H. (Red school-house) Thursday evening, Oct. 27th.
West Ossipee, N. H ... Friday evening, Oct. 28th and over the following Sunday.
Elisha Johnson.

Lawrence, Mass ... Sunday, Nov. 20th
David Leverett.

Lynn, Mass ... Sunday, Oct. 9th
Lawrence, Mass ... Sundays, Nov. 6th and 13th
Geo. A. Brown.

Rochester, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

Portland, Me.
Meetings are held in Advent Hall, Cushman's Block 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

Star of Hope Mission, 14 Laurens Street, New York City.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

New York City.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Business.

Letters Received.

N G Lucas, B W Davis, A F Dugger, S Jennings, W L Darbee, C C Marston, C E Barnes, M D Avery, W A Fenn, D N Smith, J H Aldrich, S L Buringer, G W Stetson, E M Ripley, P A Smith, C W Bixby, R G Stetson, L. T. Cunningham, J. Bathrick, F M Shimper, H F Carpenter, S Hall, Mrs. H A Cressy, E D Fowler, F H Chamberlain, F Schellinger, N H Folsom, P S W Deyo, J Carr, E Morrill, J Burton.

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FOR SALE AT THIS OFFICE.

BE STILL, MY HEART.

Be still, my heart, what though the strife
Of lawless tongues may vex thy life;
Man's day is short, his judgment light,—
The greater Judge makes all things right.

Let not thy spirit be dismayed,
Though hosts against thee are arrayed;
Thy Master bore the scorn of men,
Nor when reviled reviled again.

Not like a taper's glimmering beam,
With flickering, faint and fitful gleam;—
But steady as a silent star,
He shone unmoved by strife and war.

Untroubled by earth's babbling host,
Anointed with the Holy Ghost,
His life and light have ever been
The life of God, the light of men.

Thus in this world of wordy strife,
I too would live a steadfast life;
And shining on through storm and night,
Walk as the children of the light.

Father, preserve me safe from harm,
By thy great Spirit's mighty charm;
And when earth's woes no more betide,
My soul in thy pavilion hide.

H. L. H.—*Christian.*

THE TAUCHNITZ NEW TESTAMENT.

(*Concluded.*)

4. What are the results? (1) A large number of minor variations of no account,—a multitude of them too trivial to appear in the Tauchnitz edition. Different modes of spelling the same word: David's name, spelled in three ways, makes in all some three times sixty variations. Tens of thousands of differences of this kind occur. Diverse grammatical forms in great numbers. Diversities of order: Christ Jesus for Jesus Christ, Esaias the prophet for the prophet Esaias, woman, believe me, or, believe me, woman. Of these and the like, a vast number. The interchange of pronouns for nouns: "he" for Jesus, or Peter, or Cornelius, "his disciples" the disciples, etc., in numerous instances. Equivalent words: kingdom of the Lord, for kingdom of God; two Greek words for "saying" exchanged; "and" in place of then or now, etc. Shortenings of phrases: "preaching of the kingdom," or "preaching the things concerning the kingdom of God," (Acts 13: 12.) Philip cometh, or, and again Philip cometh. "Which" for "as many as." "Rejoice because I go," or, "because I said I go," (John 14: 28). Numerous omissions, from a single word, as, "a woman," instead of "a certain woman," up to a clause or a whole sentence. Thus the Sinaitic omits "for the Jews have no dealings with the Samaritans," (and Tischendorf concurs against the Alexandrine and the Vatican.) Inadvertent omissions are numerous. Insertions from parallel passages are also very abundant. Thus the copyists often introduced into one of the gospels passages from another, and in various ways intermingled the different narratives of the same event, or similar utterances in different parts of the New Testament. The diversities of this character, really of no account, and some of them recognizable at a glance, constitute, when we compare all the manuscripts, many thousands, and in the best manuscripts a large number. They are but repetitions.

(2.) Another less numerous class of variations, appreciably, though not importantly, modifies the thought. They strengthen the logical connection, insert or omit an explanatory phrase or circumstance, employ a more or a less precise expression, or even add a new shade of meaning. Still the improvements thus resulting are fewer than those which would come from a correction of present erroneous translations. Frequently they relieve the interpretation. Occasionally a gloss seems to have been introduced for this very purpose. Thus in Matt. 5: 22, "Without a cause," though perhaps a true interpretation, is probably a gloss. In Matt. 6: 1, "alms" should read, "righteousness," which restores the subordination of the thoughts following. In Matt. 1: 25, "first-born" has been introduced from Luke 2: 7, where it is genuine, "By them of old time," falls out from 5: 27, though belonging in verse 21. In 5: 47 for "publicans" we should read "Gentiles," and in 7: 22 for "we forgive," read "we have forgiven," with a slight increase of force in both cases. Verse 44 of chapter 6 is to be reduced about one half, with no loss of thought or force. These are but specimens. The true text usually proves briefest, simplest, and most vigorous, as well as clear of repetitions; and the changes that have been made in it consist very largely of dilutions.

(3.) A third class of corrections, though having no doctrinal bearings, clash more with our long associations. The closing doxology of the Lord's prayer, however excellent, is now reckoned by all the critical editors as no part of the original. The song of the angels apparently reads "peace on earth to the men of good pleasure," i. e., of God's good pleasure. The account of the woman taken in adultery (John 8: 1-11) the critical editors do not include in the text of John's gospel, though clearly very ancient and believed by Alford to be part of the original "oral gospel." They also displace verse 4th and the last seven words of verse 3d in John 5. The last twelve verses of Mark are displaced by Tischendorf and Alford, though the latter regards them as an "authentic record' by some other hand. Of the solemn threefold reiteration in Mark 9: 44, 46, 48, the first two are omitted by Tischendorf on the strength of the Sinaitic, Vatican and some other excellent MSS., but retained by Alford on the strength of the Alexandrine and other old MSS., together with several of the oldest of all versions. The case is not clear. These are the most notable cases of this kind.

(4.) While none of the various readings affect any question of doctrine on the whole, they do concern a very few of the proof-texts, leaving the great multitude of them unchanged. In one passage there is an addition made to the other utterances, where instead of "eternal condemnation," we now read "eternal sin," (Mark 3: 29). The omission of Acts 8: 37—the three oldest manuscripts concurring—removes a verse which our brethren are fond of quoting; while, on the other hand, they are rejoicing in Tischendorf's omission in his last edition (on much more questionable grounds) of the words "and tables" in Mark 7: 4. A slight readjustment of the proof-texts concerning Christ takes place, with no effect on the total result. The text concerning the three heavenly witnesses (1 John 5: 7) has long ceased to be quoted by any intelligent Trinitarian. It rests on no ancient and valid manuscript authority, and was not printed in the first edition of the Greek Testament. The disputed reading in 1 Tim. 3: 16, is now somewhat generally conceded by critical editors and scholars to be, "Who was manifest in the flesh," rather than "God manifest," etc. On the other hand, the almost equally famous passage, Acts 22: 28, in which Griesbach wished to read "The church of the Lord," reads, according to the Sinaitic and Vatican manuscripts, as in our version, "Church of God." Alford concurs, and Tischendorf has not reached it in his last edition. A singular variety is given by these two oldest manuscripts in John 1: 18—"The only begotten God." Tregelles accepts it, Tischendorf rejects. Alford hesitatingly concurs in the rejection. These diversities, whichever way they are settled, leave numerous other passages of the same kind unquestioned and unquestionable. They change no result.

The passages we have mentioned are the only ones of any special importance that occur to us, bearing on strictly doctrinal questions.

We ought to add that the readings of Tauchnitz's edition, convenient and valuable as they are, do not give the reader any adequate view of the exact result in each instance. The old versions, the early fathers, and other important manuscripts, together with various well settled principles of comparison, have to be taken into the account. Tischendorf, who makes the greatest account of the two oldest manuscripts, yet not unfrequently, as in John 1: 18, decides against them. The reader must, therefore, beware of hasty conclusions from the readings of these three manuscripts. The field is one of immense breadth. A writer in one of the papers, who spoke of having gone through the Tauchnitz edition, marking with his pencil all the principal changes indicated in the manuscripts there quoted, proceeded much upon the principle of the novice, who, having learned of three valuable medicines, proceeds to administer them straight on to all his patients in succession. It is Dr. Sangrado in Gil Blas with his inevitable "bleeding and warm water." It will not answer to be too wise on the subject of the New Testament text, upon the strength of the Tauchnitz edition only.—*Advance.*

"THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM."

Not unfrequently is this detached portion of Scripture quoted to prove that Christ will bring from heaven, at his return, a class of saints who have passed through the valley of death, and entered heaven as disembodied personalities. But the fallacy of this claim will appear from various considerations:

1. It is not said that Christ is to bring these saints, but God is to bring them.

2. He is not to bring them down from heaven, but will bring them up from the grave, just as he brought Jesus up.

3. He is not to bring disembodied souls, but them that "sleep in Jesus;" and if disembodied souls go to heaven to "sleep" there, they are no better off than if asleep in the ground. If souls are here spoken of, they are souls "asleep;" and if they are to be brought from heaven, then souls are "asleep" in heaven; and why is not unconsciousness as bad in one locality as in another? But let us look at the text: "If we believe that Jesus died and rose again, *even so* them *also* that sleep in Jesus will God bring with him." 1 Thess. 4: 14. How are they to be brought? Paul says, "even so"—even as "Jesus died and rose again," being thus brought from the grave by God the Father, for "the God of peace *brought again from the dead* our Lord Jesus." Heb. 13: 20. "Them *also* that sleep in Jesus will God bring with him—with Christ—that is, as God brought Christ from the dead, so he will bring from the dead those who sleep in Christ; and as Christ was brought again from the dead to an endless life," so will it be with those who "sleep in Jesus"—for they are to be brought "even so," even as Christ was. If Christ was brought forth to an immortal life, "even so" it will be with his saints.

Thus it is evident that no reference is here made to bringing sleeping ones from heaven, but from the grave, even as Jesus was brought therefrom. W. S.

For the World's Crisis.

REPORT

Of the New York State Adv. Chris. Conf. Held in Darien, N. Y., Sept. 9th to 11th.

This was the first quarterly session for the fifth conference year, and proved a very interesting and we trust profitable season to all in attendance, of which there were about one hundred brethren and sisters from various parts of the State.

The first meeting, on Friday evening, on account of the rain was not large, but we enjoyed a spirited social meeting; after which listened to a few stirring words from Bro. D. Cogswell, relating to the "signs of the times," which seemed to deepen the feeling already resting upon the people that the coming of the Lord is *very near*, and that we should make it, individually, and as a people, the great *practical* question of the hour.

The first business session was called to order at eight o'clock on Saturday morning,—the Pres., Bro. B. P. Stevens, in the chair. Prayer by Bro. C. P. Greenman. Minutes of last conference read and received. The President appointed the following committees: On devotional exercises—B. C. Simonds, N. T. Withington, and A. C. West. To prepare business—D. Cogswell, J. H. Whitmore, C. F. Sweet. By vote, all present in sympathy and harmony with this body were invited to take part in its deliberations.

The following delegates presented their credentials and were received: Thos. Hosbury, Lockport; Aldrich Wiley, Springwater; A. C. Bishop, Honeoye; Edward Sanderson and S. Reed, East Shelby; David McClellan, Knowlesville; Moses Whittaker, Darien; E. F. Sergisson, Rochester.

Bro. Chas. P. Greenman presented certificates of ordination and membership in the Adv. Chris. church, and was received as a member of the conference.

Vice Pres. D. Cogswell reported briefly the visible results of our work in tent and other meetings. Dwelling mostly on the tent enterprise, he strongly recommended it, as a power in the hands of the conference, to the hearty support of the churches at large.

The ministers present were called upon, and gave us interesting reports of their labors. The President speaking first was followed by Brn. C. F. Sweet, W. J. Hobbs, A. C. Newell, C. P. Greenman, J. H. Whitmore, Sr. E. S. Jennings, D. Cogswell, and I. Allen. Brn. Low and Sergisson arrived later. The delegates also reported the various phases of rising and declining interest in their respective localities.

All in all, these reports were interesting and encouraging. But it is with us as with every other religious body of this day,—on the part of the masses, vital godliness declines, for which we mourn, and sigh in the words of Jesus, "When the Son of man cometh, shall he find faith on the earth?" Nevertheless our views of gospel and present dispensational truths are being received by great numbers in this State; and, too, of those that receive them into the *heart*, to permeate all the being—grow with their growth, and strengthen with their years, to "adorn the doctrine of God," to honor Christ, and to glorify his Father, we may rejoice that there are not a few.

At 2 P. M., met for religious services, Bro. W. J. Hobbs occupying the desk. Business meeting called again at three o'clock, and the Treasurer's report listened to. In answer to the resolution passed at the last session, as set forth in the Secretary's letter to the various churches, the following donations had been received: Lockport, $15.00; Dansville, $10.50; Darien, $12.00; Knowlesville, $5; Seneca Falls, $7.00; Alton, $2.60; Honeoye, $3.00; So. Butler, $2.00; Rochester, $3.00; Joseph Tryon, Youngstown, $2.00; Total, $62.10.

The following preamble and resolution submitted by Bro. Whitmore, of the business committee, was adopted:

Whereas many places within the bounds of this conference desire advent-christian preaching, that singly are unable to sustain it weekly; and whereas experience has shown the practicability of circuit preaching; therefore, *Resolved*, That the various advent-christian churches in this State be requested to report at the next session of this conference their wishes in this respect, together with plans for carrying the same into effect.

Bro. Whitmore also gave notice of his intention, at the next annual conference, to offer a resolution, dividing the State into two or more quarterly conferences, which shall hold their annual meetings together.

A motion passed, to invite some member of the body to deliver an opening address at the next session; and another inviting Bro. W. A. Fenn to this duty, and Bro. C. F. Sweet to act as alternate. Adjourned.

At an early hour in the evening came together for prayer and social meeting. Truly it was good to be there; our hearts were both cheered and strengthened. All were looking for Jesus very soon, and rejoicing in the glorious prospect. At eight o'clock the order was changed, and Bro. J. H. Whitmore considered the subject—"Watchman, what of the night?" The house was well filled with attentive listeners, and the sermon was a well planned, timely, and telling discourse. Bro. W., in concluding with the prophet that "the morning cometh and also the night," brought before us in strong array a large company of facts, those "stubborn" and, of all others, the most uncompromising "things" in the world. The spirit of the meeting was practical, which remark applies equally to the several services of Sunday. At the close, one lady rose in confession of Jesus.

On Sunday morning, from eight to half-past ten, a rich love-feast was enjoyed; after which Bro. C. F. Sweet read the eighteenth chapter of Revelation, and spoke from these words: "Behold I will cast her into a bed, and they that commit adultery with her into great tribulation, except they repent of their deeds."—Rev. 2: 22. The subject opened into a field of intense interest in view of the present critical position of the "woman" and the "kings of the earth"; of which it lost none in the hands of Bro. S. Logical, expositive, and practical, the effort was highly appreciated by those who love unvarnished "meat in due season."

A certificate was presented from the A. C. church in Rochester, recommending the ordination of Bro. E. F. Sergisson. No objection being offered or known, the ceremony of laying on of hands was observed. Prayer by C. W. Low; Charge by C. F. Sweet, and Right hand of fellowship by D. Cogswell. It was an impressive scene. The audience then went out to baptism, and the sister before mentioned was "buried with Christ"—"planted in the likeness of his death." At 2 P. M., Sr. E. S. Jennings discoursed to us upon the "unsearchable greatness of the Lord" (Ps. 145: 3); after which we came around the communion table, to celebrate the *great sacrifice* He made for us.

During the day the house had been full, but in the evening it was filled to overflowing. The prayer and social meeting which preceded preaching was another of deep feeling and much interest. Bro. C. W. Low addressed the large audience on the subject of the Resurrection, as the very bone and sinew of the future hope of the world—Spiritists and the traditions and doctrines of men to the contrary notwithstanding.

A short, informal business meeting was called at the close of the services. Bro. Newell moved, with regard to Bro. E. A. Bowe, of Batavia, N. Y.,—whom he knew to be a worthy christian, and who offered to spend a portion of his time as a colporteur, provided tracts were supplied him—that this conference furnish the same. Carried.

A vote of thanks was tendered the good people of Darien for the very generous manner in which they had anticipated all our temporal wants while among them. This was well deserved, since the practical workings of the meeting on their part were as nearly perfect as possible. In fact, harmony seemed everywhere present here; and in the singing, praying, testimonies, and preaching also, there seemed to breathe a free spirit of love and union. If, then, these seasons are "earnests" only, what shall be the full reward? Adjourned to the call of the President.

WM. E. BROWN, *Sec'y.*

So. Butler, N. Y., Sept. 19th, 1870.

WHAT ARE YOU DOING?

"Go work to-day in my vineyard," is God's command, addressed to every son or daughter of his in the world. It is what he says to you, dear reader, this day. You may not think of this. You may look upon it as addressed to others, not to you. But it is addressed to you, and you must decide whether you will do it or not. What have you been doing these many years past in the Lord's vineyard? What are you now doing? What do you intend doing? Are you working or loitering? If working, is it in God's vineyard or your own? Are you cultivating the tender grapes of righteousness, or the sour grapes of sin? Are you chasing and capturing and destroying the little foxes that spoil the vines, building up the walls, or gathering out the stones?

"Son, go work to-day in my vineyard." It is not merely to go into my vineyard, to sit, or stand, or lie down, in the shadow of the vines, nor to eat the choice grapes. This is all many are willing to do. But it is *workers* that are needed; men and women who are not afraid of soiling their hands, spoiling their complexion, or straining their muscles. It is to-day they are wanted. There is pressing and immediate need. The vines are suffering, the grapes are going to loss. It is to-day you are wanted. There is nothing said about to-morrow. This night you may be called to your reward. This may be your last day at work. You may die, and there is no work in the grave. Then go now work in God's vineyard.—*Christian Recorder.*

For the World's Crisis.

THE R. I. CAMPMEETING.

The grove selected for this meeting was pleasant and healthful, easy of access, and far enough from the main road to be free from dust. The only inconvenience was its distance from the R. R., which probably kept many at home who would otherwise have attended.

The meeting was better than we expected for the first one. We were somewhat disappointed in not seeing a larger number of the brethren and sisters present, but we had a good meeting notwithstanding. The language of all was, "It is good to be here." I think that some who did not come because they *felt* as though they could not *afford* to leave their business cares, lost much by remaining away.

The good order that prevailed throughout, the almost perfect silence in which the crowd was held while the servants of God proclaimed the truths due this generation, the ecstasy of joy that filled the hearts of the saints, together with tear-bedewed cheeks and piteous pleadings of hard-hearted sinners, all went to show that God approved, yea, blessed their effort to advance the interests of his cause.

Some who were in bondage to sin when the meeting commenced, are now rejoicing in the glorious liberty of the gospel.

We were cheered and encouraged by the following preachers, most of whom discoursed to us from the stand: A. Ross, A. Durfee, E. Bellows, P. S. Butler, Geo. A. Brown, Wm. Kellaway, E. Cotton Eldredge, M. R. Phetteplace, J. S. Collins, D. V. Corey, and Sr. Stoddard.

The parting scene, like all similar scenes, was a sad one. Many expressed a desire to remain in that beautiful grove with the saints there assembled until Jesus comes. All were confident that we should not have to wait long. But duty bade us separate, and I trust all returned to their homes with their spiritual strength greatly renewed. C. H. SWEET.

Gems.

— Real difficulties are the best cure of imaginary ones, because heaven helps us in the real ones, and makes us ashamed of the others.

— Men may judge us by the success of our efforts. God looks at the efforts themselves.

— It is as dangerous to give admonition to some proud spirits as to take a thorn from a lion's foot.

— It is every way better to do what God intends for us, than what we intend for ourselves.

— Our blessed Lord illustrated all virtues indeed, but most especially the passive ones.

— If prayer does not cause us to leave off sinning, sinning will soon make us leave off praying.

— Either physic or wrangling is necessary to keep the bile of some persons from stagnation.

— The hardest thing to hold in this world is an unruly tongue.

All honor give to that brave heart,
Though poor or rich he be,
Who struggles with his baser part—
Who conquers and is free.
He may not wear a hero's crown,
Or fill a hero's grave;
But truth will place his name among
The bravest of the brave.

— Regret not a golden age that is behind you. There is one before, and it beckons you. Its rewards are not for the idle, but for the brave hearts disciplined to toil.

— A white garment appears worse with slight soiling than do colored garments much soiled; so a little fault in a good man attracts more attention than do great offences in bad men.

— Wisdom does not show itself so much in precept as in life—in firmness of mind and mastery of appetite. It teaches us to do as well as to talk; and to make our words and actions all of a color.

— A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There can not be a christian whose light in some aspect does not shine.

— Though it may not be in your power to be a naturalist, a poet, an orator, or a mathematician, it is in your power to be a virtuous man, which is the best of all.

Rest is not quitting the busy career,
Rest is the fitting of self to one's sphere.

— Men who see into their neighbors are very apt to be contemptuous; but men who see through them find something lying behind every human soul which it is not for them to sit in judgment on, or to attempt to sneer out of the order of God's manifold universe.

— It is usual with obstinate persons to regard neither truth in contradiction nor benefit in disputing. Positiveness is a certain evidence of a weak judgment.

— The way to be safe in times of trouble is to get the blood of the Lamb sprinkled on our doors.

— The sun, though it passes through dirty places, yet remains as pure as before.

— Truth is as impossible to be soiled by any outward touch as the sunbeams.

— Kings will be tyrants from policy when subjects are rebels from principle.

For the World's Crisis.

ILL. CHRISTIAN CAMPMEETING.

Brethren in Christ (of different denominations) met according to notice. Preaching brethren present: A. Raymond, Iowa, R. P. Hoag, A. Bailey, J. Billings, T. I. Glidding, S. A. Carpenter, and Sr. Fenn; all of whom spoke with freedom. The meeting was well attended from the beginning; a good interest was manifest, and we trust much good was done in the name of the Lord. The expenses were met promptly from the proceeds of the public table. No collection was taken during the meeting.

The brethren voted that we call and hold another meeting, after the same order, the coming year, if our blessed Savior does not come before. We parted, but not forever; there will be a more glorious gathering ere long, on the resurrection morn, where we shall meet to part

"No, never, on the evergreen shore."

J. W. BURROUGHS.

DUTIES OF A MOTHER.

The following excellent suggestions were originally contributed to the *Country Gentleman* nearly six years ago. The article has ever since been floating among our exchanges, and we think its prolonged vitality affords some evidence that it is worth republication and reperusal:

She should be firm, gentle, kind; always ready to attend to her child.

She should never laugh at him, at what he does that is cunning—never allow him to think of his look except to be neat and clean in all his habits.

She should teach him to obey a look, to respect those older than himself. She should never make a command without seeing that it is performed in a right manner.

Never speak of a child's faults or foibles or remark before him; it is a sure way to to spoil a child.

Never reprove a child while excited, nor let your voice be raised while correcting him. Strive to inspire love, not dread—respect, not fear.

Teach your child to wait upon himself; to put away a thing when done with it. But do not forget that you were once a child. The griefs of the little ones are too often neglected—they are great for them. Bear patiently with them, and never in any way arouse their anger if it can be avoided.

Teach a child to be useful whenever opportunity may offer.

WAS IT A MIRACLE?

For thirty years Muller, of Bristol, has lived by faith. If he wants money, lands, food, clothes or health, he goes and asks for it, and gets it. A few men in this country have tried that system with various shades of success. Fulton street presents some remarkable instances of direct answer to prayer, if you can believe human testimony. A case occurred here a short time since, and I send you the facts just as they occurred. The parties are well known, and the facts can be confirmed to the satisfaction of any one. Ministers out of employment drift to New York, partly to get away from the scenes of their former triumph, partly to find employment outside of the profession without being meddled with.

As Stewart's store is said to be a hospital for decayed merchants, because so many bankrupt traders are employed in that house, Brooklyn may be regarded as the rendezvous of pastors without a parish. One of this number has been doing a little business, sometimes up and sometimes down. One Saturday he found himself almost wholly cleaned out. His purse was without a penny, his larder empty, his credit exhausted. On his way home he went into a store and asked for a bill of goods on credit until the next week. The storekeeper blandly but firmly refused. The poor fellow went to his home sadly enough. There was nothing to eat in the house. He called his wife and children together, told them he was penniless and without food, and said: "My dear children there is no help from man, let us go to God." The little household knelt in prayer, and went supperless to bed.

Between ten and eleven o'clock the family were aroused by a loud knocking at the door. The husband went down, and found a gentleman waiting to see him. He was a well-known merchant of the city, and knew nothing of the distress of the family, or that the household was in want. Addressing himself to the occupant of the house, he said: "You may be surprised to see me here at this time of night. I undertook to go to bed, but I could not sleep. I felt impressed that it was my duty to come here. I tried to shake it off, but I could not, and I am here to see if your family want anything." The man told his story from the fulness of his heart. His friend left with him a sum of money, and promised to see the family early on Monday morning. Late as it was, the relieved gentleman went out for his Sabbath supply, and spent the night in thanksgiving. He believes in direct answers to prayer.—*N. Y. Cor. Journal.*

Hygiene.

"*This is for your health.*"—PAUL.

TREATMENT OF MINISTERS' SORE THROAT.

Though the writer—as narrated in a former article—escaped consumption by strengthening of his lungs by a judicious series of lung exercises, and never had the genuine ministers' sore throat, he still had some decided experience and many opportunities for observations. He very early noticed a fact which, for a time, greatly troubled him. This fact was that the so-called long prayer, from ten to fifteen minutes, was far more trying than all the other services. His throat was very tired, and felt as though it was bruised. He could not understand why praying was so much more fatiguing than preaching, or than reading the Scriptures and hymns, or than talking.

Noticing that praying in his closet and in his family on his knees, he had no trouble with his throat, and that the organs of speech worked freely and without pain, he was forced to the conclusion that the difficulty was not to be set down to the account of prayer. This led him to observe the altered position of the head in these different attitudes of prayer. When on his knees his head was in its natural position, and all the organs of speech worked freely. When standing in the pulpit his head was thrown back so that his face turned considerably up. This position threw all the organs of speech out of their natural position, and caused every word spoken to be uttered under constraint. Let any one try the experiment and speak for five minutes with his head thrown back, and he will find how exhausting it is.

Having made this discovery, he was careful to change the position of his head, and instantly found that the prayer was no more fatiguing than the preaching. This hint he gave to many of his brethren, who also found relief. He rode one day, at a funeral, with one of the most distinguished medical men of the city, who said, "Why is it that ministers have this terrible sore throat? It greatly perplexes the faculty, as the medicines which cure the sore throats of lawyers, of doctors, merchants, and others have no efficacy with ministers. The cause cannot be in the amount of speaking, or in the badly ventilated rooms in which they speak, as lawyers have to speak for hours in the vitiated air of the court rooms. There is a mystery about the ministers' sore throat." He told the M. D. that the true cause was in the position of the head during the prayer, and narrated to him his own experience. The M. D. threw his head back and commenced speaking, but soon desisted, saying: "You have solved the mystery. I can now cure my clerical patients." The same statement was made to other medical men, and always with the expressed belief that the unnatural position of the head, throwing the organs of speech into a constrained position, had very much to do with the causing of ministers' sore throat. The same trouble is also produced by those who read their sermons. With the head bent forward and down so as to follow their manuscript, the organs of speech are confined and act under constraint, and the same weariness and soreness is produced. The position of the head in delivering a sermon should be natural. Here the lawyers have the advantage, as they never read their addresses either to the court or the jury.

The influence of diet should not be omitted. He found that when he indulged in fat gravies, melted butter, and greasy substances, he always had an acid stomach, which caused violent heartburn and soreness of the throat. With such a state of the stomach, irritating and inflaming the mucous membrane of the throat, and the organs of speech thrown into an unnatural and constrained position, it can be easily understood why the minister's throat, if not iron clad, should complain. And when the complaining is not heeded, but the same practice continued, it is not to be wondered at that the organs of speech refuse any longer, under such treatment, to act, and demand rest and silence.

Care in the position of the head in speaking and praying so that all the vocal powers may act freely, and care in diet so as to prevent an acrid poison inflaming the mucous membrane, will save ministers from the distinctive sore throat, and in most cases where it has commenced its undermining work will prove an effectual cure.—*Dr. Patten.*

COLD AIR.—Cold air is not injurious to breathe, even by the most delicate. If it causes irritation and coughing for a time, it is only because it seeks to find its way into diseased or overburdened lungs, to strengthen and heal so far as permitted. The injury received from going into cold air proceeds from having some part of the body insufficiently clothed to protect from cold and dampness, and not from inhaling the fresh cold air into the lungs.

COAL GAS.—Much sickness is produced in the winter by the bad effects of coal-gas. Economy in the use of fuel prompts to the closing of dampers, and thus the atmosphere of the room is filled with gas to a degree unnoticed, and unsuspected by the inmates. Health is more precious than coal, therefore ventilate freely.

☞ The most easily digested articles of food as yet known are sweet apples baked, cold raw cabbage sliced in vinegar, and boiled rice; the most indigestible are suet, boiled cabbage, and pork; the former require an hour, the latter five.

MAN must have occupation, or be miserable. Toil is the price of sleep and appetite—of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing.

☞ Ventilate your bed rooms, air your beds and body clothes, and refrain from drinking liquors.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

SOMETHING FOR GIRLS AND BOYS TO READ.

Late one Summer afternoon I stood at the door of a friend, talking with her, when her son, a lad of twelve years old, came to her and said, "Can I go and play with George?" "No, my son, you cannot, was the gentle, but firm reply of the mother. Her son turned angrily from her, and striding across the room, passed into an inner room, slamming the door violently. His mother said nothing, but looked very much grieved as tears started to her eyes.

This mother knew that it was a bad habit for boys and girls to be allowed to go out in the evening, to play or stand about the corners of the street. This son has since become a christian and a firm friend to all that is good. Had he been allowed to go the way he was then inclined he might now have been far away from the path of truth and right. His mother believed the word of God, that if she trained up her children in the way they should go they would not depart from it.

There are many reasons, dear young friends, why this habit, so common at the present day, should be avoided. Could you hear the history of young men and young women who have gone astray into evil paths, you would find that the first bad thing they did, the first profane word that came from their lips, the first impure thought they cherished, was suggested by these evening associates, and uttered while in their company. Emma was a girl that, when young, was allowed to go out in the evening where she chose. She soon found gay companions, who took her to places of amusement,—the theatre, the dancing-hall, the ball-room. She became wild, careless of her family connections, unwilling to be restrained, and soon was on the high road to ruin, where she will end, all who see her know.

This is the history of thousands of young men and women who fill our prisons and houses of correction.

The shadows of evening offer many temptations that daylight forbids. Many persons will do things "in the twilight, in the evening, in the black and dark night" that they would be ashamed or afraid to do in the daylight

You must not think that it is only very poor and low girls and boys that are drawn away into sin and ruined. It is not so. There are many poor and wretched ones who are tempted and commit crime; but a very large number of those who commence a life of sin are those who have pleasant homes, where they could have been happy with their family and friends. But they begun to like the company of some idle boy or girl, and then the invitation came, "Go with me to this place or that to-night," and before they were aware of it themselves they have been led astray and ruined.

I shall never forget a scene of grief that I witnessed many years ago in a family, when the sad news came to them that a son had committed a crime for which he had been condemned to prison for years. I could not portray in any adequate manner the grief of the father, mother, and sisters; the tears and heartfelt sobs that filled their house; for many days they could scarcely speak, or eat, or move, so heavy was their sorrow. Was this boy worse than other boys around him that he should do so evil a thing? No, but he had fallen into the company of one or two boys who were inclined to evil ways; and having disobeyed his parents by going out at night, he soon fell into crime. These boys persuaded him to go with them to a store and steal. There was little doubt that the two other boys were the thieves, but it was in the evening when the theft was committed, and he being found in such bad company had to suffer with them. Alas, what years of misery was passed by the family! He came from prison at last and returned to his family a better and a wiser son; but his wisdom had been bought at a great price. All through his life he felt the stings of conscience, and although he became a good man, life to him had lost all its joy.

Would you avoid these sorrows, obey your parents at all times. Avoid the company of those who are idle or careless of their words and actions, or would lead you to think lightly of the authority of your parents or the word of God. Only by doing right and being pure in our thoughts, as well as our words, can we be happy.—*Home Guardian.*

ADVICE IN RHYME.

If the rain is falling without,
Make the home-skies bright within;
If you happen to cut your finger,
Don't raise the house with your din;

But bind it with lint or cobweb,
'Twill staunch the blood in its flow;
Ah! many a wound and a buffet
You'll meet in life's battles, you know.

If you have a difficult lesson,
Don't shut up the book in disgust;
But say with a firm resolution,
I'll try, for learn I must.

Perseverance and patience work wonders,
And where there's a will there's a way;
One brick at a time, says the builder,
And Rome was not built in a day.

If your playmates e'er get in a passion,
Do not answer them roughly again;
For moments ungoverned of anger
Cause much after-sorrow and pain.

For harsh words cause the soft answer,
'Tis potent to turn wrath away;
Be kind to each other and helpful,
And sunshine will gleam o'er your path.

THE BETTER RULE.—An irreligious father being offended that his son embraced religion, remarked to him: "You should first have taken care to establish yourself in business before you made up your mind about religion." The young man pointedly replied: "Father, my Savior has advised me differently, for he said, 'Seek ye *first* the kingdom of God.'"

CHILDREN, when you rise every morning, learn a short passage of Scripture, and often refer to it during the day.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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LISTENING!

"Speak, Lord, for thy servant heareth."

When the world is busy round me,
And each wave of sound is stirred;
When the thronging crowd press by me,
Onward by strong impulse spurred,—
I am *listening*—
Listening for the Master's word,
Listening till his voice be heard.

When the heavy cloud of sorrow
Falls upon the darkened home,
'Mid the bitter cry of anguish,
Or the heart's unuttered moan,—
I am *listening*—
Listening for one voice well known;
For my Father's voice alone.

When conflicting thoughts assail me,
And strange doctrines reach my ear;
When the sheep are all bewildered,
And no trusty guide seems near—
I am *listening*,
Till the Shepherd's voice I hear—
Listening, till he appear.

When the voices of affection
Never more on earth will wake;
And the heart's deep, earnest yearning,
Silent keeps for their dear sake—
I am *listening*,
Listening till the Bridegroom speak,
Till his love the silence break.

When God's truth is placed before me,
With its holy words of cheer;
But in vain my finite reason
Strives to make its meaning clear—
I am *listening*,
Listening with patient ear,
Till the Spirit's voice I hear.

Listening *ever*, Jesus, keep us;
May we at thy feet abide;
Ne'er beguiled by earthly voices,
Always waiting at thy side—
Waiting—listening
For *thy* word, our faithful Guide;
Speak! and we are satisfied.

—*The Christian* (London.)

For the World's Crisis.

SLEEP: THE AWAKING.

BY O. R. FASSETT.

"As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15.

That which led the Psalmist to the utterance of the text, in his prayer to his God, was the contrasting of the present prosperity and hope of the men of this world with the future of the righteous. When wicked and worldly men seriously do the same, they are led to pray with Baalam the prophet, who "loved the wages of unrighteousness": "Let me die the death of the righteous, and let my last end be like his."—Num. 23: 10. And yet this present world is so fascinating and alluring, and so enchanted are they with its riches, honors, and pleasures, that they are unwilling to make the sacrifice to attain "eternal life" and "the world to come," and like him finally die in the ranks of the ungodly and as the fool dieth.

David, with confident faith and triumphant hope, looks forward to "the resurrection of the just," and the rewards in store for the faithful at the appearing of the Redeemer and at the end of this world, and exclaims, "As for me, I shall be satisfied, when I awake, with thy likeness." Let us consider—

I. From what condition he hoped and desired to be awakened.

II. In what the likeness of his Redeemer consists.

III. The satisfaction to be experienced.

I. From what condition he hoped, desired, or contemplated being awakened.

Negatively, I would remark,

1. It was not from a condition of natural sleep. Every one must see at a glance that it was not from the state of taking rest in natural sleep, that he expresses hope of an awakening. He was neither in this condition, nor was it in his contemplation. It is wholly unreasonable to suppose that he had any reference to such a sleep or an awakening therefrom.

2. It was not from a condition of spiritual sleep, or state of carnal security in sin to one of holiness, that he wished or hoped to be awaked. Such a state is represented in the Scriptures as a sleep. "Awake to righteousness and sin not."—1 Cor. 15: 34. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life."—Eph. 5: 14.

David was not, however, in this condition of sleep, or in a state of "death in trespasses and sins" (Eph. 2: 1), but in a very high state of spiritual enjoyment and life, having been "quickened," as may be seen from his prayer in the entire Psalm. Therefore he must refer to some other condition.

3. It was not from a condition of moral sleep or stupor in respect to a coming day of judgment, or righteous retributions and rewards. This, too, is called a state of sleep, and the church is exhorted to be awake to its approach. "And that knowing the time, that now it is high time to awake out of sleep. . . The night is far spent, the day is at hand."—Rom. 13: 11, 12. "Let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5: 6, 7. But David at this time was fully and sensibly awake to the coming of such a day, as he says, "Arise, O Lord, disappoint him, cast him down; deliver my soul from the wicked, which is thy sword; from men which are thy hand, O Lord; from men of the world, which have their portion in this life. . . . As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." It must, therefore, be another sleep altogether from which he desires and hopes to be awakened; hence, I remark,

Affirmatively,—It was from the condition of death, the sleep of death, the slumbers of the grave, that he has hopes of an awakening.

David anticipated the time, at no distant day, when he should be wrapped in slumbers profound in his sepulchre, and sleep the long, undisturbed sleep of death,

"Beneath death's silent cypress shades."

But he had hope, and he looked forward to the morning of the resurrection, when from his long, unbroken slumbers he should be awakened by the voice of his Redeemer, and have part in the "first resurrection," in which the wicked rich, the unbeliever, and the men of this world, have no part. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me. Selah."—Ps. 49: 14, 15; Rev. 20. In proof of this I would state,

1. Death is likened to a condition of sleep in the Scriptures. "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers."—Deut. 31: 16. "For now shall I sleep in the dust."—Job 7: 21. "So David slept with his fathers, and was buried in the city of David."—1 Kings 2: 10. "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."—Acts 13: 36. "Our friend Lazarus sleepeth; I go, that I may awake him out of sleep. . . . . . Then said Jesus unto them plainly, Lazarus is dead."—John 11: 11, 14. "We shall not all sleep."—1 Cor. 15: 51. "I would not have you to be ignorant, brethren, concerning them which are asleep."—1 Thess. 4: 13.

However much, therefore, persons may disapprove the idea or ridicule the language, the term "*sleep*" is the scriptural term for the condition of the dead in view of an awakening at the judgment. Let the scoffer, be he professedly religious or otherwise, *beware* of the ridicule he makes of scriptural phraseology, or of scriptural doctrines therein implied or affirmed. God will not hold him guiltless who irreverently speaks of his word.

2. There is a likeness or resemblance to sleep in the condition in death.

Sleep is called "the emblem of death." And how often is the expression used by the living, when looking upon the corpse of the dead, "He looks," or "she looks as if asleep." "How peacefully they sleep." Our evening hymn, so familiar to all, brings to our mind the resemblance:

"The day is past and gone,
The evening shades appear;
O, may we all remember well,
The night of death draws near.
We lay our garments by,
Upon our beds to rest;
So death may soon disrobe us all
Of what we here possessed."

There is not only a resemblance in the *appearance*, but in the quiet, the rest, and *unconsciousness* of the condition. When persons are in a state of sound sleep, they have no knowledge of anything. They have no knowledge that they have ever lived, nor that they are asleep, much less that they are awake. They do not know when they are asleep how long they have been asleep. They have no knowledge of what is going on in the world, or among their kindred or friends. Not even in the house or room in which they are asleep. All to them, for the time being, is unknown. Dr. Durham says:

"Considered psychologically, I think sleep may be best defined to be a state in which *volition*, *sensation* and *consciousness* are suspended, but can be readily restored upon the application of some stimulus."

Again he says:—"Considered psychologically, sleep may be most correctly regarded as that particular state of *cerebral inactivity* which is essentially associated with *rest*, nutrition, and repair of the brain substance. Every part of the body, the office of which is vital, not simply mechanical, passes through alternate periods of rest and action. The heart pauses after each pulsation, and every breath we draw is followed by a period during which the nerves and muscles of inspiration *repose* before being again aroused. The heart acts and rests seventy or eighty or more times in a minute. During rest the tissue is nourished and waste is repaired. So also must the *brain*, the *organ of sense*, as a vital organ have *rest*. During sleep, the brain is in comparatively a *bloodless* condition; and the blood in the encephalic vessels is not only diminished in quantity, but moves with diminished rapidity. A woman who had lost part of her skull, the brain and part of its membranes lying bare,—when she was in *deep and sound sleep, the brain lay in the skull almost motionless*; when she was dreaming it became *elevated*; and when in her dreams of excitement it *protruded through the aperture of the skull*."

So in death, "the dead know not anything." Eccl. 9: 5. They have no knowledge that they have ever lived, nor that they are dead, much less that they are alive when dead! They do not know where they lie in death, nor how long they have been dead. They have no knowledge of what is going on in the world, or among their own kindred or friends. Job. 14: 20, 21. Nor have they knowledge of anything "under the sun." Eccl. 9: 6. And certainly not above it, for "one event" is "unto all." "They live, and after that they go to the dead."

Their "volition, sensation and consciousness are suspended." "Their love, and their hatred, and their envy, is now perished. . . . There is no work, nor device, nor knowledge, in the grave."—Eccl. 9: 6, 10. They are in a "state of cerebral inactivity," and at "rest." The "life" of "the soul" is gone, which is "the blood"; and the brain is in a "bloodless condition," and is unable to act or think. The "application of stimulus" may however restore the dead to a state of "consciousness," and that is "the Spirit of God." Rom. 8: 11. "The last Adam was made a quickening spirit."—1 Cor. 15: 45. "When Christ, who is our *life*, shall appear, then shall ye also appear with him in glory."—Col. 3: 4. Thus the semblance is complete between *sleep* considered psychologically, and the condition in death.

After discoursing upon the subject of "the kingdom of God," and having no reference to the state of the dead in any of my remarks, a Cong. clergyman arose and desired to ask a question. The privilege being granted, he inquired before the audience:

"What is your opinion respecting the condition of the dead?"

I replied, The Scriptures speak of them as being "asleep." And I quoted several texts as proof. He remarked:

"It is true that sleep is considered the emblem of death; but what is *your* opinion? Are they conscious or unconscious?"

I inquired of him, Are you conscious, or unconscious, when you are asleep? He, without thought as to the result of his answer, immediately replied:

"*Unconscious*, I suppose."

To which I remarked, So I consider the condition of the dead.

At this he became excited at the advantage he had given me, and endeavored to warn the people against hearing me, as a dangerous teacher. The audience called him to order, and made request that it would be more to their advantage if he would ask the speaker questions and let him answer them, allowing them to act as judges as to what was truth.

Shakespeare speaks of death, and compares the condition to one of sleep; yet has fears that the sleep of death is not "sound sleep," and that one in death may be disturbed with bad dreams.

"To be, or not to be? That's the question.
To die; to sleep;
No more; and by a sleep to say we end
The heart ache, and the thousand natural shocks
That flesh is heir to; 'tis a consummation
Devoutly to be wished. To die; to sleep;
To sleep! perchance to dream. Ay, there's the rub!
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil."

Now had Shakespeare had a knowledge of the revelation that the Scriptures afford upon this condition of the intermediate state, he need have had no fears as to horrifying dreams during the night of death. The sleep is so profound that they dream not at all; and that state which he says "'Tis a consummation devoutly to be wished," is actually that appointed by our heavenly Father as a condition of the sleeping dead until the day of judgment. And "the goodness of the Lord" in this respect, as in a thousand other instances relating to man's future destiny, should "lead men to repentance." The righteous receive no loss, and can be rewarded "together" at one and the same moment; while the sad case of the wicked is not aggravated with the appalling thought of suffering years, and generations, and ages, before the final judgment, if so unfortunate as to fall victims to death so long before that great day shall decide their destiny and consign them to "the second death." The wisdom, too, as well as the goodness of the Lord, is seen in this.

This is just as it should be; and the human understanding and judgment, unperverted by a corrupt theology and heathen tradition, can apprehend and embrace the fact with satisfaction. Hence sings Dr. Young:

"Tired nature's sweet restorer, balmy sleep!
Yet that were vain if dreams infest the grave."

And the christian may sing with rapture and delight amid the comforts of hope:

"I would not live alway; no, welcome the tomb!
Since Jesus hath lain there, I dread not its gloom;
There sweet be my rest till he bid me arise,
To hail him in triumph descending the skies."

(*To be continued.*)

For the World's Crisis.

HEART PURITY.

Too much cannot be said or written upon this all-important point of christian attainment. That it is a possible attainment has long ceased to be a question with those who believing the word of God, that the blood of Jesus Christ his Son cleanseth from all sin, and that there is none other name under heaven given among men whereby we can be saved, have given themselves up to him, body and spirit, person and property, powers and faculties, to live henceforth the life that now is by faith on the Son of God, that Christ may be all and in all. Now they walk even as he walked. They do the will of God from the heart. They are not of the world. They defile not their garments, and of such Jesus has said, "They shall walk with me in white, for they are worthy."

But how sad the sight so often presented to observing eyes, of those who for ten, or twenty, or even forty years, have professed before the world to be the disciples of Christ; the meek, the gentle, the kind, patient, forgiving Christ; yet who live day after day, and year after year, in open enmity with some one, brother, or kindred, or man of the world, and who allow hatred and variance, or even harshness and unkindness, in the family or out of it, to so obscure all manifestation of the christian love which they profess, as to make them but stumbling blocks to both saints and sinners. To such it may well be said, "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

Others there are who love the world and the things of the world; who follow the lust of the flesh, the lust of the eyes, and the pride of life, and are seeking to obtain more of the vain things that perish than they were a few years ago. They have put their hand to the plough, and are looking back; they sigh for the flesh-pots of Egypt. They have wandered from their first love. They have become weary in well-doing.

Alas! alas! none of these are pure in heart, and the Lord is coming; the judgment is near. What shall we say to arouse them from the sleep which must soon prove fatal? The words of Jesus, "Be zealous, therefore, and repent." If *we* would see God, we *must* be pure in heart.

CARRIE W. BIXBY.

I WOULD.

I would that I might take
My share of pain
Without a murmur, as this rose that bowed
Beneath the passing of a storm-fringed cloud,
That did but shake
Her dewy fragrance o'er the leaf-strewn plain.

I would that I might know
What souls could bear;
That I might school my heart to love or loss,
The quiet bearing of a crown or cross,
That I might go
Through life with less of life's consuming care.

I would that I could learn
My lesson true;
That every day some knowledge I might gain,
To help me toward the goal I would attain—
What good to take, from what delights to turn,
I would I knew.

So help me, Savior, Friend!
That in thy strength
I may henceforth my happiness secure;
Increase my faith, and teach me to endure,
That thus, at length,
Peace may go with me to my journey's end.

—*S. S. Times.*

For the World's Crisis.

THE SECOND ADVENT NIGH.

The rough-shod riding of Protestant royalty over the champion and mightiest bulwarks of the papacy, has thrilled the heart and roused the faith of millions to see that God is about to judge the nations. My faith cries, "Gird thy sword, O most mighty, and ride prosperously," till all thy foes become thy footstool. Amen.

Human thought and theory is earthly; while God's thought and way is all the way to heaven—higher. Isa. 55: 9. My head and heart and hand yield right up to be led up this divinely exalted "highway," to the consummation of his loving will to man and earth. "Thy kingdom come. Thy will be done in earth as it is in heaven."

The prophetic picture seems filled quite up to the "sign in heaven,"—the seventh trump, the opening of the heavenly tabernacle, the day dawn,—the coming of Christ the second time unto salvation, and the "great and notable day of the Lord." Amen. All else is secondary and subordinate to the second coming. "Come, Lord Jesus . . . . quickly"!—Amen.

J. B. COOK.

[*From our Corresponding Editor.*]

ARGUMENTS FOR OBSERVING THE SEVENTH-DAY SABBATH.

An examination of some of the main arguments in favor of seventh-day Sabbath keeping, may not be out of place, nor void of interest to a portion of our readers.

I. It is claimed that God instituted the seventh-day Sabbath at creation, and that consequently its observance commenced then.

We do not regard this claim reliable, for the statement made by Moses, as recorded in Gen. 2: 2, 3, and context, does not even hint such a thing, as will be evident to all who will refresh their memory with the fact that this record was not written at the creation, but more than two thousand years subsequently, and after the Sabbath had been given to Israel in the wilderness. The record simply informs us what God accomplished on six successive days, and then affirms, "He rested on the *seventh* day"; and then Moses makes reference to the Sabbath institution, which had just been given to the Israelites, in the wilderness of Sin, and tells us *why* God gave Israel the seventh day as a Sabbath: "And God blessed the seventh day [in the wilderness of Sin—not in Eden] and sanctified it; because that in it he *had* rested," over two thousand years before Moses wrote this record. This record does not tell *when* God "blessed" and "sanctified" the "seventh day," but it does inform us that it was prior to the time that Moses wrote, and also after God "*had*" rested—that is, some time after God "had" rested, and before Moses wrote this record, God set apart the "seventh day" as a rest-day for Israel. This was done in the wilderness of Sin (Ex. 16), *not in Eden*. After six days' work in gathering "manna," the "seventh" was designated as a *rest-day* for Israel, and styled the "Sabbath"—this term being there used for the first time in the Bible.

II. It is claimed that "the Sabbath was made for man" in a *general* sense.

That it was made for more than one man is evident, but that it was made for *every* man is an unproved and unprovable assumption. When we read that "man did eat angels' food" (Ps. 78: 25), are we to conclude, because it cannot be restricted to one man, that therefore it must include all men? It was "made for man," but *when?* And for what class of men? Let the Bible answer. "Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, . . . and *madest known* unto them thy holy Sabbath . . . . by the hand of Moses."—Neh. 9: 12-14. Hence it is a fixed fact that the Sabbath was *unknown* to Israel prior to the time of Moses; and this agrees with the fact that Sabbath-keeping is not even once mentioned in the Bible till we reach Ex. 16, where, for the first time, God communicates to Israel a knowledge of the Sabbath institution, through Moses. To make known a certain thing is not to repeat something already known, but to impart new information. Moses likewise tells us how long the Sabbath was to be kept. "The children of Israel shall keep the Sabbath, to observe the Sabbath *throughout their generations, for a perpetual covenant*."—Ex. 31: 16. The same is said of burning incense (Ex. 30: 8); of the Jewish priesthood (Ex. 40: 15); of the blowing of trumpets (Num. 10: 8); of feasts and offerings (Lev. 23), etc. If this clear statement does not limit the observance of the seventh-day Sabbath to the Jewish dispensation, then the feasts, the offerings, the burning of incense, the blowing of trumpets, and the Jewish priesthood, are not thus limited; as the same phraseology is used in the one case as in the other.

III. It is claimed that when the observance of "the commandments" is enjoined in the New Testament, allusion is made to the *ten*, thus enforcing the observance of the seventh-day Sabbath.

Neither Christ nor his apostles ever used that phrase in this sense, but simply as including all the requirements enjoined upon christians in the gospel age, including some features of both departments of the law, and some requirements never included in the law arrangement; hence, Paul could say, "The things that I write unto you *are the commandments of the Lord*" (1 Cor. 14: 37); and also, "Ye know what *commandments* we gave unto you by the Lord Jesus."—1 Thess. 4: 2. When Christ said to an inquirer, "Keep the commandments," the question was asked—"*Which?*" that is, which commandments? Jesus proceeded to quote such as he had doubtless been remiss in observing; but in quoting from what he recognizes as "*the* commandments," instead of confining himself to the tables of stone, he quotes also from that part of the law never written on stone (Matt. 19: 18); thus showing that the phrase "the commandments" is not synonymous with the phrase "*ten* commandments"; hence, every time this phrase is used in that sense, for the sake of enjoining the seventh day upon christians, it is used in a perverted sense.

The commandments under the law differ much from the commandments under the gospel, though the commandments under the gospel include many items that once belonged to the law; but in obeying the requirement, "Keep the commandments," let us remember Paul's statement, "The things that I write unto you *are the commandments of the Lord*."

IV. It is claimed that Paul recognizes two laws, calling one "carnal," and the other "spiritual"; the carnal law ending at the cross, and the spiritual law, or decalogue, being still in force, enjoining the observance of the seventh day.

Paul never mentions "*two* laws," but treats of *the law*—not one of the laws; nor does he ever style the law "carnal" in the sense of sensual, but merely in the sense of being temporal; as in several other instances where he uses the same term, as for example: "Their duty also to minister unto them in carnal things" (Rom. 15: 27),—that is, temporal things. Again: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. 9: 11); that is, temporal things. So the law, though spiritual, was temporal, and was simply "our schoolmaster," which has served his time out, and "we are no longer under the "schoolmaster," though some of the old lessons are incorporated in the new arrangement, minus the seventh-day Sabbath and several other items, such as new-moon days, sacrifices, etc. The gospel enjoins and omits some items both from the book of the law and the tables of stone.

V. It is claimed that the decalogue, which embodies the seventh-day Sabbath, is an endless code, seeing God wrote it on stone. This is not true, for it contains internal proof of the facts (1) that it was a Jewish document, or made for them; (2) that it was not designed as a perpetual law, seeing it contains so much that would not be congenial to the perfect age; and (3) it contains so much that is not in harmony with the gospel age.

Moses has given two records of the contents of the tables of stone. The fuller record contains nothing more than the truth; the other contains the truth so far as it goes, just as in the case of the different records of the inscription upon the Savior's cross. One record says, "The King of the Jews"; another, "This is Jesus, the King of the Jews"; another, "This is the King of the Jews"; still another, "Jesus of Nazareth the King of the Jews." Allowing that none of the records contained more than the truth, and all were true so far as they went, the entire inscription would be, "This is Jesus of Nazareth the King of the Jews."

Let us notice several items in this document which show that it was arranged for the Jews, and for the Jewish age, and that it is not adapted to the Christian dispensation, nor to the future perfect and sinless age, into which age it must be carried provided it is an unending document. Let us now look at the

FIRST COMMANDMENT.

"I am the Lord thy God that brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

This is what God spake; and just what he spake he also wrote in the tables of stone; for Moses says, "These words the Lord spake, ... and he wrote them in two tables of stone." Deut. 5: 22. But it is not true of Gentile christians, *in any sense*, that God brought them out of the land of Egypt; while it is true of the Jews as a race in consideration of their being the posterity of those who came out of Egypt; hence, hundreds of years after the exode, God said to Israel, through David, "I am the Lord thy God which brought thee out of the land of Egypt."—Ps. 81: 10. But Gentiles were not thus delivered from Egypt; hence, the tables of stone were written expressly for the Jewish race—not for Gentiles. This fact cannot be set aside, and it stamps the Decalogue as a Jewish document, for the Jewish age.

SECOND COMMANDMENT.

Connected with this commandment we find a feature that will not accord with the new covenant, nor with the future sinless age, viz: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and the fourth generation of them that hate me." This principle prevailed under the old covenant, and was recognized in the following question: "Who did sin, this man or his parents, that he was born blind?" (John 9: 2); and, also, in the saying of the Jews, "His blood be on us, and on our children." This principle was in force under the old covenant. But Ezekiel prophesied of a time to come when they should "not have occasion any more to use this proverb," saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge," because then "the son shall not bear the iniquity of the father."—Ezek. 18: 2, 20. And Jeremiah makes the same prediction, and also tells when it should come into force: "In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge; but every one shall die for his *own* iniquity [not for his father's]; every man that eateth the sour grape, his teeth shall be set on edge. [Why? and, When?] Behold, the days come, saith the Lord, that I will make a covenant"—one that will leave out this principle of "visiting the iniquity of the fathers upon the children," which Jeremiah insists should continue to prevail till "those days" when the "new covenant" should be introduced. Jer. 31: 29-31.

This principle ran parallel with the old covenant, being written on the tables of stone, but cannot come into the new covenant scheme; hence the tables of stone cannot continue in force, unchanged, in this age. All can see this point; hence the claim that the decalogue is an endless document, and therefore must bring the observance of the seventh-day Sabbath into this age, falls to the dust.

To escape the force of this argument, we are sometimes told, the visiting of the iniquities of the fathers upon the children may signify hereditary diseases entailed upon posterity: but this is a sickly evasion, for (1) those diseases are not limited to "the third and fourth generation", but often go much further; (2) they are just as really visited upon those who love God as those who hate him: "to the third and fourth generation of them that hate me"; these befall the righteous as really as the wicked; and (3) in many cases hereditary diseases are not even the result of iniquities, and when they are, they as really visit saints as sinners.

FOURTH COMMANDMENT.

Here (in the second record) we find a renewal of the statement that the people to whom this document was addressed were the people who had been "brought out of the land of Egypt," stamping the decalogue a second time as a Jewish code, not arranged for Gentiles. To say that this part is simply a statement of Moses, and not a part of what God spake and wrote, is to contradict Moses, who affirms, "These words the Lord spake, ... and he *wrote them*." In this section of the document, too, we find regulations concerning the "man-servant and maid-servant," which must run into the eternal age, provided the decalogue is an endless code; and if not endless, it might have terminated at the cross, with the balance of the law; and the gospel could then enjoin such principles as were in harmony with the new plan, leaving the balance in the shade. Are there to be servants in the world to come—either hired-servants or bond-servants?

FIFTH COMMANDMENT.

This commandment designates the very land for which this code was arranged, viz: "the land which the Lord thy God giveth thee," the land of Canaan, in which God had promised to make them a great nation, at the close of their four hundred years' bondage.

SIXTH COMMANDMENT.

If the decalogue is an endless code—in the immortal state, where none can be killed, the command will stand out in its original form: "Thou shalt not kill"—that is, thou shalt not do what you *cannot do* if you try. Would God do so silly a thing in the kingdom as to forbid an *impossibility?* Should an earthly monarch pass this law, "Thou shalt not emigrate to the moon,"—a thing impossible—he would make himself a laughing stock, and men would think him either joking, or insane. And will men place Jehovah in just such a dilemma, by carrying the decalogue into the kingdom of God, where all are immortal, and there enjoin the commandment, "Thou shalt not kill?" The moment it is admitted that the decalogue is not an endless code, it follows that it might have ended at the cross, and left the seventh-day Sabbath, and other nedless appendages, not in harmony with the gospel plan, on the other side of the cross. Where a law goes there it carries its penalty; and if eternal death is the penalty for breaking the decalogue, then to carry the decalogue into the kingdom of God, would be to carry the death penalty there too—*threatening death to a deathless race!*

SEVENTH COMMANDMENT.

"Thou shalt not commit adultery."

If the decalogue is an endless code, this commandment will extend into the kingdom, where all are "equal unto the angels," and eternally free from all sensual propensities. How would it sound to extend this prohibtion to the angels, who now occupy the same ground that we shall then?

EIGHTH COMMANDMENT.

"Thou shalt not steal."

In the world to come, where there will be no separate interests, such a requirement would be superfluous. Yet the claim that the decalogue is an endless code, which is made for the sake of getting the seventh day down this side of the cross, carries this commandment into the coming kingdom.

NINTH COMMANDMENT.

"Thou shalt not bear false witness."

In a realm where even a disposition to falsify has no existence, such a requirement would be needless; but it goes there if the decalogue is an endless code; if it is not an endless code, it might have ended at the cross, with the rest of the law.

TENTH COMMANDMENT.

"Thou shalt not covet thy neighbor's wife"—"man-servant"—"maid-servant"—"his ox, nor his ass."

In a world where "they neither marry nor are given in marriage," where one class will not have to be servants to another class, either as bond-servants, or hired-servants, this would sound strange enough; yet if the decalogue is an endless arrangement, all this matter is crowded into the kingdom. The terms "man-servant" and "maid-servant" we have found engraven on the tables of stone three times each; and these terms in the original indicate bond-servants; thus while the decalogue is perpetuated, this system is countenanced, which was allowed under the Mosaic economy, but is averse to the gospel scheme, and also antagonistic to the economy of the coming kingdom.

Thus, in looking over the decalogue, we have found no less than ten reasons for concluding that it must, at some time, have an end, to give place to a more glorious arrangement; and this agrees with Paul, that though "the ministration of death, written and engraven in stones, was glorious," the "ministration of the spirit," or the "ministration of righteousness," "exceeds in glory," even "by reason of the glory that excelleth." 2 Cor. 3: 7-10.

VI. Did not Christ affirm that he had not come to destroy the law?

Answer.—True, he did not come to destroy the law in the sense of *breaking* it; for he strictly respected even the ceremonial department of the law; so much so that after he had cleansed the leprous man, he said to him, "Go show thyself to the priest, and offer for thy cleansing, according as Moses commanded" (Luke 5: 14); and again he said, "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." Matt. 23: 2, 3. So Christ did not trample on any part of the law, but respected it all; not a jot or tittle of it could pass "*till* all be fulfilled," and he came to fulfill it—he came to release us from the "schoolmaster," for "*the law* was our schoolmaster" till we reached Christ on the cross: now "we are married to another." "Till heaven and earth pass," or, as Luke records it, "It is easier for heaven and earth to pass," than for one jot or tittle to pass from the law" till it had served its end; and till then every item was to be observed, even to the offering of sacrifices.

VII. Would it not look rather ridiculous to abolish nine good commandments to get rid of one bad one, and then re-enforce the nine?

Answer. Would it not be equally as ridiculous to abolish the "law" containing these "*great commandments*" which were "written in the law" (Luke 10: 26,) viz: "Thou shalt love the Lord thy God," and, "Love thy neighbor as thyself;" and then re-enforce these once abolished precepts? for all admit that they are now in force, and they were once "written in the law"—not on the tables of stone—and it is admitted that the law ended at the cross, except the law of ten commandments.

Tell me on what principle these "great commandments" are now enjoined, and you will tell in the same breath on what principle the nine are enjoined; and the process of ending one code at the cross, and subsequently enjoining a part of it, is no more ridiculous in the first case than in the other.

Other points of less interest we will pass for the present.

W. S.

(*To be continued.*)

For the World's Crisis.

THE LORD IS COMING!

Events are following each other in rapid succession, closing up the history of this our world; and it is time all were awake to their responsibility.

It is evident that Russia is preparing for her descent upon Turkey, to drive the "false prophet" out of Europe into the Holy Land, when he is to "come to his end," "and none shall help him." Then "Michael shall stand up [one like God] the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that some time; and at that time thy people shall be delivered, *every one that shall be found written in the book*. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

We believe we are within *three years* of the fulfillment of this prophecy and the appearing of our Lord Jesus Christ, when this world will "reel to and fro, like a drunkard, and be removed like a cottage." Let us have our lamps well trimmed and burning. Let us be about our Master's work, with all fidelity and faithfulness, the few closing moments that remain. Amen.

L. T. CUNNINGHAM.

WOMEN should be educated to be self-supporting, and educate their daughters to be. The young man or woman taught from a child self-reliance, brings out a character worthy a name in society; such are the back bone of our country to-day. The votaries of fashion brought up in luxury and wealth, lack strength of character that is needed in every walk of life. Would you have your sons and daughters develop characters of virtue, morality and religion, then educate them in industry, economy, and religion of the Bible.—*Woman and her Work.*

— If any speak ill of thee, flee home to thy own conscience, and examine thy heart; if thou be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both, so shalt thou distil honey out of gall, and out of an open enemy create a secret friend.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 12, 1870.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

LIBERAL OFFERS.

NEW SUBSCRIBERS.

We are anxious to have our paper reach several thousand new readers the coming year, and become a blessing to them. It is the best means we have of sowing the seed of the gospel of the kingdom in some hearts, and we should all awake, and do whatever we can to have its warnings of the coming judgment reach as many new readers as possible.

Some of our preachers have done nobly, and others would gladly help on the good cause, if they could receive aid for their families while they spend their time for the paper. For the benefit of such, the A. C. P. Society, at a recent meeting, by vote authorized the Agent to pay ten per cent to preachers on all collections for the *Crisis* and *Young Pilgrim*; and it is hoped they will take hold of the work in earnest, and have great success. Those who understand the expense of publishing a paper, know that it would cost no more to set up the type for twelve or fifteen thousand copies, than it does for a less number; hence, after our regular issue of about nine thousand copies is run off, we could print several thousand more at the cost only of press work and paper. It has, therefore, been concluded by the Editorial Committee and Business Agent, to whom the Society referred this subject, to make the following *liberal offers* to new subscribers, to induce them to form clubs, and thus make success easy to all who put forth efforts to obtain new subscribers.

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We will send any one of the following periodicals with the *World's Crisis*, each one year, as follows:—

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To secure any of the above, address your orders, with the money (sending drafts or money orders when you can), to

GEO. T. ADAMS, AGENT,
Boston, Mass.

WHAT WILL THE POPE DO?

It is a question now of much interest in political circles, What will the Pope do, now his temporal power is gone? Of course no one can give a positive answer to the question, but must wait for the solution of the question by the logic of events. The Italians hardly know how to behave in their great joy over the fall of the temporal power of the Pope. They feel as did the slaves at the South when their shackles of bondage were broken. A correspondent of the Chicago *Times*, writing from Rome, Sept. 29th, says:

"One thing is certain, the country will sanction no terms of settlement that do not involve the death and burial of the pope's temporal power."

The Pope has now no throne at his command, neither is there a power on earth that can help him. His temporal power "is fallen." The world now feels that he is welcome to his infallibility and its results. Truly, the *mene tekel* is already written for him, and his perdition cannot be far in the future.

The earthquake of events during the past few months has been so overwhelming, that we can hardly realize what has taken place. One shock is scarcely over, before another rocks the political world, and revolution is revolutionized, while all stand aghast at the sight, wondering what is coming next; when soon the muttering thunder proclaims another terrible tempest rapidly approaching, that may eclipse all in the past. Thus we may expect events to continue till the grandest one of all—the coming of the Son of man—opens to the astonished vision of the whole world. Then the petty affairs that now engross the attention of the masses of the people will be seen in their true light. Then one approving smile of Jesus will outweigh them all. Let us be ready for the sublime event.

AFFAIRS IN EUROPE.

There is no improvement in the political aspect of Europe. The Prussians have taken Strusbourg, and are making great preparations for the siege of Paris, which bids fair to be continued some months, unless the city surrenders. Thus far, all efforts to make peace have failed. The Prussians demand more than the French are willing to give. We believe Paris will be obliged to surrender; and then we expect Napoleon will take the throne of France again.

The Italians are very joyful over the possession of Rome. After being in ecclesiastical bondage for many hundred years, it is once more free. Now the Pope has no throne on the earth. He is without a kingdom. He has spoken his "great words," like Nebuchadnezzar, when he said, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power?" The modern Belshazzar has had his great feast, the hand-writing is upon the wall, and soon the rightful heir to David's throne will return to take possession, and reign as Prince of peace: "The end of all things is at hand."

"O hail, happy day."

Let every christian see that his lamp is now trimmed and burning. It is perilous to be in a moral sleep at the present time.

We would call attention to the very "Liberal Offers" in another column. Here is given an unusual opportunity for scattering the light, and a chance for all to be zealous for the Lord and his truth.

By mistake, the "Crisis" last week was dated November 5th. It should have been *October 5th*.

WEST POINT DISCUSSION.

Our discussion at West Point, Ill., was one of special interest, and happy results in favor of the truth of the Lord. West Point is about two hundred and forty miles west of Chicago, and some fourteen miles west from the Mississippi river. The discussion was in a large tent, and continued four days. It began Tuesday, A. M., and closed Friday afternoon. We had two sessions a day, of two hours each, divided into twenty minute speeches. There was a very large gathering to listen to the debate. The best of order prevailed. Although the traveling was bad, many came by private conveyance from five to twenty-five miles. It was estimated that about one hundred and fifty teams were present.

Mr. Sweeney, our opponent, is a noted debater, and a preacher to a Christian church in Chicago, holding the views of Alexander Campbell, who left the Baptist church on account of his peculiar views on baptism, which were, that sins are not remitted till the believer is baptized, when baptism is possible. He also held, as do his followers, that the Holy Spirit does not now act independently of the Scriptures in the conversion of sinners. They have no written creeds, but take the New Testament for their guide. Their government is Congregational, and they have the sacrament every Sabbath. This denomination is quite numerous in the West. Mr. Sweeney is one of their most prominent preachers. He is an earnest and ready speaker, and would be called a shrewd man in debate, using all possible means to defeat his opponent.

We discussed the following proposition the first two days:—"There is in man a conscious entity, sometimes called a spirit, that remains conscious after his death." The usual Scriptures were presented as proof of the proposition. We inquired if his assumed spirit entity was conscious before it entered man, and found he had no recollection of himself before he lived in this world. We then inquired if his spirit entity would know any more after it left the body than it did before it came into it? It is claimed that the spirit in man is an "immaterial substance," and yet exists as an intelligent personality. We presented the following proposition for the consideration of our opponent: "*Nothing immaterial can exist independent of a material organism.*" To illustrate: pain, joy, love, hatred, thought, desire, sound, life, attraction, animal magnetism, music, caloric, etc., are immaterial, and never exist independent of a material organism. Hence, if man has an immaterial conscious entity, it can not exist any longer than his material organism, from which it emanates. Our opponent claimed that his spirit entity was the moral agent, and consequently the one to be rewarded and punished. He admitted there is but one moral agent in man. We then showed that the Scriptures most plainly teach that the *man* formed "of the dust of the ground," who had a material organism, was the moral, accountable, personal, conscious entity; who was the one commanded; the one who sinned, died, is now dead in the sea, death and *hades*; and is to be raised from the dead, be judged, rewarded, or punished, as is most clearly shown by the following Scriptures: "And the Lord God formed *man* of the dust of the ground." Gen. 2: 7. "And the Lord God planted a garden eastward in Eden; and there he put the *man* whom he had *formed*." Gen. 2: 8. "And the Lord God took the *man* and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the *man*." Gen. 2: 15, 16.

No language could be plainer, than that before us, to show that the *man formed* of the dust of the ground was the one he put into the garden, and the one whom he commanded. But the one he "commanded" was the moral agent; hence it follows, that unless our opponent's "conscious entity" was "formed" "of the dust of the ground," it was not the one commanded. It would be absurd to suppose "the Lord God commanded" an *unconscious* entity; for such an one could not be a moral agent. He did command the *man* whom he "formed" of the dust of the ground; therefore it follows that there is not "in man" another "conscious entity," that may exist distinct from the being who was formed of the dust of the ground, for in that case every man would be a double moral agent.

The Lord named the *man* Adam, whom he had formed of the dust of the ground; and in Gen. 3: 17-19, we read: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Here we find that the one he "*commanded*," was the one who did the eating, the sinning, and the one who returned "unto the ground," from whence he was "taken," or "formed."

Still further, we read: "And the Lord God said, Behold, the *man* is become as one of us to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the *man*." Gen. 3: 22-24. Why did he drive out the *man* whom he had "formed" and "commanded," and who had disobeyed and sinned, and was therefore the moral agent? "Lest he . . . take also of the tree of life, and eat, and live forever." Then is it not certain, that the *man* whom he formed, the accountable "conscious entity," the one he "commanded," was not a spirit IN man, that will live on when the *man* is dead? If there is such a spirit, it is neither a moral nor an intelligent agent; therefore will neither be rewarded or punished.

In Gen. 5: 5, we read: "And all the days that Adam lived were nine hundred and thirty years, and he *died*." This is a simple historic account, so plain that we can see no chance for misunderstanding its meaning. The identical "conscious entity," formed of the dust of the ground, whom God called *man* (not a spirit), whom he commanded, and who sinned, was the one who *died* at the age of nine hundred and thirty years.

The Scriptures show in the clearest possible manner that the real man, the moral agent, the "conscious entity," is dead between death and the resurrection. In Rev. 20: 13, we find the following: "And the sea gave up the *dead* which were in it; and death and hell delivered up the *dead* which were in them; and *they* were judged, every MAN according to their works." As our opponent admitted that man is not a double moral agent; or has not two moral natures; and we have one such dead in the sea, and the graves upon the land; then there cannot be another moral entity, or being, praising God, or blaspheming him in a "spirit land," before the one who is to be *judged* is raised from the dead. The dead one who shall come out of the sea, death and *hades*, is the *man* whom God formed "of the dust of the ground," the one whom he "commanded," and *the one* who is to be judged according to his works; hence the first proposition of our opponent does not harmonize with the Bible, and therefore cannot be true.

(*Concluded next week.*)

BRO. J. G. HOOK writes:—"Our tent meetings in Philadelphia are doing good. Many christians of the various denominations are becoming interested in the good news of Jesus' soon coming, and kindred truths that are preached in our tent, "Evangelist." We shall remain as long as duty dictates. More than one hundred christians, of different orders, covenanted with God and each other to consecrate themselves anew to God, and pray for his blessing upon the people of the city. Brethren will address me at 735 Corinthian Avenue, Philadelphia, Pa."

CAMP SONGS FOR 1870.—Bro. George E. Lee has just issued a sheet containing eight choice pieces of music, which will be nice for our coming campmeetings. Price 20 cts., postpaid. For sale at the Crisis office.

CHRIST'S "REIGN OVER THE HOUSE OF JACOB."

Gabriel affirmed that Christ should "reign over the house of Jacob forever," and that of his kingdom there should be "no end." On the strength of this affirmation, some have argued that *mortal* Israelites, or the house of Jacob in a mortal state, are to be subjects of Messiah's coming kingdom. That Christ is to "reign over the house of Jacob," we fully believe, for the angel made just that affirmation; but that he is to reign over them in their mortal state, we do not believe, for (1) the angel did not say so; (2,) this claim is only an assumption not susceptible of proof; (3,) this reign, if over *mortal* Jacob, would involve an eternal propagation of the species, and an endless state of death, as it will have "no end;" and having a reign over mortals having "*no end*" must be attended by death, for mortals cannot live always, and being thus diminished by death, it would soon terminate this reign by exterminating the last subject, unless the kingdom should be replenished by a continual propagation of the species.

It will avail nothing to say that at some future time the scene may change, and all become immortal, and from thence onward this reign continue, not over mortal but immortal subjects, for that very suggestion is an admission that immortal Israelites can be recognized as "the house of Jacob" at some future time; and if that is so, why not be so recognized at the beginning of this reign, as well as centuries later, and thus obviate the difficulty of having death an indispensable ingredient of the Messiah's kingdom?

If the expression "house of Jacob" can have no other meaning than mortal Israelites, at the beginning of this reign, then it can have no other meaning at a later period, and thus prove "*no end*" to a mortal kingdom, making death perpetual, contrary to the Revelator's description of a time to come when "there shall be no more death;" but if the expression "house of Jacob" can ever signify immortal Israelites, it can mean that at the commencement of this reign just as well as at a later date, thus leaving out death and its attendant evils entirely. W. S.

IS HEAVEN A PRISON?

In our efforts to show the absurdity of giving the saints an entrance into heaven before being judged, we are sometimes informed that men are sent to prison before having their trial, whether they are finally acquitted or condemned. This is true; but the same prison is the receptacle for the guilty and the innocent. And if we carry out the comparison, after claiming that the saints enter heaven before being judged, on the principle of going to prison, then heaven must be alike the prison of saints and sinners till the judgment arrives. That would make heaven a foul realm. Besides, it would make the prison and the place of final enjoyment the same, if heaven is finally to be the home of the saints.

But the fact is, going to prison is one stage in legal proceedings, *preceding* final investigation. God's investigation goes on as fast as human life passes, and is closed up with the end of our pilgrimage, and is represented as being registered in the books of judgment on the character of the contents of which will he based the decision of the Divine Judge, when the books shall be opened; for our Judge will not need to call and examine witnesses then—all is registered in the book of sacred memory; decision and execution only come after the opening of the books.

Then, if imprisonment precedes the final investigation, and if Jehovah's investigation is closed up and registered in the books, at the close of temporal life, there can be no imprisonment, in the Divine economy, between death and the resurrection. There is, however, a dark prison for saint and sinner in "the land of the enemy," which owes its origin to the devil, and this prison is to "deliver up the dead" at the judgment—not *living* personalities, but "dead" ones. Certainly heaven contains no "dead" ones that need to be delivered up in order to be judged.

Death is the only constable that hales men and women to prison at death, and it indiscriminately leads saints and sinners to the same prison; and though it is permitted to lock them up there for a season, Jesus has the keys of that prison in his own possession, and will bring the captives out to hear the decision of the Divine Judge, and to have it carried into effect. W. S.

A NEW PROP TO AN OLD THEORY.

It is amusing to see how many strange arguments are resorted to for the purpose of proving the dual nature of men. The constant parade of new arguments betrays a consciousness of the weakness of the ordinary arguments. One of the new arguments claims that God made two men at creation—one a spirit-man, and the other an earth-man—the creation of one being recorded in Gen. 1, and the other in Gen. 2, overlooking the fact that the latter record is a recapitulation of the former.

But let us look at the result of the claim that a spirit-man is spoken of in the first chapter, and a dust-man mentioned in the second chapter, as a sheath for the spirit-man. The first records read: "And God said, Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them. . . . And God said unto them, Be faithful, and multiply" (Gen. 1: 26-28.) Did God command a spirit-man to "multiply"? Did God create "male and female" ghosts? If God really created a race of spirit personalities, of the "male and female" genders, and commanded them to "multiply," even before creating a dust-man, there is no escaping the conclusion that these spirit personalities can propogate their species independent of the body; and if so, why may they not do so after leaving the body?

Indeed, if God created "male and female" spirits before creating the dust-man, why did he imprison them in mortal bodies? And why did God make it a sin to let one out of its prison of mortality? Or, if they really are not better off when out of the body, but are in the best condition while in the body, why are they to be subtracted from the body again? Why not let them retain the best position, let that be what it may? If the best position be out of the body, why were they put into the body? Certainly not as a punishment, for the dust-man was created before the fall. If the best position is in the body, why are they ever to leave the body? Certainly not as a punishment on the saints, whose sins are all pardoned, for God does not punish men after they are pardoned.

The truth is, God made but *one* man, whom he "formed out of the dust of the ground." The first record tells us how God made man—"in his own image"—and the second record tells us of what material he made him—"out of the dust of the ground." He was not a double man. W. S.

WHERE DID THE JEWS GET IT?

We are often reminded that the Jews held the doctrine of the soul's immortality at the first advent, and are asked, "Where did they get it?" This claim is partly true, for a part of the Jews did hold that sentiment after their return from captivity; but in connection with it, they held the doctrine of transmigration of souls, and the doctrine of "rewards under the earth;" but none of these sentiments were held by them before their long captivity; hence, they received them all at the same time, and from the same source, revamping them, and making them ingredients of their theology, after a slight modification. When inquired of, "Where did the Jews get the doctrine of the soul's immortality?" we answer, not from the Bible, for it is not to be found there; but while in captivity among the heathen who practiced "necromancy" (a pretended consultation of the dead), they imbibed this doctrine from them, with the doctrine of transmigration, and "rewards under the earth." This class, at the first advent, were known as Pharisees. W. S.

BAPTISM.

Baptism has a place in the Divine plan, and we ought not to undervalue it, nor be remiss in urging it upon the attention of the people. Many think well of the ordinance, but, as with close preaching, they think it is meant for somebody else; whereas the voice of inspiration cries, "Be baptized *every one* of you;" and at the first advent, "they were baptized, both men and women." Others fully appreciate the fact that baptism is designed for every disciple of Christ, and are intending to attend to it some time before they die, but flatter themselves that they need not be in a hurry about it. To such the heavenly mandate comes more forcibly than to a new convert anciently, who had omitted baptism only three days: "Why tarriest thou? Arise, and be baptized." This shows us the Divine aversion to procrastinating baptism. This ordinance was given not to be slighted, but to be respected. Then "why tarriest thou"? Why not obey God *now*? "Bring forth fruit meet for *repentance*," then, without delay; "arise, and be baptized." W. S.

For the World's Crisis.

TENT MEETING AT ALLENTON, R. I.

A series of meetings have been held at the above place, in the tent piloted by Bro. Bellows. They commenced on Thursday, Sept. 22nd, and concluded on Tuesday evening, Oct. 4th. Throughout a deep and hallowed feeling has rested on the congregations, and it is hoped that much real good has been done. During the meeting three brethren signified their intention of pursuing their journey anew, by again presenting themselves to the Lord. One sinner rose for prayers, and two brethren eschewed old habits of smoking and chewing tobacco. May the good Lord keep them firm in their resolution.

A good number of preaching brethren aided with their testimony, including Brn. Cotton, Bellows, Wood, Brown, Boynton, Perry, and the writer. Bro. Cotton was all "fire" and love. It continually grew "better, and better, and better" with him, and the peacefulness which flowed in and from him as a river did all good who were present. Bro. Bellows gave witness to prophetic testimony, and showed "by many *infallible* proofs" our proximity to the crowning event of all events—the much-loved advent of Jesus. Bro. Woods was, as ever, at home on "*the faith*" and kindred themes, and strove to impress the minds of his hearers with the importance of his subject. Bro. Brown "reasoned out of the Scriptures" in his own logical way. Bro. Boynton sought by legitimate means to win the unwon to Jesus as their sacrifice and King. Bro. Perry raised his voice to tell of the lingering love of the unceasing Lover; and the writer sought in weakness to "save some" by preaching words whereby men might be saved.

There was a blessed oneness among the saints. Preachers and people coagulated in desire and petition at the throne of grace, and it is believed when the results of time are thrown into the foreground, the fruits of the tent-meeting at Allenton will appear, to the joy of the laborers. Yours truly in Jesus,

W. KELLAWAY.

P. S.—Letters to be addressed—Care of S. T. Vanderbeck, Hackensack, N. J.

For the World's Crisis.

LITTLE TALKS.

A GOOD MEETING.

A profitable meeting has recently been held near Lincolnville, Pa. Brn. Ongley and Buzzell preached in the earlier part of the meeting, and Bro. Sweet and the writer followed at a later date. Five or six were baptized. Besides the pleasure of meeting these brethren, together with the venerable and beloved senior Bro. Ongley, I met for the first time Bro. O. T. Hobbs of Randolph, from whose chart some prophetic expositions were given touching the developments that are imminent abroad. I saw also an article by this brother, in manscript, upon the "two witnesses," of ability and sound judgment, the perusal of which would edify the teachable reader. In referring to the aged and partially paralyzed Bro. Ongley, I would venture to suggest that whoever would do good to a worthy and needy disciple of Christ, would find here a suitable occasion for christian benefaction. Send your christian gifts in Jesus' name. Encourage and bless one of the Lord's flock. Lay not up in store on the earth. But lay up in store a better treasure, by feeding the poor. Direct to Lincolnville, Crawford Co., Penn.

THE SICK POOR.

The suffering and sick Sister Weaver was comforted by a few words from me in the Crisis, as she says. I hope that the friends of Christ and his oppressed and suffering sheep and lambs will remember them. Write to them cheerful and glad words of hope and consolation, and send them gifts that you can no doubt easily spare, and that may give great gladness and relief, and gain the express benediction of the Lord in the great day of reward. C. COLKSNOVE.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$105.12
J. Clothy	2.00
S. Smith	3.00
H. Dickie	2.50
M. E. Hooker	.50
A. B. Andrews	1.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$4.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$ .50
"Self Denial"	2.50

AMERICAN ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*;" and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$440.44
M. E. Hooker	2.00

ANNUAL REPORT

OF THE

AMER. ADV. MISSION SOCIETY,

FOR THE

Year ending Aug. 26th, 1870.

The fifth annual meeting of the American Advent Mission Society was held in Springfield, Mass., Aug. 26th, 1870. In the absence of the President and Vice Presidents, the meeting was called to order by the Secretary. Eld. Miles Grant offered prayer. This meeting had the following membership:

MINISTERS.—William Sheldon, George A. Streeter, S. S. Brewer, H. K. Flagg, H. A. King, E. Burnham, C. H. Sweet, H. Pratt, S. Ayres, S. G. Mathewson, M. Grant, L. T. Cunningham, L. Boutell, B. Hitchcock, J. Hemenway, J. N. Sherman. George T. Adams, and J. G. Hamblin, members of the Board of the A. C. Association.

DELEGATES.—R. Allen, B. F. Medbury, E. G. Higgins, W. M. Hall, J. F. Giddings, H. Blackmer, B. D. Reed, E. G. Kingsbury, Edwin Phelps.

It was voted, that Eld. Luther Boutell be chairman of the meeting in the absence of the President. The annual report of the Executive Board was read by the Secretary, and by vote was adopted. The following Report of the Treasurer was read and adopted:

TREASURER'S REPORT.

Aug. 19, 1870.
GEO. T. ADAMS, *Treasurer A. A. M. Society*, in account with the same.

DR.

To cash received from Sept. 1st, 1869, to Aug. 19th, 1870, by various donations	$886 15
Received from the School Board of Memphis, Tenn., including rent of school-room	994.73
Total receipts	$1880.88

CR.

Aug. 19, 1870.
By cash paid out as follows:

To missionaries, teachers, agent, interest, and matters connected with the Mission at Memphis, Tenn.	$1700.11
For the St. Louis Mission	50.00
Expense of Board to attend meetings, postage, express, and sundries	48.62
For tent meeting, and repairing Mission Tent	64.46
Total expenditures	$1863 19
Balance in Treasurer's hands	$17.69

GEO. T. ADAMS, *Treasurer A. A. M. Society.*

I have examined the accounts of the Treasurer, and find them correctly cast and rightly vouched, and a balance on hand in cash of seventeen dollars and sixty-nine cents.

L. BOUTELL, Auditor *pro tem.*
Springfield Camp-ground, Aug. 25th, 1870.

Brn. Higgins, Blackmer, and Sweet, were chosen a committee to receive, assort, and count ballots. The above committee attended to the duties assigned them, and the following officers were declared elected:—Miles Grant, President. C. S. Sherman, S. Ayres, S. Hall, Vice Presidents. A. W. Sibley, Secretary. George T. Adams, Treasurer. L. Boutell, Auditor. Members of the Executive Board: L. T. Cunningham, H. A. King, and J. Couch.

The following are the Executive Board and committees for the year ensuing:

EXECUTIVE BOARD.—Luther Boutell, Chairman. L. T. Cunningham, Secretary. Miles Grant, A. W. Sibley, George T. Adams, H. A. King, J. Couch.

COMMITTEES: On Finance—G. T. Adams, L. Boutell, and A. W. Sibley. On Publications—Miles Grant, H. A. King, and L. T. Cunningham. On Tent—G. T. Adams, L. Boutell, and J. Couch.

The meeting was harmonious throughout, and closed with omens of good. Adjourned *sine die*. A. W. SIBLEY, *Secretary.*

P. S.—The committees were appointed at the first meeting of the Executive Board, which was held at Springfield, previous to the closing of the campmeeting. A. W. S.

REPORT OF THE EXECUTIVE BOARD OF THE American Advent Mission Society.

Another year has passed, and we as servants of the Society are called upon to give an account of our stewardship. It is well known that the chief work of the Board from the beginning has been among the freedmen, in the South, and this was in accordance with the design of the founders of this Society.

Our labors among the people have been attended with a blessing in both the departments of labor, of the school, and the church.

A great change has taken place in the South in relation to the education of the freedmen which makes further effort on our part in this direction unnecessary. The following report of our Agent, who was sent to close the schools and missions of St. Louis and Memphis, will set the matter in its true light:

Report.

To the Board of the American Advent Mission Society:—

Brethren, the Mission in St. Louis, Mo., East St. Louis, Compton Hill, and vicinity, with the five day-schools which at one time were in successful operation, with Sabbath Schools and meetings, are now all closed up by your direction. The city having provided for the education of the freedmen, our schools were no longer needed. And as we could no longer receive from Government the rent for our rooms, when the schools closed meetings and Sabbath Schools closed also.

Dr. Leslie, whom you appointed to resume the school at Compton Hill, failed to get the co-operation of the freedmen, and so gave up that enterprise, and he was recalled. The school still goes on under the direction of Eld. C. Decatur and the freedmen. Dr. Leslie, however, has remained on his own account in St. Louis and vicinity, and labored among all classes where he could find an open door, but chiefly among the white people, and has done much good. Sr. M. K. Prescott has co-operated with him in the city and vicinity, with prospects of fruit among the white people. Much might be said of the fruits and results of this mission. But we close with a brief summary.

During about four years of labor our teachers and missionaries have had under their tuition about fifteen hundred freedmen, with their children, who enjoyed either shorter or longer terms in school, the most of whom were educated in the primary branches. This has been a real and permanent good, as they were enabled to read the word of God, which was one of the objects of the mission. Besides the schools, there were raised up four churches of the freedmen, of which three remain under the care of Eld. C. Decatur, who is the pastor at Compton Hill. There are three or four other preachers associated with Bro. Decatur, who have meetings in different places. They have a State Conference of ministers and churches, and will keep up this organization.

It was found, after our schools closed, that the freedmen desired to conduct their own affairs without the supervision of white men appointed by the Board. And so the Board have left them to manage their own affairs in time to come; while the white people will work by themselves, as they may have help. Dr. Leslie is at present with them, doing good.

Memphis Mission.

The mission in Memphis, Tenn., has been continued between four and five years without interruption. Its main strength and power for good among the freedmen has been through the school. It was through this that we were able to reach the freedmen at all for good, or to organize a church. The school and Sabbath School, under the direction of Dr. Leslie, was one of the largest and best in the city among the freedmen. And the church was educated and brought up to a higher discipline than any of the freedmen churches, who are still following too much after the loose habits of the old slave system.

For a time, in the early history of the mission, we were cramped for room, which led to the building of the new chapel; on the opening of which our numbers and strength were increased nearly four-fold. In the last three years we have had much prosperity, and especially in the school and church.

When you were informed that the school Board in Memphis and our teachers were not co-operating, and that a change in your plans must be made relative to the school and mission, the President of the Society was sent to see what could be done; and he found that all the schools which had been gotten up and supported by the North were being given up to the city, and their school-houses offered for sale. He also found that when the school was given up by our white teachers, it was as in St. Louis, not the choice of the colored people to have white pastors to carry on the missionary work among them. This cut off one of the early cherished objects of the Board, which was to sustain some white missionaries in connection with colored ones, and so spread the gospel of the kingdom all through the South.

This led the Board to decide to dispose of the chapel as a central point, and close the mission work in Memphis, as had been done in St. Louis. In accordance with your instructions, I have therefore prospectively disposed of the chapel and closed the mission. At the present time property is very low in Memphis, and the city was not prepared to give a fair price for our house. But the African Methodist Society wanting just such a house, and in this location, took it on rent for this year, with a view to purchase within the year at four thousand dollars, so that the Society will lose nothing as to finance.

This new Society will take the school, Sabbath School, and people that sympathize with them. Our own church, with its two colored pastors, will take care of itself. I gave them good counsel, and they will manage their own affairs. They now number about sixty souls. The church in Osceola, Ark., also belonging to this mission, has about seventy members, with another company at Morgan's Point, with others. There are six ministers among them all, who will keep their conference and hold forth the gospel of the kingdom and the Lord soon to come. During the course of the school in Memphis, Osceola, and Lagrange, in the last four or five years, there have been nearly three thousand names recorded of the freedmen and their children; and some three hundred names to the churches, many of whom are now scattered or dead. Many of these were baptized by Brn. Leslie and Cole. The truth of the Lord's near coming has been scattered far and wide, and will take root in many hearts, and the results of these missions will only be known in the day of the Lord, when he will make up his jewels.

Respectfully yours, J. V. HIMES.

Freedmen's Testimonial.

We, the freedmen and our children of the Advent Society in Memphis, Tenn., and vicinity, being assembled at the close of our school year in the beautiful chapel built for our benefit, feeling that the time has arrived when our relations heretofore existing must close, cannot suffer this opportunity to pass without an expression of our feelings to the American Advent Mission Society and the Board, for their great kindness to us in our low estate. When they sent us the President of their Society to look after our interest, five years ago, we were unable to read or write, and many of us were in sin. But a great change has come over us, both in our religious and literary condition. We can now read the word of God, and write our own letters. Our children also have been educated in the higher branches of education, and through the help of the missionaries sent among us to improve our moral and religious condition, we have been educated and improved. And as we owe these things under God to the Board of the A. A. Mission Society at Boston, Mass., we take this method to testify to them and the members of the Society our unfeigned gratitude. They can hardly conceive the immense good they have done us. When we consider the change that has come over us for good, we can hardly realize it ourselves; we are like those that dream.

We cannot close this testimonial of gratitude without honorable mention of the faithful laborers who have been among us. Elds. Himes, Leslie, Reed, Eastman, Wilkins, and Cole, and the voluntary labors of Brn. Hasty, Simmonds, and Wadsworth. And among the women, Srs. Butler, Northrup, Steer, Cole, and Valle. These dear servants of God have faithfully served by day and night, sparing no pains or labor to elevate and make us useful and happy. They have promoted our temporal and spiritual welfare by their faithful labors, and merit as they really have our warmest gratitude and love. And now that the mission is closed, and the house transferred to

others, we feel to hope in the change that we shall still be cared for; but none can ever help us, or serve us more faithfully, than you and your people have done.

So farewell, dear kind friends and brethren of the north. God bless you and reward you for all your sacrifice for the poor outcasts on whom the light is now shining. We hope to meet you in the kingdom of God, when Jesus comes, and we look for him to come soon.

Signed, EPHRAIM SLEDGE,
GEO. MAHONAY,
Elders of the Advent Church, in Memphis, Tenn.,

with the four deacons, and one hundred and fifty others of the freedmen and women. Our schools have supported the missions mostly for the last two years; and especially the last year.

The American Advent Mission Tent Meeting in Providence, R. I.

By the request of some brethren, the A. A. Mission Tent was pitched in South Providence, R. I., June 18th. A meeting was commenced and continued with unceasing interest until July 11th, making a twenty-two days' meeting, including four Sabbaths. A good work has been accomplished for Christ and truth, some having been brought to see the glorious light of the gospel, and to rejoice in that liberty which Christ alone can give.

After the tent had been taken down, it was put up again at the earnest request of the brethren, and the meeting continued ten days longer with promising results. The doctrine of the personal coming of the Lord, and kindred truths, were faithfully discussed. This missionary effort has resulted in a permanent meeting now held in Lester Hall, where the cause is prospering and the saints rejoicing. To God be all the glory.

The Board contemplated sending out missionaries among the white people in the South, and called for help to carry out the plan. But they have not been furnished with the means to do it. There are calls for labor in almost every direction, but we have not had the men, or the funds to sustain them, to supply these destitute regions.

We fear that the present financial derangement in the affairs of the country have had too much influence upon the church in her efforts in the missionary work. Men are perishing the same now as in other times when we enjoyed national prosperity, and gave freely of our substance. And instead of withholding from the missionary cause in times of financial trial, we should make sacrifices in other directions, and give freely to the cause of missions, as our highest duty. We have no missionaries in the field at present, but desire to send out several into important fields, and ask of the churches for the means to carry forward our missionary work.

At a meeting of the Executive Board held in Boston, Aug. 4th, 1870, the following letter of resignation was presented:

Dear Brethren:—Having finished the last work assigned me by the Board, in closing up our missions among the freedmen and making my report of the same, my work is done. I now have served the Society and Board since August, 1865, to the best of my ability, in carrying out their plans for the spread of light and truth. The increasing cares and duties of my official relations to the growing cause of Adventism in the West, render it necessary to close my relations with the American Advent Mission Society. I therefore send you this my resignation of all official relations, both in the Society and the Board, to take effect from this date.

In parting with you, I am touched with the uniform confidence and kindness in all our relations, for which you will ever have my gratitude and love. Wishing the Society all prosperity in its mission work, I subscribe myself your brother in Christ,

JOSHUA V. HIMES,
Pres. A. A. Mission Society.

Resolved, That the Board regret the resignation of the President of the Society, Eld. Joshua V. Himes, who has for the last five years served us efficiently in the cause of missions among the freedmen of the South and elsewhere.

Through his agency the Board and Society have accomplished much good in Memphis, Tenn., St. Louis, Mo., and in many other places; and there has been a harmony in the Board with Bro. Himes in teaching and seeking to elevate the colored race, and get the gospel of the soon coming kingdom among them. And now it is with reluctance that we accept his resignation; but as duties demand his entire attention in the great West, we yield to the providential hand and give him our hearty co-operation in the divine work in which he is so deeply engaged, and where he seems to be called more especially to labor in spreading the gospel of the kingdom.

In concluding this our annual report, we thank God, the giver of every good and perfect gift, for his abounding mercy the past year, and for all the prosperity attending the operations of the Mission Society; and still pray that God may grant unto his servants divine aid, that greater good may be accomplished in spreading the gospel of the kingdom, under the auspices of the Executive Board of the American Advent Mission Society, and that requisite means may be put into their hands to carry on the mission work until the great Missionary from glory shall come to reward every man according to his work.

All of which is respectfully submitted by the
EXECUTIVE BOARD.

For the World's Crisis.

PITTSFIELD CAMPMEETING.

This meeting convened half a mile from the village, in a pleasant grove owned by Mr. Hawthorn of Pittsfield, and kindly offered to us free of charge as a place in which to hold our annual campmeeting for the eastern part of Maine. There were ten tents pitched, including the Mission tent.

The meeting began well, though we were short for preachers the first part of the meeting, as some from the west part of the State did not come as they agreed to; but Bro. Hastings and others arrived Wednesday night, and we had plenty of help, and the brethren and sisters had a mind to work. It seemed some like an old-fashioned campmeeting. The prayer-meetings in several of the tents were interesting, and were blessed of the Lord. Some new ones made a start for eternal life, while wanderers came back to the fold of Christ, and were made to rejoice again in the pardoning love of God. Some who were on the ground at the beginning of the meeting, and remained until the close, thought it the best campmeeting ever held at Pittsfield.

The people of Pittsfield were determined we should not be disturbed in our worship, so we had good order throughout the meeting.

Sunday evening a general invitation was given to all that love the Lord to meet in the Pittsfield tent to partake of the Lord's Supper. It was a blessed season.

At the close of the meeting a campmeeting committee of five were chosen for next year, if time should continue. JER. CARR.

So. Albion, Me.

Obituaries.

MITSON. Died, in Cresco, Howard Co., Iowa, Charles W., only child of W. B. and Almira A. Mitson, and grandson of Eld. Peter Mitson, aged eight months and seven days.

Funeral discourse by Eld. Windsor, from Matt. 18:2. I. L. MITSON.

SIRRINE. Fell asleep, at Clear Lake, Iowa, Aug. 22nd, 1870, Sister Clarinda Sirrine, wife of Robert O. Sirrine, aged fifty-four years, eleven months, and twelve days.

Sister S. was an old settler at the Lake, having lived there over eighteen years. Three years ago last winter she sought the Lord under the labors of the writer, and was baptized, and remained a faithful member till death. Words of comfort from 1 Thess. 4:18. P. S. W. DEYO.

OLWARD. Died, in the State Insane Asylum, Aug. 29th, 1870, Jane Olward, aged forty-seven years, nine months, and fifteen days.

Sister Jane received the gospel of the kingdom some ten years ago, at Floyd, and remained a member till her death. Sermon from 1 Cor. 15:57. P. S. W. DEYO.

MOULTON. Fell asleep, Sept. 22nd, 1870, at Whitefield, N. H., of typhoid fever, Louisa, daughter of Eli and Hannah Moulton, aged twenty-five years and four months.

May God bless the bereaved family, and give them strength to endure this sore trial.

D. N. CHADSEY.

PEACOCK. Died, in Gardiner, Me., Dec. 26th, 1870, Sister Thankful, wife of Daniel Peacock, aged twenty-eight years. H. D. REED.

PERKINS. Died, at Guilford, N. H., Sept. 16th, 1870, Mary, twin daughter of Bro. A. H. and Sr. S. Perkins, aged fifteen years and five months.

She gave the blessed evidence of a glorious hope in Christ, which comforts those who mourn. A consoling discourse by Elder N. Glidden, from Luke 10:42.

"May we meet beyond the river—
We who linger breast the waves;
Greet her in that glad forever,
Where is found no place of graves."
N. H. P.

Married.

WAIST—PECK—In Fairfield, Iowa, Aug. 28th, by Elder C. C. Ramsay, Mr. CHARLES E. WAIST and Miss ALVIRA E. PECK, of the above place.

ROWELL—EASTMAN. At Whitefield, Sept. 20th, by Elder D. N. Chadsey, Mr. CHARLES P. ROWELL, of Concord, and Miss LUCRETIA EASTMAN, of Whitefield, N. H.

WILLIAMS—SMITH—At Sandy Hill, N. Y., Sept 22nd, 1870, by Elder C. Pike, Mr. LEMUEL B. WILLIAMS, of Hebron, N. Y., and Miss KATIE E. SMITH, of Argyle, N. Y.

GARDNER—FRAZIER—In Worcester, Mass., Oct. 6th, by Eld. Samuel Ayres, WILLIAM H. H. GARDNER, of Leicester, and Miss MAGGIE FRAZIER, of W.

Summary of News.

FOREIGN.

Cable News.

MADRID, Sept. 4. The whole peninsula is in the wildest state of alarm on account of the ravages and spread of the yellow fever. The epidemic has already spread with terrible effect over the entire east, south, and west coasts. At Valencia de Alcantara a dreadful panic has seized upon the terror-stricken inhabitants and the military, in their efforts to fly from the plague.

Along the west coast the ravages have been most disastrous. The inhabitants are flying to the interior to escape the disease, but are refused shelter or attention by the country people.

Military cordons are being rapidly established to guard against the flight of the inhabitants to disinfected points, and most energetic measures will be pursued by the government to prevent a farther spread of the fatal disease.

LONDON, Sept. 28. The new Roman Government announces the appropriation of $50,000,000 to defray the expenses of the inauguration of Rome as the capital of Italy.

LONDON, Oct. 5. Advices just received from Berlin state that the citizens in large numbers have petitioned the King not to expose himself to personal danger at the siege of Paris. His Majesty has replied that he has taken his decision, which is that he will not return to Berlin until the war is terminated.

Couriers from the English and Russian governments, bringing despatches, are daily passing between their respective capitals and the Prussian headquarters. From what has been ascertained as to the policy proposed, it is believed that both the governments are paving the way to an armistice. Reports are current that it is suggested that there should be an incorporation of both Mecklenburgs into Prussia, and that the Grand Dukes thereof be compensated by the cession to them of Alsace and Lorraine.

London Oct. 6.—[Special to N. Y. Times.]

The following is received this morning per balloon from Paris, dated 29th ult, and addressed on an open card, "E. H. Kidder, New York, by his son George.":

"Tell my family I am in no danger. There are plenty of provisions. The terrible stories manufactured by Bismarck regarding internal dissensions here are utterly false. The troops are in excellent condition."

By the same balloon, bearing the same date, was received another card from Wm. Dreyer to E. Dreyer, Baltimore: "Our days are occupied with perfecting our ambulances, of which we Americans are justly proud. There is no danger of famine for three months to come. The city is well provisioned, and the troops are improving wonderfully. The city is quiet and very orderly, and there is no noise or disturbance."

Private letters of the 3d inst., received by another balloon this afternoon, confirm the above statement.

Oct. 7. The Prussian guard is north of Paris between Canal de l' Ourg and Northern railway. On its right is stationed the fourth corps and on the left the twelfth corps.

The Prussian guns are nearly all in position before Paris, and the bombardment will be commenced from all the batteries simultaneously the moment the arrangements are perfected.

TOURS, Oct. 6. News has been received here that the Prussians have now completed all their arrangements for shelling and attacking Paris. The guns and mortars are in position. The spirit of the population, however, is undaunted, and the garrison are prepared at any moment to second such an attack as the forces outside of the Prussian lines may make. The French are aware that some time must elapse ere an offensive movement can be made, and they use the delay in drilling and disciplining the Mobiles.

AN INTERESTING LETTER FROM PARIS.

LONDON, Oct. 7. A Paris letter received by yesterday's balloon mail thus describes the state of the Commissariat in that city:

Every butcher receives each morning a certain amount of meat calculated upon his average sales. Against this meat he issues bills in the evening to his customers, who upon the presentation of a ticket next morning will receive the amount for which they have inscribed themselves at the tariff. When tickets have been issued by the butcher equivalent to the meat which he is to receive, he issues no more. Yesterday a decree was promulgated, ordering all persons having flour for sale to give it up to the government at the current price, to be distributed to the bakers like the meat to the butchers. The meat supply does not equal the demand, and many persons are unable to obtain tickets. The restaurants cannot get enough for their customers. The Garde Mobile and National Guards who apply *in forma pauperis* receive 20 cents per diem.

At the present prices, it is impossible for even a single man to purchase sufficient nutriment for this sum. It was supposed that the peasants invited to take refuge in Paris would have brought more food with them for themselves and their families, but they preferred to bring old beds and furniture.

Besides stores of flour and numerous sheep, we have 22,000,000 pounds of horseflesh. Still the misery among those who have no money to buy food, unless the Government boldly forces the question, will be very great.

BERLIN, Oct. 6. Despatches from Versailles report that Minister Washburne is firmly resolved to leave Paris.

On his journey hither, Gen. Burnside had a narrow escape from the bullets of the sentries on both sides, near the Paris walls. He states that there is no perceptible change in the everyday life of the Parisians, notwithstanding the siege and their isolation. Upon Sunday the Champs Elysees present their usual aspect. Women and children are about at all hours during the day, shops are open day and night, and all thoughts of the Prussians being at the city gates are banished. Provisions are cheap and plenty, both fresh meat and vegetables. There are accumulations of food sufficient for six months' consumption, and an abundance of flour and wine within the magazines. All is orderly and vigilant.

TOURS, Oct. 8. All classes in Paris are animated by the military spirit. The most wealthy citizens willingly share in the burdens of war and take the positions assigned them on the walls. Members of the Rothschild family mounted guard on the ramparts.

The town of Dreux, in the department of Eure et Soir, twenty miles north of Chartres, has been occupied by a Prussian column, five thousand strong, moving from Versailles.

MARSEILLES, Oct. 9. Garibaldi is going to Tours to have a conference with the committee of defence. During his stay here he is the recipient of numerous Republican demonstrations and testimonials.

AMIENS, Oct. 9. The Prussians are advancing upon St. Quentin, to which place they are expected to lay siege. The splendid fortifications are in thorough condition for defence.

STUTTGART, Oct. 9. The town of New Briesach was bombarded on Friday and Saturday, by the columns of Prussians which recently crossed the Rhine near Muhlhaussen. The troops are suffering from the cannonade.

BERLIN, Oct. 10.—A desprtch from Rheims announces that the Prussian commander at Laon has issued a proclamation to the inhabitants of the district of the Aisne, declaring that four Frenchmen, innocent or guilty, will be shot for every Prussian whom the inhabitants may kill.

A despatch from Nancy announces that the important town of St. Dizier, in the department of Haute Marne, was given over to sack by the Prussian commander, in revenge for the loss of a number of men who were said to have been shot at from houses. The town was abandoned to pillage, and was sacked during a whole day.

Fighting before Metz was renewed fiercely yesterday. An incessant cannonade and fusilade of small arms was maintained throughout the day.

LONDON, Oct. 10. Balloons are constantly leaving Paris. They are closely watched for miles by the Prussian hussars. Two balloons, containing a great quantity of official correspondence, have recently been captured by the Prussians.

TOURS, Oct. 10. A decree from the ministry announces that Garabaldi has been assigned to the command of the volunteers.

THE GUESTS OF THE EMPEROR.

"Wilhelmshohe is the rendezvous of the distinguished guests of the emperor. The hotels in the vicinity are crowded.

THE EMPEROR.

"The emperor seems in perfect health, and makes daily excursions on foot and in carriage, accompanied by several adjutants on horseback. I recently addressed a polite note to his majesty, requesting the favor of an interview. Considering the peculiar and delicate situation of the imperial prisoner, I was not surprised at receiving the following negative reply:

"MONSIEUR—The emperor received your letter of the 19th, and was much affected at the sentiments of sympathy therein expressed. His majesty has charged me to convey his thanks, and tell you how much he regrets that circumstances will not permit him to receive you. Please accept, &c.

DE LAURISTOQ.
Officer d'ordnance.

War Items.

☞ The Empress Eugenie expresses herself as very grateful for the tender treatment which she received in England. The royal family, both the Queen and the Prince of Wales, have manifested great sympathy for the unfortunate Empress and her son.

☞ General Grant thinks Paris must surrender if the Prussians continue the siege any length of time.

☞ The Russian Czar, on receiving the news of the battle of Sedan, at Moscow, on Septemebr 3d, gave a dinner, when, having drunk to the health of his royal uncle of Prussia, he broke the glass according to German custom, which prescribes that none shall drink again from a glass which has been used for very solemn toasts.

☞ To the pioneers of the Prussian guard has been assigned the task of directing the waters of Canal de l' Ourg into the La Morce river. The stream falls into the Seine some miles below Paris. Should the Prussians succeed in their design, one source of the water supply of the besieged will be cut off.

☞ The French fortresses of Belfort, Schelestadt and New Briesach will be attacked at once.

☞ The captors of Toul have been charged with the duty of taking Soissons.

☞ The French army, now in Algeria, numbering 37,000 men, demands to be recalled, to resist the Prussians.

☞ The city of Strasbourg, which was formerly the capital of Alsace, has been selected as the seat of administration for that province.

☞ The mission of M. Theirs to the Russian government has failed. He will proceed immediately to Vienna.

☞ At Gravelotte the dead Frenchmen were piled in the trenches above each other to the height of two yards.

☞ Bouabet, the colored freshman of Yale College, passed the best examination, on entering, of any of the one hundred and ninety candidates.

☞ The ambulances of the army of the Rhine comprise beds for twenty-six thousand patients.

ROME.—The people of the "Eternal City" and of the Papal States, by acclamation, have ratified the annexation of the city and its surrounding dependencies to the kingdom of Italy. Rome is emancipated from the temporal government of the Pope, and the Pope—for which, if he is not, he ought to be devoutly thankful—is emancipated from the temporal government of Rome. The temporal kingdom of the Pope is absorbed in the Italian kingdom, of which Rome now becomes the capital.

DOMESTIC.

ARCHBISHOP JOHN.—A distinguished prelate of the Orthodox Eastern Churches has arrived in New York from St. Petersburg. He is still a young man, not over thirty-five years of age, and was formerly Bishop of Karan. Henceforth he will be known as John, Archbishop of North America. The faithful of his charge are in Alaska, San Francisco, New Orleans and New York. He will remain in New York for some time to make preparations for building a cathedral in Lexington avenue, near Fifty-third street, the site for which was purchased some time since.

The funds with which this purchase was made were mainly contributed by the Emperor of Russia. For the present the Archbishop will celebrate the rites of Christian worship in a provisional chapel, improvised for the purpose, in the house of the Rev. Mr. Bjerring in this city. This is the gentleman whose conversion from the Roman Catholic to the Orthodox Eastern Church in Baltimore, about a year since, caused so great a sensation in ecclesiastical circles. Since that event the clergy of Russia have conceived the hope of seeing their communion firmly established in the United States and gaining as vast a number of adherents as the Roman Catholic Church itself.

The arrival of Archbishop John is probably but the precursor of an extensive system of Missionary effort in this country. Bishop John has already been in Alaska, and is well acquainted with American institutions. He was the bearer of important dispatches from Prince Gortschakoff to the Russian Minister in the United States.

THE WAR.—It is certain that the Prussians are steadily perfecting their investment of Paris, and a short time will show whether they are to rely upon an active or a passive plan of operations. Gen. Trochu is reported to be confident that he can hold out at least two months, by which time he thinks the weather, sickness and French interference with the Prussian communications will cause the seige to be raised. As there have been various estimates of the force under his command, we give another from a source friendly to the French, as follows: 100,000 regular troops, including about 30,000 cavalry; 100,000 Gardes Mobile; nearly 200,000 local militia; about 10,000 sailors to man the guns. The same authority puts the number of cannons and mortars on the walls and forts of Paris at not far from two thousand, some of them of the largest calibre. The troops are said to have made excellent progress in drill, and to be animated by a determined, confident spirit.—*Journal.*

☞ The spots on the sun, as viewed through a telescope, at present, are a wondrous and an entertaining spectacle. The great pentagon group (in which are five very large spots and many others) stretches in length and breadth quite a fifth across the sun, or nearly 200,000 miles. And there are two or more spots, the umbra or dark part of which is estimated to be at least four times the size of the earth.

Notices.

The New Hampshire Adv. Chris. Conf.

The annual session of this conference will be held in Concord, N. H., commencing Nov. 1st, 1870, and continue over the following Sunday. Fare reduced on the railroads leading to Concord, as follows: Montreal R. R., half fare. Purchase regular tickets to Concord, and *free return passes* will be furnished *at the meeting*. Northern, Concord, and Claremont R. R.—Call for *State Conference tickets* for Concord, at the following stations: Fisherville, Franklin, Bristol, Danbury, E. Canaan, Warner, and Bradford. These tickets must be *countersigned* at the meeting. Concord R. R.—Fare two cents a mile each way. Call for *State Conference tickets* at the following stations: Pittsfield, Suncook, Hooksett, Manchester, Nashua, Lawrence, Salem, Portsmouth, Greenland, New Market Junction, Candia, and Auburn. If any take the cars at any stations not mentioned, get regular tickets *only* to the nearest station where special tickets are sold, and there get *special* tickets to Concord.

Dear brethren and sisters, this may be our last annual State Conference. Fail not to be at the feast. We hope every preacher in the State, and all out of the State, belonging to the Conference, will be present if possible. If any cannot attend, let them not fail to represent themselves by proxy, or by letter.

Let the churches send delegates. Come, brethren, rally once more to the capital of the old Granite State, and make one more united effort to unroll the parchment of truth before the eye of this perishing generation.

JOHN COUCH, Pres.
A. W. SIBLEY, Sec.

Vermont Tent.

This tent will be pitched at Post Mills, Thetford, Vt., Tuesday, Oct. 11th. Meetings will commence Tuesday evening, and be held daily till Oct. 17th. Eld. A. Ross is expected to preach the word. If any other of God's servants feel a burden of souls in this place, come and help us. Let the people of God come in from all around. Bring bedding and camp upon the field. We shall have stoves to keep us comfortable, if the weather is cold.

"Up! it is Jehovah's rally,
God's own arm hath need of thine."
H. F. CARPENTER.

Notice.

The next session of the Maine Central Quarterly Conference will be held at the Yellerly schoolhouse, four miles from Mt. Vernon Village, Rome, to commence Thursday, Oct. 13th, at six o'clock P. M., and hold over the Lord's day. Let all the brethren and sisters attend and work for the Lord, as time is short. Provision will be made for all. Ministering brethren from abroad are invited. Brethren will call on S. Brownell, D. Hunton, B. Philbrick, J. Meader, E. Watson, E. Kelley, and others. For the Brn., H. B. SEVEY.

Notice.

The Lord willing, the Mass. State conference will hold its next quarterly session with the church at North Adams, Mass., commencing Oct. 12th, at 7 P. M., and continue over the following Sunday. Come, ministers and delegates, brethren and sisters, one and all, to the meeting. Provision for man and beast will be made. Those coming on the cars will find some one at the depot to meet them. GEO. A. STREETER, Sec.

Notice.

Providence permitting, there will be a conference held at Wayne Village, Me., in the free Baptist meeting-house, commencing Oct 20th. at 7 o'clock, P. M., and held over the Lord's day. Come, brethren and sisters, make one more rally to save the perishing. Provision will be made for all. Ministering brethren from abroad are invited. Brethren will call on S. Brown, A. K. P. Burgess, J. Sturtevant, and others.

For the brethren, H. B. Sevey.
Wm. H. Doughty.
S. Brown.

Maine Notice.

The Maine Easterly Conference will be held, if the Lord will, at Lincolnville Centre, Maine, in the "Free House," commencing Thursday, Nov. 3d, at 7 o'clock, P. M, and continue over the following Sabbath. All are invited to come and help at this quarterly gathering.

THOMAS SMITH.
F. A. BAKER.

Dedication.

The Advent Christian Society of East Shelby, N. Y., purpose to dedicate their new House of worship on Saturday, Oct. 22nd, 1870. Elder J. V. Himes of Michigan will probably deliver the dedicatory discourse. J. H. WHITMORE.

Notice.

Eld. C. F. Sweet will commence a meeting at Putnam's Hall, 132 Broadway, Saratoga Springs, evening of Dec. 1st, 1870, to continue as long as duty may require. We hope our brethren from abroad will come and help in the name of the Lord. J. L. KNAPP.

Notice.

There will be a meeting at my house in West Abington, Mass., every Sunday, at 10½ A. M. and 1½ P. M. All christians are invited.

J. J. DAMON.

Notice.

Providence permitting, there will be a two days' meeting at Lyons' District, Steuben Co., N. Y., commencing Friday evening, Oct. 21st, to continue over the following Sunday. WILSON MARLATT,
J. W. TAYLOR.

Notice.

There will be a conference held at Pittsfield, N. H., at the Bethel, to commence Oct. 22nd, at two o'clock P. M., and continue next week, the Lord willing. Let all the lovers of Jesus attend. Elds. Owen and I. Damman in attendance. I. D.

Notice.

Providence permitting, there will be a series of meetings at Hollis Centre, Me., commencing Wednesday, Oct. 12th, 1870, at 7 o'clock P. M., and hold over the following Lord's day. Brn. Gay, Hill, and others, are expected to preach the word. Brethren and sisters, come and help us, that we may have a good meeting in the name of the Lord. TIMOTHY L. CARLE.

Notice.

There will be a conference for all of God's people to come and worship the Lord in the Spirit, at New Durham Ridge, N. H., to commence Oct. 13th, at 7 o'clock P. M., and continue over Lord's day, and longer if thought best. All who love our Lord Jesus Christ are invited to come and worship with us. ISRAEL DAMMAN.

Notice.

BRO. GRANT:—I wish to give notice, through the Crisis, that there is a little band started here in Lakeville, Ct., who are looking for and expecting soon to "behold the King in his beauty." We have been isolated from the great body of believers, and those of like precious faith, but we have lately decided to take a fresh start for the kingdom, to trim our lamps, to get them brightly burning, and our vessels filled with oil. Therefore we invite the brethren and sisters, who are near and who can, to meet with us in the name of our Master, on the evening of Oct. 29th, to see what can be done for this seemingly forsaken place, to awaken sinners to a sense of the nearness of the great and coming day. We expect to have the help of Bro. H. K. Flagg, or Bro. S. C. Hancock, according to the answer they receive from their correspondence with the Lord. Brethren will send their appointments through the Crisis.

JOSHUA BURTON.

Notice.

I wish to give notice, through the Crisis, that the little church in Roxbury have of late been revived and encouraged through the labors of Bro. H. K. Walling, and feel it important that they should meet together and obey the apostle in exhorting one another, and so much the more as they see the day approaching. They will meet every Sabbath at the house of Levi R. Teeple, for prayer and conference meetings; and any of the brethren and sisters from the adjoining towns are invited as often as convenient to meet with them; also the preaching Brn. who will correspond with the Lord (and him only), are invited to come when he directs. In behalf of the church of God,

S. E. TEEPLE.

Notice.

If those who have my "Hymn books" on sale have any money for me, I would thank them to send the same to me at Chelsea, Mass., by the 1st of Nov., as I shall need it soon to publish another edition. If sent later than that, please direct to Machiasport, Me., where I expect to remain permanently. Those desiring my "Hymn books," or "Admonitions on Church Fairs," will address me as above. I keep a supply of both on hand.

I. K. LOMBARD.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, J. Albert Libby, West Poland, Me.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger........Sunday, Oct. 16th
J. B. Cook........Sunday, Oct. 23d

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.

CHELSEA, MASS., (LIBRARY HALL.)

Enoch Morrill........Sunday, Oct. 16th
Rufus Wendell........Sunday, Oct. 23d
Sr. Stoddard........Sunday, Oct. 30th
J. S. White........Sunday, Nov. 6th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

T. M. Preble........Sunday, Oct. 16th
Sr. L. M. Stoddard........Sunday, Oct. 23d
J. B. Cook........Sunday, Oct. 30th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS.
J. N. BERRY.

Worcester, Mass........Sunday, Oct. 16th
J. COUCH.

Keene, N. H........Sabbaths, Oct. 16th, 23d and 30th
J. G. SMITH.

West Fairlee and Post Mills, tent meeting, Oct. 11th to 24th. H. F. CARPENTER.

New Bedford, Mass........Sundays, Nov. 6th and 13th
J. B. COOK.

Bristol, R. I........Sabbath, Oct. 23d
Worcester, Mass........Sabbath, Oct. 30th
T. M. PREBLE.

Hartford, Ct........Sunday, Oct. 16th
Lynn, Mass........Sunday, Oct. 23d
New Bedford, Mass........Sunday, Oct. 30th
M. BATCHELOR.

Charlton, Mass........Sunday, Oct. 30th
Will be at depot as usual. H. MUNGER.
P. S. Oct. 23d not engaged.

Philadelphia, Pa., tent meeting (corner of 15th and Costea Street) Oct. 11th, and onward as long as the Lord may direct. JOHN G. HOOK.

North Carver, Mass........Sunday, Oct. 16th
I. L. LESLIE.

Addison, Vt........Sundays, Oct. 23d and 30th
L. BOUTELL.

Natick, Mass........Lord's day, Oct. 16th
Portsmouth, N. H........Lord's day, Oct. 30th
On chronology and prophecy, illustrating with large chart. L. T. CUNNINGHAM.

Frankfort, Me........Sunday, Oct. 16th
Thence as the Lord opens the way.
L. F. COLE.

Bath, Me........Sunday, Oct. 16th
R. R. YORK.

Moultonborough Neck, N. H. (Middle school-house) Sunday, Oct. 16th.
Lake Village, N. H........Sundays, Oct. 23d and 30th
ALLEN DAMON.

Meredith, N. H. (Dolloff school-house), Sab., Oct. 16th
Meredith Neck, N. H........Sabbath, Oct. 23d
N. GLIDDEN.

Epsom, N. H. (Mountain school-house) Sun., Oct. 16th
JOHN PARSONS.

Biddeford, Me........Sunday, Oct. 16th
C. E. BARNES.

Barnstead, N. H., (Tuttle school-house) eve., Oct. 21st
Clark meeting-house, for baptism, (if desired) Oct. 23d
Melvin Village, N. H........Sunday, Oct. 30th
Li-bon Village, N. H........Sunday, Nov. 20th
Will some one meet me at the depot Saturday, the 19th, on arrival of the first train from Boston?
T. W. PIPER.

Tuftonboro, N. H. (Melvin Village) Sunday, Oct. 16th
Warren Summit........Sunday, Oct. 23d
Cabot, Vt........Sunday, Oct. 30th
T. E. LANG, JR.

Biddeford, Me........Sunday, Oct. 23d
G. W. BURNHAM.

Great Falls, N. H........Sunday, Oct. 16th
Dover, N. H........Sunday, Oct. 23d
JOSEPH W. WHITE.

Rye, N. H........Sunday, Oct. 16th
Hampton, N. H........Sunday, Oct. 23d
L. E. SAULPAUGH.

Chicopee Falls, Mass........Sunday, Oct. 16th
Z. FORD.

Middleton, N. H........Sunday, Oct. 16th
MARK STEVENS.

South Livermore, Me........Sabbath, Oct. 9th
A. A. ABBOTT.

Watervillage, N. H........Sunday, Oct. 9th
C. COLEMAN.
MARK STEVENS.

Westfield, Mass........Sunday, Oct. 16th
Chicopee Falls, Mass.....Tuesday evening, Oct. 18th and evenings till Friday.
Worcester, Mass........Sunday, Oct. 23d
Seabrook, N. H........evenings, Oct. 25th and 26th
Rye, N. H........Thursday evening, Oct. 27th evenings through the week, and Sunday, the 30th.
Concord, N. H. (at the State conference), Sunday, Nov. 6th.
Portsmouth, N. H.......Thursday evening, Nov. 10th evenings through the week, and Sunday, the 13th.
Manchester, N. H........Sunday, Nov. 20th
A. SIMPSON.

New Britain, Ct........Sunday, Oct. 16th
WM. N. PILE.

Abington, Ct........Sunday, Oct. 16th
Square Pond, Ct........Sunday, Oct. 23d
A. MORSE.

Lynn, Mass........Sunday, Oct. 16th
WM. BODGE.

Acworth, N. H. (where Bro. Simonds may appoint) Sunday, Oct. 16th. C. H. FLETCHER.

Pleasant Valley, Ct........Sunday, Oct. 16th
Lovely Street, Ct.......Wednesday evening, Oct. 19th
Union Village, Ct.......Thursday evening, Oct. 20th
Burlington, Ct........Friday evening, Oct. 21st
Collinsville, Ct........Sunday, Oct. 23d
H. K. FLAGG.

Strafford, N. H. (Roberts' school-house) Saturday evening, Oct. 15th, and over Sunday. H. M. BRYANT.

Pittsfield, N. H., evening, Oct. 15th, and Sun., the 16th
H. L. HASTINGS.

Danielsonville, Ct........Sundays, Oct. 16th and 23d
Abington, Ct........Sunday, Oct. 30th
GEO. A. BROWN.

North Abington........Sunday, Oct. 23d
T. T. FARRELL.

Lock's Corner (Barnstead)........Oct. 16th and 23d
Mardon's Corner (Epsom)........Sunday, Oct. 23d
Loudon (yellow school-house)........Sunday, Oct. 30th
C. R. PARSONS.

Southington, Ct........Sunday, Oct. 16th
A. ELLIOTT.

West Kingston, N. H........Sunday, Oct. 16th
Hampton, N. H........Sunday, Oct. 23d
A. J. GLOVER.

Bath, Me........Sunday, Oct. 16th
Lewiston, Me........Sunday, Oct. 23d
East Newport........Sunday, Oct. 30th
Portland, Me........Sunday, Nov. 6th
R. R. YORK.

Goshen, Ct........Sunday, Oct. 16th
North Somers, Ct........Sunday, Oct. 23d
H. PRATT.

Rootville, Break Bread.....first Sunday in the month
JOHN T. ONGLEY.

Higginsville, N. Y., at 2 and 7 P. M.......Sun., Oct. 16th
C. H. WILLIAMS.

North Somers, Ct........Sabbath, Oct. 16th
Chicopee Falls, Mass........Sabbath, Oct. 23d
G. L. WHITE.

Rochester, N. H........Sunday, Oct. 16th
J. BICKFORD.

South Butler (as Bro. Brown may arrange) Sunday, Oct. 16th.
Oneida Co., N. Y........Oct. 18th and onward as Brn. Morrill and Post may arrange.
CHAS. P. GREENMAN.

East Rochester, N. H........Sunday, Oct. 16th
W. W. SUTHERLAND.

Dover........Sunday, Oct. 16th and longer if directed. B. P. MANNING.

Woodstock, Ct........Sunday, Oct. 16th
A. M. HIGGINS.

South Berwick, Me. (Great Works), evening, Oct. 13th
Dover, N. H........Sabbath, Oct. 16th
S. S. MOONEY.

Dixfield Center, Me......evenings, Oct. 13th and 14th
Harrison (where Bro. Kimball may appoint) Sunday, Oct. 16th. A. W. TAYLOR.

Putnam, Ct........Sunday, Oct. 16th
MRS. L. M. STODDARD.

Sandwich Center, N. H........Sunday, Oct. 16th
T. W. PIPER.

Kennebunk Depot, Me........Sunday, Oct. 16th
S. JULIA BUSWELL.

West Gardiner, Me........Sunday, Oct. 23d
Webster (Fisher school-house)........Sunday, Oct. 30th
L. D. TOTMAN.

Lyon's District, Steuben Co., N. Y.......Oct. 21st to 23d
Swall, N. Y........Oct. 24th to 30th
Stephen's Mills, N. Y....Oct. 27th and over the Sabbath
Dansville, N. Y........Nov. 4th and over the Sabbath
South Butler, N. Y.......Nov. 8th and over the Sabbath
Dresserville, N. Y........Nov. 15th to 20th
J. W. TAYLOR.

Hoosick, N. Y........Sunday, Oct. 16th
Savoy, Mass. (New Chapel) evenings, Oct. 17th and 18th.
Charlemont, Mass........Oct. 19th
Greenfield, Mass........Oct. 20th and 21st
Northfield, Mass........Sunday, Oct. 23d
Vernon, Vt........Oct. 24th and 25th
North Adams, Mass........Oct. 26th
Pownal Center, Vt........Oct. 27th
North Pownal, Vt........Oct. 28th
Poughkeepsie, N. Y........Sunday, Oct. 30th
P. S. If any of these appointments conflict with others, will the brethren please notify me as soon as possible? Z. D. BAIRD.

Albany, N. H. (Red school-house) Thursday evening, Oct. 27th.
West Ossipee, N. H.......Friday evening, Oct. 28th and over the following Sunday.
ELISHA JOHNSON.

Northwood Narrows, N. H........evening, Oct. 15th and Sunday, the 16th.
Pittsfield, N. H........evening, Oct. 17th
Loudon Ridge, N. H.....evenings, Oct. 18th and 19th
Lake Village, N. H.....evenings, Oct. 20th, 21st, 22d, and over the Sabbath.
Meredith Village, N. H........evening, Oct. 25th
Holderness, N. H. (Brick school-house) eve., Oct. 26th
Meredith, N. H., (Dolloff Hall)........evenings, Oct. 27th, 28th and 29th, and over the Sabbath.
Danbury, N. H........evening, Oct. 31st
East Canaan, N. H.......Nov. 1st, through the week, and over the Sabbath.
Hope Bro. Hoyt will be with me in Canaan. Probably shall continue my journey southward.
WM. C. STEWART.

Lake Village, N. H. (North Church) Sunday, Oct. 16th
Warren Village, N. H........Oct. 19th, evenings through the week, and over the Sabbath, Oct. 23d.
North Dorchester (Union school-house) Sun., Oct. 30th
JOHN H. EVANS.

North Dorchester, N. H. (Union school-house) Sunday, Oct. 16th. A. G. CARR.

Loudon Ridge........Sunday, Oct. 16th
GEO. W. RANDALL.

Scitico, Ct........Sunday, Oct. 16th
Westfield, Mass........Sunday, Oct. 23d
New Haven, Ct........Sunday, Oct. 30th
H. H. DICKINSON.

Salem, Mass........evening, Oct. 13th
C. H. LEVERTON.

Wrightville, Ct........Sunday, Oct. 16th
Waterbury, Ct........Sunday, Oct. 23d
WM. J. RIPLEY.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth. J. M. MUMLIO.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

North Scituate, R. I., Sundays, Oct. 16th, 23d, and 30th
Wyoming, R. I.......Sundays, Nov. 6th, 13th and 20th
E. COTTON.

Bowdoinham Village........Sunday, Oct. 16th
C. GOUD.

Great Works, Me.......Sundays, Oct. 16th and 23d
Rochester, N. H.......Sundays, Oct. 30th and Nov. 6th
E. S. MOULTON.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
RUFUS BAKER.

South Livermore, Me. (as Bro. Denin may appoint) Oct. 22d, and over Sunday. J. WHITMAN.

Warehouse Point, Ct........Sabbath, Oct. 23d
J. T. DIXON.

Waterloo, N. H........Sabbath, Oct. 16th
F. S. RANSOM.

Canaan, N. H........Sunday, Oct. 16th
Rawsonville, Vt........Sunday, Oct. 23d
Z. T. WOOD.

Morris, Ct........Sabbath, Oct. 16th
Campville, Ct........Sabbath, Oct. 23d
Pleasant Valley, Ct........Sabbath, Nov. 6th
New Britain, Ct........Sabbath, Nov. 13th
New Haven, Ct........Sabbath, Nov. 20th
C. H. SWEET.

Haverhill, Mass........Sunday, Oct. 16th
GEO. W. BROWN, of *Elliot, Me.*

Webster, Mass........Sabbath, Oct. 16th
Woodstock Valley, Ct........Sabbath, Oct. 23d
Wilbraham, Mass........Sabbath, Oct. 30th
P. S. BUTLER.

LAWRENCE, MASS.

T. P. S. Hampson........Sunday, Oct. 16th
A. P. Moore........Sunday, Oct. 23d
C. Goodrich........Sunday, Oct. 30th
—— Partridge........Sunday, Nov. 6th
Geo. A. Brown........Sundays, Nov. 13th and 20th
D. Leverett........Sunday, Nov. 27th

LOWELL, MASS.

W. H. Mitchell........Sundays, Oct. 16th, 23d and 30th.
G. W. Burnham........Sundays, Nov. 6th and 13th
D. F. Leavitt........Sunday, Nov. 20th
C. Goodrich........Sunday, Nov. 27th

CHICOPEE FALLS, MASS.

Z. Ford........Sunday, Oct. 16th
G. L. White........Sunday, Oct. 23d
Mrs. M. L. Durand........Sunday, Oct. 30th
A. M. Higgins........Sunday, Nov. 6th

WESTFIELD, MASS.

M. L. Durand........Sunday, Oct. 16th
H. H. Dickinson........Sunday, Oct. 23d
Geo. L. Teeple........Sunday, Oct. 30th

MANCHESTER, N. H.

C. Goodrich........Sunday, Oct. 16th
Geo. Burnham........Sunday, Oct. 30th
A. Simpson........Sunday, Nov. 20th
W. H. Mitchell........Sunday, Nov. 27th

EXETER, N. H.

A. Ross........Sunday, Oct. 16th
C. Goodrich........Sunday, Nov. 6th

CONCORD, N. H., (at the Bethel.)

Jane Benson........Sunday, Oct. 16th

CONCORD, N. H. (Centre Street.)

I. C. Wellcome........Sundays, Oct. 9th and 16th
C. Goodrich........Sunday, Oct. 23d
N. Wheeler........Sunday, Oct. 30th
T. W. Piper........Sunday, Nov. 13th

PORTSMOUTH, N. H.

D. F. Leavitt........Sunday, Oct. 16th
J. Albert Libby........Sunday, Oct. 23d
L. T. Cunningham........Sunday, Oct. 30th
A. Simpson........Sunday, Nov. 13th

LOUDON RIDGE, N. H.

G. W. Randall........Sunday, Oct. 16th
H. Munger........Sunday, Nov. 20th

EAST ROCHESTER, N. H.

Julia Buswell........Sunday, Oct. 23d
W. H. Mitchell........Sunday, Nov. 6th

SEABROOK, N. H.

I. K. Lombard........Sunday, Oct. 16th
D. F. Leavitt........Sunday, Oct. 23d
Julia Buswell........Sunday, Oct. 30th

VERNON, VT.

C. H. Fletcher........Sunday, Oct. 23d
Z. D. Baird........evenings, Oct. 24th and 28th
S. Cook........Sunday, Nov. 6th

SOUTH ELLIOTT, ME.

W. M. Harmon........Sunday, Oct. 16th
J. C. Smith........Sunday, Oct. 23d

WINSTED, CT.

R. K. Stark........Sunday, Oct. 23d

BRISTOL, CT.

Seth Woodruff........Sabbath, Oct. 23d
H. H. Dickinson........Sabbath, Nov. 6th

COLLINSVILLE, CT.

H. K. Flagg........Sabbath, Oct. 23d
Wm. J. Ripley........Sabbath, Nov. 6th
Geo. L. Teeple........Sabbath, Nov. 20th
S. C. Hancock........Sabbath, Dec. 4th

SCITICO, CT.

H. H. Dickenson........Sunday, Oct. 16th
Dr. A. M. Higgins........Sunday, Oct. 23d
B. Hitchcock........Sunday, Oct. 30th

SOUTH WINDSOR, CT.

R. K. Stark........Sunday, Oct. 30th
C. H. Sweet........Sunday, Nov. 27th

PROVIDENCE, R. I., (Lester Hall.)

J. S. White........Sundays, Oct. 16th and 23d
L. Boutell........Sunday, Nov. 6th
Sr. L. M. Stoddard........Sunday, Nov. 13th

PORTLAND, ME.

G. W. Burnham........Sunday, Oct. and 16th
H. Munger........Sunday, Oct. 2nd
A. P. Moore........Sunday, Oct. 30th
R. R. York........Sunday, Nov. 6th
Chas. Goodrich........Sunday, Nov. 20th

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

PORTLAND, ME.

Meetings are held in Advent Hall, Cushman's Block 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M
Come one, come all. A. E. SMITH, Principal.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellinger, 19 Orchard Street.

Business.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ T. SMITH—Money order received.

☞ WM. BALDWIN—"The Broken Seal, or Freemasonry Developed," is for sale at this office. Price $1.50.

☞ O. R. HULS & B.—The Crisis will be sent as you order.

☞ D. B. SALTER—Your money will be credited this week.

☞ WM. KELLAWAY—Came too late to add.

Letters Received.

J L Mitson, A W Sibley, W Kellaway, R Phinney, M E Dow, T L Waugh, L F Cole, G W Place, G W Stetson, C Colegrove, C M Gove, C Goud, J Parsons, J G Hook, B P Manning, J H Whitmore, W H Burdick, M L Carroll, E Owen, I A Rhoades, J B Wells, S T Wheelock, H D Reed, J N Thompson, B Perham.

Cash Receipts for Books and Tracts.

J S Hill $3.00, M Palmer $1.50, H Hutchins 50c, C H Williams $2.50, B W Keith 50c, P W Hough $2.05, V J Seymour $1.00, S Gates $1.00, G W Henson $5 66, T Freeman 60c, A C Haskell $3.00, A S Dinsmore $1.00, J Bean 50c, H B Eaton $6 50, C Greene $1.16, A J Marsh 35c, C R Danks $1.00, T Harrison $1.00, C H Foss $5.00, A C Jones $3 52, J Magoon $5.50, W J Ketchum $1.75, E W Wallack $3.50, W H Rogers $1.05, P Deitrick 50c, W E Brown $21.75, C A Reed 75c, J A Harlow 90c, S S Schoonmaker $2.50, L B Cummings 35c, A Pike $5 00, J Andrews 50c, G H Pillsbury $1.50, H L Hastings $7.94, H Rude $6.75, J P Marquand $20.00, C H N Merriman 40c, H H Ranney $1.00, J E Wells $1.00, S W Hoyt $1 00, H W Wescott 35c, S B Woodsum $1.50, E F Eaton $1.00, Mrs O Hill $1.25, A Fritz $2.50, B Perham $1.25, S Smith $1.50, J Douglass $10.00, J G Kelley 50c, M A Mason $1.00, J Dick $1.00, L E Pendleton $5.50, J B Reynolds 45c.

Books and Tracts Sent.

BY MAIL—G H Pillsbury, H L Adams, J L Wood, J Andrews, A Fike (2), S Cole, L B Cummings, J S Hill, D Nichols, W W Williams, J Taylor, L Waters, E Pepple, S L Wise, C F Starkwether, E A Prescott (2), Mrs N North, A Pease, Rev. J H Lord, S Holt, Mrs. A E Bowker, J P Marquard, C H N Merriam, W A Fenn, R W Wilson, H H Ranney, C P Greenman, J E Wells, S W Hoyt, H W Wescott, L C Pendleton (2), S B Woodson, Mrs. O Hill, A Fritz, S Smith, B Perham, D W Huls, Mrs. L Fuller, C F Eastman, J Dick, J G Kelley, W Banton, J Brinkerhoff, Miss L Harrington, J B Reynolds, Hattie Greyham, H J Benedict, C S French, J Wells, G F Work, J Phelon.

BY EXPRESS—E. Bellows, F. A. Baker, J P Marquard, P E Powers, J Douglass, J Phelon, S Ayres.

By way of Frost & Adams—H Rude.

Freight—P A Smith.

BOOKS AND TRACTS

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For the World's Crisis.

HYMN.

The substance of the following "hymn by some unknown hand, a little altered," was published in the last century. It must have been written, one would think, for to-day. S. HALL.
Hartford, Ct.

To you it is spoken, ye virgins, be watchful,
And strengthen the things that are ready to die;
Your loins still be girded, and be ye found faithful,
For see all around you proclaim He is nigh.

Now tumult and uproar; commotions are making,
Kingdoms against kingdoms, dire slaughter prepare;
The powers ordained of heaven are shaking,
And men's anxious bosoms are troubled with fear.

Great Babel of Rome, fixed firm on her throne,
Long said in her heart, "as a queen I shall reign";
But her craftsmen far off, her sad fate now bemoan,
With deep lamentations, cry, alas! for her slain.

The nations and kings she once ruled now forsake her,
Having spoiled her dominion, and shorn her of power,
With the treasures of wealth she had heaped together,
And make her quite desolate, and burn her with fire.

The blood of the martyrs and saints is found in her,
The cup that she filled, she drinks now in her turn;
Ye heavens, apostles, and prophets, shout o'er her,
Mystery, Babylon! 'tis yours now to mourn.

Her plagues and sorrows shall never be healed;
Her "war with the saints" the Lord will repay;
In fire to destroy her, he'll soon be revealed,
The smoke of her torment shall rise up alway.

Thus at last all her lovers will with trembling be taken,
But the children of Zion have nothing to fear;
They seek for a kingdom that cannot be shaken,
Their treasure, their hope, their protector is there.

Then watch ye, his servants, see the signs all around,
He bids you observe them, He will soon come again;
Be steadfast, unmoved, with good works abound,
Assured that your labors shall not be in vain.

THE RESURRECTION OF LIFE.
The Christian's Entrance into Glory.

"If a man die, shall he live again?" is a question which every thoughtful mind must desire to have answered. No satisfactory reply can be given to it except by divine revelation. Apart from such testimony we might speculate, or hope, but no more. So far as observation speaks, indeed, it seems rather to say, "No!" The language of Job 14: 7-12, expresses exactly the destiny of man, so far as we can discern from observation and experience.

"There is hope of a tree if it be cut down that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not."

From this sad, hopeless uncertainty, we are happily freed by the revelation of God's gracious purposes towards our race. In the Holy Scriptures God has not only disclosed the truth that there shall be a resurrection of the dead, he has also shown the order in which that resurrection shall take place, and its bearing on the future and ultimate destiny of the evil and the good. And here we notice:

I. *The Scriptures inform us that both the righteous and the wicked dead shall be raised.*

Standing on his defence before Felix, the apostle Paul declared his "hope toward God that there shall be a resurrection of the dead, both of the just and of the unjust."

II. *The Scriptures inform us, that but for the resurrection there would be no future life for the dead.* How else can we understand the force of the following language: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." 1 Cor. 15: 32.

The language just quoted was used in an argument by the the apostle Paul against the false doctrine, "that there is no resurrection of the dead." There were some persons among the Christians at Corinth who were teaching this error; and Paul uses various considerations, facts, and remonstrances against the reception of such a belief. The consequence of the non-resurrection of the dead, were it true, would be appalling in the extreme to him and to all who, like him, were suffering the loss of all things for Christ. All his efforts and self-denial; all his labors, and sufferings, and persecutions would be vain. "What advantageth it me, if the dead rise not?" The Epicureans, who denied all future existence after death, used to stimulate each other to the enjoyment of the pleasure of life by the adage, "Let us eat and drink, for to-morrow we die;" and the apostle acknowledges that if the dead were not to rise, then the Epicurean motto would be worthy of adoption as the best course to follow. Most vividly does the language of the apostle show us that, in his estimation, if there were no resurrection there would be no future existence, consequently no reward.

"For only so could he bring out such a conclusion as that contained in verse 32, where he evidently teaches that, in that case, death would be the utter end of man; for on the supposition of the natural immortality of the soul, there could be no room for this conclusion, though the body had never experienced a resurrection. For let it be supposed that an individual in the present day should deny that there was any resurrection whatever of the dead body, and that another, who believed the soul to be immortal, in argument with him should say—'If there be no resurrection, then it is of no consequence how we live, good or bad, it will be all one at death,' would not every bystander, and even the denier of the resurrection himself, with one voice proclaim it a most amazing instance of the *non sequitur?*"

"And if any of our modern christians who believe the soul to be immortal . . . had been standing by the apostle when he dictated this, would they not have been strongly tempted to interpose with an earnest remonstrance, couched in some such strain as this: 'But Paul, even granting that there were no resurrection, it would by no means follow that it would be all one at death, whether a man had led a virtuous or a vicious life. You surely forget that the soul is capable of joy or sorrow, quite independently of the body, and can be either happy in heaven or racked with anguish in hell, and will be through all the ages that have to elapse before the resurrection that we anticipate occurs. You are surely staking too much, and laying far too great a stress on the resurrection of the dead.'"*

The only way in which the language of the apostle can be understood, in fairness to the judgment of the apostle himself, is to regard it as expressing the idea, no resurrection, no future life; and that he used the term *die* in the sense of utterly and for ever ceasing to be.

In the same sense must we understand the term *perished*, in verse 18. "If Christ be not raised, your faith is vain, ye are yet in your sins. Then they also who have fallen asleep in Christ *are perished*." Mr. Dobney justly remarks, "To substitute the notion of misery after death, instead of the idea of literal perishing would just do away with all the force of the apostle's argument throughout; for he proceeds all along upon the supposition that it is the fact of a resurrection that alone makes it worth our while to scorn present pleasure and to labor agreeably to the will of Christ. Everything depends on a resurrection." (p. 141.)

The resurrection, viewed in this light, shows us the significance of the Lord's words in John 6: 39, 40. "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

But though a resurrection of the dead is indispensable to the possession of eternal life, a resurrection does not of itself secure eternal life to all who are raised, for there is a "*second* death." "There shall be a resurrection of the dead, both of the just and of the unjust," but only those who attain to "the resurrection of the just" shall live forever. "The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5: 28, 29. Life is here used as the antithesis to *condemnation*; because "the wages of sin is *death*," and "the gift of God is eternal life, through Jesus Christ our Lord"—a gift of which those who now accept it shall be put in possession "at the resurrection of the just."

The same truth is stated by our Lord in his discourse with the Sadducees (Luke 20: 27-38:) "They which shall be accounted worthy to attain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither *can they die any more.*" We have already seen that there shall be a "resurrection unto life," and a "resurrection unto damnation." How, then, are we to understand the language, "They which shall be *accounted worthy* to obtain . . . the resurrection from the dead"? The secret of its import lies in the fact that it speaks not of the resurrection *of*, but "the resurrection *from* the dead." "There shall be a resurrection of the dead, both of the just and the unjust;" but it is only the former of those classes who shall be accounted "worthy to obtain the resurrection *from* [i. e., out from amongst] the dead;" not from the *dead state* merely, but out from amongst the *dead persons*.

What we wish to fix attention upon is the truth, *That inability to die any more* belongs to those who are "*counted worthy to obtain* that resurrection from amongst the dead." Language parallel to that in Rev. 20: "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This worthiness to obtain that resurrection from amongst the dead, and so be unable to die any more, can only be possessed by being "in Christ." It is they who are Christ's that rise at his coming. 1 Cor. 15: 23. Thus, again, we have the truth confirmed, that ternal life is the gift of God, through Jesus Christ our Lord.

It is only by so viewing the resurrection from the dead ones as the entrance into life, that we can perceive the force of Paul's language in Philippians: "If by any means I may attain unto the resurrection of the dead." He believed that there would be "a resurrection of the dead, both of the just and the unjust," and therefore he was certain to attain to a resurrection of the dead. Whence, then, his anxiety? Properly translated, his words are these: "If by any means I may attain unto the resurrection from amongst the dead ones;" and from the observations already made on the privileges and honor of that resurrection, the all-engrossing desire of the apostle appears most reasonable and significant.

So also his language in Rom. 8: 22, 23: "We know that the whole creation groaneth and travaileth in pain together until now; and not only they but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption—to wit, *the redemption of our body.*" And in 2 Cor. 5: 1-8; "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed [i. e., bodiless,] but clothed upon, *that mortality might be swallowed up of life.*" The apostle, and those like-minded, groaned and longed earnestly for that time when "*mortality* would be *swallowed up of life;*" and that glorious event would transpire when they were clothed with their "house which is from heaven"—in other words, when "raised in incorruption."

It is, indeed, common to quote this passage in proof of the idea that the immortal soul of the believer, when it leaves its mortal tabernacle, simply enters an incorruptible and spiritual body at the resurrection; that then the deathless soul is clothed upon with the house which is from heaven. But granting, for the moment, that the phraseology, "earthly house," "tabernacle," "clothed upon," and "building of God," implies a personality independent of the body, it does not therefore follow that this personality *is immortal*. And the language of the apostle here, and elsewhere, plainly asserts that the personality—whether distinct from the body or not—is *mortal*; for it is *mortality* that is to be "*swallowed up of life*" at the resurrection. "The *corruptible* is to put on incorruption;" "the *mortal* to put on immortality." 1 Cor. 15: 53, 54. Popular theology is the most palpable inversion of this divine order; for according to it the immortal (soul) puts on immortality. Paul's desire for resurrection from amongst the dead is well accounted for, seeing that it was then that he expected the mortal to put on immortality. So that, granting that Paul believed in a soul, or personality distinct from his body, he had no idea of its being an *mortal* or *incorruptible* soul.

For our own part we do not believe that the apostle had any intention of conveying the idea of a distinct, separate, personal, individual existence between death and resurrection. The "our" is not the language of a being dwelling in an earthly house, but the language of a mortal man speaking of himself. The following seems to be a fair representation of the apostle's ideas: "For we know that if we mortal believers were to die, we shall be raised immortal; for as we groan, earnestly desiring to be immortalized and freed from our pains; since being so immortalized we should not be found naked, or in a state of death. For we now groan, being burdened, not that we desire death, but for that glorious change at the coming of the Lord when "mortality shall be swallowed up of life."

Resurrection from the dead was the grand hope and desire of the saints mentioned in the Old Testament. Not more fervently did Paul look forward to that event than did the patriarch Job. These are his words: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Chap. 19: 25-27. Or David's, when contrasting his destiny with that of "the men of the world, who have their portion in this life," who, satisfied with treasure, leave their substance to their numerous progeny, exclaims, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

It was the hope of the resurrection which also cheered the heart of Israel's Messiah, our own Redeemer, when bearing the burden of our sins in his own body on the tree. "Thou wilt not leave my soul in hell [or the grave;] thou wilt not suffer thine Holy One to see corruption; thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand are pleasures for evermore." Psa. 16: 10, 11.

The prominence given to the resurrection in the New Testament is very remarkable, contrasted with the small place it occupies in modern religious literature; and whence this difference, if not from the circumstance that in the former writings it is regarded in the light we have represented in the foregoing pages—no resurrection, no future or eternal life—while in the latter it is regarded as of comparatively little moment, because the immortality of man's existence, as a conscious being, is altogether independent of his having an organism or bodily constitution. So much so, indeed, that death is regarded, by many, as an emancipation of the soul, or man proper. While our pulpit discourses, and religious publications, from the ponderous, learned volume, to the ephemeral and sentimental novel and rhapsodial hymn, revel in assertions and allusions regarding the eternity of man's future being, the resurrection from the dead is rarely ever mentioned or alluded to.

And herein we see the connection between the common religious belief, regarding human immortality, and the doctrines and beliefs of the Platonic school of heathen philosophy. These heathens wrote and talked much of "the immortality of the soul;" but *the resurrection of the dead* had no place in their philosophy. It is a strange and a startling fact that, just in proportion as our popular theology approaches the doctrine of Plato, in this respect, it recedes from the teaching of Christ and his apostles. The philosophy of Plato has no need of *the resurrection* of the dead; but remove that item from the doctrine of the Christ and his apostles, and it crumbles to pieces. "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. What advantageth it me, if the dead rise not, that I have fought with beasts at Ephesus? [If that be the case] let us eat and drink, for to-morrow we die!"

III. *The resurrection of life takes place at the coming of the Lord.*

The order of resurrection ordained by God is thus stated. "Christ the first-fruits, afterwards they that are Christ's at his coming, then cometh [or afterwards, when the thousand years are finished—Rev. 20: 5] the end." —1 Cor. 15: 23.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 16 17.. It was the same solace with which the Lord comforted the sorrowing sisters of Lazarus: "Thy brother shall rise again;" "I am the Resurrection and the Life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth [i. e., is alive at my coming] and believeth in me shall never die."—John 11: 25, 26. How different this from the consolation tendered in these days to the bereaved by many of the spiritual guides of the people!

Thus we see that till the return of the Lord there is neither glory nor reward for the Christian. "Thou shalt be recompensed *at the resurrection of the just*," said our Lord on one occasion, but this resurrection takes place at his return; and hence we find that the second appearing of Christ was the grand centre on which the hopes and expectations of the early christians were fixed, expressed in words like these: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body."—Phil. 3: 20. "Ye are dead and your life is hid with Christ in God, and *when* he who is our life shall appear, *then* shall ye also appear with him in glory."—Col. 3: 3, 4. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*; and not to me only, but to all them also that love his appearing."—2 Tim. 4: 8. And many similar passages which our limits forbid quoting.

Our modern theology reverses all this, by teaching that "the souls of believers are at *death* made perfect in holiness, and do immediately pass into glory;" so that the return of the Lord, whatever good it may bring to the living peoples of the earth, is of comparatively little moment to the believer; since at death his emancipated spirit wings its way to everlasting bliss. Thus *death*—the wages of sin—is made to take the Redeemer's place in the hope of the ardent believer; as is but too manifest in the various collections of hymns used by the Protestant assemblies of our country, so much so, indeed, that even when resurrection is the theme, *death* is celebrated as the deliverer—"The messenger of peace!" The following quotations from our Scotch Paraphrases (a collection of hymns for the most part of a very Scriptural character,) will illustrate our statement:

"Why inconsolable as those
To whom no hope is given?
Death is the messenger of peace,
And calls the soul to heaven."

Again:—

"Cheered by this hope, with patient mind,
I'll wait heaven's high decree,
Till the appointed period come,
When death shall set me free!"

The inversion of the hope of the gospel contained in these lines will at once appear manifest to the reader by his substituting Christ for the word "*death*." *Death*—the wages of sin—the expression of Jehovah's utter abhorrence of transgression, is made to take the place of the only begotten Son, who laid down his life for the life of the world! How truly verified are the apostle's words, that the time would come when men would turn away their ears from the truth and be turned towards fables! 2 Tim. 4: 4.

Surely it is time those who know the truth should make it known; that the vain philosophy of heathen sages should be boldly and clearly exposed in the light of God's word; and that the return of the Christ, and the resurrection from the dead, should be held forth as the only hope of the world's deliverance, and the Christian's entrance into glory. —*The Rainbow.*

* "The Scripture Doctrine of Future Punishment." By H. H. Dobney.

A QUIET REST.

My heart hath found a quiet rest
In Him, the holy and the blest;
Who, tortured on the gory tree,
Suffered, and groaned, and died for me.

Why should I doubt his tender love,
Who left for me the joys above?
Enduring poverty and pain,
That I eternal wealth might gain?

Why should I doubt, and shrink, and fear,
When tempted, tried, and troubled here?
No, I will trust that constant Friend,
Who loves his people to the end.

What reck I then, though pierced and stung
By traitorous dart and slanderous tongue—
If on my heart like balm shall fall
His love, a solace 'mid it all?

—*The Christian.*

For the World's Crisis.

ROME.

Mr. Robbins, in his History, says that Romulus began the building of Rome; his brother Remus was indeed concerned in the projected undertaking, but a dispute arising between the brothers respecting the place where the city should stand, they had recourse to arms; in consequence of which Remus lost his life. Romulus, only eighteen years of age, was thus left to pursue the enterprise alone. The Palatine hill he fixed as the spot. *Robbins, p.* 57.

Romulus, desiring to increase the population of his new city, caused a war with those of the adjacent hills, which resulted (says Weber in his History) in a treaty between the two parties; consequently the Sabines, who dwelt on the Capitoline hill, agreed to unite themselves in a single community with those upon the Palatine, and the Etruscans who inhabited the Cælian hill. It was decided further that the Sabine king, Titus Tatius, should share the government, and that a Latin and a Sabine should be elected alternately from the senate to the office of a king.—*Weber's History, pp.* 69-70. Two kings, who were afterwards chosen by successful wars, enlarged the territory. Four other hills were added to the three before mentioned, and gradually supplied with inhabitants. For this reason Rome is called the "seven-hilled city." See Weber, p. 70.

Although the origin of Rome was upon a single hill, along the Tiber, yet, in the lapse of time, its empire became that of the world; as the reader will discover by reading Luke 2: 1. Augustus Cæsar, emperor of Rome, issued a decree that all the world should be taxed. Read also Millman's Gibbon's History of Rome. But the empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome or the senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen banks of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. On every side he was compassed with a vast extent of sea and land, which he could not hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view discovered nothing except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive. "Wherever you are," said Cicero to the exiled Marcellus, "remember that you are equally within the power of the conqueror."—*Vol.* 1, *pp.* 99, 100.

We think that the foregoing is sufficient proof that Rome became world-wide; but as we follow down the stream of time, we discover that her subjects became dissatisfied with her government, consequently revolt after revolt followed. The following are the different tribes that broke off from Rome, as given by Bishop Lloyd: Huns, about A. D. 356, in Hungary. Ostrogoths, A. D. 377. Visigoths, A. D. 378. Franks, A. D. 407, in France. Vandals, A. D. 407, in Africa. Sueves and Alans, A. D. 407. Burgundians, A. D. 407, in Burgundy. Heruli, A. D. 476, in Italy. Saxons, A. D. 476, in Britain.

Then Rome no longer retained the right of giving law to the world. We follow down to 1859-60, where we discover but a fragment of a once powerful empire. Read the following from Mr. Baxter: "In 1859-60, Victor Emanuel, the present king of United Italy, reduced the Pope's Italian provinces to one quarter of their former dimensions; where were previously two million inhabitants in the Papal dominions, there are now left but half a million, since the three provinces of the Marshesumbra and Viterbo were annexed to Victor Emanuel's kingdom. In a protest addressed from the Vatican, Sept. 18th, 1860, to the members of the diplomatic corps in Rome, the Pope complains that he has seen nearly all the States, which are the patrimony of the church, torn away from him, bit by bit. See Baxter's *Armageddon.*

The Philadelphia *Catholic Standard*, published Nov. 2nd, 1867, gives the following square miles and population of the Roman States from 1859-1867: In 1859—Square miles, 15,429; Population, 2,898,115. In 1867—Square miles, 4,520; Population, 700,000.

I will here conclude by saying that Rome to-day is in such a condition that we may reasonably look for her final end at any time. God hasten the time, when the angel shall cry mightily with a strong voice, saying, "Babylon [or Rome] the great city is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird."—Rev. 18: 1, 2. THOS. J. WHITECAR.

SCENE AT THE DECLARATION OF THE POPE'S INFALLIBILITY.

We insert the following, from the *Scottish Amer. Journal*, by particular request.—ED.

Describing the scene on the occasion of the adoption of the decree, on July 18th, of Papal infallibility by the Ecumenical Council, the Roman correspondent of the *Times*, writing on July 19th, says:—"The reading of the dogma was followed by the roll-call of the Fathers, and '*Placet*' after '*Placet*' followed though not in very quick succession. They were uttered in louder and bolder tones than on former occasions, either that the echo was greater from the comparative emptiness of the Church, or that the Fathers were pleased at being shorn, and amid their utterances there was a loud peal of thunder. The storm, which had been threatening all the morning, burst now with the utmost violence, and to many a superstitious mind might have conveyed the idea that it was the expression of Divine wrath, as 'no doubt it will be interpreted by numbers,' said one officer of the Palatine Guard. And so the '*Placets*' of the Fathers struggled through the storm, while the thunder pealed above and the lightning flashed in at every window and down through the dome and every smaller cupola, dividing if not absorbing the attention of the crowd. 'Placet' shouted his eminence or his Grace, and a loud clap of thunder followed in response, and then the lightning darted about the Baldacchino and every part of the Church and Conciliar hall, as if announcing the response. So it continued for nearly one hour and a half, during which time the roll was being called, and a more effective scene I never witnessed. Had all the decorators and all the getters-up of ceremonies in Rome been employed, nothing approaching to the solemn splendor of that storm could have been prepared, and never will those who saw it and felt it forget the promulgation of the first dogma of the Church. The storm was at its height when the result of the voting was taken up to the Pope, and the darkness was so thick that a huge taper was necessarily brought and placed by his side as he read the words which invested him with divine powers, '*nosque sacro approbante Concilio, illa ita accernimus, statuimus atque saucimus in lecta sunt.*' And again the lightning flickered around the hall, and the thunder pealed. I was standing at this moment in the south transept, trying to penetrate the darkness which surrounded the Pope, when the sound as of a mighty rushing something, I could not tell what, caused me to start violently, and look about me and above me. It might be a storm of hail. Such for an instant was my impression; and it grew and swelled, and then the whole mystery was revealed by a cloud of white handkerchiefs waving before me. The signal had been given by the Fathers themselves with clapping of hands. This was my imaginary hailstorm; and it was taken up by the crowd outside the hall, and so the storm grew in violence, until at length it came to where I stood; '*Viva il Papa Infallible.*' '*Viva il trionfo dei Catholici*,' shouted the zealots. But again the storm rose with greater violence than before, and I thought that, according to English custom we were to have three times three. The *Te Deum* and the Benedictions, however, put a stop to it; the entire crowd fell on their knees, as I have never seen a crowd do before in St. Peter's, and the Pope blessed them in those clear sweet tones distinguishable among a thousand. A third and fainter attempt was made to get up another cheer, but it died away, and then priests and priestlings, monks and holy women, rushed down the nave to get, perchance, another peep at the Pope as he passed through the chapels, but the doors were closed, and the infallible was hidden from mortal view. Thus closed the session of the Ecumenical Vatican Council for the present, not prorogued nor suspended, to meet again on the 11th of November."

The two bishops who voted *non placet* at the public sitting of the Ecumenical Council when the dogma of Infallibility was proposed, were Monsignor Louis Riccio, Bishop of Casazzo, in Southern Italy, and Monsignor E. Fitzgerald, Bishop of Petticola, or Little Rock, in the United States. Of the French prelates, ten archbishops and thirty-five bishops protested by their absence against the dogma; while eight archbishops and forty-three bishops voted in its favor. • • • • •

Before leaving, as most have done, the recusant Fathers signed a letter to the Pope, which was drawn up at Cardinal Rauscher's. Upwards of a hundred (the *Augsburg Allgemeine Zeitung* says 115) of the highest digaitaries of the Church, including at least three Cardinals, men eminent for their rank, talents, and learning, refused to attend the Council, and by their last act and deed withheld their sanction of the dogma. The signers of the protest say:—

"It is known to your Holiness that there were 83 Fathers who, being moved by their own consciences and the love of Holy Church, gave their votes in the words 'non placet' (No); 62 others who voted 'placet juxta modum' (Yes, but with necessary amendments;) and about 70 more who were absent from the congregation, and abstained from voting at all. To these may be added others who had returned to their dioceses in consequence of their infirmities or other weighty reasons. In this way our opinions were made manifest to your Holiness and to the whole world. It was shown how many Bishops approved of our views, and we discharged the duty and burden which were laid upon us. Since that date nothing has occurred to alter our views in any way, but many things of the most serious nature which have confirmed us therein. Accordingly, we hereby declare that we renew and confirm the votes which we have already publicly given. And further, as by this writing, we confirm the views which we formerly expressed, we have resolved to absent ourselves from the public session which is to be held on the 18th of this month. For that filial piety and reverence which brought us so lately to the feet of your Holiness forbid us from saying openly, and in the face of our father, 'non placet,' in a cause which so nearly concerns your Holiness's person. The votes which we do not give in the general congregation we shall have to repeat from other quarters of the world under the gravest responsibility. We return, therefore, without delay to our flocks, to whom, after so prolonged an absence, our presence is most necessary on account of their fears of war and their most pressing spiritual wants, mourning the certainty that we shall find the peace and tranquillity of the consciences of our faithful disturbed by the melancholy circumstances in which we stand. Meanwhile commending with our whole heart to the grace and protection of our Lord Jesus Christ, the church of God and your Holiness, to whom we profess our inviolable fidelity and obedience, we are your Holiness's most devoted and most obedient servants."

We repeat the text of the declaration of infallibility:

DECLARATION.

"Faithfully following out the tradition which goes back to the beginning of our Christian faith for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of the nations of Christendom, we teach and define, with the approval of the sacred council, that the following dogma has been divinely revealed:—That the Roman Pontiff, when speaking *ex cathedra*—that is to say, when, in his office of pastor and teacher of all christians, and by virtue of his supreme apostolic authority, he declares that a doctrine on faith or morals ought to be held by the universal Church,—is in full possession, by the divine assistance which has been promised him as the successor of the blessed Peter, of that infallibility which the Divine Redeemer willed should dwell in his church whenever it declares its doctrine of faith or of morals; and, consequently, that such declarations by the Roman Pontiff are in themselves, and not in virtue of the consent of the church, incapable of any emendation. And if any one—which may God forbid!—should venture to contravene this our declaration, let him be anathema!"

— The rays of the sun shine upon the dust and the mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself.

KIND WORDS.—What is more effective in winning friends than kind words? That ruler fears not the usurpation of his throne, while he addresses his subordinates with words of kindness. Go to that farmer, who always gets the highest price for his produce, and ever meets with a ready sale; and nine times out of ten he is a man of kind words. So that if policy only were our principle, it were far better to "let our words be always with love." They are the garb of thought, without which thought would die unclothed and undeveloped.

Gems.

— Men's lives should be like the day, more beautiful in the evening; or like the summer, aglow with promise; and the autumn, rich with the golden sheaves, where good work and deeds have ripened on the field.

— Except in nature's wonderfully high virtue becomes languid, and faith's occasion is gone, when the soul does not intensely feel its need of emergence into a higher state.

— Teach nothing but the truth of God, because nothing but that will save souls.

— The deeper the sense of sin, the sweeter is forgiveness, the more glorious He who saves us.

— Sin has many tools, but a lie is the handle which fits them all.

— The brook Cherith dried up when most wanted. So with all earthly comforts—we lose them when we most need them; but there is a river which never runs dry, a well of water springing up into everlasting life.

— God will accept your first attempts to serve him, not as a perfect work, but as a beginning. The first little blades of wheat are as pleasant to the farmer's eyes as the whole field waving with grain.

— Make no more vain resolutions, but proceed at once to duty. Know your weakness, trust and pray. God will help you through and give you patience.

— Do the Lord's work in the Lord's time; pray while God hears, hear while God speaks, believe while God promises, obey while God commands.

— We may travel the world over to find the beautiful; but we must carry it with us, or we shall not find it.

— A good word is an easy obligation; but not to speak ill requires only our silence, which costs nothing.

— Many kings make their subjects beggars, but Christ makes his subjects kings.

— The Bible is a window in this prison of hope, through which we look into eternity.

— The righteous are apt to be like well fed children—too wanton, if God should not appoint them some fasting days.

— The heart that is fullest of good works, has in it the least room for Satan's temptations.

— He who never changes any of his opinions, never corrects any of his mistakes.

Hygiene.

"This is for your health."—PAUL.

ABSURDITY OF TIGHT LACING.

There would be no tight lacing if girls could be made to understand this simple fact—that men dread the thought of marrying a woman who is subject to fits of irritable temper, to bad headaches, and other ailments we need not mention, all of which, everybody knows, are the direct and inevitable product of the compression of the waist. Men like to see a small waist, certainly, but there is a very great difference between the waist which is well-formed and in proportion to the rest of the figure, and a waist which is obviously and artificially compressed, to the destruction of that easy and graceful carriage which is one of the chief charms of a woman's appearance. An unnaturally compressed waist is far more certain of detection than a mass of false hair or a faint dusting of violet powder. If the young lady who, to obtain the appearance of a dragon-fly, has been subjecting herself to considerable physical pain, and who has been laying up for herself a pretty store of ailments, which only want time to pronounce themselves, could only see the stare of scarcely-disguised contempt, and understand the scornful pity which greet the result of her labor, we should have a change of the fashion—and it is merely a fashion. There is nothing intrinsically beautiful in an unnaturally small waist, and if it were the fashion to go into the opposite extreme, women would see beauty in padded waists.

It is a great misfortune that popular taste never alters in this as it alters in other matters. Through all changes women remain true to only one fashion. Whether her clothing is as long and lank as that of a Grecian virgin, or whether she builds around the lower half of her figure a rotund and capacious structure of steel, she is forever faithful to the tradition of a small waist; and she will weaken her circulation, make her hands red, incur headache, crack her voice, and ruin her digestion, all to produce a malformation which wise men regard with pity and fools with derision.—*London Atheneum.*

WHY WE SHOULD WEAR BEARDS.

There are more solid inducements for wearing the beard than the mere improvement of a man's personal appearance and the cultivation of such an aid to the every-day diplomacy of life. Nature combining, as she never fails to do, the useful with the ornamental, provides us with a far better respirator than science could ever make, and one that is never so hideous to wear as that black seal upon the face that looks like a passport to the realms of suffering and death. The hair of the mustache not only absorbs the moisture and miasma of the fogs, but it strains the air from the dust and soot of our great cities. It acts also in the most scientific manner, by taking heat from the warm breath as it leaves the chest, and supplying it to the cold air taken in. It is not only a respirator, but with the beard entire we are provided with a comforter as well; and these are never left at home, like the umbrellas and all such appliances whenever they are wanted. Livingstone and Moffat, the African explorers, and many other travelers, say that in the night no wrapper can equal the beard. The remarkable thing is, too, that the beard, like the hair of the head, protects against the heat of the sun; but, more than this, it becomes moist with the perspiration, and then, by evaporation, cools the skin. A man who accepts this protection of Nature may face the rudest storm and the hardest winter. He may go from the hottest room into the coldest air without any dread; and we verily believe he might sleep in a morass with impunity—at least his chance of escaping the terrible fever would be better than his beardless companion's.—*Health Reformer.*

THE "HERALD OF HEALTH."

The editors of the "Herald of Health" propose to commence in the Nov. number of that magazine, a series of articles upon the temperance movement. The series will embrace ten or twelve papers, and continue during a considerable portion of the year 1871. The most important of the following subjects will be discussed:

Significance of the Temperance Movement.
The effects of the use of Intoxicating Drinks on the Body, the Brain, and the Blood.
Its effects on Offspring.
Its effects on Religion.
Its effects on Literature.
Its effects on National Integrity (including Politics.)
Moderate Drinking.
The Wine Question.
Mistakes of Temperance Reformers.
Total Abstinence.
Alcoholic Medication.
Relation of the use of Intoxicating Drinks to Poverty and Crime.
Restricting the sale of Alcoholic Beverages.
Ministers and the Temperance Reform.
Physicians and the Temperance Reform.
Moral Responsibility of Liquor Dealers.
How best to promote the Cause of Temperance.

FOOD.—Food for the stomach is watched by the sentinels: sight, taste, smell, and touch. Food for the lungs is unguarded. We take what we can get. The chest expands, and air, good or bad, flows in, and does its work upon the centre of vitality. Many people only know it is bad when they gasp.

Food for the lungs compels the process by which food for the stomach becomes blood. We all feel this need of æration after a hearty meal. The most luxurious feasts without this precious gift of air to complete digestion, are a mockery. The rights of oxydation being denied us, we are miserable though every other imaginable good thing be provided for our entertainment. Food for the stomach is often taken in excess; food for the lungs cannot be—those in most perfect health feel need of the most bountiful supply.

DAMP CELLARS.—The *Builder* quotes from the remarks of a Mr. Stetson, before the American Institute, the following on damp cellars: "It does not always happen, however, that a house with a moist foundation is an unhealthy house. I know a house in New England which is built over a spring of clear water, and the health of the inhabitants of that house has always been remarkably good. If I wished to render that house malarious, I will tell you how I would do it: I would dam up that spring so as to have stagnant water in the cellar; I would plant trees all around, so as to prevent the light of the sun from ever reaching the house, and I would build high and tight fences all round, so as to cut off all circulation of air. Then I think I should have succeeded in making the house unhealthy."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE EUPHRATES.

Near the top of one of the mountains of Armenia, three little rivulets spring forth out of the ground, not far from each other. After running for a time over rocks and through glens, the three unite into one stream, which takes the name of the Euphrates. "It then enters what was anciently called the land of Mesopotamia; and, as it wanders through this luxuriant region, its banks are like one continued garden, brilliant with scarlet and white poppies, blue larkspurs, anemones, jonquils, and tulips of various hues; while beyond are vineyards and olive-yards, with orchards of apricot, mulberry, and almond trees."

Soon after the Euphrates leaves this pleasant land, it winds its way across a large plain, called, in the Bible, "the plain of Shinar" and "the land of Chaldea." Here groves of graceful palm-trees wave their leaves over its waters; while, in the rich soil near its banks, corn is cultivated almost without labor. After leaving the palm-trees and the corn-fields, the Euphrates joins another large river, called the Tigris; and the united waters flow on till they fall into that part of the ocean named the Persian Gulf.—*Children's Guest.*

SAYING AND DOING.

Mattie and May "keep house" together,
Mother dearest has gone far away;
Lonely the home, though 'tis Spring's brightest weather,
Pleasant for work and for play.

Tasks are set for the little one's getting,
Labors light for their small hands to do;
And now do you think there is use in fretting,
For feeling, as Mattie says, "homesick and blue"

All day long she watches the door,
For the postman appearing in coat of gray.
"May," she says, "I love mamma more
Than you do, working and singing away."

Two tears sparkle 'neath little May's lashes,
But "Haste to the *pudding* for papa," she sings,
And, like an old cook, to the mixing she dashes,
"Don't you know to be busy will give the time wings?"

Idly for Mattie, go by the dull hours,
Enemies grim she thinks them to be,
While for dear May they are crowned with hope's flowers;
And what says the letter that comes o'er the sea?

"Who loves me best, I shall know, little daughters,
The one who most patiently waits for mamma;
And it gladdens me dearly across the wide waters,
To think how my darlings take care of papa.

"Yes, I shall see when I come from my straying,
Who loves me well, though I never am told;
For love is best shown by a quiet obeying;
Words may be silver, but deeds are as gold."

Bright Side.

A QUEER MISSIONARY-BOX.

In a New York Sabbath school, the scholars through the week collect money for the missionary-work, and on Sunday bring it to the teachers.

In a certain class, one of the boys was very poor, and could not buy a fine box with gilt letters such as the other boys had. But a box of some kind he would have; and then he would gather what money he could.

On Monday, he found an ox-horn. On this some friend put the following lines:—

"Once I was the horn of an ox;
But now I am a missionary-box."

With this he started out, and would say to every one he met, "Missionary-money, please, sir?" Next Sunday, he had more money than all the other boys together.

This shows what can be done if a scholar is in earnest. The will makes the way. Work earnestly for Christ. Gather and give.—*The Child's Treasury.*

A GOOD WOMAN, who had been to the house of God, was met on her way home by a friend, who asked her if the sermon was done. "No," she replied: it is all said; it has yet to be *done*."

LOVE is the golden thread that runs through the gospel,—God's love to us, ours to him, and one to another.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

IN THE NIGHT.

My Father! 'tis a dreary night,
The storm clouds, thick and fast,
Are rising o'er my lonely way,
And threatening shadows cast.

Oh, Father! 'tis a weary night;
Long have I toiled, and sad
Have been my songs, inwove with tears,
When other hearts were glad.

Say, Father! will it always last?
Can Hope not soar away,
And rest her drooping pinions where
There shines a brighter day?

Have patience, child, I rule the storm,
And watch the lightning's track,
I know that tempests o'er thee roll,
And thunders answer back.

Be patient; soon with mighty power
I'll roll the curse away,
And lead thee to a realm of joy.
Where living fountains play.

There, fleeing o'er the outmost bound,
All sorrows thence are driven,
The captive exile hastens home,
And peace for storms is given.

Then shall thy songs of sadness swell
To hymns of rapturous praise,
All earth shall echo to the strains
My ransomed host shall raise.

Yarmouth, Me. L. F. COLE.

For the World's Crisis.

SLEEP: THE AWAKING.

BY O. R. FASSETT.

"As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15.

(*Continued.*)

The patriarch Job had no faith in the popular superstition of the heathen world in his day, that the dead were roaming about in restless activity; nor in "the transmigration of souls." In view of death he says: "I should have lain still, and been quiet; I should have slept; then had I been at rest. . . There the wicked cease from troubling; and there the weary be at rest."—Job 3: 13–19.

Fitch, the German philosopher, thinks otherwise—that he will *not* rest while in the sleep of death. "That which men call death cannot interrupt my work, for my work must be finished; consequently no limit is appointed to my being, and I am immortal. I have comprehended my destiny; it is continuous, it is eternal, and I am immortal."

It is one thing to affirm one's self immortal, and quite another to *prove* it, either by reason, philosophy, or Scripture. But we inquire, Does not sleep "interrupt" one's work? Or does a man carry on his work and business while asleep? Most men, I think, cease their work while asleep, if some others do not. And if sleep "interrupts" a man's work, will not the sleep of death interrupt it? Fitch thinks his "work must be finished," therefore "death cannot interrupt it." But the Preacher, with words of greater "wisdom" and "upright words of truth" (Eccl. 12: 10: 11), has said, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9: 10. Jesus said, at the close of his earthly ministry, "I have *finished the work* which thou gavest me to do."—John 17: 4. And expiring on the cross he cried out, "It is *finished*." John 19: 30. His immortal work, which is "continuous" and "uninterrupted," begins on his resurrection from the dead, and not while he is dead. St. Paul, at the close of his earthly history and active and useful life, declares: "I have fought a good fight, I have *finished* my course, I have kept the faith." And he contemplates that after an interruption of his activities in the Lord's service, until the day of judgment, he would then begin the work of the immortal state; hence he adds, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 6–8. The work assigned for the immortal condition is that connected with his being a king, ruling with his Lord in his kingdom. Rev. 1: 5, 6; 3: 21; 5: 9, 10. He has not apprised us of the work or condition of the intermediate state, save that "if the dead rise not at all," the future is no object of hope or desire. 1 Cor. 15.

And such is the testimony of the ancient patriarch Job. He affirms that "man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." And in view of this fact (for he "comprehended" his "destiny" as well, I think, and better than did the German philosopher), he prays the Lord most earnestly, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest appoint me a set time and remember me." And his hope cannot be obscured by any modern attempt to mystify and pervert it. Job 14, and 19: 23–27.

The comatose state of a person in a fainting fit, or produced by an injury to the brain, is one of unconsciousness. What must be the condition of one in the death of the brain and its entire destruction? Will it be of greater mental activity and power? It is most unreasonable, and even absurd in the extreme, to suppose this.

"Mr. Frederick Seward, who was felled by a blow upon his head by the butt of the pistol of Payne, which fractured his skull—the pistol having first missed fire—put his hand to his head, and finding a hole there, he thought—'That cap did not miss fire.' Then he became insensible and remained so for two days. His first question was, 'Have you got the ball out?' then fell off into a comatose state again, of long continuance.

"On the afternoon of the day President Lincoln was assassinated, preparations had been made for the presentation of Sir Frederick Bruce the next day. Mr. Frederick Seward's first inquiry after coming fully to consciousness, which was a long time after the assassination, was, 'Has Sir Frederick Bruce been presented?' He thought only one night had passed! And his mind took up matters just where it had left them."

So writes a correspondent who interviewed Mr. Seward on his recovery.

"During the late war of the Rebellion, a soldier had a ball penetrate the skull in such a manner as to cause immediate insensibility by its pressure. He remained in this condition of insensibility for nearly a year. The ball was finally removed by an operating surgeon in the University of Pennsylvania, when immediately his sensibility returned. He then began to ask where he was; where his comrades were; who were killed; who escaped; and how the battle was going. And the fact was commented on by the Professor, that the soldier believed himself to be then upon the battle-field, that the battle was then progressing around him, and that he himself had been wounded only a few moments before. Thus proving that to him this period of insensibility had been one of entire unconsciousness."—*Baptist.*

Some have questioned Martin Luther's opinion respecting the state of the dead; but the following incident related by him should put to silence all unbelief as to what he thought. On the death of John, Elector of Saxony, who died of apoplexy, Luther said:

"God has caused that to happen to the Elector, as to new-born infants who first live and then die. When he shall be raised again, he will think that he has just come from the hunting ground."

Luther's apologist says—against the many aspersions cast upon him from every quarter—"He, with many fathers of the ancient church, believed the dead lay in *profound rest and sleep.*"

Sir Thomas Moore objected to Luther because he held, as he said, "that all souls lye and *sleep* till *domes-day.*" And he further vents his spite against him and his doctrine by the senseless remark, "What shall he care how long he lives in sin, that believeth Luther, that he shall after this life feel neither good nor evil in body nor soul until the day of dome?" Fuerdentius vents his spleen also in falsely defining Luther's position and faith, with many of his brethren, thus: "I call most Lutherans new Sadducees, who, when they read in Luther's Comments that the dead so *sleep* as to know and feel nothing, and say that the soul of man dies with the body."

This is with as much honesty, or ignorance, to say the least, as the charge made against the Adventists of this our day, by certain professedly orthodox and evangelical writers, that they are "modern Sadducees." Does not this class of writers know that there is a wide difference between believing in the *resurrection of the dead*, and "*that there is no resurrection*"? (Matt. 22: 23); between believing in a *future life*, and in *no future existence* whatever? Acts 23: 8.

The Sadducees discarded the doctrine of "the soul's immortality," it is true, as not being found in the word of God, but incorporated into the faith of the Pharisees by their tradition; and in this they had the truth; but because Luther believed with the Sadducees in one particular, and held with them a common faith as to that error by which the Pharisees "made void the word of God," and nullified the doctrine of the resurrection of the dead,—did that one point of agreement make him out a Sadducee? or Adventists, who hold with Luther, "modern Sadducees"? Let there be a little more *honesty* on the part of religious writers and speakers, or *intelligence*, if that be the deficiency in the case.

Enfield says: "The Sadducees arose about two hundred years before Christ. The Sadducees treated the traditionary law of the Pharisees with contempt, and adhered to the written law. The Sadducean tenets were these: 'All laws and traditions, not comprehended in the written law, are to be rejected as merely human inventions. Neither angels nor spirits have a distinct existence separate from the corporeal vestment. The soul of man, therefore, does not remain after this life, but expires with the body. There will be *no resurrection of the dead, nor any rewards and punishments after this life.*' They *denied the resurrection of the dead, yea, all future existence.*"—*Enfield*, p. 170.

"The Sadducees did not believe in any future state."—*Conybeare & Hauson.*

Calvin, who once believed with Luther concerning the sleep of the dead, afterward renounced the faith and returned to the traditionary doctrine of the Pharisees, and became "hot, furious, and abusive." "The hypnologists," as he calls them, "are babblers, madmen, dreamers, drunkards," etc. And this reminds us of some who in our day pattern after the example and spirit of that reformer. "Calvin published a pamphlet in 1534, called 'Psychopannychia,' by which is signified that the soul wakes throughout the night of death with all the consciousness and sensibility necessary to the enjoyment of happiness." "Soul sleepers," "soul slayers," "psychotomists," are the charitable names he gives to his contemporary brethren of the faith he attempts to destroy.

Wesley regarded the soul an immaterial entity of itself, existing during the night of death in some ante-chamber, but not having gone to heavenly rewards; and speaks of its incapability to so enjoy or experience them until the resurrection. He says in his Sermon on the "Fall of Man": "The soul cannot dispense with the service of the body, imperfect as it is; for an embodied spirit cannot form one thought, but by the mediation of its bodily organs. For *thinking* is not, as many suppose, the act of a pure spirit, but the act of a spirit connected with a body, and playing upon a set of material keys. It cannot possibly, therefore, make any better music than the nature and state of its instruments will allow."

Thus Wesley gives to the "immaterial" soul a bodily entity in the intermediate state, as necessary to a condition of consciousness. The facts and arguments and illustrations should be observed, though the proof of such a bodily entity of an "immaterial spirit" is wanting.

In common with this is the declaration that "man has a spirit entity which survives in death," and that the resurrection and future life are dependent upon this. This position is taken to avoid the reproach and the objections speciously urged against the "materialistic" view. But where in the Scriptures is such a doctrine taught? The future existence of man is not dependent upon "a spirit entity preserved in death, but upon the existence of Christ, a quickening Spirit, and the resurrection from the dead. In fact, death is a terrible solemnity which has befallen man, completing his entire dissolution and destruction. If, therefore, he again lives eternally, it will be by virtue of the mercy and grace of God, and the salvation in the Savior and Redeemer of the world.

A remark of Paley is to the point, meeting the objection of the loss of "the continuity of life," or of the spirit's conscious existence in death. In his Natural Theology he says: "That grand point, the resurrection of the human dead, might appear hopeless, did we not see the power at work adequate to the effect; but I admit it is first necessary to be persuaded that there is a God to do so. This being settled, there seems to be nothing in this process which need to shock our belief. They who have taken up the opinion that the *acts of the human mind depend on organization*, are supposed to find greater difficulty than others do, in admitting a transition by death to a new state of sentient existence, because the old organization is apparently dissolved. But *I do not see* that any impracticability need be apprehended even by these."

Here Paley bases the future existence of mankind just where St. Paul did—in "God and the resurrection." Acts 26: 6–8; 1 Cor. 15, and 2 Cor. 1: 9, 10.

Bishop Whately meets the objection as to the imaginary tediousness and dreariness of the time allotted to those who sleep in death, which we heartily transcribe.

"One objection to the reception of this supposition—an objection which affects the imagination, though not the understanding—is, that it seems as if there were a tedious and dreary interval of non-existence to be passed by such as should be supposed to sleep, perhaps for some thousands of years, which might elapse between their death and the end of the world. The imagination represents a wearisome length of time which those that sleep in Christ would have to wait for his final coming to reward them. We fancy it hard that they should be lost to the world and to themselves, destitute of enjoyments to both of this life and to the next, and continuing for so many ages as if they never had been born; such, I say, are the pictures which the imagination draws. But when we view things by the light of the understanding, they present a very different aspect.

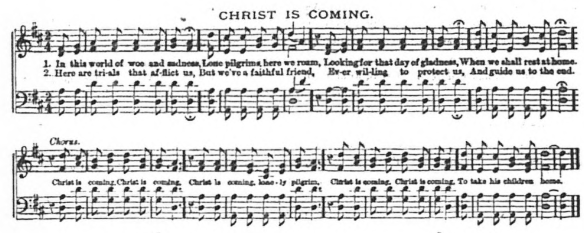
Reason tells us that a long and short space of time are exactly the same to the person who is insensible. When any one loses his consciousness (as in the case of a fainting fit, or the recovery from drowning, suffocation, apoplexy, or the like), he not only does not perceive the length of the interval between the loss of his consciousness and the return of it, but there is (to him) no such interval; the moment at which he totally lost his sensibility seems (and is to him) immediately succeeded by the moment in which he regains it (as illustrated in cases of a person having been sound asleep also); the moment of his waking shall appear to him immediately to succeed that of falling asleep. And the contrast of passing a night of restlessness,—how insufferably tedious a single night! how enormously long the interval between the times of clock-striking! how one seems to feel as if the morning would never arrive!

The long, dreary interval, then, between death and the day of judgment (suffering the intermediate state to be a profound sleep), does not exist at all, except in the imagination. To the party concerned there is no interval whatever; but to each person (according to this supposition) the moment of his closing his eyes in death will be instantly succeeded by the sound of the last trumpet, which shall summon the dead; even though ages shall have intervened."

Such a view, with all the objections urged against it, and all the arguments raised to oppose it, to me seems both reasonable and consistent, as well as scriptural; while the "immaterialistic" view destroys the hope of the resurrection, or makes it non-essential.

(*Concluded next week.*)

CHRIST IS COMING.



3
All our trials and temptations,
Will surely pass away;
And all our sad afflictions,
Be changed for endless day.
CHO.—Christ is coming, &c.

4
Savior, come, thy saints are calling,
O, reign forevermore!
Come, and bring that happy morning,
When sighing will be o'er.
CHO.—Christ is coming, &c.

5
Yes, my Savior will in glory,
Come with the angel band,
Loud trumpets tell the story,
'Tis Jesus now at hand.
CHO.—Christ is coming, &c.

6
Then we'll shout and sing his praises,
With all that happy throng,
When all those heavenly voices,
Shall sing a new-made song.
CHO.—Christ is coming, &c.

For the World's Crisis.

LIGHT.

When spiritual light is received in the human soul, how changed are the purposes and desires of life. We are not then as the barren fig-tree, putting forth leaves, yet bearing no fruit for the Master's use; cumberers of the ground; yea, worse than idlers in the vineyard.

We, who are God's children, have the glorious light; we received it through Jesus Christ. His light shineth around and through us. We have not this light of ourselves, but as the moon and other planets receive their light from the sun, so we receive ours from God. Light is always connected in our minds with truth; darkness and truth are incompatible. Let us then strive to bear in mind, though enjoying this light, that we must not become careless, lest we wander from it, become bewildered and lost. We must come unto the light by prayer; and by keeping close to our Guide, we shall be enabled to keep in the path of righteousness all the way along. We must expect to encounter dangers and difficulties; so we are consequently in absolute need of a light for our feet, which is furnished by our living Savior.

The sun supports a relation to our world, like that held by Jehovah to the christian. The Psalmist says, "The Lord is my light and my salvation, whom shall I fear?" Again he says, "Light is sown for the righteous." Let us then be thankful that our eyes have been opened to see that marvelous light which we received through Christ; for Luke tells us He is the light of the world. "For ye were sometimes darkness, but now are ye light."—Eph. 5: 8.

God help us to so live that our light may shine for his honor and glory. May we never put it under a bushel, but may its radiance spread for the salvation of those who are on the road that leads to outer darkness.

Wilmington, Del. CYRUS MENDENHALL.

"BE WATCHFUL."

Is the message which sounds forth from the word of God like an alarm cry, bursting upon the stillness of the midnight air, or like the sonorous bugle-blast rousing a nation to arms in defence of its imperiled rights?

"Be watchful," oh! ye that sleep in Zion, and awake from the lethargy of sin, into which Satan had tempted you to fall.

Watch! WATCH! WATCH!

How the word rings and re-echoes throughout the teachings of our Lord and of his apostles, impressing every thoughtful mind with the supreme importance of his duty—a duty which (to be candid) we must confess ourselves to have sadly neglected, and one which we are in great danger of continuing to neglect, unless we cry mightily unto God for a new and powerful baptism of his Holy Spirit. Two special reasons may be mentioned in proof of the necessity of watchfulness:

1. *The coming of the Son of Man.* Since we know not when he will come, it follows that they who would make sure of being ready, go forth and meet him, must keep their lamps always burning. Our Lord has left the earth only for a season; measured by human standards of comparison, it may appear a long, long time; but when his plans have ripened, he will come again, as he told his disciples, and for that coming it behooves us to watch now more closely than ever, since the signs are rapidly multiplying, which, according to his predictions, would herald the near approach of that august event.

We may, it is true, and probably shall go hence by the natural way of dissolution, as all the members of Adam's race, with two exceptions, have gone before us; yet, who can tell?

That which *has* been is not *always* that which *shall* be. In either case the part of true wisdom is, to "watch unto prayer" for the moment when we shall be summoned to stand face to face with God.

But there is a second reason for watchfulness, viz.: That we are passing through an enemy's country; foes are around us on every side.

With what ceaseless vigilance was it necessary for the Prussians to watch against open or insidious attacks from the French soldiery or peasantry while they were prosecuting their march to Paris! On the outskirts of the vast encampment where the troops bivouac for the night, see the sentinels pacing up and down their beats with muskets in hand, ready to fire at the first signal of alarm; see how they peer into the darkness and how closely they listen to every sound, even the slightest noise; and if footsteps are heard, how quickly is the passer-by challenged and compelled, at peril of his life, to stand until he give the countersign. Such is the eternal vigilance which must be observed, if an army is to avoid surprise and capture when invading hostile territory.

To illustrate the point a little further: Who believes that Prussia could have gained such a signal and speedy victory over France if she had not long been preparing for the struggle, if she had not kept a good look-out night and day for the first movement toward war on the part of the French emperor? Ah, yes' it was that incessant "Watch on the Rhine," of which the Germans are now singing as their song of triumph; it was *that* which kept them ready at a moment's notice to march to the defence of home and fatherland.

Just so it is with the Christian army in their struggle against the hosts of sin; so, likewise, with the individual believer in his personal contests with the powers of darkness.

He is surrounded by those who are adversaries to his soul. Sometimes they attack him with bold, defiant front; at other times they lie in ambush, ready to pour upon him a withering fire from masked batteries; or, yet again, they disguise themselves to appear as friends and strive to win the heart by treachery.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance."

In these stirring words of Paul, so full of martial fire, we find the climax reached in the final clause—*watching thereunto with all perseverance;* showing the supreme necessity of keeping on one's guard, even when one has the best of armor about him, and the most effective weapons in his hands. Without persevering vigilance all these will prove of little or no value. Therefore, "what I say unto you I say unto all, watch."—*Chris. at Work.*

OUR SAVIOR'S SECOND COMING.

In the plainest and most striking manner has Divine Revelation brought before our view the "second coming" of our Savior, describing it as connected with an exhibition of the greatest grandeur, power, majesty, terror, and glory.

It is an event of conspicuous prominence in the sacred volume, and demands our most careful and serious consideration. Where can we find a more sublime theme of contemplation, than that which exhibits the Son of man, the Lord of glory, descending from heaven with a shout, with the voice of the archangel, and with the trump of God, revealed in flaming fire, attended with all his mighty angels, seated on the throne of his glory, calling the dead from their tombs, changing the living, pouring a flood of vengeance upon those who know not God, and who obey not his gospel, and bestowing the unfading crown of righteousness on a multitude that no man can number, redeemed from every kindred, tongue, people, and nation.

It is an event which deeply concerns every living soul; a scene which will be witnessed with triumphant joy, or indescribable terror. With our minds solemnized as expectants of that glory which shall be revealed at the coming of Christ, let us, in the light of God's word, and with eager, joyous expectation, contemplate the coming of our Master, when "the heavens shall pass away with a great noise."

In his beautiful and touching valedictory discourse to his disciples, on the eve of his suffering, our Savior graciously assured them that he was going to provide a place for them in his Father's house, and that he would come again, and receive them to himself, that they might be with him and behold his glory.

The doctrine of a general resurrection of the righteous and the wicked, at the last day and of judgment, when all must render up their final account, with joy or grief, is most clearly taught in the Bible. "The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Then should we not often seriously think of the second coming of Christ, and the solemnities of the day of general judgment, while at the same time we study to live with a wise reference to that final account we must render to the great Judge? And as we know not the precise period of his coming—neither do the angels, none but the Father—we should "watch, therefore; for we know not the hour when our Lord doth come." He will certainly come with power, with absolute authority. The same almighty voice that spake the universe into existence, will sound through the mansions of all graves. What a solemn thought!

Not only with great power will he come, but with great glory. And of the glory of Jesus no human tongue can properly speak; it is a subject too vast for us to understand. On the mount of transfiguration, the disciples got a glimpse of the glory of our Savior, when "his face shone as the sun." When but a single angel appeared at his resurrection, we are told his countenance was as lightning, and for fear of him the keepers shook and became as dead men. . . . .

Oh, what a multitude of thoughts crowd into the mind as we contemplate with our feeble imagination the august presence of Christ, and think of the two destinies that await the teeming of our race. How unceasing and earnest should every christian work for the salvation of souls. How Christ-like should we strive to be. How closely should we tread in the footsteps of our blessed Redeemer, and make our lives written epistles of him, known and read of all men. "For the time is come, that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4: 17, 18.

Let us constantly pray, that "the trial of our faith, being much more precious than of gold, that perisheth, though it be tried with fire, may be found unto praise, and honor, and glory, at the appearing of Jesus Christ, whom having not seen, we love, in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls."—*Earnest Christian.*

MEDITATION 51.

From the depths of afflictions we see stupendous things.

Will any man think the philosopher mad for going into a profound pit, that there he may see to more advantage the furniture of the higher heavens, the glory of the sparkling stars? Seeing that meaner objects being hindered to strike his eye, nothing but what is high, luminous, and bright, beam into the bottom of the dark abode. Even so the saints, when shut up in the deeps of afflictions, "when set in dark places as the dead, when hedged about that they cannot get out," have their eyes on God alone, who can bring them out of the horrible pit, out of the miry clay. Then their thoughts ascend to heaven, and heaven shines down into their souls; while the world, in all its glittering vanities that strike the carnal eye, is cut off on every side. A communication is opened between God and the soul: "To this man will I look, even to him that is poor, and of a contrite spirit," a spirit broken with affliction; yea, with such he will dwell, to revive the hearts of the contrite ones.

Again, in the dark night of adversity, there are beauties seen that were never seen in the broad day of prosperity. Manasseh, all the time he reigned in Judah, though it was a land of light, never knew God till he was taken among the thorns, bound in fetters, and carried to Babylon, where he prayed, was heard, pardoned, and liberated; and "then Manasseh knew that the Lord, he was God." Thus, in the depths of affliction, he learned maxims more sublime, and of higher moment, than he could attain to when seated on a throne. O desirable distress! that discloses and magnifies heavenly excellences, and diminishes earthly vanities!

When much of the world gets into the mind, then little of God is there; for "if any man love the world, the love of the Father is not in him;" but when little of the world, then much of God. Affliction is also a time of solitude, for the man sitteth alone; but God setteth the solitary in a family, even in the family of heaven, and comforts him with his own children. In no place better than in the profound depth of affliction, does the heir of future glory see the love, the goodness, the mercy, and the wisdom of God; the excellency of religion, the beauty of divine things, the danger of prosperity, the deceitfulness of riches, the vanity of created things, and the happiness of the world to come.

But as to the illiterate man who knows nothing of astronomy, or the laws of the celestial bodies, this pit would be a deplorable situation, for it is only the philosopher that can improve here; so it is only the spiritual mind, the heavenly meditant, that reaps the advantage of such a situation, for the carnal man here would be altogether miserable.

Again, as no man would pity the philosopher for being deprived awhile of beauteous day, while pursuing his studies, and perfecting his knowledge; so why should the saints be accounted cast off, when plunged into affliction for a while, to pursue his studies of the wondrous way of Providence, and perfect their knowledge of the Most High?—*Solitude Sweetened.*

— Some there are who shut their eyes to one truth lest it should impair another they deem more sacred. But one truth can no more quench another truth, than one sunbeam can quench another sunbeam. Truth is one, as God is one.

For the World's Crisis.

"LET BROTHERLY LOVE CONTINUE."

How many professed christians cultivate brotherly love in their hearts? Love will hide a multitude of faults. If we love our neighbor as ourselves, we shall not injure them in deed or in word, but shall seek every opportunity to do them good. If we think a brother or sister has wandered from that straight and narrow way, how much better to talk with them kindly and confidentially, and learn the motive of the heart before we condemn or lay their faults before the world; for there is a righteous Judge, one who knows the inmost secrets of every heart.

Above all, let us cultivate charity. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. . . . . Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth."

May we study to show ourselves approved of God, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, and "bear one another's burdens, and so fulfill the law of Christ." "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." "Let us not be weary in well doing, for in due season we shall reap if we faint not." "As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith."

B. L HAGGETT.

THE COMING CHRISTIAN.

Our coming christian hero will not give three fourths of his spare time, and of his money, to moral self-insurance societies, and only one-fourth of these to the church of Christ. He will give all his time and all his money to the church, and perform all his acts of mercy in the name of Christ, and not in the name of mere human organizations. He will proceed on the principle that within the wide scope of the church there is room enough to prosecute every good work, and space enough in which to carry on every noble enterprise.

The coming christian will be greatly respected on account of his short and consistent prayers. He will not go through the whole cyclopedia of prayer in order to thank God for one blessing. He will thank God in a few words for the blessings he enjoys in the present, and not ask for those things he already possesses. He will avoid running in a rut, and instead of always passing in at the same point, he will vary his petitions according to the varying circumstances of life, and modify his language in harmony with feelings he expresses. His prayer will not be a mere humdrum; nor a lengthy drawling harangue, nor a lazy invocation, Nor will he reason with God in his prayers, and instruct the Lord in reference to what should be done. He will pray like a poor, humble, dependent man, and in very simple speech, and not rush in where angels fear to tread, as if about to storm the citadel of heaven.

As cleanliness is a cardinal virtue as well as a godliness, the coming christian will be a clean man, in respect to bodily purification. He will not nauseate his associates by filthy habits. He will offer up his body, not a living, but a sweet-smelling sacrifice. He will not only offer the sacrifice of a broken heart and a contrite spirit, but he will come before the Lord with a pure breath and a cleanly-washed body. . . .

The coming christian will not flatter his fellow-men with the idea that he is his special friend, and then, after having served a selfish purpose with this special friend, throw him aside, as he would a worn-out boot.—*American Christian Review.*

For the World's Crisis.

ALMOST THERE.

A few weeks ago, a party from this place took an excursion on our beautiful lake, Winnipiseogee, and after spending the day very pleasantly upon one of the three hundred and sixty-five islands which the lake contains, beholding the power and wisdom of God in the things he has made, we returned at nightfall, somewhat weary with our journey, and as we were nearing the wharf, this thought came into my mind,—We are almost there.

Since then, as I have almost daily thought of our "Home," and how near we are to the kingdom, these words have come to my mind with new force,—We are *almost* there. Yes, blessed be the name of the Lord, we *are* almost there.

We have been out on the ocean of life—sailing, "lo! these many years" some of us, and have become weary in toiling and rowing, but, glory to God, we are "homeward bound," yes, are "almost there."

As we have been sailing into the harbor, we have passed all the light-houses of God's prophecy, and all the rocks and shoals of error, and are quietly sailing within the harbor, only waiting the command of our Captain to land on the celestial shore of peace and rest.

The "blessed hope," which has been as an anchor to our souls, will soon be changed to glad realization, faith to sight, and prayer to praise.

"Into the harbor of heaven now we glide—
We're home at last;
Softly we drift on its bright silver tide—
We're home at last.
Glory to God, all our dangers are o'er;
We stand secure on the glorified shore;
Glory to God, we will shout evermore,
We're home at last."

Bunkey, N. H. H. W. DAVIS.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 19, 1870.

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NEW SUBSCRIBERS.

We are anxious to have our paper reach several thousand new readers the coming year, and become a blessing to them. It is the best means we have of sowing the seed of the gospel of the kingdom in some hearts, and we should all awake, and do whatever we can to have its warnings of the coming judgment reach as many new readers as possible.

Some of our preachers have done nobly, and others would gladly help on the good cause, if they could receive aid for their families while they spend their time for the paper. For the benefit of such, the A. C. P. Society, at a recent meeting, by vote authorized the Agent to pay ten per cent to preachers on all collections for the *Crisis* and *Young Pilgrim*; and it is hoped they will take hold of the work in earnest, and have great success. Those who understand the expense of publishing a paper, know that it would cost no more to set up the type for twelve or fifteen thousand copies, than it does for a less number; hence, after our regular issue of about nine thousand copies is run off, we could print several thousand more at the cost only of press work and paper. It has, therefore, been concluded by the Editorial Committee and Business Agent, to whom the Society referred this subject, to make the following *liberal offers* to new subscribers, to induce them to form clubs, and thus make success easy to all who put forth efforts to obtain new subscribers.

TRIAL OFFER.

We will send the *World's Crisis* three months on trial, to new subscribers, for *fifty cents*. We ask our friends to obtain yearly subscriptions, if possible; but where subscribers can be obtained for only three months, please visit them again, and, if possible, get them to renew before their paper is stopped at the end of three months.

To aid in obtaining new subscribers for 1871, we make the following offer of nearly

Three Months Free.

We will send the *Crisis*—for the balance of this year, from the time the name is received—free to all new subscribers for 1871, sent in before Jan. 1st.—Rate $2.50.

Now is the time to subscribe, and put forth energetic efforts to obtain new subscribers.

CLUBBING WITH OTHER PAPERS.

As many persons take several papers, and could be induced to take the Crisis, if they could get two papers at club rates, we have accepted offers to club other papers with the *Crisis*, which will enable our friends to obtain subscribers where it would otherwise be impossible to introduce our paper.

If any of our regular subscribers wish any of the papers on the list at club rates, they can get new subscribers for the *Crisis*, as it is not necessary that both papers should be sent to the same address.

THE WORLD'S CRISIS THREE OR SIX MONTHS FREE.

We will send the *World's Crisis* six months, and the *Phrenological Journal* and *Packard's Monthly* (price $3.00) one year for $3.00; or the *World's Crisis* three months, with the *Rural New Yorker* (price $3.00) one year for $3.00; or, three months with the *New York Weekly Tribune* (price $2.00) one year for $2.00; or three months with the *Bee-Keeper's Journal and National Agriculturist* (price $1.00) one year for $1.00.

CLUBBING.

We will send any one of the following periodicals with the *World's Crisis*, each one year, as follows:—

The Bee-Keeper's Journal and National Agriculturist ($1.00) and the *World's Crisis* both for........$3.00
The Laws of Life and *World's Crisis* for........$3.25
The N. Y. Weekly Sun ($1.00) and *World's Crisis* for........$3.25
The (weekly) Bright Side and *World's Crisis* for........$3.25
The Christian and *Bee-Keeper's Journal* and *World's Crisis* for........$2.90
Rural New Yorker ($3.00) and *World's Crisis* for........$4.75
The Horticulturist and *World's Crisis* for........$4.00
Scientific American ($3.00) and *World's Crisis* for........$5.00
Amer. Agriculturist ($1.50) and *World's Crisis* for........$3.50
Phrenological Journal ($3.00) and *World's Crisis* for........$4.00
Hearth and Home ($4.00) and *World's Crisis* for........$5.00
N. Y. Weekly Tribune ($2.00) and *World's Crisis* for........$4.00
Prairie Farmer ($2.00) and *World's Crisis* for........$4.35
Christian Union ($2.50) and *World's Crisis* for........$4.25
Manufact'r and Builder ($1.50) and *World's Crisis* for........$3.50
Southern Horticulturist ($2.00) and *World's Crisis* for........$4.00

To secure any of the above, address your orders, with the money (sending drafts or money orders when you can), to

GEO. T. ADAMS, AGENT,
Boston, Mass.

CHICAGO.

Our meetings in Chicago are seasons of special interest. Sinners are seeking and finding the Lord; backsliders are returning, and saints are rejoicing. The congregations are large and very attentive. We are holding meetings in one of the large and elegant Chicago stone meeting-houses, on the corner of West Washington and Green streets. The pastor of the church, Bro. Frankland, unites with us in the meetings, and is deeply interested in the evidences of Christ's speedy coming. We have rarely met a more unsectarian man. He is ready to work with any one who loves Jesus. He took occasion to express his earnest thanks for what he had heard from us on the evidences of Christ's speedy coming.

Many are becoming satisfied that "the end of all things is at hand," and are rejoicing in the clear light now shining. We have some very interesting testimonies from those who have just begun to meet with us. They are truly rejoicing in the light. Their Bible seems to them like a new book, since their minds have been enlightened to see the strong evidence in favor of the speedy coming of Christ, the sleep of the dead, and their literal resurrection, the destruction of the wicked, and the setting up of the everlasting kingdom of God. Like others, they wonder why they have stumbled over the truth so long, when it was so plain and easy to understand.

The interest in the meetings is increasing. We hope to see much good accomplished. Two were baptized in Lake Michigan this morning (Oct. 11), before breakfast, and, like the Eunuch, went on their way rejoicing.

THE POPE.

The Pope's condition is quite changed from what it was when he was declaring his dogma of infallibility during a terrible thunder storm last spring. His infallibility does not amount to much at present. He is quite like the worm in the midst of a ring of fire; when he attempts to escape, he meets the scorching flames in all directions. "The ten horns" are doing their work of hating and desolating "the woman" on the "seven hills."

Cardinal Cullen admits that the "revolutionists . . . have dethroned the Pope and taken possession of the Papal states."

A Florence dispatch to the *World* says the enemies of the Pope declare that he shall be stripped of everything, and he, with his priests, cardinals and nuns, be sent to Asia or Africa. What next? Where are we in the history of our planet? *Most certainly* we are near the time of the glorious appearing of our long-absent Savior. Soon we shall see all the host of the redeemed ones, and hear the song of triumph in paradise restored. Those who are not ready to meet the coming King have no time to lose. Every lamp should be trimmed and burning; every heart should be pure, all conversation holy on the part of those who wish to be at "the marriage supper of the Lamb." All hatred and variance must be removed, or else we cannot enter the kingdom of heaven. Only the pure in heart have the promise of salvation.

Let us all come at once to the standard set by Jesus. He has put it in the right place. Anything short of it is not right, and is only a by-path to lead us upon the ground of the enemy. All who would meet the Savior with joy and gladness must walk in the way of holiness. Serving "God and mammon" will not fit us for eternal life. There must be entire consecration, if we would have the clear evidence of our acceptance.

CANNOT FALL AWAY.

Occasionally we meet those who think if a man is once truly converted he cannot fall away so as to be lost. We have not yet been able to see that the Bible teaches such a doctrine. We must admit that Paul was "truly converted;" yet he says: "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, *I myself should be a castaway*." 1 Cor. 9: 27. If such an event could not happen, why should he have any fear that it might take place? When speaking through the prophet Ezekiel, the Holy Spirit said:—

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right: if the wicked restore the pledge, give again that he had robbed, walk in the statues of life, without committing iniquity, he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." Ezek. 33: 13–19.

This Scripture is very plain, and proves that a righteous man may turn from his righteousness, become a sinner again, and die in his sins.

Says Paul: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 4–6. Why does he say "it impossible . . . to renew them again unto repentance," if it is impossible for them to "fall away"? Those specified in this Scripture are certainly the higher order of christians; those who "were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come." They had made very high attainments. Why did not Paul say that it was impossible for such to "fall away"? Because the Holy Spirit did not move him to say so; but it did lead him to say that when they had departed from the Lord and their great light, it was "impossible . . . to renew them again unto repentance."

Were not the angels as good and as holy as converted men? But some of them fell away and sinned, and are to be destroyed, instead of being renewed and restored. If man ceased to be a moral agent when he was converted, then there might be reason for saying that he could not fall away; but his whole history proves that he is ever free to do good or evil, as he may choose. Says the apostle: "Wherefore, let him that thinketh he standeth take heed lest he *fall*." 1 Cor. 10: 12.

If none fell away, there could be no backsliders; but there are some who so fall away from a deep and thorough christian experience, that "it is impossible" to restore them. Let us beware of the danger, and endure to the end, and be saved.

BRO. O. BENDIXON.

It will be remembered that Bro. O. Bendixon, from Norway, after embracing the "blessed hope," returned to Europe as a missionary to the Norwegians. He met with much opposition, and some persecution, and found it necessary to come again to America. He arrived in this country with his family in quite destitute circumstances, hoping to receive encouragement and aid from his own countrymen and the friends of Jesus generally, sufficient to keep him and his family in a comfortable condition while preaching the gospel of the kingdom. He was disappointed in his expectations; became disheartened, discouraged, perplexed; and amid all his sore trials and lack of sympathy from sources where he expected to receive it, he cast away his confidence, and was thrown into a sad state of mind, in which he has remained for some months, and stopped preaching, trying to support himself by the labor of his hands. He has been poorly successful in his worldly occupation, and is now anxious to consecrate himself anew to the work of the ministry, and go forth among the Norwegians in the western states, and among all classes, as the doors may open, proclaiming the gospel of the kingdom.

Are there not a number of our readers who will feel it a pleasure to cheer this brother's heart by sending him what he very much needs,—some material aid. Direct to O. Bendixon, 153 Lasalle St., Chicago, Ill.

THE WAR IN EUROPE.

The war clouds in Europe are still crimsoned with fire and blood. Prussia is spreading desolation over the once beautiful fields of France. Towns and cities are falling into the hands of the victorious Germans, who are resolved on obtaining possession of the French capital. It is not probable that they can take the city in any other way than by starvation. The thought seems horrifying. The Paris mails are now sent in balloons and by carrier pigeons. The Prussians take occasion to shoot at the balloons, but have not yet been successful in taking them.

WEST POINT DISCUSSION.

(Concluded.)

The second proposition read as follows:—"The punishment of the wicked will consist in the eternal extinction of their conscious being." Against this proposition, we submitted the following: "*Whenever the words 'destroy,' 'destruction,' and 'death,' are employed to express punishment, they are always used* LITERALLY, *and never in a moral sense.*"

To this Mr. S. replied, "If I admit it I am defeated." He then assumed that moral death was the penalty for sin, in Adam's case, and all his posterity. We inquired if Christ became morally dead when he suffered the penalty of the law? If so, then he became a sinner; but the Bible says he was "without sin." And again, if the penalty for sin is "moral death," then it follows that the crime and penalty are both one; so that punishment for stealing and lying would be a continuation of the crimes. Then the punishment for murder would be murder; for adultery, more licentiousness.

Our opponent admitted that the wicked were reserved "unto the day of judgment to be punished," as declared by Peter. 2 Peter 2: 9. We then inquired how "moral death" could be the penalty for sin, unless the day of judgment took place as soon as a man sinned? and if he was judged and punished as soon as he sinned, how he could be reserved "unto the day of judgment to be punished"? He then assumed that the "second death" is a moral death. We replied that if the second is moral, the first must be also; otherwise "the second death" would not be "the second," but the *first* of another kind. If the first and second death are moral, then there must be moral life, or Christianity, between the two deaths; hence, unconverted sinners could not experience the second death; therefore, very wicked, unconverted persons were not morally dead.

It was very evident to the audience that the positions of Mr. S. were unscriptural and unreasonable. We asked our opponent to explain, from his stand-point, Rom. 1: 32. After enumerating the crimes of an exceedingly wicked class, Paul says: "They which commit such things are worthy of death." We inquired if it would be proper to read it—"worthy of *moral death*"? It was evident that their moral death was complete before Paul said that such wicked men were "worthy of death." We also desired Mr. S. to consider Rev. 21: 8, which contains the last mention of punishment in the Bible:—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." He claimed that this death was *moral*. We thought that the wicked classes were already morally dead before they were "cast into the lake of fire" (Rev. 20: 15) and brimstone. Their punishment of death—destruction—came upon them because they were morally dead in trespasses and sins.

Mr. S. assumed that there could be no punishment without pain; and inasmuch as the punishment is to be eternal, there must be eternal pain in reserve for the finally impenitent. We inquired of him whether pain is a part of death. He said it is not. We replied that he had answered correctly; for when a person is in a state of death, he is without pain. And as death is the wages, or penalty, for sin, it follows that pain cannot be the punishment; for that will cease as soon as a man is dead; and hence cannot be eternal, as affirmed by the Scriptures.

Our brethren at West Point were delighted with the results of the discussion. Over thirty ministers from different denominations were present. One was reporting for the *Watchman and Reflector*, an able Baptist paper, published in Boston. We preached three evenings during the week of the discussion, and on the following Sabbath. Three rose for prayers the last evening. The prospect looked encouraging. We had a pleasant home with Bro. J. C. Knott. West Point is where Bro. Walter Pratt lived. The church there is one of the oldest in the west that has been looking for the speedy coming of Christ.

THE TRUTH IS SPREADING.

The great Bible truths, for the belief of which we have been called "infidels," "atheists," "Sadducees," and by various other reproachful epithets, are now finding a hearty welcome into the affections of many devoted christians in all denominations. What they had supposed to be infidel notions, they now find to be the pure doctrine of Christianity, as taught by Jesus and the apostles. Dear Bro., let us press the battle in christian kindness, always returning good for evil, and we shall soon see glorious results. This is the time to besiege the enemy's strong-hold of error in one grand union effort. Let us be brave for the King of kings, and Lord of lords.

EXPLANATION ONCE MORE.

As many do not yet understand the date on their papers, or wrappers, we would say, the date on the paper is the time to which you have paid. If it is **7 Sept. 70**, it means that you have paid *to last* Sept. If Nov. or Dec. **70**, it shows that you have paid so much in advance; but if it is **67, 68** or **69**, it shows that you are in arrears from that date, and ought to pay up immediately.

☞ By mistake, we first published only a part of the Prospectus of *The Bible Banner*, and therefore call special attention to the liberal offers in the "Terms," which are now published in another column.

THE NEW MONTHLY.

This proposed monthly, to be entitled "The Bible Banner," and to be published by Bro. H. A. King, 240 Broadway, New York city, and to be edited by four ministers who are not strangers to our people, is not started as an experiment to flash in the pan after a few weeks, but as a permanent thing. Bro. King is a man of business ability and financial experience, and has counted the cost before commencing the enterprise. None need hesitate to invest their funds, fearing the enterprise may prove a failure before it is fairly inaugurated. Bro. King will spend every cent of the profits, if there should be any, in scattering the paper in new channels, and will also invest a handsome sum annually in addition, for the same purpose. He means to make the paper a tasty and telling sheet, one that our people will delight to scatter among unbelievers of the intellectual stamp; one that will hoist the flag of unpopular truth, and defend it with ability and boldness. We greatly need such a standard monthly in our midst. Let a large list be sent in without delay ($1 per year), that you may receive the first number long before date, as a sample copy to show others, and solicit subscriptions; but send your subscription *now*. W. S.

"THE HOPE OF ETERNAL LIFE."

The christian's hope grasps several glorious themes, and eternal life is one of the most important. Without it, all the others would be of diminutive importance. If we contemplate soul-entrancing felicity, its endless duration depends upon eternal life, for without that, its duration would be brief. If we are elated with the cheering prospect of enjoying the society of long-lost friends, the length of that enjoyment depends upon whether we possess eternal life, for without eternal life none can live eternally.

If we feel animated with the assurance that we are to enter into the joy of our Lord, the perpetuity of that joy depends upon whether our future life is to be eternal; if we live eternally, the joy can last eternally; if we do not live eternally, the joy cannot be eternal. So the real worth of future felicity, future fraternal associations, future joy, and future reward of any kind, depends upon the possession of "eternal life;" thus eternal life is that which gives value to every other ingredient of future reward to the saint. Without life there could be no enjoyment whatever; so without *eternal* life, eternal enjoyment is utterly impossible. The duration of happiness cannot exceed the duration of life. All depends upon life; enjoyment depends upon life, and the length of the enjoyment depends upon the length of the life; hence, if we would have eternal enjoyment, we must have eternal life. It may be safely said that eternal life is the basis of the saint's reward, for without it it would be of trivial worth. If told that we might have a home in the city of God as long as we should live, we should want to know something about the perpetuity of our life. If told that we might dwell with angels through life, we should be apt to inquire, how long can we live? If told that we might wear a crown of glory all our life, we would wish to know about the chances for a long life.

But the saint of God is animated not only with the hope of coming redemption, future glory, and heavenly joy, but also with the "hope of eternal life," which makes redemption an immortal fixture in the divine plan, makes glory an endless attainment, and makes joy as lasting as the days of heaven. Then how can this great prize be secured? Paul answers: "Eternal life is the gift of God through our Lord Jesus Christ." Let us "lay hold on eternal life" by a present life, of faith and obedience. W. S.

TRACTS TO SCATTER IN WIS.

Wishing to scatter my four new tracts more extensively in Wisconsin than I have been able to do with my own hand, with the help of a few friends, I offer to send by mail to any brother or sister living in Wisconsin, as many as 10 cents will prepay, if they will send me the postage, *provided* they send any time before the close of November, giving plain directions where to send them. I limit the offer to Wisconsin for the present, and restrict as to the quantity allowed each individual, fearing they may be too soon exhausted. Let no one send over 10 cts. in postage unless they design it as a donation to aid the enterprise. Direct to William Sheldon, Brodhead, Green Co., Wis., and send within the time specified. W. S.

"WHETHER IN THE BODY OR OUT OF THE BODY."

To prove that the soul can live without the body, we are often referred to Paul's statement in 2 Cor. 12: 3, "Whether in the body, or out of the body"; but this attempt is lame in several respects; (1) because no allusion is made to a case of death, but to an event in the history of a *living* man, who continued to live "above fourteen years" after the scene referred to; so if it really proves that the soul can live without the body, it as strongly proves that the body can live without a soul; for even if he was "out of the body," the body did not die; and if to be "out of the body" means that the soul must leave the body, then the body can live without a soul—then what need of having a soul? So this proves too much if it proves anything in that line. (2) The text says not a word about the soul being out of the body, or in the body. We have no right to put the term soul in where the apostle did not see fit to use it, and thus make the apostle say something different from what he wrote, to suit a theory that demands such alterations in Scripture to support it. (3) Paul pronounces the event here referred to one of the "visions and revelations" in his history (see v. 1), but it seemed so real to him that he could not decide whether he was physically or mentally transported; for sometimes in vision holy seers have been bodily caught away, and at other times they were only mentally taken away. Paul could not tell in which way he was taken "up to the third heaven," where the New Jerusalem is, which contains the paradise of God, which is to "come down from God," and be connected with the new earth by and by.

Some have supposed that Paul simply had a vision of the new earth. This cannot be correct, for although Paul could have been mentally conveyed into the future, he could *not* have been bodily taken eighteen hundred years down the stream of time into the new earth, and yet he could not tell whether he was taken "in the body, or out of the body," —whether personally or mentally—and he well knew he could not have been personally taken hundreds of years into the future; but he might have been taken either bodily or mentally to the New Jerusalem, which now contains the paradise that will hereafter be connected with the new earth. W. S.

PROTRACTED MEETINGS.

The season has come when people have leisure time to attend protracted meetings, and every Advent minister whose health will permit the undertaking, should at once begin a series of meetings, not with the mere design to theorize the people, and to combat all who have not been enlightened, but to enlist men in the cause of Christ, making the enlightening of the intellect one part of our work, but not the sum total.

Men are reached through two channels in religious matters, as well as in worldly matters—through the channels of reason and feeling; and while the channel of reason is the safest, it is nevertheless true that access to the channel of feeling often paves the way for reaching the channel of reason; and it is well known that protracted meetings of a devotional character, not overstocked with the combative and censorious element, are important facilities for reaching the hearts of men through both of these channels. Not that we would admonish our brethren to do less in the great work of letting the light of truth shine out, but we would entreat them to do it in a judicious way, and do more than ever in the special direction of leading sinful men to seek the Lord. We ought not to stand out before the world as exclusively a theological people, but as a people possessing an abundance of the devotional, practical, experimental, and working element of religion. Then we can the more easily reach the hearts of men, and lead them to Christ; and while this fact impresses the mind of men, they are the more willing to listen to our views of theology. To a great extent we reach the hearts of men through their ears; hence, if by an egotistic or pugilistic course, we deprive ourselves of the ears of the people, we fail to reach their hearts. Let us be "wise as serpents," which charm their game by degrees, with caution.

Protracted meetings should be held in new places, and in old fields too. Let us work for God with new zeal in every part of the field. Soon the harvest will be past, and our work be done. Will it be "well done"? W. S.

IMMORTAL SOULS.

A great outcry is made against Adventists because they do not believe in immortal souls. That is a mistake, for they believe in "mortal" souls, and immortal souls too.

1. They believe that "the Lord God formed man of the dust of the ground, . . . and man became a living soul" (Gen. 2: 7), and that this man is called "mortal man" (Job 4: 17), or mortal soul; for it is "man" that is called a "soul," and also "man" that is called "mortal"; so here is proof of a mortal soul, or a "living soul" that is "mortal."

2. They also believe that "this mortal must put on immortality" at the resurrection (1 Cor. 15: 53); then the saints will all be immortal souls.

But we do not believe in being immortal souls before receiving immortality; nor do we believe in having an immortal soul imprisoned inside of a mortal soul. But we fully believe that every faithful soul will be made immortal when Jesus comes, and will be immortal souls then; not immortal shadows, but material souls immortalized, or glorified humanity, made "equal to the angels." Such immortal souls we believe will have an existence at the resurrection. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments........$104.12
"A Friend"........2.00
S. Dodge........1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments........$4.00
S. A. Phelps.........50

YOUNG PILGRIM FUND.

Previous acknowledgments........$3.00
H. B. Eaton........1.00
"A Friend".........50

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments........$442.44
"Southern Mission".........50
S. Dodge........1.00

For the World's Crisis.

NOTES BY THE WAY.

The Springfield Campmeeting was the best held there yet, in every respect. More harmony and prudence, temporally and spiritually, prevailed through the meeting. But few things were left on the ground compared with former years. No one article worth one dollar, except one coat, and that was claimed the next day; therefore we think it not worth while to advertise them.

The meeting had a good effect on the community and the church generally. The back debt was paid up by the noble-hearted brethren, which lifted the load that the committee had carried for the past year, and made us all thank God and the brethren. One year's burden was gone, and we set free again. Other things that have induced disaffection, and which have caused other meetings to be held, have been amicably settled. Probably another year, there will be but one general interest and meeting in the vicinity, if time continues for another campmeeting at Springfield.

After settling up, I started for Alton Bay. Stopped in Boston and Lawrence, and met with a few that could not attend the great campmeeting, and had a good time with the few.

At Alton Bay found the same good spirit attending the meetings. The preaching was dispensational, prophetic and timely, which gave strength to the waiting church, convinced skeptics, and convicted sinners. This meeting, like the Springfield one, has become a great institution, and needs wisdom, energy, and prudence, to manage it, which will be found in the committee chosen on Friday.

Left on Saturday for Portland, Me., and had almost a new set of hearers, as the church was mostly at campmeeting. The signs of Christ's coming were listened to attentively three times, and a good result is expected.

Monday noon the rush came from campmeeting in an extra train, the brethren with faith much strengthened in the soon coming of the Lord, as that was the drift of the preaching at both meetings; and getting ready necessarily follows such a faith; and such preachers as are posted and competent, should do the most of the preaching at such meetings, as people come to hear on this timely subject at these times. It is no time to extend courtesy by giving all a chance.

The question is, Who can meet the demand or give the meat due? Such should give it, if they preach three or four times. Our campmeetings are becoming inquiry meetings, of a class of honest, well-informed critics, more than ever before; and a preacher that can lift the load in a small chapel or school-house, would not be competent on such occasions, and ought to know it, and be satisfied with his appropriate work and position in the body, and not feel jealous and try to scatter.

We must work. We must all work. We must work in compact, or be flanked. In some places there are a few jealous ones split off, who study and practice flank movements on the main body, instead of attacking the common enemy. Their greatest ambition is, to disconcert the plans of those that are able to do more than they can. Now, brethren, let him do the work who can do it, and we take a united position, and the professed church will feel our influence as never before. This little, narrow, contracted, jealous, and selfish disposition, seeking to gain an exalted position, will cripple the influence of the body. Our individul position will be more lasting and valuable, if we wait until we proidentially slide into it, and not by proxy or strategy obtain another's position we never can fill. There must be more fighting soldiers ready for duty, and the Lord will make his own selections for leaders, those whom he sees are competent. There never was equality in these things in the work of God, and never can be, unless all men are alike instructed. Let us all do our different work in harmony, and God will reward all equally, or according to their capacity.

From Alton Bay to Portland, Bath, Brunswick, then to Mechanic Falls campmeetin. This was a small, quiet meeting, and productive of good in that region. The grove was a good one for a large meeting, if suitably arranged. Old times were brought back to our minds by seeing some of the first growth of white pine trees standing, which are as scarce in these days as the old-fashioned religion. Some of these trees run up one hundred feet before coming to a limb; three feet in diameter, some seventeen feet around, and capable of producing two or three thousand feet of lumber. Some of them are ten rods long when down. One formerly measured thirteen rods. This looks like timber. I spent some time in the woods looking at God's natural *steeples*, under which his praises were sung, and the large brook near by afforded a good string of pickerel for a change of food, which we enjoyed in the catching, while others did in the eating them. I think some men swallowed a bait that had a hook in it, which they cannot shake out, and will run with the line a long time, and then come in all tired out and yield up, as we had to when God's hook of truth fastened in our jaw.

Richmond. This is an old Advent church, which has been visited with two or three whirlwind within a few years, which only confused and broke a few of the branches, while the trunk of the tree and the roots are in good soil. The second attack of the seventh-day people, or Ellen G. White's messengers, have just closed a five weeks' bombardment, stumping and bragging of their argument, Goliah-like. I understand a young David, after being threatened and stumped to fight, silenced their battery in a short time, and turned the mesmeric current. If ever there was a time to take off this hypocritical wart or fungus flesh from the Advent body, it is now. I know God does not bless it. It proves a corroding curse wherever it goes.

The doctrine is pushed into communities Mahomet-like, and calmed down by a mesmeric anodyne, until the subjects are dead or dozy enough to submit to the rigid law of taxing, which, by the way, has awakened some from their stupor, and their eyes are fully open to the imposition and curse on a religious and christian community. I am aware that in saying this I call down the bulls of this pretended church upon me; but let them come. If these were my last words, I would warn my brethren and the world against this delusion. We as a people have supported it thus far, and are guilty by keeping silent, as a body, so long. So long as they claim the name of Adventist, they are a cancer to this body, and the worst forms of the cancer are out of sight. Whitewash and paint cover up the internal inflammation (so all say that have had the experience in it), just as the freemasons who have had their eyes opened to that trap of the devil, and have exposed it.

It is time to rid ourselves of these influences, and be free. What if some are honest? So much the more need of trying to liberate them from this snare, by lifting our voices against it. I want to say here to all, if you want to comprehend more fully what I mean by the above, send ten cents to R. E. Hamilton, Thompsonville, Ct., and get a tract; or fifty cents, and get six; $1.00, and get thirteen, of the best and truest expositions of this matter ever made public, and scatter them. You can do much good to others in this way. The real life information in one is worth the dollar. Do not fail to send.

About the crops. There is unexpectedly a good crop of corn, and potatoes and apples in abundance. The Lord is good. Water is scarce in the streams.

Richmond Corner. Here we had a good gathering in the F. W. Baptist house. Good attention. Some scolded the next day, others were much interested for the first time. At Litchfield Corner, in the Congregational house. This was the first Advent meeting ever held in that place; and the signs in Luke 21st took effect.

Bowdoinham. A good interest to hear about "our hope." And in Poland, as usual a good house, and attention. The awful double murder in Hallowell helped us preach the signs more effectually.

Casco. Both places. As usual good attention; and the good large string of fish of from nine to one hundred pounds, which we caught, fed three neighborhoods. The fish come handy where there is no fresh meat cart, but pork good and plenty gave us a good living.

Raymond Village. Good house of new hearers, and the best of interest to hear on our faith. Also at Cape Elizabeth two evenings. Still larger, and more interest. I think the seed will catch on some ground.

The new places are the best ground in these times. Portland is holding her ground as usual, but like many other places, some either get cloyed, or dainty, and others seem to eat enough, but do not hold their food long enough to give them strength to work. It seems to me as useless to preach to some people as it is to turn water into a basket. People who are good for nothing in conferences, draw off by themselves, not satisfied with themselves or any one else. I suppose this class always did exist. Perhaps it was the thorn in Paul's flesh, a messenger of Satan to chasten the body; but grace is sufficient to hold the healthy parts of the body together by attraction. Some are blind as to the work and interest of our times.

While meditating and wondering at such blindness, I chanced to ride behind a blind horse fifteen or twenty miles, and discovered some advantages in his being blind. 1. Any one could catch him easy. 2. He could not see the fence down, and get into mischief. 3. He did not get scared at the cars, or anything else, so as to run. He did not know where to run. 4. He went altogether by the bit, and would stop if the harness broke. 5. He had no choice in riders, and would work any where, and at any time. These advantages compensated, in part, for his loss of sight.

These reflections were amusing. Perhaps if some persons were not blind, they would have stove things up as badly or worse than others heretofore in the cause of God who pretended to have good eyes. So we drove on, thinking the old blind horse was best for some places, and we would use our eyes to the best advantage while we had them; and hoped that those who had not, would do what they could, and be quiet, and not fret about evils they cannot help.

At Biddeford found good, warm friends, and a church well in the work, not easily turned out of the way.

Kennebunk Depot. Had a hard time on account of being obliged to stay five hours at the depot waiting for a place to stay. I was directed to a man as one of our brethren to see to preachers. He sent me to another brother's, and they were not at home. I went back and told him the brother was not at home. He made no reply, and I expected for five hours he would tell me of some other place, as I was a stranger. I waited from ten to twelve o'clock patiently, thinking at twelve he would speak again; but not so. He went to his dinner, and there I stood and saw him go and come, and I stayed till three P. M., when an outsider mistrusted I was a stranger and a preacher, and took me into his store to warm, as it was damp and cold; and learning the facts, found good brethren who

gave me a home. Such a man as this would let his own mother lie in the poor-house years, after bringing up her own family, and part of his, while he had plenty of room and everything comfortable. This man is very active in prayer-meetings. Should you want to hear him pray?

South Berwick. Found good friends the first time, and had a good time with them. They are struggling to try to pay $250, to finish their little chapel, which cost $750. How easy some could help them if they would. If any are disposed to help, direct to Gideon Doe, South Berwick, Me.

Portsmouth. Had one of the best times we ever had. Full house and good attention. The Spirit of the Lord convinced the people we had the truth for our times. This finished up a long trip, having preached every day for five weeks, and in four new places. There is an ear to hear on our faith as never before. The coming winter's work will tell, if we all work in harmony with the great truth upon which we all agree; which is the coming of the Lord very soon. H. MUNGER.

For the World's Crisis.

REPORT OF THE CT. A. C. CONF.

Waterbury, Ct., Oct. 6th, 1870.

President in the chair. Conference opened with prayer by Bro. Hitchcock. The minutes of the last session were read and approved. The President appointed the following committee. On Credentials: Brn. Teeple, Durand, and Rockwell. On Preaching: Brn. Ripley, Fuller, Fitzsimmons. On Ordination: Brn. Hitchcock, Hancock, and Teeple. On Business: Brn. White, Elliott, Durand. The reports of delegates were good. Reports of preachers were encouraging. The cause of Christ in Ct. was rising.

One o'clock. Met according to adjournment. Prayer by Bro. Rockwell. Committee on case of Bro. L. F. Moore reported. Committee retained to the next session for further investigation. Campmeeting committee reported. Expenses all met. Report accepted.

Voted, that a committee of two be appointed to nominate officers for the ensuing year. Brn. Teeple and Durand were appointed, who reported the following: For President, H. H. Dickinson; Vice President, Wm. J. Ripley; Secretary, B. Hitchcock; Treasurer, B. St. John; who were duly elected.

The tent committee elected Brn. B. Hitchcock, Durand, and White. A Campmeeting committee for the coming year was elected: Brn. B. Hitchcock, R. K. Stark, William J. Ripley, G. L. White, O. D. Woodruff. Adjourned to Friday, nine A. M.

Met according to adjournment. Prayer by Bro. Hancock. A resolution was offered as follows:

Whereas our churches in time past have suffered from the labors of injudicious persons who feel no special responsibility upon them, but preach erroneous views, to the distraction and division of the churches, therefore,

Resolved, That we warn and exhort the churches to be very careful how they receive, permit, or suffer, any one to come among them who is not duly recommended from the Conference in the State where he belongs, or otherwise properly accredited.

It was adopted unanimously. A vote of thanks was passed to the church in Waterbury for their kindness and hospitality while with them. Adjourned to meet at the call of the Secretary.

Our conference was good. The Spirit of Christ was with us. There was but one mind in regard to the present state of things: that time is short; and we felt like laboring more ardently in the vineyard of the Lord in saving our fellow men. The signs are portentous of the soon coming of Jesus; the ending of all worldly ambition; the ending of war, cruelty, bloodshed, and crime; the ending of sorrow, suffering, and death. "The end of all things is at hand."

B. HITCHCOCK, *Secretary*.

Extracts from Letters.

BRO. KELLAWAY writes of the tent-meeting in R. I.:—"Great interest was manifested in the meeting on Wednesday evening, Oct. 5th. Many became deeply convinced of their danger, and three rose for prayers. And, as there was good being done, it was decided that the Rhode Island Conference should be invited to hold its meeting on Thursday evening at the Tent, which was done. At the meeting on Thursday one more sinner rose for remembrance at the mercy-seat. One also who had been a seeker on the previous evening testified to his experience of 'the peace of God which passeth all understanding.' Blessed be God who hath showed his servants such great things, and gladdened their hearts therewith."

SR. M. E. DOW writes:—"Through the goodness of the Lord, Sr. Mellen's health has somewhat improved, and we have been able to return to the city, and procure a more suitable place for our little work, and have changed our location from 169 Allen St., to 48 *Watts St.*, where we shall endeavor by the Lord's help to do what we are able, for the benefit of the poor and needy."

BRO. C. W. LOW writes:—"I would say in regard to the work of the ministry, that since the 9th of June up to present date (Oct. 8th), I have traveled over sixteen hundred miles, preached thirty sermons, baptized two obedient souls into Christ, and had a good spiritual time generally. The Lord has blessed the word to the good of those who heard."

BRO. G. W. PLACE writes:—"I have cast my lot with a new people in a new country (in Beatrice, Nebraska). There is a good opening here for those who wish to get a home and grow up with the country. Every thing is new, and many hardships and privations to endure; but the face of the country is beautiful, and the soil rich and fertile. Remember me to Father in your prayers, that I may lead a holy life."

BRO. I. DAMMAN writes:—"The Lord is at work on New Durham Ridge. A number have started to serve the Lord in earnest. We are having a good meeting. The Spirit and power of God are among us, to prepare us to meet the Bridegroom."

SHORT SERMONS AND SHORT EDITORIALS.

Our experience has taught us that the man who can tell the most with the fewest words, in the pulpit or in the newspaper, is the most successful minister or writer. Long sermons, unless the preacher is unusually interesting, no matter how sound he may be, are dry to the majority of hearers, and not unfrequently actually keep people away from church. We may argue as much as we please that this ought not to be, and cite how men will go to a minstrel show or some other foolish entertainment and sit two hours without being weary, and complain at a forty-five minute sermon; but this makes no difference, the fact remains that the ministers who preach short sermons are the popular ones, and they accomplish as much or more good, so far as we can see, by their ministrations. So, and more so, with the newspaper writer; the man who can condense, and give the news or reasoning in the least possible space, is the one whose articles are read, while long essays, no matter how instructive, remain unread or are laid by for a convenient time, and are never called for.—*Springfield Republican.*

Obituaries.

HODGDON. Died, in Freedom, N. H., Sept. 13th, 1870, of consumption, George W., son of Nathan and Ruth Hodgdon, aged twenty-five years and five months.

He rests in hope. The hard struggle to overcome the direful malady and live a few more years in this mortal state, was in vain; disease and death have triumphed over him and he is dead. But not forever. Jesus says: "He that believeth in me, though he were dead, yet shall he live" again. George did not make an open profession of religion, but he expressed in his last hours, to his mother, that he felt his sins were forgiven him, and that he had part in Christ. He sleeps in Jesus. CHAS. H. HURD.

Died, of consumption, in Lafayette, R. I., on Thursday, Oct. 6th, 1870, the sister of Deacon A. Taylor's wife.

Deceased was a great sufferer, and her death was a desirable release for her. May the dear Lord, who could weep over the grave of Lazarus, console and sustain the bereaved with his comforting presence and blessing. W. KELLAWAY.

ROBINSON. Died, in New Bedford, Mass., Sept. 19th, 1870, of consumption, Mary Ann, daughter of William and P. C. Robinson, aged sixteen years, one month, and three days.

She experienced a hope in Christ a short time before she departed. She longed for the time to come when she should fall asleep in Jesus.

P. C. ROBINSON.

HICKS. Died, at Central Falls, R. I., Aug. 28th, Carrie A., wife of Bro. B. F. Hicks, and daughter of Bro. John and Sr. Hannah, of Portsmouth, N. H., aged twenty-four years and eleven months.

Sr. Carrie was converted and united with the church in Portsmouth ten years since. But her work is done. She sleeps in Jesus, and awaits the Life-giver's return. This oft afflicted family are sustained by the "blessed hope."

J. W. WHITE.

OSGOOD. Died very suddenly, in Lynn, Mass., Aug. 30th, 1870, Matilda, wife of Bro. C. H. Osgood, in the thirty-seventh year of her age.

Only nine short days before her death, Bro. Osgood removed from this place (Northwood Narrows) to Lynn. We had hardly missed her from our little circle ere she was with us again; but ah! how changed.

O, when will the long night be past, and the morning come?

Services by Eld. J. Parsons, assisted by the writer. H. M. BRYANT.

BRYANT. Died, in Northwood, Sept. 26th, George Burnham, only son of Bro. H. M. and Sr. Abbie S. Bryant.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

JOHN PARSONS.

GOOCH. Died, in Kennebunk, Sept. 1st, 1870, Priscilla, wife of John Gooch, aged thirty years.

Sister Gooch was a christian, and calmly fell asleep with the hope of immortality at the coming of our Savior. W. H. MITCHELL.

Married.

FISHER—WHITE. At the residence of the bride's father, Oct. 17th, 1870, by Elder A. P. Moore, Mr. JAMES H. FISHER, and Miss HELEN A. WHITE, all of Chelsea, Mass.

DOWNING—WYATT. In Farmington, Me., Sept. 18th, by Elder J. H. F. Varney, Mr REMINGTON C DOWNING, and Miss L. A Wyatt, both of Farmington.

SAGE—TRYON. In Youngstown, Niagara Co., N. Y., Oct. 5th, 1870, by Elder C. W. Low, EUGENE K. SAGE, of Lewiston, and Miss ADELIA F. TRYON, of Youngstown.

Summary of News.

FOREIGN.

Cable News.

TOURS, Oct. 13. A Paris letter in the Constitutional to-day, says the word "peace" is tabooed in Paris. Everybody is casting cannon, making mitrailleuses and constructing pontoons. Enough of the latter have been constructed to bridge the Atlantic ocean.

FLORENCE, Oct. 13. The engineers say that it will require at least two years to prepare Rome to serve as the Italian capital. The seat of the government will therefore remain at Florence indefinitely.

VERSAILLES, Oct. 12.—via Berlin and London, Oct. 13. Yesterday the French army at Loire were driven out of Orleans, after a nine hours' fight. Orleans was subsequently stormed. The Prussians took upwards of 10,000 prisoners. Their loss was small. The Bavarians participated in this engagement.

OSTEND, Oct. 13. The French fleet have returned to the North Sea. The supposition is that they intend to renew the blockade of German ports. The Germans have again removed the beacon lights along the coast.

The Prussian lines of communication from the army before Paris are still preserved intact, but food and forage are becoming scarce.

LONDON, Oct. 12. Prince Napoleon, who recently arrived in this city, is actively intriguing for the restoration of the Bonapartists. The Emperor himself declines to sanction the schemes of the Prince.

Advices from Paris to the 6th inst. represent the people steadfast, quiet, and orderly, and without any anxiety on the question of food. They claim to be fully prepared for any assault the Prussians may make.

BERLIN, Oct. 13. The Queen has received the following dispatch from King William:

"Versailles, Wednesday. Thousands of prisoners fell into our hands as the result of the Von Der-Tonns victory, near Orleans. The battle lasted from 9 o'clock in the morning to 7 in the evening, and was fought on difficult ground. The capture of Orleans was followed by a heavy loss to the French. Our loss was small."

LONDON, Oct. 13. The journals predict calamities to Germany if she perseveres in insisting on the cession of Alsace and Lorraine and continuing the war. They say that if Paris holds out several months, an immense army will be formed behind its walls, while others will be created in the departments. Thus the Prussians will be caught between two overwhelming forces.

The savage character that the war is assuming, in burning villages and shooting scores of peasantry for defending their homesteads, is causing a violent revulsion of feeling here.

The English apprehend a general European convulsion, and the Prussians are incurring general indignation for provoking danger.

England is quietly preparing for the storm. While refusing to augment her military expenses, the Government is putting her sea coast defences in impregnable condition. The journals give the results of the experiments just made on the improvements in the torpedo system, showing that no hostile fleet can ever touch English shores. England is spending large sums for strengthening her seacoast defences, the southeast coast especially occupying her attention.

The entrance of the Thames is being fortified in a manner not only calculated to repel invasion, but to render impossible the disembarkation of the enemy. Sheerness will be strengthened by fresh forts and additional batteries of the largest calibre. Important defensive works are in process of erection. New Haven and Liverpool, so many years neglected, will be put in a state of complete defence.

LONDON, Oct. 14. The terrible artillery fire of Fort Mont du Valerion has literally swept the country around about for a circuit of six kilometres. The Prussian works have been destroyed. All the batteries that the Prussians have sought to erect against Mont Valerian have been annihilated. Chateau Mendon has also been destroyed. The Prussian engineers have been driven from Clamart, Mendon and Montretout. Villejuif and Cacham have both been recovered by the French. On the north the Prussians have been driven back as far as Deuil and Bonneuil. The entire peninsula around Genvilliers has been freed from the Prussians by several strong cavalry reconnoissances and is now in French hands again.

On the east of Paris a lively cannonade has been maintained toward Bondy. The Prussians also have been driven from Champigny more than three miles east of Vincennes. The Prussian circle around Paris is, therefore, expanding daily, instead of contracting, and the Parisians are greatly encouraged.

FLORENCE, Oct. 15. Prince Amadeus, with the approval of King Victor Emanuel, has accepted the offer of the Spanish crown.

LYONS, via TOURS, Oct. 16. Garibaldi, accompanied by several Italian officers, has arrived at Besancon, in the department of Doubs. He will command the irregular battalions of riflemen and sharpshooters, operating in the Vosges districts, and a brigade of Garde Mobile.

BERLIN, Oct 16. A dispatch from Rheims says the French garrison, at Soissons, has capitulated to the Prussians, after an obstinate defense of four days duration.

The town was badly wrecked by the bombardment from the Prussian batteries upon the commanding heights.

LONDON, Oct. 16. The Prussian Embassy have addressed itself to-day to the English Government, with a view to gain the co-operation of Great Britain in its efforts for peace. The English Government is instructed that Prussia is prepared to modify seriously her demand for a money indemnity, or to abandon it altogether. That the neutralization of Strasbourg and Metz will be accepted in lieu of their surrender. The demand of Prussia for the surrender of the French men-of-war is abandoned entirely.

OSTEND, Oct. 16. Marshal Bazaine made a fourth and overwhelming attack in force, marching by Ladonchamp towards Mezieres, while another part of his army furiously assaulted the Germans beyond Noiseville. The Germans were beaten in both directions, their camps broken up, and the body forced into a disastrous retreat upon Font-a-Mousson, where they now are. Bazaine himself is at Thionville, and he holds the line to Mezieres and Narange. There is much alarm at Saarbruken, Treves and Forbach.

BERLIN, Oct. 17. The Duke of Mecklenburg Schevarin reports having entered Soissons yesterday, Sunday. By the capitulation of this city we captured four thousand prisoners and one hundred and thirty-two cannons.

LONDON, Oct. 17. The Prussians have crossed the Loire and marched toward Tours. On this becoming known, all departments of the government were in a state of consternation, and the excitement of officials was indescribable.

FLORENCE, Oct. 17. The King of Italy, having excluded Mazzini from the general amnesty for political offences, has been moved by the influence of prominent officials and Republicans to issue a special amnesty for his benefit, and, accordingly the great agitator has been liberated from his incarceration at Gaete.

THE RISING IN FRANCE.—Whatever may be the result of the unavoidable conflagration, the Prussian government could not choose a better way to arouse the national spirit of France. If I am not mistaken, the struggle will be extreme. Within a few days the Prussian armies will be encircled in a circumference of fire; thousands will become the prey of their powerful artillery, but thousands will survive; the Francs, the Gaulois are rising, the Vendeans and the Chaneurs will revive those heroic episodes of devotion to their hearth, to their God, to their country! The men are ready; they are innumerable. I could astonish you with their unexpected number. I have met thousands on thousands within the last week, as I informed you in my last letter. Chiefs are wanted, but they will spring from the masses. The race of Hoche, Moreau, and Larochejacquelin is not exterminated yet. A new era is beginning. The new Teutonic Colossus must be checked yet for the sake of civilization and liberalism.—*London Standard Correspondent.*

DOMESTIC.

New York, Oct. 12. The French cable, it is reported, will be cut outside of Brest, and a submarine one run from the cut end to Queenstown. This is rendered necessary by the cable of 1866 having given out, and the immense number of dispatches from private parties and the American Press Association.

War Items.

☞ Among the curious results of the war is that bringing the French Bourbons again to the surface. The Count de Chambord appears as a pretender to the throne of France, and, calling himself "Monseigneur," promises to present himself at the proper time and claim his own. He declares that the monarchy will hunt the invaders from the soil and gain an honorable peace.

☞ A *Herald* special, dated Tours, Oct. 15—evening—says:—"Bazaine escaped from Metz, and is marching with his full force to the relief of Verdun. Rumors from Orleans are startling. It is asserted that the Prussians there, who are known to be in large forces, have surrendered to the French with all their artillery."

☞ Commerce in the West Indies is paralysed, on account of the European war.

☞ Military movements in the Prussian camps and within the walls of Paris indicate a great event is imminent.

☞ A special dispatch from Hague says that great agitation prevails upon the discovery that the King was about to declare war with Prussia. There was a row in the King's Cabinet. The King was told that he must not take the initiative. The Crown Prince warned the Ministers if they did not take sides now Holland would regret her inactivity. The Cabinet appealed to the people, and petitions from all parts in favor of giving the States General and not the King the right to declare war calmed down the bellicose feeling of William. A majority of the population side with the Crown Prince.

☞ Heroic sorties are incessant at Metz. The Prussian commander has given orders for the increase of vigilance. The Prussian commissariat has been removed to avoid capture.

☞ Five hundred thousand men are massed within the walls of Paris, who would rise, and rather seek death than submit to the dismemberment of their beloved land.

Religious Items.

☞ The whole duty of Catholic men and women should be, in these days," says the *Pilot* "to give, and to give, and to give, and not to cease giving, till not only proselytizing schools have yielded up their prey, but till the whole United States shall have become Catholic."

☞ The Roman Catholics of Newark, N. J., propose to erect in that place a magnificent cathedral, to be the finest in the country. Father Doane, recently returned from Europe, has brought the plans for it, based on the largest and grandest churches on the continent. It is stated that it will require fifteen years to construct the edifice.

☞ The *Western Catholic* makes the following frank admission: "As it was easy to perceive before 1850 that the restoration of Pius IX. was not only possible but probable, so it is easy to see today that his restoration is not only improbable, but almost impossible."

☞ The San Francisco Jews have voted—88 to 24—to abolish the old custom forbidding men and women to sit together in the synagogue.

☞ A Roman Catholic newspaper is announced in France with the title of the *Christian Era*, the object of which is "to insist on the introduction of religious liberty into the Catholic Church, and its alliance with the genius of modern times."

☞ The recent General Conference of the Methodist Episcopal Church of Canada adopted the liturgy of the parent body of the United States, placed the appointment of presiding elders in the hands of the Bishop, and prohibited the reception of any person who used tobacco into an annual conference.

☞ The Hungarian Bishops who protested against infallibility were welcomed home with enthusiastic ovations, torchlight processions, banquets, deputations and congratulations.

☞ The employers of the New York Tract Society still continue a noon-day prayer meeting, which was established forty years ago by Harlan Page.

Items.

☞ Gen. Robert Lee, the most prominent military leader of the secessionists in our great civil war, and the ablest soldier on that side, died at Lexington, Va., Oct. 12th, in his sixty-fourth year.

☞ A French paper estimates the private fortune of Napoleon III., invested safely in foreign countries, at two hundred millions of dollars.

☞ It is the opinion of many persons, that the late unprecedented freshet in the James and Shenandoah rivers was not caused by a continued rain, but by something like the bursting of a water spout on or about their headwaters, and their sources are not a very great distance apart. The flood came down in the Shenandoah in great waves succeeding each other rapidly.

☞ A few Sabbaths since a stout, fatherly looking man was pressing his way through the crowd in Plymouth Church, in order to get nearer Beecher, when he was arrested in his progress by the great preacher's voice, singing out the words of the text: "Who art thou?" "Who art thou?" again cried out the dramatic preacher. The stout party, thinking himself in the wrong, perhaps, by pressing forward, and believing himself to be personally addressed, startled the brethren and nonplussed their reverend chieftain by sedately replying: "I'm a pig merchant from Chicago, sir. I hope you ain't mad. There ain't nary chair, or else I'd a sot down."

Notices.

The New Hampshire Adv. Chris. Conf.

The annual session of this conference will be held in Concord, N. H., commencing Nov. 1st, 1870, and continue over the following Sunday. Fare reduced on the railroads leading to Concord, as follows: Montreal R. R., half fare. Purchase regular tickets to Concord, and *free return passes* will be furnished *at the meeting*. Northern, Concord, and Claremont R. R.—Call for *State Conference tickets* for Concord, at the following stations: Fisherville, Franklin, Bristol, Danbury, E. Canaan, Warner, and Bradford. These tickets must be *countersigned* at the meeting. Concord R. R.—Fare two cents a mile each way. Call for *State Conference tickets* at the following stations: Pittsfield, Suncook, Hooksett, Manchester, Nashua, Lawrence, Salem, Portsmouth, Greenland, New Market Junction, Candia, and Auburn. If any take the cars at any stations not mentioned, get regular tickets *only* to the nearest station where special tickets are sold, and there get *special* tickets to Concord.

Dear brethren and sisters, this may be our last annual State Conference. Fail not to be at the feast. We hope every preacher in the State, and all out of the State, belonging to the Conference, will be present if possible. If any cannot attend, let them not fail to represent themselves by proxy, or by letter.

Let the churches send delegates. Come, brethren, rally once more to the capital of the old Granite State, and make one more united effort to unroll the parchment of truth before the eye of this perishing generation.

JOHN COUCH, Pres.
A. W. SIBLEY, Sec.

Notice.

Providence permitting, there will be a conference held at Wayne Village, Me., in the free Baptist meeting-house, commencing Oct 20th, at 7 o'clock, P. M., and held over the Lord's day. Come, brethren and sisters, make one more rally to save the perishing. Provision will be made for all. Ministering brethren from abroad are invited. Brethren will call on S. Brown, A. K. P. Burgess, J. Sturtevant, and others.

For the brethren, H. B. Sevey.
Wm. H. Doughty.
S. Brown.

Notice.

It is proposed, if the Lord does not otherwise dispose, that there be a conference meeting at the chapel in Freedom, N. H., on Saturday and Sunday, Oct. 29th and 30th. Brn. B. S. Emery and Chas. Colman will be present to preach the word. Come, every one who wants to. There is plenty of room. We have a free house for you to worship in, free homes for you to tarry in, and a free salvation to be offered to dying men.

CHAS. H. HURD.

Notice.

If the Lord will, there will be a series of meetings in South Casco, Me., commencing Wednesday, Oct. 26th, at seven o'clock P. M., and continue over the following Sabbath, and longer if thought best. Brethren and friends are invited to come in the name of the Lord, and work for the salvation of the lost.

J. HILL.
J. GAY.

Protracted Meeting.

There will be a meeting at North Haverhill, N. H. (at the brick church), commencing Sunday, Nov. 13th, and hold evenings through the week, and over the following Sabbath. Brn. D. M. Leavitt and J. C. Shorey are expected to preach the word. We hope the brethren from adjoining towns will make an effort to be present.

A. A. HOYT.

Notice.

If the Lord will, there will be a meeting in Second Division, New Durham, N. H., commencing Wednesday evening, Oct. 26th, and continue over the Sabbath. Brn. J. Horn and others are expected to labor with us. All the lovers of Jesus are invited to come and help us in the good work. In behalf of the brethren, CHARLES MOONEY.

Notice.

There will be a conference in Rome, Me. (Robins school-house), Thursday evening, Nov. 17th, and continue over Sunday. Brn. and Srs. are invited to come and labor for the salvation of sinners. Provision will be made for all. Will Bro. A. H. Walker and other preaching brethren come and help in the name of the Lord.

ORRIN KNIGHT, Sec.
H. B. SEVEY, Pres.

Maine Notice.

The Maine Easterly Conference will be held, if the Lord will, at Lincolnville Centre, Maine, in the "Free House," commencing Thursday, Nov. 3d, at 7 o'clock, P. M., and continue over the following Sabbath. All are invited to come and help at this quarterly gathering.

THOMAS SMITH.
F. A. BAKER.

Dedication.

The Advent Christian Society of East Shelby, N. Y., purpose to dedicate their new House of worship on Saturday, Oct. 22nd, 1870. Elder J. V. Himes of Michigan will probably deliver the dedicatory discourse. J. H. WHITMORE.

Notice.

Eld. C. F. Sweet will commence a meeting at Putnam's Hall, 132 Broadway, Saratoga Springs, evening of Dec. 1st, 1870, to continue as long as duty may require. We hope our brethren from abroad will come and help in the name of the Lord. J. L. KNAPP.

Notice.

Providence permitting, there will be a two days' meeting at Lyons' District, Steuben Co., N. Y., commencing Friday evening, Oct. 21st, to continue over the following Sunday. WILSON MARLATT,
J. W. TAYLOR.

Notice.

There will be a conference held at Pittsfield, N. H., at the Bethel, to commence Oct. 22nd, at two o'clock P. M., and continue next week, the Lord willing. Let all the lovers of Jesus attend. Elds. Owen and I. Damman in attendance. I. D.

Notice.

If those who have my "Hymn books" on sale have any money for me, I would thank them to send the same to me at Chelsea, Mass., by the 1st of Nov., as I shall need it soon to publish another edition. If sent later than that, please direct to Machiasport, Me., where I expect to remain permanently. Those desiring my "Hymn books," or "Admonitions on Church Fairs," will address me as above. I keep a supply of both on hand.

I. K. LOMBARD.

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Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
J. B. Cook..........Sunday, Oct. 23d

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.

CHELSEA, MASS., (LIBRARY HALL.)
Rufus Wendell..........Sunday, Oct. 23d
Sr. Stoddard..........Sunday, Oct. 30th
J. S. White..........Sunday, Nov. 6th

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 22 Main Street), every Lord's day.
Sr. L. M. Stoddard..........Sunday, Oct. 23d
J. B. Cook..........Sunday, Oct. 30th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS.
J. N. BERRY.

Boston, Mass. (at 102 Commercial Street) Sunday, Oct. 23d. WM. HOBBS.

Stowe, Mass..........Sunday, Nov. 6th
A. P. MOORE.

Dover, N. H..........Sunday, Oct. 30th
JOHN COUCH.

Keene, N. H..........Sabbaths, Oct. 23d and 30th
J. G. SMITH.

New Bedford, Mass..........Sundays, Nov. 6th and 13th
J. B. COOK.

Bristol, R. I..........Sabbath, Oct. 23d
Worcester, Mass..........Sabbath, Oct. 30th
Holden, Mass..........Sabbath, Nov. 6th
Providence, R. I..........Sabbath, Nov. 27th
T. M. PREBLE.

Lynn, Mass..........Sunday, Oct. 23d
New Bedford, Mass..........Sunday, Oct. 30th
M. BATCHELOR.

Addison, Vt..........Sundays, Oct. 23d and 30th
L. BOUTELL.

Portsmouth, N. H..........Lord's day, Oct. 30th
On chronology and prophecy, illustrating with large chart. L. T. CUNNINGHAM.

Rochester, N. H. (Town Hall)..........Sunday, Oct. 23d
A. M. TRIPP.

Guilford, Ct..........Sunday, Oct. 30th
Madison (North West District)..........Nov. 1st and onward as the Lord may direct.
Lovely Street, Ct..........Sunday, Nov. 6th
Hartland (Town Hall)..........Sunday, Nov. 13th
S. WOODRUFF.

Bowdoinham Village, Me..........Sunday, Oct. 30th
Cushing, Me..........Saturday evening, Nov. 5th and over Sunday. H. S. MITCHELL.

Unity, N. H. (at Bro. Joseph Kimball's) Sabbath, Oct. 23d. FRANK NELSON.

Great Falls, N. H..........Sunday, Oct. 23d
Haverhill, Mass..........Sunday, Oct. 30th
GEO. W. BROWN, *So. Elliot, Me.*

Webster, Mass..........Sunday, Oct. 23d
Subject.—Prophetic developments now seen in nations and the papacy.
Charlton, Mass..........Sunday, Oct. 30th
Will be at depot as usual. H. MUNGER.
Two first Sabbaths in Nov. not engaged.

Westbrook, Me., in the Hall (as Bro. S. M. Adams may appoint), Sunday evening, Oct. 23d.
I. C. WELLCOME.

Swift Water, N. H..........Sunday, Oct. 23d
A. A. HOYT.

Chichester (West Dover school-house), Sun., Oct. 23d
West Epping..........Sunday, Oct. 30th
Epping Corner..........Sunday, Nov. 6th
G. W. RANDALL.

Dover, N. H..........Sunday, Oct. 30th
H. M. BRYANT.

Great Falls, N. H..........Sunday, Oct. 30th
JOSEPH W. WHITE.

Hartford, Me. (Richardson school-house) Thursday evening, Nov. 3d.
Buckfield Hill, Byron..........Sunday, Nov. 6th
Weld, Me..........Sunday, Nov. 13th
Carthage, Me..........Sunday, Nov. 20th
Evening meetings as often as convenient.
J. T. JORDAN.

Lake Village, N. H..........Sundays, Oct. 23d and 30th
Warner Village, N. H. (Union Hall) Sunday, Nov. 6th
Loudon Ridge, N. H..........Sunday, Nov. 13th
ALLEN DAMON.

Meredith Neck, N. H..........Sabbath, Oct. 23d
N. GLIDDEN.

Clark meeting-house, for baptism, (if desired) Oct. 23d
Melvin Village, N. H..........Sunday, Oct. 30th
Lisbon Village, N. H..........Sunday, Nov. 20th
Will some one meet me at the depot Saturday, the 19th, on arrival of the first train from Boston?
T. W. PIPER.

Campville, Ct..........Sabbath, Oct. 23d
Wrightville, Ct..........evening, Nov. 3d
Wolcottville, Ct..........evening, Nov. 4th
Pleasant Valley, Ct..........Sabbath, Nov. 6th
Hartland, Ct. (as Bro. Gaines may arrange) evening, Nov. 8th.
Collinsville, Ct..........evening, Nov. 9th
Bristol, Ct..........evening, Nov. 11th
New Britain, Ct..........Sabbath, Nov. 13th
New Haven, Ct..........Sabbath, Nov. 20th
C. H. SWEET.

Hartford, Ct. (Talcott & Post's Hall)...Sun., Oct. 23d
Springfield, Mass....Sundays, Oct. 30th and Nov. 6th
West Meriden, Ct..........Sunday, Nov. 13th
Wolcottville, Ct..........Sunday, Nov. 20th
Springfield, Mass..........Nov. 27th and Dec. 4th
Lynn, Mass..........Sunday, Dec. 11th
W. N. PILE.

West Hill, Ct..........evenings, Oct. 25th and 26th
Riverton, Ct..........evenings, Oct. 27th and 28th
Waterbury, Ct..........Sunday, Oct. 30th
Savoy, Mass..........evening, Nov. 1st, and Sundays, Nov. 6th and 13th. ☞ *No Name.*
Supposed to be H. K. FLAGG.

Putnam, Ct...evening, Oct. 29th, and over the Lord's day, Oct. 30th.
Pascoag, R. I..........Monday evening, Oct. 31st
North Foster, R. I. (Tabernacle) evening, Nov. 2nd, and onward to Friday evening, Nov. 4th.
A. DURFEE.

Goffstown, N. H......Saturday evening, and Sunday, Oct. 22nd and 23d.
Bradford, N. H..........Sunday, Oct. 30th
C. W. SARGENT.

Warren Summit..........Sunday, Oct. 23d
Piermont Village, N. H..........evening, Oct. 27th
Cabot, Vt..........Sunday, Oct. 30th
T. E. LANG, JR.

Biddeford, Me..........Sunday, Oct. 23d
G. W. BURNHAM.

Dover, N. H..........Sunday, Oct. 23d
JOSEPH W. WHITE.

Hampton, N. H..........Sunday, Oct. 23d
L. E. SAULPAUGH.

I purpose to commence a series of meetings in Bristol, Conn., Nov. 2nd. E. S. JENNINGS.

Worcester, Mass..........Sunday, Oct. 23d
Seabrook, N. H..........evenings, Oct. 25th and 26th
Rye, N. H..........Thursday evening, Oct. 27th evenings through the week, and Sunday, the 30th.
Concord, N. H. (at the State conference), Sunday, Nov. 6th.
Portsmouth, N. H..........Thursday evening, Nov. 10th evenings through the week, and Sunday, the 13th.
Manchester, N. H..........Sunday, Nov. 20th
A. SIMPSON.

Square Pond, Ct..........Sunday, Oct. 23d
A. MORSE.

Lovely Street, Ct......Wednesday evening, Oct. 19th
Union Village, Ct......Thursday evening, Oct. 20th
Burlington, Ct..........Friday evening, Oct. 21st
Collinsville, Ct..........Sunday, Oct. 23d
H. K. FLAGG.

Danielsonville, Ct..........Sunday, Oct. 23d
Abington, Ct..........Sunday, Oct. 30th
Lynn, Mass..........Sunday, Nov. 27th
GEO. A. BROWN.

North Abington..........Sunday, Oct. 23d
T. T. FARRELL.

Lock's Corner (Barnstead)..........Sunday, Oct. 23d
Mardon's Corner (Epsom)..........Sunday, Oct. 23d
Loudon (yellow school-house)..........Sunday, Oct. 30th
C. R. PARSONS.

Hampton, N. H..........Sunday, Oct. 23d
A. J. GLOVER.

Lewiston, Me..........Sunday, Oct. 23d
East Newport..........Sunday, Oct. 30th
Portland, Me..........Sunday, Nov. 6th
R. R. YORK.

North Somers, Ct..........Sunday, Oct. 23d
H. PRATT.

Rootville, Break Bread....first Sunday in the month
JOHN T. ONGLEY.

Chicopee Falls, Mass..........Sabbath, Oct. 23d
G. L. WHITE.

West Gardiner, Me..........Sunday, Oct. 23d
Webster (Fisher school-house)..........Sunday, Oct. 30th
L. D. TOPMAN.

Lyon's District, Steuben Co., N. Y....Oct. 21st to 23d
Swall, N. Y..........Oct. 24th to 26th
Stephen's Mills, N. Y...Oct. 27th and over the Sabbath
Dansville, N. Y..........Nov. 4th and over the Sabbath
South Butler, N. Y..........Nov. 8th and over the Sabbath
Dresserville, N. Y..........Nov. 15th to 20th
J. W. TAYLOR.

Corinna, Me. (meeting-house) Saturday, two o'clock P. M. for conference, Nov. 5th and 6th. Let all the lovers of Jesus attend and take part.
ISRAEL DAMMAN.

Northfield, Mass..........Sunday, Oct. 23d
Vernon, Vt..........Oct. 24th and 25th
North Adams, Mass..........Oct. 26th
Pownal Center, Vt..........Oct. 27th
North Pownal, Vt..........Oct. 28th
Poughkeepsie, N. Y..........Sunday, Oct. 30th
P. S. If any of these appointments conflict with others, will the brethren please notify me as soon as possible? Z. D. BAIRD.

Albany, N. H. (Red school-house) Thursday evening, Oct. 27th.
West Ossipee, N. H..........Friday evening, Oct. 28th and over the following Sunday.
ELISHA JOHNSON.

Lake Village, N. H......evenings, Oct. 20th, 21st, 22d, and over the Sabbath.
Meredith Village, N. H..........evening Oct. 25th
Holderness, N. H. (Brick school-house) eve., Oct. 26th
Meredith, N. H., (Dolloff Hall)...evenings, Oct. 27th, 28th and 29th, and over the Sabbath.
Danbury, N. H..........evening, Oct. 31st
East Canaan, N. H......Nov. 1st, through the week, and over the Sabbath.
Hope Bro. Hoyt will be with me in Canaan. Probably shall continue my journey southward.
WM. C. STEWART.

Milo, Me. (Good Templar's Hall), Saturday, Oct. 29th, for conference, at two o'clock, and preach on the Sunday following, and evenings the week following, as the Lord may direct. E. V. B. EGGERLY.

Square Pond, Ct..........Sunday, Oct. 30th
Morris, Ct..........Sunday, Nov. 6th
WM. J. RIPLEY.

Fisherville, N. H. (Sander's Hall)...Sunday, Oct. 23d
C. RICHARDSON.

Northfield, Ct..........evening, Oct. 26th
New Preston, Ct..........evening, Oct. 27th and over the following Sunday. S. C. HANCOCK.

Levant, Me., Saturday, Oct. 21st, at 2 P. M., for monthly conference, and over the Sabbath. Preaching at usual hours.
South Newburgh..........Monday, Oct. 23d, 7 P. M.
Ellenwood's Corner, Winterport, Me., Tuesday, Oct. 24th, at 7 P. M.
North Searsport..........Wednesday, Oct. 25th, at 7 P. M.
Frankfort, Me..........Friday, Oct. 28th, at 7 P. M., and over the following Sabbath.
Searsport Village..........Tuesday, Nov. 1st, at 7 P. M.
Lincolnville Center (Free House) Thursday, 7 P. M., and over the following Sabbath at quar. conf.
F. A. BAKER.

Yalesville, Ct..........Sunday, Oct. 30th
Warehousepoint, Ct..........Sunday, Nov. 6th
South Windsor, Ct..........Sunday, Nov. 13th
G. L. WHITE.

Lakeville, Ct..........evenings, Oct. 20th and 21st
Plainfield Pond, Mass..........Sunday, Oct. 23d
Savoy, Mass (New Chapel)..........Sunday, Oct. 30th
North Adams, Mass..........Sunday, Nov. 6th
North Pownal, Vt..........Sunday, Nov. 13th
Bennington, Vt..........Sunday, Nov. 20th
Hoosick Falls, N. Y..........Sunday, Nov. 27th
Greenwich, N. Y..........Sunday, Dec. 4th
Pawling, N. Y..........Sundays, Dec. 11th and 18th
New York City (as Eld. T. J. Cox may arrange) Sunday, Dec. 25th. J. L. WOOD.

Great Falls, N. H..........Tuesday evening, Nov. 6th
South Berwick, Me..........Nov. 8th and over Sunday
Lake Village, N. H. (North Church) eve., Nov. 12th and over Sunday.
Kennebunk Depot, Me..........Nov. 13th and longer if the Lord will.
Kennebunkport, Me..........Nov. 16th, and over Sunday and longer if the Lord will.
Meredith, N. H. (Dolloff Hall) Nov. 17th, 18th and 19th, and over Sunday.
Dover, N. H..........evenings, Nov. 23d and 24th
Rochester, N. H. (Gonic Hall)..........evening, Nov. 25th and over Sunday.
Rochester Village, (at the Hall)..........evening, Nov. 29th
East Rochester, N. H. (Chapel)..........evening, Nov. 30th
Farmington, N. H..........Dec. 1st, 2d and 3d and over Sunday. B. P. MANNING.

Chichester N. H. (Pine Ground)..........Sunday, Oct. 23d
Epsom (Marden's Corner) in the evening, at 6½ o'clock, Oct. 23d.
Loudon (yellow school-house) evening, Oct. 29th, at 7½ o'clock.
Chichester (Dover school-house)..........Sunday, Oct. 30th
Chichester Centre (at Bro. Abbott's house), in the evening, at seven o'clock, and on to the conference at Concord. C. R. PARSONS.

Warren Village, N. H..........Oct. 19th, evenings through the week, and over the Sabbath, Oct. 23d.
North Dorchester (Union school-house) Sun., Oct. 30th
JOHN H. EVANS.

Westfield, Mass..........Sunday, Oct. 23d
New Haven, Ct..........Sunday, Oct. 30th
H. H. DICKINSON.

Waterbury, Ct..........Sunday, Oct. 23d
WM. J. RIPLEY.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth. J. M. MUHLIG.
N.B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

North Scituate, R. I..........Sundays, Oct. 23d and 30th
Wyoming, R. I..........Sundays, Nov. 6th, 13th and 20th
E. COTTON.

Great Works, Me..........Sunday, Oct. 23d
Rochester, N. H..........Sundays, Oct. 30th and Nov. 6th
E. S. MOULTON.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
RUFUS BAKER.

South Livermore, Me. (as Bro. Denin may appoint) Oct. 22d, and over Sunday. J. WHITMAN.

Warehouse Point, Ct..........Sabbath, Oct. 23d
J. T. DIXON.

Rawsonville, Vt..........Sunday, Oct. 23d
Z. T. WOOD.

Woodstock Valley, Ct..........Sabbath, Oct. 23d
Wilbraham, Mass..........Sabbath, Oct. 30th
P. S. BUTLER.

LAWRENCE, MASS.
A. P. Moore..........Sunday, Oct. 23d
C. Goodrich..........Sunday, Oct. 30th
—— Partridge..........Sunday, Nov. 6th
Geo. A. Brown..........Sundays, Nov. 13th and 20th
D. Leverett..........Sunday, Nov. 27th

LOWELL, MASS.
W. H. Mitchell..........Sundays, Oct. 23d and 30th
G. W. Burnham..........Sundays, Nov. 6th and 13th
D. F. Leavitt..........Sunday, Nov. 20th
C. Goodrich..........Sunday, Nov. 27th

CHICOPEE FALLS, MASS.
G. L. White..........Sunday, Oct. 23d
Mrs. M. L. Durand..........Sunday, Oct. 30th
A. M. Higgins..........Sunday, Nov. 6th

WESTFIELD, MASS.
H. H. Dickinson..........Sunday, Oct. 23d
Geo. L. Teeple..........Sunday, Oct. 30th

MANCHESTER, N. H.
D. Churchill..........Sunday, Oct. 23d
Geo. Burnham..........Sunday, Oct. 30th
A. Ross..........Sunday, Nov. 6th
John Couch..........Sunday, Nov. 13th
A. Simpson..........Sunday, Nov. 20th
W. H. Mitchell......Sunday, Nov. 27th and Dec. 4th

EXETER, N. H.
C. Goodrich..........Sunday, Nov. 6th

CONCORD, N. H., (at the Bethel.)
C. H. Fletcher..........Sabbath, Nov. 20th

CONCORD, N. H. (Centre Street.)
C. Goodrich..........Sunday, Oct. 23d
N. Wheeler..........Sunday, Oct. 30th
T. W. Piper..........Sunday, Nov. 13th

PORTSMOUTH, N. H.
J. Albert Libby..........Sunday, Oct. 23d
L. T. Cunningham..........Sunday, Oct. 30th
A. Simpson..........Sunday, Nov. 13th

LOUDON RIDGE, N. H.
H. Munger..........Sunday, Nov. 20th

EAST ROCHESTER, N. H.
Julia Buswell..........Sunday, Oct. 23d
W. H. Mitchell..........Sunday, Nov. 6th

SEABROOK, N. H.
D. F. Leavitt..........Sunday, Oct. 23d
Julia Buswell..........Sunday, Oct. 30th

PORTLAND, ME.
I. C. Wellcome..........Sunday, Oct. 23d
A. P. Moore..........Sunday, Oct. 30th
R. R. York..........Sunday, Nov. 6th
Chas. Goodrich..........Sunday, Nov. 20th
Jas. A. Libby..........Sunday, Nov. 27th

SOUTH ELLIOTT, ME.
J. C. Smith..........Sunday, Oct. 23d
S. Julia Buswell..........Sunday, Nov. 6th
Wm. H. Mitchell..........Sunday, Nov. 13th
T. P. S. Hampson..........Sunday, Nov. 27th

VERNON, VT.
C. H. Fletcher..........Sunday, Oct. 23d
Z. D. Baird..........evenings, Oct. 24th and 28th
S. Cook..........Sunday, Nov. 6th

WINSTED, CT.
R. K. Stark..........Sunday, Oct. 23d

BRISTOL, CT.
Seth Woodruff..........Sabbath, Oct. 23d
H. H. Dickinson..........Sabbath, Nov. 6th

COLLINSVILLE, CT.
H. K. Flagg..........Sabbath, Oct. 23d
Wm. J. Ripley..........Sabbath, Oct. 30th
Geo. L. Teeple..........Sabbath, Nov. 20th
S. C. Hancock..........Sabbath, Dec. 4th

SCITICO, CT.
Dr. A. M. Higgins..........Sunday, Oct. 23d
B. Hitchcock..........Sunday, Oct. 30th

SOUTH WINDSOR, CT.
Bro. and Sr. Durand..........Sunday, Oct. 23d
R. K. Stark..........Sunday, Oct. 30th
G. L. White..........Sunday, Nov. 13th
C. H. Sweet..........Sunday, Nov. 27th

PROVIDENCE, R. I., (Lester Hall.)
J. S. White..........Sunday, Oct. 23d
L. Boutell..........Sunday, Nov. 6th
Sr. L. M. Stoddard..........Sunday, Nov. 13th

North Benton, N. H.......evenings, Oct. 21st and 22d and over Sunday.
Lunenburg, Vt. (Town House)......evenings, Oct. 28th and 29th.
Gilhall, Vt. (where brethren arrange) Sun., Oct. 30th
WM. H. SHAW.

Melbourne, P. Q...evenings, Oct. 25th, 26th, and 27th
Hatley, P. Q. (old meeting-house), Sunday, Oct. 30th
St. Johnsbury, Vt. (where Bro. Blackstone may appoint), evening, Nov. 1st.
Bro. Norman Stevens will be with me at the above appointments.
North Haverhill, N. H. (brick meeting-house) evening, Nov. 2nd.
Warren Village, N. H..........evening, Nov. 3d
Meredith Village..........evening, Nov. 4th
North Barnstead (Tuttle school-house) Sun., Nov. 6th
Rye, N. H..........Sunday, Nov. 13th
Lawrence, Mass..........Sunday, Nov. 20th
Lee (Union meeting-house)..........Sunday, Nov. 21st
North Barrington, (Felker school-house) Sunday, Nov. 27th. J. PINKHAM.

Mendora, Wis., quarterly meeting will commence Friday evening, Oct. 28th, and hold over Lord's day. West Salem, Nov. 6th, at 10½, and at Burns in the evening. This appointment to continue every two weeks during the winter.
Avalanche, Nov. 13th, at 10½, and in Springville in the evening. This is to continue every four weeks during the winter.
Mendora, Nov. 20th, at 10½, and continue every four weeks, as above. P. W. HOUCK.

ROCHESTER, N. H.
There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

PORTLAND, ME.
Meetings are held in Advent Hall, Cushman's Block 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
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NEW YORK CITY.
The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

Business.

Letters Received.

I. C. Wellcome, S A Cummings, E A Pierce, M A Cain, M V Saltmarsh, B. Hitchcock, M L Curtis, A Cairns, W H Mitchell, C W Bixby, M E Graham, P C Robinson, B L Haggett, B W Davis, H N Smith, A Sims, C H Hurd, R Evans, J W White, H S Mitchell.

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THE PRAYER AND THE LIFE.

Do I mean the prayers I offer—do I feel the words I say,
When before our Heavenly Father I kneel down from day to day,
When at morning and at evening I incline to seek his face,
And my voice goes up in pleading to his glorious throne of grace?

When my voice goes up in pleading, does my heart go with it too?
There are many things I ask him that his might and grace may do;
Petition on petition goes up to meet his ear,
O, are they such petitions as our Father loves to hear?

I tell him of my wants—my needs; but when I turn away,
Do I think of what I asked for? Do I *watch* as well as pray?
Do I strive against temptation? Do I seek like Christ to live?
Do I use aright the blessings that so freely he doth give?

My prayers are with much speaking—yet when I leave the spot,
How quickly are its memories fled—*how soon those prayers forgot!*
O, if the thought that gave them birth so lightly treasured be,
How can I think God's mercy will remember them for me?

Yet one petition further, Lord! Wilt thou not deign to hear?
O, let thy Spirit breathe anew through all my daily prayer.
Then help me, as I pray, to live, kept by thy grace divine—
And the glory of the prayer and life, alike, O Lord! be thine.
—*Selected by B. W. Davis.*

[From our Corresponding Editor.]

TIME MEASUREMENTS.

Much speculation has been indulged in with reference to the sacred measurements, and much prejudice has thus been aroused against meddling with them. This feeling ought not to exist against God's measurements. We find them in the Bible: what are we to do with them? Shall we ignore them, or treat them as blind enigmas, dangerous to be meddled with? Shall we give them a severe letting alone, simply because somebody, in by-gone days, made a wrong application of them? Shall we shun them, or discard them, simply because somebody has been mistaken in computing them? Away with such sickly reasoning. Time is in the Bible, even if it has been misapplied—time reaching from a given point to the birth and the "sufferings of Christ", and also to the "glory that should follow." We are interested both in his "sufferings", and in his "glory", and why should we not be interested in the time? Let us glance at some of Heaven's great measurements.

THE WEEKS OF DANIEL 9.

We will first notice the measurements that bring to view the birth and death of the Messiah. Can we find the precise year of the Messiah's birth? I think we can. This is a point of deep interest to the student of prophecy at present, because God's Word gives a measurement of sixty-nine prophetic weeks, or 483 years, beginning with a specific "commandment to restore and build Jerusalem," reaching "unto Messiah," "which, being interpreted, is the Christ," who was first recognized as the Messiah, or Christ, not at his baptism, but at his birth; for the angel at that epoch affirmed: "Unto you is *born* this day, in the city of David, a Savior, which is *Christ*"—not one who shall be Christ thirty years hence, but who "is Christ." Now if we can definitely fix upon the precise year of Messiah's birth, we shall have a measurement of 483 years which we can trace back to the first year of Cyrus; for Jehovah "saith of Cyrus, He is my Shepherd, and shall perform all my pleasure, even saying to Jerusalem, *Thou shalt be built*, and to the temple, Thy foundation shall be laid" (Is. 44: 28); and in the "first year of Cyrus," "the Lord stirred up the spirit of Cyrus" to issue the commandment. Ezra 1: 1. Thus we have inspired chronology from the year of Messiah's birth, back to the "first of Cyrus," which is invulnerable. But to the question: In what year was Christ born? The following facts will give the answer:

1. Christ was certainly born previous to the death of Herod the Great, as during his life he ordered the slaughter of the children in Judea for the sake of destroying Christ; and Herod reigned in all thirty-four years after the death of Antigonus; and after seven years of that reign had expired, the noted battle of Actium was fought, occurring within twelve days of a September eclipse, by which this battle is astronomically and indisputably assigned to B. C. 31, leaving only twenty-seven years of Herod's reign after this epoch; thus ending it B. C. 4. Besides this, Herod's death was marked by another eclipse, which astronomically locates his death B. C. 4. Some time previously Christ was born, *probably* B. C. 5. But we want something stronger than a mere probability; so we will carefully look from another standpoint.

Christ's age was "about thirty years" at his baptism, which occurred "in the fifteenth year of the reign of Tiberius Cæsar" (Luke 3: 1, 23), who began to reign two years before the death of his predecessor, Augustus Cæsar; and as Augustus reigned forty-three years after the battle of Actium, which is astronomically assigned to B. C. 41, it follows that Augustus died A. D. 14. Also an eclipse marked the end of Augustus' reign, by which A. D. 14 is again proved to be the time of his death; hence, as Tiberius reigned jointly with him two years before his death, the reign of Tiberius must have commenced A. D. 12, thus making the fifteenth of Tiberius synchronize with A. D. 26, at the time of Christ's baptism, from which point we have only to reckon back thirty years, the age of Christ at his baptism, and we reach B. C. 5 as the time of his birth. This makes the matter doubly certain.

That "the fifteenth of Tiberius'" *entire* reign is meant, instead of the fifteenth of his independent reign, is evident; because we have proved Herod's death B. C. 4, and the birth of Christ *still earlier*, and have also proved the death of Augustus in A. D. 14; so if Christ was born prior to Herod's death, B. C. 4, and was not baptized till the fifteenth year after Augustus' death, A. D. it would make Christ thirty-two at his baptism, instead of thirty; but if the fifteenth of Tiberius' entire reign is meant, Christ would have been "about thirty" at his baptism, in harmony with the record.

That Cyrus gave the "commandment to restore and build Jerusalem," as well as the temple, even though Ezra gives but a part of the commandment, is evident; (1) because Jehovah affirms of Cyrus, "he shall build my city" (Is. 45: 13), and because (2) Josephus gives the historic fact that Cyrus decreed that the Jews might "rebuild their city"—thus history and prophecy agree.

THE SIXTY-TWO WEEKS.

They reach to the time Christ should be "cut off," or crucified: but where do they begin? It is said (v. 26), "The street shall be built again, and the wall, even in troublous times," and then follows this statement: "After sixty-two weeks shall Messiah be cut off." Thus the time when Jerusalem's wall should be "built" is here designated as the epoch from which the sixty-two weeks are to be reckoned. This "wall" was completed and dedicated, according to Nehemiah's statement, in the thirty-second of Artaxerxes, which was B. C. 406; as we have already shown the first of Cyrus to have been 483 years before the birth of Christ, or 488 before the commencement of the Christian Era, by counting the independent reign of Cyrus (six years), Cambyses (three years), Darius (twenty years), Xerxes (twenty-one years), and Artaxerxes (thirty-two years), omitting the time that some of these kings reigned jointly with their predecessors, we have eighty-two years from B. C. 488 to the thirty-second of Artaxerxes; thus proving the thirty-second of Artaxerxes to have been B. C. 406; from which epoch sixty-two week, or 434 years, were to elapse, "*after*" which the crucifixion should occur, thus ending the sixty-two weeks A. D. 29. The first Thursday Paschal full moon after this fell on April 6, A. D. 30; and it is certain that Christ was crucified on a *full moon*, and also on Thursday, else he could not have risen on the "first day of the week," after sleeping "three days and nights" in the grave.

THE SEVENTY WEEKS.

The seventy weeks were allotted to "finish the transgression," or, as the margin reads, "to restrain the transgression." That is the only thought in the original. For 70 weeks from the time a certain political transgression bade fair to blot out the Jews, that transgression should be restrained; then the Jews would be overwhelmed in ruin.

All who admit that the seventy weeks are a part of the 2300 days, must frankly confess that if we can show where the seventy weeks terminate, we can also find the epoch for the end of the 2300 days,—for seventy weeks of years, being 490 years, when "cut off" from 2300 years, leave only 1810 years. This is too plain to be overlooked. But can we find out when the 70 weeks terminated? We think the language of the prophecy is explicit: "Seventy weeks are determined upon thy people and upon thy holy city"—equivalent to saying, this measurement of time is assigned to your people and your city, Jerusalem, before they shall again be driven into the whirlpool of ruin. So much time was allotted them before a future visitation of wrath upon them. Then, when did the visitation of "wrath on this people" and city commence, which was to mark the end of the time assigned them? Stern historic facts answer. In A. D. 65. At the end of this allotted time (490 years), the Roman "Prince," —the rod of Jehovah's anger against that people—was to be "one week" of years in inflicting upon them the threatened "curses of the covenant," which they had incurred by transgression, but which could not be visited upon them till their allotted time had expired, without infringing upon and cutting short the time assigned them: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the *war* desolations are determined. And he [the Roman "Prince"] shall confirm the covenant with many for *one week*, and in the midst of the week he shall cause the sacrifice and oblation to cease."—Dan. 9: 26, 27.

A certain "prince" was to "come" from some quarter with his "people" to "destroy the city" Jerusalem, in a certain "war" to continue "one week," or seven years, "in the midst" of which the "sacrifice" should "*cease*;" all of which was fulfilled by the Roman "Prince" from A. D. 65 to A. D. 72. As this stroke of wrath must be subsequent to the time assigned to the Jews (seventy weeks—490 years), it follows that the seventy weeks ended in A. D. 65, when this stroke of exterminating wrath began to fall upon that rebellious nation and their city, thus signally marking the close of the time of trial assigned them,—from which epoch the remaining 1810 of the 2300 years reach 1875, when the "sanctuary" is "cleansed." As this measurement reaches to the "end of the indignation," and as the resurrected saints are to be "caught up" to their "chambers" "till the indignation be overpast," it follows that the Lord's coming precedes the cleansing of the sanctuary; and other measurements prove that he will appear, in all probability, previous to 1875. But we will not at this time pause to give our views on the other periods.

W. S.

For the World's Crisis.

"THINGS AS THEY ARE."

BRO. GRANT:—I wish to call attention to Bro. Boutell's article in a late number of the Crisis, under the above caption. I pray the Lord to stir him up to write more on the same subject.

While it is true the railroad company gets the money that rightfully belongs to the preacher, and his family are obliged, perhaps, to go without the very necessaries of life, to please the fancy of narrow-minded men and women, it is equally true that the churches are not benefitted as they otherwise would be, if the preachers were kept longer in a place. It is true the committee can regulate this matter if they will, and I think the general interests of the cause of God demand it of them.

The committee are not at fault alone in this matter. A great number of church-going people think we must have a change of preachers every Sabbath, or they cannot attend church. Perhaps it would be well for such ones to stay away until they get hungry for the word of God. To change when it is from bad to good is always right; and it is a part of wisdom to know when and how to change for the better.

The Lord help us to use our judgment in this direction, instead of our curiosity to see and hear from different men and women. What church has not had a sad experience in this direction? How many times in the past has some good brother come among us and preached the word faithfully, stayed up our tired hands, cheered the fainting, pointed sinners to the Lamb of God, awakened an interest in the hearts of others to hear more,—and then left. Next Sabbath a stranger comes, preaches a dry doctrinal sermon, that the older ones can hardly understand; or perhaps it will be some point of doctrine nobody ever heard before, or ever will want to hear again;—and where is the interest? It is gone, and it will take three months of hard labor of the church to get back again, and never perhaps get the same persons interested again. This is not the worst feature either, with this constant change. We are likely to get men who advocate error instead of God's precious truth.

A number of years ago a preacher came to this place with a new notion, namely, that the first resurrection was past. We see and feel the effects of that sermon to-day. Men who come to meeting to hear, and not to see and be seen, see these things, and persons of any depth of mind are disgusted with such a course, and desire a change. Shall we have it?

Whenever there have been any complaints made in regard to this constant change, we are met by the committee, and *some* preachers, with,—"Well, we have always prospered in the past." *How* have we prospered? By having real backbone in the church. The prosperity did not come by a change of preachers. *Never.* The church would have gone by the board long ago if it had not been for one or two faithful souls who have had a father's care, and patiently borne the folly of this continual change; and when such ones have felt it duty to go out and preach the word, we have seen and felt how much a Father's care was needed.

Men can paint fancy sketches, and tell pleasant stories; but they amount to nothing with God. All things are open and plain before him with whom we have to do. We want things *as they are*, and look the truth in the face. It may not be so pleasant. If it is truth, we had better have it than fiction.

The Lord help us to learn wisdom from what we have suffered, and apply the remedy at once.

C. M. GOVE.

Biddeford, Me.

For the World's Crisis.

WAITING FOR JESUS.

Hail! matchless King of glory fair,
Come now in majesty to reign;
Hasten the time when, in the air,
We may behold thee come again.
Why dost thou tarry still so long?
We trust thy face we soon shall see;
We then shall join that happy throng,
All clothed with immortality.

How long shall discord, tears, and strife,
Afflict our hearts and mar our peace?
Soon may we share eternal life,
And all our strife and sorrows cease.
Then joys eternal we shall share,
With the redeemed we then shall sing;
With notes of praise we'll then declare
The honor of our Savior King.

May soon that day, so long deferred,
Burst forth in all its mighty power;
When all the kingdoms of this world
Shall own thy sway in that dread hour.
Justice shall then to all be given,
And all obey thy just decree;
Then sin and death forever driven
From off the face of land and sea.

Oh! grant us patience still to wait,
And seek for truth, searching thy word,
And every sin and evil hate,
And make our help the arm of God.
Then we shall stand when Jesus comes;
Stand by his power, and that alone;
When the unjust receive their doom,
We'll stand acquitted at His throne.

Towanda, Pa. WILLIAM H. BURDICK.

STRANGE AND OMINOUS SPOTS ON THE SUN.

The following interesting letter from Prof. Langley, of the Allegheny University, appears in the Pittsburg *Chronicle*. It will be noticed that the concluding paragraph, respecting auroral phenomena, is in accord with what was said recently in our own editorial columns:

OBSERVATORY, ALLEGHENY,
Sept. 26th, 1870.

The appearance of spots on the sun large enough to be visible to the naked eye is a rare occurrence, but it may now be noticed by any one who takes the trouble to observe them. The aspect of the sun through a large telescope is one just now of singular interest, and it seems to claim attention from observers.

Here, where the remarkable changes of the solar surface have formed the subject of repeated observation daily, maps of the positions of the spots are made, and their singular variations have been the object of most interested scrutiny.

The side of the sun now turned toward us is to day covered with hundreds of them, of all sizes and in all stages of growth, while the opposite side, to be presented to us a few days later, is comparatively bare.

The area of one of the large spots, which is now near the centre of the disc, has been computed from careful measurements, and found to exceed 2,300,000,000 square miles. Such immense numbers convey no very definite impression, and perhaps a more vivid idea of the size may be gained by comparing it with that of the earth, whose entire area is less than a tenth part of that just given.

This is the area of the penumbra—an immense expanse of variegated forms, crossed by channels and convergent streams of luminous matter, all shifting under an action like that of some whirlwind, which is twisting them from one position to another, and changing their forms from hour to hour. The current sometimes appears to run downward, carrying with it great masses of the luminous matter to lower depths, and opening, as it does so, black cavities of a size commensurate with the scale on which this action is carried on.

The largest of these cavities is seen to be overhung with parts of the brilliant surface, which visibly break away in enormous portions, and sink in it out of sight. Indeed, it is quite within the truth to say that a globe the size of the world might be dropped in without touching either side. It is impossible to convey an adequate idea of the impression of infinite and exhaustless energy of which one is conscious while beholding this with adequate optical aid. Masses, the size of whole continents, are utterly changed in shape, or disappear from one day to another, sometimes while the observer watches them, and the whole "spot" is, to all appearance, being slowly rotated by the cyclones which are visibly working there.

This is one of many centres of similar action, not all on the same scale, but baffling the eye by their number and incessant change of form, which the draughtsman labors after in vain, and which even the photograph can but imperfectly render. At one of our largest observatories the photograph is employed to make a daily chart of these changes, and an inspection of its truthful and unbiased record will convey a more conclusive sense of the almost awful magnitude and energy of the solar forces than the most vivid description.

One who has been accustomed to watch them must feel the inadequacy of any attempt to describe these "spots," and still more so of the futility of trying to convey his own impression by any extravagance of description or comparison.

The wonder must lie in the consideration of authentic measurements, which are left to tell their own story.

The public may not share the interest of the professional observer in such matters, but our own planet is too intimately connected with these phenomena not to make them claim some interest from all of us. Why the magnetic needles move responsively to these great changes in the sun, or why auroras will light up our wintry sky at intervals more frequently repeated as this solar action is more violent, are questions which astronomy is now trying to answer. The fact that they do so is certain; the cause is still wholly unknown to science.—*Boston News.*

HOW TO READ THE BIBLE.

1. Read it every day.
2. Read, sometimes, one verse at a time.
3. Read, sometimes, a paragraph at a time.
4. Read, sometimes, a whole chapter; at others, a whole book.
5. Sometimes, read by subjects; e. g., the parables, by themselves, one after another; the miracles, one after another, etc.
6. Take one "character" and trace it thro' the Old and the New Testaments; thus: 1, direct history or biography; 2, illustrative comment on, either in the way of enforcing as an example or exhibiting as a warning; 3, by contrast with others of different type.
7. Hunt up a doctrine through both Testaments. For example, God's watch-care over his people—God's sovereignty—the law of the Sabbath.
8. Find out the contrasts between the Old and New Testaments; between one saint and another; between some zealous Christian and some zealot persecutor; between Jew and Samaritan.
9. Take a verse, sometimes, to pieces, word by word; and find when the potential words are used elsewhere, and in what verses.
10. Use all the helps you can get—if you haven't a commentary, put by the difficult passages to ask your minister the meaning of.
11. Above all, endeavor to make your readings of God's word improve you in the article of self-examination and growth in grace.—*Religious Herald.*

THE CHAOTIC CONDITION OF EUROPE—WHAT DOES IT PORTEND?

Europe at present is like a ship at sea in a terrific storm, when all on board are at their wits' end to know how to save themselves. She is rocking and surging on the waves of war and revolution. The old statesmen who have had the helm in hand have become unsteady and obstinate, not willing to throw overboard the dead weight of the past, and no bolder and more capable men have yet appeared to lighten and guide the ship. The monarchs and aristocracies are intent upon crushing, or, at least, checking the revolution. They have but one thought—to save their crowns and privileges. To do this they would rather have the war continued and all the Continent in a blaze than yield to the republican revolution. The sacrifice of hundreds of thousands of lives, or millions even, and the accumulation of stupendous debts, weigh as nothing in the scales against their prerogatives. On the other hand the sentiments of liberty, republicanism, progress and emancipation from despotic rule are deep-seated in the hearts of the people. These are upheaving society everywhere like a mighty earthquake. But the people lack organization and able leaders. While they are the real and great power, they have been so long under the heel of monarchical and aristocratic rule that they hardly know how to use their strength. Still, with all the disadvantages they labor under, and with all the organized power of the old rulers and the enormous military forces under their control, the people are making the greatest progress toward self-government. It is this conflict between the privileged few and the masses—between the ideas of the past and the present—that is now raging in Europe and that has brought about the chaotic state of things there.

* * * * * *

But what does this chaotic state of things portend? What is to come out of it? From present appearances all Europe, and may be a part of Asia and Africa, is going to be involved in war and revolution. Even those monarchs not engaged in war may resort to it to avert revolution at home and to give another direction to the public mind. This, however, may prove in the end a two-edged sword. The people are now too enlightened, probably, to be deceived by that, and the revolution the rulers would avert by such means may lead to it. Then there are national and territorial questions springing up, and questions of race and religion, as well as of the adjustment of the balance of power, which add to the complications and make the future very uncertain. Russia is moving for some object, and, probably, for accomplishing her long desired purpose in the East. England is trembling and the prey of uncertainty. Austria is anxiously watching events, and doubtful what course to take. Italy has made great strides and obtained a great and positive result in taking Rome and uniting all the Italians, but she is in the throes of revolution and fast tending to a republic. Chaos reigns supreme, and the only light gleaming upon us is that showing the advancement of the people toward self-government in one form or another. No one can say how long the struggle will last, or what dreadful scenes Europe has to pass through; but the end must be more freedom for the people and a nearer approach to the admirable and progressive system of government established in our own happy country.—*N. Y. Herald.*

For the World's Crisis.

JESUS IS COMING.

How sad it is that men of intelligence and education should be so blind to the simple truth of God's revealed word, when the "sure word of prophecy" is as "a light that shineth in a dark place until the day dawn." Surely the light never shone brighter than it does now. Praise the Lord for the truth. While the nations are angry, and the whole world is in commotion—while "men's hearts" are "failing them for fear, and for looking after those things which are on the earth," Jesus bids his children lift up their heads, for their redemption draweth nigh.

How cheering to the waiting ones the blessed thought that Jesus is coming; yes, coming to take his weary bride to her everlasting rest—to a home not made by hands, in the New Jerusalem, the city of the living God. With this glorious prospect before us, let us watch—watch, lest we falter in the hour of temptation—watch, lest amid the perils of the last days we sink among the many quicksands around us, or are bewildered with the delusions that are like a snare in our pathway. Let us watch while the enemies of God are doing their last work, preparatory to the last great battle of "Armageddon," and possess ourselves with patience, that we may be ready to meet our coming King.

LIZZIE A. GARDNER.

WALKING WITH GOD.

Two men in Scripture are said to have walked with God—Enoch and Noah; and the one was carried up that he should not see death, the other was carried over the waves of the flood. They walked by faith. All the different parts of man's natural life and movements are used by the Spirit to symbolize the spiritual. "My foot *standeth* in an even place." "I will not *sit* with the wicked." "I will *lay me down* in peace." "*Run* with patience the race set before you." "I have *leaped* over a wall." These are exceptional movements; the regular movement of a man's daily life is his *walking*. His whole life, in all its movements, small and great, are comprehended in this.

In walking in Christ these four things are included:

1. Reconciliation.
2. Abiding.
3. Fellowship.
4. Obedience.

This walk on earth is through storms and trials; but there is another walk when this is ended, and then the Lord comes "they shall walk with me in white"—the walk of peace, and triumph, and glory—when the Lamb shall lead us to the living fountains of waters, and God shall wipe away all tears from our eyes.—*Dr. H. Bonar.*

For the World's Crisis.

MAINE CONFERENCE.

The Maine Westerly Quarterly Conference was held with the brethren in Bowdoin, Sept. 15th, and over the following Sunday, with good success. The meetings were held in the Dennet school-house, with good attendance and interest until Sunday, when it was removed to the Baptist meeting-house; the style and condition of which strongly reminded us of a former generation, now sleeping in dust, who once worshiped there, and will soon awake to eternal life. The house was well filled, and we trust good was done.

Quite a number of preaching brethren from different parts of the State were present to preach the word. Will those brethren who wish the next session in their place, in December, please give us due notice by letter?

Topsham, Me. C. GOUD.

For the World's Crisis.

A WORD OF THANKS.

I would render a tribute of praise to-day,
To the bountiful Author of good,
For the manifold blessings he strews in my way;
Lest I should be tempted to wander astray,
And neglect to love as I should.

Especially now would I praise his dear name,
For the recent and signal display
Of rich grace in giving me vigor again,
The unsearchable riches of Christ to proclaim,
Thus cheating the grave of its prey.

Another strong reason exists in my mind
For praising and thanking the Lord,
In the undeserved favor he gave me to find,
By providing me friends so attentive and kind,
When helpless, and sick, and abroad.

I pray that the blessing of heaven may fall
In large measure on them where they be,
That Christ will not fail to reward one and all,
Nor suffer disaster a soul to befall,
But assure each—"Ye have done it to Me."

Westfield, Oct. 7th, 1870. E. OWEN.

"TAKE MY HAND, PAPA."

In the dead of night, I am frequently wakened by a little hand stealing out from the crib by my side, with the pleading cry. "Please take my hand, papa!"

Instantly the little boy's hand is grasped, his fears vanish, and soothed by the consciousness of his father's presence he falls into sweet sleep again.

We commend this lesson of simple, filial faith and trust to the anxious, sorrowing ones, that are found in almost every household. Stretch forth your hand, stricken mourner, although you may be in the deepest darkness and gloom, and fear and anxious suspense may cloud your weary pathway, and that very act will reveal the presence of a loving, compassionate Father, and give you the peace that passeth all understanding.

The darkness may not pass away at once, night may still enfold you in its embrace, but its terrors will be dissipated, its gloom and sadness flee away, and in the simple grasp of the Father's hand sweet peace will be given, and you will rest securely, knowing that the "morning cometh."—*Congregationalist.*

GENTLE WORDS.

O, these are words which angel lips
Might covet sure to claim;
Sweet words of comfort, joy and peace,
So holy, free from blame;
Heart-words of cheer, which bless the soul,
Heal the bruised reed and make it whole.

Gems.

— Moderation is the great secret of government. To be always dissatisfied is the way to lose all authority and respect. The consequence of those people is most cheerfully acknowledged who seem least forward to assert it.

— Surely, as the lower the ebb, the higher the tide, so the lower any descend in humility, the higher they shall ascend in honor or glory. The lower this foundation of humility is laid, the higher shall the roof of honor be overlaid.

— Whatsoever we bestow let it be given with a cheerful countenance; a man must not give with his hand and deny with his heart.

All things are possible to God—
To Christ the power of God in man,
To me, now I am all renewed,
I through him am formed again,
And now through Christ, from sin set free,
All things are possible to me.

— Remember that self-interest is more likely to warp your judgment than all other circumstances combined; therefore look well to your duty when your interest is concerned.

— God's word is like God's world—varied, very, very beautiful. You never know when you have exhausted all its secrets. The Bible, like nature, has something for every class of mind.

— The true gentleman is always modest. He is more ready to obtain the opinions of others than to parade his own.

— Never be sorry for any generous thing that you ever did, even if it was betrayed. Never be sorry that you were magnanimous, if the man was mean afterward. Never be sorry that you gave. It was right for you to give, even if you were imposed upon. You cannot afford to keep on the safe side by being mean.

— The good may well be termed the salt of the earth; for where there is no integrity, there can be no confidence; and where there is no confidence, there can be no unanimity.

— Never stand aside for trifles. Let them do that honor to you.

— Whatever you dislike in another, take care to correct in yourself.

Take the bright shell from its home in the sea,
And wherever it goes it will sing of the sea.
So take the fond heart from its home and its hearth,
'Twill sing of the loved to the ends of the earth.

— When the flaunting banner of ambition becomes the shroud of death, where is all its vaunted greatness? Why, buried in the earth with him o'er whose proud head it floated in the wind.

— The cowardly and the inactive lie in the ditch where they fall, or under the ruins that crush them; but the hopeful and energetic are upon their feet again, moving once more towards the goal of success, and more cautiously than before.

— The moral cement of society is virtue; it unites and preserves, while vice separates and destroys.

— Take the world as it is, not as it ought to be.

— The fewer the words, the better the prayer.

— The sun-dial only counts the bright hours.

EFFICACY OF PRAYER.—I no more believe that God leaves a right prayer, offered in the right spirit, to pass unnoticed, than I believe that he will let this whole summer pass over without a drop of rain or dew. In securing answers to our requests, we must co-operate with the Lord. Some people ask him to do their work. "Father," said a little boy, after he had heard him pray fervently for the poor at family worship, "Father, I wish I had your corn crib." "Why my son?" "Because, then I would answer your prayer." I have heard professing christians pray for the conversion of their children, while they are taking them night after night into scenes of frolic and dissipation. We may make fools of ourselves, but the Almighty will never let us make a fool of him. "God is not mocked; whatsoever we sow, we shall also reap." Neither does God ever mock us.—*T. L. Cuyler.*

NAME YOUR OWN CHILDREN.—Many persons are in the habit of sending in articles for publication without giving them any title. The acceptance or rejection of an article frequently depends upon its title. A good head is worth ofttimes half the article. It should be very expressive—a sort of bull's eye window through which a reader can get a good glimpse of the spirit of the whole. It should not generally exceed three words, but no rule can be adhered to in this respect. The shorter and more expressive, the better. An author should never commit so important a part of an article to any one else—*Herald of Peace.*

A PANTHEIST minister met Dr. Emmons one day, and abruptly asked—
"Mr. Emmons, how old are you?"
"Sixty, sir, and how old are you?"
"As old as the creation," was the answer, in a triumphant tone.
"Then you are the same age with Adam and Eve?"
"Certainly; I was in the garden when they were."
"I have always heard that there was a third person in the garden with them," replied the doctor, with great coolness, "but I never knew before that it was you."

Hygiene.

"This is for your health."—PAUL.

RADICAL REFORM.

We wish to pronounce, unqualifiedly, in favor of radical reform. We believe in the oft-repeated injunction, "Cease to do evil; learn to do well." . . . Like other reformers, we see no half-way ground between right and wrong; no place for compromise with error. . . . . .

All hygienists are agreed that the eating of pork or other similar food, is transgression of law, and hence a sin. But suppose a person were to be placed for a length of time where he could get no other food. To eat nothing at all would be suicidal, and a transgression of the sixth commandment of the decalogue. In this case the circumstances decide as to the sinfulness of the act, which they cannot be allowed to do in respect to violation of the moral law.

And so it is in every case of transgression of physical law; the conditions and circumstances determine the degree of wrong in the act. Those who make the health reform a part of their religion, as no small proportion of our readers do, will agree with us that they themselves would be regarded as guilty in the sight of Heaven in doing things that they would not consider as criminal in their neighbors who had not received the light of truth and become established in it.

Hence in bringing about a change of diet, we must take into account the circumstances, especially such as are beyond the person's control. We do not advocate a slow change. Let it be brought about as rapidly as circumstances will allow. But were all who become convinced of duty in regard to the matter to drop every article of diet to which objection could be made, and substitute only radically and rigidly hygienic food, in our opinion fully one half would abandon the system in discouragement, who would be led to persevere by a careful and judicious gradation in the change.

Nor would a person's previous determinations in the matter be a sufficient safeguard to carry him through. Under the depressing influence of a radical change of diet, good resolutions are frequently shaken all to pieces, and persons who naturally get credit for considerable firmness, under this ordeal get fickle and vascillating as the weather-vane.

With many, however, this is not the case. They do not seem to be particularly susceptible to such influences, and can make the change with little or no effort. Their blood-making organs will take care of what is presented to them; and they are perhaps disposed to judge of others by their own standard. But he who would accomplish the greatest amount of good must learn to take people as he finds them, and without lowering the standard of truth and right, make due allowances for circumstances, and endeavor to help those who are for the time being unable to help themselves. "Of some, have compassion, making a difference.—*Health Reformer.*

THE BABIES.

In an article in *Good Health*, on the care of babies during "teething," the writer says:

"It is particularly important, on account of the feverishness to which an infant is subject during the period of teething, to secure it against the cold, and especially to keep it out of draughts, care being taken at the same time that the air is kept pure by proper ventilation. Children during this period are very subject to attacks of bronchitis, which are often very serious; they are often, too, seized with much 'wheezing' on the chest, and seem to be about to have some very severe chest complaint; but the symptoms pass off as suddenly as they appear.

Restlessness at night is commonly associated with the feverishness of teething: a warm bath before going to bed is a very useful remedy for this: opiates or soothing syrups, most of which contain opium, should never be given; the slumber they produce in these cases is unhealthy and unrefreshing. In the event of any nervous symptoms arising, as spasmodic croup, or convulsions, the infant should immediately be placed in a warm bath, and medical aid should be sent for.

Treatment of an infant undergoing the critical process of dentition, should consist in strict observance of the rules of health. More air, more water, more repose, are needed; and greater regularity in feeding should be observed."

DIARRHEAL COMPLAINTS ATTRIBUTED TO DISEASED MEATS.—Dr. Harris, President of the New York Board of Health, stated that of thirteen head of cattle purchased at the New York cattle yards, apparently healthy, every one was attacked with disease before they could be driven to Westchester county and slaughtered; that large quantities of diseased meat had been sold in market, and notwithstanding the extraordinary precautionary measures taken to preserve the health of the city of New York, the deaths last week from diarrhæal causes exceeded the number of deaths from sun-stroke during the recent heated term; that these deaths were principally among middle-aged persons, and that their sickness was mainly attributable to diseased meat.

Professor Gamgee affirms that one-fifth of the common meat of Great Britain—beef, veal, mutton and lamb—is diseased, while Professor Gerlach states that in Berlin at least as much diseased as healthy meat is consumed. In New York City last year the Board of Health caused over one hundred and twenty tons of unsound meat, fish and poultry to be destroyed. —*Our Dumb Animals.*

WHISKY.—Says Dr. Guthrie: "If you want to keep a dead man put him in whisky. If you want to kill a living man, put the whisky into him. Before God and man, before the church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. In this country, blessed with freedom and plenty, the word of God and the liberties of true religion, I charge it as the cause—whatever be their source elsewhere—of almost all the poverty, and almost all the crime, and almost all the misery, and almost all the ignorance, and almost all the irreligion that disgrace and afflict the land. 'I am not mad, most noble Festus. I speak the words of truth and soberness.' I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in that deluge, which swept over the highest hill-tops, engulfing a world of which but eight were saved."

COVERING THE LUNGS.—One of the most important things to be considered in dress is the careful covering of the chest and back. Exposing the lungs by inadequate shielding of these portions of the body from cold is too generally practiced, especially by ladies. To cover the chest alone most carefully is not enough. There should be a thick covering over the shoulders.

DYSPEPTICS should never eat fruit except at meal time, and then not to excess.

The Children's Corner.

PLEDGE OF THE TEE COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE TRUTH, AND NOTHING BUT THE TRUTH.

"I didn't mean it, aunty," said John, the color rising to his face. "I just said it for fun."

"Told a lie in fun!"

"Now, aunty, that is too bad! It's making a mountain out of nothing. I detest a liar, and you know I do."

The boy's eyes flashed with quick indignation.

"And yet," said Aunt Mary, the sober look not going out of her eyes, "you told Edie that on the other side of the mountain was a garden in which the plants had golden leaves, and bore rubies and diamonds and pearls for fruit."

"But she knew it wasn't so, Aunt Mary. She knew it was only my talk."

"You wanted her to believe it, didn't you?"

The color grew deeper on John's face.

"Edie is a very little girl, John. She is just beginning to learn about things. How should she know whether a pearl grew on a bush or came out of the sea unless she were told? And it seems to me you are not making a generous use of what you have learned when you make sport of her ignorance."

"Oh, aunty! I never thought of it in that way," said John. "I only wanted to have a little fun."

"There are plenty of ways to get fun, my dear, that are right and innocent," replied Aunt Mary. "And I am glad you can see that one of these ways is not in making sport of a little child's ignorance at the expense of truth."—*Children's Hour.*

BOYS, SPARE THE BIRDS!

Don't kill the little birds!
Who sing on bush and tree,
All through the summer days,
Their sweetest melody.

Don't shoot the little birds!
The earth is God's estate—
And he provideth food
For small, as well as great.

Don't kill the little birds!
Whose plumage wings the air,
Whose trill at early morn
Makes music everywhere.

What though the cherries fall,
Half eaten from the stem?
And strawberries disappear,
In garden, field and glen?

Still, like the widow's cruse,
There's always plenty left;
How sad a world were this
Of little birds bereft.

Think of the good they do,
In all the orchards round,
A grub we scarcely find,
Where robins most abound.

In this great world of ours,
If we can trust His word,
There's food enough for all—
Don't kill a single bird!

—*Our Dumb Animals.*

THE HORNET'S NEST.

Some time ago, a farmer, finding a hornet's nest under the eaves of his barn, determined to destroy it. So he took some matches, tied them to a pole, and with them set fire to the nest, and totally destroyed it; unfortunately, however, the barn was also burned, together with the grain, to the value of fifteen hundred dollars, on which there was no insurance.

"What a fool!" some one says. Not so great a fool as thousands are proving themselves to be.

This man burned down a barn to get rid of a hornet's nest. What else is a man doing who drinks rum to cure disease? "It may save life," the wise doctor says. Yes, but it is apt to destroy it after a while. I know many a man who, in trying to burn out a pain in his breast by firing his stomach with brandy, has set his whole house on fire, and both body and reputation were destroyed.

Take care, children, that you do not set fire to your house for the sake of destroying a hornet's nest. Never mind what friends and others may say about it.—*Banner.*

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the sweet sunshine
That warms into life,
For only in darkness
Grow hatred and strife.

"HE SMELLS OF RUM."—A little girl went to the fair with her father and mother. There were many nice things to be seen, and Mary thought them all very fine. One of the men who kept the fair took great pains to show them to Mary; but when Mary could get away from him she ran to her father and mother, and would not go back. Her mother said, "Why do you do so, my child? The man is very kind to show you all the nice things." Then Mary put her lips close to her mother's ear, and said in a low voice, "He smells of *rum*, ma," and so she would not go to him at all. We think Mary did right.—*Ex.*

"Do all the good you can,
In all the places you can,
At all the times you can,
And as long as you can."

CHILDREN, save while you are young, that you may have something to spend when you grow old.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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WILLIAM SHELDON, *Corresponding Editor.*

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LINGER NOT.

The time is short!
If thou wouldst work for God it must be now—
If thou wouldst win the garland for thy brow—
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon thy way—
Up, linger not.

Fold not thy hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on.

Sheathe not the sword!
The battle lies before thee, and the prize
Hangs yonder, far above these earthly skies—
Fight the good fight.

Life ebbs apace!
Fast crumbles down this house of mortal clay,
Fling not like dust thy precious hours away—
The end is near.

Faint not, O man!
Follow the Master through the glorious strife,
Follow his footsteps till they end in life—
Be strong in him.

With his reward
He comes, he tarries not, his day is near,
When least men look for him will he be here—
Prepare for him.

—*Quar. Journal of Prophecy.*

For the World's Crisis.

SLEEP: THE AWAKING.

BY O. R. FASSETT.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15.

(*Concluded.*)

James Leonard Corning, spending "A Sunday with the Ashes of the Heretics," writes from the graves of Luther and Melancthon to the *Independent*: "Again and again we lifted the oaken doors, and gazed down upon the simple record; and is it any wonder that for the moment sentiment had full sway, and this hoarded dust seemed more precious than gold and jewels? And yet, when reason reasserted her function, I said, 'What would it have mattered if these ashes, like those of Wickliffe, had been cast into some river and been borne to the sea beyond recovery?' The invisible forces of great and noble lives cannot be imprisoned in sepulchres or drowned in floods. And so I cannot think that the great reformers in their spirit-home care much for these mouldering relicts which drew our footsteps hither."

How virtually is the doctrine of the resurrection ignored and done away by this spurious and fabled heathen tradition? And does the writer forget that the remains of Wickliffe were dug from their resting-place, where they had slept forty years, and cast into the brook Swift, which runs into the Avon, to destroy his hope of a resurrection from the dead?

"The Avon to the Severn runs,
The Severn to the sea;
And Wickliffe's dust did spread abroad
Wide as the waters be."

Also, that the enemies of the cross and the hope of the gospel, after burning John Huss at the stake, gathered his ashes and threw them into the Rhine, in contempt of his hope, and sent his soul to conscious purgatory? But, thanks be to God, Omniscience knows where not only is "the hoarded dust" of Luther and Melancthon, which seemed to the writer "more precious than gold and jewels"; but where the scattered dust of these eminent servants of the Lord is, and Omnipotence will gather them, and quicken and new-mould that dust into living forms by a glorious and triumphant resurrection from the dead to an immortal life; and their bodies, redeemed, shall shine in the image of their risen Lord and Redeemer, to the disappointment and confusion and everlasting shame of their enemies and all who believe not the hope of the gospel.

"How they so softly rest,
All, all the holy dead,
Unto whose dwelling-place
Now doth my soul draw near!
How they so softly rest,
All in their silent graves,
Deep to corruption
Slowly down sinking!
And they no longer weep
Here, where complaint is still!
And they no longer feel
Here, where all gladness flies!
And by the cypresses
Softly o'ershadowed,
Until the Angel
Calls them, they slumber."

—*Longfellow.*

The solemn, the serious, the stern reality, of this condition in death, and yet the comforting hope the gospel affords, has been so graphically portrayed in the language of Dr. Spring of New York, in the close of one of his sermons, that I cannot forbear to quote the remarkable sentiment and beautiful and eloquent words he has used:

"We die; but intervening ages pass rapidly over those who sleep in dust. There is no plate there on which to count the hours of time. No longer is it told by days, or months, or years; for the planets which mark those periods are hidden from the sight. Its flight is no longer noticed by the events perceived by the senses, for the ear is deaf and the eye is closed. The busy world of life, which wakes at each morning and ceases every night, goes on above them, but to them all is silent and unseen. The greetings of joy and the voice of grief, the revolution of empires, and the lapse of ages, send no sound within that narrow cell. Generation after generation are brought and laid by their side; the inscription upon their monumental marbles tells the centuries that have passed away; but to the sleeping dead the long interval is unobserved. Like a dream of the night, with the quickness of thought, the mind ranges time and space almost without a limit. There is but a moment between the hour when the eye is closed in the grave, and when it wakes to the judgment."

How impressive this description of the departed dead. How remarkable and true the fact is the picture drawn. The dead are gone to the dark night of death, the profound slumbers of the grave, the land of silence! They await the morning that is to dawn when the "Sun of Righteousness" shall arise. Yet to "the sleeping dead, the long interval is unobserved." "After death the judgment." Heb. 9: 27. There may be intervening ages between the hour of death and the day of judgment; but that space is so annihilated by the state of unconsciousness of the dead, that in the language of Bishop Whateley, "To each person the moment of his closing his eyes in death will be instantly succeeded by the sound of the last trumpet, which shall summon the dead." A person struck down with lightning to insensibility and death, or killed by accident, as in a railroad disaster, or who dies by sudden disease,—the next moment to him is the judgment!

I must confess, to me there is a seriousness and a solemnity in the reflection of the intermediate state as thus presented, and a necessity of a constant preparation for the judgment, as revealed in the Scriptures, which does not affect the mind with the thought of the long interval of a conscious intermediate state of partial rewards. And certainly there is greater consistency in the doctrine, and more harmony with reason and the Holy Scriptures concerning the nature of the penalty of sin, which is death,—a future day of judgment,—and the retributions that day will reveal. And it does away with *purgatory* for the purification of the souls of the dead, and the error of the doctrine of *endless progression* of the spirits of the dead.

3. The proof is found in the fact that from the sleep of death the dead are to be awakened, and that constitutes the resurrection.

The awakening of Lazarus out of his sleep occurred four days after his decease, and by his actual resurrection from the dead and the sepulchre where he slumbered in death. John 11.

Modern spiritualism and immaterialistic orthodoxy, so reputed to be, make this awakening to occur simultaneously with dying, as though one could fall asleep and awake at one and the same time. A philosophical impossibility! "Death is the evolution of life," it is asserted. "There is no death; what seemeth so is transition." Hence it is made to appear that the dead are alive! the sleeper awake!

The Scriptures, however, more consistently, make the epoch of the falling asleep in death and the awakening two distinct and separate periods. The time for the two to occur, however short the period, must have an interim between. Death is denominated "falling asleep," the resurrection from a state of death, the "awakening out of sleep." And if death is the condition of sleep, the resurrection from the dead must be the awaking from that sleep; and nothing short of it. To make the Scriptures teach otherwise is to make them teach an absurdity; and if it could be made to appear that they do so teach, they would be undeserving of credence as a divine revelation! Let us be careful how we "corrupt the word of God," or "wrest the Scriptures," or "handle the word of God deceitfully."

The epoch for the awakening of the sleepers in death is fixed "at the last day." Dan. 12: 1-3; 1 Cor. 15; Rev. 11; John 5: 28, 29; also John 6.

"Through sorrow's night and danger's path,
Amid the deepening gloom,
We, soldiers of an injured King,
Are marching to the tomb.

There, when the turmoil is no more,
And all our powers decay,
Our cold remains, in solitude,
Shall sleep the years away.

Our labors done, securely laid
In this our last retreat,
Unheeded, o'er our silent dust,
The storms of life shall beat.

Then Love's soft light o'er every eye
Shall shed its mildest rays,
When the long silent dust shall rise
With shouts of endless praise."

II. *In what the likeness of his Redeemer consists.*

1. In being raised like him to a condition of immortality and incorruptibility. Paul affirms concerning Christ:—"Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him."—Rom. 6: 9. And Jesus by his angel has declared, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen."—Rev. 1: 18. He, therefore, is now endowed with "the power of an endless life." The risen saints, "at the last day," will attain a like immortality and incorruptibility. Jesus has said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they *die any more*; for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke 20: 35, 36. "Behold," says Paul, "I show you a mystery; we shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we shall be changed. For this corruptible must put on *incorruption*, and this mortal must put on *immortality*."—1 Cor. 15: 51-58.

2. In being glorified like him in person. Peter affirms on the day of Pentecost, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go."—Acts 3: 13. As a glorified being, his person in splendor eclipses the grandeur of the meridian sun; and he is "the brightness of his Father's glory."—Heb. 1: 3. An illustration of him as a glorified being was given upon "the holy mount," when he was "transfigured" before his disciples. Matt. 17.

The apostle assures us that "as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15: 49), and that in the day of his coming. "For," he says, "our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3: 20, 21.

It is when "them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Dan. 12: 2, 3. And, adds Jesus, "The righteous shall shine forth as the sun in the kingdom of their Father."—Matt. 13: 43.

3. In being raised to a sinless and perfect state.

Although Jesus Christ never was a sinner, and in him was never found guile, or the least stain of guilt, yet he was placed under temptation and made under the law. Over all he however triumphed gloriously together with the adversary of men, the devil; and the full conquest in his own person is achieved as a final victory over the powers of darkness. His people, however, are not yet perfected, nor above the power of the tempter, or of sin, nor will they be until they are glorified and redeemed from corruption, and put on immortality. Then they will be above temptation, and sinning, and be translated into a sinless, pure, and holy world, to dwell therein henceforth as pure and sinless as their Savior. To me, and it must be to every christian heart, a most enrapturing thought, that an eternity in a sinless world is the hope of the redeemed. Finally:

III. *The satisfaction to be experienced.*

"As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness," says David. Nothing short of the experience of this hope will satisfy him. *First*, nothing in this world, even the riches and honors, and all the world offers to its votaries (v. 14). *Second*, nothing in a state of death, or during the sleep of death; for he conceived and regarded the state in death as one of no conscious reward or enjoyment. "In death there is no remembrance of thee; in the grave who shall give thee thanks?"—Ps. 6: 5. "The dead praise not the Lord, neither any that go down into silence."—Ps. 115: 17. And his anxious inquiries were, with the calamity of death before him, "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction?"—Ps. 88: 10, 11. Assured that this would be the case, and triumphing in the hope (Ps. 71: 20-24), he utters the sentiment of the text with rapture: "I will behold thy face in righteousness; I shall be *satisfied*, when I awake, with thy likeness"; which language, when compared with that of the beloved John, reveals David's hope to be that of "the resurrection," at the appearing of his Lord. "Beloved, it doth not yet appear what we shall be; but we know, when he shall appear, we shall *be like him*; for we shall *see him as he is*." And John adds, "Every man that hath this hope in *him* [Christ] purifieth himself, even as he [Christ] is pure."

The satisfaction, then, to be experienced, which David desired and earnestly hoped for, was to see his Redeemer in his effulgent glory, just as he is, being himself justified and purified; and to "be like him," "crowned with glory, honor, and immortality" (Rom. 2: 7; Heb. 2: 9), and reign with him forever in his everlasting kingdom in the new earth, or when his prophetic prayers are fully answered —"Let the sinners be consumed out of the earth, and let the wicked be *no more*." "And let the whole earth be filled with his glory. Amen, and Amen. The prayers of David the son of Jesse are ended." And well they might be, for he could ask no more. Ps. 72, and 102.

"Then shall I see, and hear, and know,
All I desired or wished below;
And every power find sweet employ,
In that eternal world of joy."

REMARKS.

When we contemplate the millions of the sleeping saints and martyrs of Jesus, who like David have gone down to the grave, and are in the profound and undisturbed slumbers of death, awaiting the coming morning of the resurrection, and the consummation of all their ardent hopes of eternal life;—when we think of kindred, who each lie in their silent beds of dust—gone to corruption, and our hearts are saddened in the bereavement, and we drop the scalding tear of sorrow and affection far away from their graves, or on the green sod which covers their precious remains;—when, too, we consider that we may die, and be buried beneath the ground in the narrow house ere our Redeemer shall come, how we are comforted with this "the blessed hope."

The saints of God will rise again; they shall "awake and sing" from the dust. Our dear ones, whom we have laid away in deep sadness, having closed their eyes in the slumbers of death, shall awake to life, and we shall see them again in immortal bloom, to fade and die no more; and we shall hear their familiar voices long since hushed in the silence of the grave. And we too, should we fall asleep in death, and kind friends convey us to the grave and bury us there, as the last sad office of kindness and affection they can minister to us, shall "hear the voice of the Son of God, and . . live." "Begotten to this lively hope, by the resurrection of Jesus Christ from the dead," may we not sing these most expressive and beautiful words, so in agreement with the language of David, and which I have adopted as my evening hymn:

"If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of death and be free.
I know this stained tablet must first be washed white,
To let thy bright features be drawn;
I know I must suffer the darkness of night,
To welcome the coming of dawn.

O! I shall be satisfied when I can cast
The shadow of nature all by,
When this cold, dreary world from my vision is passed,
To dwell 'neath an unclouded sky.
I now feel the blest morning begins to draw near,
When time's dreary fancy shall fade,
If then in thy likeness I may but appear,
In glory and beauty arrayed.

To see thee in glory, O Lord, as thou art,
Freed from mortal, perishing clay,
My spirit is longing to be where thou art,
And sighs for the dawn of that day.
And when on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my Father encircle his child,
O! I shall be satisfied then!"

O. R. FASSETT.

For the World's Crisis.

OPEN STILL.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."—Isa. 59: 1.

No, blessed be his holy name, the door of mercy is open still. Christ is still on the mediatorial seat pleading for sinners, and whosoever will may come and take of the water of life freely. But the time is soon coming when it will be closed forever; then, where will the ungodly and the sinner appear? Those who are righteous will be righteous still; the unjust will be unjust still; and the filthy will be filthy still.

How solemn the thought that we are so fast hastening towards the judgment, and so many souls yet unsaved. Should it not arouse us, as christians, to be up and doing while the day lasts? There is not a moment to spare. How many thousands of poor perishing mortals are rushing heedlessly along the downward road to ruin, and so many sleeping christians taking their ease in Zion, thinking that there is nothing for them to do. O, christian professors, let us bestir ourselves to action in the divine life, for this is no time to sleep. We are living in the last days, and what we do must be done quickly. All the prophecies of the Bible are being fulfilled. Soon the last trump will sound. Then how shall we appear before our God, if we allow these precious moments to run to waste, when there is so much work to be done for our Master? Let us arise and gird on our whole armor, and go to work *now*, while the hand of the Lord is "not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

Hark! the voice of Jesus crying,
Who will go and work to-day?
Fields are white and harvests waiting,
Who will bear the sheaves away?

Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,—
"Here am I, send me, send me"?

Portland, Me. M. E. CHUTE.

For the World's Crisis.

CHASING A REVIVAL.—No. 7.

What more can be said to arouse the church to activity in revival work? for this is special work; it is work to some purpose, and reaches into the ages to come: all other labors of the church will end with the coming of Christ.

We much doubt whether the generality of preachers have this subject at heart as they should to exonerate themselves in God's sight. We are inclined to think that but few of them have any burden, or heartfelt desire to see men converted in God's way. They all have some favorite subject they wish to enunciate, and this takes precedence of all others. We have no expectation of seeing a revival or hearing of one in any church, until its members are united, and humbly at the feet of Jesus pleading for mercy, and fasting withal. We have often intimated that the ordinary work of the church does not often eventuate in the conversion of any large number of souls. It is much like an army in time of peace. It may have its drills, its dress parades and pastimes, but does not throw a missile into the enemy's camp, and makes no effort to break its lines.

We hear occasionally of a few here and there being brought from darkness to light, but what are they among so many? Where is the strong faith that takes hold upon the promises of God, as did Jacob of old, and says, "I will not let thee go, unless thou bless"? Has it been weakened by those who have taught that the door of mercy is shut? We fear there is too much of this leaven lingering in the minds of some. We think there are yet many precious souls to be gathered into the fold, especially the lambs of the flock; and if Sabbath School workers would lay aside all the modern machinery and formality that have been introduced into this work, and make the conversion of the children a speciality, there would probably be a rich harvest gathered into the fold. And I would say, lay aside the catechism, and turn the key upon every other book but the Bible and hymn-book, and labor, and fast, and pray, and persuade, until every child in the school is born again,—born of the Spirit, brought from darkness to light, and from the power of Satan unto God. For they had better be ignorant of doctrines, or creeds, or histories, or genealogies, than to be destitute of the love of God shed abroad in the heart by the Holy Ghost.

Dr. Kirk, of Boston, once said at a Sabbath School Teachers' Convention, that children have more heart than intellect; and this truth should be indelibly impressed upon every teacher's memory, and he should aim to have the heart given to Christ before striving to cram the brain with logic, or doctrines, or any thing else that will not stand the fires of the last day. We feel the importance of this revival work among the young; for it is the only work, as we have intimated, that will tell at the day of judgment.

Daniel in his closing words says, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." A crown in glory studded with stars will be a high honor to the wearer, and the language above intimates that it can be secured, and by turning men to righteousness; and here we are brought again to consider the subject of conversion, and this is something that requires almighty power. We think it was one of the Wesleys was once met by a drunken man, who took him by the hand, and said,

"Don't you know me?"

"I have no recollection of ever seeing you before."

"Why, you converted me once."

"Well," said Wesley, "you look like some of my work. If God had done it, you would have presented a more perfect specimen."

There is evidently too much of this kind of work in the church at large. Then aim at the heart, and that it may be renewed by the Holy Spirit; and that preacher or church whose plane is not up to this point, has set the standard too low.

We think the time has come to which the Savior referred when he said, "Watch." What did he mean? We suppose multitudes will keep a closer watch upon the telegrams, and the reports of battles and movements of armies, than upon their own hearts; and if they require these influences to arouse them to the service of God, they must have a sluggish soul. As for myself, I have concluded to chase nothing but salvation, and this will require all my powers. D. N. SMITH.

DEW DROPS.

It is not enough that we are conscious of our gifts, but we must pray over them that they may bring forth the most possible fruit.

"Stir up the gift that is in thee."

Faith brings fresh blessings to the soul in all times of need; it is easy to believe the word of God, when we obey it. Obedience is better than costly sacrifice.

Faithfulness in the closet, brings the presence of Jesus with us in the smallest duties. Answers to prayer are delightful incidents, scattered all the way through life, giving interest and great importance to very common things. "The very hairs of your head are all numbered."

"Looking unto Jesus," imparts strength and joy to the soul, but looking unto self is a forlorn hope, and never carries us a step further on the right way. Try the great remedy, Christ and sufficiency, and so look up for help, that the habit will be upward, and not groveling in the weakness of self-sufficiency.

It requires less faith in presenting general petitions, than to be special and particular; but when we go to the mercy seat with requests earnestly filling our thoughts, our faith is fixed as it were in a focus, and we must know that we are heard and regarded. When we have the presence of God in prayer, we are not inclined to ask for faith, for we cannot help believing in the divine presence—and we need never be without it, for Christ is continually bowing his ear to his people. Only be as ready to ask, as Jesus is to bestow, and you will never cry, "my leanness, my leanness!"

The church must thoroughly learn one great, important lesson—Christ's oneness with his people.

Many people rest short of clear evidences of their acceptance in Christ. It is not only our privilege to have one or two evidences, but to abound in them—and resting short of a clear state of acceptance, is insincere in us, for God is willing to bestow all the inward satisfaction we can need or require.—*Guide to Holiness.*

For the World's Crisis.

"WORTHY."—Luke 20: 35.

Ponder well the word, O my soul! Let every vain or ambitious or worldly thought be hushed to silence, and let every hope of justification by any works of righteousness that we have done be put far from us as the east is from the west, when we approach the tribunal of our own heart, and examine ourselves by the light of God's unchanging word, that we may know if the evidences that we belong to him are such as will avail us in the day when he shall make inquisition, and bring into judgment every secret thing, whether it be good, or whether it be evil. "For if our heart condemn us, God is greater than our heart, and knoweth all things." But if our heart condemn us not, because we abide in him, "then have we confidence toward God," that we should not be ashamed before him at his coming.

How blessed to know that we have not to plead any righteousness of our own; that Jesus himself ministers the sacrifice that shall forever purge away our sins, cleansing us from all unrighteousness, that he may present us "holy and unblamable," and "faultless," "before the presence of his glory with exceeding joy."

Consider the work that he hath wrought in us, to the praise and glory of his grace, whereby we are accepted in the Beloved, and have obtained an inheritance in his name. While our own righteousness is as "filthy rags," *in him* we have the "righteousness of God." And of such he has said, "They shall walk with me in white, for they are *worthy*."

Some one has illustrated the way in which God looks upon the christian, as being like the view we have of objects when examined through colored glass. Every thing we see is invested with the charm of light and beauty peculiar to the glass itself. Even so doth God behold every humble, trusting, loving child of his, in the face of his Son, arrayed in all the glory and loveliness of person and character which pertains to Christ alone. How blessed the condition, to be found in him, not having on our own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of God, by faith.

"Therefore being justified by faith, we have peace with God;" and there is now "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." And we are persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." CARRIE W. BIXBY.

For the World's Crisis.

SUBSTITUTION.

BRO. GRANT:—In Crisis No. 77, our corresponding editor, Bro. Sheldon, very pertinently asks the question—"How could Christ be put in the sinner's place, and, as the sinner's substitute, suffer the penalty instead of the sinner, provided that penalty is really everlasting misery?" Now my object is not to "interview" Bro. S., or his article; I most heartily endorse it, so far as it goes; but it is equally pertinent to inquire, how Christ, in suffering the penalty of the divine law, acted as a substitute in anybody's stead, whether the penalty be everlasting misery, everlasting death, or simply death, irrespective of duration.

This doctrine of "substitution" in God's administrative justice, or in his plan of redemption, is a fruit of the tree of immortality grown in the native soil of man's unregenerate nature, as evinced in every theology framed by the churchmen under the apostasy. It is commonly denominated "the commercial view," in which Jesus is represented as assuming the sinner's obligations, standing in the sinner's place, and paying the debt in the sinner's stead. This constitutes the foundation and corner stone of universal salvation; but insurmountable difficulties are at once encountered.

First, if it be so, then it is no more of grace, but of debt, from the Father to the Son. But

Secondly, let the obligation incurred be what it ought, whether death spiritual, moral, physical, temporal, or eternal; death absolute, or life in misery; it would still remain true, that if Christ had assumed and paid the sinner's debt, *then should the debtor have been at once discharged.* But so far from this being true, we find that death still reigns, save in a moral sense, and in this, excepting those who believe into Jesus Christ. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8: 1, 2. "For Christ is the end of the law for righteousness to every one that believeth."—10: 4. But Jesus himself said in John 3: 36, "He that believeth not the Son shall not see life, but the wrath of God abideth on him." And Isaiah (57: 16) affirms that if God be always wroth, the spirit should fail before him, and the souls which he had made.

To my apprehension, nothing is plainer than the simple yet sublime truth, that Jesus Christ, prompted by divine, compassionate love, did actually, truly die on my account, and in my behalf,—took on my sins, was made sin for me (in my behalf), *by taking on my nature*, by being born of a woman and made under the law,—"made under the law"; alas! how few either comprehend or apprehend the force of that apostolic declaration recorded in Gal. 4: 4,—"To redeem them that were under the law"; not of the Jews only, but of the Gentiles also; for whom Christ was also made a curse, or was accursed, died for (on account of) our sins; died unto one sin, the sin of us all, the sin of the human race, the Adamic sin. Rom. 5: 17-19; 6: 6-10. "Who was delivered [to death] for [on account of] our offences, and was raised again [to life] for [in order to procure] our justification."—4: 25. By Christ's obedience unto death (the penal infliction), the reconciliation of the race was procured, so that it was made possible for them to *return* from death and receive the gift of eternal life; unto which they are justified by faith in his living again to officiate in the presence of God as high priest in their behalf, until he shall appear the second time, without a sin-offering, but unto salvation.

Olena, O. GEO. W. STETSON.

ENOSH.

This Hebrew word, translated "mortal man" in Job 4: 17, and also in the margin of 2 Chron. 14: 11, occurs over one hundred times in the Old Testament. Aaron Pick, in his Hebrew Lexicon, defines it "mortal man." Mr. Robert Young, an eminent Scottish Hebrew scholar, says it is generally derived from a root signifying "he was sickly, mortal"—as in 2 Sam. 12: 15; Job 34: 6; Isa. 17: 11; Jer. 30: 12, 15; 17: 16. He says: "Others derive it from an Arabic root, signifying *to grow*, sprout. But I think the former derivation is preferable. Hence *enosh* would mean *a sickly person*, either with reference to *mind or body*."

Think of it! Man is over one hundred times designated by this term *enosh*, derived from a root signifying *sickly*, *mortal*, and *never once* associated with any term signifying immortality, except as relates to life eternal to be obtained through Christ. Thus the Scriptures speak of man. How differently he speaks of himself. How he boasts of an inherent immortality, and an undying soul. If theologians would confine themselves to Scriptural phrases in setting forth the nature and destiny of mankind, we should see a mighty revolution in doctrine.—*Ex.*

— He who sends the storm steers the vessel.

For the World's Crisis.

SPIRITUALISM AS IT IS.

Knowing something of the effects which spiritualism has upon its believers, I feel it is but justice to state them. I have noticed (and I speak from my own experience), that it is only when a person is in a backslidden condition that he is ready to accept its teachings in the place of those contained in the Bible. No one who has vital piety is willing to give it up and accept something else.

Christianity and spiritualism are no more alike than noonday brightness and midnight darkness. I am compelled to say that while the one gives sweeter joys than earth can give, the other causes a state of unrest and unhappiness, as I have known experimentally; and I have come to the firm and determined conclusion to renounce it henceforth and forever. It is a subtle system of religion at best; and for that reason it is all the more dangerous. Whatever rejects the salvation wrought out by Jesus Christ, is unworthy the name of religion. There is no life nor saving power in any such system, however much it may be extolled. And we are expressly warned against it in the Scriptures. Many are trying to climb up some other way, but there is only one way to be saved.

It is when men throw aside the Bible, as their only rule of faith and practice, that they are like a ship in mid-ocean without chart or compass. The Bible is our only infallible guide, and it is only when we accept it as such that we are safe. No one can possibly be a christian and a spiritualist at the same time.

Jesus taught plainly the doctrine of an atonement, but spirits deny it. Which shall we believe? "Let God be true, though every man be a liar." Again, they declare that there is really no God; for if he is but a principle, as they claim, existing in all forms of matter, he is no more a God than is electricity, or the air we breathe. Think of praying to a principle! the idea is absurd. The Bible teaches us a personal God—far different from the God of spiritualism.

A company of men were out in a thunderstorm, when one, more bold and daring than the rest, pointed his gun toward heaven and blasphemously defied God. No sooner were the words uttered than a bolt of lightning descended, striking him dead. Ah! sinner, it is a fearful thing to fall into the hands of the living God.

Other instances have been recorded where men have suddenly been struck dumb for profaning God's holy name. This shows that he gives some pretty plain demonstrations of his personality.

We are told that evil is the lesser good. And spirits teach that sin will finally be outgrown. "He that is filthy, let him be filthy still; and he that is unrighteous, let him be unrighteous still." This is an inspired declaration, and it must be true. We know that it is not in the nature of wicked men to grow better. Nothing but the power of God's Holy Spirit can make a radical change in the heart. Without it man is in a lost condition.

Spiritualism comes and says, "Peace, peace, when there is no peace." Suppose we tell men that they must live moral and upright lives; what will it amount to? Will such talk arouse men to a sense of their sinfulness in the sight of a holy and just God? Not an individual would ever be converted without something more thorough is taught. The great need of the times is, more plain preaching and holy living. But we have come to the time "when men will not endure sound doctrine." Many seem to think it makes no difference what a person believes, if he is sincere. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." A man's sincerity cannot save him unless he is on the right track. Spiritualism and the Holy Spirit cannot dwell together in the same heart. As one goes in, the other goes out. Those who have had experience in both, know this is the case.

It is lamentable that there is so much of a cold rationalism taking the place of a vital christianity. I have the means of knowing that there is a vast amount of it. The religion of Jesus Christ is held up as an object of contempt and ridicule, and prayer and devotion are by many considered beneath their dignity. Infidel publications are on the increase, and the minds of the rising generation are poisoned by their sentiments. The blood of Christ is compared to the blood of "Cock Robin," and His merits to those of Thomas Paine. What word has spiritualism to offer against such sentiments? Not one.

That we are living in the last days, when iniquity shall abound, is evident. We have that form of deception among us that would, if it were possible, deceive the very elect. God alone can rescue men from the terrible effects of unbelief. No human power can do it. It paralyzes spirituality as does palsy the body. It is an experience that I pray others may be delivered from. But with a firm trust in my heavenly Father, I shall be able to overcome all things; and I hope to have a home with all the good and the blest, to range the sweet fields of paradise when Jesus appears, and sing the song of redemption in that fair land where the woes of earth can never come. T. L. WAUGH.

Morris, Ct.

OLD-TIME PUNCTUALITY.—An anecdote has come down to us from the olden time in relation to one of the then "standing order" in the eastern part of our State. A parishioner had entered the church after morning prayer had commenced, and at the close of prayer was thus addressed by his pastor; "Neighbor Bryant, it is to your reproach that you have disturbed the worship of God by entering late, living as you do within a mile of this place, and especially so since here is Goody Barstow who has milked seven cows, made a cheese, and walked five miles to the house of God, in good season."—*Congregationalist.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 26, 1870.

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Some of our preachers have done nobly, and others would gladly help on the good cause, if they could receive aid for their families while they spend their time for the paper. For the benefit of such, the A. C. P. Society, at a recent meeting, by vote authorized the Agent to pay ten per cent to preachers on all collections for the *Crisis* and *Young Pilgrim*; and it is hoped they will take hold of the work in earnest, and have great success. Those who understand the expense of publishing a paper, know that it would cost no more to set up the type for twelve or fifteen thousand copies, than it does for a less number; hence, after our regular issue of about nine thousand copies is run off, we could print several thousand more at the cost only of press work and paper. It has, therefore, been concluded by the Editorial Committee and Business Agent, to whom the Society referred this subject, to make the following *liberal offers* to new subscribers, to induce them to form clubs, and thus make success easy to all who put forth efforts to obtain new subscribers.

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GEO. T. ADAMS, AGENT,
Boston, Mass.

"OUT OF THE BODY."

Said Paul:—"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth); such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory; yet of myself I will not glory, but in my infimities."—2 Cor. 12: 1–5.

In this Scripture there is no mention of soul or spirit. Paul does not say, I knew a spirit, but "I knew a *man* in Christ." It should be kept in mind this scene all transpired while Paul was alive, and therefore will afford no light on the condition of man in death. Paul had a vision of paradise, as it is to be, when restored. When in that vision, beholding the coming Eden, he could not tell whether he was taken away bodily to see it, or only mentally. The same is true, when we see things in dreams. The sight in the dreaming state is so like the reality, that we can not tell whether we are seeing it mentally, or with our natural eyes.

When speaking of one of his visions, the prophet Ezekiel says: "And he put forth the form of a hand, and took me by a lock of mine head: and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north." Ezek. 8: 3. In this case he was carried "in the body" to see that of which he was to speak. At other times, like John upon the isle of Patmos, the objects are seen only mentally, while the physical organism is at rest. Paul was unable to tell which was his condition when in the vision. It would be absurd to say that the apostle could leave *himself*, and be gone for a time, and then come back into himself again. The one who passed through the whole wonderful experience, is represented by the word "*man*."

He says: "I knew a *man* in Christ; . . . such a *one* caught up to the third heaven. . . . I knew *such a man*, . . . that *he* was caught up into paradise, and heard unspeakable **words**, which it is not lawful for a *man* to utter, of *such a one* will I glory."

"SPIRITUALISM EXPOSED."

It is now well known that some of the most noted dark-circle mediums, such as John Mc Queen, Davenport Bros., Fay Bros., Eddy Bros., Ferris and wife, and many more that might be named, have used deception in their performances. Inasmuch as they are following lying, seducing spirits, it is not at all remarkable that they should learn to imitate them in their hypocrisy and deception.

Among the noted dark-circle mediums, John Mc Queen, of Hillsdale, Mich., stood number one. In the "Progressive Age," of Feb. 18, 1865, published by Moses Hull, Mr. W. F. Jameison says: "If Mc Queen's *seances* were not genuine, I would freely confess I should have no faith in any dark circle manifestations." Mr. Jamieson is an intelligent gentleman, and a noted Spiritualist, who was associated with Mr. Mc Queen.

The following is from the "*Banner of Light*."

"FOUND THE LIGHT. As I am the happiest man living to-day, I wish the whole world to know why I am so. Hear, O heavens, give ear, earth, and the rest of mankind; hear, hear, hear. Never, until a few days past, have I been satisfied of immortality. Mr. John Mc Queen, of Hillsdale, Mich., has been with us, a medium for very wonderful manifestations of spirit power. No one here doubts his honesty as a medium, not even one of the hundreds that have been present at his circle, night after night. From two to sixteen bells have been heard to keep perfect time with a violin, all at once, and the bells placed on the heads of those in the circle very gently. Loud concussions were heard in the inner circle, which startled all present. The medium was carried above the heads of the inner and outer circles. All this was done in a dark room, but no one here doubts its reality. I know none who have been more skeptical than myself. The medium was unconscious, but was made to speak while above the heads of the circle. He also breathed very loud while being carried round on his side upon the chair. Lights were also seen over head in the room. These are facts, and no man in Kendallville dares dispute them. AMOS D. COSMER.
Kendallville, Ind., March 15th, 1864."

The following is from a letter written by an "investigator:"—

"The bells were raised from the table, carried about the room, and rung at such a distance from the medium, as to preclude the possibility of his ringing them himself. They were placed on the heads, hands and feet of different members of the circle. How are we to know that Mr. Mc Queen did not carry them around, and then dispose of them? Can a man leave a circle, grope his way in the dark in a crowded room, where there is scarcely the space of a foot between the inner and outer circle, ring bells, and place them on the heads of half a dozen persons, and all in the room unconscious of the fact? If so, then we are all stupid as mules, and John Mc Queen a remarkable genius."

The following is from one of M. W. F. Jamieson's hand-bills:

"MODERN SPIRITUALISM EXPOSED. The mystery explained. W. F. Jamieson, who has been for five years a Spiritualist lecturer and debater, and who is thoroughly acquainted with most phases of mediumship and the philosophy of Spiritualism, begs leave to announce to the citizens of this place, that he has secured the services of John Mc Queen, the celebrated musical manifestation medium, and who was considered by the Spiritualists to be one of the most powerful physical manifestation mediums in the world for dark-circle manifestations; and will give the same manifestations with the same conditions that the Spiritualists declare to be necessary for spirits to manifest themselves to mortals. Spiritualists will be invited to form a circle to produce a battery, when the manifestations will proceed. They are the chiming of bells, loud concussions, and rappings; the Indian spirit war-whoop, lights, etc., etc. Spiritualists are earnestly invited to witness their exposure."

Moses Hull is reported to have said at Dowagiac, Mich., in 1865, in his lecture before a large audience, "My friends, John Mc Queen is a greater man than was Jesus Christ, for he performs greater miracles."

Mr. Mc Queen was detected in his trickery at his sixth *seance* in Moses Hull's office of the "Progressive Age," in 1865.

Thus we find that the "wonderful proof of immortality, that made Mr. Cosmer "the happiest man living," consisted in the tricks of John Mc Queen. We are not surprised that one who follows the demons should be led to do as did Mr. Mc Queen. Many others are doing a similar work. Would that they might become as honest as Mr. Mc Queen, and confess and forsake their evil deeds of deception, before they are swallowed up in perdition.

EXPLANATION ONCE MORE.

As many do not yet understand the date on their papers, or wrappers, we would say, the date on the paper is the time to which you have paid. If it is **7** Sept. **70**, it means that you have paid *to last* Sept. If Nov. or Dec. **70**, it shows that you have paid so much in advance; but if it is **67**, **68** or **69**, it shows that you are in arrears from that date, and ought to pay up immediately.

"EVER BE WITH THE LORD."

The apostle's affirmation, 'So shall we ever be with the Lord" (1 Thess. 4: 17), must be verified at the right time, in the right manner, and in the right place, to harmonize with the plan of Heaven. When, how, and where shall we "ever be with the Lord"? are questions that deserve consideration. Death is not here, nor elsewhere, specified as the time when we are to "be with the Lord"; but the coming of the Lord and the resurrection are here introduced as prerequisites to the introduction of that eternal scene of happiness: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up *together with them* in the clouds, to *meet* the Lord in the air; and so shall we ever be with the Lord." This statement cannot be set aside. It distinctly introduces the Savior's future advent, to awaken the dead saints, as the time when we are to "be with the Lord"; not a few of us at a time, but "together with them," with the resurrected saints; and we are to "meet" the Lord before we shall be with him; he will "descend," and we shall be "caught up" till we "meet"; and not till then shall we "be with the Lord." The same gathering time is specified by the Savior, as connected with his future coming: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds."—Matt. 24: 31. This gathering occurs, as we learn from the preceding verse, after "they shall see the Son of man coming in the clouds of heaven with power and great glory." Not till thus gathered can the saints "be with the Lord."

The same time is specified in the Savior's great promise—"I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 3. Not till Christ shall receive the saints unto himself will they "be with the Lord"; and not till he shall "come again," will he thus receive them. And in harmony with this, Paul testifies,—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4. Then we shall "be with the Lord," and not before.

But how are the saints to "be with the Lord"? in a disembodied state, or as physical personalities? No intimation can be found that disembodied men are ever to be with the Lord. Paul's statement concerning being "absent from the body" and "present with the Lord," has been tortured by theologians to signify an existence for the soul without a body; but the truth is, Paul does not speak of being "absent from the body" at death, but *at the resurrection*, as we shall presently see. Let us hear Paul's statement: "For we that are in this tabernacle do groan, being burdened; not for that we would be *unclothed*, *but clothed upon, that mortality might be swallowed up of life*. Now he that hath wrought us *for the self same thing* ["that mortality might be swallowed up of life," which takes place, not at death, but at the resurrection] is God, who also hath given us the earnest of the Spirit. *Therefore* [or, for this reason—for the reason "that mortality is to be swallowed up of life"] we are always confident, knowing that whilst we are at home in the ["natural"] body, we are absent from the Lord (for we walk by faith, *not by sight*); we are confident, I say, and willing rather to be absent from the ["natural"] body, and to be present with the Lord."—2 Cor. 5: 4–8. We remark—

1. If modern theologians are correct in claiming that to "be unclothed" signifies a disembodied state, Paul denies desiring that state—"*not* that we would be unclothed"—but if the unclothed state is simply the mortal state, as we claim, then Paul desired not to remain a mortal man.

2. He plainly tells us that his desire was "that mortality might be swallowed up of life"—not to get rid of mortality by having it eternally sleep in death, but by having it "swallowed up of life"; and every body is aware that mortality is not swallowed up of life either at death or during the reign of death; nor can it be before the resurrection, when "this mortal shall put on immortality."

3. He also informs us that God "hath wrought us for this self same thing"; that is, "that mortality might be swallowed up of life."

4. He then adds, "Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord"—because mortality is not yet "swallowed up of life." The *present* "natural" body is referred to, before being "swallowed up of life." While in this mortal state, "we walk by *faith*, not by sight"; but when we get into the immortal state, we shall walk "by *sight*." He adds, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord"—not by saying, but by having "mortality swallowed up of life"; which occurs not at death, but at the resurrection. "Absent from the body"—the natural body—by having it immortalized; and "present with the Lord," after mortality is "swallowed up of life," being "raised a spiritual body," and "caught up to meet the Lord"—"so shall we ever be with the Lord," not destitute of a body, though absent from the mortal body as the result of a change—mortality "swallowed up."

But where are we to "be present with the Lord"? Jesus says, "I will come again, and receive you unto myself; that *where I am, there ye may be also*." But where will he be when he comes again? Not in heaven, for he will have just come from heaven. When he comes again, he will be *here* again; and then the saints will all be with him. If it should be objected that Jesus did not mean to be understood that the saints should be where he will be at his coming, then he must have meant by "where I am," the very place where he was at the time he uttered the words—on the earth—which would amount to the same thing. The saying, "where I am," must either mean "where I am" when I "come again," or "where I am" while speaking—not where I may *go* before I come again, for he is not to "receive" them till he comes again, and certainly they cannot be with him before he shall "receive" them. The Revelator foretells a time to come when, under the sounding of the seventh trumpet, the "kingdoms of this world" shall "become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever"; not previous to the resurrection, for under the same trumpet comes "the time of the dead that they should be judged, and that thou [God] shouldest give reward unto thy servants the prophets, and to the saints."—Rev. 11: 15–18.

If Christ is to reign in "this world," after the judgment, even "forever and ever," then in order for the saints to be with him, they must dwell here too. And this agrees with the Savior's statement—"When the Son of man shall come in his glory, and all the holy angels with him, . . . *then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 31–34. This very world was created on purpose as a dwelling-place for sinless man; and if man had stood his trial without yielding to the tempter, he would have lived "forever" in the world God placed him in; but the first Adam fell, and brought a curse upon the earth, and man's original home is now a realm of sin and sinners. But under Christ, the second Adam, this very kingdom, now filled with transgressors, and groaning under the curse, shall be dispossessed of its sinful occupants, be renovated by Divine power, be filled with the glory of God, and be given to the saints of the Most High; and then "the tabernacle of God shall be with men," among whom "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain." To "ever be with the Lord" under these circumstances, in the society of the good and the true of every age and clime, will be glorious. W. S.

QUARTERLY MEETINGS.

Order is preferable to confusion anywhere; and much confusion is produced by calling every little meeting of two or three days length a quarterly meeting. The giving of a big name to a meeting does not alter the character of the meeting. It is either a quarterly meeting, or it is not; let it be called by the right name.

But what is properly a quarterly meeting among the Advent people? It is a meeting appointed by the conference each quarter of the year, making four such meetings per year, in each conference. But frequently different churches wish a special meeting of two or three days in their midst, and forthwith advertise it as a quarterly meeting. The more of such special meetings the better, but why call them quarterly meetings? They are not quarterly meetings, for they do not come once in a quarter, sometimes not more than once a year, or once in two years; and even if each church were to hold such a special meeting regularly each quarter, still it would be augmenting confusion to unqualifiedly notice them as quarterly meetings, seeing that order of meeting is already established all through our ranks in every conference.

Call things by their right names; let special meetings be known as such, and not as quarterly meetings. I have heard many complaints, so I have spoken. W. S.

A STRONGER MOTIVE.

The brevity of human life has long been pressed upon the attention of men as a consideration why they should not delay to "seek the Lord." If that has ever been a worthy consideration, it is just as valuable now as ever, with the additional consideration that the judgment is almost due—thus forming a stronger motive power for being in haste to seek the Lord. Death may come first, but the judgment must come soon; so it is not safe putting off the work of preparation to meet the solemn scenes of the judgment day. "It is near, and it hasteth greatly."

Truly "time is short," and our work must be done without delay. When we reach the marriage supper of the Lamb, it will be said, "The bride hath made herself ready;" but while getting ready, "The Spirit and the *bride* say come." And in earnestly laboring to get sinners ready, we keep ourselves ready; indeed, we cannot keep ready while doing nothing.

We must work. And were ever men pressed into the work with a stronger propelling power than we are—the judgment just upon us, and the multitudes unapprised of it, and unprepared for it? W. S.

MESSIAH'S REIGN.

Gabriel affirmed, "Of his kingdom there shall be no end."—Luke 1: 33. The first query is, Does the angel here predict a literal kingdom? We insist he does, because (1) every other feature of this angelic prophecy is literal—the child to be born was literal, the birth of the child was literal, the name given to the child was literal; and when we reach the time for his kingdom to commence, why will not that also be literal? Indeed the whole prophecy must be fulfilled on the same principle, whether literal or spiritual; and since a part has *already* been fulfilled on the literal principle, it is a Divine guarantee that the balance must be fulfilled on the same principle, else God will abandon his own approved rule. (2) Every other prophecy concerning the Messiah in the past has also been literally fulfilled. It was prophesied that he should be born of a "virgin." The fulfillment was literal. It was prophesied that he should be born in "Bethlehem." The fulfillment was literal. It was prophesied that he should appear as the "Messiah the Prince" in sixty-nine prophetic weeks, or four hundred and eighty-three years, "from the going forth of the commandment to restore and rebuild Jerusalem." The fulfillment was literal.

It was prophesied that Jerusalem's demolished wall should be rebuilt, and that in sixty-two prophetic weeks, or four hundred and thirty-four years from that epoch, Messiah would be "cut off" for the sins of men. The fulfillment was literal. It was prophesied that his grave should be with the rich. The fulfillment was literal. It was prophesied that his repose in death would be so short that God would not suffer him to see corruption. The fulfillment was literal. It was prophesied that he should sit on the right hand of the Father till his foes should be given over to destruction. The prediction is being literally fulfilled.

It was prophesied that he should come with ten thousand of his holy ones "to execute judgment on all." His coming will be literal. Then why will not his kingdom be literal? It will be, for it will be the "kingdom prepared from the foundation of the world"; "the kingdom under the whole heaven," embracing "the kingdoms of this world"; but not till the "seventh trumpet" sounds, when sinners will be destroyed, and saints be rewarded, small and great. W. S.

TRACTS TO SCATTER IN WIS.

Wishing to scatter my four new tracts more extensively in Wisconsin than I have been able to do with my own hand, with the help of a few friends, I offer to send by mail to any brother or sister living in Wisconsin, as many as 10 cents will prepay, if they will send me the postage, *provided* they send any time before the close of November, giving plain directions where to send them. I limit the offer to Wisconsin for the present, and restrict as to the quantity allowed each individual, fearing they may be too soon exhausted. Let no one send over 10 cts. in postage unless they design it as a donation to aid the enterprise. Direct to William Sheldon, Brodhead, Green Co., Wis., and send within the time specified. W. S.

REPENTANCE.

It is extensively admitted that repentance is a prerequisite to salvation, but there are various views as to what constitutes repentance, some insisting that repentance signifies reform, and others claiming that it means "godly sorrow."

Though a repentance without reform would be worthless, it is equally true that a reform without repentance will fail to give us a passport into the heavenly kingdom. To leave off sinning is not enough, for the dark account of the past must be adjusted before we can enjoy the favor of God or the home of the saved. Reform enables us to do right for the future, but leaves the past unsettled. "Godly sorrow worketh repentance," but is not itself the completion of repentance—only its basis; but "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1: 9. Only that repentance that has "godly sorrow" as its basis, and confession of sin as its result, can secure pardon here or salvation hereafter. W. S.

CONVERSION.

The work of conversion, or a change from sin to holiness, is not so mysterious as multitudes are led to suppose. The arrangement of Heaven is not intricate. Divine revelation concerning the plan of salvation was not given as an incomprehensible enigma; but in the very terms calculated to convey instruction, and not to conceal it. The explicit statement of revelation is: "Being then made free from sin, ye became the servants of righteousness."

Pardon is requisite to free man from sin; and as no man can pardon his own sins, an appeal for pardon must be made to one who has the power to pardon; or, in other words, repentance must precede pardon, and pardon frees man from sin, and this freedom from sin is conversion. The process is not mysterious, nor difficult of comprehension. Repentance brings pardon, and pardon brings conversion, or a change from sin to holiness, all through the agency of the Holy Spirit. It is reconciliation to God. W. S.

PRAISE.—Gratitude to God for his mercy toward us, and his blessings bestowed upon us should not be smothered, but be breathed out in *praise*. This always asking, and never acknowledging the receipt of blessings bestowed, is not pleasing to God. Praise God for the blessings received as fast as they are bestowed upon us, and that will augment our enjoyment; and by pursuing this course, you may have a constant fullness of peace within. We don't praise God enough for the blessings received. The Bible is full of praise to God. We must not overlook the divine hand in the small blessings received, nor omit to praise God for them. The Psalms especially are full of praise to God. While we need not pray less, let us praise more. W. S.

"GLOOMY DOCTRINE."—For the want of a better argument against the sleep of the dead, it is often denominated a "gloomy doctrine." If the sleeping saints could count the lapse of time, or if that sleep were to be eternal, then indeed it might be regarded "gloomy;" but as a thousand years and a moment of time are of equal length to an unconscious man, the gloom exists only in imagination; and as death's slumbers are to be terminated by divine power, there is no cause for gloom. Who ever felt gloomy on going to sleep at night because they should be unconscious till they should awake in the morning? There is as much occasion for gloom here as in the other case. W. S.

For the World's Crisis.

AN APPEAL.

To the friends of Bro. Simeon Roby, of Warner, N.H.

It is our duty to bring to your notice the suffering condition of this brother. You all know of his earnest endeavors to make "full proof of his ministry," and of the sacrifices he has made for the truths we all hold dear. But for the past year or more his health has been such as to keep him from laboring sufficient to support his family and enable him to preach in new places "without price." This fall, for over six weeks, he has been sick with billious fever, followed by the typhoid; and, although some better now, he will be unable to hold meetings or to work for many weeks.

Bro. Roby was ordained at Concord, N. H., nearly two years since, by Brn. Couch and Boutell; since which he has baptized many who have come to a saving knowledge of the truth by his labors. He has often walked to his appointments, whether it was good or bad traveling, fair or foul weather. But now he is confined to his bed, and is in need of your sympathy and material aid. Do not let this humble and faithful brother and his dear, good family suffer, while there is abundance at your command wherewith you can supply his wants. "What thou doest, do quickly." Contributions by mail should be addressed to *Eld. Simeon Roby, Warner, N. H.* C. W. SARGENT.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$107.12
John Salisbury	2.50
P. W. Hough	.50
W. Dickie	2.50
W. H. Jones	.50
"The Widow's Mite"	2.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$4.50
Mrs. E. D. Simmons	2.00
"The Widow's Mite"	1.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$4.50
Mrs. S. D. Stone	.58

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$443.90
"The Widow's Mite"	2.00
S. Whitney	1.00

For the World's Crisis.

DOUBLE REBUKE.

At one of our campmeetings in New England, a few years ago, a young preacher, dressed in real modern fashionable style, preached to a large audience in a mission tent. He was more thoroughly acquainted with prophecy, history, and the theory of christian precepts, than with the pains of the cross and the death of human pride.

At the close of his expository argument, he endeavored to enforce upon his hearers the duty of self-denial in plainness of dress, and alluded to the humility, plainness of dress and consistent depotment of the early Methodists, whose godly appearance made them so conspicuous in society that the people could recognize a Methodist by his or her dress. He deplored their apostasy and conformity to modern fashion, urging his hearers not to apostatize as these had.

As he closed his remarks, a gentleman stepped forward from the rear of the audience to a spot where he could be plainly seen, and admitted the christian duties the speaker had enjoined, and added his testimony to the statement of the ancient Methodist style of dress, and claimed that some Methodists had not departed from it yet, offering himself (saying, "I am a Methodist)," dressed in plain, economical, godly style, as evidence of the fact. Then moving toward the stand, he proposed to stand up beside the speaker before the audience and compare the styles in which each were dressed.

At that moment the admirers of their teacher hastily rallied around the preacher in the dandy dress, breaking up the meeting, and preventing the more critical contrast in dress which was about to be made.

Paul has well said, "Happy is he who condemneth not himself in the thing which he alloweth." Rom. 14: 22. Let us who preach and teach, be careful to live out what we enjoin upon others, and be ensamples to the flock of God. I. C. WELLCOME.

For the World's Crisis.

REPORT

Of the R. I. and East. Ct. Conf., held at Lafayette, R. I., Oct. 5th to 7th, 1870.

All who were present unite in pronouncing this one of our best sessions. The attendance was good, and each one seemed disposed, yea, anxious to do what they could to add to the interest of the meeting.

Wednesday, 2 P. M. A good social meeting. In the evening preaching by Bro. Wm. Kellaway, from Ps. 27: 13, 14, followed by some stirring exhortations, after which an invitation was extended to the unconverted, and one trembling sinner arose.

Thursday, half-past nine A. M. Met for business. Bro. Durfee being absent, Bro. E. Bellows was called to the chair. The following churches were reported: North Scituate—Getting along peacefully. Wyoming—Interest as good as at any time during the year. Exeter—No marked change since the last conference. Lafayette—Never held out better through the summer. Westerly—Ready to die; suffering for lack of discipline, and from other causes. West Gloucester—In a flourishing condition; well united, not only in spirit but in faith. River Point—Have not been in better condition for years. Greatly benefited by the tent-meeting and last conference. Rocky Brook—Interest very low. A somewhat better state of feeling than there has been. A good Sabbath School. Danielsonville—Few in number, but strong in the Lord.

One of the most interesting features of this meeting was the reports of our preaching brethren. Nearly all had seen hopeful conversions. All testified that the work grew better as they drew nearer the rest that remaineth for the people of God. Bro. Kellaway had the undivided attention of the congregation while giving an encouraging account of the progress of truth in England. All seemed to feel remarkably good natured while Bro. Cotton spoke of his position "out in the ocean of God's love," where he found "neither bottom or shore."

Visiting brethren present were invited to participate in all our deliberations, except voting. Brn. Himes and Wood were chosen a committee to act with the chair in supplying the pulpit during the meeting. At two P. M., preaching by Bro. E. B. Card. Text, 1 Cor. 15: 26. The subject was appropriate and the discourse made quite an impression upon the minds of the audience, as we were informed at its close that a dear sister had fallen a victim to the "enemy" while the brother was preaching. The prayer-meeting appointed to precede the preaching occupied the entire evening. This seemed to be the leading of the Spirit which was so copiously showered upon us.

Friday, nine A. M., met for business. Bro. Durfee in the chair. The resolution concerning the printing of the Constitution, referred from our last session, was called up. The subject of the revision of the Constitution being again agitated, Brn. Durfee, Bellows and Sweet were chosen a committee to consider the propriety of such revision. This committee after consultation reported themselves satisfied with the old Constitution. Their report was accepted and adopted. The motion to print was amended as follows, and passed: *Moved*, That we employ Bro. N. A. Angell to print two hundred copies of the Constitution of this conference. The matter of ordination, referred from our last session, was then called up. It appearing that the church with which the Bro. was connected had neglected to comply with the rules of the conference, it was voted to defer the matter until our next session. Lest there should be any misapprehension, I would say that the conference does not question this brother's fitness for ordination, but they cannot ordain him until the church complies with the rules of the conference.

The following resolution was presented and passed unanimously: *Resolved*, That every preacher connected with this conference shall be required to report to each annual meeting, either in person or by letter. Let each preacher make a note of this, and remember that the next is our annual session.

Brn. R. R. Perry and Wm. Kellaway being invited to become members of the conference, accepted, and were received. Bro. E. Bellows was appointed to visit the church at Rocky Brook.

The following resolution presented by Bro. Bellows passed after a lengthy discussion: *Resolved*, That this conference recommend to the churches to obtain and settle pastors to locate among them and take the general oversight of the churches. *Moved*, That we invite the churches at Putnam and Woodstock Valley, Ct., to join this conference. Carried. A vote of thanks was tendered to the Lafayette church for their kindness and hospitality. Adjourned to meet with the church at Rocky Brook, R. I., the first Wednesday in January next. Preachers present: A. Durfee, E. Bellows, E. R. Wood, R. R. Perry, D. V. Corey, D. O. Hopkins, J. S. Collins, W. Kellaway, E. B. Card, E. Cotton, C. H. Sweet, and Sr. Crumb. Delegates: R. R. Knight, F. Mann, W. Teft, W. Himes, C. Pierce, C. F. Dixon, and F. Sheldon. C. H. SWEET, *Clerk*.

FREEDMEN'S MISSION.

After some remarks upon the question of discontinuing the mission, it was *Moved*, That we adjourn *sine die*. Carried.

C. H. SWEET, *Clerk*.

TREATISE ON MATT. 24th AND 25th. Fifth Edition.—BY I. C. WELLCOME.

Four thousand of this pamphlet are already sold; the fifth edition is now ready for delivery. The excellence of this pamphlet, as an expository and historical work, is manifest by the many testimonies in its favor, and the increased demand for it. The path of the church is clearly traced from the time she left Jerusalem to the present time, and the signs of the immediate coming and kingdom of our Lord are clearly shown. Price, postpaid, 25 cents. For sale at this office.

For the World's Crisis.

THE CAMPMEETING IN NEW MILFORD, CT.

BRO. GRANT:—By the request of some of the brethren I take the responsibility of writing a few lines for the Crisis about the campmeeting held in New Milford, Ct. It commenced Sept. 3d, and held over the 11th. A few gathered on Saturday evening, and had a season of prayer and praise, and consecrated the ground, who were willing God should work through whom he would. On Sunday a goodly number gathered from the east, west, north and south; and some of them being filled with the Spirit, made the sacred grove echo and re-echo with their songs of praise. It was blessed to be there.

The preaching brethren present were: H. K. Flagg, J. L. Wood, P. Tatro, W. Knight, H. K. Walling, N. H. Barbour, and all united. No discordant notes; none feeling—I am a little better than you; stand thou there; but it was one united voice. Some came back to Father's house, and a feast did the saints of God have.

There were few out through the week, but God's presence made the meeting so good that we hardly thought our numbers were few. The prayer meetings, most of them, were conducted in the fear of God, and the saints were quickened, the wanderer returned; the sinner feared and trembled, which was a sure evidence God was with his people. Although despised and cast out by the world, they know in whom they believe, blessed be God.

"In him I do and will rejoice,
I'll praise him with a cheerful voice,
Until the theme my tongue employs
In realms of bliss forever."

The sermons were all calculated to benefit, if men would be doers of the word as well as hearers. The blessing of God crowned the meeting all the way through. It was the best campmeeting I ever attended, excepting one held in Lanesville some thirteen years ago. Preachers and people all on a level; black and white all the same; one harmonious song; all bound for the port of endless rest, and so near the shore, willing to lay aside all hobbies, and every thing that tends to distract and divide. Glory to God, I am so glad we are almost home. It was a feast of fat things to my soul, a place preferable to any that can be found on this old earth; and if such meetings as these can be so sweet, what will it be to meet in the kingdom of God, where trials come no more?

"There his soft hand shall wipe the tears
From every weeping eye,
And pains, and groans, and griefs, and fears,
And death itself, shall die."

On Sunday evening Bro. Tatro spoke on the text—"Ye ask, and receive not, because ye ask amiss." The sermon was well calculated to strengthen the weak and erring, and at the close Bro. Flagg threw in a chink stone, as he called it, by talking a little on the passage—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I felt truly he preached a great sermon in a few words, and I thought it would well pay if I had to go on the strength of it forty days. Wednesday afternoon, Bro. Flagg preached from Dan. 8: 13, 14. He threw out some new ideas of the value of entering into the sanctuary, and the more we stayed there the better christians we were. Bro. Barbour, from New York city, preached on Friday morning. On Saturday evening, Bro. Tatro spoke from Eph. 4: 27,—"Neither give place to the devil." Oh that all might heed it, that we ever might remember it, for the devil has come down in great wrath, knowing he hath but a short time, and will if possible deceive the very elect. Oh that we might be wise as serpents and harmless as doves, and give no place to the devil.

On Sunday morning a love feast. Over

seventy testimonies were given in, and most of them right to the point. Then a large crowd were gathered for the services of the day, and J. L. Wood preached from 1 Pet. 4 : 18,—"If the righteous scarcely are saved, where shall the sinner and the ungodly appear?" In the afternoon and evening, H. K. Flagg. A goodly number gathered around the table to imitate the Last Supper of our Savior, before he went away. Blessed be God, he is coming again.

"Oh hail! happy day, that speaks our trials ended,
Our Lord has come to take us home,
Oh hail, happy day!"

Thus ended one of the best meetings many ever enjoyed, for which all the glory belongs to God, and I will praise him forever.

Hotchkissville, Ct. Susan E. Teeple.

Correspondence.

From Bro. J. B. Waite.

Bro. Grant:—After being at the tent meeting in Providence, and listening to your preaching on the subject of "patience," I left after the evening meeting, fully resolved that as for me and mine we would serve the Lord more faithfully than ever before. We consecrated *all* to Christ anew, and went to work for the Lord in good earnest. The result is, to me, most wonderful; such peace of mind, such joy in the Lord, I have never enjoyed before in all my pilgrimage. I had long felt that I was living beneath my privilege; had felt for some time that the Lord was soon coming. My impressions are being confirmed every day. Yes, I know my redemption is at hand.

When the time came for the Springfield Campmeeting, my anxiety was so great to hear preaching on the signs of the times, I felt I must go, notwithstanding the long distance, and I a cripple. Thursday morning I started with my little girl in her twelfth year. We had a prosperous journey by the will of the Lord. Arrived on the ground just as it began to rain. By the kindness of Bro. Roberts, Bro. Munger was informed of my needs, and sent me to the Westfield tent. Meeting soon commenced. All strangers, yet I felt they were of Father's family, and I was at home. I expressed the anxiety I felt for my little girl. One sister said, "We will pray for that little one, if she will come forward." She did so, and obtained the blessing of forgiveness, and gave good evidence of her faith in Christ, and has been walking after the pattern ever since. My joy was great.

Saturday morning I started for home, feeling doubly paid for the pains taken to go. Did not get sick by lying in wet clothes and having the rain come down upon me while in bed. Had been taking medicine for my throat, but threw it away on the ground, and have not taken any since. Am well all over, physically and spiritually.

Commenced meetings in my own house, two evenings in a week for two weeks, and then every evening, assisted by the faithful labors of Bro. Roberts. He is full of faith and zeal. Bro. Card, one of the meek ones, has preached to us a few times to our profit. We visit from house to house, and practice what we preach. Family altars have been erected in many families. A good number have been converted, backsliders reclaimed, and six were baptized last fourth Sunday; six next Sunday, if the Lord will. To God be all the glory.

We have had our trials, but, praise God, we will trust in him, and we shall overcome all at last. Yours looking for and expecting the Lord very soon. J. B. Waite.

Warwick, R. I., Oct. 18th, 1870.

Extracts from Letters.

Sr. C. M. Duncan writes from Milpetas, Cal.:—"I love to read your paper; it does me so much good, especially the letters from correspondents. They express my own feelings. I came to this country in 1860, from England. I had been a member of Dr. J. Cumming's church for six years. There I heard preached the second coming of our Lord for the first time, and the new earth for our inheritance. How often I have wished myself back again, that I could listen once more to those glorious truths. There is no church in this place, and preachers' visits are like those of angels, few and far between.

Last year, a neighbor took us to the next town, where we looked on in amazement at the dancing, festivals, concerts, grab bags, etc., in the churches. Last spring, Bro. D. D. Reed came here, and preached the pure word of God. Bro. and Sr. Reed visited us, and showed the mortality of man, the sleep of the dead, and immortality through Christ alone; and when and where we should look for our reward. I bless God that husband and self were enabled to see and believe. Our Bible seems a new book. We are rejoicing in the light. How I want every one to see it. There is a little flock in Santa Clara, six miles from here. We go as often as we can."

Sr. S. A. Cummings writes, Aug. 24th:—"Bro. J. H. Dadmun came here last May, and preached the truth as it is in Christ Jesus. I attended the meetings Sunday, June 11th, for the first time; and I thank God that he sent me there to hear the blessed truths of the gospel of Jesus. We have had meetings nearly every Sabbath since, and had a number of prayer-meetings. Though our numbers are few, we can claim the blessed promise, that 'where two or three are gathered together in my name, there am I in the midst of them.' Praise God, he has been with us. O, how much better I love to read my Bible; and how many precious promises I find there that I never noticed before. I understand it better; for God, in his great mercy, has helped me to understand. We find more opposition than encouragement. But we will never give up, God helping us; for we mean to have a home on the new earth.

Sometimes, when I am alone, I get so full of glory, that it seems as if I could shout the praise of God so that I could be heard for miles around. Sr. L. E. Saulpaugh preached here a week ago last Sabbath, and we hope to be able to sustain regular preaching. Pray for us, that we may be found faithful to the end."

Bro. J. G. Hook writes, Oct. 23d:—"Our meetings continue increasing in interest. Last Sunday was a glorious day for God's people. We had a meeting last evening long to be remembered. A young man, whose mother had preached, he said, for forty years among the Friends, arose and testified that our meeting had saved him from suicide, as he was going to end his life that night. Rum was his ruin. We expect to close after next Sunday."

Bro. O. W. Kimball writes:—"God has been at work in Buckfield, Me. Backsliders have been reclaimed and sinners converted to God, and are now rejoicing in hope of life when Jesus comes."

Nothing teaches patience like a garden. You may go round and watch the opening bud from day to day; but it takes its own time, and you cannot urge it on faster than it will. If forced, it is only torn to pieces. All the best results of a garden, like those of life, are slowly but regularly progressive.

Obituaries.

Miles. Fell asleep in Jesus, in Waveland, Shawnee Co., Kan., Sept. 10th, 1870, my mother, Martha Miles, aged forty-five years, four months, and twenty-one days.

She lived an exemplary life, ever trying to bring up her children in the way they should go, by both precept and example. Her utmost theme was the Bible and the truths of the soon coming kingdom. And though her faith was strong that she would live to see the coming of the Savior, she now sleeps; and though great is our sorrow, and much we miss her, we sorrow not as those without hope, for we know that in the morning of the first resurrection she will be raised incorruptible, to die no more. She died as one going to sleep. Lanie Miles.

Greely. Died, in Hudson, N. H., Oct. 6th, 1870, Charles A., son of Samuel and M. A. Greely, aged twenty-one years and five months.

Charlie has left the comforting evidence, for his heart-stricken friends, that he sleeps in Jesus, and that when the Life-giver shall appear, he will live again, immortal.

The funeral was attended by the Revs. Otis Cole and M. Chaffin, who improved the solemn occasion for the comfort of a large circle of mourning friends. H. W. B.

Drew. Died, in Alton, N. H., Oct. 15th, 1870, Charlotte, widow of John Drew, aged seventy-nine years, nine months, and six days.

The subject of this notice was one of the early believers in the second coming of Christ, as preached by Bro. Miller, and was a dear lover of the word of God. Her doors were always open to entertain strangers, as they passed that way, bidding the saint God speed. She left a number of children and relatives to mourn her loss. Remarks on the funeral occasion, by the writer, from Rev. 21 : 5. Israel Damman.

Hicks. Died, at Central Falls, R. I., Aug. 28th, Carrie A., wife of Bro. B. F. Hicks, and daughter of Bro. John and Sr. Hannah Shannon, of Portsmouth, N. H., aged twenty-four years and eleven months.

Sr. Carrie was converted and united with the church in Portsmouth ten years since. But her work is done. She sleeps in Jesus, and awaits the Life-giver's return. This oft afflicted family are sustained by the "blessed hope." J. W. White.

Gasper. Died, at Biddeford, Me., Sept. 26th, Hattie A. Gasper, of Surry, Me., aged seventeen years and eleven months.

Sr. Hattie sought the Savior eight or ten months since, and we trust sleeps in Jesus, and will come forth to a glorious immortality at the resurrection. Joseph W. White.

Cain. Died, in Goshen, N. H., Oct. 4th, O. F. Cain, aged forty-eight years and four months. M. A. Cain.

Married.

Benson—Ryder. In Plymouth, Mass., Sept. 24th, Mr. Elial Benson, of Carver, and Mrs. Sally Ryder, of Plymouth.

Summary of News.

FOREIGN.

Cable News.

Tours, Oct. 20. Advices from Paris embrace the text of another proclamation, issued by M. Jules Favre, to the French people. He announces therein that France refuses peace at the price of dishonor. Prussia seeing the invincible and unflinching attitude of her adversary, now proposes to punish France with death. But Prussia is mistaken in her antagonist; she discovers no sign of weakness, no cringing to the oppressor. France will not yield to the enemies' ambition to degrade her, but will fight and resent to the death.

Oct. 21. The occupation of Bourges by the Prussians is imminent.

Berlin, Oct. 21. Advises from Versailles announce that the French are incessantly shelling the Prussian works upon the terrace of Mendon. The forts are constantly firing upon the Prussian's working parties, impeding their operations.

The Prussian government, mindful of the enlistment in the French service, of numerous battalions of American, Italian and Irish volunteers, has issued a decree threatening that the most severe measures will be enforced against foreigners captured with arms in their hands.

Tours, Oct. 21. Later advices received from Paris by balloon bring the following manifesto addressed to Mayor Arajo of Paris, and through him to be communicated to the resolute Parisian:

It is necessary to resist the legitimate popular enthusiasm, and to guard the interest at stake, and await patiently the day when the army carries its efforts and its offensive operations beyond the Conciento.

This restraint to the gallant defenders will be irksome, but is imposed as a measure of safety. No infantry can face the Prussians unless accompanied and supported by artillery equalling in calibre, the strength of the Prussian's. Without as formidable artillery we clearly could not cope with them, therefore we are preparing artillery instructions to cannoners, and are rapidly arming the troops with improved arms, and drilling and accustoming them to the rapid firing of rifles.

We must avoid exposure to a disaster which neither our bravery nor our moral superiority could avert or overcome. I will not accede to the pressing public impatience, but shall pursue to the end the plan which I have traced out without revealing it. I ask in return the continuance of the popular confidence which has been reposed in me.

Orders have been issued to provision Lyons with subsistence for 70,000 men for two months.

The Generals commanding the military subdivisions are ordered to keep their troops in readiness to proceed to Lyons. These movements are doubtless in anticipation of active operations by Prussians, from the direction of Belfast.

London, Oct. 23. Telegrams from Florence announce that Greece and Turkey have concluded an alliance for mutual defense and offense against any power threatening conquests in the East. This coalition is undoubtedly against Russia, which is presumed to be meditating measures towards Turkey, with the ultimatum of establishing her supremacy upon the Black Sea.

The Prussians, under the Crown Prince Albert, moving against this city upon the south of the Loire, have commenced the bombardment of Verdun. They have established a battery in the forest of Verdun.

Tours, Oct 23. A despatch from Chartres, via Lemans, announces that the Prussians, 15,000 to 20,000 strong, having completed the investment of Charbu, sent a courier under a truce, to the Mayor and Prefect, demanding the surrender of the city under threats of a bombardment from fifty guns. The Mayor and Prefect despatched a note to the Prussian commander, surrendering the town. The Prussians then marched in and took peaceable possession of the city.

Many of the Prussian infantry have been quartered in great military barracks.

London, Oct. 23. It is announced that the Foreign Office here has received official notification that the British Ministers, Lord Lyons at Tours, and Loftus at Berlin, have asked the respective governments to which they are accredited, to consent to an armistice, in order to allow the convention of the Constituent Assembly of France to meet.

Their representations will be made simultaneously. It is also stated that assurances come from Vienna and Florence, that the governments of Austria and Italy have signified their earnest support of the intervention of England. Russia has made isolated representation, it is supposed, to the same effect.

Tours, Oct. 22. The following official despatch has just been received here from Neufchatel:—

On Friday, the 14th inst., Marshal Bazaine made a sortie with 80,000 men, crushing the enemy, which consisted of twenty-six battalions of infantry and two regiments of cavalry. He also captured 193 wagons, laden with stores and provisions of war.

Sickness among the besiegers is constantly increasing. The Prussians have been forced twice to renew their army around Metz.

Another despatch from Neufchatel says the siege of Verdun has been interrupted lately by the vigorous defence of the French. The latter have made several sorties and inundated the environs of the town.

London, Oct. 23d. [Special to the New York *World*.] Gladstone and Granville spent the whole of to-day in consultation with the Prussian, Russian, Austrian and Italian Ambassadors, and Gen. Boyer. The latter had an interview with Conti, Napoleon's Secretary at Mars, and subsequently one with the Empress at Chiselhurst.

London, Oct. 24. The Pall Mall Gazette publishes an important rumor in an edition, issued this afternoon, to the effect that King William has accepted Marshal Bazaine's conditions of peace and that the Empress Eugenie consents to proceed to the King's headquarters at Versailles, and sign the treaty, as being the reigning head of the French government, until deposed by a legally constituted assembly.

Tours, Oct. 24. The Prussian commander at Orleans has posted placards all about the city, containing an appeal to the citizens, and informing them that the French government and not the Prussians is their real enemy.

The journals reply to this appeal bitterly, encouraging the people to defend the country to the last extremity.

DOMESTIC.

The Earthquake.

Boston, Oct. 20.—An earthquake was felt here at 11.26, forenoon, causing perceptible vibration of buildings and creating great alarm among people employed in upper stories. Near the corner of State street and Merchant's Row, a block of granite in a building was cracked and another block forced outward from the wall three or four inches. The shocks lasted thirty seconds. Reports from Montreal, Sackville and Bangor, state that an earthquake was felt at the same time, with much force.

Portland, Me., Oct. 20. A slight shock of earthquake was felt here about 11.35 a. m. Buildings shook quite perceptibly and on the wharves it was felt much more distinctly.

Bangor, Me., Oct. 20. A distinct shock of earthquake was felt here at 11. 35.

Lewiston, Me., Oct. 20. A slight shock of earthquake was felt here at half past eleven causing some excitement but no damage.

Burlington, Vt., Oct. 20. A distinct shock of earthquake was felt here at 11.26 this morning, lasting about fifteen seconds, with regular vibrations from south to north. Clocks stopped, crockery was shaken down, etc., but no serious damage done. No rumbling was heard.

New York, Oct. 20. A shock of earthquake was felt in this city and various parts of the United States and Canada about 11 o'clock. At Schenectady a building perceptibly swayed, and the inhabitants rushed terror stricken into the streets. At Cleveland the national bank building and other blocks swayed to and fro. At Meadville, Pa., Montreal and other places there was also intense excitement.

Providence, Oct. 20. A shock like earthquake occurred here at twenty-seven minutes past 11 o'clock this forenoon. Large buildings were shaken so that the occupants ran into the street in some cases.

The Earthquake of 1755.

On the 18th of November, 1755, a great earthquake happened, when Boston was considerably shaken and which was felt with great severity throughout North America. The shock continued about four minutes and a half, the course being from N. W. to S. E. One hundred chimneys were levelled with the roofs of the houses, and over fifteen hundred more were more or less injured. One brick chimney, thirty feet high, had a brick thrown from it a distance of thirty-two feet, and several were turned partly round. The tottering of buildings on made land was extremely frightful, and the ways about them were covered with brick and fragments. The gable ends of fifteen buildings were thrown down as far as the eaves. The vane on Faneuil Hall, weighing thirty pounds, supported by a spindle five inches in diameter, was broken two feet from the top and fell to the ground.

A new vane on one of the churches was bent three or four points of the compass. A distiller's cistern was burst by the liquid, breaking down the whole side of the building. Clocks were stopped, old springs ceased to flow, and new ones burst out. It was a terrible night, the most so perhaps that ever New England saw. When we remember it we are afraid, and trembling taketh hold of our flesh. The weather was clear, wind S. W., the thermometer and barometer undergoing very little variation, a great white frost covering the ground in the morning. A second shock followed in an hour and a quarter, and a third on Saturday evening following at 8 o'clock and twenty-seven minutes; also another on Friday, Dec. 19th, at ten o'clock, a. m., each lasting several seconds. The vibrations of the earth were very swift, each being preceded by a peculiar rumbling noise.

War Items.

☞ The Cologne *Gazette* says the Prussians around Paris are quartered in the finest villas and other private residences, sleep on luxurious couches, stable their horses in the libraries, feed the kitchen fires with rich carvings from the houses and orange trees from the conservatories. Fruit, vegetables and other food are abundant.

☞ A correspondent of the *Guardian* says, though the Prussians are beyond the range of the guns of Paris, they completely encircle the city. The main portions of the besieging forces are grouped in three or four formidable bodies, which are connected by telegraphs and good roads, admitting of the rapid transportation of forces to any weak point assailed.

☞ The women of Paris are forming an organization with the object of rendering all the assistance in their power to the defenders of the city.

☞ The Parisians say they burned St. Cloud to prove to the enemy that they will hesitate at no sacrifice for the defence of the capital.

☞ General Paladines, commanding the Army of the Loire, has issued an order of the day declaring that he will shoot soldiers guilty of insubordination, and asking the men to shoot him if he fails in his duty.

☞ Despatches from Paris are full of details of the measures taken by the authorities to insure a lasting supply of food. The cattle and sheep are well sheltered, and many horses are killed daily and their flesh salted. Care is taken to keep up the supply of vegetables. The stock of potatoes on hand is enormous.

☞ Despatches from Hamburg state that ten French ships of war are outside of Heligoland-Nouera in sight of the mouth of the Elbe. Preparations to meet the French vessels have been made to the Weser.

☞ Minister Washburne has informed Jules Favre that he himself will remain in Paris as long as the government authorities do.

☞ A large French force is assembled at Besancon. General Garibaldi has issued a stirring address to the Francs-tireurs.

☞ The Roman provinces are to be consolidated into one, with five prefectures.

☞ An official proclamation has been issued from Orleans announcing that the Prussian terms of peace are the cession of the provinces of Alsace and Lorraine.

☞ Paris is praying, but in secret, for peace. She is afraid to say it aloud. There is really no want of "pluck," patience or endurance among the Parisian; but the situation has become terribly distressing. They have an enormous amount of poverty and suffering, but still great hope.

☞ Five hundred houses were destroyed in the siege of Strasbourg, and ten thousand people were rendered homeless.

In Brief.

☞ A correspondent of the Springfield Republican predicts that all the storms during the approaching winter will come from the north or north-east, and that "they will not be attended by high winds or severe cold."

☞ The Sabbath schools of the United States have 1,000,000 teachers, and 7,000,000 scholars.

☞ As a proof of the severity of the battle at Weissenburg, a French journal states that one of its standards changed hands twenty-seven times.

☞ The most popular physician at St. Petersburg is a woman—Madame Susloff.

☞ Candidates for the Methodist ministry in Ohio cannot use tobacco.

☞ King William, of Prussia, was present at the battle of Waterloo. He was then but eighteen years old.

☞ The £100 prize of Mr. James Mason, for the best managed farm in Oxfordshire, England, has been awarded by the judges to Mrs. Mary E. Millington.

☞ It is estimated that the European war will cost each nation engaged in it from thirty to fifty million dollars a month; and the people who earn their bread by the sweat of their brow will have to pay for it.

☞ A terrible earthquake recently occurred in Asia, involving a region of nearly two hundred miles in extent, on the confines of Thibet, China and Burmah. Over three thousand human lives were lost. In one place a mountain fell, and a new one was suddenly upheaved. Many villages were destroyed.

☞ Deserters from Metz are so numerous, that the Prussian commander before that city has been compelled to issue orders declining to admit them within the Prussian lines.

☞ Dr. Beecher, when challenged by some worthless infidel to public debate, said, "I am too busy in hurling my Bible at just such fellows as you. I will just do to you as I did the other day. I was lately riding my horse leisurely to one of my out appointments, and had laid down the reins and opened my Bible. While I was studying it intently, a skunk walked into the road before me and stopped my horse. I threw my Bible at him and went on."

Notices.

The New Hampshire Adv. Chris. Conf.

The annual session of this conference will be held in Concord, N. H., commencing Nov. 1st, 1870, and continue over the following Sunday. Fare reduced on the railroads leading to Concord, as follows: Montreal R. R., half fare. Purchase regular tickets to Concord, and *free return* passes will be furnished *at the meeting*. Northern, Concord, and Claremont R. R.—Call for *State Conference tickets* for Concord, at the following stations: Fisherville, Franklin, Bristol, Danbury, E. Canaan, Warner, Bradford, Boscawen, and Mastyard. These tickets must be *countersigned* at the meeting. Concord R. R.—Fare two cents a mile each way. Call for *State Conference tickets* at the following stations:—Pittsfield, Suncook, Hooksett, Manchester, Nashua, Lawrence, Salem, Portsmouth, Greenland, New Market Junction, Candia, and Auburn. If any take the cars at any stations not mentioned, get regular tickets *only* to the nearest station where special tickets are sold, and there get *special* tickets to Concord.

Dear brethren and sisters, this may be our last annual State Conference. Fail not to be at the feast. We hope every preacher in the State, and all out of the State, belonging to the Conference, will be present if possible. If any cannot attend, let them not fail to represent themselves by proxy, or by letter.

Let the churches send delegates. Come, brethren, rally once more to the capital of the old Granite State, and make one more united effort to unroll the parchment of truth before the eye of this perishing generation.

John Couch, Pres.
A. W. Sibley, Sec.

Notice.

It is proposed, if the Lord does not otherwise dispose, that there be a conference meeting at the chapel in Freedom, N. H., on Saturday and Sunday, Oct. 29th and 30th. Brn. B. S. Emery and Chas. Colman will be present to preach the word. Come, every one who wants to. There is plenty of room. We have a free house for you to worship in, free homes for you to tarry in, and a free salvation to be offered to dying men.

Chas. H. Hurd.

Dedication.

The Lord willing, the Advent Chapel at Farmington, N. H., will be dedicated to the Lord, Friday, Nov. 11th; service to commence at half past one p. m. The meeting will hold over Sunday, and longer, if the interest seems to require. We expect Bro. H. L. Hastings, and others, to preach the word. Friends in the region around are invited to come in and take hold with us in the work of the Lord. For the brethren,

J. G. Smith.

Conference and Protracted Meeting.

The Lord willing, there will be a conference and protracted meeting at Lawrence, Mass., commencing Saturday, Dec. 3d, and hold over two Sundays. Brn. D. M. Leavitt, J. C. Shorey, and others, are expected to labor with the church for the salvation of the perishing. A cordial invitation is extended to all to come and help.

F. Flanders, for the church.

Notice.

There will be preaching in the Christian meeting-house, one mile and a half east of Millville, Orleans Co., N. Y., on what may be known as the County House Road, Nov. 6th, at two p. m. and seven p. m. Brethren and friends who are living in this vicinity will please notify others. Subject—"Signs of the Times."

Jas. E. Wells.

Protracted Meeting.

A protracted meeting will commence at East Landaff, Sunday, Nov. 6th, and hold evenings through the week, and over the following Sabbath. Bro. N. Wheeler will be with me to preach the word after Monday evening. Brethren from abroad are requested to come. A. A. Hoyt.

Vermont Tent.

I have paid out $70.50 more than received. There are $36.00 pledged, but not paid. Dear friends, shall this be paid? R. G. Stetson.

West Hartford, Vt.

Protracted Meeting.

There will be a meeting at North Haverhill, N. H. (at the brick church), commencing Sunday, Nov. 13th, and hold evenings through the week, and over the following Sabbath. Brn. D. M. Leavitt and J. C. Shorey are expected to preach the word. We hope the brethren from adjoining towns will make an effort to be present.

A. A. Hoyt.

Notice.

There will be a conference in Rome, Me. (Robins school-house), Thursday evening, Nov. 10th, and continue over Sunday. Brn. and Srs. are invited to come and labor for the salvation of sinners. Provision will be made for all. Will Bro. A. H. Walker and other preaching brethren come and help in the name of the Lord.

Orrin Knight, Sec.
H. B. Sevey, Pres.

Maine Notice.

The Maine Easterly Conference will be held, if the Lord will, at Lincolnville Centre, Maine, in the "Free House," commencing Thursday, Nov. 3d, at 7 o'clock, p. m., and continue over the following Sabbath. All are invited to come and help at this quarterly gathering.

Thomas Smith.
F. A. Baker.

Notice.

There will be a meeting of days in Buckfield, Me. (Federal Corner), commencing Thursday evening, Nov. 17th, and hold over Sunday. Brethren are invited from abroad. Orril Kimball.
E. M. Haggett.
H. B. Sevey.

Notice.

Anna E. Smith will be in Gardiner, Me., from Nov. 18th to the 27th, and preach in Temperance Hall, corner of Water and Brunswick streets. Meetings evenings and Sundays.

J. Thomas, Jr.

Notice.

Eld. C. F. Sweet will commence a meeting at Putnam's Hall, 132 Broadway, Saratoga Springs, evening of Dec. 1st, 1870, to continue as long as duty may require. We hope our brethren from abroad will come and help in the name of the Lord. J. L. Knapp.

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The Bible Banner will be mailed to subscribers at One Dollar a year, *payable in advance, if possible, but always within three months.*

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Oh, let us wake up, trim our lamps, and let the world hear the cry, "Behold the Bridegroom cometh, go ye out to meet him." We hope all who love the truth to which the *Banner* is specially devoted, and can take the paper or work for it, will subscribe at once and send for prospectus and sample copies.

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"THE BIBLE BANNER,"
240 Broadway, Room 15, New York.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
A. Ross.......Sunday, Oct. 30th
M. Batchelor.......Sunday, Nov. 6th
T. M. Preble.......Sabbath, Nov. 13th
J. Couch.......Sunday, Nov. 20th

Boston, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ a. m., and 3 and 7½ p. m.

Chelsea, Mass., (Library Hall.)
Sr. Stoddard.......Sunday, Oct. 30th
J. S. White.......Sunday, Nov. 6th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
J. B. Cook.......Sunday, Oct. 30th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress.
J. N. Berry.

Stowe, Mass.......Sunday, Nov. 6th
A. P. Moore.

Dover, N. H.......Sunday, Oct. 30th
John Couch.

Keene, N. H.......Sabbath, Oct. 30th
J. G. Smith.

New Bedford, Mass.......Sundays, Nov. 6th and 13th
J. B. Cook.

Worcester, Mass.......Sabbath, Oct. 30th
Holden, Mass.......Sabbath, Nov. 6th
Providence, R. I.......Sabbath, Nov. 27th
T. M. Preble.

Addison, Vt.......Sunday, Oct. 30th
L. Boutell.

Philadelphia, Pa. (in Tent, corner of 15th and Coates Streets), Sunday, Oct. 30th. J. G. Hook.

North Carver, Mass.......Sunday, Oct. 30th
I. I. Leslie.

New Bedford, Mass.......Sunday, Oct. 30th
Lynn, Mass.......Sunday, Nov. 13th
M. Batchelor.

North Springfield, Vt., Sundays, Oct. 30th and Nov. 6th
Keene, N. H.......evening, Nov. 10th
South Ashburnham, Mass.......evening, Nov. 11th
Fitchburg, Mass.......Saturday evening, Nov. 12th
and Sunday, the 13th.
Worcester, Mass.......Tuesday evening, Nov. 15th
Webster, Mass.......Wednesday evening, Nov. 16th
Putnam, Conn.......Thursday evening, Nov. 17th
West Gloucester, R. I.......Friday evening, Nov. 18th
Will Bro. Hawkins meet me at Putnam?
Abington, Ct.......Sunday, Nov. 20th
No postponement on account of weather.
Danielsonville, Ct.......Tuesday evening, Nov. 22d
Woodstock Valley, Ct.......evenings, Nov. 23d and 24th
Meet me at Putnam Nov. 23d, m.
Worcester, Mass.......Friday evening, Nov. 25th
Keene, N. H.......Sunday, Nov. 27th
H. F. Carpenter.

Castleton, Vt.......Thursday evening, Nov. 10th
Rutland, Vt.......Friday evening, Nov. 11th
Bridgewater, Vt.......Saturday evening, Nov. 12th
and Sunday, the 13th.
Promfret, Vt.......Wednesday and Thursday evenings, Nov. 16th and 17th.
West Fairlee, Vt.......Sundays, Nov. 20th and 27th
A. A. Phelps.

Salem, N. H.......Monday and Tuesday evenings, Oct. 31st and Nov. 1st.
Concord, N. H.......Nov. 2nd, and onward
Manchester, N. H.......Sunday, Nov. 6th
A. Ross.

Portsmouth, N. H.......Lord's day, Oct. 30th
On chronology and prophecy, illustrating with large chart. L. T. Cunningham.

Guilford, Ct.......Sunday, Oct. 30th
Madison (North West District).......Nov. 1st
and onward as the Lord may direct.
Lovely Street, Ct.......Sunday, Nov. 6th
Hartland (Town Hall).......Sunday, Nov. 13th
S. Woodruff.

Bowdoinham Village, Me.......Sunday, Oct. 30th
Cushing, Me.......Saturday evening, Nov. 5th
and over Sunday. H. S. Mitchell.

Haverhill, Mass.......Sunday, Oct. 30th
Geo. W. Brown, *So. Elliot, Me.*

Charlton, Mass.......Sunday, Oct. 30th
Will be at depot as usual. H. Munger.
Two first Sabbaths in Nov. not engaged.

West Epping.......Sunday, Oct. 30th
Epping Corner.......Sunday, Nov. 6th
G. W. Randall.

Dover, N. H.......Sunday, Oct. 30th
H. M. Bryant.

Great Falls, N. H.......Sunday, Oct. 30th
Joseph W. White.

Hartford, Me. (Richardson school-house) Thursday evening, Nov. 3d.
Buckfield Hill, Byron.......Sunday, Nov. 6th
Weld, Me.......Sunday, Nov. 13th
Carthage, Me.......Sunday, Nov. 20th
Evening meetings as often as convenient.
J. T. Jordan.

Lake Village, N. H.......Sunday, Oct. 30th
Dorchester, N. H. (Town House).......Sunday, Nov. 6th
Loudon Ridge, N. H.......Sunday, Nov. 13th
Allen Damon.

Melvin Village, N. H.......Sunday, Oct. 30th
Lisbon Village, N. H.......Sunday, Nov. 20th
Will some one meet me at the depot Saturday, the 19th, on arrival of the first train from Boston?
T. W. Piper.

Springfield, Mass.......Sundays, Oct. 30th and Nov. 6th
West Meriden, Ct.......Sunday, Nov. 13th
Wolcottville, Ct.......Sunday, Nov. 20th
Springfield, Mass.......Nov. 27th and Dec. 4th
Lynn, Mass.......Sunday, Dec. 11th
W. N. Pile.

Riverton, Ct.......evenings, Oct. 27th and 28th
Waterbury, Ct.......Sunday, Oct. 30th
Savoy, Mass.......evening, Nov. 1st, and Sundays, Nov. 6th and 13th. H. K. Flagg.

Putnam, Ct.......evening, Oct. 29th, and over the Lord's day, Oct. 30th.
Pascoag, R. I.......Monday evening, Oct. 31st
North Foster, R. I. (Tabernacle) evening, Nov. 2nd, and onward to Friday evening, Nov. 4th.
A. Durfee.

Bradford, N. H.......Sunday, Oct. 30th
C. W. Sargent.

I purpose to commence a series of meetings in Bristol, Conn., Nov. 2nd. E. S. Jennings.

Rye, N. H.......Thursday evening, Oct. 27th
evenings through the week, and Sunday, the 30th.
Concord, N. H. (at the State conference), Sunday, Nov. 6th.
Portsmouth, N. H.......Thursday evening, Nov. 10th
evenings through the week, and Sunday, the 13th.
Manchester, N. H.......Sunday, Nov. 20th
A. Simpson.

Abington, Ct.......Sunday, Oct. 30th
Lynn, Mass.......Sunday, Nov. 27th
Geo. A. Brown.

East Newport.......Sunday, Oct. 30th
Portland, Me.......Sunday, Nov. 6th
R. R. York.

Rootville, Break Bread.......first Sunday in the month
John T. Ongley.

Webster (Fisher school-house).......Sunday, Oct. 30th
L. D. Totman.

Stephen's Mills, N. Y.......Oct. 27th and over the Sabbath
Dansville, N. Y.......Nov. 4th and over the Sabbath
South Butler, N. Y.......Nov. 8th and over the Sabbath
Dresserville, N. Y.......Nov. 15th to 20th
J. W. Taylor.

Corinna, Me. (meeting-house) Saturday, two o'clock p. m., for conference, Nov. 5th and 6th. Let all the lovers of Jesus attend and take part.
Israel Damman.

Sugar Hill, N. H.......Sunday, Oct. 30th
North Benton (school-house).......evening, Nov. 4th
Bungay, N. H. (school-house).......evening, Nov. 5th
A. A. Hoyt.

Dover, N. H.......Sunday, Nov. 13th
South Elliot, Me.......Sunday, Nov. 20th
G. W. Thompson.

Great Falls, N. H.......Sunday, Nov. 13th
Edwin B. Wells.

Nottingham, N. H. (Union Hall).......Sunday, Oct. 30th
S. S. Moomey.

North Barnstead, N. H. (Tuttle school-house) Sunday, Oct. 30th. John Parsons.

East Canaan, N. H.......Sabbath, Oct. 30th
D. F. Leavitt.

Piermont Village, N. H.......evening, Oct. 27th
Cabot, Vt.......Sunday, Oct. 30th
Compton, P. Q. (Harvey school-house) Sunday, Nov. 6th, and through the week, as Bro. Norman Stevens may arrange.
Clarkville, N. H. (as Bro. Benjamin Young may arrange), Sunday, Nov. 10th. T. E. Lang, Jr.

East Lebanon, N. H.......evening, Oct. 28th
East Canaan, N. H.......Sunday, Oct. 30th
West Hartford, Vt. (or where Sr. Jonas Lamphere may appoint) evening, Nov. 9th, and over Sunday.
Montpelier, Vt.......evenings, Nov. 16th, 17th, and 18th
Stowe, Vt.......Sunday, Nov. 20th
Bridgewater, Vt.......evening, Nov. 25th
Plymouth, Vt.......Sunday, Nov. 27th
Rawsonville, Vt.......Sunday, Dec. 3d
Z. T. Wood.

East Bowdoinham, Me. (Lancaster school-house) Sunday, Nov. 6th. L. D. Totman.

Morris, Ct.......Sunday, Nov. 6th
Bridgeport, Ct.......Sunday, Nov. 13th
Wm. J. Ripley.

Pownal Center, Vt.......Oct. 27th
North Pownal, Vt.......Oct. 28th
Poughkeepsie, N. Y.......Sunday, Oct. 30th
P. S. If any of these appointments conflict with others, will the brethren please notify me as soon as possible? Z. D. Baird.

Albany, N. H. (Red school-house) Thursday evening, Oct. 27th.
West Ossipee, N. H.......Friday evening, Oct. 28th
and over the following Sunday. Elisha Johnson.

Holderness, N. H. (Brick school-house) eve., Oct. 26th
Meredith, N. H., (Dolloff Hall).......evenings, Oct. 27th, 28th and 29th, and over the Sabbath.
Danbury, N. H.......evening, Oct. 31st
East Canaan, N. H.......Nov. 1st, through the week, and over the Sabbath.
Hope Bro. Hoyt will be with me in Canaan. Probably shall continue my journey southward.
Wm. C. Stewart.

Milo, Me. (Good Templar's Hall), Saturday, Oct. 29th, for conference, at two o'clock, and preach on the Sunday following, and evenings the week following, as the Lord may direct. E. V. B. Edgerly.

Northfield, Ct.......evening, Oct. 26th
New Preston, Ct.......evening, Oct. 27th
and over the following Sunday. S. C. Hancock.

Frankfort, Me.......Friday, Oct. 28th, at 7 p. m., and over the following Sabbath.
Searsport Village.......Tuesday, Nov. 1st, at 7 p. m.
Lincolnville Center (Free House) Thursday, 7 p. m., and over the following Sabbath at quar. conf.
F. A. Baker.

Yalesville, Ct.......Sunday, Oct. 30th
Warehousepoint, Ct.......Sunday, Nov. 6th
South Windsor, Ct.......Sunday, Nov. 13th
G. L. White.

East Rochester, N. H.......Sunday, Oct. 30th
Berwick, Me. (Pine Hill).......Sunday, Nov. 6th
Rochester, N. H.......Sunday, Nov. 13th
Great Falls, N. H.......Sunday, Nov. 20th
Berwick, Me. (Tarshut school-house) Sun., Nov. 27th
J. Bickford.

Meredith Centre, N. H.......Sabbath, Oct. 30th
Meredith Neck, N. H.......Sabbath, Nov. 6th
Meredith, N. H. (Dolloff school-house), Sab., Nov. 13th
N. Glidden.

Palmer, Mass. (Baptist meeting-house).......Oct. 26th
Thorndike, Mass.......Oct. 27th
Butlerville, Mass.......Oct. 28th
Anna E. Smith.

North Dorchester (Union school-house) Sun., Oct. 30th
Warren Village, N. H.......evening, Nov. 5th
and over the Sabbath. John H. Evans.

Buckfield, Me. (Federal Corner) Sabbath, Nov. 6th, and continue through the following week, if thought best. Some Bro. will be with me to preach the word.
Hartford, Me. (Mountain school-house) Sab., Nov. 13th
Dixfield Center, Me.......Saturday evening, Nov. 19th
and over Sunday. O. W. Kimball.

Wayne Village.......Sunday, Oct. 30th
H. B. Sevey.

East Rochester, N. H.......Sabbath, Oct. 30th
Kennebunk Depot, Me.......evening, Nov. 4th
Biddeford, Me.......Sabbath, Nov. 6th
A. M. Tripp.

Moultonboro Neck, N. H. ("Middle school-house") Sabbath Oct. 30th.
Guilford, N. H. (Pond school-house).......Sab., Nov. 6th
West Alton, N. H.......Sabbath, Nov. 13th
G. H. Wallace.

Rochester, N. H.......Sundays, Oct. 30th and Nov. 6th
Lake Village, N. H.......Sunday, Nov. 13th
Sandwich, N. H. (Vittum school-house) evening, Nov. 18th, and Sunday, Nov. 20th.
Where Bro. I. H. Hodsdon may appoint, Sunday, Nov. 27th.
Rochester, N. H.......Sundays, Dec. 4th and 11th
Great Works, N. H.......Sundays, Dec. 18th and 25th
E. S. Moulton.

Savoy, Mass (New Chapel).......Sunday, Oct. 30th
North Adams, Mass.......Sunday, Nov. 6th
North Pownal, Vt.......Sunday, Nov. 13th
Bennington, Vt.......Sunday, Nov. 20th
Hoosick Falls, N. Y.......Sunday, Nov. 27th
Greenwich, N. Y.......Sunday, Dec. 4th
Pawling, N. Y.......Sundays, Dec. 11th and 18th
New York City (as Eld. T. J. Cox may arrange) Sunday, Dec. 25th. J. L. Wood.

Loudon (yellow school-house) evening, Oct. 29th, at 7½ o'clock.
Chichester (Dover school-house).......Sunday, Oct. 30th
Chichester Centre (at Bro. Abbott's house), in the evening, at seven o'clock, and on to the conference at Concord. C. R. Parsons.

New Haven, Ct.......Sunday, Oct. 30th
H. H. Dickinson.

Pleasant Valley, Ct.......Sunday, Oct. 30th
Z. Ford.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Garcelon, South Weymouth. J. M. Muhlig.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

North Scituate, R. I.......Sunday, Oct. 30th
Wyoming, R. I.......Sundays, Nov. 6th, 13th and 20th
E. Cotton.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
Rufus Baker.

Mendora, Wis., quarterly meeting will commence Friday evening, Oct. 28th, and hold over Lord's day. West Salem, Nov. 6th, at 10½, and at Burns in the evening. This appointment to continue every two weeks during the winter.

Avalanche, Nov. 13th, at 10½, and in Springville in the evening. This to continue every four weeks during the winter.

Mendora, Nov. 27th, at 10½, and continue every four weeks, as above. P. W. Hough.

Lawrence, Mass.
C. Goodrich.......Sunday, Oct. 30th
— Partridge.......Sunday, Nov. 6th
Geo. A. Brown.......Sundays, Nov. 13th and 20th
D. Leverett.......Sunday, Nov. 27th

Lowell, Mass.
W. H. Mitchell.......Sunday, Oct. 30th
G. W. Burnham.......Sundays, Nov. 6th and 13th
D. F. Leavitt.......Sunday, Nov. 20th
C. Goodrich.......Sunday, Nov. 27th

Chicopee Falls, Mass.
Mrs. M. L. Durand.......Sunday, Oct. 30th
A. M. Higgins.......Sunday, Nov. 6th

Westfield, Mass.
Geo. L. Teeple.......Sunday, Oct. 30th

Manchester, N. H.
Geo. Burnham.......Sunday, Oct. 30th
A. Ross.......Sunday, Nov. 6th
John Couch.......Sunday, Nov. 13th
A. Simpson.......Sunday, Nov. 20th
W. H. Mitchell.......Sunday, Nov. 27th and Dec. 4th

Hampton, N. H.
A. J. Glover.......Sunday, Nov. 6th
D. F. Leavitt (communion).......Sunday, Nov. 13th

Seabrook, N. H.
Anna E. Smith.......Wednesday evening, Nov. 2nd
J. C. Smith.......Sunday, Nov. 6th
Mrs. J. R. Boynton.......Sunday, Nov. 13th
Allen Damon.......Sundays, Nov. 20th and 27th

Exeter, N. H.
C. Goodrich.......Sunday, Nov. 6th

Concord, N. H. (Centre Street.)
T. W. Piper.......Sunday, Nov. 13th
C. H. Fletcher.......Sabbath, Nov. 20th

Concord, N. H., (at the Bethel.)
O. W. Kimball.......Sunday, Oct. 30th

Portsmouth, N. H.
L. T. Cunningham.......Sunday, Oct. 30th
A. Simpson.......Sunday, Nov. 13th

Loudon Ridge, N. H.
H. Munger.......Sunday, Nov. 20th

East Rochester, N. H.
W. H. Mitchell.......Sunday, Nov. 6th

Seabrook, N. H.
Julia Buswell.......Sunday, Oct. 30th

Portland, Me.
A. P. Moore.......Sunday, Oct. 30th
Anna E. Smith.......Sundays, Nov. 6th and 13th
Chas. Goodrich.......Sunday, Nov. 20th
Jas. A. Libby.......Sunday, Nov. 27th

South Elliott, Me.
S. Julia Buswell.......Sunday, Nov. 6th
Wm. H. Mitchell.......Sunday, Nov. 13th
T. P. S. Hampson.......Sunday, Nov. 27th

Vernon, Vt.
Z. D. Baird.......evenings, Oct. 24th and 28th
S. Cook.......Sunday, Nov. 6th

Square Pond, Ct.
Wm. J. Ripley.......Sunday, Oct. 30th
P. S. Butler.......Sunday, Nov. 6th
Henry Pratt.......Sunday, Nov. 13th
B. Hitchcock.......Sunday, Nov. 20th
A. Morse.......Sunday, Nov. 27th

Winsted, Ct.
Mrs. L. M. Durand.......Sunday, Nov. 6th
H. H. Dickinson.......Sunday, Nov. 20th

Collinsville, Ct.
Wm. J. Ripley.......Sabbath, Nov. 6th
Geo. L. Teeple.......Sabbath, Nov. 20th
S. C. Hancock.......Sabbath, Dec. 4th

Scitico, Ct.
B. Hitchcock.......Sunday, Oct. 30th

South Windsor, Ct.
R. K. Stark.......Sunday, Oct. 30th
G. L. White.......Sunday, Nov. 13th
C. H. Sweet.......Sunday, Nov. 27th

Providence, R. I., (Lester Hall.)
C. E. Barnes.......Sunday, Oct. 30th
L. Boutell.......Sunday, Nov. 6th
Sr. L. M. Stoddard.......Sunday, Nov. 13th

Morris, Ct.......Sabbath, Oct. 30th
Wrightville, Ct.......evening, Nov. 3d
Wolcottville, Ct.......evening, Nov. 4th
Pleasant Valley, Ct.......Sabbath, Nov. 6th
Hartland, Ct. (as Bro. Gaines may arrange) evening, Nov. 8th.
Collinsville, Ct.......evening, Nov. 9th
Bristol, Ct.......evening, Nov. 11th
New Britain, Ct.......Sabbath, Nov. 13th
Southington, Ct.......evening, Nov. 15th
Cheshire Street, Ct.......evening, Nov. 16th
Yalesville, Ct.......evening, Nov. 18th
New Haven, Ct.......Sabbath, Nov. 20th
Wallingford, Ct. (North Farms) evenings, Nov. 22nd and 23d. C. H. Sweet.

New Britain, Ct.......Sunday, Oct. 30th
J. T. Dixon.

Lake Village, N. H. (North Church) Wednesday evening, Nov. 9th, and over Sunday, Nov. 13th.
Meredith, N. H. (Dolloff Hall) Nov. 17th, 18th and 19th, and over Sunday, Nov. 20th.
Dover, N. H.......evenings, Nov. 23d and 24th
Rochester, N. H. (Gonic Chapel).......evening, Nov. 25th and over Sunday.
Rochester Centre (at the Hall).......evening, Nov. 29th
East Rochester, N. H. (Chapel).......evening, Nov. 30th
Farmington, N. H.......Dec. 1st, 2d and 3d and over Sunday.
Great Falls, N. H.......Tuesday evening, Dec. 6th
South Berwick, Me.......Dec. 8th and over Sunday
Kennebunk Depot, Me.......evening, Dec. 13th
Kennebunkport, Me.......Dec. 14th, and over Sunday, and longer if the Lord directs.
B. P. Manning.

Hatley, P. Q. (old meeting-house).......Sunday, Oct. 30th
St. Johnsbury, Vt. (where Bro. Blackstone may appoint), evening, Nov. 1st.
Bro. Norman Stevens will be with me at the above appointments.
North Haverhill, N. H. (brick meeting-house) evening, Nov. 2nd.
Warren Village, N. H.......evening, Nov. 3d
Meredith Village.......evening, Nov. 4th
North Barnstead (Tuttle school-house) Sun., Nov. 6th
Rye, N. H.......Sunday, Nov. 13th
Lawrence, Mass.......Sunday, Nov. 20th
Lee (Union meeting-house).......evening, Nov. 21st
North Barrington, (Felker school-house) Sunday, Nov. 27th. J. Pinkham.

Wilbraham, Mass.......Sabbath, Oct. 30th
P. S. Butler.

Bath, Me.......Sunday, Oct. 30th
I. C. Wellcome.

Gilhall, Vt. (where brethren arrange) Sun., Oct. 30th
Wm. H. Shaw.

Business.

TO CORRESPONDENTS.

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ALL THINGS EARNEST.

Time is earnest,
Passing by;
Death is earnest,
Drawing nigh.
Sinner, wilt thou trifling be?
Time and death appeal to thee.

Life is earnest;
When 'tis o'er,
Thou returnest
Nevermore.
Soon to meet eternity,
Wilt thou never serious be?

Heaven is earnest;
Solemnly
Float its voices
Down to thee.
O! thou mortal, art thou gay,
Sporting through thine earthly day?

Hell is earnest;
Fiercely roll
Burning billows
Near thy soul.
Woe for thee, if thou abide,
Unredeemed, unsanctified.

God is earnest;
Kneel and pray
Ere thy season
Pass away;
Ere be set his judgment throne,
Vengeance ready, mercy gone.

Christ is earnest,
Bids thee "come!"
Paid thy spirit's
Priceless sum.
Wilt thou spurn thy Savior's love,
Pleading with thee from above?

Thou refusest,
Wretched one!
Thou despisest
God's dear Son!
Madness! dying sinner, turn!
Lest his wrath within thee burn.

When thy pleasures
All depart,
What will soothe thy
Fainting heart?
Friendless, desolate, alone,
Entering a world unknown!

O, be earnest!
Loitering
Thou wilt perish;
Lingering
Be no longer—rise and flee;
Lo! thy Savior waits for thee.

—*Selected by B. W. Davis.*

[*From our Corresponding Editor.*]

ARGUMENTS FOR OBSERVING THE SEVENTH-DAY SABBATH.

(*Concluded.*)

Having already noticed some of the main arguments usually adduced to enjoin the keeping of the seventh-day Sabbath in the gospel age, it may be well to notice others, and show their fallacy. The claim is often made that Isa. 56: 1–7, enjoins the observance of the Sabbath just before the coming of the Lord, even on Gentiles: "Thus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man . . . that keepeth the Sabbath. . . . Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer [here the quotation is usually discontinued, but the balance of the verse reads]; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." This text carries the Sabbath no further than it carries "burnt offerings" and "sacrifices." If it really brings the Sabbath into this dispensation, it as plainly brings "burnt offerings" and "sacrifices" here too. This point is too plain to be overlooked.

Again, we are informed that the Sabbath must continue in force through this age, as it is to continue in force even in the new earth, in proof of which the following text is quoted: "And it shall come to pass from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me." Isa. 66: 23.

If this text carries the observance of Sabbaths into the new earth, it also carries the observance of new moons there; and certainly that is carrying the "*shadow*" into the sunshine. But I am told this clause simply means from month to month. Then the other merely signifies from week to week. So this dodge is fatal to the seventh-day theory. They do not wish the text to teach the observance of new moons in the future world, and in attempting to escape this, they destroy their own theory. From month to month, and from week to week, instead of new moon observance, and Sabbath keeping, is the evident meaning of the text. Just think of carrying the fourth commandment into the world to come: "Remember the Sabbath-day to keep it holy. Six days shalt thou labor [in the new earth], and do all thy work [in the new earth], but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work [in the new earth], thou, nor thy son, nor thy daughter, thy *man servant* [in the new earth], nor thy *maid servant* [in the new earth], nor thy *cattle* [in the new earth], nor the stranger that is within thy gates." Will the saints have men servants and maid servants in the world to come, either hired servants or bond servants? Will one class be poorer than another class, and have to hire out in the kingdom? And will God need to keep a standing prohibition against working them on the Sabbath-day? And will the poor "cattle" have to "work," too, in the new earth? And are there to be "strangers" there?

But another serious consideration arises here. A law must have a penalty. The Sabbath, being an ingredient of the decalogue, must have a penalty attached to it while it remains a law, in any age.

If the decalogue is a perpetual law, reaching into the deathless age, it must have a penalty running parallel with it—a penalty in the new earth—and that penalty is death. What! death in the new earth, where all are immortal, and "equal to the angels?" There can be no law without a penalty; and if this is an endless law, and a changeless law, it must have an endless penalty, and a changeless penalty. But if the advocates of its perpetuity are correct in saying that the stoning penalty belonged only to the ceremonial arrangement, and ended at the cross, and that underlying that penalty was the eternal death penalty, which continues in force through the gospel age, then this penalty must certainly extend into the new earth, if the decalogue is a changeless and endless law. But Christ says of the resurrected saints, "Neither can they die any more." How can a death penalty be inflicted upon deathless beings, even though they should sin? Imagine Jehovah saying to the immortal inhabitants of the new earth, "Thou shalt not *kill*" your fellow immortals—thus forbidding an impossibility! saying at the same time, if you do this impossibility, I will inflict a death penalty upon all such immortals—thus making God threaten another impossibility.

Will God have a law in the new earth prohibiting *impossibilities?* Will he have a law there with a penalty which it is impossible to inflict? Can there be a law without a penalty? And can there be either a change or an end to the penalty of a changeless and endless law? If so, where is that change specified? Death is the wages of sin.

Again, the claim is made that the Sabbath is an ingredient of a covenant that is to reach into the future, for many centuries at least, and therefore the seventh-day Sabbath is still enjoined. The most shameful perversion of Scripture I have ever met with, is the claim that the covenant embodying the seventh-day Sabbath is enjoined upon a thousand generations, and therefore must reach through this age into the new earth. We have only to read the texts referred to, with their contexts, to see the base imposition, for it is entitled to no milder name:

"He hath remembered his covenant forever, the word which he commanded to a thousand generations, which covenant he made with *Abraham*, and his oath unto Isaac, and confirmed the same unto Jacob for a law; and to Israel for an everlasting covenant: saying, Unto *thee* will I give the land of Canaan." Ps. 105: 8–11.

"But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, . . . know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations: . . . wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and mercy which he *sware unto thy fathers*." Deut. 7: 8–12.

"Be mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, . . . saying, Unto thee will I give the land of Canaan." 1 Chron. 16: 15–18.

The covenant here referred to is one that was made with their "fathers," while it is said of the covenant that contained the Sabbath commandment, "The Lord made *not* this covenant with our *fathers*, but with us, even us, who are all of us here alive this day." Deut. 5: 3. Only the covenant made with their "fathers," instead of the one that contained the Sabbath commandment, is referred to. Who can be blind enough not to see this? *That* covenant will hold good to a thousand generations; and in order to share in its realization, it became necessary to obey God, or to walk in the path marked out under the law, while the law was in force; and it is now needful to walk in the path marked out under the gospel. It is true we read "the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant (Ex. 31: 16); and the same is said of the passover, circumcision, the Mosaic priesthood, the blowing of trumpets, the burning of incense, and the offering of sacrifices; and the same argument that would bring the Sabbath into this age, would also bring all these obsolete appendages of the Levitical arrangement into the gospel economy. If these ceremonies were limited to the "generations" of the Jews, so was the Sabbath.

For the want of better arguments, we are often reminded that after the crucifixion certain women "rested on the Sabbath according to the commandment." This is simply a record of what transpired, or a history of their doings, without sanction, or comment. It is not at all probable that they were aware that a new dispensation had then dawned, for even Peter was still unenlightened on the question of Christ's resurrection, "for as yet they knew not the Scripture that he must rise again from the dead" (John 20: 9); and if Peter was thus in the dark three days after the crucifixion, is it strange that these women still thought they were under the Mosaic law? One must be hard pressed to resort to such arguments.

Again, we are informed that Paul frequently preached on the Sabbath to Jews and Gentiles. So he did on other days. Did he therefore keep other days as Sabbaths? Paul did many things on the principle of availability, aside from preaching on the Sabbath, when he could get the ears of the people to the best advantage; he circumcised (Acts 16: 3); he kept feast days (Acts 18: 21); he purified himself and others, and had offerings made for them, according to the obsolete law of Moses (Acts 21: 26); all this was done upon the principle of availability, that he might the better gain access to those who were wedded to the law of Moses, and give them the light upon these minor points after he had convinced them of the correctness of the gospel plan; and, certainly, if he could do all this, to gain the desired end, he would not omit preaching on the seventh day, when the people all turned out to meeting.

We are also reminded that Jesus in predicting Jerusalem's destruction, said to his followers that should then be living, "Pray ye that your flight be not in the winter, neither on the Sabbath:" but this no more intimates that their flight on that day would be sinful to flee in the winter. The Savior well knew that the Jews would still be clinging to the law of Moses, and would stone any man who might venture to make his escape on the Sabbath; therefore, it would be dangerous to attempt a flight on the Sabbath, as well as in the inclement weather of winter.

Again, texts of Scripture containing the expression, "The law of God," are quoted, with the claim that reference is made to the writing on the tables of stone, in contradistinction to the "law of Moses"—that the ten commandments are the "law of God," which can never be abrogated, while the balance of the law was the "law of Moses," and ended at the cross. The claim that this decalogue is an endless law, and adapted to the future world, as well as this, we have examined, and exposed its fallacy. If only the ten commandments were recognized as the "law of God," and if it were true that this law could never be abolished, then it would follow that the seventh-day Sabbath, as an ingredient of this law, would still be obligatory; but upon the other hand, if something beside the ten commandments is included in the "law of God," and that law can never be abrogated, those ceremonial ingredients would also still be obligatory. There is no escape from this conclusion. Then it is a matter of interest to learn what is included in "the law of God," seeing the claim is made that it signifies the decalogue, in which the seventh-day Sabbath is enjoined, and if the "law of God" cannot be abolished, all of its component parts must still be observed, whether Sabbaths, sacrifices, or ceremonies. As we proceed we shall not only learn what is included in the "law of God," but also learn that the same thing which is styled the "law of Moses," is also styled "the law of God." "They spake unto Ezra the scribe to bring the *book* of the "law of Moses" . . . So they read in the *book* of the "law of God." Neh. 8: 1–8.

Here a certain "book" is mentioned, which is not only called the "law of Moses," but is plainly called "*the law of God*;" and now if "the law of God" can never be abolished, the entire catalogue of requirements contained in this "book" are still in force; for there is no evading the fact that it is called "the law of God;" and among other things, "they found written in the law . . . that the children of Israel should dwell in booths in the feast of the seventh month." This law, which is called "the law of God," speaks of building "booths," and keeping "feasts," none of which things are written on the tables of stone—yet they are to be found in "the law of God," thus proving that something beside the tables, or ten commandments, is recognized as belonging to the "law of God." Furthermore, if "the law of God" can never be abolished, these "feast" days, and the building of booths, with the other ceremonies, are still to be continued, and nothing is left to be nailed to the cross, for the entire "law of Moses" is called "the law of God," as we have proved, just as really as the ten commandments.

In 2 Chronicles 31: 3 we read concerning "the morning and evening burnt offerings, and burnt offerings for the Sabbaths, and for the new moons, and for set feasts as it is written in the law of the Lord." Nothing can be found on the tables of stone concerning the "burnt offerings," "new moons," or "set feasts," yet it is all written in "the law of the Lord," which proves that something is included in "the law of God" aside from the ten commandments. Moreover, if the "law of God" could not have ended at the cross, and been succeeded by a new law, these "burnt offerings," and "new moons," and "set feasts" are still to be adhered to.

Not only is the book of the law indiscriminately called the "law of Moses" and "the law of God," but the tables of the law are just as really called the "law of Moses" as the "law of God." "Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments." Mal. 4: 4. Here the law which God made in "Horeb" is plainly called the "law of Moses." What law did God give in "Horeb"? "The day thou stoodest before the Lord thy God in Horeb . . . he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments." Deut. 4: 10, 12, 13.

Here we have the law brought to view which was given in "Horeb," and also the "statutes and judgments. Here are two things mentioned—first, the law given in "Horeb," secondly, the "statutes and judgments," which include all the ceremonial features of the law. This law given in Horeb, and written on the "tables of stone," is called the "law of Moses." No other law was ever given in Horeb aside from the decalogue, and the "statutes and judgments," which are also often styled the "law of Moses," but are not here referred to under that name, as they are distinctly mentioned in contradistinction to that which is here called "the law of Moses"—"with the statutes and judgments." So there is no evading the fact that the decalogue is styled the "law of Moses." This destroys the claim of two distinct laws, one styled the "law of Moses," and ending at the cross; the other styled the "law of God," and continuing in force—for we have seen that the book of the law, and the tables of the law, are indiscriminately styled the law of God, and the law of Moses—being simply different departments of one law, which has been succeeded by a new law—the "law of Christ," or "law of faith."

But whatever of the decalogue is needed in the new arrangement, or whatever of the written Book of the Law is agreeable to the gospel scheme, has been enjoined by Christ or his apostles—thus sanctioning some features of both departments of the law as harmonizing with the principles of the "law of Christ;" but never have they enjoined the seventh-day Sabbath on christians. So no claim can be laid to the seventh-day because it was on the table of stone.

Again, to prove that the seventh-day Sabbath is enjoined on christians, various texts are quoted containing the phrase "the commandments," with the claim that the ten commandments are meant, and consequently that the Sabbath commandment is included. But this claim that the phrase "the commandments" refers to the original ten, no more nor less, is a false claim, as will be seen by the use made of it by the Savior.

"And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, . . . if thou wilt enter into life, keep *the commandments*. And he said unto him, Which? [which commandments?] Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and thou shalt love thy neighbor as thyself." Matt. 19: 16–19. Here Christ quotes one commandment that was never on the tables among the ten, and he pronounces it a "commandment" among "the commandments," thus annihilating the claim that the phrase "the commandments" has reference to the ten, no more nor less, and that consequently the fourth commandment is in this way enjoined. Five of these commandments were from the tables of stone, and the other from Leviticus 19: 18.

The fact that Christ himself, in telling what he himself meant by "the commandments," includes those that never were among the ten, is utterly subversive of the claim that just ten commandments are meant by the phrase. Either Christ was wrong in his use of the phrase "the commandments," or it is wrong to insist that this phrase has exclusive reference to the ten commandments, and thus insist that the Sabbath commandment is made binding on christians. If Christ used the phrase correctly, it is folly to claim that it has reference only to the ten commandments, in the absence of a particle of proof, and in opposition to Christ, simply to make it appear that the seventh-day Sabbath is enjoined upon us. "The commandments," both from the "tables" of the law, and from the "book" of the law, so far as congenial to the gospel plan, are quoted and sanctioned as being in harmony with the principles of the gospel; but never has the seventh day been thus represented as coinciding with the gospel arrangement. Those commandments enjoining the observance of days are never referred to as being in harmony with the "law of Christ."

"The commandments" that now receive divine sanction, omitting those of a ceremonial cast in the former age, include the following: "And this is his commandment, that we should believe on the name of his Son Jesus Christ" (1 John 3: 23), and God "now commandeth all men everywhere to repent" (Acts 17: 31), together with the Savior's "new commandment"; none of which were ever written on the tables of stone, and all of which belong to "the commandments" of this dispensation, in which catalogue the seventh-day Sabbath is never found. So this argument is unavailing. It is one thing to assert that the phrase "the commandments" refers only to the ten on the tables of stone (and the assertion, as we have seen, is contradicted by Christ), and quite another thing to prove the assertion. The commandments of the law include the ten, with the others; but the commandments of the gospel include all that are in harmony with the New Covenant principles, by enjoining them; but the seventh day is not thus included.

Paul groups together "an holy day," "the new moon," and "the Sabbath," reaching only to Christ. Col. 2: 16, 17. We are now down this side of the law-shadow, in the gospel sunshine. Three classes of days helped compose the shadow; "holy days," "new moon" days, and "Sabbath days." Nor can the point be evaded by trying to apply the Sabbath days to the festival Sabbaths; for Paul distinctly mentions two classes of days besides the new moon days; and if "Sabbath days" indicate festival Sabbaths, what class of days is left to be meant by "holy days," unless the seventh-day Sabbath? But if "holy days" signify the festival Sabbaths, then no other days are left to be meant by "Sabbath days" except seventh-day Sabbaths, unless we make Paul use tautology: "Let no man judge you . . . in respect of festival Sabbaths . . . or of festival Sabbaths." Who would accuse him of such nonsense?

So turn the text whichever way we may, the seventh-day Sabbath is made a component ingredient in the shadow which ended at the cross. Let us walk in the sunshine of the gospel. W. S.

For the World's Crisis.

WE MAY GO TO JESUS.

Sweet it is to know,
When the heart with grief is bending low,
When by sorrow pressed,
That we may in humble prayer,
All our wants to Jesus bear,
And by him be blessed.

He would have us bring
Every trial, that through life may seem
Dark and hard to bear,
Unto him, and he'll impart
Comfort, strength to every heart,
And our burdens share.

Storms of life may blow,
Brightest scenes of earth be mixed with woe,
Friends may droop and die.
When no earthly hope can cheer,
All is darkness, all is drear,
And alone we sigh.

We may always find
Sweet relief, if with a trusting mind
We to Jesus go.
Yes, in him we'll find a friend,
Who will all our steps attend,
Through this vale below.

Concord, N. H. M. V. SALTMARSH.

Gems.

— Awe is a right feeling; but it is not the particular feeling that Christ was set forth to secure in us, which was that of intimate, endearing, familiar relationship, and which was intended to enable us to carry ourselves easily, yea, rather to make us feel that we are carried by him.

— The universal want is love. Christ is the exhibition of love. Love is above everything else. There may be reverence, there may be fear, and they may be filial; but they are not to be compared with love. Christ was made to love. He is the bride of the soul.

In some way or other the Lord will provide;
It may not be *my* way,
It may not be *thy* way,
And yet in his *own* way
"The Lord will provide."

— A man, in order to enter the kingdom of God, ought not to pattern himself after a needle. A needle may go through fabric easier for being slim; but God wants men to be broad, capacious.

—I find many persons who worship God, and who are conscientious and earnest. I find some persons who rejoice. I find very few persons who lean upon the bosom of Christ. I find very few persons who *walk* with Christ in his own spirit.

— A man's soul without Christ in it is like a lantern without a light in it; and the moment a man has an abiding sense of Christ in him the hope of glory, he is permeated, and the light springs through him.

— Men often boast of progress, when they are only moving in a circle; and are sure they are in the right path, because in every circuit the footsteps multiply, when they are only following their own tracks.

— A good action performed in this world receives its recompense in the other, just as water poured at the root of a tree appears again above in fruit and flowers.

Die and begin to be;
For so long as thou hast not this,
Thou art but a gloomy stranger
Upon the darkling earth.

— Those who, in simplicity, follow the direction of heavenly wisdom, will be likely to find their guide fully a match for the most crafty.

— Wisdom is the olive which springs from the heart, blooms on the tongue, and bears fruit in the actions.

— He who sins against man may fear discovery, but he who sins against God is sure of it.

— A prime part of wisdom is to keep a good conscience; the next part is to keep a good tongue.

— Piety and peace go hand in hand; but piety and discord have no connection: where the latter prevails it destroys the former.

— The way to cure our prejudices is, that every man should let alone those that he complains of in others, and examine his own.

— We often hate for one little reason, when there are a thousand why we should love.

— If we would fully enjoy the light, let us have no deeds that we wish to cover.

— No man has a right to do as he pleases except when he pleases to do right.

— Life is half spent before we know what it is.

CLOSING CRACKS IN STOVES.—It may be convenient to know a ready method of closing up cracks, which are not uncommon in cast iron stoves; and we are assured that the following receipt is a reliable one. Good wood ashes are to be sifted through a fine seive, to which is added the same quantity of clay, finely pulverized, together with a little salt. The mixture is to be moistened with water enough to make a paste and the crack of the stove filled with it. This cement does peal off or break away, and assumes an extreme degree of hardness after being heated. The stove must be cool when the application is made. The same substance may be used in setting in the plates of a stove, or in fitting stove pipes, serving to render all the joints perfectly tight.

LEAN HARD.

Lean hard upon the Father who shapes thy paths; he will uphold thee; lean hard upon the angels who guard thy steps, no stone shall bruise thy feet or tangled net entrap thee. Lean hard in love but falter not, bearing, yet upborne, the burden shall prove light, at which in doubt and fear thou faintest now.

"Child of my love, 'lean hard,'
And let me feel the pressure of thy care.
I know thy burden, child, I shaped it,
Poised it in mine own hand—made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said,
'I shall be near, and while she leans on me,
This burden shall be mine, not hers;
So shall I keep my child within the circling arms
Of mine own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough. I would embrace thy care,
So I might feel my child reposing on my breast.
Thou lovest me? I know it. Doubt not then;
But, loving me, LEAN HARD."

—*Western Home.*

For the World's Crisis.

ARE YOU CONVERTED?

"Repent ye, therefore, and be converted, that your sins may be blotted out."—ACTS 3: 19.

I often look around and see so few striving for the kingdom, that I say sometimes with Paul, "Who is sufficient for these things?"

Reader, the Bible says that without conversion there can be no salvation. You attend the means of grace, perhaps; you like good people; you can distinguish between good preaching and bad; but that will not save you. Do you love God? Do you love his appearing? Do you love to speak of his goodness? Have you ever felt your sins and repented of them? Are you looking to Christ for pardon and eternal life? Do you long for perfect holiness, and follow hard after it? Have you come out from the world? Do you delight in the Bible? Do you wrestle in prayer? Do you love Christ's people? Do you try to do good to the world? Are you a Christian in business and on week days, and by your own fireside?

Reader, I beseech you not to turn away from my questions, however unpleasant they may be. Answer, though it may prick your conscience and cut you to the heart. Answer, though it prove you in the wrong, and expose your fearful danger. Rest not till you know how it is between you and God. May the Lord help you to repent and believe the gospel, and be prepared to meet him at his coming. H. S. MITCHELL.

DANIEL 9: 26, 27.

The Cottage Bible on Dan. 9: 26–7, on the expression, "But not for himself": "The expression is certainly elliptical. . . . Our translators, following the Jews, have here placed only a colon; but Dr. Boothroyd and others (in our opinion very judiciously) a full point; here ending the prophecy SO FAR AS CONCERNS THE MESSIAH. 'And the people of the prince.' This certainly ought not to be applied to the Messiah, but to Titus and his army; for the city was not destroyed by christians, but by the Romans. The wrong pointing led to a faulty division of the verses, and confounded two parts of the prophecy perfectly distinct. The Romans destroyed both the city and sanctuary; and the end thereof was with a flood, attended with nothing but desolation and destruction, till the nation was destroyed, or scattered through the earth.

"'And he shall confirm the covenant with many for one week"—that is, of years. Boothroyd, in explanation of this, remarks: The Romans made a league with the Medes, Parthians, and others, that they might be at liberty, with all their strength, to prosecute the war with the Jews. They did so, and in the midst of this period, A. D. 70, all Jewish sacrifices ceased forever. The reckoning days for years and weeks, for such years, is not peculiar to the Scriptures. *Varro* says he was entered into the twelfth week of his years; *i. e.*, his eighty-fourth year.—*Quoted in Bp. Chandler's Def.*"

TRUST IN JESUS.

A doctor who was once visiting a christian patient, had himself been anxious to feel that he was at peace with God; the Spirit of God had convinced him of sin and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one, he said: "I want you just to tell me what it is, this believing and getting happiness—faith in Jesus, and all that sort of thing that brings peace."

His patient replied: "Doctor, I have felt that I could do nothing, and I have put my case in your hands—I am trusting in you. This is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke in on his soul.

"Is that all," he exclaimed, "simply trusting in the Lord Jesus? I see it as I never did before. He has done the work."

Yes, Jesus said on the cross, "It is finished," and "whoever believeth in him shall not perish, but have everlasting life." From that sick bed the doctor went a happy man—rejoicing that his sins were washed away in the blood of the Lamb.

RULES OF TABLE ETIQUETTE.

True politeness has its origin in christian charity and kindness, and all standard rules of etiquette were founded for the greater convenience and happiness of members of society. Although the reasons may not be obvious at first sight, they exist and will be apparent on careful consideration.

1. Do not keep others waiting for you either at the beginning or close of the meal.
2. Do not sip soup from the tip, but from the side of the spoon.
3. Be careful not to drop or spill anything on the table-cloth.
4. Keep your plate neat; do not heap all sorts of food on it at once.
5. In passing your plate to be re-helped, retain the knife and fork.
6. When asked for a dish, do not shove, but hand it.
7. While drinking, do not look around.
8. Instruct the servant to hand the cup at the left side, so that it may be received by the right hand.
9. Do not drink your tea or coffee without first removing the teaspoon from the cup to the saucer.
10. Use the knife for cutting only; never put it to the lips or in the mouth.
11. Break your bread into small pieces, and rest them on your plate while spreading.
12. Do not eat too fast; besides giving one the appearance of greed, it is not healthy.
13. If you find anything unpleasant in your food, put it aside as quietly as possible, without drawing the attention of others to it.
14. Do not open the lips, nor make any unnecessary noise in chewing.
15. Do not touch the head.
16. Do not rest the elbow on the table.
17. Do not speak with the mouth full.
18. Brush the table neatly before bringing on the dessert.
19. Be thoughtful of, and attentive to, the wants of those about you.
20. Converse on pleasant subjects with those sitting near you.
21. Do not say anything not intended for all present to hear.
22. Leave your plate with the knife and fork lying parallel, the handles pointing to the right.
24. Never leave the table before others without asking the lady or gentleman who presides to excuse you.

NAPOLEON.

A German correspondent writes from Frankfort, September 13:—

"The probability of Napoleon returning to France, and being reinstated upon the throne, grows stronger daily. The German press look with suspicion upon imperial honors still being paid to the prisoner at Wilhelmshohe. The Prussian official *Staats Anzeiger* announces that it is true that Napoleon sought death in the fighting of the first of September, and fought on foot from eight o'clock in the morning until three in the afternoon; and we all know that nothing can gain the sympathy of the world for an expiring man like bravery shown. The feeling of hate once shown in Germany against Napoleon has turned to pity, and in many cases to amusement.

The rumors currently reported, and believed by the people, are to the effect that Napoleon will only remain at Wilhelmshohe until the German army shall have entered Paris; that then he will return thither, and, according as circumstances permit, either seize the reins of government himself, or abdicate in favor of his son. Only when the whole government machinery is fairly in working order will peace be concluded. Prussia will not, these reports say, recognize the republic, and so far the latter's addresses have fallen coldly upon Germany. The King of Prussia, it is said, still acknowledges the legality of the plebiscite, by virtue of which, the voice of the people, Napoleon is still Emperor of the French. Nothing else can explain the honors paid to Napoleon on his journey to Wilhelmshohe."

WELL PUT.—Admitting that the spirits do hold communion with the earth, how does it happen that the spirits of men distinguished for their good sense in this world should rap out such arrant nonsense after their transfer to the next? Why, for instance, should the spirit of John Quincy Adams come all the way from its sphere to communicate something like this: "Ever the Empyrean glows with the golden effulgence of truth, and man, emancipated from the terrestrial dust, soars to the hights of flowery magnificence, while white-robed truth attends upon him, and his soul expands in the purified atmosphere of a rejuvenated existence!" "Confounded nonsense," exclaims the reader. Exactly so; but it is just the kind of nonsense which the "Spiritual" journals give us in hundreds of columns. It is a melancholy fact that no "Spirit" has yet been reported to us as talking otherwise than like an idiot or lunatic.—*N. Y. Tribune.*

THE LAZY PREACHER.—A lazy preacher called on Dr. Adam Clarke one morning, and was greatly surprised to find that the doctor had already written quite a number of pages on his Commentary. When the doctor told him the number of hours he had been in his study, he answered, that was all well enough, but as for himself he had not grace enough to rise so early. The doctor replied that God did not give men grace to do what they could accomplish without it, and that all that was necessary to be out early was simply to get up.

The doctor took a sensible view of the matter. A man should go to bed with his mind at peace; sleep as long as is needful—instead of turning over, *turning out*, and go to work and accomplish something. Men are dying in the stived-up air of bed-rooms. Let them get up, and when they have got up, be about their Master's business.—*Ex.*

☞ The Boston *Saturday Evening Gazette* says that the Rev. Dr. Alexander H. Vinton was instantly cured of chewing tobacco by a young miss of twelve, to whom he was giving good advice about Lent. She said: "Pshaw! don't preach self-denial to me when you have your mouth full of nasty tobacco!" The reverend gentleman turned aside his head, removed the odious weed from his mouth, and has never since tasted it.

THE BEST WAY.—John Bunyan was once asked a question about heaven, which he could not answer, because the matter was not revealed in the Scriptures; and he thereupon advised the inquirer to live a holy life, and go and see.

THE ANGELS' SONGS TO BE HEARD AGAIN.—The angels have had two great gala days: the first when creation was finished; the next when Christ was born. They are to have a third when he shall come again in the clouds of heaven.—*Seeds and Sheaves.*

SIR WILLIAM HAMILTON used to say that a man never knows anything until he has taught it in some way; it may be orally, or it may be by writing a book. There is a deep wisdom in the remark, which all readers would do well to ponder.

Hygiene.

"*This is for your health.*"—PAUL.

A PLEA FOR LITTLE TOES.

We confess to being unable to understand why the Lord ever made a little toe on the human biped unless he made it for a perpetual penance, for it is purely a sacrificial little toe. But then we have often wondered why he made mosquitoes, fleas and snakes. The unavailing knowledge which the latter imparted to Eve, to the everlasting sorrow of her multitudinous daughters, to our mind was not cause sufficient for the making of the tempter. Thus through much tribulation we have come to the conclusion that the Lord made him, and little toes also to torment us, of course because a little wholesome torment is good for us.

But it is not agreeable and we would like to mitigate it. For we really think that even little toes have "rights" as well as men, babies and women, which all shoemakers are bound to respect. Why don't they, then? We devoutly believe that there is not a shoemaker in the universe who by any means pleasanter than the pillory could be brought to allow space in a boot to hold the helpless little toe. We speak with the unction of experience. We have planted a foot on a piece of paper as wide as it would spread, and, while the shoemaker followed the outline, have conjured him to leave room for that toe. He never did it. Numerous untarnished boots hanging against a wall, bear expressive witness to the inhumanity and utter lack of anatomical knowledge in shoemaking men. No wonder a girl out West had her little toes chopped off. And no wonder the young lady in Hartford had such sore feet on her wedding day that she could not stand up to be married. The only wonder is that our women stand up at all, much more that they walk, which, by the way, they do more badly than any women under the sun, except the Chinese. We used to pity the poor Chinese women, but have transferred our compassion to our country women. Look at them as they pass by your window some bright day! The wretched fiction of a "Grecian bend," the more wretched fact of laced up lungs, cannot account wholly for that feeble, teetering, gasping walk, a walk utterly devoid of vitality, elasticity or grace; but looking down, the wretched little boot with its French heel, bringing the whole weight of the body upon the toes, explains it all. And this creature with cramped nerves and muscles, partial and feeble circulation, is to be the mother of men!

The ungarnished fact is that American women are fast becoming a nation of cripples. Nothing can prevent their growing to be such, unless there is an entire and radical change in the shape of their shoes. Girls, respect the rights of your little toes. If you don't they will turn and rend you.—*Brooklyn Union.*

GOOD HEALTH.

After a good constitution, as a requisite to health, come good physical habits. These require:

1. A good supply of nutritious food.
2. Daily and regular exercise in the open air.
3. Pure water to drink.
4. Pure and abundant air for our lungs.
5. Eight hours of good sleep out of every twenty-four.
6. Cleanliness.
7. Regularity in all our habits and employments.
8. Wise but not excessive recreation.
9. Last, but not least, useful, congenial occupation.—*Herald of Health.*

DON'T DO IT.—Don't smoke. Don't chew. Don't snuff. Don't drink spirituous liquors of any kind. Drink pure water only, and don't dilute it with tea, coffee, etc.; it will not hurt you if taken full strength. Don't make an omnibus of your stomach, and act as though there was always "room for more inside," when it is filled to repletion. Don't be irregular in your habits. Don't be lazy. Don't overwork either body or brain, if it is possible to avoid it. Don't fail to secure an abundance of Nature's sweet restorer, balmy sleep. Don't always look exclusively upon the dark side of things. Don't fret. Don't do any of these things, and you may feel very certain of enjoying good health and peace of mind.

REMEDY FOR CORNS.—Bathe the feet well in tepid water, to soften them; then pare the corns very closely with a sharp penknife; rub on well green peach tree leaves; perform the process once or twice a day. The corns will entirely disappear, and not return without the cause that first occasioned them.

☞ Our houses and barns we lock and keep in careful repair; but our bodies and minds are repeatedly robbed and roughly handled before we consent to take like precaution with them.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

OVER THE FENCE.

BOY.

Over the fence is a garden fair,
How I would love to be master there!
All that I lack is a mere pretense,
I could leap over the low white fence.

CONSCIENCE.

This is the way that crimes commence,
Sin and sorrow are over the fence

BOY.

Over the fence I can toss my ball,
Then I can go in for it—that is all;
Picking an apple up near a tree,
Would not be really a theft, you see.

CONSCIENCE.

This is a falsehood—a weak pretense,
Sin and sorrow are over the fence.

BOY.

Whose is the voice that speaks so plain
Twice have I heard it, and not in vain.
Ne'er will I venture to look that way,
Lest I shall do as I planned to-day.

CONSCIENCE.

This is the way that all crimes commence,
Coveting that which is over the fence.

CHILDREN'S ETIQUETTE.

Always say, "Yes, sir," "no, sir," "yes, papa," "no, papa," "thank you," "no, thank you," "good night," "good morning." Use no slang terms.

Clean faces, clean clothes, clean shoes, and clean finger nails, indicate good breeding. Never leave your clothes about the room. Have a place for everything and every thing in its place.

Rap before entering a room, and never leave it with your back to the company.

Always offer your seat to a lady or old gentleman.

Never put your feet on cushions, chairs, or tables.

Never overlook any one when reading or writing, nor read or talk aloud while others are reading.—*School-day Visitor.*

FORGIVE AND FORGET.

I heard two little girls talking under my window. One of them said in a voice full of indignation:

"If I were in your place I'd never speak to her again. I'd be angry with her as long as I lived."

I listened, feeling anxious about the reply. My heart beat more lightly when it came.

"No, Lou," answered the other, in a sweet and gentle voice, "in a sweet and gentle voice, "I wouldn't be so for all the world. I'm going to forgive and forget just as soon as I can."

"I shall do as I please," cried Charlie.

"No, Charlie," said his sister, "you must do as *God* pleases."

"Must I not act for myself?" asked Charlie.

"Yes, but you must act for yourself, Charlie, on God's principles, not on Satan's principles."

☞ A lazy boy makes a lazy man, just as a crooked sapling makes a crooked tree. Those who make our great and useful men, were trained in their boyhood to be industrious.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, JOHN COUCH.

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SOMETHING FOR JESUS.

Savior! thy dying love
Thou gavest me,
Nor should I ought withhold,
Dear Lord, from thee.
My soul would humbly bow,
My heart fulfill its vow,
Some off'ring bring thee now,
Something for thee.

O'er the blest mercy-seat,
Pleading for me,
My feeble faith looks up,
Jesus, to thee.
Help me the cross to bear,
Thy wondrous love declare,
Some song to raise, or prayer,
Something for thee.

Give me a faithful heart—
Likeness to thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of darkness done,
Some sinful wand'rer won,
Something for thee.

All that I am and have,
Dear Lord, for thee;
In joy, in pain, in life,
In death, for thee;
And when thy face I see,
My ransomed soul shall be
Through all eternity,
Something for thee.

—*Selected by B. W. Davis.*

[*From our Corresponding Editor.*]

THE END AT HAND.

Not only do numerous chains of prophetic events unmistakably bespeak our special nearness to the close of earth's sinful history, but sacred time measurements, limiting the duration of earthly kingdoms, tell the same story, even after making due allowance for possible inaccuracies in the exact epoch of commencement.

These measurements are near their termination, and opponents begin to feel the force of this great fact, and are seeking to evade the unwelcome conclusion, by denying the premises; or, to repeat what we have said elsewhere, they insist "There is *prophetic time* in the Bible—it is all *literal* time": thinking thus to invalidate the argument. But if this claim is true, it not only overthrows the time argument, but blots out Christianity, and brands Jesus Christ as an impostor; for the *true* Messiah was to come in sixty-nine weeks "from the going forth of the commandment to restore and build Jerusalem"; and if literal time, instead of prophetic time, is here given, Jesus is proved to be a false Messiah, for he did not come for hundreds of years after the termination of sixty-nine literal weeks, and, therefore, cannot be the predicted Messiah. The true Messiah must come at the time specified, and Jesus came at no such time unless prophetic time is given; and, therefore, unless prophetic time is here given, Jesus is not the true Messiah.

Also, sixty-two weeks were to measure from the erection of Jerusalem's wall to the cutting off of the Messiah, and if literal time is meant, Jesus was not "cut off" at the end of sixty-two literal weeks, nor till several centuries later; therefore, unless prophetic time is given, Jesus is not the promised Messiah, but an imposter.

Also, the "five months" under the fifth trumpet, and the "hour, day, month, and year," under the sixth trumpet, are by this principle reduced to literal time, although already so exactly fulfilled in prophetic time. This is dispensing with prophetic time at too great an expense—the denial of Jesus as the Messiah, and the denial of prophecy already fulfilled in prophetic time.

But if there is prophetic time in the Bible, this question may be asked: How can we discriminate between literal time, and prophetic time? Let us candidly notice the manner in which literal time is, *invariably*, given in the Bible; and then the rule by which we can distinguish between literal time and prophetic time:

1. Literal time, in the Bible, is *invariably* given in years (instead of days) when more than one year is given; and a *plurality* of years is *never expressed in days*. Such a thing as expressing three years and a half by 1260 days, is unknown in the Bible. Such a thing as expressing six years, four months, and twenty days, by 2300 days, or any other number of years on the same principle—is *not once found in the Bible*. This is not God's style of giving literal time to men; he always conforms to the usages of men in reckoning time, as in the case of the seventy years' captivity. There is not an exception to this rule in the Bible. It is also true, that when a space of literal time over a year long is given, it is never given in weeks. Nor are several years of literal time ever expressed in months.

2. As God invariably gives literal time in the ordinary way, it follows that when a measurement of days over the number contained in a single year is given, the time is *prophetic*. Also, time given in connection with symbols is generally prophetic. With these two facts before us, we need not be in doubt whether given measurements of time are literal or prophetic. Thus the 2300, 1260, and 1335 days, are positively proved prophetic. Let no one outrage Jehovah's own rule by trying to literalize them. Let this sickly counterfeit be repudiated by every lover of truth.

The Bible certainly contains prophetic time which spans the history of our world in its polluted form, and points out the introduction of a new era. For instance, in Daniel 8, a measurement of 2300 days was given as the length of time to precede the cleansing of the sanctuary, limiting the duration of the vision to this measurement; and yet not a single feature of the vision but what occupied over 2300 *literal* days: the "ram" operated over 2300 literal days; the "goat" continued more than 2300 literal days; its "first horn" lasted over 2300 literal days; so did the "four horns," and the "exceeding great horn"; and yet they were all to be extinguished within the limits of the 2300 days: hence prophetic time is employed.

There is no way to escape the solemn conclusion that God has given prophetic time, and the time is about out. We are confirmed in this conclusion by the present fulfillment of the jots and tittles of propnecy. "Blessed is he that watcheth." Let us be sure that we do the work assigned us, that we may be found ready. "Let us not sleep as do others," but "work while the day lasts." W. S.

For the World's Crisis.

"THIS GENERATION."

Many term this generation a curiosity, partly from curiosities multiplying, crime being accounted as one; a better term would be the curiosity of justice. We are living in a sensational state, and that journal that is not sensational, or fashionable, is not read much; the various crimes of the bloody assassin, or the paramour, are so woven up in the warp of religious and secular journals; the reason is, the public taste being so vitiated that nine readers out of ten are gratified by it. Says *Harper's* of March on "Novels":—"Novels are largely influential in moulding society. No one can doubt who sees how universally they are read, at the age when opinions are forming. We deem it of serious importance that those who scatter these powerful formations abroad should consider what they are doing for the century to come. The religious papers no longer condemn novels, but on the other hand we have seen commendatory notices in them as could produce none but a dangerous effect."

Says a writer in the *American Baptist*.—"It was a rare thing for members of churches to patronize balls or theatres, or tolerate the reading of novels. Now we find leading ministers among the popular writers of fiction."

Rev. Henry W. Beecher received $30,000 from the N. Y. *Ledger* for writing a novel. The very next announcement was that Mr. Bonner had engaged a dozen pious divines to write stories. No wonder that novels reach the enormous circulation of 250,000 copies of one work; while an edition of the Scriptures can hardly pass the first. I see by Appleton's journal for March 27, 1869, p. 27, that Berthold Auerbach is at work upon an historical novel. The manuscript will be presented to the Jews of Eger, who will publish 50,000 copies of the work, and use the profits in building a new synagogue. Money changers are not all dead yet.

The *Ledger* of July 23, 1870, says:—"Rev. Dr. Tyng's story, which was written for and published in the *Ledger*, has since been published by the American Tract Society."

Rev. H. W. Beecher's novel has since been dramatized for the stage. I know of one family who has taken to novel reading, and who has subscribed for a novel newspaper since Beecher and other divines (pardon the word divine) have written novels for the press. They said if it was right for ministers to write novels, it was not wrong for the members of churches to read them. Some of our popular plays performed on the stage are written by Rev. gentlemen: instance, Revs. Mr. Hill, James, Ingraham; and while I write last night's Boston *Herald* has been handed me, in which I see announced for next Saturday's performance at "The Globe" theatre, Rev. Mr. White's play of "The King of the Commons," for Sept. 17th, 1870.

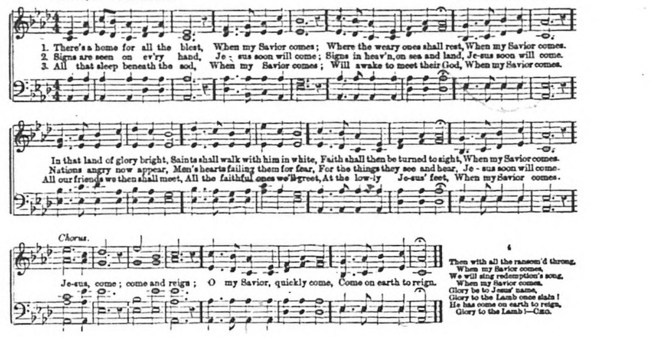
The church and world have got to be pretty well mixed up in these last days. The Portland *Transcript* of May 8th, 1869, in "City Items," says—"Don't forget the festival of St. Paul's church at City Hall. The old-fashioned Morris dance will alone be worth the price of admission."

The *Herald* of Oct. 31st, 1869, says in its "Items"—"At Church Congress in Liverpool, Eng., Archdeacon Dennison encouraged the men of his parish to play 'cricket' between the services on the Sabbath." It would seem a little odd to St. Paul if he had been living at this day, to find christians having a jovial dance or playing "cricket" between the services on the Sabbath, especially if the sermons were on the judgment and resurrection.

It is no wonder that it is apparently harder to worship God now than it was forty years ago, when there is such a mixture of good and bad. At Foxboro, Mass., I heard the Rev. Mr. Dane preach; he was an old man of about seventy years or so. In his remarks he said it was harder to worship God at the family altar now, than forty or seventy years ago. Then, almost everybody read the Bible in the house, whether they were converted or not. His parents read it for fifteen years in the family before they were converted; but now infidelity was "on the increase." This reminds me of an anecdote related of Bishop Henshon. A young minister fresh from college wished to commence preaching at New Orleans. The Bishop dissuaded him, on account of the many temptations; concluding with—"The man who gets to heaven by way of New Orleans, ought to be more than doubly rewarded hereafter"—as it was such a hard place to live in.

A HOME FOR THE WEARY.

Words by M. V. SALTMARSH. Music by GEO. E. LEE.



Says the *Post* of June 18th, 1870, in an article on "Salaries":—"The old-fashioned clergyman is a thing of the past; such a one would be out of place in these times of liberal thought. Old-fashioned salaries, also, are as much out of place, as it was sinful among the early Methodists to adorn the frail body with the tinsel and fripperies of the *beau monde*, which is a dead letter now-a-days." The same paper, on "Sunday Morning Inspection," says:—"Most women attend divine service to show their new clothes, or to see the new fashions."

Old Methodist times were vastly different from the present. I have seen the plain buildings in which Wesley himself preached, and they were as different from those I am about to speak of, as day is from night, or truth from falsehood.

A Methodist church was building and just about finished at Washington, D. C., in 1868, costing $200,000. Pews for the President, etc., etc. Windows to be memorial, or historical, commemorating great men and great events of the age. Altar and pulpit from cedar and fir-wood brought from Mount Lebanon, Palestine. I have heard my grandmother, who lived under the preaching of John Wesley, speak much of the plainness of the early Methodists. Poor churches have a poor chance in these days. Says the *Journal*, on Baptist Conference at Salem (1867): "Voted, to raise $20,000 for feeble churches; but less than one-fifth was raised. In 1868, an attempt was made to get it by district collections, but not one district has contributed its share; only sixteen churches in the State have given over $100."

This apathy in the churches seems to confirm what was said at a church conference by Judge Smith—that "seven-tenths of all the members in the churches are irreligious persons, and not fit to be there." And as *Harper* for July (1869, pp. 291–292), quoting from a work by Rev. G. D. Fulton—"The majority prefer an infidel's cheer, to the favor of God and the love of the christian community." This is so much the case, that the Boston *Post* of May 12th, 1870, remarks—"The religious press in this country has become a by-word and a reproach." On this subject says the *American Baptist* editorially, "The church is going downward to meet the world; the world is coming upward to meet the church. Thus it seems to us is the characteristic of our times, and never more distinctly seen than in the history of the past year."

And in these days if any one stands up for Jesus or the Bible, he is ridiculed by those who would institute another gospel. Instance the following in the *Banner of Light* (June 5th, 1869) on "Questions and Answers." The controlling spirit's views were on the following article—"Infidelity advancing"—from the *World's Crisis*:—"The *Crisis* pins its faith upon the Bible, and in doing so pins it to a very shallow support. Every thought and deed is the result of inspiration; the Bible is no exception. . . . The *World's Crisis* is not so blind that it cannot see that the world moves notwithstanding the *Crisis* is printed. . . . The *Crisis* may groan, and all such sectarian papers may groan, but the mind marches on. Deity is coming up from its grave, annihilating all creeds and Bibles. It is very amusing to listen sometimes, as we are able to, to the groaning of those individuals who pin their faith to the Bible." I would sooner pin my faith on the Bible, than on a thousand worlds full of the *Banner of Light*, for its faith or light does not amount in size to a grain of mustard seed, and is of far less virtue. Here is a specimen of its theology in the *Banner* of June 5th, 1869, from a message from Ned Perkins, who has died and gone to the supposed spirit world: "I hunted about for God, but could not find him"; so he concluded to let God hunt for him, if he wished to find him. "If God wants to find me, so as to send me to hell, he's got to look for me. I aint going to bother my head to look for him." This seems to me to be blasphemy. But ridiculing the Bible is becoming popular in works now.

Renan, in his "Life of Jesus," which has caused such a stir in the literary world, on p. 38, 39, 43, says—"The Gospels are legendary biographies." "Miracles only occur before people who believe them. No miracle was ever performed before an assembly of men, capable of establishing the miraculous character of an act. And we say that there has been hitherto no miracle proved. The belief in miracles implies credulity. Jesus was not of the family of David." In consideration of everything that is taking place in this generation, well might Senator Sprague in his place in the Senate say, "If there is a man in the Senate who can withstand the corrupting influence which surrounds him, he is more than a god."

As the following from the Boston *Herald* speaks the true state of things, I give it entire. In an article on the signs of the times, it says—"A wicked and adulterous generation asked for a sign in former days, but no sign was given. Our generation, which certainly is wicked and many think is adulterous, is more favored. There are as many signs of the times as there are interests in society. The foundations of the great deep of the public mind are broken up, and it is in an ebullition state. It bubbles up here, and boils up there. Nothing seems fixed or certain. Intellect is as active as the whirlwind, but with no direct aims. In this nervous state nothing can be predicated as to what the results will be. The evidences of to-day are no more to be relied upon than the mirage that was seen last week at Hingham. Our vision is discarded. The saint to-day may be a sinner to-morrow. Nothing is fixed, and things are not what they seem. The places of amusements—the theatres, halls of negro singers, etc., are thrown open, and crowds flock to them. To look upon those audiences, one would say, The people are carried away completely by their love of amusement. If we look abroad, the same nervous excitement prevails. And all this while crime holds high carnival and stalks through the land, increasing in stature every step it takes. It scatters its seeds in every community with unsparing hand, and murder, outrages, robbery, and all manner of wickedness spring up into rank; and vicious people are beginning to inquire, What will be the end of this great commotion?"

And well they may, for accounts from all quarters echo the same complaint. The editor of the *Chronicle* reports that Horace Greeley of the *Tribune* said, that "there are, on an average, three hundred murders in New York city every year"; nearly one each day; while the N. Y. *Herald* reports Chicago as "literally in the hands of cut-throats."

The *Post* of Jan. 7th, 1870, quoting from the Chicago *Tribune*, says—"Never was Chicago so crime-ridden as now. A black cloud of terror seems to hang over the city. Crime is fearfully on the increase, and assumes a bolder aspect with every succeeding deed. Criminals are literally in possession of the city, and move and act according to their own sweet will. A score of burglaries is a poor night's work, and half a dozen cases of garroting in the course of an evening are scarcely worthy of comment." And as to another species of crime, licentiousness, that is everywhere. A few items on this subject will be sufficient. New York has one prostitute to every fifteen men. Buffalo, one for every forty-eight. Louisville, one for every seventy. Chicago, one for every fifty. Boston, one for every thirty. New Orleans, one for every one hundred. Mobile, one for every eighty.

In view of this state of things, well may people inquire, What will be the end thereof? May it soon end, and we be ushered into a better world, where everlasting righteousness prevails. JOHN TAYLOR.

New Sharon, Me.

For the World's Crisis.

DARKNESS.

In nature's darkness, before spiritual light is shed abroad in the heart, all the purposes and desires of the mind are purely carnal and selfish. The unregenerated heart is at variance with God's will, having no light to see the justice of his claims. They who are not God's, are most certainly the devil's, and are serving him, though in full knowledge of the fact that the wages of sin is death. We need no light or guide to travel the road to destruction; the darkness of transgression is favorable for those who follow the blind instincts of a sinful nature.

As light is synonymous with truth, so darkness is with ignorance, unbelief, and sin; the most fearful of all darkness is caused by deprivation of spiritual light; it is a darkness that is a "horror." In the time of Moses we are told of darkness that could be felt, yet greater is the moral darkness that exists in the unrepentant heart.

When the Israelites crossed the Red Sea, the Lord placed darkness between them and the Egyptians, that they might escape, for as God creates the light so he created darkness, which in this case was (to the children of Israel) a blessing; but the natural darkness that man inherits from the fallen Adam can never be anything but a curse.

But, sinner, there is a possibility of coming unto the light, yes, there is a certainty if you will believe in Jesus Christ. In the beginning the Spirit of God moved on the face of the world, thereby bringing the earth into existence out of darkness. So it is the Spirit of God through Christ that works in man moving his sins, thus bringing out his better nature from the darkness of iniquity. Through the workings of the great plan of salvation we are made fitting tabernacles for the indwelling of the Holy Spirit.

Then let us strive to always walk in the light, not neglecting prayer, or conforming to the world, or we will again be in darkness. The wicked shall be cast out "into outer darkness," or into chains of darkness, to be reserved unto judgment; they are compared to, wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever.

We have all been in darkness, but through Christ we have been liberated; then should we not do all in our power to show those in their sins the difference between light and darkness, truth and error, life and death?

Time is short; great events hasten on their way; soon it will be too late to plead for mercy. Those who dwell in the land of the shadow of death will be brought forth to everlasting life, or to everlasting death, and irretrievable darkness. May we ever pray for grace and strength to be kept safely through these perilous times, that we may be able to stand before our God in that day of reckoning. Then shall we be worthy of the reward that awaits us in the new kingdom, where all is light, and ever free from pain, sickness, disappointment and all trials; then is consummated the banishment of sin and darkness.

CYRUS MENDENHALL.

Wilmington, Del.

For the World's Crisis.

THE GREAT OATH.

"For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee; and so after he had patiently endured he obtained the promise."—HEB. 6: 13.

The oath here referred to will be found in Gen. 22: 16. This promise does not refer to the possession of the land of Canaan, for "he sojourned in the land of promise as in a strange country." Heb. 11: 9. This oath was repeated to Isaac. Gen. 26: 3. The oath and covenant are spoken of as identical, and referring to the land of Canaan, in 1 Chron. 16: 16–18. "Even of the covenant which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." The actual oath is contained in Gen. 15: 8–11.

Although the oath and covenant are identical, there are two promises contained in it; one with reference to the possession of the land of Canaan, and the other with reference to the multiplication of seed. It was the latter that Abraham lived to obtain (Acts 7: 7); for Stephen said in his speech (Acts 7: 5), "And he gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him." This promise is contained in Gen. 13: 17. "Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee."

In the passage just quoted we see that God promised to give Abraham the visible land of Canaan, independent of his seed; and this promise is a part of the oath. We also see that Abraham never had a foothold of land there except the field of Mamre, which was not from God. The seed (not seeds) St. Paul says refers to Christ. But even if it meant the Jews, they never even in the time of Solomon occupied from the river of Egypt to the Euphrates, which are the boundaries given in Gen. 15: 18. The Jews could not be said to possess a land out of which they were carried captive several times, and from which they have been kept for eighteen hundred years. Elizabeth understood its possession differently, for she says (Luke 1: 73–75), "The oath which he sware to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life."

Thus, neither Abraham, nor Christ, nor the Jews, have had the visible Canaan from the river of Egypt to the Euphrates, which God swore with an oath to give to Abraham, who is also called "heir of the world."

Saint Peter tells us that the object of these exceeding great and precious promises is, that we may escape the corruption that is in the world, through lust, and be make partakers of the divine nature, after which, that is, the resurrection, the true Israel will possess both the earth and air. IRER LAMB.

Vineland, N. J.

For the World's Crisis.

TRUSTING GOD.

There is one thing, which we as Christians do not do as often as we ought, and that is, trusting God for the little things (the trifles) in life. We do not go to him just exactly as we would to an earthly friend and tell him all about what we want. We feel too much that we must tell him about our religion and let the rest go.

Is it not the *little* things that make up the sum of our lives? Is it not the *little* things that trouble and perplex us? The little things laid upon our load (already so very heavy) laid on our weary shoulders one at a time, seemingly very little things, yet they make a fearful weight. We cannot carry them alone, and he is so willing to help us. Why not ask him? He himself says that even the hairs of our heads are all numbered. Does not he care for all our sorrows then?

He has told us to be careful for nothing, but in everything by prayer and supplicatian to let our wants be known unto him. Can we not take him at his word and trust him for his grace? He does care for the little things, and even in his kingly task of guiding worlds, he takes knowledge of all our steps, leads every foot-fall, and in his book all is written. *All*, even every idle word must be accounted for in *that* day. Yes, all, and he careth for us as a father cares for his children. Why do we not ask him to lead us safely along? He will if we ask.

It was quite a while ago, when I was quite young and a very babe in Christ, at a friend's, I was asked, yes, urged, to go to a place where no christian should be seen, altho', alas! they often are, to the eternal disgrace of Christ's cause—and it was a christian who asked me.

Being vastly entertained by the description given, I rather wanted to go. But is it a fit place for a christian? I asked myself. Yes. Was it not a christian who stood before me, urging me to go? Still I hesitated, thinking that my parents would not approve if they knew it. What should I do? I had almost concluded to go, when there came into my mind the thought of going to God with my perplexity.

From the depths of a longing, needy heart, straight upward to his throne went a cry for guidance and direction. Only the brief prayer of a moment, sent up to God for help, but the answer came speepily. Just before, I would readily have gone, now every wish to go was taken away. I had not the least desire to accompany them, and said no, firmly and resolutely.

All that afternoon, alone with God, reading the life of one of our noblest christian missionaries, who worked earnestly for Jesus, one whose whole life was an open epistle known and read of all men, I was blessed, doubly blest with his presence, and almost trembled to think how near I had walked to forbidden grounds.

But his strong arm upheld me. Can I not trust him now in everything. O, he does care for the little things even, and evermore he listens, and while we are yet speaking he will answer.

Go to him in every trial and in every joy. Go to him as a friend, and pray that the time may speedily come, when all shall know him from the least unto the greatest, and we shall be sons of God forevermore!

L. A. BROWN.

DIRECT PREACHING.

"Preach the word." Why? "For the word of God is quick and powerful and sharper than any two-dged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

No wonder men writhe under the terrible strokes of the word of God. It is like a hammer and a fire crushing and burning their souls. The advice of Paul ought to be heeded now. Probably there is more *preaching*, such as it is, in this age than in any other age since the days of the apostles. Men are going everywhere preaching. What is called "gospel preaching" is not an unheard-of article. But is there *directness*, pointedness, in even gospel preaching? Is is not too true that while the "gospel preacher" is stringing his literary beads, and counting his logical points, and tilting his theological lance, that men under his effort are "counting the rafters," and selling stocks, pea-nuts, sowing grain, plowing fields, driving engines, anything in fine except hearing him? What is the reason? Simply, there is no directness in the sermon. It is not sent *at* them, but *over* them, all around them.

It is related of a Quaker who discovered a thief in his house, that, taking down his grandfather's fowling-piece, he quietly said: "Friend, thee had better get out of the way, for I intend to fire this gun *right where thee stands*." The preacher of the word ought to fire "right where thee stands," and if "thee" does n't want to get hit, let him run. That is direct preaching, and it is the surest way to "discern the thoughts and intents of the heart" and unmask the hypocrite.

It is frequently observed that those who are direct in their preaching, and fearless in their application of the word to the every-day duties of men, let out some strange secrets in the lives and affairs of men and women. "Some one has told him," they say, and a hunt after the traitor, the revealer of secrets, is instituted. It was God's word that searched their hearts and homes as with a lighted candle, and made them fear and quake exceedingly. No man can be a hypocrite before God, as his word will unravel his tangled skein of lies. "Fra Rocco, a Dominican, preached a celebrated penitential sermon on one occasion; when all the audience were in terror and fell on their knees, showing every sign of contrition, then he cried: 'All who are truly penitent, hold up your hands!' Every man in the vast multitude held up his hand. Then he said: 'Holy Archangel Michael, thou who standest with adamantine sword at the judgment seat of God, cut me off every hand which has been held up hypocritically.' Every hand dropped."

Direct and sensible preaching is what is needed everywhere. Combined with faithful and patient pastoral labor, it will most certainly bring a rich reward. Skylarking after sunbeams and ornate tips to the wings of eloquence, will do for college sophomores, but for men who are dealing with the mighty facts and duties of the gospel it is outrageous.—*Amer. Chris. Review.*

For the World's Crisis.

PARALLELISMS.

There are some singular and startling coincidences existing between some portions of Gibbon's History of the decline and fall of the Roman Empire, and the Revelation of St. John in Patmos. The subjoined instructions of the Caliph (Abubeker) to the Saracens (vol. 3, p. 417), gives a marked correspondence with the language of John (Rev. 9: 4), under the fifth trumpet.

Caliph. "Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat."

John. "And it was commanded them [the locusts of verse 3] that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads."

Caliph. "As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God; let them alone, and neither kill them, nor destroy their monasteries; but you will find another sort of people that belong to the synagogue of Satan, that have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahommedans or pay tribute."

John. (To the church in Smyrna, 2: 9.) "I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them who say they are Jews, and are not, but are of the synagogue of Satan." "Behold, I will make them of the synagogue of Satan, who say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—3: 9.

John wrote about A. D. 96 or 97, and the Caliph about A. D. 632 or 633.

How plain it is thus shown that John's letters to the churches are of prophetic character, and not, as some suppose, that all the things therein spoken of had their fulfillment in those days wherein those churches had an actual existence. Only six of those churches existed in John's day; the seventh arose afterward; but their "candlesticks" are now nearly all removed out of their place.

Olena, O. GEO. W. STETSON.

MEDITATION 92.

Mercies, though apparently delayed, come at the appointed time.

How is it that thoughts rise in my mind about the promise proving abortive? or how can I conclude that the delays of Providence are ill-timed and unkind? Yet God, notwithstanding all the risings of unbelief in my breast, is punctual to a day. Hence says Moses, that God brought forth the children of Israel in the "self-same day" that he had promised, and that their sojourning in the land of Egypt was completely expired. But what a groaning time did the poor Israelites undergo! Their service was with rigor, their bondage was bitter, their oppression unsupportable, and the cruelty of their foes had arrived at that infernal pitch, as to plunge their helpless males into the river. At length, in this melancholy time Moses was born; but this sad season was spun out till he was forty years old, before he hinted to his brethren that he it was that should deliver them. Yet this faint dawn of relief immediately disappears. Moses is no more to be seen or heard of in all the land of Egypt, and the night of sore affliction is protracted for another forty years.

Now, what cogitations of heart, may I suppose, struggled all this time in the breasts of Jacob's sons, in the breast of Moses? Well he knew in what deplorable circumstances he had left his brethren, nor knew he how their bondage might be increased in his absence; yet, in the account of their glorious deliverance, he confesses that God was a God of truth, and that, however he seemed to delay, still his suffering people were brought forth from the iron furnace at the appointed time, and not a day later than the promise.

Have I, then, any reason to complain of days and months of delay? No. God has appointed a set time, and at the set time will remember me; and it well becomes me, though the time should seem long in my view, to wait with patience for it. God has in all ages so dealt with his people for the exercise of their graces; and these trials, like the instruments of the husbandman, breaking up the fallow-ground of their heart, make them bring forth a plenteous crop of precious fruits, whence accrues an increase of glory to God, and unspeakable joy to their own souls, through the ages of eternity. And is not this more than all that can rise from the present and speedy performance of the promised blessing?

Then sit still, my soul, and calmly wait the end, wondering more that justly-deserved judgments are not immediately executed against thee, than that expected blessings are for a while withheld.—*Solitude Sweetened.*

—Never relax in adding to your stock of useful knowledge, both by reading and meditation. If you read without meditation, you preach only the thoughts of others; if you meditate without reading, you will gain few ideas.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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MILES GRANT, EDITOR.
WILLIAM SHELDON, Corresponding Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, JOHN COUCH.

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TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SOMETHING FOR JESUS.

Savior! thy dying love
Thou gavest me,
Nor should I ought withhold,
Dear Lord, from thee.
My soul would humbly bow,
My heart fulfill its vow,
Some off'ring bring thee now,
Something for thee.

O'er the blest mercy-seat,
Pleading for me,
My feeble faith looks up,
Jesus, to thee.
Help me the cross to bear,
Thy wondrous love declare,
Some song to raise, or prayer,
Something for thee.

Give me a faithful heart—
Likeness to thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of darkness done,
Some sinful wand'rer won,
Something for thee.

All that I am and have,
Dear Lord, for thee;
In joy, in pain, in life,
In death, for thee;
And when thy face I see,
My ransomed soul shall be
Through all eternity,
Something for thee.

—*Selected by B. W. Davis.*

[*From our Corresponding Editor.*]

THE END AT HAND.

Not only do numerous chains of prophetic events unmistakably bespeak our special nearness to the close of earth's sinful history, but sacred time measurements, limiting the duration of earthly kingdoms, tell the same story, even after making due allowance for possible inaccuracies in the exact epoch of commencement.

These measurements are near their termination, and opponents begin to feel the force of this great fact, and are seeking to evade the unwelcome conclusion, by denying the premises; or, to repeat what we have said elsewhere, they insist "There is *prophetic time* in the Bible—it is all *literal* time": thinking thus to invalidate the argument. But if this claim is true, it not only overthrows the time argument, but blots out Christianity, and brands Jesus Christ as an impostor; for the *true* Messiah was to come in sixty-nine weeks "from the going forth of the commandment to restore and build Jerusalem"; and if literal time, instead of prophetic time, is here given, Jesus is proved to be a false Messiah, for he did not come for hundreds of years after the termination of sixty-nine literal weeks, and, therefore, cannot be the predicted Messiah. The true Messiah must come at the time specified, and Jesus came at no such time unless prophetic time is given; and, therefore, unless prophetic time is here given, Jesus is not the true Messiah.

Also, sixty-two weeks were to measure from the erection of Jerusalem's wall to the cutting off of the Messiah, and if literal time is meant, Jesus was not "cut off" at the end of sixty-two literal weeks, nor till several centuries later; therefore, unless prophetic time is given, Jesus is not the promised Messiah, but an imposter.

Also, the "five months" under the fifth trumpet, and the "hour, day, month, and year," under the sixth trumpet, are by this principle reduced to literal time, although already so exactly fulfilled in prophetic time. This is dispensing with prophetic time at too great an expense—the denial of Jesus as the Messiah, and the denial of prophecy already fulfilled in prophetic time.

But if there is prophetic time in the Bible, this question may be asked: How can we discriminate between literal time, and prophetic time? Let us candidly notice the manner in which literal time is, *invariably*, given in the Bible; and then the rule by which we can distinguish between literal time and prophetic time:

1. Literal time, in the Bible, is *invariably* given in years (instead of days) when more than one year is given; and a *plurality* of years is *never expressed in days*. Such a thing as expressing three years and a half by 1260 days, is unknown in the Bible. Such a thing as expressing six years, four months, and twenty days, by 2300 days, or any other number of years on the same principle—is *not once found in the Bible*. This is not God's style of giving literal time to men; he always conforms to the usages of men in reckoning time, as in the case of the seventy years' captivity. There is not an exception to this rule in the Bible. It is also true, that when a space of literal time over a year long is given, it is never given in weeks. Nor are several years of literal time ever expressed in months.

2. As God invariably gives literal time in the ordinary way, it follows that when a measurement of days over the number contained in a single year is given, the time is *prophetic*. Also, time given in connection with symbols is generally prophetic. With these two facts before us, we need not be in doubt whether given measurements of time are literal or prophetic. Thus the 2300, 1260, and 1335 days, are positively proved prophetic. Let no one outrage Jehovah's own rule by trying to literalize them. Let this sickly counterfeit be repudiated by every lover of truth.

The Bible certainly contains prophetic time which spans the history of our world in its polluted form, and points out the introduction of a new era. For instance, in Daniel 8, a measurement of 2300 days was given as the length of time to precede the cleansing of the sanctuary, limiting the duration of the vision to this measurement; and yet not a single feature of the vision but what occupied over 2300 *literal* days: the "ram" operated over 2300 literal days; the "goat" continued more than 2300 literal days; its "first horn" lasted over 2300 literal days; so did the "four horns," and the "exceeding great horn"; and yet they were all to be extinguished within the limits of the 2300 days: hence prophetic time is employed.

There is no way to escape the solemn conclusion that God has given prophetic time, and the time is about out. We are confirmed in this conclusion by the present fulfillment of the jots and tittles of propnecy. "Blessed is he that watcheth." Let us be sure that we do the work assigned us, that we may be found ready. "Let us not sleep as do others," but "work while the day lasts." W. S.

For the World's Crisis.

"THIS GENERATION."

Many term this generation a curiosity, partly from curiosities multiplying, crime being accounted as one; a better term would be the curiosity of justice. We are living in a sensational state, and that journal that is not sensational, or fashionable, is not read much; the various crimes of the bloody assassin, or the paramour, are so woven up in the warp of religious and secular journals; the reason is, the public taste being so vitiated that nine readers out of ten are gratified by it. Says *Harper's* of March on "Novels":—"Novels are largely influential in moulding society. No one can doubt who sees how universally they are read, at the age when opinions are forming. We deem it of serious importance that those who scatter these powerful formations abroad should consider what they are doing for the century to come. The religious papers no longer condemn novels, but on the other hand we have seen commendatory notices in them as could produce none but a dangerous effect."

Says a writer in the *American Baptist*:—"It was a rare thing for members of churches to patronize balls or theatres, or tolerate the reading of novels. Now we find leading ministers among the popular writers of fiction."

Rev. Henry W. Beecher received $30,000 from the N. Y. *Ledger* for writing a novel. The very next announcement was, that Mr. Bonner had engaged a dozen pious divines to write stories. No wonder that novels reach the enormous circulation of 250,000 copies of one work; while an edition of the Scriptures can hardly pass the first. I see by Appleton's journal for March 27, 1869, p. 27, that Berthold Auerbach is at work upon an historical novel. The manuscript will be presented to the Jews of Eger, who will publish 50,000 copies of the work, and use the profits in building a new synagogue. Money changers are not all dead yet.

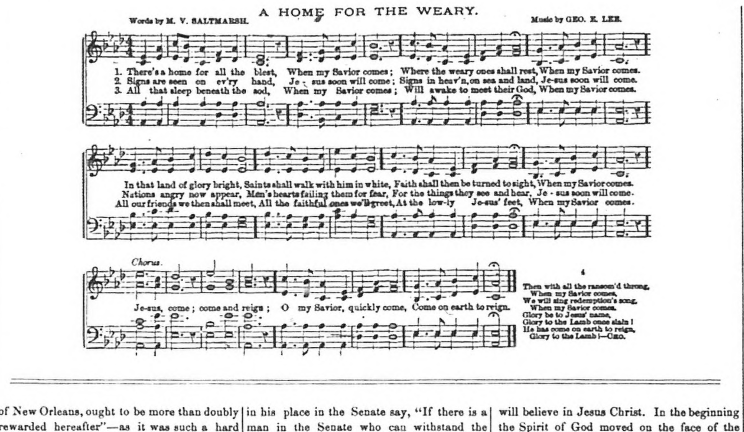
The *Ledger* of July 23, 1870, says:—"Rev. Dr. Tyng's story, which was written for and published in the *Ledger*, has since been published by the American Tract Society."

Rev. H. W. Beecher's novel has since been dramatized for the stage. I know of one family who has taken to novel reading, and who has subscribed for a novel newspaper, since Beecher and other divines (pardon the word divine) have written novels for the press. They said if it was right for ministers to write novels, it was not wrong for the members of churches to read them. Some of our popular plays performed on the stage are written by Rev. gentlemen: instance, Revs. Mr. Hill. James. Ingraham; and while I write, last night's Boston *Herald* has been handed me, in which I see announced for next Saturday's performance at "The Globe" theatre, Rev. Mr. White's play of "The King of the Commons," for Sept. 17th, 1870.

The church and world have got to be pretty well mixed up in these last days. The Portland *Transcript* of May 8th, 1869, in "City Items," says—"Don't forget the festival of St. Paul's church at City Hall. The old-fashioned Morris dance will alone be worth the price of admission."

The *Herald* of Oct. 31st, 1869, says in its "Items"—"At Church Congress in Liverpool, Eng., Archdeacon Dennison encouraged the men of his parish to play 'cricket' between the services on the Sabbath." It would seem a little odd to St. Paul if he had been living at this day, to find christians having a jovial dance or playing "cricket" between the services on the Sabbath, especially if the sermons were on the judgment and resurrection.

It is no wonder that it is apparently harder to worship God now than it was forty years ago, when there is such a mixture of good and bad. At Foxboro, Mass., I heard the Rev. Mr. Dane preach; he was an old man of about seventy years or so. In his remarks he said it was harder to worship God at the family altar now, than forty or seventy years ago. Then, almost everybody read the Bible in the house, whether they were converted or not. His parents read it for fifteen years in the family before they were converted; but now infidelity was "on the increase." This reminds me of an anecdote related of Bishop Henshon. A young minister fresh from college wished to commence preaching at New Orleans. The Bishop dissuaded him, on account of the many temptations; concluding with—"The man who gets to heaven by way



of New Orleans, ought to be more than doubly rewarded hereafter"—as it was such a hard place to live in.

Says the *Post* of June 18th, 1870, in an article on "Salaries":—"The old-fashioned clergyman is a thing of the past; such a one would be out of place in these times of liberal thought. Old-fashioned salaries, also, are as much out of place, as it was sinful among the early Methodists to adorn the frail body with the tinsel and fripperies of the *beau monde*, which is a dead letter now-a-days." The same paper, on "Sunday Morning Inspection," says:—"Most women attend divine service to show their new clothes, or to see the new fashions."

Old Methodist times were vastly different from the present. I have seen the plain buildings in which Wesley himself preached, and they were as different from those I am about to speak of, as day is from night, or truth from falsehood.

A Methodist church was building and just about finished at Washington, D. C., in 1868, costing $200,000. Pews for the President, etc., etc. Windows to be memorial, or historical, commemorating great men and great events of the age. Altar and pulpit from cedar and fir-wood brought from Mount Lebanon, Palestine. I have heard my grandmother, who lived under the preaching of John Wesley, speak much of the plainness of the early Methodists. Poor churches have a poor chance in these days. Says the *Journal*, on Baptist Conference at Salem (1867): "Voted, to raise $20,000 for feeble churches; but less than one-fifth was raised. In 1868, an attempt was made to get it by district collections, but not one district has contributed its share; only sixteen churches in the State have given over $100."

This apathy in the churches seems to confirm what was said at a church conference by Judge Smith—that "seven-tenths of all the members in the churches are irreligious persons, and not fit to be there." And as *Harper* for July (1869, pp. 291–292), quoting from a work by Rev. G. D. Fulton—"The majority prefer an infidel's cheer, to the favor of God and the love of the christian community." This is so much the case, that the Boston *Post* of May 12th, 1870, remarks—"The religious press in this country has become a by-word and a reproach." On this subject says the *American Baptist* editorially, "The church is going downward to meet the world; the world is coming upward to meet the church. Thus it seems to us is the characteristic of our times, and never more distinctly seen than in the history of the past year."

And in these days if any one stands up for Jesus or the Bible, he is ridiculed by those who would institute another gospel. Instance the following in the *Banner of Light* (June 5th, 1869) on "Questions and Answers." The controlling spirit's views were on the following article—"Infidelity advancing"—from the *World's Crisis*:—"The *Crisis* pins its faith upon the Bible, and in doing so pins it to a very shallow support. Every thought and deed is the result of inspiration; the Bible is no exception. . . . The *World's Crisis* is not so blind that it cannot see that the world moves notwithstanding the *Crisis* is printed. . . . . The *Crisis* may groan, and all such sectarian papers may groan, but the mind marches on. Deity is coming up from its grave, annihilating all creeds and Bibles. It is very amusing to listen sometimes, as we are able to, to the groaning of those individuals who pin their faith to the Bible." I would sooner pin my faith on the Bible, than on a thousand worlds full of the *Banner of Light*, for its faith or light does not amount in size to a grain of mustard seed, and is of far less virtue. Here is a specimen of its theology in the *Banner* of June 5th, 1869, from a message from Ned Perkins, who has died and gone to the supposed spirit world: "I hunted about for God, but could not find him"; so he concluded to let God hunt for him, if he wished to find him. "If God wants to find me, so as to send me to hell, he's got to look for me. I aint going to bother my head to look for him." This seems to me to be blasphemy. But ridiculing the Bible is becoming popular in works now.

Renan, in his "Life of Jesus," which has caused such a stir in the literary world, on pp. 38, 39, 43, says—"The Gospels are legendary biographies." "Miracles only occur before people who believe them. No miracle was ever performed before an assembly of men, capable of establishing the miraculous character of an act. And we say that there has been hitherto no miracle proved. The belief in miracles implies credulity. Jesus was not of the family of David." In consideration of everything that is taking place in this generation, well might Senator Sprague in his place in the Senate say, "If there is a man in the Senate who can withstand the corrupting influence which surrounds him, he is more than a god."

As the following from the Boston *Herald* speaks the true state of things, I give it entire. In an article on the signs of the times, it says—"A wicked and adulterous generation asked for a sign in former days, but no sign was given. Our generation, which certainly is wicked and many think is adulterous, is more favored. There are as many signs of the times as there are interests in society. The foundations of the great deep of the public mind are broken up, and it is in an ebullition state. It bubbles up here, and boils up there. Nothing seems fixed or certain. Intellect is as active as the whirlwind, but with no direct aims. In this nervous state nothing can be predicated as to what the results will be. The evidences of to-day are no more to be relied upon than the mirage that was seen last week at Hingham. Our vision is discarded. The saint to-day may be a sinner to-morrow. Nothing is fixed, and things are not what they seem. The places of amusements—the theatres, halls of negro singers, etc., are thrown open, and crowds flock to them. To look upon those audiences, one would say, The people are carried away completely by their love of amusement. If we look abroad, the same nervous excitement prevails. And all this while crime holds high carnival and stalks through the land, increasing in stature every step it takes. It scatters its seeds in every community with unsparing hand, and murder, outrages, robbery, and all manner of wickedness spring up into rank; and vicious people are beginning to inquire, What will be the end of this great commotion?"

And well they may, for accounts from all quarters echo the same complaint. The editor of the *Chronicle* reports that Horace Greeley of the *Tribune* said, that "there are, on an average, three hundred murders in New York city every year"; nearly one each day; while the N. Y. *Herald* reports Chicago as "literally in the hands of cut-throats."

The *Post* of Jan. 7th, 1870, quoting from the Chicago *Tribune*, says—"Never was Chicago so crime-ridden as now. A black cloud of terror seems to hang over the city. Crime is fearfully on the increase, and assumes a bolder aspect with every succeeding deed. Criminals are literally in possession of the city, and move and act according to their own sweet will. A score of burglaries is a poor night's work, and half a dozen cases of garroting in the course of an evening are scarcely worthy of comment." And as to another species of crime, licentiousness, that is everywhere. A few items on this subject will be sufficient. New York has one prostitute to every fifteen men. Buffalo, one for every forty-eight. Louisville, one for every seventy. Chicago, one for every fifty. Boston, one for every thirty. New Orleans, one for every one hundred. Mobile, one for every eighty.

In view of this state of things, well may people inquire, What will be the end thereof? May it soon end, and we be ushered into a better world, where everlasting righteousness prevails. JOHN TAYLOR.

New Sharon, Me.

For the World's Crisis.

DARKNESS.

In nature's darkness, before spiritual light is shed abroad in the heart, all the purposes and desires of the mind are purely carnal and selfish. The unregenerated heart is at variance with God's will, having no light to see the justice of his claims. They who are not God's, are most certainly the devil's, and are serving him, though in full knowledge of the fact that the wages of sin is death. We need no light or guide to travel the road to destruction; the darkness of transgression is favorable for those who follow the blind instincts of a sinful nature.

As light is synonymous with truth, so darkness is with ignorance, unbelief, and sin; the most fearful of all darkness is caused by deprivation of spiritual light; it is a darkness that is a "horror." In the time of Moses we are told of darkness that could be felt, yet greater is the moral darkness that exists in the unrepentant heart.

When the Israelites crossed the Red Sea, the Lord placed darkness between them and the Egyptians, that they might escape, for as God creates the light so he created darkness, which in this case was (to the children of Israel) a blessing; but the natural darkness that man inherits from the fallen Adam can never be anything but a curse.

But, sinner, there is a possibility of coming unto the light, yes, there is a certainty if you will believe in Jesus Christ. In the beginning the Spirit of God moved on the face of the world, thereby bringing the earth into existence out of darkness. So it is the Spirit of God through Christ that works in man moving his sins, thus bringing out his better nature from the darkness of iniquity. Through the workings of the great plan of salvation we are made fitting tabernacles for the indwelling of the Holy Spirit.

Then let us strive to always walk in the light, not neglecting prayer, or conforming to the world, or we will again be in darkness. The wicked shall be cast out "into outer darkness," or into chains of darkness, to be reserved unto judgment; they are compared to, wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever.

We have all been in darkness, but through Christ we have been liberated; then should we not do all in our power to show those in their sins the difference between light and darkness, truth and error, life and death?

Time is short; great events hasten on their way; soon it will be too late to plead for mercy. Those who dwell in the land of the shadow of death will be brought forth to everlasting life, or to everlasting death, and irretrievable darkness. May we ever pray for grace and strength to be kept safely through these perilous times, that we may be able to stand before our God in that day of reckoning. Then shall we be worthy of the reward that awaits us in the new kingdom, where all is light, and ever free from pain, sickness, disappointment and all trials; then is consummated the banishment of sin and darkness.

CYRUS MENDENHALL.

Wilmington, Del.

For the World's Crisis.

THE GREAT OATH.

"For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee; and so after he had patiently endured he obtained the promise."—HEB. 6: 13.

The oath here referred to will be found in Gen. 22: 16. This promise does not refer to the possession of the land of Canaan, for "he sojourned in the land of promise as in a strange country." Heb. 11: 9. This oath was repeated to Isaac. Gen. 26: 3. The oath and covenant are spoken of as identical, and referring to the land of Canaan, in 1 Chron. 16: 16–18. "Even of the covenant which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." The actual oath is contained in Gen. 15: 8–11.

Although the oath and covenant are identical, there are two promises contained in it; one with reference to the possession of the land of Canaan, and the other with reference to the multiplication of seed. It was the latter that Abraham lived to obtain (Acts 7: 7); for Stephen said in his speech (Acts 7: 5), "And he gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him." This promise is contained in Gen. 13: 17. "Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee."

In the passage just quoted we see that God promised to give Abraham the visible land of Canaan, independent of his seed; and this promise is a part of the oath. We also see that Abraham never had a foothold of land there except the field of Mamre, which was not from God. The seed (not seeds) St. Paul says refers to Christ. But even if it meant the Jews, they never even in the time of Solomon occupied from the river of Egypt to the Euphrates, which are the boundaries given in Gen. 15: 18. The Jews could not be said to possess a land out of which they were carried captive several times, and from which they have been kept for eighteen hundred years. Elizabeth understood its possession differently, for she says (Luke 1: 73–75), "The oath which he sware to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life."

Thus, neither Abraham, nor Christ, nor the Jews, have had the visible Canaan from the river of Egypt to the Euphrates, which God swore with an oath to give to Abraham, who is also called "heir of the world."

Saint Peter tells us that the object of these exceeding great and precious promises is, that we may escape the corruption that is in the world, through lust, and be make partakers of the divine nature, after which, that is, the resurrection, the true Israel will possess both the earth and air.' [illegible] LAMB.

Vineland, N. J.

For the World's Crisis.

TRUSTING GOD.

There is one thing, which we as Christians do not do as often as we ought, and that is, trusting God for the little things (the trifles) in life. We do not go to him just exactly as we would to an earthly friend and tell him all about what we want. We feel too much that we must tell him about our religion and let the rest go.

Is it not the *little* things that make up the sum of our lives? Is it not the *little* things that trouble and perplex us? The little things laid upon our load (already so very heavy) laid on our weary shoulders one at a time, seemingly very little things, yet they make a fearful weight. We cannot carry them alone, and he is so willing to help us. Why not ask him? He himself says that even the hairs of our heads are all numbered. Does not he care for all our sorrows then?

He has told us to be careful for nothing, but in everything by prayer and supplicatian to let our wants be known unto him. Can we not take him at his word and trust him for his grace? He does care for the little things, and even in his kingly task of guiding worlds, he takes knowledge of all our steps, leads every foot-fall, and in his book all is written. *All*, even every idle word must be accounted for in *that* day. Yes, all, and he careth for us as a father cares for his children. Why do we not ask him to lead us safely along? He will if we ask.

It was quite a while ago, when I was quite young and a very babe in Christ, at a friend's, I was asked, yes, urged, to go to a place where no christian should be seen, altho', alas! they often are, to the eternal disgrace of Christ's cause—and it was a christian who asked me.

Being vastly entertained by the description given, I rather wanted to go. But is it a fit place for a christian? I asked myself. Yes. Was it not a christian who stood before me, urging me to go? Still I hesitated, thinking that my parents would not approve if they knew it. What should I do? I had almost concluded to go, when there came into my mind the thought of going to God with my perplexity.

From the depths of a longing, needy heart, straight upward to his throne went a cry for guidance and direction. Only the brief prayer of a moment, sent up to God for help, but the answer came speepily. Just before, I would readily have gone, now every wish to go was taken away. I had not the least desire to accompany them, and said no, firmly and resolutely.

All that afternoon, alone with God, reading the life of one of our noblest christian missionaries, who worked earnestly for Jesus, one whose whole life was an open epistle known and read of all men, I was blessed, doubly blest with his presence, and almost trembled to think how near I had walked to forbidden grounds.

But his strong arm upheld me. Can I not trust him now in everything. O, he does care for the little things even, and evermore he listens, and while we are yet speaking he will answer.

Go to him in every trial and in every joy. Go to him as a friend, and pray that the time may speedily come, when all shall know him from the least unto the greatest, and we shall be sons of God forevermore!

L. A. BROWN.

DIRECT PREACHING.

"Preach the word." Why? "For the word of God is quick and powerful and sharper than any two-dged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

No wonder men writhe under the terrible strokes of the word of God. It is like a hammer and a fire crushing and burning their souls. The advice of Paul ought to be heeded now. Probably there is more *preaching*, such as it is, in this age than in any other age since the days of the apostles. Men are going everywhere preaching. What is called "gospel preaching" is not an unheard-of article. But is there *directness*, pointedness, in even gospel preaching? Is is not too true that while the "gospel preacher" is stringing his literary beads, and counting his logical points, and tilting his theological lance, that men under his effort are "counting the rafters," and selling stocks, pea-nuts, sowing grain, plowing fields, driving engines, anything in fine except hearing him? What is the reason? Simply, there is no directness in the sermon. It is not sent *at* them, but *over* them, all around them.

It is related of a Quaker who discovered a thief in his house, that, taking down his grandfather's fowling-piece, he quietly said: "Friend, thee had better get out of the way, for I intend to fire this gun *right where thee stands*." The preacher of the word ought to fire "right where thee stands," and if "thee" does n't want to get hit, let him run. That is direct preaching, and it is the surest way to "discern the thoughts and intents of the heart" and unmask the hypocrite.

It is frequently observed that those who are direct in their preaching, and fearless in their application of the word to the every-day duties of men, let out some strange secrets in the lives and affairs of men and women. "Some one has told him," they say, and a hunt after the traitor, the [illegible] of secrets, is instituted. It was God's [illegible] that searched their hearts and [illegible] with a lighted candle, and made them [illegible] and quake exceedingly. No [illegible] be a hypocrite before God, [illegible] word will unravel his tangled skein of [illegible]. "Fra Rocco, a Dominican, [illegible] celebrated penitential sermon on [illegible] when all the audience were [illegible] and fell on their knees, showing [illegible] of contrition, then he said: 'All [illegible] are truly penitent, hold up your hands!' Every man in the vast multitude held up his hand. Then he said: 'Holy Archangel Michael, thou who standest with adamantine sword at the judgment seat of God, cut me off every hand which has been held up hypocritically.' Every hand dropped."

Direct and sensible preaching is what is needed everywhere. Combined with faithful and patient pastoral labor, it will most certainly bring a rich reward. Skylarking after sunbeams and ornate tips to the wings of eloquence, will do for college sophomores, but for men who are dealing with the mighty facts and duties of the gospel it is outrageous.—*Amer. Chris. Review.*

For the World's Crisis.

PARALLELISMS.

There are some singular and startling coincidences existing between some portions of Gibbon's History of the decline and fall of the Roman Empire, and the Revelation of St. John in Patmos. The subjoined instructions of the Caliph (Abubeker) to the Saracens (vol. 3, p. 417), gives a marked correspondence with the language of John (Rev. 9: 4), under the fifth trumpet.

Caliph. "Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat."

John. "And it was commanded them [the locusts of verse 3] that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads."

Caliph. "As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God; let them alone, and neither kill them, nor destroy their monasteries; but you will find another sort of people that belong to the synagogue of Satan, that have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahommedans or pay tribute."

John. (To the church in Smyrna, 2: 9.) "I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them who say they are Jews, and are not, but are of the synagogue of Satan." "Behold, I will make them of the synagogue of Satan, who say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—3: 9.

John wrote about A. D. 96 or 97, and the Caliph about A. D. 632 or 633.

How plain it is thus shown that John's letters to the churches are of prophetic character, and not, as some suppose, that all the things therein spoken of had their fulfillment in those days wherein those churches had an actual existence. Only six of those churches existed in John's day; the seventh arose afterward; but their "candlesticks" arenow nearly all removed out of their place.

Olena, O. GEO. W. STETSON.

MEDITATION 92.

Mercies, though apparently delayed, come at the appointed time.

How is it that thoughts rise in my mind about the promise proving abortive? or how can I conclude that the delays of Providence are ill-timed and unkind? Yet God, notwithstanding all the risings of unbelief in my breast, is punctual to a day. Hence says Moses, that God brought forth the children of Israel in the "self-same day" that he had promised, and that their sojourning in the land of Egypt was completely expired. But what a groaning time did the poor Israelites undergo! Their service was with rigor, their bondage was bitter, their oppression unsupportable, and the cruelty of their foes had arrived at that infernal pitch, as to plunge their helpless males into the river. At length, in this melancholy time Moses was born; but this sad season was spun out till he was forty years old, before he hinted to his brethren that he it was that should deliver them. Yet this faint dawn of relief immediately disappears. Moses is no more to be seen or heard of in all the land of Egypt, and the night of sore affliction is protracted for another forty years.

Now, what cogitations of heart, may I suppose, struggled all this time in the breasts of Jacob's sons, in the breast of Moses? Well he knew in what deplorable circumstances he had left his brethren, nor knew he how their bondage might be increased in his absence; yet, in the account of their glorious deliverance, he confesses that God was a God of truth, and that, however he seemed to delay, still his suffering people were brought forth from the iron furnace at the appointed time, and not a day later than the promise.

Have I, then, any reason to complain of days and months of delay? No. God has appointed a set time, and at the set time will remember me; and it well becomes me, though the time should seem long in my view, to wait with patience for it. God has in all ages so dealt with his people for the exercise of their graces; and these trials, like the instruments of the husbandman, breaking up the fallow-ground of their heart, [illegible] bring forth a [illegible] crop of [illegible], whence [illegible] an increase of glory to God, and unspeakable joy to their own souls, through the ages of eternity. And is not this more than all that can flow from the present and speedy performance of the promised blessing? Then sit still, my soul, and calmly wait the end, wondering more that justly-deserved judgments are not immediately executed against thee, than that expected blessings are for a while withheld.—*Solitude Sweetened.*

— Never relax in adding to your stock of useful knowledge, both by reading and meditation. If you read without meditation, you preach only the thoughts of others; if you meditate without reading, you will gain few ideas.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 2, 1870.

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NEW SUBSCRIBERS.

We are anxious to have our paper reach several thousand new readers the coming year, and become a blessing to them. It is the best means we have of sowing the seed of the gospel of the kingdom in some hearts, and we should all awake, and do whatever we can to have its warnings of the coming judgment reach as many new readers as possible.

Some of our preachers have done nobly, and others would gladly help on the good cause, if they could receive aid for their families while they spend their time for the paper. For the benefit of such, the A. C. P. Society, at a recent meeting, by vote authorized the Agent to pay ten per cent to preachers on all collections for the *Crisis* and *Young Pilgrim*; and it is hoped they will take hold of the work in earnest, and have great success. Those who understand the expense of publishing a paper, know that it would cost no more to set up the type for twelve or fifteen thousand copies, than it does for a less number; hence, after our regular issue of about nine thousand copies is run off, we could print several thousand more at the cost only of press work and paper. It has, therefore, been concluded by the Editorial Committee and Business Agent, to whom the Society referred this subject, to make the following *liberal offers* to new subscribers, to induce them to form clubs, and thus make success easy to all who put forth efforts to obtain new subscribers.

TRIAL OFFER.

We will send the *World's Crisis* three months on trial, to new subscribers, for *fifty cents*. We ask our friends to obtain yearly subscriptions, if possible; but where subscribers can be obtained for only three months, please visit them again, and, if possible, get them to renew before their paper is stopped at the end of three months.

To aid in obtaining new subscribers for 1871, we make the following offer of nearly

Three Months Free.

We will send the *Crisis*—for the balance of this year, from the time the name is received—free to all new subscribers for 1871, sent in before Jan. 1st.—Rate $2.50.

Now is the time to subscribe, and put forth energetic efforts to obtain new subscribers.

CLUBBING WITH OTHER PAPERS.

As many persons take several papers, and could be induced to take the Crisis, if they could get two papers at club rates, we have accepted offers to club other papers with the *Crisis*, which will enable our friends to obtain subscribers where it would otherwise be impossible to introduce our paper.

If any of our regular subscribers wish any of the papers on the list at club rates, they can get new subscribers for the *Crisis*, as it is not necessary that both papers should be sent to the same address.

THE WORLD'S CRISIS THREE OR SIX MONTHS FREE.

We will send the *World's Crisis* six months, and the *Phrenological Journal* and *Packard's Monthly* (price $3.00) one year for $3.00; or the *World's Crisis* three months, with the *Rural New Yorker* (price $3.00) one year for $3.00; or, three months with the *New York Weekly Tribune* (price $2.00) one year for $2.00; or three months with the *Bee-Keeper's Journal and National Agriculturist* (price $1.00) one year for $1.00.

CLUBBING.

We will send any one of the following periodicals with the *World's Crisis*, each one year, as follows:—

The Bee-Keeper's Journal and National Agriculturist ($1.00) and the *World's Crisis* both for........$3.00
The Laws of Life and *World's Crisis* for........$3.25
The N. Y. Weekly Sun ($1.00) and *World's Crisis* for........$3.25
The (weekly) Bright Side and *World's Crisis* for........$3.25
The Christian and *Bee-Keeper's Journal* and *World's Crisis* for........$2.90
Rural New Yorker ($3.00) and *World's Crisis* for........$4.75
The Horticulturist and *World's Crisis* for....$4.00
Scientific American ($3.00) and *World's Crisis* for........$5.00
Amer. Agriculturist ($1.50) and *World's Crisis* for........$3.50
Phrenological Journal ($3.00) and *World's Crisis* for........$4.00
Hearth and Home ($4.00) and *World's Crisis* for........$5.00
N. Y. Weekly Tribune ($2.00) and *World's Crisis* for........$4.00
Prairie Farmer ($2.00) and *World's Crisis* for........$4.25
Christian Union ($2.50) and *World's Crisis* for........$4.25
Manufact'r and Builder ($1.50) and *World's Crisis* for........$3.50
Southern Horticulturist ($2.00) and *World's Crisis* for........$4.00

To secure any of the above, address your orders, with the money (sending drafts or money orders when you can), to

GEO. T. ADAMS, AGENT,
Boston, Mass.

WRITE FOR THE CRISIS.

It is very much desired that those who preach the gospel of the kingdom should write for "our paper." The saints scattered abroad are anxious to hear from them. We do not ask long articles on some disputed theological point; but short epistles and words of exhortation, suitable for prayer and conference meetings, such as are calculated to feed the flock of God. It is a great comfort to those who seldom hear preaching about the coming of Jesus, to read a few words from those who are standing as watchmen upon the walls of Zion. Shall not their desires be gratified? Come, brethren, let us hear a word from you immediately. Do not put off the matter any longer. Tell us what you think of the signs of the times. Are you satisfied that Jesus is soon coming? Is your faith growing stronger? Have you any desire to go back? Have you ever been sorry that you have preached that "the end of all things is at hand"? We think the answer would be most emphatic, No, never. We would say, *Amen*.

Come, Brn. in the ministry, let us do all that we can to arouse the people to the importance of the great truths that are now shining forth from the sacred Scriptures. It is more and more apparent that the Bible can be harmonized upon no other basis than the one which allows a personal coming of Christ, the literal resurrection of the dead, the final destruction of the wicked, and the possession of the kingdom under the whole heaven by the saints of the Most High. Let us be faithful, and not shun to declare all the counsel of God.

CHICAGO.

The Lord is still blessing us in Chicago. Two ministers have been reclaimed from a backslidden state, and are now ready to go forth preaching the gospel of the kingdom. One of them has been a noted revival preacher among the Methodists, and has been extensively known. He began to preach when about sixteen years of age. He is now over sixty. For the last fifteen years he has not preached, but has been employed in the medical profession, enjoying much success. He saw so much that was unlike Christ among the brethren, that he lost confidence, was thrown into doubts, and became quite skeptical. In this condition he came to our meetings, and became satisfied that he had once more found those who really enjoyed the christian religion. The Spirit of the Lord strove with him again; he came forward for prayers, was blest, and is now rejoicing in the Lord. He is a man of superior talent, and has had a deep experience. He sees clearly the great truths that man is wholly mortal, and that the wicked will be destroyed. We trust he will yet be a very successful laborer in the vineyard of the Lord. He has united with us in church fellowship.

Our conference meetings are *precious*. We have two every evening; one before, and one after preaching. Many are having very rich experiences. Yesterday—Sabbath, Oct. 23d, was a precious day. Fifteen were baptized in Lake Michigan, and twenty-six united with the church. In the evening, one hundred and sixteen sat down to the sacrament of the Lord's Supper. It was a heavenly season. The work is onward. New ones request prayers every evening. Next week we are to begin a series of meetings in the Indiana Avenue Baptist church.

DISCUSSION.

Tuesday, two o'clock P. M., Oct. 25th, commenced a discussion in Brodhead, Wis., with Mr. J. C. Crawford, Universalist. The question involved the immortality of the soul, and the salvation of all men. Mr. Crawford is a noted debater. The discussion continued four days, with two sessions a day.

PERSONAL.—Bro. E. N. Bliss is ready to go into places where there are but a few interested in the blessed hope, and hold meetings in private houses, and school-houses. He is a good man, and feels anxious to do all in his power to advance the cause of Christ. He has no family, and can go and work where there is an open door. He is the one of whom Bro. Henry Pratt wrote some time since, as being a Baptist man, whom he asked to ride with him, and who became interested from that time, in consequence of a timely word spoken. Let those who are living where there have been no meetings, send for this brother. Address him at 215 West Polk St., Chicago, Ill.

ETERNAL TORMENT.

But few ministers, at the present day, believe and preach the doctrine that the wicked will be put into literal fire to burn eternally. They have entirely changed their position from that of the ablest and best men who lived fifty years ago. Then it follows that either the old preachers were wrong, or the modern, or both; we think the last position is true. The wicked will not burn eternally in literal fire, and be forever unconsumed; neither is the *gehenna* fire a mere figure; but as literal as the fire that destroyed Sodom; and the effects will be as literal as was the destruction of the cities of the plain. We are satified that no other position will make harmony in the Bible.

H. W. Beecher recently preached a sermon on "everlasting punishment," by which we include he means "everlasting torment," in which he is reported to have said:

"To suppose that 30,000,000 of people were pouring yearly over the precipice into everlasting punishment, and then to teach that God was a loving father was such an anomaly that people could not believe it. Vindictive justice was once thought to be right, but it cannot be defended in the court of love. . . . An eternity of punishment when it seizes the mind seems to paralyze it with horror, and it is this subject that has puzzled theologians more than any other."

Rather than believe in the doctrine of eternal torment, men like Mr. Beecher are trying to make out that when the Lord says he will destroy all the wicked, he only means a kind of figurative destruction. They come to this conclusion, because they suppose man has an immortal soul, that will be eternally conscious, which cannot be destroyed, but could not live in literal fire. They forget that Jesus tells us to "fear him which is able to *destroy both soul and body* in hell"—*gehenna* fire. Many good christian people in the various churches are becoming satisfied that the wicked will be *utterly destroyed*, as the Bible teaches.

COUNTERFEIT RELIGION.

We are satisfied that much which passes for Christianity at the present day is but a mere counterfeit, destitute of the spirit of Christ. Instead of loving God, its professors love the world, its fashions, manners and customs. Instead of loving their neighbor, as the Bible directs, they love themselves. Instead of being ornamented with the "meek and quiet spirit, which is in the sight of God of great price," they are decorated with all the foolish tinselry that the desires of a proud heart may demand. How unlike primitive Christianity is the most of that which is manifested at the present day.

The following sensible remarks are from "The Stumbling Stone":—

"The most dangerous counterfeit is that which is the most perfect imitation of that which is of greatest value. Those churches which have the most perfect resemblance to true religion without the reality, are the most dangerous institutions in existence. The more perfect the form of orthodoxy or holiness, without the life and power of genuine faith, the more perfectly does it subserve the design of Satan in deceiving and destroying souls; because no counterfeit faith will save, however perfect the imitation. Genuine religion, *without any mistake*, is all that will warrant the awful hazard of the judgment.

How dreadful is the business of flattering and comforting the people with any thing short of the absolute certainty of true religion."

"FABLES OF INFIDELITY."

Those who have not read the "Fables of Infidelity," will find the book one of special value in this age of skepticism. We are acquainted with no other work, of its size, that contains so many important practical thoughts against modern infidelity. It was prepared by Dr. Robert Patterson, who now resides at 71 North Curtis street, Chicago. He is a thorough scholar, an able minister of the New Testament, and has paid special attention to the strong points that infidels urge against the Bible and its Author, showing himself most fully competent to meet them in their geological, philosophical and astronomical objections, as presented against Christianity. Every body should read "Fables of Infidelity." For sale at this office. Price $1.00.

THE SPIRIT OF PROTESTANTISM.

Some may think it a strange remark, when we say that the prevailing spirit of Protestantism, at the present day, is unchristian, and calculated to make backsliders, and dwarfs in christianity, rather than humble disciples of Jesus. Its spirit is the spirit of the world, instead of the spirit of Christ. Its religion is only lukewarm at the best. Of course there are many true followers of the Savior in the various evangelical denominations; but the great body of professors are but stumbling blocks in the way of sinners.

The theology of the day is full of fables, and its advocates of worldly policy, conformers to the customs and manners of the proud and fashionable, who make no profession of religion; bowing down to the god of this world, seeking honor, pleasure, and wealth; eating and drinking with the drunken; joking and singing merry songs with the ungodly at fairs, festivals, and other scenes of amusement; persecuting those who come out from the world to follow the humble Jesus, and defend his truth; and yet flattering themselves that the world is growing better rapidly, and is about to be converted. O how deluded. Here we are amid the awful perils of the last days, and Protestantism is crying "peace and safety." It seems to think because the Papal power has received a death-blow at Rome, that now all is well; while it is itself drinking the same spirit that resulted in Papacy.

The following from the Chicago *Tribune*, Oct. 21st, 1870, is a sample of the spirit that rules in the hearts of those who are being educated to preach the gospel of Christ, and who profess to be his ambassadors:—

GRAND REUNION OF THEOLOGICAL STUDENTS OF CHICAGO.

Yesterday afternoon the theological students of the three seminaries of this city, together with those of Evanston, met, by invitation, at the Presbyterian Seminary on the North Side. The afternoon was spent in a match game of base ball between the Congregationalists and Presbyterians, resulting in a victory for the former.

They then sat down to a sumptuous repast, which was followed by a social reunion presided over by J. C. Eastman, Esq., who spoke a few words of welcome.

The following toast was then proposed, which was replied to by Mr. A. O. Taylor, of the Baptist Seminary. "That which separates us—the Chicago River." A song was then given by the Presbyterian brethren.

A toast was then proposed for the Methodist Students: "Three clerical requisites—boldness, brains, and brawn. A very pleasant rejoinder was made by Mr. T. S. Berry, of Evanston.

The Baptists then favored the company with a song. After which a reply was made by Mr Alva Hurd, of the Union Park Theological Seminary: "Our Aims, Anticipations, and our Aids."

A short speech was then made by Mr. E. H. Harvey, of the Presbyterian Seminary. A brief devotional meeting then took place, in which many of the brethren took part.

About one hundred and forty were present. The meeting broke up at an early hour, and all went away feeling that they had had an enjoyable season.

We understand that this is the second of a series of such meetings, the next of which will be held at the Congregational Seminary."

Here we have "a match game of base ball between the Congregationalists and Presbyterians"; then toasts and speeches, followed by "a brief devotional meeting." This is called a "grand reunion of theological students." We would not be understood as saying that this "reunion" was a notoriously wicked affair; but we do say that those whose hearts are warm with the love of Jesus, would take no pleasure in such things. They are just what destroy the life and power of godliness, which is the grand object of Satan. He well knows if he can persuade the young ministers to conform to the world, and partake of its spirit, that he need not fear much trouble from such preachers. How can they preach a pure religion when they do not live it themselves?

We see an earnest conflict approaching between Protestantism and a pure Christianity. Who will "stand up for Jesus"? Who will sanctify all to him now and for ever? No other position is safe. None other will fit us for his coming.

EXPLANATION ONCE MORE.

As many do not yet understand the date on their papers, or wrappers, we would say, the date on the paper is the time to which you have paid. If it is **7 Sept. 70**, it means that you have paid *to last* Sept. If Nov. or Dec. **70**, it shows that you have paid so much in advance; but if it is **67, 68** or **69**. it shows that you are in arrears from that date, and ought to pay up immediately.

RECEIVED.—Among other monthlies for November, Arthur's *Home Magazine, Children's Hour, Herald of Health, Good Health, Phrenological Journal, Young Folks, Reformer*, etc., etc.

PERSONAL.—Sr. E. S. Mellen fell asleep in Jesus, Oct. 30th. She rests from her labors, and her works do follow her.

TRACTS TO SCATTER IN WIS.

Wishing to scatter my four new tracts more extensively in Wisconsin than I have been able to do with my own hand, with the help of a few friends, I offer to send by mail to any brother or sister living in Wisconsin, as many as 10 cents will prepay, if they will send me the postage, *provided* they send any time before the close of November, giving plain directions where to send them. I limit the offer to Wisconsin for the present, and restrict as to the quantity allowed each individual, fearing they may be too soon exhausted. Let no one send over 10 cts. in postage unless they design it as a donation to aid the enterprise. Direct to William Sheldon, Brodhead, Green Co., Wis., and send within the time specified.

W. S.

DEPENDING ON CHRIST.

So called orthodoxy makes us dependent on Christ for some things—as future happiness and glory; but Adventism makes us dependent on Christ for everything—immortality and eternal life not excepted. Which honors Christ the most? This incessant boasting that we are immortal, independent of Christ and can live to all eternity regardless of his favor, and in spite of his frowns, is calculated to dishonor Christ, and to discredit the scriptural statement, "The gift of God is eternal life through our Lord Jesus Christ." A "gift" is not something that we possess independent of a giver; and in this case, God is the giver. and the saints will be the receivers when they shall "awake" "to everlasting life."

Thus "everlasting life" begins after the sleep of death ends, instead of running parallel with death, or preceding it. Christ "is our life," in the sense of being the great fountain of life; and the christian has a present claim on it, while it is yet only in Christ, and not in us. "This is the record, that God hath given to us eternal life, and this life is in his Son"; but not yet in us, nor can it be till the sleeping saints awake "to everlasting life"; agreeing with the statement of the Savior, "In the world to come, eternal life."

W. S.

WHY PREACH SO MUCH ABOUT THE LORD'S COMING?

This question is being propounded by many. We are prepared to assign our reasons:

1. It is a truth of revelation, and we have no right to conceal it to please those who disrelish it.

2. God has made it conspicuous in the Bible, and we have no right to assign it a less prominent place in our preaching.

3. Proof is abundant and clear that it is an event now almost due, and it ought to be kept before the people at such a time.

4. "Every man" is then to be "judged," and also "rewarded" (Rev. 20: 13; Matt. 16: 27); hence future reward depends upon his coming.

A theory that repudiates reward at the coming of the Lord, and locates it at death, sees no importance connected with the coming of Christ, and leads men to complain about our making this doctrine too prominent. But the truth is, there is no judgment till he comes, and no reward till the judgment comes. And is the reward of the saint a matter of no consequence? When will people open their eyes?

W. S.

"WE ALL DO FADE AS A LEAF." How true this statement of the prophet. Our friends may be in the bloom and vigor of health when we leave them, but after the lapse of a few years, we return to behold them fading like the leaf of autumn, bearing the undisguised marks of coming dissolution. And while our hearts are saddened at the fact, we are reminded that we too are fading. "The things that are seen" in this world, though lovely and beautiful for a time, are temporal—our life itself is temporal—but there are things as yet unseen, beyond the reign of death, which are eternal. There none will "fade," but eternal vigor will characterize all. W. S.

"WHAT CAN I DO TO SPREAD THE TRUTH?" If you cannot preach, there are several other things that you can do, and ought to do.

1. Help those that can preach. "No man can go a warfare at his own charge."

2. Purchase and scatter telling tracts; not those that are all words, and no thoughts, but pithy documents. They will cost something, it is true; but is the truth worth anything to you? Then love your neighbor as yourself.

3. If you cannot scatter as many as you can pay for, put your funds into proper hands to aid others in the good work. "Sow beside all waters." Who will do it? W. S.

DO YOU BELIEVE IT?

Do you believe that Christ is coming soon? Are you living as though you believe it? Are you on the altar unreservedly, having given all for Christ? Are you ready to meet Jesus? Can you heartily unite in the Revelator's petition, "Come, Lord Jesus"?

Alas! how many who profess to believe in the immediate coming of Jesus, act like other people, evince a lack of consecration, and do but little to help the cause of Christ. They know it needs help, but they leave that for somebody else to do. They hear pressing calls for aid, but think that is meant for somebody else. They do not know, by experience, that Jesus told the truth in saying that "it is more blessed to give than to receive," and have not faith enough in his word to make the experiment. They often wonder they do not enjoy more; but the true wonder is that they get one day of peace. Do they believe that Jesus is coming, while they do but little or nothing to scatter the news? Do they believe that God sees their conduct in scrimping his cause, or reads their hearts in withholding when "the Lord hath need of it"? W. S.

For the World's Crisis.

THE LATE EARTHQUAKE.

The earthquake of Thursday, Oct. 20th, was the only one I ever witnessed. Sitting with my family at home, I found myself swaying to and fro, and becomg dizzy. I inquired, What's the matter? I looked upon the trees and buildings, and saw them still remain. I looked about the room, and saw the clothes upon the bars swaying to and fro, as though some rude wind was among them. My daughter also experienced a sort of sea sickness, and I learn this sensation was general. The schools were immediately vacated. The armory hands fled their work. Door bells rang, and all confidence in the stability of things that are seen became quite shaky.

The following from the Springfield *Republican* seems to show that all things do not continue as they were, at least in the minds of thinking and observing men. May the Lord help us to be like those who wait for His coming. H. PRATT.

SUNDAY'S METEOR, AND OTHER RECENT PHENOMENA.—The dullest observer must have noticed that we are experiencing a rare and rapid succession of phenomena in the air and the earth, rare, at least, in this region. The auroral displays have been unusually frequent and brilliant, and so strong as seriously to interfere with the electric current in telegraphing; then came the earthquake of Thursday, which occurred on the second anniversary of the great calamity along the coast of Peru, and is by some scientists presaged to precede another similar convulsion; and now we seem to have entered into a storm of meteors. The first we have heard from was seen and heard on Saturday night at about eleven o'clock; another is reported at New York as exploding at a point fifteen degrees northwest of Mezar, in the constellation of the "Great Dipper," and its very brilliant light casting shadows of buildings and surrounding objects; the third fell at seven o'clock Sunday morning, and the fourth at quarter past eight the same day. It is the seven o'clock meteor, however, with which we are concerned, as it was quite as remarkable as has been seen for a generation. It was either seen or felt from middle New Hampshire to shortly below the Connecticut line, and from Pittsfield on the west to Cohasset on the east. Boston don't seem to have known about it, and as full reports about it reach us from all the country villages, while not a dozen people in this city and nobody in any other saw it, we are constrained to believe that early rising is not a city custom. Its appearance and effects are minutely described by various correspondents. It was apparently as large as the sun at his rising, and springing from the Dipper, it described an arc from northeast to southwest, at an angle of seventy-five degrees above the horizon. Its color is described as that of iron at white heat, with vivid vari-colored scintillations, and leaving in its wake a luminous train about three or four degrees in width, which remained for some fifteen seconds. Its brilliancy was especially astonishing, as the sun was some ways above the horizon. It exploded finally in a sharp detonation, scattering its brilliant fragments in all directions, each of which also burst in rapid succession. Its smoke hung like a cloud for several seconds more, emitting flashes of light, and then gradually faded into air.

The most singular feature of this phenomenon was its physical effect in producing a heavy, distinct rumbling, like a distant rock-blast, or echoed cannon-shot, which was heard more plainly in houses than without. This was accompanied by a jar strong enough to shake windows and doors, awaken sleepers, and alarm many with the thought of another earthquake. We have accounts of this great meteor from Concord, N. H. (where they are sure they have got it in a pond); from Ware (a very minute and careful one); from Amherst, Granby, Deerfield, Westfield, Pittsfield and Lanesboro (which also claims to locate the celestial wonder in an ore bed.) The 8.15 meteor was seen in Deerfield, and was creditably bright.

A singular effect was noted in West Springfield, where a good farmer was, simply as a work of necessity, turning his cider screw at the time of the explosion, and saw stars burned in the mash before his eyes. Another very splendid and exceptional atmospheric manifestation was a crimson aurora seen here, at 5 o'clock yesterday morning, resembling the light from an immense fire. It tarried but a brief time, and then vanished in glorious streamers toward the zenith. This display was also seen in Cleveland and Cincinnati. Last night there was another brilliant display in the northern heavens. What do all these signs and wonders mean?

A CHRISTIAN HOME.—How many fully realize all the significance of this title? A home for Christ, where we invite him to dwell with us—a home made pleasant by his continual presence—where he is with us at our rising up and in our lying down, in our going out and coming in; where love, charity, and peace abide—where an atmosphere of holiness and purity surrounds each member of the family.

Such a home is, indeed, a haven of rest where wearied souls, worn with their struggles and conflicts with the world, may find peace, "the peace of God, which passeth all understanding." With God's blessing, let us make our homes temples, where we can constrain our dear Lord and Elder Brother to come in and abide with us, and give us grace so to live that we may have a foretaste of those joys which are prepared for us in heaven, our Father's home—*Parish Visitor.*

TREATISE ON MATT. 24th AND 25th.

Fifth Edition.—BY I. C. WELLCOME.

Four thousand of this pamphlet are already sold; the fifth edition is now ready for delivery. The excellence of this pamphlet, as an expository and historical work, is manifest by the many testimonies in its favor, and the increased demand for it. The path of the church is clearly traced from the time she left Jerusalem to the present time, and the signs of the immediate coming and kingdom of our Lord are clearly shown. Price, postpaid, 25 cents. For sale at this office.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments........$115.12
A Friend........2.00
E. L. Marsh........50

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments........$5.50
A Friend........2.00
J. Richards........50
J J. Hatlinger........2.50

YOUNG PILGRIM FUND.

Previous acknowledgments........$5.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments........$446 94
"Willing Helper"........25.00
P. W. Higgins........5.00

BRO. GEO. TILLEY writes as follows:—"In regard to spreading the gospel of the kingdom through the South, I will be one of ten to raise $5000 to send Brn. Grant, Couch, Sheldon, or such other brethren as may be approved by the Missionary Board, with tracts, etc., to spread the knowledge of the truth."

Who else will join in this good work? Now is the time.

For the World's Crisis.

CALL FROM HEAVEN.

The loud call from heaven seems to have been heard by our Bro. L. T. Cunningham, and he believes the unmistakable evidence of the Lord's soon coming, and makes a stirring appeal to his brethren to awake to the importance of the times; making a proposition to be one of a hundred to raise fifty thousand dollars to cause this message to fly swiftly by the living voice, and the more silent messenger, to every kindred, nation, nook and corner; to the highways and hedges, to cry—"Behold He cometh!" and give the last call of mercy to this generation. I hope others will hear this urgent call, and be ready to give a hearty response, and those able will unite with Bro. Cunningham in making out the five hundred great souls that bestow an inestimable blessing upon this last generation, by bringing before them the signs of our Lord's coming, and the last call of mercy. Do not forget your responsibility.

Chelsea. LUTHER BOUTELL.

For the World's Crisis.

"THIS MEETING HAS SAVED ME FROM SUICIDE."

Thus spoke a young man under the tent in Philadelphia at the close of Saturday night's meeting, and there joyfully repeated the following sentiment—

"There's power enough in Jesus' name,
There's room enough in glory."

That night he felt himself to be a poor lost man, forsaken alike of God and man, and had made up his mind to end his existence by violence; but, *thank God for the tent*, he saw it, and was led to urge his way into it, and here in this highway ark he found the Spirit of Christ, that welcomed him to Mercy's fountain and pressed the cooling waters of salvation to his burning lips.

He told his story,—the son of a christian mother, who for forty years among the Friends had preached salvation in Jesus' name to her dying fellow men, but, alas! a brother who spoke two languages, and himself who spoke four, had been led away by the intoxicating bowl, and he was even now under its influence. Ah! chide us not for listening to him; had he been thine own brother, wouldst thou have said, Put him out? Did that pious mother yet live, would she have given her voice against him? and could we do so?

God forbid. It was for such that this tent was spread, and for lost women; it was for the lost that Jesus died, and for such these brethren are spending and being spent. Ah! we felt, let this tent be filled with such lost ones, rather than drive one away; and do you not feel so too? Amen. And that our sympathies may be further awakened in behalf of such captives to Satan's power, and we led to cry to God for their deliverance as never before, we give an incident that he related of his brother.

Said he, "I have the letter in my pocket certifying the fact." This brother had not tasted liquor for six years; but, meeting one of his old comrades in sin, and inhaling his breath, it roused the sleeping demon in his bosom, and he had to flee to his home two miles distant, and there, before his wife and his open Bible, he wrestled and prayed four hours before the spell was fully broken and he could shout victory in the name of the Lord.

How often during the meeting did this young man entreat our prayers, saying, "Nothing but the power of God can do me any good." Then he would plead for all who drink. We could but hope and believe that virtue had gone forth from Jesus to his salvation.

The next day was one of surprising interest. The keynote so beautifully struck the night before, in the case just related, sounded out all day in every exercise, reviving the saints, quickening backsliders, and wooing sinners.

O, Jesus! Jesus! when every other name loses its interest and power, thy name comes to the rescue. The more we recommend it to poor lost sinners, the broader and firmer our own foundation grows. Did Jesus taste death for every man, and shall we not from a burning heart sound it in their ears? "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." Jude 22, 25.

Pray for the good work in Philadelphia.

Oct. 27th, 1870. E. S. WILLARD.

Correspondence.

From Bro. E. Cotton.

Brethren and Sisters:—I have not written to you through the Crisis since Feb. 28th, 1870. Since that time I have labored in Newport, Acworth, Grantham, Dorchester, Warren, Wentworth, Holderness, Orford, Keene, Hinsdale, N. H., Northfield, Springfield, Mass., Hope, Harrisville, Anthony, Crompton, Arctic, Foster, Allenston, North Scituate, R. I.

I am now holding a protracted meeting in North Scituate, in company with Bro. Kellaway, a young preacher from England, quite an intelligent man, one that has the love of God shed abroad in his heart by the Holy Ghost. I would recommend him to the churches in America. The meetings in this place are quite interesting. Seven have made a start to seek the Lord. Some of them have found peace in believing, and the church have been comforted and revived in their minds.

The Adventists in this place have a small meeting-house. They own it free from debt. It will hold three hundred people. Last Sunday evening we were very much crowded. Many that came to the meeting could not get into the house. I think some will go forward next Sunday in baptism.

Since I wrote you last, quite a goodly number have sought the Lord, and found "him of whom Moses and the prophets did speak." I have been very much blessed in my own soul. The fire of God's love has been burning, burning in my heart. Glory! hallelujah! I am very joyful in the Lord. My heart is filled with fervent love to God and man. O how blessed to have the love of God constraining us. It makes the yoke of Christ easy and his burden light. "If the streams are so sweet, what must the fountain be?" The joy of the Lord is our strength. Neh. 8: 10. We can say with Caleb and Joshua, "We are well able to go up and take the goodly land." I do not wonder Peter said that the brethren had joy unspeakable and were full of glory. E. COTTON.

Oct. 27th, 1870

Extracts from Letters.

BRO. L. BOUTELL writes from Addison, Vt.:—"I am now up here in sight of Lake Champlain and the towering hills of New York. The scenery is delightful. Notwithstanding the drouth, the earth has yielded her increase, and there is an abundant harvest. I also find some of the original Advent believers, who received their faith from the Bible through the preaching of Bro. Miller; and they are holding on still. We may as well call them Millerites; and I do hope they will hold fast the arousing declaration of his mission—'Behold the Bridegroom cometh; go ye out to meet him.' For the present, events taking place in the papal world make it absolute and certain that we are soon coming into port.

I arrived here Saturday evening. Had an interesting meeting with them at their Chapel Sunday. Preached three times to a good gathering of those who seem to appreciate the doctrine of Christ and the signs of his coming. Meetings are to continue through the week, and I hope to see a reviving among them, and some putting on Christ anew."

SR. H. P. CHASE writes:—"I praise God that the set time to favor Zion has about come. Soon Babylon the Great will go down like a mill-stone into the sea, and then the whole earth will be lighted with his glory, and all the saints will praise God, saying. 'Amen! Alleluia!' Already the woman spoken of in Rev. 17: 18, that said in her heart, 'I sit a queen and am no widow, and shall see no sorrow,' sits on the ground in the dust, without a throne, no more to be called the 'Lady of kingdoms.' Read Isaiah 47. We have only to wait a little while, when they that are ready will go in with Him to the marriage, and the door will be shut. We have not one moment to spare. Soon the voice from the throne will say, 'It is done' Sinner, get ready. Hasten for your life to the arms of Christ, who is mighty to save."

BRO. J. T. ONGLEY writes:—"Having given up the mill into the hands of others to run this winter, I therefore go out into the field, trying in my weak way to proclaim the unsearchable riches of the gospel of Christ, and try to persuade men to become acquainted with him, and be ready for his appearing. Pray for me, that I may do my duty, and be a humble follower of the meek and lowly Savior. If any should wish my labors, they can address me at Lincolnville, Crawford Co., Pa."

BRO. J. G. HOOK writes from Philadelphia:—"God is moving the people here to repentance. Convicting power attends his word preached in the tent *Evangelist*. A goodly number have set out in the christian course, and backsliders have been reclaimed. Brotherly love increases among all christians of the various denominations. The truth is taking deep root in the hearts of many. We continue another week."

For the World's Crisis.

REPORT OF THE MASSACHUSETTS A. C. CONFERENCE.

The conference held its first quarterly session of this year at North Adams. Meeting commenced according to a call by the secretary, Oct. 12th, by preaching by the secretary, also Thursday afternoon and evening.

14th. The conference met for business at half-past ten A. M. The secretary in the chair. Members present: Elds. George. A. Streeter, Rufus Starks. Delegates: Isaac Blanchard, Jr., North Adams; A. E. Bliss, Savoy (New State). As there was no business, proceeded to hear reports. Bro. R. Starks said he labored most of his time with his hands on his farm, preaching some Sundays. Last spring he engaged to preach one half of the time at Savoy (New State); did so until the first of August; have not been there but once since. Been to King's Corner and Hawley some; quite an interest there. Feels friendly to the conference, for thereby the wants of the churches were made known to each other. The reason why he did not attend other conferences, was the expense. Let the conference live. He would not labor with every one; does not want a religion that costs nothing.

Bro. I. Blanchard, Jr., reported the North Adams church. We have not lost anything yet; quite a lack in the members; have some that are true; have had men that distracted us, but there is more spirit of union now than there was fifteen months ago, and there was more encouragement for the year to come. Have had preaching one half the time since February, by Sister E. Warren. God has blessed her labors. Have a Sunday School and Bible class for old and young. Are not organized as a church yet. As an individual, he thought delegates should be sent.

Bro. A. E. Bliss reported the Savoy church

(New State). Am in favor of the conference. Had a great desire to attend. As to our church, I have not the good news to bring that sinners are being converted, but brotherly love continues. We number about thirty members. Have some strong members. We have enjoyed the labors of Bro. Starks and Sr. E. Warren. Have been prospered since our organization. Thought they ought to keep up the ordinances of the church more. Have a Sunday School and a Bible class. Average number, thirty.

Voted, that Sr. Warren report the Dalton church. Our numbers are few, but are increasing. Number about fifteen souls. Have no regular meetings. Think they will establish weekly meetings. Some in the M. E. church are in our faith. Sr. W. spoke of her labors. Have labored in Savoy (New State) and No. Adams the past season. Have had to cling to the Lord. Felt a burden for No. Adams. Probably there are more backsliders there than in any other place. Shall try to get sinners converted. Want the power of God. A great responsibility rests on the ministry; feels the need of studying the word more.

Some remarks were made about having shepherds stationed over the people. The meeting was then thrown open to the brethren and sisters in general. Adjourned.

Saturday, half-past ten o'clock. Met according to adjournment. Prayer by Bro. Harrison, Hoosick. N. Y. Bro. S. Wheelock reported the cause in South Adams. All gone down for want of room to hold meetings. A good chance to do good there. The meeting was then thrown open to the church. Many were the interesting reports given. Bro. Harrison gave a lengthy history of the church in Hoosick, N. Y. Had numbered four, but now there are about fifty members. Were having a season of revival. The whole community was stirred.

Preaching by Bro. R. Starks, the secretary, Srs. Warren and Mirick. The church in No. Adams did nobly to entertain all that would come. The conference closed Sunday evening, and as the result we have had blessed meetings. Several backsliders were reclaimed. Many were convicted of our faith, and some acknowledged it. One was baptized. It was one of the best conferences we have ever had, and we never have had a poor one yet. If all would take an interest in it, as they should, it would be better still. Owing to the distance, not many of the members were there, but the good Lord met with the few. Praise his holy name.

Adjourned to the call of the secretary.

Geo. A. Streeter, *Sec.*

P. S.—Any church wishing the conference in January to meet with them, please notify the secretary soon. G. A. S.

A PROTRACTED MEETING.

As the interest was so good, we thought it best to hold a protracted meeting through the week following the conference, and three more were converted. It was old-fashioned conversion. Groanings were heard all over the hall. Never did we witness so much of the convicting power of God, as on the eve of the 22nd. It seemed that the whole congregation was before the judgment.

We left Monday, the 24th, and the interest was still onward. Praise God. Never was there the time when men would hear as now. There is quite a stir in the village. May God bless and keep all committed to his care. Pray for me. Thy Bro. in Christ, expecting the return of the Son of God soon.

Geo. A. Streeter.

No. Dana, Mass., Oct. 27th, 1870.

Married.

GREEN—WHITE. In Chelsea, Mass., Oct. 27th, 1870, by Elder A. P. Moore, Mr. Josiah Green and Miss Frances E. White, both of Chelsea.

OTIS—MERROW. In Rochester, Feb. 27th, 1870, by L. A. Lang, Mr. George P. Otis, of Milton, N. H., and Miss Ellen Z. Merrow, of Lebanon, Me.

RAMSBOTTOM—RANDALL. June 1st, by the same, Mr. John H. Ramsbottom, of Rochester, and Mrs. Clara A. Randall, of Boston, Mass.

QUIMBY—HALL. Oct. 18th, by the same, Mr. John Quimby and Mrs. Annie Hall, all of Rochester.

CURRIER—HASTINGS. In Springfield, Mass., Oct. 25th, by Elder William N. Pile, Reuben B. Currier and Lucy J. Hastings, both of Springfield.

Obituaries.

Sweet. Fell asleep in Jesus, Sept. 17th, in Fairfield, Ohio, after a lingering illness, Bro. Charles R. Sweet, of blessed memory, aged fifty-six years and twenty-six days.

Bro. Sweet was one of those christians whose daily walk and conversation gave to the world the strongest assurance that he was what he professed to be—a child of God, an heir of eternal life in glory. His funeral was attended by a large concourse of citizens, who listened to words of comfort and admonition from 2 Sam. 14: 14. Bro Sweet leaves an aged father, three sisters, three daughters and a son, to anticipate his soon rising again to life eternal at the coming of Jesus.

G. W. S.

Holcomb. Died, at "Our Home on the Hillside," Hatley, P. Q., Sept. 18th, 1870, Ephraim Holcomb, our honored father, after months of painful illness, in sure and certain hope of the resurrection and the future unending glorious life.

He lived an honest man, a christian, and died at peace with God and all mankind, leaving no enemies behind, but many friends, aged almost eighty years.

We bore him to his former island home, Isle La Motte, Vt., over ninety miles away, where his flesh rests "in hope." Funeral sermon by Eld. D. T. Taylor, from Rom. 8: 22, 23.

Chas. P. Dow.

Advent Herald, please copy.

Johnson. Fell asleep in Christ, in Plainville, Conn., Oct. 24th, Caroline B., wife of Dennis Johnson, aged sixty-four years.

Sister Johnson embraced Christ about forty years ago, and maintained her christian integrity until she became irresponsible through the failure of her mental powers, about seven years ago, since which time she has suffered much. Reason seemed occasionally to flash its light across her mind, when she would speak of "Jesus and his love."

Words of comfort were spoken by the writer.

William N. Pile.

Savery. Fell asleep in Jesus, Oct. 14th, Sister Delia Savery, of Marion, aged fifty-two years.

Sister Savery was a consistent and faithful christian, a lover of Jesus, and a believer in his speedy coming.

May this affliction be duly sanctified to the family and friends of the deceased. J. Maxim.

A Great City. Such is New York. The census just taken says it has a population of 930,356. Its comparative growth may be seen by comparing the present with the twenty years preceding. In 1850 it had a population of 515,547; in 1860, 813,669; in 1870 as above. Manhattan is now literally full—room must now be sought outside of "Peter Stuyvesant's City."

The Peace Problem. The negotiations toward peace have assumed the following phases: Queen Victoria has written a letter to King William urging him to moderate his demands, the Tours government has accepted the principle of the proposed armistice and M. Thiers' pass into Paris will be ready within a week.—*N. Y. Herald.*

Summary of News.

FOREIGN.

Cable News.

Tours, Oct. 25. Late advices from Paris show that the sortie on the 21st was exceedingly successful. Many Prussians were killed and taken prisoners. As the wind has been unfavorable for several days past no balloons have left Paris. From private but reliable sources we hear that there are vast numbers sick in the camps of the besiegers. On many occasions the discontent of the men has been loudly expressed and their commanding officers have been obliged to go often among the troops to keep up their morale. Sorties are made nightly by small parties of Parisians, and the constant firing at night from the forts severely harasses the Prussians. Up to the present time the latter have not succeeded in erecting batteries of siege guns near enough to begin an effective bombardment of the city.

The Pall Mall Gazette announces that Queen Victoria has bestowed her royal assent upon the marriage of Lord Lorne with the Princess Louise.

The Surrender of Metz.

Ostend, Oct. 27. The statement received from Mercy le Haut to the effect that upon receiving a formal declaration, signed by the Empress, that she was unwilling to sign a treaty involving the cession a probable outbreak of civil war in France, Bazaine exclaimed that he would take all the necessary responsibility himself. This was on Wednesday night. Bazaine immediately sent a Parliamenterre through his lines to Prince Frederick Charles, at Pont-a-Mouson. The Prince came up during the night to Chateau de Frescoty, where, this morning early, stipulations were signed for the surrender of the army of Bazaine and the fortress of Metz.

A correspondent says that the total loss of the army of Prince Frederick Charles from the beginning of the siege is estimated at 45,000 men by battle and disease. The army of Prince Frederick Charles consisted on the 20th of October of the first, second, third, seventh, eighth, ninth and tenth army corps with two divisions of Landwehr attached to the ninth army corps, making a total of 160,000 men, artillery and cavalry included.

London, Oct. 27. The surrender of Bazaine, it is stated, was made upon a full understanding with the Prussian government that the occupation of Metz and Strasbourg shall be accepted as an adequate basis for withdrawing the German armies from France and concluding peace.

The Republicans in London loudly declare the Marshal a traitor; that he concocted his action with Prince Napoleon, the Emperor and King William, and that the government at Paris and Tours will repudiate any peace proposed or signed by him.

Berlin, Oct. 27. The Queen Augusta, who is at present at the Royal Chateau at Hamburg, has received the following telegram from King William, announcing the capitulation of the fortress and garrison of Metz, and which has been re-telegraphed to this city to be officially bulletined:

"Versailles, Oct. 27. To Queen Augusta, Hamburg: Marshal Bazaine, commanding the French garrison at Metz, capitulated this morning. His army consisted of 150,000 soldiers, including 20,000 sick, and are in our hands.

The army under Marshal Bazaine, and the regular garrison, lay down their arms this afternoon.

This is one of the most important events that has occurred to our army during the present month. Let us return thanks to a merciful Providence, who has so graciously accorded us such victories. Signed, William."

London, Oct. 27. The Prince of Wales and the Princess Alexandria have visited the Empress Eugenie.

The London press abandon the hopes of peace, but the cabinet is confident of success. Among the signs of peace is the fact that the superintendent-general of the Prussian army has refused to renew the contracts for provisions expiring on the 20th.

The Pope Dejected.

Florence, Oct. 28. Recent accounts from Rome, from authoritative sources, represent that the Pope is extremely dejected at the loss of his temporal sovereignty. He has refused all endeavors to draw him from his seclusion, and cannot be prevailed upon to go beyond the quarters of the Vatican. It is also announced that he is resolved to push resistance to the final act of occupation to the utmost. He has forbidden the usual October amusements upon Thursdays and Saturdays, and allows the entire household of the Vatican to partake of grand banquets, while he himself presides only at desert on Sunday.

Napoleon to go to the Island of Elba for his Health.

Berlin, Oct. 28. Berlin correspondence announces that the Emperor Napoleon will go to the Island of Elba early in November, owing to the precarious condition of his health, which requires a milder climate.

Berlin, Oct. 28. The capitulation of Metz was signed by a representative of the Prussian and French armies yesterday.

The forts surrounding the city and the town will be occupied by the Prussians to-morrow.

The total number of prisoners included in the terms of capitulation numbers 173,000, including three field marshals and six thousand officers.

Expected Chinese Insurrection.

London, Oct 28. A dispatch from Bombay announces that a day has been fixed by the Chinese for the massacre of all foreigners, and they are marching and distributing their troops accordingly. Consuls everywhere notice increasing hostility and insolence among the native population. There is much excitement among the English and French residents.

London, Oct. 28. The Manchester Guardian to-day gives the following terms of peace, proposed by England, Russia and Austria:

First. No cession of territory.

Second. The fortifications of Metz and Strasbourg to be razed.

Third. France to pay two hundred million of francs indemnity.

The neutrals are to guarantee peace.

Brussels, Oct. 29. The capitulation of Metz has thrown the Bonapartists into despair. This city is the grand centre of their schemes.

Berlin, Oct. 29. The *Kreuz Zeitung* of to-day says that the last summons to surrender have been forwarded to the military authorities inside the Paris fortifications, and that the bombardment of the city will begin next week.

London, Oct. 30. Dispatches from all parts of France state that the people are enraged at the fall of Metz, which was thought impregnable.

It is said that peace between the combatants is now less possible than ever, and France must continue to combat her foe with energy and not despair.

Tours, Oct. 30. A profound impression was produced here by the news of Bazaine's surrender. The majority deem it a political move, and express intense indignation. The army of the Loire, which had been largely increased, was ready to attack the Prussian forces, and much was expected from it toward the deliverance of Paris, but the surrender of Metz checks its efforts.

It is estimated that the Prussians have taken, up to the present day, 320,000 French prisoners.

London, Oct. 31. A correspondent at Versailles, in a despatch dated the 30th inst., states that formal notice of the capitulation of Metz had been sent to Paris under a flag of truce. The King of Prussia has announced his determination to immediately bombard the city (Paris.) He considers that the immense number of prisoners who must inevitably be subjected to all the privations of hunger and suffering consequent upon the long siege of Metz would, under the circumstances, be more mercifully dealt with by forcing an entry for them into Paris, and be the proper tribute of respect to those who fought best for France.

In Brief.

☞ England is about trying a postal experiment which, if successful, will be an advance in the science of cheap postage. It has been tried in Germany with great success, especially during the war, and is known as the card-post system. The cards are issued by the post office at a lower price apiece than the regular postage on a letter. They contain a space for an address, another for a message, another for signature. The people of German cities buy and carry them about in the pocket, but use them to write letters upon, usually in pencil, in the street or anywhere, and simply drop them into the nearest post office receptacle. For all messages that do not require secrecy one can dispense with pen, stamps and envelopes. In England the card is to cost one penny.

☞ At the consecration of the Jewish synagogue in Columbus, Ohio, the pulpit was occupied not merely by rabbis, but also by six clergymen, four of them Methodists, one a Presbyterian, and the sixth a Congregationalist.

☞ The Empress Eugenie's dwelling at Chiselhurst, England, was rented for her use from an attorney named Strode, in London. We are assured by special cable telegram from England to-day that the estate is merely held by Mr. Strode as trustee of the Countess Beauregard, a pensioned mistress of Napoleon, for the use of her illegitimate son by Bonaparte.

☞ The Catholics of England are signing a petition to the Pope asking him to take his pontifical throne to Ireland, where he would be tolerably sure of finding friends.

☞ The piles under the London bridge have been driven five hundred years, and on examining them in 1846 they were found to be little decayed. Old Savoy Place in the city of London, was built six hundred and fifty years ago, and the wooden piles consisting of oak, elm, beech, and chestnut, were found, upon recent examination, to be perfectly sound. Of the durability of timber in a wet state, the piles of a bridge built by the Emperor Trajan, over the Danube, affords a striking example. One of these piles was taken up and found to be petrified to the depth of three-fourths of an inch; but the rest of the wood was not different from its former state, though it had been there one thousand six hundred years.

☞ It is said that a day has been fixed for a general attack on all the Christians in the Chinese Empire. If China is able in this civilized age to repeat the St. Bartholemew massacre it will not be good for China; but Great Britain, Russia and the United States will not be free from blame. It is evident that the Chinese people are under some horrible priestly influence, and that if they are not restrained they will do some terrible work.

☞ The *Lancet* says: "It is a curious fact that of the passengers in the train which met with a terrible accident lately, all, or very nearly all, who were asleep at the time escaped uninjured—nature's anæsthetic insuring them not only against fractures and contusions, but even against the bad effects of shaking and concussion."

The Pope has formally suspended the session of the Ecumenical Council on the ground that there had been a sacrilegious invasion on the territory of the Church which might prevent freedom of action by the Pope and Fathers. The Jubilee proclaimed in honor of the Council, however, is not suspended.

☞ Another hurricane has swept over the coasts of Florida and Cuba. Six vessels were wrecked in the harbor of Key West, and great damage was caused to the shipping in Havana.

☞ Piano making is the third manufacturing interest in this country.

War Items.

☞ The war spirit of the women of Germany is quite as strong as that of the warlike sex. In every possible way they have sustained the strength and enthusiasm of the army, and have given great assistance in the furnishing of supplies and in taking care of the wounded or sick. The German papers are filled with facts illustrative of these statements.

☞ Many heavy guns of the Prussian navy have been sent to Paris.

The fortifications of Strasbourg are being rapidly repaired. All the masons, carpenters and laborers of the town are impressed at high wages.

The prisoners taken at Marshal Bazaine's last great sortie, says a Berlin telegram, declare that his soldiers forced him to choose between another attempt to escape or to surrender.

☞ The French regard England's last effort at mediation with extreme distrust. It is reported on the Continent that Queen Victoria has written to the King of Prussia, urging him to moderate his demands.

☞ Bismarck's constant answer to the advances daily made to him for peace is that the election by the French of some authorized government is an indispensable preliminary.

☞ Baden, Wurtemburg and Southern Hesse have, according to the Berlin correspondent of the London *Times*, signified their intention to join the North German Confederacy and ratify its constitution with some slight modifications. The King of Bavaria still holds back.

☞ It is regretted by the best friends of the Empress that she should have allowed herself to be persuaded to leave Chiselhurst and to come to London at all, but it is understood that she did so only in consequence of an unofficial communication made to her on the part of Queen Victoria, who has been personally though probably very active in attempting to secure an arrangement upon a basis satisfactory to King William and the Crown Prince, whose extreme anxiety for peace is no longer a secret in well-informed circles.

☞ The Czar has sent the order of St. George to the Grand Duke of Mecklenburg, Schwerin, with an autograph letter, expressing earnest aspirations for peace.

☞ Despatches from Tours announce that a young girl of that city is creating the most intense excitement by imitating Joan of Arc. Hundreds of enthusiastic persons have joined her standard. Her appeals for recruits are said to be singularly patriotic and eloquent.

☞ America contributed the Monitor to modern warfare. Paris bids fair to contribute the balloon. It has utilized this plaything to a remarkable degree, sending mails, passengers, and even the prime Minister out of the city by this mode of passage. If it should succeed in returning to town, its victory would be complete, and the balloon would be likely to remain after the war a useful means of locomotion.

☞ The troubles at Marseilles are increasing. The red republicans are largely in the ascendant and are in open rebellion against the republican authorities at Paris and Tours. They have even gone so far as to offer a reward for M. Gambetta's head.

☞ The Prussians have removed all the art treasures from Sevres to Versailles.

☞ The English at Paris are under the protection of Mr. Washburne, as the Charge d'Affairs has not recognized the republican government and has no authority to act.

☞ It is reported that Mazzini, the noted Italian republican leader, has left Italy, and is now on his way to Tours.

☞ There is no doubt that the French provisional government will soon be obliged to leave Tours. Arrangements are now making for transferring the national headquarters to Clermont, in the Department of Puy de Dome.

☞ Marshal Bazaine's army, comprised the very flower of the French military force, excepting only the First corps, which was beaten by overpowering numbers at Woerth, and subsequently surrendered at Sedan.

☞ A telegram from Tours says that from all parts of the country there comes but one expression—the hope that the government will accept no humiliating conditions as the price of peace. The journals of that city are unanimous that the only hope for fair terms lies in the indefinite prosecution of the war.

☞ Bazaine was recently informed that he could only have the terms which were accorded to McMahon at Sedan.

☞ There are over 2000 sick and wounded French and German soldiers in and around Versailles. The forts Vauves, Montrouge and Bicetre are now connected by strong earthworks.

☞ Bazaine, upon the deposition of Gen. Le Boeuf, was put in command of the troops at Metz in the first week of August. On the 15th he was attacked under the walls of Metz and driven within the city. On the 16th he attempted to leave Metz for Verdun, but, after twelve hours' fighting, was driven back with heavy loss. Then came the battles of Gravelotte and Mars la Tour. On the 21st Bazaine was shut up within his fortifications, where he has remained till the present time, or about nine and a half weeks.

☞ A correspondent at Ostend sends extracts from the press of Cologne, Berlin and Breslau, setting forth the severe pressure of the times on the people. The prices of all necessaries of life are rising, societies are forming for the support of the enormous number of families thrown upon the charity of the public. In the cities of the Elbe and in the capital, prostitution is increasing to an extent which alarms the sanitary authorities. The general feeling of the country is growing bitterly hostile to the continuance of the war, and the liberals are no longer silenced by the authorities in their protests, as the feeling which they represent has become too strong to be suppressed by force.

☞ It is reported that England, Prussia and Italy have acquiesced in the candidacy of Aosta for the Spanish crown.

☞ In the East the Prussian army has been suddenly and decisively stopped. Their march upon Lyons has been checked by the victories of the French under Garibaldi. The latter, ever since he took command, has acted vigorously, taken many prisoners and cannon, and accomplished the object for which he set forth.

☞ The military situation on the Loire is unchanged.

☞ Greece has recognized the French Republic.

☞ Volunteers for the French army have arrived from Martinique.

☞ Count Stanislas Leszczynski addressed a letter to the London *Standard* urging that Russia intends attacking Constantinople, and the only way she can be prevented is by a Polish insurrection, which it is the duty of England to foment.

☞ Shocks of earthquake were felt last week at Athens, Greece, simultaneously with the appearance of a brilliant aurora.

☞ "An order," says the Lyons correspondent of the London *Times*, "compelling all the priests to serve in the National Guard, under penalty of three days' imprisonment, has filled the clerical body with consternation and dismay, in consequence of a still more audacious and sacrilegious act on the part of the municipality, who are reported to have sent an order to serve in the National Guard to no less a person than the Archbishop himself. As might be supposed under these circumstances, priests are rarely to be seen."

Notices.

The New Hampshire Adv. Chris. Conf.

The annual session of this conference will be held in Concord, N. H., commencing Nov. 1st, 1870, and continue over the following Sunday. Fare reduced on the railroads leading to Concord, as follows: Montreal R. R., half fare. Purchase regular tickets to Concord, and *free return* passes will be furnished *at the meeting.* Northern, Concord, and Claremont R. R.—Call for *State Conference tickets* for Concord, at the following stations: Fisherville, Franklin, Bristol, Danbury, E. Canaan, Warner, Bradford, Boscawen, and Mastyard. These tickets must be *countersigned* at the meeting. Concord R. R.—Fare two cents a mile each way. Call for *State Conference tickets* at the following stations:—Pittsfield, Suncook, Hooksett, Manchester, Nashua, Lawrence, Salem, Portsmouth, Greenland, New Market Junction, Candia, and Auburn. If any take the cars at any stations not mentioned, get regular tickets *only* to the nearest station where special tickets are sold, and there get *special* tickets to Concord.

Dear brethren and sisters, this may be our last annual State Conference. Fail not to be at the feast. We hope every preacher in the State, and all out of the State, belonging to the Conference, will be present if possible. If any cannot attend, let them not fail to represent themselves by proxy, or by letter.

Let the churches send delegates. Come, brethren, rally once more to the capital of the old Granite State, and make one more united effort to unroll the parchment of truth before the eye of this perishing generation.

John Couch, Pres.
A. W. Sibley, Sec.

Dedication.

The Lord willing, the Advent Chapel at Farmington, N. H., will be dedicated to the Lord, Friday, Nov. 11th; service to commence at half past one P. M. The meeting will hold over Sunday, and longer, if the interest seems to require. We expect Bro. H. L. Hastings, and others, to preach the word. Friends in the region around are invited to come in and take hold with us in the work of the Lord. For the brethren,

J. G. Smith.

Conference and Protracted Meeting.

The Lord willing, there will be a conference and protracted meeting at Lawrence, Mass., commencing Saturday, Dec. 3d, and hold over two Sundays. Brn. D. M. Leavitt, J. C. Shorey, and others, are expected to labor with the church for the salvation of the perishing. A cordial invitation is extended to all to come and help.

F. Flanders, for the church.

Notice.

There will be preaching in the Christian meeting-house, one mile and a half east of Millville, Orleans Co., N. Y., on what may be known as the County House Road, Nov. 6th, at two P. M. and seven P. M. Brethren and friends who are living in this vicinity will please notify others. Subject—"Signs of the Times."

Jas. E. Wells.

Protracted Meeting.

A protracted meeting will commence at East Landaff, Sunday, Nov. 6th, and hold evenings through the week, and over the following Sabbath. Bro. N. Wheeler will be with me to preach the word after Monday evening. Brethren from abroad are requested to come. A. A. Hoyt.

Protracted Meeting.

There will be a meeting at North Haverhill, N. H. (at the brick church), commencing Sunday, Nov. 13th, and hold evenings through the week, and over the following Sabbath. Brn. D. M. Leavitt and J. C. Shorey are expected to preach the word. We hope the brethren from adjoining towns will make an effort to be present.

A. A. Hoyt.

Notice.

There will be a conference in Rome, Me. (Robins school-house), Thursday evening, Nov. 10th, and continue over Sunday. Brn. and Srs. are invited to come and labor for the salvation of sinners. Provision will be made for all. Will Bro. A. H. Walker and other preaching brethren come and help in the name of the Lord.

Orrin Knight, Sec.
H. B. Sevey, Pres.

Notice.

The Lord permitting, there will be a meeting at Alton, N. H., commencing Thursday evening, Oct. 10th, and hold over the following Sunday, and longer if thought best. S. Julia Buswell, and others, we hope, will be there to labor. Come, brethren, come to this meeting, with hearts filled with love, come to labor for God. For the brethren,

J. M. Jenness.

Maine Notice.

The Maine Easterly Conference will be held, if the Lord will, at Lincolnville Centre, Maine, in the "Free House," commencing Thursday, Nov. 3d, at 7 o'clock, P. M, and continue over the following Sabbath. All are invited to come and help at this quarterly gathering.

Thomas Smith.
F. A. Baker.

Notice.

There will be a meeting of days in Buckfield, Me. (Federal Corner), commencing Thursday evening, Nov. 17th, and hold over Sunday. Brethren are invited from abroad.

Orril Kimball.
E. M. Haggett.
H. B. Sevey.

Notice.

Anna E. Smith will be in Gardiner, Me., from Nov. 18th to the 27th, and preach in Temperance Hall, corner of Water and Brunswick streets. Meetings evenings and Sundays.

J. Thomas, Jr.

Notice.

Eld. C. F. Sweet will commence a meeting at Putnam's Hall, 132 Broadway, Saratoga Springs, evening of Dec. 1st, 1870, to continue as long as duty may require. We hope our brethren from abroad will come and help in the name of the Lord. J. L. Knapp.

Vermont Tent.

I have paid out $70.50 more than received. There are $36.00 pledged, but not paid. Dear friends, shall this be paid? R. G. Stetson.

West Hartford, Vt.

TERMS OF "THE BIBLE BANNER."

The Bible Banner will be mailed to subscribers at One Dollar a year, *payable in advance, if possible, but always within three months.*

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Knowing the power of valuable books in making effectual impressions of truth, and the ease with which agents form large clubs for a paper when they can offer a book free to each subscriber, we have concluded to publish in the first number of the *Banner* a list of books, by our best writers, mostly on prophetical and doctrinal subjects (prices from 25 to 50 cents, in paper covers), and send the choice from the list post paid, free, to every yearly subscriber.

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Oh, let us wake up, trim our lamps, and let the world hear the cry, "Behold the Bridegroom cometh, go ye out to meet him." We hope all who love the truth to which the *Banner* is specially devoted, and can take the paper or work for it, will subscribe at once and send for prospectus and sample copies.

Money by draft, or post office order on New York, made payable to H. A. King (resident editor), may be sent at our risk. Address

"THE BIBLE BANNER,"
240 Broadway, Room 15, New York.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
M. Batchelor............Sunday, Nov. 6th
T. M. Preble............Sabbath, Nov. 13th
H. Munger............Tuesday evening, Nov. 15th
J. Couch............Sunday, Nov. 20th

Boston, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., *and* 3 *and* 7½ P. M.

Chelsea, Mass., (Library Hall.)
J. S. White............Sunday, Nov. 6th
Rufus Wendell............Sunday, Nov. 13th
M Batchelor............Sunday, Nov. 20th
J. G. Smith............Sunday, Nov. 27th
H. Munger............Friday evening, Dec. 2nd

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Rufus Wendell............Sunday, Nov. 6th
Anna E. Smith............Sunday, Dec. 4th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress.
J. N. Berry.

Worcester, Mass............Sunday, Nov. 13th
C. Goodrich.

Stowe, Mass............Sunday, Nov. 6th
Needham, Mass............Sunday, Nov. 13th
Holden, Mass............Sunday, Nov. 20th
A. P. Moore.

East Deering N. H. (meeting-house) Sundays, Nov. 13th and 20th.
Fitchburg, Mass............Sunday, Nov. 27th
L. Boutell.

Philadelphia, Pa. (in Tent, corner of 15th and Coates Streets), Sunday, Nov. 6th. J. G. Hook.

Wellfleet, Mass............Sundays, Nov. 13th and 20th
J. S. White.

Keene, N. H............Sunday, Nov. 6th
Goshen, Mass............Sunday, Nov. 20th
New Britain, Ct............Sunday, Nov 27th
Somersville, Ct............evenings, Nov. 11th and 12th
H. Pratt.

New Bedford, Mass............Sundays, Nov. 6th and 13th
J. B. Cook.

Holden, Mass............Sabbath, Nov. 6th
Providence, R. I............Sabbath, Nov. 27th
T. M. Preble.

Lynn, Mass............Sunday, Nov. 13th
M. Batchelor.

North Springfield, Vt............Sunday, Nov. 6th
Keene, N. H............evening, Nov. 10th
South Ashburnham, Mass............evening, Nov. 11th
Fitchburg, Mass............Saturday evening, Nov. 12th and Sunday, the 13th.
Worcester, Mass............Tuesday evening, Nov. 15th
Webster, Mass............Wednesday evening, Nov. 16th
Putnam, Conn............Thursday evening, Nov. 17th
West Gloucester, R. I............Friday evening, Nov. 18th
Will Bro. Hawkins meet me at Putnam?
Abington, Ct............Sunday, Nov. 20th
No postponement on account of weather.
Danielsonville, Ct............Tuesday evening, Nov. 22d
Woodstock Valley, Ct............evenings, Nov. 23d and 24th
Meet me at Putnam Nov. 23d, M.
Worcester, Mass............Friday evening, Nov. 25th
Keene, N. H............Sunday, Nov. 27th
H. F. Carpenter.

Castleton, Vt............Thursday evening, Nov. 10th
Rutland, Vt............Friday evening, Nov. 11th
Bridgewater, Vt............Saturday evening, Nov. 12th and Sunday, the 13th.
Promfret, Vt............Wednesday and Thursday evenings, Nov. 16th and 17th.
West Fairlee, Vt............Sundays, Nov. 20th and 27th
A. A. Phelps.

Concord, N. H............Nov. 2nd, and onward
Manchester, N. H............Sunday, Nov. 6th
A. Ross.

Kennebunk Landing, Me............evening, Nov. 3d
Biddeford, Me............Nov. 4th
Portland, Me............Sundays, Nov. 6th and 13th
Saccarrapa, Me............evening, Nov. 8th
Falmouth, Me............evenings, Nov. 9th and 10th
Mechanic Falls, Me............evening, Nov. 15th
Gardiner, Me............evening, Nov. 18th and over two Sundays.
Lawrence, Mass............evening, Nov. 29th
Portsmouth, N. H............evening, Nov. 30th
Exeter, N. H............evening, Dec. 1st
Salem, Mass............evening, Dec. 2nd
Worcester, Mass............evening, Dec. 6th
Putnam, Ct............evening, Dec. 7th
Danielsonville, Ct............evening, Dec. 8th
Star of Hope Mission............Sunday, Dec. 11th
Anna E. Smith.

Lovely Street, Ct............Sunday, Nov. 6th
Hartland (Town Hall)............Sunday, Nov. 13th
S. Woodruff.

Cushing, Me............Saturday evening, Nov. 5th and over Sunday. H. S. Mitchell.

Epping Corner............Sunday, Nov. 6th
G. W. Randall.

Hartford, Me. (Richardson school-house) Thursday evening, Nov. 3d.
Buckfield Hill, Byron............Sunday, Nov. 6th
Weld, Me............Sunday, Nov. 13th
Carthage, Me............Sunday, Nov. 20th
Evening meetings as often as convenient.
J. T. Jordan.

Dorchester, N. H. (Town House)...Sunday, Nov. 6th
Loudon Ridge, N. H............Sunday, Nov. 13th
Allen Damon.

Lisbon Village, N H............Sunday, Nov. 20th
Will some one meet me at the depot Saturday, the 19th, on arrival of the first train from Boston?
T. W. Piper.

Springfield, Mass............Sunday, Nov. 6th
West Meriden, Ct............Sunday, Nov. 13th
New Britain, Ct............Sunday, Nov. 20th
Springfield, Mass............Sunday, Nov. 27th and Dec. 4th
Lynn, Mass............Sunday, Dec. 11th
Wolcottville, Ct............Sunday, Dec. 18th
Springfield, Mass............Sunday, Dec. 25th
W. N. Pile.

Exeter, N. H............Sunday, Nov. 13th
S. K. Taylor.

Savoy, Mass............Sundays, Nov. 6th and 13th
H. K. Flagg.

North Foster, R. I. (Tabernacle) evening, Nov. 2nd, and onward to Friday evening, Nov. 4th.
A. Durfee.

Fitchburg, Mass............Sunday, Nov. 6th
Goffstown Village, N. H. (Town Hall) Sun., Nov. 13th
C. W. Sargent.

My labors at Gonic Chapel are closed.
L. A. Lang.

Wayland, Mass. (Wesleyan church) Sunday, Nov. 6th
Zachariah Boody.

Chichester (Dover school-house)...Sunday, Nov. 13th
C. Richardson.

Lakeville, Ct. (as the brethren may arrange) Thursday evening, Nov. 3d, and over Sunday.
Hebron, Ct............Sunday, Nov. 13th
S. C. Hancock.

Bristol, R. I............Sunday, Nov. 6th
J. T. Dixon.

Morris, Ct............Sunday, Nov. 20th and evenings, Nov. 21st, 22d, 23d, and 24th.
New Preston............Friday evening, Nov. 25th and over the following Sunday. G. L. White.
A. Elliot.

Bristol, Ct............Sunday, Nov. 20th
R. K. Stark.

North Somers, Ct............Sunday, Nov. 6th
Woodstock Valley, Ct............Sunday, Nov. 13th
North Somers, Ct............Sunday, Dec. 4th
A. Morse.

Concord, N. H. (at the State conference), Sunday, Nov. 6th.
Portsmouth, N H............Thursday evening, Nov. 10th evenings through the week, and Sunday, the 13th.
Manchester, N. H............Sunday, Nov. 20th
A. Simpson.

Lynn, Mass............Sunday, Nov. 27th
Geo. A. Brown.

Dansville, N. Y............Nov. 4th and over the Sabbath
South Butler, N. Y............Nov. 8th and over the Sabbath
Dresserville, N. Y............Nov. 15th to 20th
J. W. Taylor.

Corinna, Me. (meeting-house) Saturday, two o'clock P. M., for conference, Nov 5th and 6th. Let all the lovers of Jesus attend and take part.
Israel Damman.

North Benton (school-house)............evening, Nov. 4th
Bungay, N. H. (school-house)............evening, Nov. 5th
A. A. Hoyt.

Dover, N. H............Sunday, Nov. 13th
South Elliot, Me............Sunday, Nov. 20th
G. W. Thompson.

Great Falls, N. H............Sunday, Nov. 13th
Edwin B. Wells.

Compton, P. Q. (Harvey school-house) Sunday, Nov. 6th, and through the week, as Bro. Norman Stevens may arrange.
Clarkville, N. H (as Bro. Benjamin Young may arrange), Sunday, Nov. 10th. T. K. Lang, Jr.

West Hartford, Vt. (or where Sr. Jonas Lamphere may appoint) evening, Nov. 9th, and over Sunday.
Montpelier, Vt............evenings, Nov. 16th, 17th, and 18th
Stowe, Vt............Sunday, Nov. 20th
Bridgewater, Vt............evening, Nov. 25th
Plymouth, Vt............Sunday, Nov. 27th
Rawsonville, Vt............Sunday, Dec. 3d
Z. T. Wood.

East Bowdoinham, Me. (Lancaster school-house) Sunday, Nov. 6th. L. D. Totman.

Morris, Ct............Sunday, Nov. 6th
Bridgeport, Ct............Sunday, Nov. 13th
Wm. J. Ripley.

Wolcottville, Ct............evening, Nov. 4th
Pleasant Valley, Ct............Sabbath, Nov. 6th
Hartland, Ct. (as Bro. Gaines may arrange) evening, Nov. 8th.
Collinsville, Ct............evening, Nov. 9th
Bristol, Ct............evening, Nov. 11th
New Britain, Ct............Sabbath, Nov. 13th
Southington, Ct............evening, Nov. 15th
Cheshire Street, Ct............evening, Nov. 16th
Yalesville, Ct............evening, Nov. 18th
New Haven, Ct............Sabbath, Nov. 20th
Wallingford, Ct. (North Farms) evenings, Nov. 22nd and 23d.
Brimfield, Mass............Sabbath, Dec. 4th
Abington, Ct............Sabbath, Dec. 11th
C. H. Sweet.

Lake Village, N. H. (North Church) Wednesday evening, Nov. 9th, and over Sunday, Nov. 13th.
Meredith, N. H. (Dolloff Hall) Nov. 17th, 18th and 19th, and over Sunday, Nov. 20th.
Dover, N. H............evenings, Nov. 23d and 24th
Rochester, N. H. (Gonic Chapel)...evening, Nov. 25th and over Sunday.
Rochester Centre (at the Hall)....evening, Nov. 29th
East Rochester, N. H. (Chapel)....evening, Nov. 30th
Farmington, N. H............Dec. 1st, 2d and 3d and over Sunday.
Great Falls, N. H............Tuesday evening, Dec. 6th
South Berwick, Me............Dec. 8th and over Sunday
Kennebunk Depot, Me............evening, Dec. 13th
Kennebunkport, Me............Dec. 14th, and over Sunday, and longer if the Lord directs.
B. P. Manning.

Warren Village, N. H............evening, Nov. 3d
Meredith Village............evening, Nov. 4th
North Barnstead (Tuttle school-house) Sun., Nov. 6th
Rye, N. H............Sunday, Nov. 13th
Dover, N. H............Sunday, Nov. 20th
Lee (Union meeting-house)............evening, Nov. 21st
North Barrington, (Felker school-house) Sunday, Nov. 27th. J. Pinkham.

Warehousepoint, Ct............Sunday, Nov. 6th
South Windsor, Ct............Sunday, Nov. 13th
G. L. White.

Berwick, Me. (Pine Hill)............Sunday, Nov. 6th
Rochester, N. H............Sunday, Nov. 13th
Great Falls, N. H............Sunday, Nov. 20th
Berwick, Me. (Tarshut school-house) Sun., Nov. 27th
J. Bickford.

Meredith Neck, N. H............Sabbath, Nov. 6th
Meredith, N. H. (Dolloff school-house), Sab., Nov. 13th
N. Glidden.

Warren Village, N. H............evening, Nov. 5th and over the Sabbath. John H. Evans.

Buckfield, Me. (Federal Corner) Sabbath, Nov. 6th, and continue through the following week, if thought best. Some Bro. will be with me to preach the word.
Hartford, Me. (Mountain school-house) Sab., Nov. 13th
Dixfield Center, Me............Saturday evening, Nov. 19th and over Sunday. O. W. Kimball.

Kennebunk Depot, Me............evening, Nov. 4th
Biddeford, Me............Sabbath, Nov. 6th
A. M. Tripp.

Guilford, N. H. (Pond school-house)...Sab., Nov. 6th
West Alton, N. H............Sabbath, Nov 13th
G. H. Wallace.

Rochester, N. H............Sundays, Nov. 6th
Lake Village, N. H............Sunday, Nov. 13th
Sandwich, N. H. (Vittum school-house) evening, Nov. 18th, and Sunday, Nov. 20th.
Where Bro. I. H. Hodsdon may appoint, Sunday, Nov. 27th.
Rochester, N. H............Sundays, Dec. 4th and 11th
Great Works, N. H............Sundays, Dec. 18th and 25th
E. S. Moulton.

Putnam, Ct............Sabbath, Nov. 13th
Webster, Mass............Sabbath, Nov 20th
Woodstock Valley, Ct............Sabbath, Nov. 27th
P. S. Butler.

Seabrook, N H............Thursday evening, Nov. 10th
Portsmouth, N. H............Friday evening, Nov. 11th
Exeter, N. H............Sunday, Nov. 13th
Lake Village, N. H............Monday evening, Nov. 14th
Landaff, N. H. (as Bro. Eastman may appoint) evening, Nov. 15th. D. N. Chadsey.

Wolcottville, Ct............Sunday, Nov. 6th
Montgomery, Mass............Sunday, Nov. 13th
Will Bro. Allen meet me at Westfield, Mass.?
B. Hitchcock.

Brimfield, Mass............Sunday, Nov. 6th
Southbridge, Mass............evenings, Nov. 10th and 11th
Charlton, Mass............Sunday, Nov. 13th
Geo. A. Streeter.

Alleghany, (Pittsburg) Pa............Nov. 5th and over two Sundays.
Busti, N. Y............Nov. 18th
East Randolph, N. Y............Sunday, Nov. 20th
John T. Ongley.

Greig, N. H. (Union Chapel)............Sunday, Nov. 6th
Barns Corners, N. Y............evening, Nov. 8th
Lorrain, N. Y. (Randall District)...evening, Nov. 9th
Greenboro, N. Y............evening, Nov. 10th
Glenmore, N. Y. (as the brethren may arrange) Sunday, Nov. 13th.
New London, N. Y. (Morrell Dist.) evening, Nov. 14th
Higginsville, N. Y............evenings, Nov. 15th and 16th
Fish Creek Landing, N. Y............evening, Nov. 17th
Lake Porte, N. Y. (as Dr. Wilson may arrange) Sunday, Nov. 20th, and longer if it seems duty.
C. H. Williams.

Haverhill, Mass., evenings, Nov. 10th, 11th, 12th, Sunday, Nov. 13th, evenings through the week, and over Sunday, Nov. 20th.
Geo. W. Brown, *Elliot, Me.*

North Adams, Mass............Sunday, Nov. 6th
North Pownal, Vt............Sunday, Nov. 13th
Bennington, Vt............Sunday, Nov. 20th
Hoosick Falls, N. Y............Sunday, Nov. 27th
Greenwich, N. Y............Sunday, Dec. 4th
Pawling, N. Y............Sundays, Dec. 11th and 18th
New York City (as Eld. T. J. Cox may arrange) Sunday, Dec. 25th. J. L. Wood.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth. J. M. Muhlio.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

Wyoming, R. I............Sundays, Nov. 6th, 13th and 20th
E. Cotton.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
Rufus Baker.

Woodstock Valley, Ct., Saturday evening, Nov. 5th, over Sunday, the 6th, and also Monday and Tuesday evenings, Nov. 7th and 8th.
W. Hartford, Ct............Wednesday, Nov. 16th and over Sunday, the 20th.
Mrs. L. M. Stoddard.

Groton, Vt............evenings, Nov. 2d and 3d
Piermont, N. H............Sunday, Nov. 6th and through the week following.
Groton, Vt............Sunday, Nov. 13th and onward as the Lord may direct.
M. E. Otis.

Lawrence, Mass.
—— Partridge............Sunday, Nov. 6th
Geo. A. Brown............Sundays, Nov. 13th and 20th
D. Leverett............Sunday, Nov. 27th

Lowell, Mass.
G. W. Burnham............Sundays, Nov. 6th and 13th
D. F. Leavitt............Sunday, Nov. 20th
C. Goodrich............Sunday, Nov 27th

Chicopee Falls, Mass.
A. M. Higgins............Sunday, Nov. 6th

Manchester, N. H.
A. Ross............Sunday, Nov. 6th
John Couch............Sunday, Nov. 13th
A. Simpson............Sunday, Nov. 20th
W. H. Mitchell............Sunday, Nov. 27th and Dec. 4th

Hampton, N. H.
A. J. Glover............Sunday, Nov. 6th
D. F. Leavitt (communion)............Sunday, Nov. 13th

Seabrook, N. H.
Anna E. Smith............Wednesday evening, Nov. 2nd
J. C. Smith............Sunday, Nov. 6th
Mrs. J. R. Boynton............Sunday, Nov. 13th
Allen Damon............Sundays, Nov. 20th and 27th

Exeter, N. H.
C. Goodrich............Sunday, Nov. 6th

Concord, N. H. (Centre Street.)
T. W. Piper............Sunday, Nov. 13th
C. H. Fletcher............Sabbath, Nov. 20th
H. Munger............Sabbath, Nov. 27th

Portsmouth, N. H.
A. Simpson............Sunday, Nov. 13th
E. Owen............Sundays, Nov. 20th and 27th

Loudon Ridge, N. H.
H. Munger............Sunday, Nov. 20th

East Rochester, N. H.
W. H. Mitchell............Sunday, Nov. 6th

Portland, Me.
Anna E. Smith............Sundays, Nov. 6th and 13th
Chas. Goodrich............Sunday, Nov. 20th
Jas. A. Libby............Sunday, Nov. 27th

South Elliott, Me.
S. Julia Buswell............Sunday, Nov. 6th
Wm. H. Mitchell............Sunday, Nov. 13th
T. P. S. Hampson............Sunday, Nov. 27th

Vernon, Vt.
S. Cook............Sunday, Nov. 6th

Square Pond, Ct.
P. S. Butler............Sunday, Nov. 6th
Henry Pratt............Sunday, Nov. 13th
B. Hitchcock............Sunday, Nov. 20th
A. Morse............Sunday, Nov. 27th

Winsted, Ct.
Mrs. L. M. Durand............Sunday, Nov. 6th
H. H. Dickinson............Sunday, Nov. 20th

Collinsville, Ct.
R. K. Stark............Sabbath, Nov. 6th
Geo L. Teeple............Sabbath, Nov. 20th
S. C. Hancock............Sabbath, Dec. 4th

South Windsor, Ct.
G. L. White............Sunday, Nov. 13th
C. H. Sweet............Sunday, Nov. 27th

Providence, R. I., (Lester Hall.)
L. Boutell............Sunday, Nov. 6th
Sr. L. M. Stoddard............Sunday, Nov. 13th

West Salem, Nov. 6th, at 10½, and at Burns in the evening. This appointment to continue every two weeks during the winter.
Avalanche, Nov. 13th, at 10½, and in Springville in the evening. This to continue every four weeks during the winter.
Mendora, Nov. 27th, at 10½, and continue every four weeks, as above. P. W. Hough.

Scitico, Ct............Sabbath, Nov. 6th
Webster, Mass............Sabbath, Nov 13th
Worcester, Mass............Monday evening, Nov. 14th
Lawrence, Mass............Wednesday evening, Nov. 16th
Suncook, N. H............Thursday evening, Nov. 17th
Pittsfield, N. H............Friday evening, Nov. 18th
Loudon Ridge, N. H............Sabbath, Nov. 20th
Factory Village............Tuesday evening, Nov. 22d
Lake Village............Wednesday evening, Nov. 23d
Thursday and Friday not engaged.
Suncook, N. H............Tuesday evening, Nov 29th
Lawrence, Mass............Wednesday evening, Nov. 30th
Wakefield, Mass............Thursday evening, Dec. 1st
Sabbath, Dec. 3d, not engaged. H. Munger.

Bowdoin, Me (Dennet school-house) Friday evening, Nov. 25th, and over the Sabbath. R. H. York.
H. D. Reed.

Freedom, N. H. (where Bro. Coron may appoint) Sunday, Nov. 6th. J. B. Brown.

West Kingston, N. H............Sunday, Nov. 6th
B. Finney.

Huntington Hill, Mass............Sunday, Nov. 6th
E. Owen.

Water Village, N. H............Sunday, Nov. 6th
M. Stevens.
C. Colman.

Wolfboro Centre, N. H............Sunday, Nov. 13th
Wolfboro, N. H. (Farm school-house) Sun., Nov. 20th
Charles Colman.

Business.

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☞ S. K. TAYLOR'S P. O. address is Kennebunkport, Me.

☞ T. T. FARRELL'S P. O. address is 760 Washington Street, Boston.

Letters Received.

P W Hough, J T Ongley, A D Abbott, P M Eaton, L J Adams T J. Carle, E Kingsnorth, L Boutell, M Baxter, G A Streeter, M S Horne, E S Willard, C W Bixby, C P Dow, T J Whitcar, B D Townsend, E Cotton, A F Dixon, M D Avery, H Pratt, W N Pile, J T Briggs, G Marsh, C Colegrove, H H Flagg, J G Hook, N McCulloch, G E Lee, B F Davis, M J Briggs, O Bendixon, L Boutell, A E Bennett, E D Kentfield, J P Nelson, J N Spencer, N I Green, T Tilton, J T Howland, S Jackman, M J Ellsworth, F H Chamberlain.

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INDIAN SUMMER.

Wrapped in peaceful stillness Nature lies,
As if, while gazing on the quiet skies,
She had looked past their depths, and met God's eyes,
And in that gaze grew calm;
As if awed by the solemn sight she lay,
Or fallen asleep, was dreaming life away,
Singing unconsciously by night and day
A reverential psalm.

Half veiled in golden light of shimmering air,
The landscape stretches, wondrously fair,
No trace of paling beauty anywhere;
Nature is in her prime.
In richest robes the hills and woods appear,
The lakes and springs lie motionless and clear.
Ruled by the fairest queen of all the year—
Beautiful harvest time.

The silver river, winding through the lea,
The singing birds on every greenwood tree,
The music of the never silent tree,
The deep and silent wood,
Are never-changing witnesses that He
Who made all these fair things so graciously,
Is mighty in his love, and prayerfully
I whisper, "God is good."

For the World's Crisis.

MASSACHUSETTS CONFERENCE.

DEAR BRETHREN:—The time has gone by for tent meetings, but in every place where it has been my lot to be with the tent in these meetings, they have been successful in reaching a class of people which could not otherwise be reached. And many have become interested in the plan of redemption to be consummated at the coming of our Lord Jesus Christ. The tent has done the work contemplated by the contributors to the fund; namely, going into new places; and we have done our best to find such spots to put it, and many will rejoice that they heard the gospel of the kingdom and coming of the Lord under the free-spread canvas.

Some of our meetings have been a great blessing to the people, who were not afraid to come and hear and judge for themselves; but the truth that we hold dear, and are loyal to, is under reproach. It is looked down upon with disdain by the multitude of popular professors of christianity; so by grace we have to crowd our way on amid opposition and difficulties seen and unseen; but the Lord is good, and truth will elevate and lift up wonderfully all those who believe and obey it.

They are strong, vigorous, joyful, bold and persevering, bearing reproach cheerfully, and standing straight, with head uplifted, knowing that their feet are treading the path of duty, and that they are founded on the immutable word of God.

While trying to work our way into new fields, it is a matter of grief, yes, great grief, to contend with obstacles directly in the way. The evangelical church and ministry either openly or secretly oppose us at every step. Their prejudices and anathemas we feel everywhere, but without retaliation or unkindness, we tremble for their responsibility in retarding the way of truth and of life. But the Lord is our shepherd, we shall not want. We have nought to fear. The Lord Jesus Christ, the Holy Spirit, the word of God, which is to make us wise unto salvation, which by faith will hold us up and make us stand, the word of his grace, which will comfort and give us an inheritance among all the sanctified, are ours. Amen. I feel the assurance. Glory be to God. The word of God by the Spirit, soul-reviving, is good enough to preach everywhere.

Then, dearly beloved, put on the whole armor, be bold for God and his blessed word. Do not be ashamed of any portion of it. Given by inspiration, it is profitable for doctrine, for correction, thoroughly furnishing a man for every good word and work. Let us in the name of our Lord crowd it into every market where chaff, fables, infidelity and spiritism are constantly on hand. Let us feel as courageous as the man who knows he has by every comparison the best articles that can be produced. Let new places be searched out and protracted meetings be established. This now is emphatically the work of the Mass. Conference. Let all feel a responsibility in this direction, by giving of their means, also by going into the field of labor. The lay brethren can labor efficiently, and now is the time.

Let those who desire a protracted effort to save men from death, make their wants known, and the protracted meeting committee will do the best they can to supply your needs.

Thine for action, L. BOUTELL.

For the World's Crisis.

UNDER THE PINE.

I have been spending a few days at the village of Quincy; it is only a few miles from Boston. When I first entered the streets, I noticed the picturesque beauty of the place. The most of the buildings are built after a modern style of architecture, but occasionally you will see a quaint and ancient looking house, whose history carries us back to the time when our grandfathers buckled on the armor and went forth to drive the invaders from the land which was so dear to them; for had they not left all the associations of a civilized country to take up their abode in the forests of the new world beyond the sea?

The people that lived then are fast becoming extinct; and a few more rising and setting suns, and the last one will have ended his journey, and be numbered with those that were, but are not.

As I sit beneath the waving branches of the mountain pines on this dark day, no wonder that my mind returns to the dark and shadowy past. But what of the present? "Watchman, what of the night?" Is peace proclaimed from sea to sea? No, not peace, but war. If the days were dark a hundred years ago, oh, how black they are now. We seem to hear from across the broad Atlantic's waves, the heavy tread of armies marshaling for the deadly fray.

Men are crying peace, but the Almighty has spoken, by his holy prophets, saying, that when men cry peace, peace, then shall sudden destruction come.

But, watchman, what of the night? Is the morning near? Yes, the morn of an eternal day is just breaking, when peace shall fill the earth, and sin and war shall come no more to mar the beauty of the glorious new made earth.

Is it real, or is it a fancy that we shall live and die no more? As real as earth is real, as true as holy writ. "For behold, I create a new heavens and a new earth, and the former shall not be remembered, nor come into mind. . . . . And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord." J. S. W.

Quincy, Oct. 1870.

— Proud hearts and lofty mountains are always barren.

For the World's Crisis.

OHIO CONFERENCE.

The call for the organization of an A. C. Conference for the State of Ohio having been responded to by the different organizations of the church, the meeting was opened by the election of E. McCullock to the Chair, and W. F. Jefferson, Secretary *pro tem*.

On motion, brethren from abroad were invited to participate in all the deliberations. After the wants and necessities of the church were thoroughly discussed, proceeded to organize permanently.

Preaching brethren present: Jacob Blain, Buffalo, N. Y; H. G. McCullock, De Kalb, Ill.; G. W. Stetson, Olena, O.; D. C. Jefferson, Norwalk, O., and E. McCulloch, Nevada, O. Delegates: M. Agner, and Dr W. Huls, Rockbridge, Hocking Co., O.; J. M. and E. Treadwell, Fairfield, O.; A. Mackey, Seal, O.; A. B. and G. Benedict, F. S. Walker, S. C. Junk, and W. F. Jefferson, Nevada, O.

On motion, D. C. Jefferson, H. G. and E. McCullock, were elected a committee to draft a Constitution, and bring business before the conference. Adjourned to two o'clock P. M.

P. M. Met with E. McCullock in the chair. The Constitution was read and adopted.

CONSTITUTION.

Art. 1. This conference shall be called the Advent Christian Conference of Ohio.

Art. 2. This conference shall be composed of ordained and licensed ministers of the gospel, who sustain a christian character; also of delegates representing churches which belong to this conference, each church being entitled to one delegate and one additional delegate for every twenty members.

Art. 3. This conference shall have no legislative power over the churches, but shall be advisory to them. Preachers shall be amenable to this conference for their ministerial and moral conduct, and the conference may withdraw fellowship from those they may deem unworthy their confidence and christian fellowship.

Art. 4. Ministers and delegates shall report personally, or by letter, at the annual meeting of the conference.

Art. 5. The officers of this conference shall consist of a president, vice president, secretary and treasurer, who shall be elected by ballot at the annual meeting in October.

Art. 6. This conference shall hold quarterly meetings, the time and place to be designated by the officers of the conference.

Art. 7. No quarterly conference shall in any case do the business of the annual conference.

Art. 8. Candidates presented for ordination, license and membership, coming recommended by the church to which they belong, shall be examined by a committee appointed for that purpose, who shall report to the quarterly or annual conference before any action shall be taken in their cases.

Art. 9. The president and secretary shall issue certificates of membership and good standing, annually, to all preachers belonging to this conference.

Art. 10. The president, secretary and treasurer shall constitute a board of finance, whose duty it shall be to raise funds and appropriate the same to the furtherance of the objects of this conference.

Art. 11. The order of business at the annual meeting shall be as follows: 1. Reading credentials of delegates. 2. Calling roll of members. 3. Appointment of business committee to receive and prepare business for the action of the conference. 4. The appointment of all other committees necessary. 5. The address of the president. 6. Reports of secretary and treasurer. 7. Examination of the christian character of ministers. 8. Reports of ministers and churches. 9. Transaction of all other business that may come before the conference. 10. Election of officers.

Art. 12. This Constitution may be amended by a two-thirds vote of all the members present at any annual meeting of the conference.

On motion, members present from the different churches were received as delegates, and the churches of Nevada, Norwalk, Fairfield and Rockbridge, were received into the conference. S. C. Junk, M. Treadwell, and D. W. Huls, were appointed a committee to appoint preachers and keep up preaching through the session of the conference. D. C. Jefferson proposed to furnish a tent to put into the field, if the conference would furnish two suitable men to go with it.—Adjourned to half-past ten o'clock A. M., Saturday.

Saturday. Met as adjourned, E. McCullock in the chair. Minutes of previous session read and accepted. Conference proceeded to consider the proposition of D. C. Jefferson, which resulted in the following resolutions by G. W. Stetson:

1. That the Chair appoint a standing committee of one or more from each church represented, and also from those interested which are not represented, to solicit pledges for specified amounts, to put two men into the missionary work in Ohio, to go with the tent.

2. The committee, at the end of three months, shall report to the president of this conference their success, and if sufficient is pledged to justify, he shall notify D. C. Jefferson, who shall have the tent ready by the first day of June, 1871; which shall be kept in the field during the season.

3. The committee shall continue to operate so long as the tent is kept in the field, and shall on notice of the president collect the sums pledged, and forward the same to the treasurer, who shall pay over the same to those who go with the tent, on order of the president.

The following committee was appointed: A. B. Benedict, Nevada; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rogers, Norwalk; A. Mackey, Seal; Martin Bacon, Bucyrus; P. T. Light, Plymouth; Dr. H. Kester, New London; Bro. Beadley, White House, Lucas Co.; Thos. Boorman, Shiloh; Henry Rust, Stryker; Wm. Siddall, Pioneer; George English, Montpelier; N. R. Cheadle, Delta; and Geo. B. Terwilleger, Antwerp, O.

The following officers were elected for the coming year: For President, E. McCullock, Nevada, Wyandot Co., O. Vice President, G. W. Stetson, Olena, Huron Co., O. Secretary and treasurer, W. F. Jefferson, Nevada, O. The secretary was instructed to prepare the Minutes for publication in the *Advent Christian Times* and *World's Crisis*.

Adjourned to the call of the Board.

W. F. JEFFERSON, *Sec.*

The church here have completed their house at a cost of about $6500, and were in debt about $1850. Sunday morning enough money was pledged to cover the indebtedness, and in the afternoon the dedicatory sermon was preached by H. G. McCullock, of Ill. Text, 2 Chron. 7: 16. We had a good meeting throughout the whole session of the conference, especially in love-feast Sunday morning. Aged and young all testified of the goodness of God and their glorious hope, and went home firm in the faith, determined to be found faithful of the Lord at his appearing and kingdom. Pray for us, brethren, that our undertaking be not fruitless, but rather that the church in Ohio may be strengthened and saved. The perishing are all around us, and we need the co-operation of all God's people in Ohio, and elsewhere, in this great work. Come to the rescue, and fight manfully the battles of the Lord, for the day hasteth greatly, when our labors will be over, and our works will be tried. W. F. J.

For the World's Crisis.

COME TO HIM!

O, who can describe the goodness of God? Such wonderful love as he bestows upon the children of men. Poor, sinful creatures that we are, even while we were yet sinners, Christ died for us. And how tenderly our heavenly Father watches over us, guarding us from all the sins of the world. Yes, under the shadow of his protecting wing we are safe. What a blessed shelter for the weary traveler, beneath the rock Christ Jesus. Here we are safely sheltered from all the storms and ills of life, all those who will believe. Would that more would come to this glorious ark of safety.

O, sin-sick soul, come to Jesus! Do not waste these moments that are hastening you on so fast towards the judgment, by feasting on the vain and foolish pleasures of this world. In Christ you will find pleasures that are lasting, even life forevermore. How satisfying to the soul are the pleasures that we find in serving Christ. O be wise and seek Christ now, ere it be everlastingly too late. You have no promise of to-morrow. Then seek him to-day. To-day is the accepted time. The door of mercy now stands open wide, and all who will may enter.

M. E. GRAHAM.

LAZY ATITUDE IN PRAYER.

Posture in prayer is of some account. Standing, kneeling, and prostrate, are all mentioned in the Bible. A modern invention adds to those of Scripture authority *sitting* in the pews. This we are far enough behind the spirit of the age to consider unbecoming and irreverent. It is a city habit mainly. But you will find here and there in country churches, where the old devout habits can at all be broken in upon, the city style is copied by a select few.

We have noticed elders and deacons and their families act thus irreverently, and set this unbecoming example. It is disrespectful to the congregation and to God. It wears a lazy look. It is not crucifying the flesh. It is not worshiping God with the *body and spirit*, which are his.

Prostrate may do in the closet, and sitting in the invalid's chair, but it is unbecoming in the congregation. Lying in bed to say prayers, is as lazy and inexcusable as to sit in time of prayers during public worship. When the congregation kneels, then all devout persons should kneel. When the posture is standing, then it is a mark of disrespect, if nothing worse, to sit still in the pew.

In prayer meetings and special acts of humiliation, kneeling is the custom in our churches. In ordinary public worship the standing posture is almost universal. There are a few of our congregations with which we have at times worshiped, where the theory of the custom is to kneel always in prayer and stand in singing.

This comes from surrounding influences. This theory is not put into practice; for while most all rise up to sing, few kneel in time of prayer. Nearly all sit bold, upright in their pews. It is copied from surrounding sects.

A minister of our church in one of those places, while attending a meeting in the western synod, was assigned to preach for the Baptists. He asked before services, "What is your posture in prayer?"

"Standing," was the reply of the Baptist deacon.

At the proper time the minister said, "Let us pray," expecting the congregation to rise. No one moving in the pews, he repeated, "Let us pray!" Two or three men arose to their feet.

Looking the congregation in the face, and indicating his request with a gesture of uplifted hands, again the minister challenged them with, "Let us pray!" That brought the congregation to their feet, and, we trust, taught them a good lesson.

In a Boston congregation of many hundreds assembled, with which we once worshiped, a committee of six, with us and the minister, represented the people before the Lord in the requested attitude of prayer, and a similar committee of four did the singing.

Let all things be done decently and in order. This requires all to join in the worship of the congregation, in united acts of divine service. When they sing, then sing; when they pray, then pray, in the attitude of the adopted custom.—*Reformed Church Messenger.*

PUNCTUATION POINTS.

Do you know the origin of the various punctuation points used by printers and writers? Greek literature was not punctuated until B. C. 365, and there was no space between the words.

The Romans at a later day put a kind of division between their words, thus—Publius. Scipio. Africanus. For some time after the invention of the art of printing arbitrary marks were used to divide sentences. Up to the end of the fifteenth century only the period, colon, and comma, had been introduced. The latter came into use latest, and was only a perpendicular line, proportionate to the length of the preceding letter. The colon is first found in the "Acts of English Worthies," published in 1550, and the semi-colon in "Hackluyt's Voyages," which appeared in 1599. The parenthesis was introduced during the sixteenth century. The marks of interrogation and admiration were introduced many years after.

To Aldus Manvitus, an eminent printer of the seventeenth century, we are indebted for the present form of the comma. He also laid down rules for its use.

Inverted commas (") were first used by Mons. Allemont, a French printer, and were intended by him to supersede the use of italic letters, and it is said the French printers now call them by that name. Some English printers have used italic to denote quoted matter. It is so done in a work entitled "The Art of English Poetry," printed in London in 1808.

It is not known by whom the dash and apostrophe were invented.

Italic letters were invented by a Roman, who set up a printing office in Venice, in 1596. Venetian was its first name; but not long after, it was dedicated to Italy, to prevent any dispute that might arise from other nations claiming a priority.

TRUE POLITENESS.

A very touching incident recently occurred in a Chicago horse car, going west on Randolph street. The car was crowded. Many were standing; among them an old man of perhaps seventy, whose appearance indicated great weariness. There were strong men sitting on either side; there were young men and boys; but no one offered the old man a seat. Presently a young and beautiful woman rose, and, with a winning smile, offered him her seat. He seemed bewildered, and refused; but she insisted with so much earnestness that he finally settled himself into her seat, while she took the place where he had stood.

This proceeding created such a sensation that the conductor pulled the bell and kindly inquired if anybody wanted to get out. A fat old gentleman, whose eyesight was rather dim, deliberately took out his spectacles, and having wiped them carefully, put them on his nose, and said: "Wonderful! wonderful! wonderful!" No less than four gentlemen sprang from their seats at the same moment, and offered them to the lady, but she politely declined.

After the lady had left the car, one gentleman remarked that he had never seen the like in his life, and that in all probability she was insane. Another said she was undoubtedly a stranger in Chicago. The conductor was interrogated as to whether she was a frequent passenger in the cars. He replied that she was not—that nothing of the kind had ever before occurred in the course of his experience as a conductor. A youthful dandy who had a seat next the lady said, with a twirl of his moustache, that it was "an awkward position for a man to be placed in," but he has spent his time since the event in riding up and down in the same car, and has offered his seat to no less than fifty-four elderly gentlemen. He has likewise invoked the muses in a poetical effusion of seventy-two stanzas "to the beautiful young woman," which he proposes to publish. —*Chicago Paper.*

BOIL IT DOWN.

Somebody makes the following excellent suggestions to newspaper correspondents and other writers:

Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say it in the readiest way;
And whether you write of rural affairs,
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

For if you go spluttering over a page,
When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through;
So when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my friend,
Boil it down.

When writing an article for the press,
Whether prose or verse, just try
To utter your thoughts in the fewest words,
And let them be crisp and dry.
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then
Boil it down.

For editors do not like to print
An article lazily long,
And the general reader does not care
For a couple of yards of song.
So gather your wits in the smallest space,
If you'd win the author's crown,
And every time you write, my friend,
Boil it down.

For the World's Crisis.

ANONYMOUS LETTERS.

Received from "A Bro." in Vallejo, Cal., $1. From Chatfield, Minn., $1. "Orthodox," $5. "A Bro." in Rochester, N. H., $1. A Sister in Phila., through Bro. F. H. Burbank, $4. "Hamo," $2. A Sister in Worcester, $1. A Bro. in Lanesville, Ct., $1.50. "P. D., Boston, $1. "B. M. S.," Bath, N. H., $1.05. "H. W. E.," Natick, $1. A Sister in Norwich, 30 cts. "J. D.," Troy, N. Y., $5. "A friend" in Rochester, N. H., Dec. 31st, 1868, $5. From the same Sept. 30th, 1870, $5. Sister in Portsmouth, N. H., 50 cts. Houlton, Me., $5. Boston, "Blank," $2. Worcester, Ms., "Anon.," $1. Sister "E. C.," Lawrence, Ms., $1. "Sympathy," Boston, Ms., $2.

"He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again."—Prov. 19: 17. Brethren, pray for us.

Very gratefully, your Bro. and Sr.,
F. H. & S. S. CHAMBERLAIN.
Webster, Mass.

Gems.

— Those who blow the coals of other's strife may chance to have the sparks fly in their faces.

— Men may judge us by the success of our efforts. God looks at the efforts themselves.

Happy were men, if they but understood,
There is no safety but in doing good.

— Trials are more severe as we look at them dwell upon them, and ponder them in our hearts. Looking constantly at an object magnifies it.

— He who saves in little things, can be liberal in great ones.

— The hardest thing to hold in this world is an unruly tongue.

— If we were only half as lenient to the living as we are to the dead, how much happiness might we render them, and how much remorse might be spared when the grave has closed over them.

— When troubles come upon you, fly higher. And if they still strike you, fly still higher. And by-and-by you will rise so high in the spiritual life that your affections will be set on things so entirely above, that these troubles shall not be able to touch you.

— We shall never walk well here below, even in the smallest details, if the great end is not constantly before our eyes.

— A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up in a flower.

— Real difficulties are the best cure of imaginary ones, because heaven helps us in the real ones and make us ashamed of the others.

— Many a saint has never experienced the preciousness of the gospel, till the rod of God is upon him.

— Be silent when a fool talks; he will cease the sooner; you cannot gain by his converse.

— Cultivate an intimate acquaintance with the Scriptures.

Learn to wait—life's hardest lesson,
Conned, perchance, through blinding tears,
While the heart-throbs sadly echo
To the tread of passing years.
Learn to wait—hope's slow fruition;
Faint not, though the way seem long;
There is joy in each condition,
Hearts, though suffering, may grow strong."

— A pure faith will never hold its own unless it is associated with a pure particular charity.

— He that pelts every barking dog, must pick up a great many stones.

— Peace cometh after the strife.

— Some often repent, yet never reform; they resemble a man traveling a dangerous path, who frequently starts and stops, but never turns back.

— Entertain no thoughts that you would blush at in words.

— Thefts never enrich, alms never impoverish, prayers hinder no work.

— If disposed to be exacting, let your heaviest demands be made upon yourself.

— Many who have wept upon the mountains of Zion, have sung aloud in the valley of the shadow of death.

— Self-denial leads to the most exalted pleasure, and the conquest of evil habits is the most glorious triumph.

☞ God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angel to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh; but gave him sufficiency of grace to sustain him.

GOOD TEMPER.—No trait of character is more valuable than the possession of a good temper. Home can never be made happy without it. It is like flowers springing up in our pathway, reviving and cheering. Kind words and looks are the outward demonstration—patience and forbearance are the sentinels within.

PRONUNCIATION.—Dr. Blair says, in order to be fully understood, four requisites are necessary: first, a due degree of loudness of voice; second, distinctness; third, slowness; fourth, propriety of pronunciation.

DECLINE OF POPERY.

While it is not many in human affairs to rejoice overmuch at the downfall of an enemy, yet, the indications of revelation are very favorable that we may rejoice at the decline of error—false doctrine as represented by the church of Rome. The decree of the so-called Œcumenical (Universal) Council, declaring the ecclesiastical judgment and decrees of the Pope infallible, and the sudden and almost simultaneous withdrawal of the French troops from the city of Rome, mark it as a time worthy of the critical and watchful observation of all who rejoice in the truth. Dr. Cumming, a celebrated divine of London, noted for his eloquence and voluminous works on the second advent of our Savior, and the downfall of Rome, wrote the following prophecy, the end and fulfillment of which now seems near at hand. Fifteen years ago he says:

"At this moment the self-styled Vicar of Christ, the infallible head of Christendom, is supported by two crutches formed out of the bayonets of Austria upon his left, and the bayonets of France upon his right; and the instant that those bayonets are withdrawn, the last tramp of the retreating soldier will awake those crashes in the Vatican and St. Peter that will sound the death-knell of the papacy and all that are connected with it."

We can but say amen to this, and add—and all the systems of false church governments that have sprung from it.—*Iuka (Miss.) Mirror.*

CHRISTIAN NEWSPAPERS THE NEED OF THE TIMES.

Most of our Christian young men of ability who have received the advantages of a liberal education, deem themselves eligible to the sacred office of the gospel ministry.

But there is a profession which more than all others, at the present time, calls for the consecrated talent of our Christian young men; a profession which wields the mightiest engine that exerts its force upon society—THE PRESS.

The preacher esteems himself fortunate if he can gain the attention of his hearers for an hour, at the most two, for one day in the week; while a man would rather go without his dinner sooner than forego the reading of his daily paper, and its opinion in nine cases out of ten he will make his own.

Is our daily press Christian? Alas! there is no need of asking the question. While all by the force of Christian public sentiment are compelled to make a show of respect to the institutions and truths of Christianity, we must confess that they are not conducted upon Christian principles.

How many papers, for the greed of grain, pander to the lowest tastes and vilest passions of men by inserting minute details of crime, and immoral advertisements? How many are too virtuous to be bought and owned by a whiskey ring, a stock corner, or a railroad king? How many place party before principle, expediency before duty? And those that are moral and just are sadly wanting in that enthusiasm for the right which is needed for a teacher of the people.

What we need are fearless, independent, Christian papers, able, enterprising, true to the right, aiming to form the public mind to proper opinions on social, moral, and political topics, breathing the spirit of the gospel, alive to the advancement of education, science, morality and pure religion. Such a paper ought to, and certainly will prosper, for the cause of Christ and of humanity needs it.—*Boston News.*

☞ If you can, cultivate the song-gift, and it will often help you to sing away trouble. When the melancholy Melancthon came to Luther with his troubles, the sturdy reformer would bear it patiently for a while, and then spring to his feet and say, "Come, come, let us sing the forty-sixth Psalm." By the time it was ended, they were ready to sit down peacefully and happily. What an anchor to storm-tossed souls that first verse has been for ages! There is nothing to bear the heart up, in great troubles or small, like God's word. Every christian has his "illuminated verses," which shine out in the darkest night. Multiply these verses, and you will multiply your joys and comforts.

Blessed night, when first that plain
Echoed with the joyful strain,
"Peace has come to earth again."
Happy shepherds! on whose ear
Fell the tidings glad and dear,
"God to men is drawing near."

A POOR YARDSTICK.—He who measures other men by himself, uses a very poor yard stick. He being somewhat crooked, is of necessity a few inches shorter than the accepted yard; so therefore, that which he measures he does not take the true measure of. Look out for such yardsticks, for they are crooked, or stretched out too long, or they would not use themselves for such a purpose.

Hygiene.

"*This is for your health.*"—PAUL.

MORE MUSCLE FOR WOMAN.

The customs of society, the occupations of females to a great extent, and popular prejudices, are unfavorable to the physical culture of women. . . . .

Woman has muscles and she has a right to use them in a proper manner. They were given her for a good purpose, and there is no reason why she should ignore them or be ashamed to develop them. What if the great source of joy, light, and heat, the sun, should leave his seal of approbation on her brow, as she rejoices in his glad presence, inspiring the mountain air, vivified by his healing beams? What if she roams over hills, "catching a sunrise" on their craggy peaks, through the smiling glades, plucking the beautiful flowers, looking through Nature up to Nature's God, or in her rambles, is pleased to run, leap, frolic, and rejoice in freedom, developing, strengthening her hundreds of muscles, giving them hardness and firmness? Such exercise and such breathing of God's pure air, will benefit her as much as her coarser brother, and she needs it as much. . . . . What if she should walk to church or on errands of mercy, to the distance of one, two, three, or more miles? She need not be ashamed of it, since such efforts will impart just the vivacity, suppleness, stamina, and endurance that she will need as she assumes the duties of maternity. . . . .

Woman's employments are too often unfavorable to the development of muscular power, and the consequent strengthening of powers of health. There is not sufficient play of muscular action. Many of her avocations, under existing circumstances, demand a sitting posture and fixedness of position. Sewing, for example, will bring into exercise but few of the nearly five hundred muscles of the body, the exercise of the few requiring comparatively little effort. The posture while sitting is almost equivalent to binding the muscles with strong bands, positively preventing freedom of movements.

This posture is especially unfavorable in its effects upon the stomach, heart, liver, etc., resulting almost necessarily in some form of dyspepsia, liver complaint, or supposed derangement of the heart, which, oftener than otherwise, is but a stomach derangement, the sympathy of one with the other. The stomach is a very important organ, and exerts a potent influence, by sympathy, over the heart, liver, brain, etc. These employments are precisely calculated to cramp its movements, actually and positively preventing a certain movement necessary to healthy digestion. Hence, the headaches, the palpitation of the heart, the "sinking at the pit of the stomach," the constipation, of the bowels, the indigestion, the "wind in the stomach," etc., resulting as naturally from these conditions as effects ever succeed causes. The same remarks apply to other employments, those demanding but little effort, little movement, not enough to circulate the blood, not enough to impart energy or secure vigor.

Woman needs a greater variety of employments, a wider range. It is true that ordinary "housework" affords quite a range, but there are comparatively few of the young ladies who are willing to engage in this highly useful and appropriate avocation, though, unquestionably, it is far better for the health than most of those sought by them. . . . Those whose avocations are of a sedentary character, would be materially benefited by a frequent brisk walk or run even, some effort calculated to improve the circulation of the blood, a matter of the utmost importance. This circulation is also very much improved by surface friction with a crash towel, flesh brush, or even the hand, such action being a kind of substitute for exercise, both being preferable to either alone.

Again, gardening is a very appropriate employment for females. It will prove an advantage even to the ordinary housekeeper, who may often suppose that she has sufficient exercise. It is a change, and will rest the seamstress wonderfully. . . . . .

Is your blood poor? Purify it by full inspirations of God's pure air, and perspire, throwing off the impurities of the body in Nature's way, by active labor in caring for your garden, and you have a better remedy than sarsaparilla Have you a poor appetite? Take exercise first and you will be able to omit the "bitters." Are you weak? Use your muscles properly, nor over-laboring, exercising and then resting, the only manner in which we can safely add to our strength, and you will reap the reward. Take full, deep inspirations, freely using the "good things of God," air and sunlight, thankful for such a bountiful supply. —*Herald of Health.*

HINTS TO NIGHT-WATCHERS.

A person who is sick enough to need night-watchers needs rest, and quiet, and all the undisturbed repose he can get. If one or more persons are in the room reading, talking, or whispering, as is often the case, this is impossible. There should be no light burning in the room unless it be a very dim one, so placed as to be out of sight of the patient. Kerosene oil should never be used in the sick room. The attendant should quietly sit or lie in the same room, or, what is usually better, in an adjoining room, so as to be within call if anything is wanted. In extreme cases, the attendant can frequently step quietly to the bedside to see if the patient is doing well, but all noise and light should be carefully excluded. It is a common practice to waken patients occasionally for fear they will sleep too soundly. This should never be done. Sleep is one of the greatest needs of the sick, and there is no danger of their getting too much of it. All evacuations should be removed at once, and the air in the room kept pure and sweet by thorough ventilation.—*Herald of Health.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

TIDE MARKS.

It was low tide when we went down to Bristol, and the great gray rocks stood up, bare and grim, above the water; but high up, on all their sides, was a black line that seemed hardly dry, though it was far above the water.

"What makes that black mark on the rocks?" I asked of my friend.

"Oh, that is the *tide mark*," she replied. "Every day, when the tide comes in, the water rises and rises, until it reaches that line; in a great many years it has worn away the stone till the mark is cut into the rock."

"Oh," thought I, "that is all, is it;" Well, I have seen a great many people who carried *tide marks* on their faces. Right in front of me was a pretty little girl, with delicate features and pleasant blue eyes. But she had some queer little marks on her forehead, and I wondered how they came to be there, until presently her mother said:

"Shut the blind now, Carrie; the sun shines right in baby's face."

"I want to look out," said Carrie, in a very peevish voice.

But her mother insisted, and Carrie shut the blind and turned her face away from the window. Oh dear me! what a face it was! the blue eyes were full of frowns instead of smiles, the pleasant lips were drawn up in an ugly pout, and the queer little marks on her forehead had deepened into actual wrinkles.

"Poor little girl!" thought I; "how bad you will feel when you grow up, to have your face all marked over with the tide marks of passion!" for these evil tempers leave their marks just as surely as the ocean does; and I have seen many a face stamped so deeply with self-will and covetousness that it must carry the marks to the grave.

Take care, little folks; and whenever you give way to bad temper, remember the "tide marks."—*Children's Hour.*

LIKE JESUS.

A dear little girl, only six years old, was promised by a friend, who kept a number of fowls, some feathers for her doll's hat. The next time the friend called, she brought with her not only several feathers, but also some beautiful patches out of which to make dresses for her doll. When the friend had gone away, the little girl, who was very glad and grateful for her presents, said to her mamma,—

"Mamma, do you know what I have been thinking about?"

"No, my dear."

"I've been thinking Mrs. Bell is like Jesus; for she gave me more than she promised."

Was not that a sweet saying for so young a girl? She had found out that the grace of the Lord Jesus is exceedingly abundant, and that he gives to them that trust in him exceeding abundantly above all they ask or think.—*Children's Friend.*

A LITTLE SERMON.

"See here, Puss! Papa's arms are strong." Now Puss was a little blue-eyed girl, about three years old. Her real name was Helene. She had started to find her mother, who was in a lower room and had become discouraged on the long stairway, when about six steps from the bottom. Coming through the hall, I reached the foot of the stairs before she saw me, held out my arms and said: "See here, Puss. Papa's arms are strong." As quick as thought, almost, she sprang to her feet and leaped from the stair. I caught her in my arms safely and bore her away to her mother. The moment she saw my outstretched arms she trusted me and was happy.

Children, life is full of discouragements. It is a stairway down which you are going to the grave. Jesus stands at the foot with outstretched arms. Trust him and you will be happy. Love him and trust him and he will bear you through life into heaven.—*Bright Side.*

"THY WILL BE DONE."

"Lucy," said a friend one day to a little girl who was laid on a sick-bed, "would you not like to be well, and again at play?"

Lucy thought for a moment, and then said with great sweetness, "God knows best; and what he thinks best pleases me best."

☞ A poor, wild Irish boy, taught in a mission school in Ireland, was asked what was meant by saving faith. He replied, "Grasping Christ with the heart."

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

"AT THE DOOR."

A joyful cry is ringing
O'er earth, from shore to shore,
Our glorious King is coming,
E'en now is at the door.

I can almost hear the echo
Of his footsteps drawing near,
And the songs of waiting millions
Sweetly falling on my ear.

I rise and go to meet him,
While my heart with joy beats high,
And I hail the glorious tokens
In the far off eastern sky,

That tell the dawn is nearing,
Of the bright effulgent day,
When the Sun of righteousness
Will drive each shade away.

Oh, haste to bid Him welcome!
Open every portal wide,
That the Bridegroom King may enter
To receive his promised bride;

For she is making ready,
In her robe of spotless white,
Watching, praying, weeping,
Till her Bridegroom heaves in sight.

Then we'll enter to the marriage,
And at the feast sit down,
While Christ will gird and serve us,
In unending glory crowned.

Then we'll lift our heads rejoicing,
Earth's night is almost o'er;
The kingdom soon is coming,
Even now is at the door.

Farmington, N. H. MARTHA S. HORNE.

For the World's Crisis.

THE YEAR-DAY SYSTEM.

In a number of the *Crisis* of the current year, I find an article or extract from an English work against the year-day system; but I take it for granted that the ideas presented therein are not fully endorsed by the *Crisis*, because, as I think, those ideas are subversive of much that is held dear by the Advent people. I do not offer this as a reason why the ideas are not correct; for all beliefs and all people must be judged by the truth, while the truth should be judged by no man. Will you permit me to present to your readers a few reasons why I believe the year-day system is correct?

1. It is claimed by opposers of this system that when God says days he means days, and it is a serious offence to assert that he means any thing else. This raises the question, Are there any symbols or figures in prophecy? for if every word in prophecy is to be taken according to its obvious import, or first meaning, then there can be no symbols nor figures. But if these are symbols, the reason urged above against the year-day system is not valid, unless it can be shown that *time* is never used representatively. But facts show that time is so used, and is therefore justly considered a part of the symbolic system of prophecy.

2. It is urged that Num. 14: 34, and Ezk. 4: 6, tell against the year-day theory, showing that when God intended that a day should represent a year, he expressly told them so. But these texts do show that a day is sometimes used to represent a year. Now we inquire, Is it true that, in the prophecies, a term used symbolically is always explained? Or, is it explained in one or more cases, leaving us to make use of the explanation in other cases? That the latter is correct is easily shown. In the book of Revelation the words "beast" and "horn" are not once said to mean powers or kingdoms. Why not affirm that God there means what he says, when he says *horn* he means *horn*, and not *kingdom?* True, a horn is explained to mean a king or kingdom in Dan. 7 and 8. But this, according to the opposers of the year-day theory, proves that a horn does *not* mean a kingdom in Revelation, because it shows that when God intended that a horn should be taken for a kingdom, "he did expressly make it known to his servants!" But is this just reasoning? No more than it would be to assert that the multiplication table was not designed for general use because it was found only on one page of the arithmetic. No reason can be given why we should not apply the same rule to the explanation of time in the prophecies that we do to that of the beasts and horns.

3. It is urged that they who apply the year-day theory to Daniel 9, are guilty of suppressing the truth, to wit, "that the weeks of Daniel are not ordinary weeks, but simply hebdomads, i. e., periods of seven, and might be hours, or days, or months, or years, or centuries, or any other division of time. The event only could decide which, and the event has shown them to be hebdomads of years." I present thus fully the objection because of the importance of this text in the investigation of this subject. And I think the accusation of suppression is quite unjust, for these reasons:

(1.) If it be true that the term used is simply a hebdomad, without qualification, it is then true that it is properly translated week, and the common definition of week must be applied to it. The idea of "hebdomad" is derived from the common cycle of a week of seven days, and applies to this only unless it is qualified. Thus, the definition of "hebdomedal" is "weekly," and the word week without qualification always applies to the period of seven days—not seven hours, nor seven months, nor seven years, nor seven centuries.

(2.) Dan. 9: 20–27, is the explanation of a vision recorded in Daniel 8; and the seventy weeks of chapter 9 are a part ("cut off") of a period given in the vision of chapter 8, to wit, two thousand and three hundred days. But if the event has shown the seventy weeks to be hebdomads, or weeks of years, it is thereby proved that the longer period of days of which these weeks are a part, is a period of years; that is, it is composed of year-days. And this establishes the correctness of the year-day system, showing that days do mean years in the prophecy, even where it is not "expressly made known."

(3.) If these reasons did not exist, it would not be just to accuse the advocates of the year-day system of suppressing or perverting, unless it can be shown that the term is never elsewhere rendered week, or that it is never used for a period of seven days where no qualification is annexed. But this, I presume, will not be asserted.

4. The periods of days in prophecy are so connected with the symbols, that we find it necessary to consider them year-days. Thus, the period of time, times, and a half, is the same as a thousand two hundred and threescore days, in Rev. 12. I think no one will dispute that the same facts and events are represented by Dan. 7: 17–26, that are represented by Rev. 14: 1–10. And the time, times, and dividing of time in Daniel, is the same as the forty-two months in Revelation. But time, times and a half, is shown to be twelve hundred and sixty days; and forty-two months—forty-two thirties—make the same number of days. And a month is used as a period of thirty days, not of thirty hours, or years. But the event as clearly proves that these are days and months of years, as the event proves that the hebdomads or weeks of Daniel 9, are years.

To illustrate our point. If, in describing a certain person, it is said he was in the army five years, we should never think of proving identity by applying it to a man who had been in the army fifty years. So if it be said of a certain power that it had power to make war or wear out the saints three and a half literal years, it would be absurd to apply it to a government which had that power more than a thousand years. And thus it is clearly shown that if these days and months are literal days, not year-days, then it is absurd to apply these parts of the prophecies of Daniel and Revelation to the Roman power, either pagan or papal. But the succession established by the explanations given in the prophecy of Daniel, proves that they do refer to the Roman power, and the days are thereby proved to be year-days.

And now I think all will see that the remark is just, that whatever breaks down the year-day system, subverts the Advent faith. For, if the days are literal, the Roman power is not brought into the prophecy; and if so, we have no chain of prophecy reaching down to the present age, either of symbols, of powers, or prophetic periods; and then, of course, all the arguments of Adventists are fallacies. But, on the other hand, if the days of the prophecies are year-days, as I think is clear truth, then the chain of symbols reaches to our time, and the Second Advent movement is the work of God. J. H. WAGGONER.

Boston, Nov. 1st, 1870.

JOY IN GOD.

McCheyne, in a sermon on the text, "We joy in God through our Lord Jesus Christ," says, "This is the third heaven of the believer's privilege." There are flowers which always turn their faces to the sun. The storm may make them droop for a little, but still they point to the source of their life. So should the believer, whether his sky be clear or overcast, ever look toward his God. Who can tell the holy joy which is thus poured into his cup? When he goes forth to his morning toil, the sunlight of the divine countenance is shed over all his paths. And when he comes home from the fatigues of the day, it is to dwell in calm delight on the sum of God's mercies. "If I should count them, they are more than can be numbered."

The attributes of God are all joy to the believer. He can rejoice in God's omniscience. To know that all my sins are known to him, brings assurance that the Savior he provides meets all my need. As the sick man is glad when the physician perfectly understands his disease, so I am glad that God knows all the corruptions of my heart, because he will perfect his strength in my weakness, so that as my day is, my strength will be.

To the unregenerate the almightiness of God should be terrible. They may profess to be filled with admiration of Jehovah's power as they gaze upon the foaming cataract or listen to his thunder rending the heavens. They watch the sun's eclipse with no thought of the time when the sun shall be darkened and the moon shall not give her light. But what doleful cries of terror and despair would fill the air if they saw the almightiness of Jehovah ready to be let loose upon them; if they could but see that the same hand which balances the earth upon nothing, the hand that wields the thunderbolt and darkens the sun, is pledged to destroy every Christless soul. Wrath is terrible in proportion to the might of the being who is angry; you smile at the harmless anger of a child, you would tremble before the rage of a lion. "The wrath of the king is terrible;" what must it be to fall into the hands of the living God? Who can tell the dreadfulness of being trodden in the wine-press of the fierceness of the wrath of Almighty God? But the believer exults in the thought of abiding under the shadow of the Almighty. "I will say of Jehovah, he is my refuge and my fortress; my God; in him will I trust."

To the Christless the justice of God is terrible, and they endeavor to conceal it under representations of a leniency which looks with compassion on their sins, or a majesty which overlooks them. God himself has declared that he will by no means clear the guilty, and that heaven and earth shall pass away sooner than one jot or tittle of his law shall be annulled. Yet the believer rejoices in the justice of God, because in Christ he is made the righteousness of God. The heavens are not clean in his sight; but in Christ, the believer is clean every whit.

The sum of the reasons why the believer joys in God is, that God is love. He rejoices in God's *past* love. It is an everlasting love which chose him, called him, sought him, saved him when he was an enemy, a sinner, a child of wrath. He rejoices in God's *present* love, abiding under the beams of his reconciled countenance. There is an inexpressible joy in the thought of being accepted in the Beloved, and that God has all the glory of our salvation, that his honor shines most illustrious in the salvation of sinners. This acceptance cannot be forfeited; he who has begun the work will finish it. The believer rejoices in the *future* and unchanging love of God. If his love is so precious to us here that ofttimes the wilderness blossoms as the rose, what will it be when he brings us home and his fulness of love flows out to us unhindered? But, after all, we can only say of it, "It passeth knowledge," and eternity will only make this more evident.—*The Witness.*

For the World's Crisis.

A PROMISE FULFILLED.

At a certain time in the history of David, he said in his heart, "I shall now perish one day by the hand of Saul"; and in order to escape from his enemy, he resolved to go over into the country of the Philistines, and abide there. "So David arose, and the six hundred men that were with him, and passed over unto Achish, king of Gath. And David dwelt in the land of the Philistines [in the village of Ziklag] "a full year and four months." And the king showed great favor to David, and gave him a position in the army, and said to him, "Know thou assuredly, that thou shalt go out with me to battle, thou and thy men."

So David went with the king of the Philistines, when the army marched to fight against the Israelites. But the princes of the Philistines were afraid that David would turn against them, and they would not consent to have him go with them to the battle. So David and his men returned to their place, after being absent three days. When they arrived home, they found their houses burned, and all they possessed was gone. Their wives and their children had been carried away captive. "Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep." Then David inquired of the Lord, saying, "Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all." This is the promise. It is recorded in 1 Sam. 3: 8. So David pursued the enemy, and the result is told in the 18th and 19th verses of the same chapter. "And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them; David recovered *all*." This rescue seems very wonderful in its completeness, and must be counted as a miracle.

And does not this suggest to your mind the invasion of this world by the old adversary, and the carrying captive all the people? and even the burning is yet to find its counterpart in the final conflagration. But David, in the narrative before us, rescued the captives; and so the Son of David will rescue from death (and from him that had the power of death) all that are carried captive into the land of the enemy. His victory over death and hell and every enemy is complete. Everything that the Amalekites carried away was recovered, "and there was nothing lacking to them." (I had no intention of applying this to the doctrine of a general resurrection, but some may see a possibility of such an application. My aim was to show the completeness of the work of salvation to the saints alone.)

The words "none of them is lost," evidently has a wide application, covering all the redeemed. No one will be lost that is worth saving. And a great number will be saved that do not feel worthy, but Jesus saves to the uttermost *all* that come unto God by him.

The fulfillment of one promise made to David, is but a type of the complete fulfillment of *all* the promises left on record for the people of God. Let this thought encourage and cheer the desponding and the afflicted. Joshua said, "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." Soon we can say, "All that was promised to us has been fulfilled; not one promise has failed, but all has come to pass." And this is the promise that is made to us—even the promise of immortality—eternal life. This is the result of salvation, complete, deliverance from sin and its evil consequences.

Webster, Mass. F. H. CHAMBERLAIN.

BROTHERLY LOVE.—"As the spokes of a carriage-wheel approach their centre, they approach each other; so, also, when men are brought to Jesus Christ, the centre of life and hope, they are drawn towards each other in brotherly relationship, and stand side by side journeying to their heavenly home."—*Rev. J. F. Sargent.*

THE NEW JERUSALEM.

We read concerning "Jerusalem which is above" (Gal. 4: 26), that Abraham looked for a city which hath foundations, whose builder and maker is God" (Heb. 11: 11); "the city of the living God, the heavenly Jerusalem" (Heb. 12: 22); "for here have we no continuing city, but we seek one to come" (Heb. 13: 14); "the city of my God, which is New Jerusalem, which cometh down out of heaven from my God."—Rev. 3: 12. That this is a real city, instead of being a mere symbol of the church, is evident:

1. Because this city was in heaven over 1800 years ago, which is not true of the church, because only a small part of the church had then come into existence. 2. Because no part of the church is in heaven. 3. Because Abraham's two women are presented by Paul as an "allegory," representing the two Jerusalems—the bond woman representing "Jerusalem that now is, and is in bondage with her children," and the free woman representing "Jerusalem which is above." As the bond woman symbolized a *literal* city, so must the free woman symbolize a literal city—literal New Jerusalem.

4. It cannot be that Paul meant to teach "here we have no continuing *church*, but we seek one to come," and affirming at the same time "He hath prepared for them a church." Heb. 11: 16. But this could be truthfully affirmed of a literal city in heaven, hereafter to come down to earth.

5. It could not be said, "Blessed are they that do his commandments, that they may . . . enter in through the gates into the *church*" (Rev. 22: 14), which would be tantamount to saying that the church should enter into the church.

6. Nor can we conceive of a church with "gates," "walls," etc., to be measured by "furlongs" and "cubits," having "height," "length" and "breadth," all of which can be true of a literal city.

7. "The nations of them that are saved shall walk in the light of it," and though they are the *church* in its glorified state, they are not the city. Hence, the city is not a symbol of the church, either in this dispensation or the next.

The saints will never tire in gazing upon the fadeless glories of this magnificent city—the scene will never become monotonous, for its measurement is twelve thousand furlongs. If this means the measurement of each side of the city, instead of the measurement around the whole, allowing streets as in ordinary cities, a traveler would have to spend over seven years to get a glimpse of one mansion of the city, at the rate of thirty miles per day; but as there are "many mansions," one above another, if we allow that they are one mile apart, it would take a traveler, at the same rate, about ten thousand five hundred years to pass through the streets of the entire city. At railroad speed, thirty miles per hour, without stopping day or night, it would require about forty-five years.

Glorious city of God! The saints will never be ashamed of it. Glorious company there, all joyous, none sorrowful. To walk with angels through those streets, to greet and converse with prophets there, to meet and talk with friends that now sleep in death, to listen to the sweet songs of the angels, and then to think this scene is of eternal duration, will be so exhilarating that only immortality could endure the heavenly rapture. May we be there. W. S.

For the World's Crisis.

"EVERLASTING LIFE."

Dear Christian Friends:—Never do I take pen in hand to write a line for the *Crisis*, or any other widely circulating messenger to thousands, but that I feel the great importance of writing true sentiments, and of writing as in the presence of the Lord of glory, to whose people it is addressed.

Everlasting life, words so often spoken, they sometimes lose their glorious meaning. O, what a word is *life!* full of freshness and music, and colorings of nameless brightness. It comprehends all that gives us pleasure. It is the existence of the creations of God, and is the activity and strength and beauty of city and country. Against this cherished life is ever warring decay and death, much of which is the result of transgression and evils known, but not forsaken.

Our Father in heaven, in his perfect wisdom and love, has given us a guide, a lamp, to make plain all the pathways of life, that we may be made perfect in holiness and happiness. During these autumnal days, our eyes have looked upon the richness of harvest blessings, and to-day we still look on the beauties of forest and field, and our hearts beat warm with thanksgivings and praises; and we are fed by these good gifts. With what earnestness should we cry Life, life, eternal life! and seek it in all "his appointed ways," and receive every good gift, every religious social privilege, every sacred social relation and friendship, with sincere thanksgivings. Let us forsake every evil way, and ever keep in the counsel of the incorruptible word of God, that alone will inspire our lives with faith, and hope, and love.

Ah! how many of the dwellers in city and country turn away in unbelief, and seek only those things that perish with the using, and return not to give glory to the Author of every good gift. O that it were the language of every heart, like the "sweet singer of Israel," to delight in "praises," with voice and heart, upon the organ and the harp; yea, let every thing that hath breath "praise the Lord!"

"Everlasting life" is the purpose of our Father in heaven. Let us bless him again and again. Let us seek the sunshine of existence, and no more dwell among the shadows of gloom. Forever press onward.

Son or daughter of grief or discouragement, life is before thee. Embrace the gift. Turn not timidly away from life's blessings, for therein is the preparation of a future and more blessed existence.

O Zion, "arise and shine, for thy light is come, and the glory of the Lord hath risen upon thee." "The Gentiles shall come to thy light, and kings to the brightness of its rising." He, the Lord, whose glory fills the heavens, and whose is the fulness of the earth, and they that dwell therein, will neither faint nor be weary until he has accomplished his purposes of "eternal life" and "glory"; and when the kingdoms of this world have become the kingdoms of our Lord and his Christ, then shall be brought to pass the saying—"Death is swallowed up in victory." "There shall be *no more death*, neither sorrow nor crying; neither shall there be any more pain."

And to us are the "wells of salvation" freely given, to drink from constantly—his holy Word, his holy works. And the Spirit and the bride say, Come, and partake of the waters of "life" freely. P. M. EATON.

Warner, N. H.

DO ALL IN THE NAME OF THE LORD JESUS.

O, Jesus, I am thine,
To do "in word and deed," for thy dear name,
Whatever thou may'st ask, without reward or fame;
Nor will I at my lot repine.
Could I but win thy favor from that blessed shore,
In which thou reignest now and evermore,
Or hear thee speak at last, "Well done!"
I could bear all things 'neath the shining sun.

O, Jesus, brother, friend,
All names of worth are thine; thou art the first
To own and to approve them, and givest them in trust
To us, to account for in the end.
May I possess thy Spirit, and in faith and love
Thy bright example follow and approve.
Where'er thou leadest go, nor fear
To do thy work, since thou art ever near.

—*Christian Standard.*

MEDITATION 92.

The glorious fruits of sanctified affliction.

Two things render affliction either easy or intolerable, to wit, its kind, and continuance. If it be ponderous and crushing, and withal continual; this makes affliction break all the bones, and wound the very spirits. But when it is light and over in a moment, which is the case with all the afflictions that befal the sons of God, I wonder why or how I can complain. But how astonishing beyond expression must it be, that this light and transitory load of affliction should work for me a far more exceeding and eternal weight of glory!

Truly I have no reason to cry out of my troubles and trials, since they work more good for me than now I can conceive. And little do I think, while grappling with my afflictions and fears, what they are procuring for me in the highest heavens; God having so connected the seed-time of tears with the harvest of glory, that they who sow weeping, shall reap with everlasting joy. Would I grudge to carry a stone for a day or two, if assured that when I laid it down, I should receive a crown of gold? Why then repine under my afflictions?

But, again, what proportion is there between the cross and the crown, the trial and the triumph, the affliction and the comfort, the burden of grief and the exceeding weight of glory? No more than between the glorious Giver and glorified receiver. Here our afflictions own the creature as the instrument, and sometimes have their origin in imagination; here they are light, and they are transitory; but the glory above is massy and weighty, is permanent and eternal, and is the immediate gift of God, neither by nor from the creature.

Moreover, affliction works for our good, even here: For (1.) To the saints, it bears, as it were, its own reward in its bosom, yielding to all that are rightly exercised therewith, the peaceable fruits of righteousness. It deadens the pleasures of sense, and gives the soul a relish for spiritual things; yea, it divorces the soul from the creature, and draws it near to God. (2.) There is no proportion between all that can befal the saints in this state, and that joy wherewith they shall be comforted in the better life. In none of the sons of men do all afflictions meet at one and the same time; Job's case came nearest it, but at all times he had the exercise of his reason, and the testimony of a good conscience, with an invincible faith in God, which made him conquer even while he seemed to fall. The afflictions, then, of saints, are verily light; but their future glory is a weight filling every power, replenishing every faculty, overflowing the whole soul, satisfying every desire. Now, in all the sons of God, the heirs of glory, every heavenly gift, every blessing of love, every degree of felicity, every beam of glory, centers, meets, and rests for ever. Therefore, there is no proportion between their sufferings and their consolation. (3.) Affliction is of no continuance; the apostle elegantly expresses it by a moment, which of all times is the shortest. And indeed though the affliction was severe and very ponderous, yet this lightens it much, and that it is over and gone in a moment, no sooner felt than fled, to return no more; but the exceeding weight of glory, to screw up their felicity to the highest degree, is also eternal.

But some may think, how can affliction be thought either light, or but for a moment, since, for their part, it is all they can do to support under the pressure and weight of their many adversities? And as to their being over in a moment, they rather think with Heman, "that they are afflicted, and ready to die from their youth up;" or, with Asaph, that they are "plagued all the day long, and chastened every morning."

But, as to the first, no afflictions befal the saints that can destroy their frame, though they may dissolve the union between soul and body. Yea, though the outward man be crushed and seem ready to perish, yet it is to our advantage, for thereby the inward man is renewed day by day, and grows up in strength unto eternal glory. And this mitigation arises from the divine sympathy of Him, who in all their afflictions is afflicted. Moreover, how often does the joy that God pours into the soul, in the time of affliction, overbalance and downweigh all the sorrow that arises from them.

And, as to the second complaint, of continuance; as a moment bears no proportion to one's life, so our whole life bears no proportion to the eternity of glory which shall take place, when the hour-glass of time has not a sand left, and cannot be turned. A moment stays not, and when gone cannot be remembered; for even millions put together make but a duration, which, when past, is only like a tale that is told. Now, life consists of so many moments, therefore a moment bears some proportion to our life, though very small; but eternity is not composed of life-times or ages, therefore the whole life bears no proportion to eternity. That which endures but for a while may be divided into the smallest denomination, but what continues for ever cannot be broken down into numbers. Now, is it much to pass through the shallow stream of affliction, that can rise but to the ankles, in order to plunge into the pleasures of his right hand, which are a great river, even waters to swim in? Can any child of heaven quarrel with the kindness of God, who makes light and momentary affliction work for them a far more exceeding and eternal weight of glory?

Take courage, then, my soul, and be strong; look into God's dealing with thee, for his ways can stand the strictest search, as through them all, even in the afflicting hand, fatherly kindness and eternal love shine forth. Now I see what I never saw before, that afflictions sanctified are indulgences, and trials the special gifts of heaven. And I do not wonder that all the saints are, I say not punished, but privileged with them, one kind or another; since they here keep sin low, and for them accumulate eternal weights of glory in the other world. My not looking into the ways of divine wisdom, and to the extent of the promises, has made me have very odd thoughts of afflictions: and, concluding them to be the signs of divine displeasure, I have been ready to question my interest in God, and difficulted how to understand the word of truth. But now I see, that though sometimes he sends afflictions to chastise his saints for sin, and curb their carnal affections, (and how kind is it thereby to punish sin, and prepare them for glory, and glory for them!) yet, that at other times he sends them to improve the soul, and exercise every grace in his saints. Why, then, do not I, like the great apostle of old, glory in tribulation, which, where grace is in exercise, sets all the wheels of the soul in motion; tribulation working patience; patience, experience; and experience hope; and hope, being no way ashamed to confess her confidence in him who has shed his love abroad in the heart by the Holy Ghost, gives a heavenly boldness. Should I then be disconsalate, because some fogs dwell on the eye-lids of everlasting morn, which, when the sun arises, shall never more be seen? Should any shades in this early twilight give sorrow, which are to be swallowed up in the brightness of eternal noon? A little patience, and I am past every one of my troubles, and possessed of all the transports of perpetual day.

Even from the vastness of my affliction and sorrow here, solid joy may rise; for if affliction sometimes almost crush me, and I am sometimes like to fall under it, ought I not to consider, that this weight of glory shall far, very far, exceed the present burden? Now, if the one be so much, how much more, infinitely much more, will the other be! Yea, it shall be such, that were I not replenished with immortality, and upheld by the Most High, I should fall under the insupportable emanations of divine glory. But I shall be all might for that happy state, where, to my sweet experience, I shall learn that my light affliction, which was but for a moment, wrought for me a far more exceeding and eternal weight of glory.—*Solitude Sweetened.*

DIGNITY OF LABOR.

It would seem that employment, from the morning of creation, when God himself worked and rested, and when Adam was commanded to till the soil and subdue the animals, implies peculiar dignity and honor. The Maker of worlds blesses labor. It is apostolic, it is Christ-like, it is God-like to work. No system of education is complete that does not harden the hand and toughen the muscle, while it develops the intellect and enlarges the heart. The religion that shows nothing but pale cheeks and lily-white fingers is not the religion of the Bible. Highways and hedges are better sanctuaries for acceptable service than studies, and cloisters, and cells. Scars and knots on the hands are more honorable than rings and gloves. Bronze out of the sunbeams is more beautiful on the face than rouge out of the shops. Only a worker attains the true symmetry, strength, and glory of manhood or womanhood. Genius itself falters in a conflict with labor. Industry has the long end of the lever that moves public opinions, parties, congresses, and thrones.

It was men with brown faces and sinewy arms that built the pyramids on Egypt's plains, reared the temple on Mount Moriah, and walled the Holy City with adamant, circled an Asiatic empire with impenetrable granite, put arm in arm the old and the new worlds as whispering mother and daughter, spanned the American continent with a thoroughfare of iron from sea to sea, cut a canal for steamers in forty months across the desert sands where the Israelites wandered for forty years: it is men with sunburnt features and nerves of steel that to-day whiten the worlds wide waters with the sails of commerce, navigate all rivers, explore all lands, and subdue the earth as God at first commanded.

An idle man, however white, and soft, and smart, is not God's man.—*Workday Christian, by Alexander Clark.*

THE RAPIDS OF TIME.

While we delight to linger round the cross and to point all to the atoning death of our adorable Savior, we cannot be unmindful of the fact that his coming again in glory is uniformly presented in the Holy Scriptures as the hope of the church of God.

We have been long satisfied that the Second Advent is pre-millenial; in other words, that Christ will come again before the millenium; that there will be no golden age of universal righteousness and peace prior to his coming; that iniquity will abound, and the love of many wax cold, till the end; that the wheat and the tares will grow together till the harvest; that evil men and seducers will become worse and worse, deceiving and being deceived; and that as it was in the days of Noah ~~and Lot~~, so it will be at the coming of the Son of man.

We believe, too, that the present dispensation is nearing its close; that a voice will soon emanate from the throne, saying, "It is done," and Jesus will come in like manner as he was seen to go into heaven. The fulfillment of prophecy, the advanced age of the world, and the signs of the times, admonish us of this, and also of our duty to continue and increase our aid in swelling the note of warning which is being heard in all lands.

The reader may have stood by the Falls of Niagara. A short distance above the cataract the waters become very rapid; hence that part of the mighty stream is called "The Rapids." So it seems to us that we are in the rapids of time, and the cataract of eternity is just before us. The eye of enlightened faith sees it; the ear of faith hears its dreadful roar; and the voice of wisdom says, to all men everywhere, "Prepare to meet thy God." "Be ye also ready, for in such an hour as ye think not the Son of man cometh." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Up, christian, up! the night is dark,
The contest fiercer grows;
Press onward, upward to the mark,
And bravely face your foes.

—*The Church.*

For the World's Crisis.

"REPENT YE; FOR THE KINGDOM OF HEAVEN IS AT HAND."

The preaching that John the Baptist preached, immediately before the first advent of our Lord Jesus Christ, ought to be preached with greater earnestness and zeal, if possible, now, before the second coming of Him of whom it was said to the disciples, by the angels, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "Repent ye; for the kingdom of heaven is at hand."

The gospel dispensation issues three calls. The first is, "Come, for all things are now ready."

The second, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." These two calls, I believe, are already past.

And the third and last call is ringing from the throne of God and over the earth to-day—"Go out into the highways and hedges, and compel them to come in, that my house may be filled." O how important it is, then, that the sound go loudly forth, "Repent ye; for the kingdom of heaven is at hand."

Fair Haven, Vt. MARTHA J. BRIGGS.

OLD TESTAMENT INCOMPLETENESS.

Dr. Walker, in his "Living Questions" takes about the same ground as "Ecce Homo" on this question, and says, in his incisive way: There has been constant evil done to the moral interests of men, by making the Old Testament and the New equal in precept and obligation. Servitude existed in a modified form in the darker dispensation. The dispensation of Moses greatly modified the dispensation of power in regard to servants. But the servitude and polygamy permitted by Moses are utterly at variance with the truth and love of the new dispensation. The slaves of "believing masters" were freed under the gospel; and even the slaves still "under the yoke," served for Christ's sake, "suffering wrongfully."

Hence, the effort to show that slavery, under the Old Testament, was in any wise applicable to the question under the New, was an error productive of immense evil, both south and north. Erroneous teaching on this subject hindered the progress of reformation both in Europe and in this country.

Such, likewise, is the case with the polygamy of the Old Testament. It is said that a Bible distributor made an effort to supply the Mormons. He was received gladly. They claimed that the Bible justified their practice. The distributor retired, disgusted, no doubt, with their heresy; but himself in the dark, so far that his error in appreciating the relations of the two dispensations prevented his correcting their false views of revelation.

Such, likewise, is the case, when Old Testament saints are made examples for New Testament practice. The Old Testament saints, as a general statement, would be New Testament sinners. Some of them, as David, sinned grossly, even in the light of their own dispensation. In that light it was declared by the Lord that the sword should never pass from David's house; and because he was a "man of blood," he was not permitted to build the house of the Lord. The effort to justify Old Testament character by the light of the gospel, has a baneful effect, in some cases, both upon minister and hearer.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 9, 1870.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

LIBERAL OFFERS.

NEW SUBSCRIBERS.

We are anxious to have our paper reach several thousand new readers the coming year, and become a blessing to them. It is the best means we have of sowing the seed of the gospel of the kingdom in some hearts, and we should all awake, and do whatever we can to have its warnings of the coming judgment reach as many new readers as possible.

Some of our preachers have done nobly, and others would gladly help on the good cause, if they could receive aid for their families while they spend their time for the paper. For the benefit of such, the A. C. P. Society, at a recent meeting, by vote authorized the Agent to pay ten per cent to preachers on all collections for the *Crisis* and *Young Pilgrim*; and it is hoped they will take hold of the work in earnest, and have great success. Those who understand the expense of publishing a paper, know that it would cost no more to set up the type for twelve or fifteen thousand copies, than it does for a less number; hence, after our regular issue of about nine thousand copies is run off, we could print several thousand more at the cost only of press work and paper. It has, therefore, been concluded by the Editorial Committee and Business Agent, to whom the Society referred this subject, to make the following *liberal offers* to new subscribers, to induce them to form clubs, and thus make success easy to all who put forth efforts to obtain new subscribers.

TRIAL OFFER.

We will send the *World's Crisis* three months on trial, to new subscribers, for *fifty cents*. We ask our friends to obtain yearly subscriptions, if possible; but where subscribers can be obtained for only three months, please visit them again, and, if possible, get them to renew before their paper is stopped at the end of three months.

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Three Months Free.

We will send the *Crisis*—for the balance of this year, from the time the name is received—free to all new subscribers for 1871, sent in before Jan. 1st.—Rate $2.50.

Now is the time to subscribe, and put forth energetic efforts to obtain new subscribers.

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GEO. T. ADAMS, AGENT,
Boston, Mass.

THE MISSION SOUTH.

Which shall we do? Which is best? to hire good halls in the principal cities south, and make a bold attack against the fables and traditions of these last days; or go into some small, cheap, out-of-the-way hall, in the corner of the city, where but few will come? We think there can be but one answer. If we get good halls, we must pay well for them. Will the brethren furnish the means? We purpose to leave for the South about the first of December.

CHICAGO.

The meetings in Chicago are seasons of special interest. They are heavenly feasts. The Spirit of the Most High pervades them, and causes the saints to rejoice. Sinners are coming to Christ, and backsliders are again seeking the narrow way. Dr. Manning, the Methodist minister who has been reclaimed, is doing well, and rejoicing in Christ. He knows how to go to work in the vineyard of the Lord. We shall be much disappointed if he does not become a very efficient preacher of the gospel of the kingdom. Pray for him.

Last Sabbath evening (Oct. 30th,) Bro. Walter, a Methodist preacher, who sat with us in the pulpit, and took a part in the exercises, remarked that a noted Presbyterian minister was at the late Methodist conference, in Janesville, Wis., and in a public manner went to the Methodist Bishop, and shook hands with him, saying, This is Presbyterianism shaking hands with Methodism in brotherly love. "Now," said Bro. Walter, extending his hand to us, "I wish to shake hands with you as a brother in Christ." The shake was a hearty one, and made quite a sensation in the audience. Some shed tears of joy at the sight. We felt the approval of God's Holy Spirit. Bro. Frankland, the pastor, has kindly offered us the use of his church for another Sabbath. A heavenly atmosphere pervades the meetings. Members of other churches are feasting with us, and say they never enjoyed such good meetings before. Praise the Lord.

THE BRODHEAD DISCUSSION.

Our discussion at Brodhead, Wis., Oct. 25th, 26th, 27th, and 28th, was one of special interest, and called out the leading men of the place. It is the residence of our corresponding Editor, and is a pleasant village of about three thousand inhabitants. We were much pleased with its appearance. The water is soft, the soil good, and sufficiently sandy to prevent much mud. We were also pleased with the people, and never enjoyed a discussion any better. Our opponent, Mr. Crawford, conducted the discussion in a gentlemanly manner. He is a lawyer, and a Universalist minister, of good ability, who has had many discussions. Mr. Mac, a distinguished lawyer, was our chairman, and presided in a superior manner.

Among the points discussed were the following: The punishment of the wicked, the immortality of the soul and the sleep of the dead; the personal coming of Christ, the resurrection of the dead; the kingdom, the new Jerusalem, the judgment, and universal salvation. Mr. C. claimed that the second coming of Christ was at the destruction of Jerusalem by the Roman armies, under the command of Titus, A. D. 70; that the judgment day was at the same time. He presented Isa. 45: 23–25 as infallible proof of universal salvation, saying he would rest his whole argument on that scripture, which reads as follows:—

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."

We called his attention to the fact that verse 21 is *conditional*. If they do not "*look*" unto the Lord, there is no promise of salvation. His main proof of universal salvation was contained in the language, "Unto me every knee shall bow, every tongue shall swear." It appeared that he had overlooked the words in the next verse, which say: "And all that are incensed against him [the Lord] shall be *ashamed*."

This universal salvation is said to be in a resurrection state. But Paul says: "Whosoever believeth on him *shall not be ashamed*." (Rom. 9: 33); hence those who are ashamed of him are not among the believers. Jesus says: "Whosoever therefore shall be ashamed of me, and of my words, . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Mark 8: 38. By applying Isa. 45: 23 to the resurrection state, our opponent had to admit that there and then was the judgment seat of Christ; for Paul says: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we *shall all stand before the judgment seat of Christ*." Rom. 14: 10. How do you know, Paul? "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Rom. 14: 11, 12. Where is it written? In Isa. 45: 23. So the people are to stand before the judgment seat of Christ at the very time the bowing and confessing shall take place. We inquired if this was all accomplished at the destruction of Jerusalem one thousand eight hundred years ago?

We asked our opponent which horn of the dilemma he would take: that the coming of Christ, the judgment, and the great bowing, are future; or, that the universal salvation took place at the destruction of Jerusalem, where he assumed that Christ came the second time and judged the world? We received no reply.

The 25th verse of Isa. 45, afforded no proof that every Israelite would be saved; for they can be justified only upon the condition of faith and repentance. "All the seed of Israel" does not mean the whole Jewish nation. In 2 Kings 17: 18, we read: "Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only." "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight." 2 Kings, 17: 20. Thus it appears that "all the seed of Israel" does not necessarily mean more than all, or a majority of the Jews living at any one time. We came to the conclusion that our opponent's great proof text in Isa. 45: 22–25, on which he said he was willing to rest the whole argument, was a *very weak* support, and was even fatal to his position.

In relation to his assumption that Christ came the second time eighteen hundred years ago, when Titus destroyed Jerusalem, we called his attention to the reading of the Scripture with this interpretation in view, as follows: "Therefore be ye also ready; for in such an hour as ye think not," Titus cometh. Who then is a faithful and wise servant, whom" Titus "hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom" Titus "when he cometh, shall find so doing. Verily I say unto you, that" Titus "shall make him ruler over all his goods. But and if that evil servant shall say in his heart," Titus "delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken," Titus "shall come in a day when he looketh not for him, and in an hour that he is not aware of." Matt. 24: 44–50. Instead of Titus' coming being unexpected to the Jews, like the coming of a thief in the night, they had a full knowledge of his coming some time before his arrival.

We then called the attention of our opponent to the parable of the ten virgins, in Matt. 25: 1–13, and read it in harmony with his interpretation, that Christ's second coming took place at the destruction of Jerusalem, when Titus took the city:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While" Titus "tarried, they all slumbered and slept. And at midnight there was a cry made, Behold" Titus "cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy," Titus "came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying," Titus, Titus, "open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour when" Titus "cometh."

We left the friends of truth rejoicing greatly over the results of the discussion. We stopped with Bro. Sheldon, with whom we had a very pleasant visit. His health is improving slowly.

AFFAIRS IN EUROPE.

During the past week, no material change has taken place in the situation of affairs in Europe. There have been new efforts to secure a peace between the powers at war, but thus far they have failed. England is anxious to have the war closed, but no satisfactory terms have yet been proposed to meet the wishes of both parties. France is evidently growing weaker in the hands of Prussia. There is but little probability that the French republic will be established as the permanent government of France. Prussia will be opposed to it; also England and Russia, besides the rich men of the French nation. During the eighteen years reign of Napoleon, France had great prosperity, and many are anxiously desiring his return to the throne.

It is said there is a very sad state of things in Paris, with but little hope of any improvement under the present government.

WHAT OTHERS SAY.

The following is from the New York "special correspondent" to the Chicago *Tribune*. Although a cold, worldly-minded, fashionable ministry, and a luke-warm church will not call the attention of the people to the signs of the times, yet they are so marked, that even secular editors and their correspondents, who make no profession of religion, are satisfied that the signs of the times are ominous of great events near at hand. If they would, they find it hard to shake off the impression that the end of the present dispensation is not far in the distance. The correspondent says:

"We've had an earthquake. No great shakes, to be sure, but just enough to remind us that such things, having been, may yet be. To those at all familiar with the prophecies contained in the Old, as well as the New Testament Scriptures, and their startling and rapid fulfilment in our day, the part filled by the press in the strange and exciting drama of the nineteenth century, in which all climes and nations are cast, is one of intense interest. Little recked the devil when, for the modest consideration of an immortal soul, he imparted to Dr. Faustus that art above all other arts, that through its mighty agency should one day be blazoned to the world the signs of his own downfall and captivity for a thousand years, when he shall go no more forth to deceive the nations of the earth. We need prophets, and I had almost said pulpits, no longer, for the daily papers bear upon their faces (unconscious, it may be unwilling,) testimony to the truth of what has been foretold of our day. Wars and rumors of wars; earthquakes and pestilences; the sea and the waves roaring; men's hearts failing them for fear; wicked men and seducers waxing worse and worse; man's hand red with the blood of his fellow-man; and the events crowding so thick and fast that steam and electricity, pressed to their highest possibilities, are scarcely sufficient for your needs. A truckling pulpit, venal press, soiled ermine, and general wickedness in high places, we are told, are to be the distinguishing features of the latter days; and who honestly believes that corruption can go further, and even the semblance of order and government be preserved?"

THE FRENCH REPUBLIC.

The official provincial correspondent from Berlin, says:—

"The present Government at Paris exists only by leave of the gutter democracy. It may negotiate where it likes, but Germany believes that peace is to be settled, as the war is, between Prussia and France."

It becomes more and more evident that the French Republic will be of short duration. The probabilities in favor of Napoleon's return to the throne of France are daily increasing. It is quite evident that Gen. Bazaine is acting in harmony with the wishes of Napoleon. King William is unwilling to acknowledge the republic. The present war aspect is quite another affair from what it was before Napoleon surrendered, and is carried on against the proper government of France, which was vested in its Emperor. Had King William surrendered to the French, then the Germans should have ceased their hostile movements. Napoleon is not responsible for the continuance of the war since his surrender. We may expect that the "red republican" party of Paris (for Paris rules France), which has been opposed to the Emperor, will be completely crushed by the Prussians, and then Napoleon may be again seated on the throne of France with increased security, to finish the closing drama in the history of the Roman empire.

PERSONAL.—To "S. S. C."—All *must* be borne *patiently*, or else the peace of God will depart. The cross must precede the crown. If we suffer with Christ, we shall reign with him. The night of weeping will soon be past. Endure it if you can. Ask the Lord to direct in all things. Trust every thing in his hands, and all will be well.

EXPLANATION ONCE MORE.

As many do not yet understand the date on their papers, or wrappers, we would say, the date on the paper is the time to which you have paid. If it is **7 Sept. 70**, it means that you have paid *to last* Sept. If Nov. or Dec. **70**, it shows that you have paid so much in advance; but if it is **67**, **68** or **69**, it shows that you are in arrears from that date, and ought to pay up immediately.

REDEMPTION.

Redemption has its commencement in this life, and is consummated when Jesus comes; and unless the work is commenced here, it can never be completed hereafter. It begins by freeing man from sin. "Being then made free from sin, ye became the servants of righteousness." And it is impossible to secure a freedom from sin except by pardon; and it is impossible to obtain pardon without repentance; and it is equally impossible to repent till made sensible of one's sinful state. This leads us back to the true starting point. Men must firstly be led to feel themselves sinners, then they will repent, and at that point God will pardon; for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is the commencement of redemption,—a redemption from sin, from condemnation, and from the gall of bitterness, to the enjoyment of the peace of God, and the sweet smiles of the Savior—it being a change from sin to holiness, from darkness to light, from condemnation to Divine approbation.

But notwithstanding this change, and the rich enjoyment arising from it, we are as liable to die as other men, and are subject to disease and pain. Our physical organizations are still the same. But there is another stage in redemption which will change the physical man; and Infinite wisdom saw the necessity of two stages in the work of redemption—a preparatory stage, and a finishing stage; the preparatory stage being to cleanse man from all sin, and the final stage being to immortalize him in his pure state; for after being made recipients of the Holy Spirit, Paul says, "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption* of our *body*."—Rom. 8: 23.

Here is a phase of "redemption" that has to do with the "body." And this redemption is interwoven with the coming of Christ; for in giving signs of his future coming, Jesus says, "When these things begin to come to pass, then look up, and lift up your heads, for your *redemption* draweth nigh."—Luke 21: 28. But what kind of redemption is due then? Paul tells us. "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile *body*, that it may be fashioned like unto his glorious body."—Phil. 3: 20. 21. This "redemption of the body" is redemption completed. Firstly, redemption from sin, and, secondly, redemption from mortality. W. S.

"DEAD MEN SHALL LIVE."

Those theologians who repudiate the resurrection of the material body, and insist that it is a "spiritual body" that is to be raised, which they make equivalent to an immortal personality within man, are confronted by the statement, "*Dead* men shall live; together with my *dead body* shall they arise."—Isa. 26: 19. Thus the resurrection, instead of bringing up deathless men, is to release "dead men" from death; and instead of unhousing a deathless body, is to cause a "dead body" to come forth.

If the theory of the existence of a "spiritual body" within the natural body were true, thus making a double man, why does the prophet, if he is really teaching the resurrection of the spiritual body, use this language: "Awake and sing, ye that dwell in dust; . . . and the earth shall cast out the *dead*"? Does this spirit-man need to be awakened? And does it go into the "dust"? Does it become "dead"? Is it to be "cast out" of the earth?

But it is not true that the "spiritual body" has a co-existence with the natural body, but the natural body has its existence first, and then "it is sown a natural body"; but after reposing in the embrace of death for a while, "it is raised a spiritual body." So the body of the saint is not recognized as a spiritual body till it is "raised." Christ once had a natural body like ours, but by virtue of a change at the resurrection, he now possesses a spiritual body. "That was not first which is *spiritual*, but that which is natural; and *afterward* that which is spiritual."—1 Cor. 15: 44. We shall wear the "image of the heavenly" Adam after "mortality is swallowed up of life."

Yes, God's "dead men shall live"; they shall awake "to everlasting life" at the call of Jehovah; "neither can they [then] die any more;" for "there shall be no more death" from that time onward. As a pledge, we are pointed to the resurrection of Christ, which did not consist in a release of the soul from the body, but actually liberated the body from death. This is presented to faith's eye as a sample. Can we doubt? W. S.

THE INTELLECTUAL SPIRIT IN MAN.—To prove that man is in possession of a personal spirit, or an entity possessing intellect, we are often referred to 1 Cor. 2: 11,—"For what man knoweth the things of a man, save the spirit of man which is in him? *Even so* the things of God knoweth no man, but the Spirit of God." If this text proves the spirit of man an entity within man, it as strongly proves the Spirit of God an entity within God, and that proves too much, and hence shows a defect in the premise of the argument, which consists in the arbitrary assumption that the term spirit here signifies a personality: but since this definition will not bear in this text without also proving a personality within God, let us try another definition of spirit—*mind*. "Save the *mind* of man which is in within him. Even so the things of God knoweth no man, but the *mind* of God."

This mental spirit is not a personality, however, either in man or God. The human mind is so connected with the physical system as to keep pace with its various changes from the feebleness of infancy to the summit of mortal vigor, and from thence declining with the body till it reaches its second childhood It is likewise often affected by disease. It is true that some diseases weaken the body, and leave the mind strong; and it is equally a true that some diseases weaken the mind, and leave the body strong; but this depends upon the nature of the disease. If mind were immortal, it could not be affected by disease under any circumstances. W. S.

ENCOURAGE YOUNG PREACHERS.—Many young men who feel called of God to preach the gospel get disheartened, and do but little or nothing, for want of timely and proper encouragement; and this has been the case to some extent among us as a people. We want the best talent; and that is all right; but let us not forget that these very men who have the best talent were once young and inexperienced. We must not wait till young men show themselves giants before we help them.

By helping them, I do not mean *early* ordination, for I doubt the propriety of this in ordinary cases; nor do I mean that we should in all cases, at once constitute them pastors. I do not mean that we should flatter them with the thought that they are talented ministers, for that will spoil their spirituality, and thus, unfit them for the work of the Lord But help get them into the field. Give out appointments for them in school-houses and new places, always encouraging them to preach on experimental and practical themes in the early part of their ministry; then follow up with social meetings. It is a mistake that young ministers too often make in trying to plunge into theology the first thing they do. There is something else to preach.

Also, let ministers, as well as laymen, encourage the young to do duty in this direction by taking them out to help them in meetings. W. S.

PRAYER.—That prayer ought to be a pleasurable ingredient in christian devotion, none can deny. But it is so abused that in too many instances it becomes distasteful and repulsive; and as a result a feeling of aversion takes the place of a feeling of respect for prayer. The preacher is tediously long, keeping the people waiting to hear him teach God a lesson, telling him how old he is, how powerful he is; and, as though his memory had failed him, they enumerate a long list of his mighty acts in the past, and tell him all about his former dealings with men; and then seeming satisfied that they have given him some valuable information for which he is greatly indebted to them, they put in a faint plea for a blessing; but often, not feeling half the earnestness in this part of the prayer that was evinced in teaching God his lesson, they fail to get the blessing; and the people feel like saying, concerning this pretty talk to God, "Did n't God know all that before?" And around the family altar, long prayers beget in the minds of children a disrelish for devotion, and they will seek an opportunity to dodge the tedious ceremony as often as possible.

Prayers should never be lectures to God. but simply petitions, coming from believing hearts, and should always be short, except in secret—there long prayers are not objectionable. W. S.

SALVATION OF ALL MEN.—Much is said in repudiation of the doctrine of the salvation of all men, but this is simply making war on a man of straw, for nobody can be found who believes that all *men* are to be saved. There is a class, however, who believe that all *ghosts* will be saved, and that all *men* will eternally sleep in death; but they have fallen into the unscriptural practice of calling ghosts *men*, and have assumed, without proof, that the ghost of man is a personality: so they claim to believe in the salvation of all men, when they simply mean ghost-men—a race of beings existing only in imagination, not entitled to salvation, nor exposed to damnation; for although we read about the "giving up of the ghost" at the death of man, we find no proof of its personality. And even if it were a personality, instead of an element, it is not the accountable part of man, for the Revelator affirms, "The sea gave up the dead which were in it, and death and *hades* delivered up the *dead* which were in them, and they were judged, every *man*."

Thus the very "man" that is "dead," whether in "sea" or land, must be judged; hence, the very man that *dies* is the accountable being; and as God does not act on the dishonest principle that some men do, in charging the same thing to two persons, God will settle the account with the physical man, judge him worthy of salvation, or deserving of damnation. There is nothing in the Bible about judging, saving, or damning ghosts, or spirit-men. W. S.

HOPE.—"If we hope for that we see not, then do we with patience *wait* for it." Hope looks forward, and aspires after something yet future; so the "hope of eternal life" negates the theory of eternal life already possessed by the soul, for we cannot hope for that which we already possess. If the soul is already immortal, it must live eternally, and to live eternally would be eternal life; so on the immortal-soul hypothesis, the "hope of eternal life" is superfluous.

We hope only for that which we "wait" for, not for that which we already possess. Nor can the force of this conclusion be evaded by the claim that eternal life means future happiness, for that is an *assumption* without proof. It is true that the same class who are hereafter to gain eternal life, will also be possessed of happiness; but what would future happiness be worth without eternal life to make it endless? No matter how perfect the happiness might be, its value would depend upon its duration, and eternal life would give it eternal duration; and without it, happiness must sometimes terminate. Besides, happiness is not possible without life, so God makes prominent the offer of eternal life, as the basis of eternal happiness. W. S.

"BEGINNING FROM THE LAST UNTO THE FIRST."—Jesus illustrates the labor of his servants in the vineyard of the Lord, and the time of reward for their labor, by the conduct of a householder who hired laborers into his vineyard, at different hours of the day, from "morning" till "even"; and concludes the illustration by saying: "So when even was come, the Lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, *beginning from the last unto the first*." Some had entered the vineyard at the first hour, some at the third, the sixth, the ninth, and the eleventh hours of the day, and when the day had ended, and not before, payment was due, "beginning from the last unto the first."

So during the gospel day, laborers have been called into the Master's vineyard at different hours, from the first to the eleventh hours; but not till the day closes will any of the laborers receive their wages; and so far from having those rewarded first who entered the vineyard first, the specified order is, "beginning from the last unto the first"; then every laborer will receive the penny of eternal life; but the first laborer that entered the vineyard cannot receive it before the last. We are already in the eleventh hour of the gospel day. Soon the day will close, and the time of settlement come. W. S.

TRACTS TO SCATTER IN WIS.

Wishing to scatter my four new tracts more extensively in Wisconsin than I have been able to do with my own hand, with the help of a few friends, I offer to send by mail to any brother or sister living in Wisconsin, as many as 10 cents will prepay, if they will send me the postage, *provided* they send any time before the close of November, giving plain directions where to send them. I limit the offer to Wisconsin for the present, and restrict as to the quantity allowed each individual, fearing they may be too soon exhausted. Let no one send over 10 cts. in postage unless they design it as a donation to aid the enterprise. Direct to William Sheldon, Brodhead, Green Co., Wis., and send within the time specified. W. S.

For the World's Crisis.

THE SABBATH.

Whether the keeping of the Sabbath is enjoined upon us in this dispensation or not, I can not say; but does it not seem to be a stumbling-block in the way of others, if not kept by all who claim to be followers of Christ?

It is considered by the church generally, and by all of the world, to be a command binding upon all to keep the Sabbath holy; and the breaking of it is looked upon as sinful. Now we are told to "abstain from all appearance of evil" (1 Thess. 5: 22), and it seems to me that while the keeping of it is so regarded, it is an appearance of evil to neglect the observance of the day.

I am led to this suggestion, because I have often heard it spoken reproachfully of the Adventists, that they do not keep the Sabbath; and it has seemed, in most cases, to prejudice the mind against the doctrines we all love so well. I never knew anything but a blessing to attend the observance of the day. Would it not be better to keep the day, considering the feeling prevalent regarding it, than to have the cause of Christ suffer in consequence of our neglect to do that which is considered a vital part of the christian life? J. N. S.

For the World's Crisis.

NEW YORK CONFERENCE.

The Lord willing, the next quarterly meeting of N. Y. Adv. Chris. Conf. will be held with the church in Honeoye, commencing Thursday evening, Dec. 1st, and continuing over the Lord's day.

It is very desirable that *all* the churches take into immediate consideration the matter of appointing delegates to represent them, and report the progress of the great work they have in charge in their several localities. Also to remember the quarterly contribution (taken after one week's notice), to meet the demands of the cause in the State at large.

Dear Brn., do not forget *this* part of our conference duties. Send in your mites in the name of the Lord, by letter or delegate. The matter of dividing the State is to come up (see last report). All sections are interested, let all be represented. Teams will be in waiting at Livonia Station, Erie railway, to meet the eleven A. M. and five P. M. trains from Rochester. Accommodation will be provided for all that come with public or private conveyance. *Come praying.*

B. P. STEVENS, *Pres.*
WM. E. BROWN, *Sec.*

FIRE-BRICK MEN.—There are fire-brick men in the Christian church. They come of royal, humble blood. They are found in obscure families. They are searched out by Providences tried in the furnaces of affliction, and fused into condensed power by peculiar agencies, for setting in prominent places in the great spiritual temple. Like the three Hebrew children, they stand the fire. Men who have passed through intense sorrow and suffering are the truest for health and for altar tests. Men who have been disciplined by loss, by ridicule, by persecution, are the men to set in exposed places where ordinary human nature would yield and give way.—*Workday Christianity.*

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments....................$117.62
S. B. W....................3.00
A Friend....................2.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments....................$10.50
Dr. Knight....................50
A Friend....................2.00

YOUNG PILGRIM FUND.

Previous acknowledgments....................85.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments....................$476.94
J. Clothey....................1.00
Dr. F. Broom (pledge paid)....................5.00
G. H. Bundy....."....."....................5.00

For the World's Crisis.

LOWELL, MASS.

The church at this place has been signally blessed under the labors of Bro. Mitchell of Maine. Among those seeking after the truth is Mr. R. G. Wells, formerly a spiritualist medium, of considerable repute in the western part of New York State, and specially Rochester, N. Y. He had been guided and directed so long by lying spirits, and was so completely under their control, that his nearest and dearest friends thought that he would surely go down to death denying the Lord that bought him, thereby bringing upon himself swift destruction.

But the Lord has heard the prayers of his people. Mr. Wells' eldest son, an Adventist preacher, living in Rochester, has made his father a subject of prayer during the past two years, and while he almost doubted, the Lord heard and answered.

Several years ago, the subject of this notice was a licensed preacher in the Wesleyan Methodist church, and of course believed in the inherent immortality of man, and reasoned thus: "If there is an immortal principle in man that leaves the body at death, and goes to a place of happiness, is it unreasonable to suppose that this same principle can communicate with the loved ones of earth, as angels did of old?"

Such thoughts induced him to investigate spiritualism, and investigation brought the conviction that if the theory of the "immortality of the soul" is true, then spiritualism must be the true religion. He now plainly sees that man is really a mortal being, but will put on immortality at the appearing of Jesus. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

O may he ever be faithful, so that when the glad morning of the resurrection dawns, he may meet wife and children who are now sleeping the sleep that knows no awakening, till the opening heavens shall reveal the matchless form of the "very same Jesus," clothed in robes of royalty, coming to set the captives free, and to give them eternal life and a home in the glorified earth. J. B. W.

THE ATTITUDE OF RUSSIA.

Our despatches from Europe again mention the great diplomatic and military activity of the Russian government. Early last spring, ere there was a sign of trouble directly between France and Prussia, we repeatedly called attention to the manœuvres of armies going on throughout the latter kingdom, and that, too, while the remainder of the press, British and American, seemed to ignore them. We now remark the very peculiar attitude of Russia, and find in it growing symptoms of a far wider catastrophe than has already taken Europe by surprise.

The well known Russian organ *Le Nord* has distinctly intimated that the equilibrium of the Continent, endangered by the culpable ambition of one Power and by the blind obstinacy of another, must be secured by the intervention of a State sufficiently strong to make itself respected by both parties, and yet not liable to be suspected of sympathy for the passions or the projects of one or the other. This is plain and pointed talk, and, to back it, we hear of the Czar concentrating nearly five hundred thousand of his best drilled troops toward his western frontiers and summoning his terrible Cossack riders to the field. Common sense tells us that this muster is not made for the protection of his Prussian neighbor, since the utmost that France could hope to do, for the present, would be to raise the siege of Paris. It is not to shield Russia itself from Prussian invasion, since the Northern winter, which no foreign foe would dare to brave, is at the door, and, moreover, Prussia has not completed the heavy task that she is unwisely enlarging in France. The political wisdom of Prussia, disguise it as she may attempt to do, has been alarmed, and a rumor came weeks ago from Berlin that in order to secure the Czar's consent to the dismemberment of France she was willing to give that potentate the two duchies of Mecklenburg, and to compensate the ruler of these minor principalities by forming the conquered provinces of Alsace and Lorraine into one grand duchy under his immediate control, as governor or viceroy. But there is another solution to all this imbroglio, and it is comparatively close at hand. The secret of that solution will be found in the memorable words of the Great Napoleon, which we do freely into English from the exact text of his Memorial, written at St. Helena:—

"Ere fifty years shall have passed," said the imperial political soothsayer, "France will be republican or Cossack. Then, if my son be alive, he will be called to the throne amid the acclamations of the people. If he be no more France will again become republican, since no other hand would dare to grasp the sceptre that he could not uphold."

"The Orleans branch, although acceptable, is too feeble; it partakes too much of the other Bourbons and it will meet with the same fate, should its members not prefer to live the life of simple citizens, no matter what changes

may intervene. Once again France will be republican, and the other countries will follow her example. Germans, Prussians, Poles, Italians, Danes, Swedes and Russians will unite with her in a crusade in favor of liberty. They will take up arms against their sovereigns, who will hasten to make concessions to them so as to retain a part of their old authority; they will call themselves constitutional kings with limited powers. Thus will the feudal system receive its death blow; like fog in the midst of the ocean it will vanish at the first rays of the sun of liberty.

"But things will not remain there; the wheel of revolution will not stop at that point; its impetuosity will multiply fivefold, and its rapidity will increase in like proportion. When a people has regained a part of its rights it becomes enthusiastically inspired by victory, and, having tasted the sweets of liberty, it grows the more enterprising in order to obtain the more. The States of Europe will for some years, perhaps, be in a state of continual agitation, like the soil at the moment which precedes an earthquake; but at last the lava will burst forth and the explosion will terminate everything.

"The bankruptcy of England will be the lava which is to shake the world and swallow up the kings and the aristocracies, will cement the interest of the democracy by its eruption. Believe me, Las Casas, in like manner as the vines that cover the foot of Etna and of Vesuvius produce the most delicious vintages, so will the tree of liberty become fixed and not to be cast down when it shall have its roots planted in that revolutionary lava which will have overflowed all the monarchies. May it bloom and flourish for ages! These may seem strange sentiments for you to hear from my lips; however, they are really mine. I was born a republican; but destiny and the opposition of Europe have made me an Emperor. I now wait the future."

Such was the impressive language, in many places attaining the grandeur of prophecy, in which Napoleon, from the calm heights of contemplation, after having held the fate of Europe in the hollow of his hand, announced the inevitable changes visible to him from the summit of his political Pisgah. The fifty years have rolled away; a nephew (not a son) of the Emperor sat for eighteen years upon the throne of France, and has fallen from it. France is again republican; the nations of Europe are preparing to follow her example; the lava of revolution begins to grow hot beneath the feet of Prussia and to throw its warmth into the palace of the Russian Czar. The Cossacks are summoned to extinguish it. Hence the armaments, hence the diplomatic agitation, hence the hurrying to and fro, on every road and iron rail from the Black Sea to the Neva, and from the Neva toward the Danube. The hour is coming; the supreme conflict is no longer distant. Republican or Cossack?—which shall win?—*N. Y. Herald.*

Correspondence.

From Bro. T. J. Carle.

DEAR BRN.:—How sweet, how blessed, to know that we serve a prayer-hearing and a prayer-answering God, who is not tired of hearing his children pray. It is blessed to pour out our souls in prayer to Jesus when we know that he hears us plead. No matter how weak, how small, or how broken our prayers, he knows how to put them together to get our true meaning; then comes down the blessing so sweet that we feel we never will cease to pray; but when temptations beset us on every hand, and we feel it is no use to try to serve God any longer, we remember the words of the poet—

"Have we trials and temptations?
Is there trouble any where?
We should never be discouraged,
Take it to the Lord in prayer."

We come to Him asking him to help us, and almost before we are done asking the temptation has fled, and we feel new courage and thank his blessed name for the privilege of prayer. It is blessed to tell Jesus all our troubles away in the woods, or in the barn, or in our secret place of prayer, wherever it may be, when we know that he listens to our prayers and will in his own good time send us sweet answers of peace. Sometimes we think he does not hear us, but when we least expect it, then comes the answer to our petition and even more than we asked for.

Prayer brings us near to our blessed Savior. When we bow before him, we feel that there is only a thin veil between us, and we feel so near to him that we ask for what we need and we get it. Then we thank him for his goodness, and feel that he is our Father and we are his children, and we will serve him faithfully as long as we live. And if Jesus comes before we die we can say, This is my blessed Savior, who heard my feeble prayers; he has come to save us, and we will praise him for ever and ever.

Hollis, Me. T. J. CARLE.

Extracts from Letters.

SR. JULIA A. RHOADES writes from Detroit, Mich.:—"I have enlisted in the army of the Lord. I have been teaching and preaching the blessed truths of the Bible for thirteen years. I have been a member of the M. E. church. My husband was a minister. I was a firm believer in everlasting torment. I had been taught that only a part of the Bible was for us to understand; and that we had no right to investigate it. There was always a mystery to me why God should make a law, the penalty of which was eternal torment; such a horrid hell as some preach.

Though all my friends have forsaken me, because of my faith, I never was so happy before as I am now. I am looking for Jesus to come. Glory be to his name. I love his appearing. What a glorious and sublime event! Man will no longer be filled with all unrighteousness; but the earth shall be full of the knowledge of God, as the waters cover the sea. May the time soon come."

BRO. G. A. STREETER writes:—"Last Sunday (Oct. 30th) I was at No. Adams. The work is still onward. One was baptized, one confessed his wanderings, and more are under heavy conviction. Praise the Lord. Never was there such a time to preach as at the present. I find that if I make the truth plain and pointed (in love) it will have its application. O for wisdom from on high to speak rightly.

Now is the time for protracted meetings. Brethren and sisters, wake up to this important theme."

SR. M. J. ELLSWORTH writes:—"Our Father in heaven is good. He giveth us all things. Let us offer thanksgivings. Thank him for earth's best blessings—its homes. The writer of these lines wishes to become acquainted with some brother or sister who wishes the assistance of a woman in any or all of the labors required in the household, and would endeavor to faithfully perform all the duties committed to her hands. Please address—Maria J. Ellsworth, East Washington, N. H."

BRO. E. MORRILL writes:—"At the close of our labors with the Tent, I returned home severely afflicted with a lung difficulty; but after two weeks' rest with my family, I recovered, and now am feeling strong, not only in body, but in the Lord. To him belongs the praise. I am now waiting for marching orders, ready to go into the field, in any direction where I can best honor God. Brethren and sisters, fight on a little longer, and a crown of life will be ours."

Obituaries.

CRANE. Died, of consumption, in Mannahawkin, Ocean Co., N. J., Sept. 24th, 1870, Zippie H., daughter of Capt. John G. and Alvina Crane, aged twenty-four years, eleven months, and twenty-four days.

"Yea, though I walk through the valley of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me." Ps. 23: 4. Precious jewel of Christ! She feared no evil, for she knew her life was "hid with Christ in God." Cut down as she was like a flower that falleth by the scythe, yet in her suffering she willingly submitted to the will of her Master, and now quietly sleeps in Jesus, and will awake and receive a crown of glory that fadeth not away, when her Lord and Master shall appear. Funeral services by Rev. H. Beegle, assisted by Rev. Mr. Brow. T. TILTON.

PATTERSON. Died, at Silver Springs, Marion Co., Fla., of congestion of the lungs, R. T. Patterson, aged twenty-nine years, formerly of Rochester, N. Y.

When the second coming of the Lord was first preached in Rochester, in 1867, Bro. Patterson was among the first that embraced the faith and obeyed Christ in baptism. C. W. CONOLLY.

RICHMOND. Fell asleep in Jesus, in Granger, Allegany Co., N. Y., Oct. 28th, 1870, Alanson Richmond, aged seventy-eight years.

He sleeps in Jesus, and awaits the Life-giver's return to give him immortality, eternal life. Remarks on the funeral occasion by the writer, from Luke 24: 34. ROB'T. LOVELL.

Summary of News.

FOREIGN.

Cable News.

LONDON, Nov. 1.—Father Benson, Superintendent of the Oxford Monastery, sails with 30 of his brethren to found a monastery in America. He will land in Boston.

Nov. 3. Advices from Tours state that the Red Republicans at Marseilles are again rampant and revolutionary. A proclamation has just been issued by the leaders announcing the establishment of a new Republic, embracing the cities and territory of sixteen departments to the southward.

Private despatches from Berlin, state that the armistice has been signed at Versailles.

A telegram from Versailles states that Count Bismarck, on behalf of Prussia offered to the provisional government of France, an armistice of twenty-five days duration, to allow the general elections to be held throughout France, for deputies to the Constituent Assembly. This tender was made to M. Thiers, as the envoy of France.

Nov. 3.—It is reported that Thiers has proposed at Versailles an armistice on the basis proposed by the British Ministry, and that the proposition will be if not already, accepted by Prussia. Thiers expresses great satisfaction with the course pursued by England.

The last English and American families which will be permitted to leave Paris take their departure this morning. At last advices, Washburne was preparing to come out.

The courage and address of the American Ambulance Corps is subject to especial praise.

It is asserted that food and material sufficient to have supplied Bazaine's army four months had been found in Metz.

Bazaine's plot to surrender Metz, on the basis of restoring the Empire, was known at Paris on the 25th. It caused great excitement. Crowds collected in front of the Hotel de Ville. The members of the government said it was an outrageous calamity. No soldier of France ever thought a Bonapartist could descend to such a depth of infamy.

BERLIN, Nov. 4.—The capture of Dijon is confirmed by official despatches just received from Gen. Werder. A large part of town was burned by the bombardment. The 1st Prussian Grenadiers had 200 men placed *hors du combat* in the engagement, and the 2d Grenadiers had 500. The French losses are unknown, but are believed to be heavy.

On Wednesday there were 21 generals and 87 superior officers with the Emperor Napoleon at Wilhelmshohe. Prince Murat remained there and the rest proceeded to Berlin.

LONDON, Nov. 4.—The National Guard and the Garde Mobile refuse to fight under Garibaldi, who is organizing the Francs Tireurs.

Frankfort bankers have offered to advance money to several French towns, which are unable to bear the burdens of war.

The Prussian Government has approved of this project.

Later advices from Paris give particulars of the disturbances which occurred there on Monday last. Formidable riots occurred. Members of the Government were detained as prisoners for several hours before they were released by the soldiers of National Guard.

Paris will vote on Thursday next if the powers of the government of defence are maintained. A mayor will be elected for each arrondissement. During the disturbances Trochu was threatened by the mob; muskets and bayonets were pointed at him, but his calmness disarmed the rioters. The Paris journals all contain articles urging the government to take energetic measures.

FLORENCE, Nov. 5. The Italian Ministry have united in a manifesto formally proposing the removal of the capital to Rome in July next.

BERLIN, Oct. 6. A telegram from Versailles announces that the Prussian scouts have pursued and captured two balloons from Paris, which had become unmanageable in adverse winds and had descended suddenly. These balloons contained despatches and letters, the former principally relating to the condition of affairs within the Capital. Everything is reported to be quiet, both inside the city and the forts outside of Paris.

A despatch from Versailles states that the armistice has been definitely rejected, that M. Adolphi Thiers has been recalled from his mission to Versailles, and that the negotiations for an armistice have been broken off.

The New York *Herald* has the following special:—

BERLIN, Nov. 6. News of the progress of negotiations between the French authorities and Chancellor for an armstice is the universal subject of discussion here. It is generally held that Thiers will have to make important concessions from his original proposition to secure that result.

During the last fortnight, six villages near Orleans, whose inhabitants made common cause with the Franc-tireurs have been burnt.

LONDON, Oct. 5. Fresh disturbances are reported in Paris, growing out of insurrectionary agitations of Monday and Tuesday last, fomented by Flourens and the Red leaders.

LONDON, Nov. 7. The *Times* this morning says the armistice turned on the question of free ingress at Paris during the twenty-five days—Thiers insisting and Bismarck refusing. During the conference between Thiers and Favre at Sevres, the Paris forts maintained a steady fire on the place of interview. The conference lasted over eight hours.

The Paris *Liberte* asserts that Bismarck proposes the restoration of the Pope's temporal power.

Twenty-two hundred guns are in position on the various fortifications of Paris. The morning papers of this city deplore the fatuity of Paris in declining the preliminary overtures to peace.

VERSAILLES, Nov. 7. A despatch states that most active and determined preparations are making for the immediate bombardment of Paris, and all hopes of an armstice on any terms are now at an end.

The people are clamorous for the continuance of the war, despite their sufferings.

Laureaw strongly favors an armstice, and hopes this desired consummation is not yet yielded.

The correspondent says there is good authority for stating that the bombardment of Paris commences to-morrow.

The Prussians are now resolved to push the war to its extreme without an instant's delay.

FROM CHINA.

LONDON, Nov. 7. Advices from Shanghae to Oct. 19th state that four gunboats, mounting ten guns each, had been launched, and are being fitted out for service. The Chinese government is importing enormous quantities of powder and arms, besides several batteries of cannon. Affairs are assuming a serious turn.

The French at last seem to have discovered a truly charming and murderous missile. The Satan Fusee, if the account given of it in LaFrance is correct, leaves nothing to be desired in the way of destruction. It is beautifully simple, and may be handled by a child. A plain unassuming hollow bomb-shell is filled with petroleum, the explosion of which is regulated by a time fuze. One of the fusees tried at St. Cloud covered an immense space of ground with "a sea of liquid and inextinguishable fire."

EUGENIE AT WILHELMSHOHE.—We have the news that the Empress Eugenie was last Sunday at Wilhelmshohe, on a visit to Napoleon; that Napoleon, Eugenie and Bazaine had had a confidential conference, and that a messenger, meantime conveniently near, was awaiting the result of this conference in order to communicate it to King William at Versailles. Now, if there is any truth in these reports, the surrender by Bazaine of his army of one hundred and fifty thousand men loses much of its mystery, and there is a pretty good foundation for the suspicions and conjectures that have been accumulating since the mysterious mission of Bourbaki from Metz to England in reference to a restoration of the Bonapartes. King William, with the consent of the neutral Powers, may perhaps find in this scheme a way to peace; but it will involve a remarkable change from the programme of the Holy Alliance of 1814 and 1815 for the dethronement of the Bonapartes, and a change quite as remarkable from the original purpose of this war on the part of Prussia. The crisis in France, however, is such that something must soon be done for peace; and in this light we know not what a day may bring forth.—*Herald, Nov. 2.*

☞ The Turkish Government, after several years of waiting, has at length granted permission for the building of the Bible House in Constantinople. This intelligence will spread joy among the Christians throughout the Ottoman Empire, and it has been received with deep satisfaction in this country, especially among those who contributed so liberally to this important object three years since. The money then raised amounted to a little more than $50,000 in currency. Since that time it has increased in value by the appreciation of our currency. It was also securely invested by Trustees in New York, gentlemen of the highest christian and commercial standing, and the present amount of the fund is $63,000. The work of building will now be entered upon at once, and on the beautiful site which has been secured in the old city of Stamboul itself, the very heart of the Turkish Empire.

War Items.

☞ The new King of Spain is a young man, a little over twenty-five years of age, and so far has seen but little of public life. In Italy he is very well liked. He has been brought up in the school of constitutional monarchy, and ought to make an honest and liberal ruler.

☞ A despatch from Rome states that the Pope has despatched a note to the Nuncios at the foreign courts, hinting that he will be forced to take his departure from Rome soon.

☞ All the French Marshals and Generals have been ordered by King William, at the request of Napoleon, to report at Cassel without delay.

☞ *La Francais* says that the popular feeling toward Napoleon's dynasty is not mere coldness, but hatred and contempt. The Women's Club at Marseilles propose to erect a guillotine and behead the Bishop of that city as a beginning of the work.

☞ Van Beust is busy in attempting to bring together an European Congress, which will guaranty the safety, independence and support of the Pope.

☞ A correspondent in London closes a long letter with the statement that in case the war in France is pushed to the bitter end, there is strong probability Great Britain will be found arrayed in arms on the side of France.

☞ All the advices from Paris conclude with the statement that the utmost determination prevailed, and that the defence would certainly be obstinate and prolonged.

☞ Garibaldi's headquarters are at Affanges. In encounters with the enemy, near Besancon, he captured over 1000 prisoners.

☞ Refugees from Paris say that the Parisians are really greatly discouraged at the state of anarchy into which the war has thrown the country, and they long for any event that will bring the evil to an end.

☞ The *Electeur Libre* prints a speech made by Favre on the 14th, saying that the Orleans Princes have an army of 150,000 men in the West.

DOMESTIC.

OLD JOHN STREET.—The 104th anniversary of the oldest Methodist church in America was celebrated last Sunday. This is an annual reunion, and is a meeting of great interest. The church is thronged and Bishops and eminent men attend. The congregation is made up usually entirely of strangers. It costs about $5000 a year to maintain service, and this is contributed by the church at large. The church belongs to the National Conference.

"SOJOURNER TRUTH" ON THE FASHIONS.—"Sojourner" does not believe in the present style of women's apparel. Her opinion of it was given in an address at Providence last week, as follows:

"'I'm awful hard on dress, you know.' Women, you forget that you are the mothers of creation; you forget your sons were cut off like grass by the war, and the land was covered with their blood; you rig yourselves up in panniers and Grecian bendbacks and flummeries; yes, and mothers and gray haired grandmothers wear high heeled shoes and humps on their heads, and put them on their babies, and stuff them out so that they keel over when the wind blows. Oh mothers, I'm ashamed of ye! What will such lives as you live do for humanity? When I saw them women on the stage at the Women's Suffrage Convention, the other day, I thought, what kind of reformers be you, with goose wings on your heads, as if you were going to fly, and dressed in such ridiculous fashion, talking about reform and women's rights? 'Pears to me you had better reform yourselves first. But Sojourner is an old body, and will soon go out of this world into another, and wants to say when she gets there, 'Lord, I have done my duty, I have told the whole truth and kept nothing back.'"

REPLANTING TEETH.—A new feature in dentistry is recorded in the Transactions of Odontological Society of London. It consists in the replantation of teeth which have been extracted. In other words, it has been found that in cases of inflammation about the roots of a tooth, the latter may be taken out, scraped and cleaned, reinserted, made to do duty again. The method of procedure is to remove the diseased tooth; clean out its cavities, filling them up, after cleaning with carbolic acid, with cotton wool impregnated with the same; next, to scrape the fangs, but preserving the mucous membrane about the neck; and after bathing in a solution of carbolic acid, return to its place. The London *Lancet* says, in speaking of the process: "Mr. Lyons carried this out in fourteen cases for Mr. Boleman, with success, in the case of bicuspids and molars, no mechanical appliances being used to keep the teeth supported until they had become firm."

☞ A recent visitor to the Shenandoah Valley, which was so burned and blasted during the war, says that all traces of the devastation have passed away, and it is now again one prolonged garden spot, verdure clad, fenced and dotted with farm houses and barns.

Religious Items.

☞ The Roman Catholic Church is making great progress among the negroes of the South. It is estimated that since the rebellion several hundred thousand negroes have joined. Somehow or other an idea prevailed at the South during the rebellion that the Catholic Church was more or less friendly to that cause. For this reason this denomination has received large accessions from some of the most prominent families of the South. A gentleman who has lately traveled through the South states that large and liberal arrangements are being made by the church to profit by the feeling which exists alike among the white and the negroes to extend its domain in that section.

☞ The Free Church of Scotland *Monthly Record* says that in Scotland there is a growing tendency among the young people to leave the Presbyterian for the Episcopal Church. This it accounts for mainly because of the more fashionable position of the later. It adds that it "would be comparatively easy to reconcile ourselves" to their going over to the Low Church; but that "when Presbyterians go over the border under a pressure of a love for music and form and a symbolical worship" they are not content with anything less than an extravagant ritual that is half way to Rome.

☞ The City Mission Society of New York, through its clergy and visitors, reached 56,000 individuals during the past year,—all, with few exceptions, belonging to the lowest and most dangerous metropolitan class.

☞ Mother Xavier, of the Sisters of Mercy, Manchester, N. H., has taken in charge the three children of Dr. Stone—a recent convert from the Episcopalian to the Catholic Church.

☞ A Maine letter writer says that a minister died in that State a few years since, who was a Christian 77 years, and a minister of the gospel 75 years. The same correspondent heard the Rev. Mr. Sawyer speak at Bangor an hour and a quarter, without notes, when he was just one hundred years old.

☞ The Free Methodists, by resolution, denounce waterfalls, gaiters, jewelry, and all female ornaments, from head to foot.

☞ The *Jewish Times* asserts that there is no specific Jewish oath. It declares that according to the Jewish law a simple affirmation is equivalent to an oath.

Notices.

Quarterly Meeting of the Woman's Christian Association.

The next quarterly meeting of the Woman's Christian Association will be held at Fitchburg, Mass., by invitation of the church at that place, commencing Wednesday evening, Nov. 30th, at 7½ o'clock, and continue over the Sabbath, Dec. 4th. A cordial invitation is extended to all who are interested in our work, to meet with us; and we hope every member of the Association who can attend, will not fail to do so. By order of the President, E. S. JENNINGS.

To the Brethren East.

After my present appointment is filled at Saratoga Springs, in Dec., if any person or church east wishes me to visit them for a Sunday, or for a few evenings, and they so inform me at Albion, Orleans Co., N. Y., by Dec. 1st, or at Saratoga Springs, by Dec. 10th, I will consider their case, and respond in person, if consistent with circumstances. C. F. SWEET.

Notice.

A meeting will be held in Addison, Vt., evenings through the week, and over the Sabbath, Nov. 13th. Come over and help us.
L. C. & M. MCKINSTRY.

Tract Notice.

Friends who have sent for my four new tracts, will please be patient a few days till a new edition is struck off, when all orders will be filled.
W. SHELDON.

Dedication.

The Lord willing, the Advent Chapel at Farmington, N. H., will be dedicated to the Lord, Friday, Nov. 11th; service to commence at half past one P. M. The meeting will hold over Sunday, and longer, if the interest seems to require. We expect Bro. H. L. Hastings, and others, to preach the word. Friends in the region around are invited to come in and take hold with us in the work of the Lord. For the brethren,
J. G. SMITH.

Conference and Protracted Meeting.

The Lord willing, there will be a conference and protracted meeting at Lawrence, Mass., commencing Saturday, Dec. 3d, and hold over two Sundays. Brn. D. M. Leavitt, J. C. Shorey, and others, are expected to labor with the church for the salvation of the perishing. A cordial invitation is extended to all to come and help.
F. FLANDERS, for the church.

Notice.

The December session of the Maine Quar. Conference West, will be held with the church in Bath, commencing Thursday, Dec. 15th, at 2 P. M., and hold over the following Sunday. All who are disposed to come and work for the cause, or to hear the word of the Lord, are invited to attend. Preaching brethren, remember this meeting.
Per request, C. GOUD.

Notice.

While with the Tent the past summer, and at the campmeetings, I had invitations from brethren and sisters of various churches, to come and labor with them, and promised many that I would at some future time. Let those referred to, and others desiring my labors, write to me, and I will respond to the call as the Lord may direct.
ENOCH MORRILL.

Discussion.

A discussion on the immortality of man will be held in Milltown, Me., commencing Tuesday, Nov. 29th, between Elder E. B. Fletcher (Methodist) and Elder M. W. Corliss. Debate to continue three days. Two sessions daily, at ten A. M. and half past one P. M.

1. Resolved, Man is immortal. Eld. Fletcher affirms.
2. Resolved, Man is not immortal. Eld. Corliss affirms.

Protracted Meeting.

There will be a meeting at North Haverhill, N. H. (at the brick church), commencing Sunday, Nov. 13th, and hold evenings through the week, and over the following Sabbath. Brn. D. M. Leavitt and J. C. Shorey are expected to preach the word. We hope the brethren from adjoining towns will make an effort to be present.
A. A. HOYT.

Notice.

There will be a conference in Rome, Me. (Robins school-house), Thursday evening, Nov. 10th, and continue over Sunday. Brn. and Srs. are invited to come and labor for the salvation of sinners. Provision will be made for all. Will Bro. A. H. Walker and other preaching brethren come and help in the name of the Lord.
ORRIN KNIGHT, Sec.
H. B. SEVEY, Pres.

Notice.

The Lord permitting, there will be a meeting at Alton, N. H., commencing Thursday evening, Oct. 10th, and hold over the following Sunday, and longer if thought best. S. Julia Buswell, and others, we hope, will be there to labor. Come, brethren, come to this meeting, with hearts filled with love, come to labor for God. For the brethren,
J. M. JENNESS.

Notice.

There will be a meeting of days in Buckfield, Me. (Federal Corner), commencing Thursday evening, Nov. 17th, and hold over Sunday. Brethren are invited from abroad.
ORRIL KIMBALL.
E. M. HAGGETT.
H. B. SEVEY.

Notice.

Anna E. Smith will be in Gardiner, Me., from Nov. 18th to the 27th, and preach in Temperance Hall, corner of Water and Brunswick streets. Meetings evenings and Sundays.
J. THOMAS, JR.

Notice.

Eld. C. F. Sweet will commence a meeting at Putnam's Hall, 132 Broadway, Saratoga Springs, evening of Dec. 1st, 1870, to continue as long as duty may require. We hope our brethren from abroad will come and help in the name of the Lord.
J. L. KNAPP.

Vermont Tent.

I have paid out $70.50 more than received. There are $36.00 pledged, but not paid. Dear friends, shall this be paid? R. G. STETSON.
West Hartford, Vt.

Notice.

The brethren in Honeoye Village, Ontario Co., N. Y., have a neat and commodious hall, and invite preaching brethren, who can come and break the bread of life, to give notice through the Crisis, or correspond with the Secretary,
O. B. BROWN.

TERMS OF "THE BIBLE BANNER."

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Oh, let us wake up, trim our lamps, and let the world hear the cry, "Behold the Bridegroom cometh; go ye out to meet him." We hope all who love the truth to which the *Banner* is specially devoted, and can take the paper or work for it, will subscribe at once and send for prospectus and sample copies.

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"THE BIBLE BANNER,"
240 BROADWAY, Room 15, NEW YORK.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
T. M. Preble......Sabbath, Nov. 13th
H. Munger......Tuesday evening, Nov. 15th
J. Couch......Sunday, Nov. 20th
Miles Grant......Sunday, Nov. 27th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
Sunday, Nov. 20th, and continue as long as the Lord may direct. Every evening through the week, except Saturday. JOHN G. HOOK.
O. D. WOODRUFF.

CHELSEA, MASS., (LIBRARY HALL.)
Rufus Wendell......Sunday, Nov. 13th
M. Batchelor......Sunday, Nov. 20th
J. G. Smith......Sunday, Nov. 27th
H. Munger......Friday evening, Dec. 2nd

CHARLESTOWN.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
G. W. Brown......Sunday, Nov. 13th
T. M. Preble......Sunday, Nov. 20th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS.
J. N. BERRY.

Danville, P. Q......Sabbath, Nov. 13th
MILES GRANT.

Lynn, Mass......Sunday, Dec. 18th
J. COUCH.

Needham, Mass......Sunday, Nov. 13th
Holden, Mass......Sunday, Nov. 20th
A. P. MOORE.

East Deering, N. H. (meeting-house) Sundays, Nov. 13th and 20th.
Fitchburg, Mass......Sunday, Nov. 27th
L. BOUTELL.

Wellfleet, Mass......Sundays, Nov. 13th and 20th
J. S. WHITE.

Goshen, Mass......Sunday, Nov. 20th
New Britain, Ct......Sunday, Nov. 27th
Somersville, Ct......evenings, Nov. 11th and 12th
H. PRATT.

New Bedford, Mass......Sunday, Nov. 13th
J. B. COOK.

Providence, R. I......Sabbath, Nov. 27th
T. M. PREBLE.

Lynn, Mass......Sunday, Nov. 13th
M. BATCHELOR.

Keene, N. H......evening, Nov. 10th
South Ashburnham, Mass......evening, Nov. 11th
Fitchburg, Mass......Saturday evening, Nov. 12th and Sunday, the 13th.
Worcester, Mass......Tuesday evening, Nov. 15th
Webster, Mass......Wednesday evening, Nov. 16th
Putnam, Conn......Thursday evening, Nov. 17th
West Gloucester, R. I......Friday evening, Nov. 18th
Will Bro. Hawkins meet me at Putnam?
Abington, Ct......Sunday, Nov. 20th
No postponement on account of weather.
Danielsonville, Ct......Tuesday evening, Nov. 22d
Woodstock Valley, Ct......evenings, Nov. 23d and 24th
Meet me at Putnam Nov. 23d, M.
Worcester, Mass......Friday evening, Nov. 25th
Keene, N. H......Sunday, Nov. 27th
H. F. CARPENTER.

Stowe, Mass......Sunday, Nov. 13th
B. FINNEY.

Natick, Mass......Lord's day, Nov. 13th
L. T. CUNNINGHAM.

East Marshfield, Mass......Sunday, Nov. 13th
J. A. YOUNG.

East Rochester, N. H......Sunday, Nov. 20th
S. JULIA BUSWELL.

East Canaan, N. H......Sunday, Nov. 13th
Meredith Neck, N. H......Sunday, Nov. 20th
Holderness, N. H. (Brick school-house) Sunday, Nov. 27th. W. W. SUTHERLAND.

East Otis, Mass......Sunday, Dec. 4th
Southington, Ct......Sunday, Dec. 11th
E. OWEN.

East Canaan, N. H., Nov. 10th, through the week, and over the Sabbath, Nov. 13th
Dorchester, N. H. (Town House)..evening, Nov. 14th
Warren Summit......evenings, Nov. 15th and 16th
Cabot, Vt. (with Bro. A. A. Hoyt) evening, Nov. 19th, and over the Sabbath, and longer if the Lord directs.
WM. C. STEWART.

Northwood Narrows, N. H., evening, Nov. 24th, evenings through the week, and Sunday, the 27th.
Barnstead, N. H. (Clark meeting-house)......evenings, Nov. 29th and 30th.
Barnstead, N. H. (White Oak ground) evening, Dec. 1st, evenings through the week, and Sunday, the 4th.
Farmington, N. H. (school-house near Bro. J. Horn's) Tuesday evening, Dec. 6th.
Rochester Village, N. H......Wednesday eve., Dec. 7th
East Rochester, N. H......evenings, Dec. 8th and 9th
Great Falls, N. H......Sunday, Dec. 11th
Dover, N. H......Sunday, Dec. 18th
A. SIMPSON.

Prospect, Ct......evenings, Nov. 17th and 18th
Will Bro. Chandler meet me the 17th, one o'clock train?
Guilford, Ct......Sunday, Nov. 20th
Hartland, Ct. (Town Hall)......Sunday, Nov. 27th
S. WOODRUFF.

Warwick Plains, R. I......Sunday, Nov. 13th
RUFUS W. PIERCE.

Clark's Mills, R. I......Sunday, Nov. 13th
J. T. DIXON.

Castleton, Vt......Thursday evening, Nov. 10th
Rutland, Vt......Friday evening, Nov. 11th
Bridgewater, Vt......Saturday evening, Nov. 12th and Sunday, the 13th.
Pomfret, Vt......Wednesday and Thursday evenings, Nov. 16th and 17th.
West Fairlee, Vt......Sundays, Nov. 20th and 27th
A. A. PHELPS.

Falmouth, Me......evenings, Nov. 9th and 10th
Portland, Me......Sunday, Nov. 13th
Mechanic Falls, Me......evening, Nov. 15th
Gardiner, Me......evening, Nov. 18th and over two Sundays.
Lawrence, Mass......evening, Nov. 29th
Fitchburg, Mass. (Woman's Association), Nov. 30th and Dec. 1st.
Salem, Mass......evening, Dec. 2nd
Boston, (Bethel Church)......Sunday, Dec. 4th
Worcester, Mass......evening, Dec. 6th
Putnam, Ct......evening, Dec. 7th
Danielsonville, Ct......evening, Dec. 8th
New Haven, Ct......Friday evening, Dec. 9th
Star of Hope Mission......Sunday, Dec. 11th
ANNA E. SMITH.

Hartland (Town Hall)......Sunday, Nov. 13th
S. WOODRUFF.

Weld, Me......Sunday, Nov. 13th
Carthage, Me......Sunday, Nov. 20th
Evening meetings as often as convenient.
J. T. JORDAN.

Loudon Ridge, N. H......Sunday, Nov. 13th
ALLEN DAMON.

Lisbon Village, N. H......Sunday, Nov. 20th
Will some one meet me at the depot Saturday, the 19th, on arrival of the first train from Boston?
T. W. PIPER.

West Meriden, Ct......Sunday, Nov. 13th
New Britain, Ct......Sunday, Nov. 20th
Springfield, Mass......Sunday, Nov. 27th and Dec. 4th
Lynn, Mass......Sunday, Dec. 11th
Wolcottville, Ct......Sunday, Dec. 18th
Springfield, Mass......Sunday, Dec. 25th
W. N. PILE.

Exeter, N. H......Sunday, Nov. 13th
S. K. TAYLOR.

Savoy, Mass......Sunday, Nov. 13th
H. K. FLAGG.

Goffstown Village, N. H. (Town Hall) Sun., Nov. 13th
C. W. SARGENT.

Chichester (Dover school-house)...Sunday, Nov. 13th
C. RICHARDSON.

Morris, Ct......Sunday, Nov. 20th and evenings, Nov. 21st, 22d, 23d, and 24th.
New Preston......Friday evening, Nov. 25th and over the following Sunday. G. L. WHITE.
A. ELLIOT.

Bristol, Ct......Sunday, Nov. 20th
R. K. STARK.

Woodstock Valley, Ct......Sunday, Nov. 13th
North Somers, Ct......Sunday, Dec. 4th
A. MORSE.

Portsmouth, N. H......Thursday evening, Nov. 10th evenings through the week, and Sunday, the 13th.
Manchester, N. H......Sunday, Nov. 20th
A. SIMPSON.

Lynn, Mass......Sunday, Nov. 27th
GEO. A. BROWN.

South Butler, N. Y......Nov. 8th and over the Sabbath
Dresserville, N. Y......Nov. 15th to 20th
J. W. TAYLOR.

Dover, N. H......Sunday, Nov. 13th
South Elliot, Me......Sunday, Nov. 20th
G. W. THOMPSON.

Great Falls, N. H......Sunday, Nov. 13th
EDWIN B. WELLS.

Clarkville, N. H. (as Bro. Benjamin Young may arrange), Sunday, Nov. 13th. T. E. LANG, JR.

West Hartford, Vt. (or where Sr. Jonas Lamphere may appoint) evening, Nov. 9th, and over Sunday.
Montpelier, Vt......evenings, Nov. 16th, 17th, and 18th
Stowe, Vt......Sunday, Nov. 20th
Bridgewater, Vt......evening, Nov. 25th
Plymouth, Vt......Sunday, Nov. 27th
Rawsonville, Vt......Sunday, Dec. 3d
Z. T. WOOD.

Albany, N. Y......Sabbath, Nov. 27th
Athol, Mass......Dec. 1st evenings, and the two following Sabbaths.
GEO. W. BURNHAM.

Bristol, Ct......evening, Nov. 11th
New Britain, Ct......Sabbath, Nov. 13th
Southington, Ct......evening, Nov. 15th
Cheshire Street, Ct......evening, Nov. 16th
Yalesville, Ct......evening, Nov. 18th
New Haven, Ct......Sabbath, Nov. 20th
Wallingford, Ct. (North Farms) evenings, Nov. 22nd and 23d.
Brimfield, Mass......Sabbath, Dec. 4th
Abington, Ct......Sabbath, Dec. 11th
C. H. SWEET.

Lake Village, N. H. (North Church) Wednesday evening, Nov. 9th, and over Sunday, Nov. 13th.
Meredith, N. H. (Dolloff Hall) Nov. 17th, 18th and 19th, and over Sunday, Nov. 20th.
Dover, N. H......evenings, Nov. 23d and 24th
Rochester, N. H. (Gonic Chapel)..evening, Nov. 25th and over Sunday.
Rochester Centre (at the Hall)......evening, Nov. 29th
East Rochester, N. H. (Chapel)......evening, Nov. 30th
Farmington, N. H......Dec. 1st, 2d and 3d and over Sunday.
Great Falls, N. H......Tuesday evening, Dec. 6th
South Berwick, Me......Dec. 8th and over Sunday
Kennebunk Depot, Me......evening, Dec. 13th
Kennebunkport, Me......Dec. 14th, and over Sunday, and longer if the Lord directs.
B. P. MANNING.

Rye, N. H......Sunday, Nov. 13th
Dover, N. H......Sunday, Nov. 20th
Lee (Union meeting-house)......evening, Nov. 21st
North Barrington, (Felker school-house) Sunday, Nov. 27th. J. PINKHAM.

South Windsor, Ct......Sunday, Nov. 13th
G. L. WHITE.

Rochester, N. H......Sunday, Nov. 13th
Great Falls, N. H......Sunday, Nov. 20th
Berwick, Me. (Tarshut school-house) Sun., Nov. 27th
J. BICKFORD.

Meredith, N. H. (Dolloff school-house), Sab., Nov. 13th
N. GLIDDEN.

Hartford, Me. (Mountain school-house) Sab., Nov. 13th
Dixfield Center, Me......Saturday evening, Nov. 19th and over Sunday. O. W. KIMBALL.

West Alton, N. H......Sabbath, Nov. 13th
G. H. WALLACE.

Lake Village, N. H......Sunday, Nov. 13th
Sandwich, N. H. (Vittum school-house) evening, Nov. 18th, and Sunday, Nov. 20th.
Where Bro. I. H. Hodsdon may appoint, Sunday, Nov. 27th.
Rochester, N. H......Sundays, Dec. 4th and 11th
Great Works, N. H......Sundays, Dec. 18th and 25th
E. S. MOULTON.

Putnam, Ct......Sabbath, Nov. 13th
Webster, Mass......Sabbath, Nov. 20th
Woodstock Valley, Ct......Sabbath, Nov. 27th
P. S. BUTLER.

Seabrook, N. H......Thursday evening, Nov. 10th
Portsmouth, N. H......Friday evening, Nov. 11th
Exeter, N. H......Sunday, Nov. 13th
Lake Village, N. H......Monday evening, Nov. 14th
Landaff, N. H. (as Bro. Eastman may appoint) evening, Nov. 15th. D. N. CHADSEY.

Montgomery, Mass......Sunday, Nov. 13th
Will Bro. Allen meet me at Westfield, Mass.?
B. HITCHCOCK.

Southbridge, Mass......evenings, Nov. 10th and 11th
Charlton, Mass......Sunday, Nov. 13th
GEO. A. STREETER.

Alleghany, (Pittsburg) Pa......Sunday, Nov. 13th
Busti, N. Y......Nov. 18th
East Randolph, N. Y......Sunday, Nov. 20th
JOHN T. ONGLEY.

Bridgeport, Ct......Sunday, Nov. 13th
Waterbury, Ct......Sunday, Nov. 20th
WM. J. RIPLEY.

Waterbury, Ct......Sunday, Nov. 13th
Winsted, Ct......Sunday, Nov. 20th
Scitico, Ct......Sundays, Nov. 27th and Dec. 11th
Winsted, Ct......Sunday, Dec. 18th
Westfield, Mass......Sunday, Nov. 25th
H. H. DICKINSON.

Dover, Me., Sunday, Nov. 20th, and continue evenings through the week, and over the following Sabbath. J. HEMENWAY.

Kennebunk Depot, Me......Sunday, Nov. 13th
Biddeford, Me......Sunday, Nov. 20th
South Casco, Me......Nov. 27th, 28th and 29th
Casco (Mayberry Hill), Me......Nov. 30th, and Dec. 1st and 2nd.
Lewiston, Me......Sunday, Dec. 4th, and over the following Sunday, Dec. 11th.
Bro. Jesse Gay will be present the last of the week and over Sunday, to preach the word.
JEREMIAH HILL.

Stephens' Mills, N. Y......Sunday, Nov. 13th, 10½ A. M.
Springwater Valley, N. Y., Sunday, Nov. 20th, 10½ A. M.
D. COGSWELL.

North Abington, Mass......Sunday, Nov. 20th
T. T. FARRELL.

Glenmore, N. Y. (as the brethren may arrange) Sunday, Nov. 13th.
New London, N. Y. (Morrell Dist.) evening, Nov. 14th
Higginsville, N. Y......evenings, Nov. 15th and 16th
Fish Creek Landing, N. Y......evening, Nov. 17th
Lake Porte, N. Y. (as Dr. Wilson may arrange) Sunday, Nov. 20th, and longer if it seems duty.
C. H. WILLIAMS.

Haverhill, Mass., evenings, Nov. 10th, 11th, 12th, Sunday, Nov. 13th, evenings through the week, and over Sunday, Nov. 20th.
GEO. W. BROWN, *Elliot, Me.*

North Pownal, Vt......Sunday, Nov. 13th
Bennington, Vt......Sunday, Nov. 20th
Hoosick Falls, N. Y......Sunday, Nov. 27th
Greenwich, N. Y......Sunday, Dec. 4th
Pawling, N. Y......Sundays, Dec. 11th and 18th
New York City (as Eld. T. J. Cox may arrange) Sunday, Dec. 25th. J. L. WOOD.

East Acworth, N. H......Sunday, Nov. 13th
C. H. FLETCHER.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth. J. M. MURLIO.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

Wyoming, R. I......Sundays, Nov. 13th and 20th
E. COTTON.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
RUFUS BAKER.

W. Hartford, Ct......Wednesday, Nov. 16th and over Sunday, the 20th.
MRS. L. M. STODDARD.

Groton, Vt......Sunday, Nov. 13th and onward as the Lord may direct.
M. E. OTIS.

LAWRENCE, MASS.
Geo. A. Brown......Sundays, Nov. 13th and 20th
D. Leverett......Sunday, Nov. 27th

LOWELL, MASS.
G. W. Burnham......Sunday, Nov. 13th
D. F. Leavitt......Sunday, Nov. 20th
C. Goodrich......Sunday, Nov. 27th
J. Couch......Sunday, Dec. 11th

CONCORD, N. H. (Centre Street.)
T. W. Piper......Sabbath, Nov. 13th
C. H. Fletcher......Sabbath, Nov. 20th
H. Munger......Sabbath, Nov. 27th
A. Damon......Sabbath, Dec. 4th
J. C. Smith......Sabbath, Dec. 11th
C. H. Fletcher......Sabbath, Dec. 18th
J. G. Smith......Sabbath, Dec. 25th
A. Ross......Sabbath, Jan. 1st
D. M. Leavitt......Sabbath, Jan. 8th

CONCORD, N. H., (at the Bethel.)
C. S. Shattuck......Sunday, Nov. 13th
Sr. L. M. Stoddard......Sunday, Nov. 27th

MANCHESTER, N. H.
John Couch......Sunday, Nov. 13th
A. Simpson......Sunday, Nov. 20th
W. H. Mitchell......Sunday, Nov. 27th and Dec. 4th

EXETER, N. H.
J. Couch......Sunday, Nov. 27th
C. H. Fletcher......Sunday, Dec. 4th
J. W. Britain......Sunday, Nov. 11th
J. G. Smith......Sunday, Nov. 18th
T. W. Piper......Sunday, Jan. 1st

HAMPTON, N. H.
D. F. Leavitt (communion)......Sunday, Nov. 13th

SEABROOK, N. H.
Mrs. J. R. Boynton......Sunday, Nov. 13th
Allen Damon......Sundays, Nov. 20th and 27th

PORTSMOUTH, N. H.
A. Simpson......Sunday, Nov. 13th
E. Owen......Sundays, Nov. 20th and 27th
J. Couch......Sunday, Dec. 4th

LOUDON RIDGE, N. H.
H. Munger......Sunday, Nov. 20th

PORTLAND, ME.
Anna E. Smith......Sunday, Nov. 13th
Chas. Goodrich......Sunday, Nov. 20th
Jas. A. Libby......Sunday, Nov. 27th

SOUTH ELLIOTT, ME.
Wm. H. Mitchell......Sunday, Nov. 13th
T. P. S. Hampson......Sunday, Nov. 27th

SQUARE POND, CT.
Henry Pratt......Sunday, Nov. 13th
B. Hitchcock......Sunday, Nov. 20th
A. Morse......Sunday, Nov. 27th

WINSTED, CT.
H. H. Dickinson......Sunday, Nov. 20th

SOUTHINGTON, CT.
E. S. Jennings......Sunday, Nov. 13th
B. Hitchcock......Sunday, Nov. 27th

COLLINSVILLE, CT.
Geo. L. Teeple......Sabbath, Nov. 20th
S. C. Hancock......Sabbath, Dec. 4th

SOUTH WINDSOR, CT.
G. L. White......Sunday, Nov. 13th
C. H. Sweet......Sunday, Nov. 27th

PROVIDENCE, R. I., (Lester Hall.)
Sr. L. M. Stoddard......Sunday, Nov. 13th
J. Couch......Sunday, Dec. 25th

Avalanche, Nov. 13th, at 10½, and in Springville in the evening. This to continue every four weeks during the winter.
Mendora, Nov. 27th, at 10½, and continue every four weeks, as above. P. W. HOUGH.

Webster, Mass......Sabbath, Nov. 13th
Worcester, Mass......Monday evening, Nov. 14th
Lawrence, Mass......Wednesday evening, Nov. 16th
Suncook, N. H......Thursday evening, Nov. 17th
Pittsfield, N. H......Friday evening, Nov. 18th
Loudon Ridge, N. H......Sabbath, Nov. 20th
Factory Village......Tuesday evening, Nov. 22d
Lake Village......Wednesday evening, Nov. 23d.
Thursday and Friday not engaged.
Suncook, N. H......Tuesday evening, Nov. 29th
Lawrence, Mass......Wednesday evening, Nov. 30th
Wakefield, Mass......Thursday evening, Dec. 1st
Sabbath, Dec. 3d, not engaged. H. MUNGER.

Bowdoin, Me. (Dennet school-house) Friday evening, Nov. 25th, and over the Sabbath. R. K. YORK.
H. D. REED.

Wolfboro Centre, N. H......Sunday, Nov. 13th
Wolfboro, N. H. (Farm school-house) Sun., Nov. 20th
CHARLES COLMAN.

Allenstown, N. H., Buck Street, (where Bro. Haynes may appoint) Saturday evening, Nov. 12th.
West Deerfield, N. H......Sunday, Nov. 13th
Deerfield, (South Road)..Tuesday evening, Nov. 15th
South Boston (No. 2 Lowland Street), Wednesday evening, Nov. 16th.
East Boston......Thursday evening, Nov. 17th
Chelsea, Mass......Friday evening, Nov. 18th
ENOCH MORRILL.

Skowegan, Me. (where Bro. Edward Smiley may appoint), Sunday, Nov. 13th.
Corinna, Me. (at the Chapel)......Sunday, Nov. 20th
Milo, Me. (Good Templar's Hall)...Sunday, Nov. 27th
South Atkinson, Me. (Doore school-house), Sunday, Dec. 4th. E. V. B. EDGERLY.

Rochester, N. H. (Gonic Chapel)...Sunday, Nov. 13th
South Berwick, Me. (Great Works)...Sun., Nov. 20th
A. MARSTON.

Fisherville, N. H. (Sander's Hall)....Sab., Nov. 13th
Subject in the evening—*Spiritualism.*
E. MORRILL.

Wayland, Mass. (Wesleyan Church) Sunday, Nov. 13th
Z. BOODEY.

Epsom, N. H., Maiden's Corner, (communion), Sunday, Nov. 13th. JOHN PARSONS.

East Rochester, N. H......Sunday, Dec. 4th
Also the first Sunday in each month through the winter.
W. H. MITCHELL.

Northwood Narrows, N. H......Sabbath, Nov. 13th
Nottingham (at the Hall)......Sabbath, Nov. 27th
S. S. MOODEY.

West Falmouth, Me......Sunday, Nov. 20th
Cumberland (Merrill school-house) in the evening.
Bath, Me......Sunday, Nov. 27th
C. GOUD.

Campton, N. H. (Bump school-house) Saturday evening, Nov. 12th, and over the Sabbath. (Baptism.)
JOHN H. EVANS.

Dorchester, N. H. (Town House)...Sunday, Nov. 20th
JOHN H. EVANS.
A. S. WILLIAMS.

East Haddam, Ct......Sunday, Nov. 13th
WM. A. DURAND.

Business.

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☞ T. T. FARRELL'S P. O. address is 760 Washington Street, Boston.

Letters Received.

M Duncan, M. L. L., [illegible] Lovell, C Mendenhall, C F Sweet, G E Rounds, P H Chamberlain, E Morrill, H B Sevey, N Grant, O W Kimball, G N Straight, A N Hitchcock, G A Streeter, C V Conolly, G W Stetson, J B W [illegible] M. F. Wistrom, S Condell.

Cash Receipts for Books and Tracts.

A McClure $2.50, E L Marsh $1.50, Mrs. R L Crowell $75c, A C Taylor $1.15, M E Ellis $1.15, T Cosley 55c, R L Harrison $1.40, H A Powers $1.50, A T Leach $1.25, H McClary 50c, S Wattman $3.00, Z D Baird $13.00, A O Taylor $1.40, M C Aabel 50c, T R Winn $1.50, E A Fullerton 5.00, T L Waugh 1.75, S Ayres 4.50, C H Sowers 50c, L M Eccleston 50c, J E Pearce 50c, M Rice $1.00, J B Morse 50c, T C Rhoat 45c, J Rotherham 6dc, D J Prince $0.00, D Comstock $1.00, S Harper 43c, E D White 75c.

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For the World's Crisis.

CHANGE.

My spirit yearns for nobler scenes,
Where sin's dark cloud ne'er intervenes,
To mar my peace with God;
Where endless joy shall fill my heart,
Bid doubts be gone and fears depart—
Where souls and lives accord.

Earth, too, is groaning for a change,
Her bowels heave with inward pain,
As muttering earthquakes tell;
A burning fever in her veins,
Will soon destroy what health remains—
Convulsions speak her knell.

Then God shall speak, and not in vain,
"Old earth, uncover now thy slain—
Both saint and sinner rise!"
Old earth obeys! the wicked dead
Arise to hear their doom; the saints
Come forth in glad surprise.

The living changed—the dead arise,
Caught up together in the skies—
What sudden bliss is this!
Lord, make me meet for such a change;
O, make me worthy through thy name
To share such endless bliss.

SOPHIA JACKMAN.

[From our Corresponding Editor.]

"HE SHALL BE SAVED": WHICH? MAN, OR HIS GHOST?

Is man to be saved as a physical personality, or is it an immaterial entity within man that is to be saved? If there is a deathless soul-man within the dying body-man, which is to be saved? And if not saved at all, which is to be punished? Is it the soul-man? That depends upon what man is to be saved from. We read, "He shall save his people from their sins." So if the soul-man is the sinner, the body-man is not exposed to punishment, not being the guilty party; nor is it entitled to a share in the great salvation from sin, never having been a sinner. Mohammed was keen enough to see this difficulty in his system of theology, and sought to furnish a solution to the question, "Which shall be punished for sin—the soul or the body?" by trying to make both guilty, by thus illustrating the matter: A blind man and a lame man wished to steal apples: the lame man could not walk to the orchard; the blind man could not see the apples after walking there: so they entered into a covenant, the blind man agreeing to carry the lame man to the orchard, and the lame man agreeing to steal the apples. After the crime was committed, they were both arrested. The lame man plead "not guilty" because he could not walk. The blind man plead "not guilty" because he could not see. Yet both were deemed guilty, and deserving of punishment. So the soul helps the body, and the body helps the soul commit sin, and both must be punished.

But a moment's reflection will show any one the unfairness of Mohammed's illustration. (1) Both the lame man and the blind man were possessed of intellect. (2) Both agreed to the crime, and helped do the deed, both knowing that it was wrong; which is entirely unlike having only one possessing a knowledge of right and wrong, while the other is but an unconscious tool, having no will in the matter; for it is claimed that the body is not the intellectual man, but merely an instrument doing the bidding of the soul, having no will nor mind distinct from the soul. Then to punish the body for the deeds which the soul used it to do, would be as unreasonable as to punish an axe with which a murderer had killed a man, seeing the axe had no will in the matter.

If only one is guilty, only one can be exonerated from guilt, and is the one to be saved. Reasoning from the hypothesis of a dual nature in man, the evidence so far seems to be in favor of saving the soul, leaving the body unsaved, for "he shall save his people from their sins"; and with the popular view the soul, and not the body, is the sinner, and it is the sinner that God proposes to save, by freeing him from sin. But let us read again: "Shall save a soul from death."

The kind of soul to be saved is exposed to "death," and an immortal soul cannot be in danger of death; nor will it avail anything to insist that it is a spiritual death, for (1) spiritual death is never connected with punishment, but with the crime; (2) if the death is not literal, neither can the salvation from it be literal. But all is plain when we learn that man *as a soul*, but not as a disembodied soul, is to be saved. God "formed *man* of the dust of the ground," and "*man* became a living *soul*." Such material souls sin, and get saved from sin; and such material souls are exposed to a penalty-death for sin, and can be saved from death.

The great mission of Jesus was not to save imperishable entities dwelling in man, but to save a race of perishing beings—man himself "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Thus Christ's mission was to "save" a class that were doomed to "perish"; and it cannot be said that imperishable souls would have perished without the Savior's aid; and if he came to literally save them, then they were liable to literally "perish." All this is true of man, but could not be true of a deathless entity in man.

Again. Man is exposed to a death that may be warded off by accepting Christ as the bread of life. "Your fathers did eat manna in the wilderness, and are dead. This is the bread that cometh down from heaven, that a man may eat thereof and *not die*."—John 6: 49, 50. The part that the remedial plan proposes to benefit is liable to die without the proposed remedy, but this remedy will constitute it deathless. Allusion cannot be made to an immortal soul, as that is deathless independent of Christ; besides it is said that the fathers "are dead," and we shall "not die"; the same species of personages that "are dead" in one case, shall "not die" in the other case. Men, and not ghosts, are alluded to in both instances.

Men are to be saved or lost; not disembodied men, but men with bodies; hence, we read concerning the "redemption of our body." We nowhere read in the Bible about the salvation of disembodied souls at death, or at any other time; nor of the salvation of disembodied spirits. This is an ingredient of modern theology, unsupported by the testimony of the Bible.

Those who advocate the doctrine of the salvation of the spirit of man, independent of the body, frequently quote 1 Cor. 5: 5—"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Let us briefly examine the text, and learn its true sentiment.

1. The advocates of the salvation of a spirit entity in man, at death, separate from the body, cannot aid their cause by quoting this text; for, instead of supporting their theology, it proves too much for them, if it proves anything concerning the destiny of a disembodied spirit; for the spirit here spoken of, instead of being saved at death, is not to be saved till "the day of the Lord Jesus;" and when that day arrives, spirit and body will be united as really as now, as they themselves also believe, even if the spirit had existed between death and the resurrection in a conscious state. So this text does not prove the salvation of the spirit out of the body.

2. "The destruction of the flesh" here referred to, indicates a reformatory chastisement of some kind, to ultimately lead to the salvation of the *person*,—not the damnation of the body, and the salvation of the spirit without the body; and in order to this chastisement, this person, like Job, was to be delivered over to Satan for the infliction of some physical disease. "Destruction," from the Greek term *olethron*, is a correct rendering, but does not indicate the *modus operandi*, whether by pining sickness, leprosy, Job's boils, or some other scourge. The apostles certainly possessed power to deliver men over to a state of chastisement for their sins, that they might be made sensible of their folly, and be induced to reform, as in the case of Hymeneus and Alexander, whom Paul "delivered unto Satan, that they might learn not to blaspheme" (1 Tim. 1: 20), as in the case of Elymas, whom Paul made 'blind' for a year (Acts 13: 8, 12); and they also had power to inflict death, as in case of Ananias. But in this instance, Paul being unable to be present in person, and only present in spirit, delegates this apostolic power to the Corinthian church, and bids them, in his stead, to deliver this person over for "the destruction of the flesh," that he might thereby be brought to repentance, and finally be "saved."

3. "That the *spirit* may be saved." The term "*spirit*" is doubtless here used as a synonym of *person* in which sense it is sometimes used, as in 1 John 4: 1,—"Believe not every spirit, . . . because many false prophets are gone out into the world." Here the term refers to persons. And this use of the term is applicable to the resurrected saints, who are to be raised with *spiritual* bodies; for, in speaking of Christ in his resurrected state, it is expressly affirmed that he was "made a quickening *spirit*" (1 Cor. 15: 45), though, unlike an *angelic* spirit, he had "flesh and bones" (Luke 24: 39); and it is also declared that we shall "bear the image of the heavenly;" so we are to be "saved in the day of the Lord Jesus" as *personal spirits*, with spiritual bodies, but not as bodiless spirits. The salvation here promised is not to be realized independent of the body, for (1) it is not to be experienced till "the day of the Lord Jesus," and that is the time when the body will be saved, and when body and spirit will be united; and (2) that is the time when the *spirit* body will be saved, but not a spirit without a body; and if a *whole man* is to be saved at that time, a part cannot be saved separately.

The work of salvation has its beginning in cleansing man from sin, but is not completed till the reign of death is over, for "it is appointed unto man once to die, but after this the judgment . . . and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 27, 28. When Jesus comes to bid the sleeping saints live again, salvation will be finished. Real men and women made "equal to the angels," beyond the reach of death, in a home of felicity, with all the sanctified ones of earth, and all the holy angels from above, and Jesus in the midst; all this stands connected with salvation. Saved to die no more. Saved where all are friends, and none are enemies. Saved where peace shall be perpetual.

But in order to be thus saved, we must here be servants of the Lord, not by profession merely, but in reality. "His servants ye are to whom ye yield yourselves to *obey*." Let us be fully the Lord's servants here, that we may share the great salvation hereafter.

W. S.

FANCY MINISTERS.

Fancy ministers, like fancy women, are revolting to gospel modesty, and ever bear about their persons the peculiar mark and atmosphere of wantonness. There are no characters so repulsive to virtuous minds, as those who make a profession of the ministry of Jesus for a living; and hence become the fools of religious societies, supple agents of men, instead of God's ministers; having a moral effeminacy which cannot resist popular sin, nor stand up against the customs of the world.

This class of ministers, generally manufactured in our institutions of learning to suit the religious market, have a peculiar appearance, that can easily be recognized. It is not difficult to tell them by their dress, their obsequious smiles, their palaver and affectation, man-pleasing, sycophant look, with which they move about the streets or mingle in society. Their manifest study is to appear pretty, and to win the support of their customers, as fancy clerks behind the counter by superfluous politeness and flattery play upon selfish human nature for selfish ends. They have not that love which is "without dissimulation,—or thinketh no evil," but a studied affectation of love, which is loathsome to God and man, and yet so cheap and tempting to common vanity, that it wins its way, and simple foolish multitudes run after him and call him a blessed, lovely minister! He is so smooth and angel-like to selfish eyes, they little dream that he is one of Jezebel's agents to seduce their souls from God, and draw them over to idolatry, and down to hell! These are "wolves in sheep's clothing;" not altogether in sheep's clothing, for they have not even the outward garb of humility, but in their profession of Christ, and sanctimonious softness, blandness, delicacy, so loving that the people mistake it for the meekness of Jesus. But, alas! their dovelike expression will be found, too late, to be only the subtle charm of the serpent.

The love of Jesus is widely different from this. It admits of terrible denunciation as well as of tender forgiveness. It lashed the multitudes into fury, made them gnash upon him in rage, and nail him to the cross, because he testified that their works were evil.

This fancy love would fellowship sin, cover it up and never would disturb the slumbering conscience of the people.

Hear these ministers preach, and you would imagine you were listening to a stage performance, or the declamation of a student of some graduating class. The discourse is beautiful, and orthodox, but no one would dream that any great interests were really staked upon it, beyond an exhibition of the minister's ability, and the gratification of his audience. Look at the congregation and read their countenances, and you will find what only confirms this impression, that they have no greater interest than to criticise the preacher, and perhaps the style of bonnets and shawls on exhibition there. O if some honest minister of Jesus should speak from that pulpit because he had something to say for God, it would be deemed vulgar and out of place. It would make a sad disturbance. The fancy minister knows it well, so he has the facility of elaborating the most sacred themes, the most pungent truth, so that the people will not think he means anything by it. Yes, he will with a flourish of trumpets attack sins where it is in the popular current, but with his weapons so wrapped with rhetoric as to hurt no one, disturb no conscience, while it has the appearance of doing great execution.

O the lying subtlety of these tools of men, who profess to minister divine truth, while they lull their churches to sleep by pampering their carnal appetites, instead of feeding their souls with the bread of life! O how unlike the preaching of Jesus and apostles, that cross which is a "stumbling block to Jew and foolishness to the Greek!" What splendor of oratory, what magnificence of style, what lovely gestures, what graceful attitudes, all to show the studied presumption of a heart which dares to mock God with lies, and sport with the damnation of souls!

HE PLAYS CROQUET.

Yes, this representative of Jesus, who fasted forty days, was a man of sorrows and acquainted with grief, sweat drops of blood, suffered and died on the cross, weighed down by the sin of a world, this representative of Jesus, see at *croquet playing!* See this rollicking, jesting, type of Jesus! He says we must "rejoice always." Paul said rejoice only in the Lord. But he says rejoice in croquet playing. and in the amusements of the world! O how meet a companion of worldling now! Christ and Belial are joined together! "All things to all men!" Yes, he is!

His india-rubber conscience can fit any place or custom whatever, a sense Paul did not mean.

No language can do justice to such a deceiver. He constitutes the closest resemblance to the original serpent which seduced our first parents, that this world affords!—*The Stumbling Stone.*

PURITANS AND PILGRIMS.

Sometimes we hear the Pilgrims of Massachusetts berated for their persecuting spirit, and are told that they hung the Quakers and whipped the Baptists. They never did any such thing. The Pilgrims, after maintaining independency in England for a while, fled to Leyden, in Holland, where they existed for a few years as a church fraternity, under the ministry of the celebrated John Robinson. But not being satisfied with their position, they returned to England and set sail for the New World, in two small vessels, as they would now be called, the Mayflower and Speedwell. They landed in Plymouth harbor Dec 21, 1620. They were about one hundred in number, and about one-half of their number died of hardship the first winter. They entered into compact and organized themselves into a commonwealth, before they planted their feet on the Rock of Plymouth. They were a noble band of Christian refugees. They and their successors constituted the Plymouth colony. They, and they alone, were the Pilgrims of New England. I know of no evidence that they ever persecuted good men who dissented from their religious opinions. If they did so to any extent, it could not have been with rigor.

The Puritans, so called, were another colony. They landed in Salem a few years later, and commenced their first settlement there. They soon extended their settlements to Boston, Charlestown and Newton, now Cambridge. These men were Puritans, with a sprinkling of Episcopalians among them. They were not pilgrims, or refugees, as the good people of Plymouth were, but were adventurers, seeking, in the spirit of enterprise, to better their condition and extend the English type of christian civilization. These two colonies remained distinct and separate colonial government, for nearly a hundred years. It was the Puritans of the Massachusetts Bay colony that persecuted the Quakers and Baptists, and banished Roger Williams. It is true, the early fathers of Massachusetts, of both colonies, were Puritans, or Trinitarian Congregationalists in faith, in the main; but their experiences were different. The Plymouth people were religious refugees, driven from their native land by a fanatical spirit of persecution; they became religious wanderers or pilgrims, before they reached their wilderness home at Plymouth. Not so the people of the Massachusetts Bay colony. They were not religious pilgrims, but Puritanical adventurers, seeking to do good and mend their own fortunes.—*Watchman and Reflector.*

For the World's Crisis.

I AM SAVED.

I am saved! Yes, I am saved, saved, by the grace of God, from sin and death to live forever with Jesus, and angels, and the ransomed throng, in paradise restored. I have been washed in the blood which cleanseth from all sin, and baptized in "the peace of God which passeth all understanding." I feel it in every fibre of my frame.

Gently as the waters of the stream that winds its way through yonder wood and meadow flow on with a soft murmuring sound, so the waves of peace roll over my my soul. I am lifted above the cares and trials that used to disturb and annoy me, and weariness and pain have no power to mar my peace while following in the footprints of the Master.

Everything seems changed; all nature is wreathed in smiles and burthened with music. The soft notes of the winged songsters sound sweeter, and the chirping of the cricket after the twilight hour falls more sweetly on my ear. The air seems more soft and balmy, while the gentle zephyrs that fan my brow breathe of music, and the wild winds that rudely sway the branches of the forest trees have a soothing sound like the cradle song of infancy. The waters that rush foamingly over the rocks and stones in their channeled bed have a strangely musical sound. Every ray of sunlight and every moonbeam that crosses my path seems to smile upon me. My heart is touched with the spirit of adoration and worship. It rises in prayer and praise to God, the Creator of the universe. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?"

My will is lost in his. I have no desire to do anything or to be anything but what he wants me to. My daily prayer is, "Teach me to do thy will; for thou art my God." I would not choose a path for my feet to walk in, for I want the Lord to lead me. It matters little where I go, or what I suffer, if his smile rests upon me and his blessing attends me. I feel that I can patiently endure, God helping me, whatever he sees fit in his all-wise providence to call me to pass through, to purge the dross from my nature and make me like Jesus. I want to be like him. I must be. Nothing short of his likeness reflected in me will ever satisfy me. Jesus is mine and I am his. My heart responds to no voice but his.

"I am in his favor, in his keeping,
Evermore to be his own,
Safely waking, safely sleeping,
Till he shall in glory come."

I long for his coming. And while in joyful anticipation I ask, Will he come soon? echo answers, Soon; and my heart replies, "Amen. Even so, come, Lord Jesus," and come quickly.

LULIE J. ADAMS.

Somers, Ct.

For the World's Crisis.

MATERIALISM.

There is a conflict going on between spiritualism and materialism. They are antagonisms. Relative to the construction of man, physically and theologically, materialism must be true.

Man is created in the image of his Maker. Formed from the dust of the earth. No spiritism here.

God breathed into his nostrils the something that made him a living man.

This same material man was put upon trial for life. He lost it in consequence of disobedience, and his materialism was reduced to the dust, from which he was formed. Nothing had left the material man but the something that made him live. Thus we find man in death.

But has not the spirit-man, the immaterial man, escaped the real, material man at death? Nothing has left the man but his spirit,—breath. No spirit entity to go. The man without breath is in the grave. The material man, and all the man there is, is in the grave.

So Christ materially tasted death for every material man, that every material man might be rescued from the grave. No atonement for any spirit entity, but for materialism, that had fallen to dust under the sentence of God himself.

All that are materially in their graves, are to hear the voice of the Son of God and materially come forth; they that have done good to life.

No provision in the Bible to save a spirit entity, or an immortal soul. The provisions of the gospel are for the specific purpose of giving dead men life. Hence the necessity of a resurrection of the dead, or all have perished. Could a spirit entity perish?

O let us be literal, material men, and be contented with Bible redemption through the resurrected material Christ.

L. BOUTELL.

For the World's Crisis.

IN JESUS I TRUST.

Jesus, thou art still my Savior,
I will trust thee day by day;
It shall be my great endeavor
E'er to walk in thine own way.
Though the path may all be darkness,
And the way seem lone and drear,
Still in thee is joy and gladness,
I will neither doubt nor fear.

Still my aim shall be to serve thee,
I my cross for thee will bear;
Thou hast promised to be with me,
Thou wilt every burden share.
Soon earth's trials will be over,
Soon the day of rest will come;
Then I hope to dwell forever
In that happy, peaceful home.

Yes, behold! the light is dawning,
Soon the clouds will pass away;
Joyfully I hail the morning
Of that bright, eternal day;
Then around the throne in glory,
Everlasting praise I'll sing;
Thanks to Him who gave the vict'ry,
Glory to my God and King.

Athol, Mass. GEO. E. LEE.

For the World's Crisis.

A LITTLE INCONSISTENT.

Many good people admit that Jesus will come again personally to our earth to raise the dead and judge the world in righteousness; and when asked why they believe so, will say, Because the Bible teaches it, and yet deny that it is possible for any to know anything about when he will come; thus setting aside all historic, chronologic, and consecutive prophecy, that leads the Bible student down step by step from Babylon to the judgment of the great day.

Their inconsistency is apparent, for if the statements in the Bible that teach that he will come can be believed by them, why can they not believe by the same authority when he will come? They identify themselves with that class of unbelief that characterized the Jews, and for which they were condemned. Luke 19: 44.

But their inconsistency partakes largely of the spiritualistic order of faith, by accepting nothing as proof, only what their own minds approve. Unhappy and misguided ones! They have been caught in one of Satan's snares, supposing it will excuse them from the duty of believing and obeying the truth; thus making one inconsistency justify another; or, trying to make out of two wrongs one right.

We weep over such misguided ones. We pray for them, that they may recover themselves from this dreadful snare before the day of wrath shall come and disclose the work they are doing, before it is too late.

Humbird, Wis. P. W. HOUGH.

For the World's Crisis.

WORDS OF CHEER.

"And we desire that every one of you do show the same diligence to the full assurance of hope unto the end."—HEB. 6: 11.

We know that we shall not lose our reward if we are faithful and obedient. And surely if we have the "blessed hope," we shall always strive to be diligent in every good word and work. Let us obey always in all things the commands of Jesus. Be encouraged to press on a short time, and then we shall be of that happy number who will enter into the kingdom with all the saints.

Have you been tried and tempted, and ready to give up in despair? Take courage, for there is hope and mercy yet for you. For "beloved, we are persuaded better things of you, and things that accompany salvation." "For God is not unrighteous to forget your work and labor of love, in that ye have ministered to the saints and do minister."

Fear not, for "who is he that shall harm you, if ye be followers of that which is good?" "The angel of the Lord encampeth round about them that fear him, and delivereth them." It is time for us to lift up our heads and rejoice, for the time of our redemption draws near.

The signs are multiplying, the nations are angry, the earth trembles as at the approach of the "Lord of the whole earth." Be ye therefore ready, for the great day is near—"it is near, and hasteth greatly."

Webster, Mass. S. S. CHAMBERLAIN.

LETTER FROM O. BENDIXON.

BRO. GRANT:—I have often felt it my duty to let the brethren know something about my missionary work. Will you be pleased to give the following lines a place in the columns of the *Crisis*?

In the fall of 1867, while laboring as missionary in the Mariner's church, New York city, I was impressed with the truth that Jesus was soon to come again to this earth. I became acquainted with a Sister T—— at the same time, who told me that her church or brethren did not believe in man's inherent immortality, nor that the dead were conscious between death and the resurrection. This was a new doctrine to me, but I was determined to lay aside all commentators and notes and let the Bible explain itself.

My missionary field was one of the worst in the city, and I had not much time for studying during the day, but thank God, the night was mine, and for almost three or four months I spent the most of the night in reading, studying and praying. I shall never forget the night when the truth was revealed to me that man had no inherent immortality, and consequently would be destroyed. I shouted for joy, and I could glorify God more than ever before in my life, when I saw in the holy Scriptures that God was a God of love and not a demon. This glorious truth I could not hide, and I was soon afterward discharged from the Mission.

In March, I attended the conference in Boston, when I became acquainted with several of the brethren. I then made an application to the Mission Board, through Bro. J. V. Himes, for help and support while going as a missionary to my native country, Norway, for the purpose of preaching the soon coming of Jesus and other kindred truths. I must say that I met with a very willing response from the Board. After traveling some in the eastern States of Maine, New Hampshire, Massachusetts and Connecticut, I returned to New York.

On the 28th of May I left this country for Norway, where I arrived the 14th of June. I fully believed that the Lord would come the next fall, and I went to work at once. All went on well for a while, but my own success was too much for the devil. Opposition and persecution began; letters were written and sent around to warn the people against me; all manner of evil speaking was general, and the magistrate in one town threatened me severely; but all in vain. The word of God prospered, and He strengthened me wonderfully.

At this time a severe trial came over me; my means were almost gone; but then I received a letter from the treasurer, George T. Adams, containing a draft for, I think, $83.08. This gladdened my heart, and with new energy I pushed the battle ahead.

In the beginning of November it seemed the devil had determined that I should not go any further. A new persecution more fierce than the first rose against me; every door was shut, and I was left almost alone. In this crisis my means became exhausted, and I was destitute of the necessaries of life. I waited and waited that something should arrive from America, but nothing came.

At last I had to sell some of my little furniture for the sake of sustaining life. My state may better be imagined than I can tell it. The worst of all was that the work of God which had so prospered should cease, and the many souls which had been awakened were now left to themselves; and I am afraid that most of them have fallen away.

I was now obliged to go into some worldly occupation, and in this I prospered; but my peace, my peace went. I felt sore every day, and my wife was grieved. I then determined to give all up and go back to this country and work for the Lord, where I arrived one year ago the last of October, with five dollars in my pocket. I shall never forget the few dear friends that so kindly helped us in our sore trials.

After trying to get something to do in New York, I failed entirely, and by the kindness of two or three brethren, I was able to go to the National Conference in Rochester, N. Y., which was the best I ever enjoyed in my life. While there, some of the brethren suggested that I should go out to Bishop Hill, Ill., and the conference was kind enough to vote that I should receive the collection for my expenses.

I went out there, but after some time failed almost entirely, the reason and cause God knows best. I tried to obtain some work, but failed. Myself and family were left in the most destitute state, depending upon the charity of others. I then began to get disheartened and downcast. I went to Chicago for the purpose of obtaining something to do, and then preach the truth. I went on for a while preaching, but had to stop as I had no means.

Now came the time when I was tried to the uttermost. I began to lose faith in christianity. I thought all was a humbug. I cannot say more about it; but now praise God with all my powers. My life is offered anew to his service. May the Lord keep me and make me strong through his grace.

Now, dear brethren, I feel the burden on me for my countrymen. There are in Chicago alone from thirty to forty thousand of them. Wisconsin, Iowa and Minnesota are almost full of them; and only one, so far as I know, to preach our faith in their own tongue.

We have not a tract to scatter among them, not one to preach to them, to awaken them to the fact that the Lord is soon coming. O, is there not some one who will help us? Dear Lord, we appeal to thee. The earth is thine, and the fulness thereof. Move on the hearts of thy people. Open the way for us, so that the truth, which is thine, may find its way in among our countrymen, and many be saved in the day of the Lord.

I should be very glad to preach to any that would have my labor. Please address O. Bendixon (care of L. Johanson) 15 Hunt St., *Chicago, Ill.*

☞ It is astonishing what apologies *half-christians* will make for those worldly inconsistencies which would cover a true believer with the deepest humiliation.

Gems.

— Base all your actions upon the principle of right. Preserve your integrity of character, and never reckon the cost.

— The forgiveness of God is like the God who grants it—everlasting, all-incomprehensive, immeasurable. No possibility of condemnation. The hand that was against me is now nailed up, as it were, in the court of justice for the protection of the debtor. I now owe everything to the love of God; I owe my whole self. Let Christ dwell in my heart, to guide every glance of the eye, every thought of the mind.

— The flower of youth never appears more beautiful than when it bends toward the Sun of Righteousness.

— Holiness maketh men's persons and presence dreadful to the wicked by reason of that grace and majesty which God putteth into it.

— The most lovely in the sight of God is that tenderness of spirit which fears before the Lord always.

— "Sacred to God," is to be inscribed on all our possessions, in the use of which we are to consult his honor and acquiesce in his arrangements.

— The three things, "in the flesh," "under law," and "sinning," always go together. Where one is, all are found. And the three things, "in the spirit," "under grace," and "holiness," always go together. Where one is, all are found.

Go scatter beside all waters,
Nor sicken at hope deferred,
Let never a soul by thy dumbness
Be lost for want of a word.

— The memory of good actions is the starlight of the soul.

— Religion need not, should not make me gloomy. What says the Author of it to his disciples? "These things I say unto you, that your joy may be full."

— There is no truth more important and few less thought of than this: the more we forsake simplicity in anything, the more we multiply the means of corruption and error.

— Good words cost nothing but are worth much.

— Enjoy the blessings of this day if God sends them; and the evils bear patiently and sweetly. For this day only is ours; we are dead to yesterday, and we are not born to-morrow.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best.

— If you are disquieted at anything, you should consider with yourself, is the thing of that worth, that for it I should so disturb myself, and lose my peace and tranquility?

— One of the greatest hindrances to personal piety—that which acts out the heart and soul of true religion—is an unrestrained and unchastened exercise of the tongue.

— A great safeguard to youth and age—meditation upon the word and ways of God.—

Hygiene.

"*This is for your health.*"—PAUL.

FOOLISH DEATHS.

At the banquet to Dickens, given by the New York Press at Delmonico's, April 18, 1868, there sat at the table, besides Dickens himself, Henry J. Raymond, George W. Demers, Henry E. Sweetser and George Wakeman, all prominent journalists, and all lying now in their graves.

Not one of these men died like a hero. All but Charles Dickens died young; all died unnecessarily. Why should young or middle-aged men die? The Creator protests against it. He does not want them to die. He has emphatically declared that he takes "no pleasure in the death of him that dieth; but that he should turn from his wicked way and live." All nature shouts dissent against such exit from earth. Think of it! Mr. Raymond falling down in his room gorged to death. Dickens dying at eventide while, or soon after, *filling his stomach* with food. It is shameful for men to die as these men died. To speak plainly, it is cowardly. Raymond died with thirty years of work in him, Dickens with fifteen or twenty. Neither was over-worked; they were simply *over-fed*. Nearly all our hard thinkers are in some form gluttons. To be a glutton, a man need not necessarily eat *too much* food. He may only need to eat at improper hours, or to eat food which is unhealthily cooked, or while eating moderately as compared with others, to eat more than his stomach can digest, producing thereby uneasiness in bowels, fulness of head, twinges of pain in legs and feet, sharp flashes of electric light through the eyes, catarrh, ringing through the ears, sleeplessness, fretfulness, despondency indisposition to society, to demonstrate that he is gluttonous. When added to inordinate or improper eating one comes to chew or smoke tobacco, or to drink moderately yet every day, of some vinous, brewed or distilled liquor, then doubly certain is it that he is gluttonous.

Over-work of brain very seldom exists. Over-taxation of stomach is very common with our thinking men. As brain and stomach are organically very intimate, and so are functionally sympathetic, over-taxing the latter debilitates the former. Almost all disorders of the brain are the consequence or result of derangements of some other organ or organs; of none so frequently as the stomach. Never has a man died of apoplexy, who kept his stomach healthy. Never one of paralysis unless by injuries caused by casuality. The stomach kept healthy, all the organs in the body will remain healthy. Food healthily digested makes good blood, this makes life force, and with plenty of this on hand and realizable, health is sure. With health one is independent. I would rather have it than garnered gold. Pearls in a desert are not half as good to a thirsty man as cold water. Stocks and bonds are not of par value to a nervous dyspeptic. Existence ought to be sweet, and life that is cultured should be very precious to him that holds it as his own. Whoever will eat to live instead of living to eat will find himself able to work hard, stand the rack of thought, and live to old age to enjoy the fruit of his hands.—*Laws of Life.*

WHAT IT COSTS TO HAVE THE HEADACHE.—Dr. Holmes, in a recent address on "mental action," relates that an ingenious tailor he knew once exclaimed, on seeing a customer leave his store without buying a coat, "If it had not been for this miserable headache, I'd had a coat on that man's back before he got out over my doorstep." This but illustrates the folly of having headaches. They are expensive luxuries, in which only the very rich can indulge. Men and women who do the world's work, who think for it, plan its reforms, promote its progress or add to its resources, should at least know enough of hygiene to be able to avoid headaches. A very careful calculation shows that headaches cost this country millions of dollars every year.—*Herald of Health.*

EFFECTS OF GODFREY'S CORDIAL.—An inquest was held on Tuesday last, at Nottingham, on a child five months old, who, having suffered from diarrhea, had Godfrey's Cordial administered to it by its mother. The child succumbed, and a post-mortem examination showed that death had been accelerated by opiates. A verdict in accordance was given, and the mother was reprimanded by the coroner, for her conduct in administering the "remedy."—*London Med. Times and Gazette.*

☞ It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.

☞ To live long, it is necessary to live slowly.

TEACHERS, above all things, says ex-President Hill of Harvard College, should have regard for the physical capacities of children. No machinery is so delicate in its structure, or is called on to produce work so fine, as the brains of school children. Their capacities of endurance are very limited at the age when the faculties are developing. There is more danger to be apprehended from long continuance in study than from close application for a brief period. In this particular the half is better than the whole.

☞ European physicians have successfully used electricity to restore persons who have taken over doses of laudanum or opium.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A BAD FIRE.

"Jones, have you heard of the fire that burned up the man's house and lot?"

"No, Smith, where was it?"

"Here, in the city."

"What a misfortune to him. Was it a good house?"

"Yes, a nice house and lot—a good home for any family."

"What a pity. How did the fire take?"

"The man played with fire, and thoughtlessly set it himself."

"How silly! Did you say the lot was burned too?"

"Yes, lot and all; all gone, slick and clean."

"That is singular. It must have been a terribly hot fire—and then I don't well see how it could burn the lot."

"No, it was not a large fire, nor a very hot fire. Indeed, it was so small that it attracted but little attention, and did not alarm anybody. The man for whom it did so much mischief, saw it all the while, and thought it a little matter. A few drops of water would have put it out at any time. In fact, it often went out of itself, and the man lighted it again."

"What for, I should like to know?"

"Oh, he didn't seem to think what harm it was doing. He liked the smell of fire, and amused himself with the pretty smoke."

"But how could such a little fire burn up a house and lot? You haven't told me."

"It burned a long time—more than twenty years. And, though it seemed to consume very slowly, yet it wore away about one hundred and fifty dollars' worth every year, till it was all gone."

"I can't quite understand you yet. Tell me where the fire was kindled, and all about it."

"Well, then, it was kindled *in the end of a cigar*. The cigars cost him, he himself told me, twelve and a half dollars a month, or one hundred and fifty dollars a year, and that, in twenty-one years, would amount to $3,150, besides all the interest. Now, the money was worth at least ten per cent., and at that rate it would double about once in seven years. So that the whole sum would be more than ten thousand dollars. That would buy a fine house and lot, even in Chicago. It would pay for a large farm in the country. Don't you pity the family of the man who has so slowly burned up their home?"

"Wheugh! I guess now you mean me, for I have smoked more than twenty years. But I didn't know it cost so much as that. And I haven't any house of my own. Have always rented—thought I was too poor to own a house. And all because I have been burning it up! What a fool I have been!"

"There is still another idea."

"What is that?"

"You may live twenty years longer, and burn up another home."

"I see. I ought to leave off smoking."

"Yes, many smokers feel that they ought to leave off."

"But I mean to give up my cigars, and quit."

"Yes, I have known many to quit—the same man at least a half a dozen times."

"Friend Smith, I tell you I am determined to quit, once and forever, and to break myself completely of the bad habit. I am resolved to put out this fire, never to light it again. I won't burn up another home, that my family so much need, and that I shall need in my old age, and my children after I am dead and gone."

"Well said, Jones! now I trust you will. If you are fully resolved, you can, though I promise you a severe struggle. If you are not fully set in your purpose, the old habit will be too strong for you, and your second house and lot will vanish in smoke.

The boys had better never set a fire which costs so much, and which, though it might be so easily put out, is yet so likely, if once kindled, to keep burning all their lives.—*Sunday School Scholar.*

PRAISE GOD.

Lo, summer and winter come round,
As God in his bounty decreed;
His blessing enlivens the ground,
And fashions the plant from the seed.
Fair colors for beauty he gives,
And fruit from the dun-colored mold,
Praise him, every creature that lives,
O praise him for all you behold!

A WORD TO BOYS.—Truth is one of the rarest of virtues. Many a youth has been lost to society by allowing falsehood to tarnish his character, and foolishly throwing truth away. Honesty, frankness, generosity, virtue—blessed traits! Be these yours, boys, and you need not fear. You are watched by your elders. Men who are looking for clerks and apprentices, have their eyes on you. If you are upright, steady, and industrious, before long you will find good places, kind masters, and the prospect of a useful life before you.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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WILLIAM SHELDON, *Corresponding Editor.*

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TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

IMMUTABLE.

I hear the words of love,
I gaze upon the blood,
I see the mighty sacrifice,
And I have peace with God.

'Tis everlasting peace,
Sure as Jehovah's name;
'Tis stable as his steadfast throne,
For evermore the same.

The clouds may go and come,
And storms may sweep my sky;
This blood-sealed friendship changes not;
The cross is ever nigh.

My love is ofttimes low,
My joy still ebbs and flows;
But peace with him remains the same,
No change Jehovah knows.

I change, he changes not,
The Christ can never die;
His love, not mine, the resting place;
His truth, not mine, the tie.

For the World's Crisis.

HAVE WE ANY SAVIOR?

This question, to some, may seem foolish, but stop a moment; consider it, ponder it, examine it, and see if there is any reason why man should hope for a life of eternal blessedness.

For argument's sake we admit man has immortality; and it is said the effect of having immortality, is eternal life; so all men are immortal, and must live as long as God lives. Admit this premise, and this conclusion must follow. As sinners in the day of judgment will be in the sight of God an abhorrence, it will be said to them, or as we read in Rev. 21: 8, "But the fearful, and unbelieving, . . . shall have their part in the lake which burneth with fire and brimstone." So man must remain in a literal, burning lake of fire, always conscious, always suffering the most excruciating torment and torture possible; therefore the penalty of the law is, to suffer in hell fire forever.

Question. Has any one on whom the law has no claim, ever paid the demand of the law, or entered upon that work?

To illustrate. I owe a man one hundred thousand dollars, and am unable to pay it. The law of the State being such, he takes me and my family, and imprisons us. How long? The law says till the debt is paid. And being confined in prison, I cannot pay the demand or debt, so cannot redeem myself or family. Consequently, we must stay as long as life lasts, as far as I can go toward redeeming myself or family. But a friend comes along, sees our condition, and his heart is moved in our behalf. He inquires about the debt, and offers one half the amount; the law demands the *whole*. After mature deliberation, he pays the amount. We are set at liberty; in this he is our savior. Had he paid part of it, then backed out, we could not have been released.

Now the application. The demand of the law is eternal torment in hell fire. Do not shudder, dear friend; if you believe the theory, accept it in its legitimate use. Well, the Savior is born, grows to manhood sinless, the law having no claim on him. He offers himself, that through his sufferings man may be redeemed, and live happy in the kingdom of God. So in the fullness of time, the Son of God enters upon the work of paying the debt that man owes to the law in consequence of sin; which being eternal torment, or, to suffer eternally in hell fire, the Son of God must pay the full demand of the law. He must suffer the same kind and amount the sinner would have, or the law is not satisfied. He must have understood the nature of the business he was entering upon, and being the Son of the Highest, could be depended on for the faithful performance of the work of redemption.

And he dies, goes into hell, the lake of fire. O the intense agony, the excruciating pain. Just think, the Lord of glory in such torture for sinful men, and then think how long must he endure such affliction? As long as the sun endureth. Why? Because man is immortal, and cannot die, and must have suffered this length of time. Is not this wondrous love? Who else could think of such a course to save man?

Well, have we a Savior? Has he been heard from since he went into such awful sorrow? We read he died. This commences the work. But look, in a few days we behold him out of hell, appearing to his disciples and the brethren, eating fish and honeycomb. What is the cause of his giving up the work he entered upon, the work of redeeming men from such awful misery? Were the fires of hell too hot for the Son of the Highest? If this be true, then we are without a Savior simply because the demand of the law has never been satisfied; and he who undertook the work of redemption either could not stand the fires of hell, or shirked duty, and left man unredeemed. The conclusion is unavoidable that man has no Savior.

But can this be true? If the premise is true, the conclusion must be; it is unavoidable; man has no Savior. But we hear the apostle Peter exclaim, "Blessed be the God and Father of our Lord Jesus Christ, . . . who hath begotten us again unto a lively hope." How? "By the resurrection of Jesus Christ from the dead." 1 Peter 1: 3.

But, Peter, how can that be a lively hope, when the penalty of the law was eternal torment, and Jesus was in hell only three days and nights? Where is the hope, unless he stays as long as the law demands, forever, or eternally? If man has immortality, then Peter is wrong, and we have no Savior; because the law is not satisfied, the debt is unpaid.

Perhaps the apostle John can help us, with Paul's assistance. We read (1 John 3: 4), "Whoso committeth sin, transgresseth also the law, for sin is the transgression of the law." Paul says (Rom. 6: 23), "The wages of sin is death"; not eternally dying; not pain; not sickness, not disease, but *death*. Is death eternally dying, or to never die? Hear the Son of God to the Revelator (Rev. 1: 18), "I am he that liveth and was dead, and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

Now what is the law? Hear the Lord to Adam, in the garden of Eden (Gen. 2: 17), "But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die"; not never die, but *shalt die*. So to die was and is the penalty of the law.

This shows us the truthfulness of Peter's expression, "Begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." So Jesus suffered or paid the penalty of the law, which was death, negative of life, came out conqueror over death, and lives to make intercession for us, for you and me. Bless the Lord, we have a Savior, and he has conquered the monster death, and soon will stop his work, and we can live by him (Christ.)

Now here is a conflict between theology and the Bible. The traditions, or theology, men say their fathers taught them, and their ministers teach them so, and their fathers and ministers must be right; they believed thus, so do we.

This is unscriptural. First, the word immortal is found but once in the Bible, and refers to the Lord, in language like this (Tim. 1: 17), "Now unto the King eternal, immortal." The word immortality is found but five times in the Bible, and always when referring to man as something sought for, or to be put on; as, "When this mortal shall put on immortality." 1 Cor. 15: 53. "To those who by patient continuance in well doing, seek for glory, honor, immortality," their reward will be "eternal life." Rom. 2: 7. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," not the incorruption put off corruption; not the immortal putting off mortal; but corruption putting on incorruption; "this mortal put on immortality; then shall be brought to pass the saying that is written [Isaiah 25: 8], Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 54–55.

Again, in 2 Tim. 1: 8–10, we read, "Be not thou therefore ashamed of the testimony of our Lord, . . . but be thou partaker of the afflictions of the gospel, according to the power of God, who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." This immortality we only have in prospect, by patient continuance in well doing.

Here is a positive declaration that death has been abolished by Jesus Christ; and as death was the penalty of the law, and it reigned from Adam, because Adam violated the law, he could not redeem himself from the law, being under the condemnation of death, not eternal torment; hence must die unless some one dies for him. But as at that time there was no one on whom the law had no claim, consequently none to deliver, he suffered the penalty of the law, and died. As by his disobedience he became subject to death, his progeny could not be better than the tree that bore them naturally; so they die; and as far as man is concerned, his life is forfeited, and without Jesus must be left in perpetual death, and God be just. So we read, "Forasmuch as ye know that we were redeemed, not with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ; who was verily foreordained before the foundation of the world, but was manifest in these last times for you, who by him [Christ] do believe in God, that raised him [Christ] from the dead, and gave him glory, that your faith and hope might be in God; seeing ye have purified your souls in obeying the tradition of your fathers, not in obeying the truth through the Spirit." "Thy word is truth." His word endureth forever.

So we have a Savior, even our Lord Jesus Christ. "And this is the word, which by the gospel is preached unto you," Jesus, and the resurrection. Blessed be the Lord, we have a living Savior, a glorious hope.

New York City. G. W. SMITH.

LITTLE THINGS.—If we would do much good in the world, we must be willing to do good in *little* things; little acts one after another; speaking a word here, giving a tract there, and setting a good example all the time. Thus only shall we do all the good in our power.

[*From our Corresponding Editor.*]

"TIME MEASUREMENTS."

As others may be involved in the same difficulty, we insert and reply to the following criticism on our recent article on Daniel's weeks:—

"CHICOPEE, MASS., Oct. 28th, 1870.

Mr. Wm. Sheldon,—Dear Bro.:—In the *Crisis* of Oct. 19, I notice an article on the measurement of time. The weeks of Dan. 9 is the portion of the article I refer to. Dan. 9: 25. From the going forth of the command to the Messiah are sixty-nine weeks or 483 years; that is to say, from Christ's birth back to the going forth of the command 483 years elapsed, also from Christ's birth to the first of Cyrus, 483 years elapsed. Ezra 1: 1. The first year of Cyrus, king of Persia (Ezra 1: 1), was 559 years B. C. Or will you have him as king of Babylon? Cyrus took Babylon 538 B. C. He made the command 536 B. C. Cyrus was defeated in battle, and had his head cut off by Queen Tomyris 530 years B. C., forty-seven years before you say he issued his edict of return and rebuilding the temple. It cannot mean the younger Cyrus, son of Darius' mother, for he died 401 B. C., a young man.

These are sound historical facts, and can be well maintained. Cyrus conquered Crœsus 548 B. C. I want the truth. But truth must agree, whether it be profane or sacred.

Other errors occur in the article, but one thing at a time. Should like to hear from you, as one of your preachers advised me to write you. Yours in love,

M. L. STEBBINS."

THE REPLY.

Your mistake consists in adopting Usher's erroneous and exploded chronology, which he arranged when but eighteen years old, the defects of which are pointed out in "*Adventism*" pp. 196–208; and a corrected table will be found in the same work on pp. 300–310. We prefer the chronology that agrees with the Bible, to one that positively clashes with it. The following are samples of Usher's defects:

1. Paul gives "about 450 years" for the reign of the judges, while Usher gives about 150. Which is right?

2. Usher begins the seventy years' captivity in the fourth year of the reign of Jehoiakim, king of Jerusalem. Jehoiakim reigned eleven years in all, or seven years after Usher begins the captivity. Then his son Jehoiachin reigned three months; then Zedekiah reigned eleven years; then the city was smitten. So, if Usher is right, a space of eighteen years passed after the beginning of the seventy years' captivity, before the city was smitten, at the end of Zedekiah's reign; but this is seven years too much time, if Ezekiel is correct:

"In the *five and twentieth* year of our captivity, . . . the *fourteenth* year after the city was smitten," etc. Ezek. 40: 1.

Here is positive proof that only twenty-five years of the captivity had passed, fourteen years after the city was smitten, thus establishing the fact that the captivity began only *eleven* years before the smiting of the city, instead of eighteen. Now either Ezekiel is mistaken *seven years*, or the chronology of Usher is here seven years out of the way. Can Usher be right while clashing with Paul and Ezekiel?

3. Usher's method of making the "command" to restore and build Jerusalem B. C. 536, was by counting the full reign of kings, as recorded in history, which footed us just 536 years between Cyrus' command and our A. D.; but he overlooked the historic fact that several of these kings reigned *jointly* with their predecessors for several years, and counted the *entire* reign of *each one*, thus counting the same time *twice;* whereas the time that a king reigned with his predecessor should be *subtracted* from the count; to illustrate; if ten kings reign ten years each, and each king reigns one year jointly with his predecessor, the sum total of their reign is not ten times ten, but we must *subtract* one year from the reign of each king, else we count the same time twice. When this is done with Usher's line of kings, we have just 483 years from Cyrus' "commandment" to Christ's birth, B. C. 5, agreeing precisely with Gabriel, and proving the "commandment" to have been given B. C. 488, instead of 536. Historians give Usher's erroneous chronology in naming events. W. S.

For the World's Crisis.

EUREKA.

BRO. GRANT:—For eight or ten years doubts have existed in my mind in reference to the legitimacy of the application of the word "chambers," as recorded in Isa. 26: 20. I had noticed that in speaking or writing, either in the east or west, it was a common usage among our people to make those chambers synonymous with meeting the Lord in the air (1 Thess. 4: 17), and the "sea of glass" (Rev. 15: 2); but was not prepared to controvert its correctness. On all obscure passages, patient investigation, thorough research, persevering and laborious study, diligently comparing Scripture, is, to me, the only sure way of arriving ultimately at the truth.

Adopting this course with the passage referred to, I think now that my doubts were well founded, and a better (because more harmonious) application discovered.

In the epistle of Clement, Bishop of Rome, the passage is rendered thus—"Enter into thy chambers for a little space, till my anger and indignation shall pass away; and I will remember the good day, and will raise you up out of your graves." Does he quote from the Septuagint version? Here "chambers" and "graves" are used as synonyms. This corresponds with Job 14: 13—"O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me." Thus what Job so ardently desired, and earnestly asked, God by the mouth of his prophet Isaiah promises he will grant, and do; not only for him, but for all his people. He has "appointed a day" (a set time), will remember the good day, and bring them up out of their graves. Not out of purgatory; not out of paradise; not out of an intermediate state; or down from heaven; but *up out of their graves.* Till then, Job says (17: 13), "If I wait, the grave is my house."

In Prov. 7: 27, we find the phrase, "going down to the chambers of death." But the query may arise—How can the grave with any propriety be called a chamber? Surely it is more like a pit, or dungeon. True, if we speak of a grave of modern times; but anciently it was customary, in many countries, to drill into the solid rock of the mountain or hill-side, and then on either side of this horizontal shaft cut niches for the dead; and these were sometimes termed chambers, as in Isa. 26: 20. The time of coming forth, undoubtedly, is synchronous with 1 Thess. 4: 17, and Rev. 15: 2. G. W. STETSON.

Olena, O.

For the World's Crisis.

HYMN.

"*They shall walk with me in white, for they are worthy.*"—REV. 3: 5.

Hark! 'tis the prophet's voice, the Savior's near,
He comes, he comes, his drooping saints to cheer;
Lift up your heads, ye weeping ones, nor sigh,
'Tis Jesus comes, redemption draweth nigh.

We long to see thee, blest One, on thy throne;
We want to know thee as in heaven thou'rt known;
O hasten, Lord, the great and glorious day,—
Beneath thy cross we watch and wait and pray.

A wondering world inquires, Why is it soon
The judgment comes? I dread its fearful doom;
You want to see the Savior—it cannot, cannot be,
I have no hope, although he died for me.

They say we have robes already kept and white,
That we may meet thee in thy cloud of light;
'Tis true, in part, thus Bunyan's Pilgrim spoke;
When he got home, he said, the Lord would know his coat.

These robes were given to us by our Lord,
Wrought out and washed in his most precious blood;
To keep them undefiled must be our care,
That when he comes we may his glory share;
O why such joy? your looking will be vain,
'Tis useless, Jesus will not come to reign.

Away such doctrine, we have the holy word,
That prophets spake, and they were taught of God;
The Savior's word, that he would come again,
And take his loved ones home, with him to reign.
Beloved John, on Patmos, then declared
He saw the holy city for the saints prepared.

Like weary pilgrims we to Zion come,
Cheered on by hope we soon shall be at home;
The signs proclaim His advent now is near;
Rejoice! ye saints, your Jesus will appear;
No more distress or sorrow shall you share,
No tears, no death, or parting will be there.

MARGARET DUNCAN.

For the World's Crisis.

THE SOUL.

A SCRIPTURAL VIEW OF THE TERM.

"Hear, and your soul shall live."—ISA. 55: 3.

I am aware that objections are made to presenting scripture in a different light from the commonly received opinion. On this point I would say, or ask all candid hearts, As everlasting life is promised, do you desire to obtain it in the way men would tell you to get it, or in the Lord's appointed way?

In examining the term "soul," the Bible shall be my guide. In Gen. 2: 7, the first man created is termed "a living soul." This man was composed of earth, and a "breath of life," and this body formed out of the dust of the ground, by a breath of life being breathed into his nostrils, became a living soul; and in verse nineteen of the same chapter, this soul was named Adam; and though a living soul, it was possible for this living soul to *die* in case of disobedience.

We all agree that Adam, the living soul, could be seen and felt, and this was a visible and tangible object. Here, then, we have a man, by Paul termed "the first man Adam," a visible and tangible being, in the language of the Bible declared to be "a living soul." Gen. 2: 7; 1 Cor. 15: 45. Again, if we read about Abraham and Sarai (Gen. 12: 5), "And the souls that they had gotten in Haran," we must come to the conclusion that "souls" which they got in Haran, and took into Canaan, were visible and tangible objects. Now turn to Gen. 46: 5–27, and read about Jacob and his offspring, and in v. 18 you find Leah the mother of sixteen souls, and the sons born unto Jacob by Rachel were seven souls (v. 25, and v. 26), "All the souls that came with Jacob into Egypt, which came out of his loins, including Jacob's sons' wives, all the souls were threescore and six." Adding the sons of Joseph to these, makes the number of sons, children, persons, men, or souls, "which came into Egypt, seventy souls." Here also are souls, visible and tangible beings, termed sons born unto Jacob, or souls who journeyed with him into Egypt.

In Ex. 12: 19, we read—"For whosoever eateth that which is unleavened, even that soul shall be cut off." Again, "No soul of you shall eat blood."—Lev. 17: 12. Here, again, is a soul, in the shape or form of a person, an object that must eat in order to sustain life. Now turn to Lev. 23: 30 and read—"And whatsoever soul it be that does any work in that same day, the same will I destroy from among his people." According to v. 23, this soul was one of the children of Israel, and not an invisible, indestructible thing, that has neither shape nor form.

If we turn to Num. 31: 28, we find that persons, beeves, asses and sheep, are termed souls. Here it stands in the Bible, and whatever we may fancy about immortal souls, here again a soul is a visible, tangible, living creature, quite different from the idea that the soul is something entirely distinct from the body, is invisible, and has neither shape, form, nor parts, and would therefore more properly be called *nothing*, than something.

In Joshua 11: 11, we read—"And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not one left to breathe." From this passage we learn (1), That a soul can go to war. (2) That a soul can be smitten or killed by the sword. (3) That a soul may be destroyed; and that a soul that does not breathe is dead. Job did not teach the immortality of the soul when he said (Job 7: 15), "So that my soul chooseth strangling rather than my life," but intimates that all living things are souls. Job 12: 10.

Psalm 22: 20, 29, is positive proof against the immortality of the soul. Could David have believed the soul to be something separate from the body and immortal, and then say, "Deliver my soul from the sword." "And none can keep alive his own soul." Hence the prayer "to deliver their souls from death, and to keep them alive in famine." Ps. 33: 19. David did not, by the term soul, mean something besides himself that was immortal, when he said, "But God will redeem my soul from the power of the grave." And again—"For thou hast delivered my soul from death." Ps. 49: 15, 56: 13. In Ps. 78: 50, he without hesitation speaks about souls not being spared from death, because they were given over to the pestilence. Can we, then, not having one passage in the whole Bible that speaks about an immortal soul, still contend that the soul is immortal, and cannot be seen or touched. Of course we know pestilence cannot take hold upon an immortal being, thing, or *nothing*. The term nothing comes nearest to the immortal-soul theory of anything I know of. Because (1) a thing that cannot be seen, nor touched, and has neither shape, form, nor parts, is about as complete a *nothing* as one might wish to have, and (2), if we take away the shape, form, parts, and all that can be seen of a man, we leave just about *nothing*.

Now we come to the point. Theologians divide man into two parts, visible and invisible; and term the visible, body, and the invisible, soul. Now if there were an invisible part of man that the Bible would call soul, then there might be some reasonable argument brought up in favor of the immortality of the soul; but if the visible part is termed soul, then the argument for the immortality of the soul, as yet, falls to the ground at once; and we must wait for immortality until the resurrection of the dead, for that is the time specified by Paul (1 Cor. 15: 54) when immortality shall be put on. All that we have to do now is, to see which of the two parts, pointed out by men, the Bible terms soul. Here I shall quote six passages from different ages of the world (to which scores of others might be added), to prove that the visible part of man is termed soul. Hence the quotations follow.

Referring to the patriarchal age we read—"All the souls that came with Jacob into Egypt, ... besides Jacob's sons' wives, all the souls were threescore and six."—Gen. 46: 26. In the time of the law we read—"And levy a tribute unto the Lord, of the men of war, which went out to battle; one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep."—Num. 31: 28. In the Psalms we read, "Lest he tear my soul like a lion, rending it in pieces."*—Ps. 7: 2. In the time of the prophets, we read in plain terms: "To slay the souls that should not die, and to save alive the souls that should not live; and to destroy souls to get dishonest gain."—Ezek. 13: 19, 22: 27. Has it ever been known or seen that an invisible, indestructible thing was destroyed in order to steal its property? The passage we quote from the Savior's time reads thus: "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."—Luke 12: 19. In the apostolic age, when many were "pricked to the heart" by Peter's preaching, we read, "And the same day there were added unto them about three thousand souls." Acts 2: 41.

This plain Bible truth, which is not the one-fourth that could be produced, brings it down to the following points: (1) That souls may need a place of abode, as was the case with Jacob's sons, all together threescore and six souls traveling to Egypt, having shape and form, or they could not have been numbered. (2) It shows that the whole body, or shape, form, and parts of man, which can be torn in pieces, in the Bible is termed soul. (3) That souls are visible objects, that can be in the way of persons desiring to steal, but that can be destroyed and put out of the way in order that stealing might be done undetected, and the thief go unpunished. (4) That a soul, in order to live, must eat and drink, and may be glad to have laid up store enough to keep from starvation. The store to save the soul from starving must be laid up in barns. We read, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

This, then, brings the whole matter down to *one* point, which cannot be denied, nor contradicted with anything, but the theology of men, independent of, and contrary to, Bible proof; and that is this,—that the visible, tangible form of man, with all its parts given to him by the Creator, is in God's word termed *soul*.

Plato, who was born nearly five hundred years before Christ, in a heathen land, was one of the first advocates of the immortality of the soul, and it seems to me no wonder that it took a heathen philosopher, who never saw a Bible, to get it into his head that an immortal soul, a being that could live separate from the body, was imprisoned in the body, and in death left the body, took its flight, some say, its everlasting flight, to some region "beyond the bounds of time and space," but to enter the same prison again, at the resurrection; because the Bible surely is not in favor of such a doctrine.

Two things are now brought down to an absolute certainty, viz., (1) That the terms immortal soul, never dying, or deathless soul, are not found in the Bible. (2) That visible, tangible beings, that can eat, drink, starve, or be killed, are in the Bible called *souls*. From this it follows that all the arguments for the immortality of the soul are based on inference. No one can say the Bible uses the words immortal soul, to tell us what we possess besides a mortal body, or as a something about which we should be chiefly concerned. Inference about this weighty matter is all that can be produced.

One of the strongest passages from which the immortality of the soul is inferred, is Matt. 10: 28, where Christ said—"And fear not them which kill the body, but are not able to kill the soul." And in this way: If men cannot kill the soul, then it must be immortal. This may be said to be good logic. Now read the second: "But rather fear him which is able to destroy both soul and body in hell." A soul that for certain reasons can and will be destroyed, can certainly not be immortal. But the objector says, Destruction does not mean death, so that a soul may be destroyed and yet live. Well, then, one thing is certain, that destruction means destruction, at least; and yet the advocates of the immortal-soul doctrine contend that the soul is indestructible. "The soul that sinneth, it shall die," is the language of the Bible; and, the soul is immortal, is found elsewhere, surely.

According to Matt. 26: 26, a man may lose his own soul, from which it is also inferred that the soul must be immortal. Now turn to the parallel passage in Luke 8: 25, and find that that soul is the person himself, which this passage clearly proves: "For what is a man advantaged if he gain the whole world and lose himself." "Himself," then, is the soul that may be lost or destroyed, agreeing precisely with David, who called upon his soul, or himself, to bless the Lord for redeeming its life from destruction. Ps. 103: 4.

The thief on the cross is frequently brought in as proof of the immortality of the soul. Here is only inference also. Christ said—"To-day shalt thou be with me in paradise." From this it is inferred that only the body of the thief died, but the soul went to heaven to remain there with Christ forever in a deathless state. Now according to this inference, the soul as a separate entity should enjoy Christ's presence, while the body would return to its mother earth; and hence it would follow that it was the invisible, immaterial soul that said to Christ—"Lord, remember me when"—for it was the being that received the promise which requested Christ to be remembered when he would come in his kingdom. Now, I ask, was it the soul as an invisible part of man, to which Christ said, "To-day shalt thou be with me in paradise"? or, was it to the man whom they saw with their eyes, and heard with their ears, asking a favor of Christ?

According to the inference generally drawn from this passage, all good men when they die go immediately to heaven, to be with Christ. Peter, at the day of Pentecost, more than a thousand years after the death of David, said—"David is not ascended into the heavens"; and Christ spoke of the fathers, and said—"*They are dead.*" These passages, then, clearly show that the inference drawn from the thief on the cross is incorrect, and we must look for something in harmony with the Bible throughout.

Let us keep in mind that Christ said—"My kingdom is *not* of this world"; and that the thief said to Christ—"Lord, remember me when thou *comest into* thy kingdom." Hence the thief asked for something which could not be fulfilled until Christ should come, as Paul says (2 Tim. 4: 1), "at his appearing and his kingdom." Then, from Rev. 2: 7, we learn that there will be a paradise in which the tree of life will grow; and Rev. 22 shows that the tree of life in the paradise of God will stand beside a stream on the new earth, which (chap. 21) is described with all its blessings. To enjoy the blessings of this kingdom, believers must be raised from the dead, and in this Christ's promise is to remember them, when he says: "I will raise them [not only the dead part of them] in the last day." Christ's and the apostles' doctrine will and must harmonize.

Again. From the desire which Paul expressed to depart and be with Christ, it is by some inferred that the soul lives in the body, and at death goes to Christ to live with him, and consequently the soul must be immortal. Now Paul said—If the dead rise not, then those who sleep in Jesus are perished, or lost; but if he could have been present with the Lord whilst *dead*, how could perishing be possible, in case there should be no resurrection? Paul did not expect his death to be a direct passage to Christ in glory, because he declared to the Colossians that when Christ their life should appear, then they also would appear with him in glory. Col. 3: 4. Paul looked for reward, but certainly not contrary to Christ's doctrine, promising the reward when he comes, "in the resurrection of the just." Luke 14: 14. Death is a reward, but it is the reward of disobedience. Life, by a resurrection from the dead, is a better reward, and this is the reward of faith in Christ.

From these remarks, I think any attentive student of the Bible can see that if we take man, person, and soul, for one and the same thing, and in death have the whole man dead until the resurrection, and the righteous now enter into eternal life, the wicked "destroyed" or "cut off" by "the second death," as their final reward, the Bible can be brought to harmonize. But let any one undertake to prove the immortality of the soul, which will force him to advocate immediate reward after death, and endless life in misery, and he will find that positive proof cannot be produced, and all his inferential proof can be upset by plain passages of Scripture.

Can we not see that, according to the plain teaching of the Bible, the whole man is mortal, and thus agree with Paul (1 Cor. 15: 54), that it is in the resurrection we lay off mortality and put on immortality?

Wellersburg, Pa. B. KNEPPER.

* Here are parts of a soul, sure, when it is rent and torn in pieces.

For the World's Crisis.

LONGING FOR HOME.

How dark and gloomy this world appears; the curse and its sad effects are seen everywhere we go. Death, mourning, anguish, temptation and disappointment, are on every hand. Our friends, our loved ones, are torn away from us by the cruel hand of death, and laid in the silent grave, there to sleep until the last trump of God shall awake them. We are strangers and pilgrims on the earth; we are away from our Eden home, living in an enemy's land, on the devil's battle-ground, and he contests every inch of land; he claims this earth as his. Thank God, the rightful owner is soon coming back, and will wrest the power from the old usurper. The devil promised to give the Savior all the kingdoms of the world, and the glory of them, if he would only fall down and worship him; while the fact was, he did not own a single inch of land. He has brought all his forces into the field, and has set them in battle array against the church of the living God. His forces are numerous and powerful. Will he conquer, or gain the victory? No, never. Thank the Lord, we fight under the blood-stained banner of the Prince of peace, under King Jesus, the Captain of our salvation. He never lost a battle, and never will.

How important it is that we have on the whole gospel armor, that we may wield successfully the sword that cuts, backed up by the fire that burns. O thou eternal Savior, come and destroy the devil, and all his workers. Come and put a perpetual end to the wickedness of the wicked. God of eternal love, rend the heavens and come down! Come and gather thy saints together unto thyself, that have made a covenant with thee by sacrifice. Our longing hearts cry out, O come, thou eternal love, come and bring salvation, immortality, and eternal life. Thou blessed Savior, come and complete the great plan of redemption. Thou holy, heavenly, blessed One, come and wake the sleeping dust; come and bring the last, lovely morning of the resurrection. Thou lovely Lamb of God, let the day of bright glory dawn. Come and bring eternal deliverance to thy saints. Eternal Bridegroom, come and take thy longing, weeping, waiting bride home to the marriage supper of the Lamb. "Come, Lord Jesus, and come quickly."

Sinner! prepare to meet thy God. "For the day of vengeance is in mine heart, and the year of my redeemed is come, saith the Lord." Sinner! soon "the Lord Jesus will be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Sinner! Christ is now your intercessor; very soon he will become your judge. Soon this earth will reel to and fro beneath the mighty blast of the judgment trump, and seal the final doom of an ungodly world. I beseech you to come to Christ. Make no delay. Mercy's door will soon be closed forever. Salvation is free, and boundless as the unmeasured love of God. Will you not come to Jesus and accept pardon and salvation? "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." Sinner! that means you. Life and death are set before you. Which will you have—eternal death, or eternal life?

"Here at thy cross, my dying Lord,
I lay my soul beneath thy love,
Beneath the droppings of thy blood,
Jesus, nor shall it e'er remove.
Should worlds conspire to drive me thence,
Moveless and firm this heart shall be,
Resolved (for that's my last defense)
If I must perish there to die."

West Chester, Ct. EDWARD G. EMMONS.

HINTS TO MINISTERS—TALKING TO LITTLE FOLKS.

Beloved in the gospel, do you talk to children, little prattlers, innocent, beautiful, lamb-like—take them in your arms, give them a rosy kiss? "*Thank God for little children.*"

When you meet the lambs of the flock, in doors or out, do you study to gain their good will, their affections; labor to interest them in things lovely and of good report, things pertaining to the joys that await the blessed?

Smile upon a child—have you not won its heart? Does it not smile in return? Do not its eyes follow you? Does not its face sadden as you disappear, and smile when you come again? Does that smile cost you anything?

What parent will not love you if you show an interest in their child?

What church will not value the minister who thus wins the love and esteem of parent and child?

Will not "outsiders" come to see, and hear, and be converted under the minister who has first won the hearts of their children?

As a matter of fact and personal experience, did you ever know a preacher who paid no attention to the children to be very truly popular; or one that did, to be unpopular? He who never notices children may be respected, feared, obeyed; but is he truly loved?

"Ministers dear, guard these jewels,
As sacred offerings meet,
A wealth of household treasures
To lay at Jesus' feet."

☞ The word "heart" is named eight hundred times in the Bible; the word "soul" four hundred and forty times; and the word "head" only eighty times.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 16, 1870.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

LIBERAL OFFERS.

NEW SUBSCRIBERS.

We are anxious to have our paper reach several thousand new readers the coming year, and become a blessing to them. It is the best means we have of sowing the seed of the gospel of the kingdom in some hearts, and we should all awake, and do whatever we can to have its warnings of the coming judgment reach as many new readers as possible.

Some of our preachers have done nobly, and others would gladly help on the good cause, if they could receive aid for their families while they spend their time for the paper. For the benefit of such, the A. C. P. Society, at a recent meeting, by vote authorized the Agent to pay ten per cent to preachers on all collections for the *Crisis* and *Young Pilgrim*; and it is hoped they will take hold of the work in earnest, and have great success. Those who understand the expense of publishing a paper, know that it would cost no more to set up the type for twelve or fifteen thousand copies, than it does for a less number; hence, after our regular issue of about nine thousand copies is run off, we could print several thousand more at the cost only of press work and paper. It has, therefore, been concluded by the Editorial Committee and Business Agent, to whom the Society referred this subject, to make the following *liberal offers* to new subscribers, to induce them to form clubs, and thus make success easy to all who put forth efforts to obtain new subscribers.

TRIAL OFFER.

We will send the *World's Crisis* three months on trial, to new subscribers, for *fifty cents*. We ask our friends to obtain yearly subscriptions, if possible; but where subscribers can be obtained for only three months, please visit them again, and, if possible, get them to renew before their paper is stopped at the end of three months.

To aid in obtaining new subscribers for 1871, we make the following offer of nearly

Three Months Free.

We will send the *Crisis*—for the balance of this year, from the time the name is received—free to all new subscribers for 1871, sent in before Jan. 1st.—Rate $2.50.

Now is the time to subscribe, and put forth energetic efforts to obtain new subscribers.

CLUBBING WITH OTHER PAPERS.

As many persons take several papers, and could be induced to take the Crisis, if they could get two papers at club rates, we have accepted offers to club other papers with the *Crisis*, which will enable our friends to obtain subscribers where it would otherwise be impossible to introduce our paper.

If any of our regular subscribers wish ny of the papers on the list at club rates, ey can get new subscribers for the *Crisis*, it is not necessary that both papers ould be sent to the same address.

THE WORLD'S CRISIS THREE R SIX MONTHS FREE.

We will send the *World's Crisis* six onths, and the *Phrenological Journal* and *Packard's Monthly* (price $3.00) one year for $3.00; or the *World's Crisis* three months, with the *Rural New Yorker* (price $3.00) one year for $3.00; or, three months with the *New York Weekly Tribune* (price $2.00) one year for $2.00; or three months with the *Bee-Keeper's Journal and National Agriculturist* (price $1.00) one year for $1.00.

CLUBBING.

We will send any one of the following periodicals with the *World's Crisis*, each one year, as follows:—

The Bee-Keeper's Journal and National Agriculturist ($1.00) and the *World's Crisis* both for........$3.00
The Laws of Life and *World's Crisis* for....$3.25
The N. Y. Weekly Sun ($1.00) and *World's Crisis* for........$3.25
The (weekly) Bright Side and *World's Crisis* for........$3.25
The Bible Banner and *World's Crisis* for.....$3.25
The Christian and *World's Crisis* for.........$2.90
Rural New Yorker ($3.00) and *World's Crisis* for........$4.75
The Horticulturist and *World's Crisis* for....$4.00
Scientific American ($3.00) and *World's Crisis* for........$5.00
Amer. Agriculturist ($1.50) and *World's Crisis* for........$3.50
Phrenological Journal ($3.00) and *World's Crisis* for........$4.00
Hearth and Home ($4.00) and *World's Crisis* for........$5.00
N. Y. Weekly Tribune ($2.00) and *World's Crisis* for........$4.00
Prairie Farmer ($2.00) and *World's Crisis* for........$4.25
Christian Union ($2.50) and *World's Crisis* for........$4.25
Manufact'r and Builder ($1.50) and *World's Crisis* for........$3.50
Southern Horticulturist ($2.00) and *World's Crisis* for........$4.00

To secure any of the above, address your orders, with the money (sending drafts or money orders when you can), to

GEO. T. ADAMS, AGENT,
Boston, Mass.

FAST TRAVELING.

This is truly a fast age in every sense. It is not only fast in travel, but in pride, selfishness, and general wickedness. The cry is, Take off the brakes, and put on the steam. Clear the track, and let us go through. Remove all obstructions, abolish all law; let us do as we please. Give us "liberty, equality, fraternity," and we will not complain. The spirit of the times is manifested in the demand for fast trains on the rail-roads. During the season, cars have been running the Pennsylvania and Fort Wayne route, from Chicago to New York, in twenty-seven hours; and next summer it is proposed to shorten the time to twenty-four hours. An atmospheric brake has been introduced on the road by means of which, when the cars are running forty-five miles an hour, the engineer can stop the train in going a distance equal to three times its length. The brakes are applied from the engine all at once, which puts the train under the complete control of the engineer.

"THE BROAD CHURCH."

Satan is doing his best at the present day to mix the world and christianity together, so as to neutralize the latter, and render it powerless in its efforts to reform people. Pure christianity leads all who enjoy it to come out from the world and be separate. Like the sun, it shines upon the world, but does not partake of its filth.

The following from the *Liberal Christian*, with comments from the Chicago *Advance*, is worthy of consideration:

"So we go on to observe that membership in the Christian Church is not so much for those who have the truth as for those who are seeking it, hungering for it, desiring to learn and obey it. If poor, buffeted men and women, broken in spirit, hopeless and unable to believe in anything above their own weakness and failures, ever come to us and say, "We should like to live in the atmosphere of strength and trust, of hope and good will which surrounds you; we are not sure about the being of God; it does not seem possible that Infinite Love and Justice rule the world, and the doctrine of immortality seems to us a fond imagination, yet should like to be with you because you seem friendly and true;" —if this ever occurs we shall open the doors wide, and welcome these applicants to all that the Church can give them. If there is one place better than another inside they shall have it. Our gladness would be far greater than we should feel at the reception of anybody who thinks he is a christian because he holds a sound, well-defined creed."

Imagine such a church, in which a part of the members have no faith in a hereafter, no belief in a divine providence or moral government, and no sure conviction of God's existence! What positive influence could it exert? What united action could it take? What common arrangements could be made for worship and instruction? What real fellowship of thought, feeling and work would be possible? How long could it subsist without radical divisions and warring parties? We certainly have sympathy for those who are in the perplexity and even anguish of doubt on the great question of religion. We believe in the duty and wisdom of treating them kindly, and of leading them into light by suitable instruction. Common sense and piety dictate such measures; but common sense and piety alike forbid receiving them into the church; for they are not yet in harmony with its organific principles. That the church may be able to instruct and comfort and guide others, it must be itself established in the truth, and must be so constituted as to be, in Paul's descriptive words, "the pillar and ground of the truth." But if these views of the *Liberal Christian* seem absurd, what shall be said of its farther position, that not even good morals should be made a condition of membership! It thus reasons:

"Again, our brother's last question is, "Why may not all of good morals be welcome? Where is the authority for making good morals a condition of church membership? And where in all the world is there a scintilla of support for the assumption that good morals is in fact made a condition of membership in any churches, Orthodox or Unitarian? In Unitarian churches, and in Orthodox churches, we know many people who do not possess this qualification of good morals, if there is any very elevated meaning in the words. Everybody knows that there are in all churches men who have in a large degree the spirit of the world. They are narrow, selfish, passionate, ill-tempered in their families, often oppressive and unjust. The world knows well that such men are in the Christian church everywhere, and no pretense of saintship on the part of the church can avail against the influence of the conduct and character of her members. The monastic idea is utterly wrong. No wall can be built high enough to insure sanctity inside of it. A Christian church is not to be a chartered guild or lodge composed of those who have attained to certain degrees of goodness. Let us not blind ourselves by fine words. A Christian church is an association of sinners who are trying to grow better. The people of whom we have spoken would be far worse than they are if they were not in the church."

THE SPIRIT OF SPIRITUALISM.

At the late National Convention of Spiritualists, held at Richmond, Ind., Sept. 20th, 21st, and 22nd, the following resolutions were adopted:—

"*Resolved*, That a committee be appointed to take into consideration the propriety of calling a World's Spiritual Convention, to meet at London, New York or Paris, at an early day."

"*Resolved*, That in accepting the solemn truths of history and analogy relative to all great and religious ideas, we fully believe and affirm that it is in the economy and progress of Spiritualism, to come up into organic life as a distinctive religious movement."

"*Resolved*. That the phenomena of Spiritualism present the doctrine of immortality as a matter of scientific demonstration."

"*Resolved*, That a new religion may be elaborated from the facts revealed through modern mediumship."

"*Resolved*, That the movement which has been partially put into execution for incorporating the words, 'God and Jesus Christ' in our National and State Constitutions, is entirely contrary to the genius of our institutions, and it is urged that all lovers of free institutions shall resist every attempt for its adoption."

"*Resolved*, That the compulsory reading of the Bible in our common schools is in direct opposition to the spirit of freedom, as it infringes upon the rights of a large number of the supporters of them, forcing upon the children a religious teaching which the parent disapproves."

From the foregoing, it will be seen that the Spiritualists contemplate "a distinctive religious movement," having "a new religion" that will not be in favor of requiring the Bible to be read in the public schools, nor of allowing "the words 'God and Jesus Christ' in our national and state constitutions." Such is the spirit of Spiritualism. It is wholly opposed to a pure christianity. It is the devil's counterfeit of all that is good.

DID HE THINK?

When reading the following account of a suicide committed by a dog, the inquiry arose in our minds, did he reason? Is not thought as wonderful in a dog as in a man? If it be assumed that a man has an immortal soul because he thinks, then has not the dog one too, for the same reason? If matter can be organized in a dog so as to think, love, hate, and remember, why may it not perform the same functions in a man? If matter can be so arranged as to feel pain, it may be made to see, hear, taste, smell, and think. There is no room to doubt but the brain, in all animals, including man, is the organ that does the thinking, and is the great centre of all sensation. Hence thought can exist in connection with man no longer than the brain exists. When that is dead, man stops thinking. Says David, when speaking of man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4.

We now present the account of the suicide committed by the dog, as given in the *Pall Mall Gazette*:

"I was walking on the banks of the Loire when I perceived a dog, something of a setter, trotting up and down by the water's edge. He went and came with uneven steps, sometimes hastening his movements, sometimes stopping short as if he was pondering some weighty matter. His proceedings roused my curiosity, and, concealing myself behind some young trees, I determined to watch him. The dog, who was old, thin and, to a certain extent, deprived of the use of his hind legs, went on in the same manner for more than a quarter of an hour; then approaching the edge of the river bank at a steep place, he sat down and looked sadly at the water. Presently, having finally resolved on his course, he raised himself on his poor paralyzed paws, made a spring, and threw himself into the Loire. I ran to the place whence he fell, and saw him carried off by the stream, without making the slightest resistance. As he came near the bank I called him gently, and held out my cane that he might take hold of it. He made no sign. I tied my handkerchief to the end of my cane and threw it to him; he turned his head away sadly and drifted off. I lost sight of him at the end of a few minutes. He must, no doubt, have sunk.

Feeling persuaded that this unfortunate dog had actually chosen death by a deliberate act of his will, I mentioned the circumstance to several persons, and inquiries were made which elicited the fact that the poor animal had belonged to a gardener, who, seeing him infirm and useless, had pitilessly driven him from his home. He had wandered for a whole month in the fields and about the farms, receiving more blows than crusts, till he preferred a violent death to his miserable existence."

CHURCH DINNERS AND SUPPERS.

How clearly certain scriptures seem to be fulfilling at the present day. Just before the second coming of Christ, we learn that some of his professed followers will say in their hearts, our "Lord delayeth his coming," and will smite their "fellow servants, and . . . eat and drink with the drunken." Those found in that situation will be unprepared for the coming of Christ, and have their "portion with the hypocrites." They are the foolish virgins, who had "no oil with them." They are destitute of the Holy Spirit, because they are living like the world, and are filled with its spirit. They love pleasure scenes, and are truly conformed to the world. The love of the Father is not in them; if it were, they would not live as they are now doing. With greediness they are drinking down the spirit and manners of the world, and flattering themselves that all is well. Ministers and their followers are drifting to perdition as carelessly as were the antediluvians the week before the commencement of the flood. The word of the Lord is neglected, and fables are accepted; worldly-mindedness takes the place of godliness, and finally their wages will be destruction instead of salvation.

The following is a sample of the way the fashionable churches are managed in Chicago. These notices were in the Chicago *Tribune*, Nov. 3d, and appeared just as they are found here:—

"CHURCH DINNERS AND SUPPERS.

The ladies of the Union Park Congregational church have once more entered the field, with their ever popular dinners, at Metropolitan Hall, and their tables are crowded every day. It was the Union Park ladies, by the way, who first originated these agreeable banquets, and it is safe to say that their way of getting up and setting out a table has never been excelled. The most substantial proof of their excellence is to be found in the multitude of dinners who, once enjoying the solid comforts of the entertainment, become regular attendants. Several years of experience have taught the young ladies of the congregation the duties and the pleasures of waiting to perfection, and so we have a double treat. It would be invidious to institute comparisons, but there is a table in that hall where a cup of the best coffee in the city can be had. Let the visitor make the round during the week, and he will find it out. It is advisable to be on hand early.

The dinners given by the ladies of the Ninth Presbyterian church, in Farwell Hall, are still drawing a large attendance daily. Yesterday the hall was filled during the dinner hours, and all seemed to be thoroughly satisfied with the fare set before them.

The young people of the Seventh Presbyterian church will give an oyster supper, at the church parlors, corner of Peoria and Jackson streets, this evening. Good music will be in attendance. A cordial invitation is extended to all. Admission free; supper extra."

FROM AN OLD TRANSLATION.

TITLE PAGE GONE.

"And he did all the first beast could do before him." Rev. 13: 12.

"Who knoweth whether the spirit of man ascends upward, and the spirit of the beast descends downward to the earth?" Eccl. 3: 21.

☞ Under "Letters Received" we do not publish *business* letters; but those only designed for publication.

☞ Any subscriber will confer a great favor upon the undersigned, by sending to my address a copy of *Crisis*, date *Dec. 5th, 1860*.

JOSHUA GOODRICH, Albany, N. Y.

THE STATE OF EUROPE.

The surrender of Metz by Marshal Bazaine has been severely censured by the French republican party. It is evident he is acting in harmony with the wishes of Napoleon, instead of the republic. The situation at Paris is daily becoming more critical. The Prussians seem resolved not to cease hostilities till France is thoroughly humbled and subdued.

The Italians are allowing the Pope to exercise his ecclesiastical rights undisturbed, and give him the same privileges as any other distinguished minister would be allowed to enjoy.

Russia is evidently preparing for some important movement, as soon as the circumstances will permit. The "eastern question" is again coming up for consideration. Turkey stands in danger from the Russian power.

EXPLANATION ONCE MORE.

As many do not yet understand the date on their papers, or wrappers, we would say, the date on the paper is the time to which you have paid. If it is **7 Sept. 70**, it means that you have paid *to last* Sept. If Nov. or Dec. **70**, it shows that you have paid so much in advance; but if it is **67, 68** or **69**, it shows that you are in arrears from that date, and ought to pay up immediately.

TRACTS TO SCATTER IN WIS.

Wishing to scatter my four new tracts more extensively in Wisconsin than I have been able to do with my own hand, with the help of a few friends, I offer to send by mail to any brother or sister living in Wisconsin, as many as 10 cents will prepay, if they will send me the postage, *provided* they send any time before the close of November, giving plain directions where to send them. I limit the offer to Wisconsin for the present, and restrict as to the quantity allowed each individual, fearing they may be too soon exhausted. Let no one send over 10 cts. in postage unless they design it as a donation to aid the enterprise. Direct to William Sheldon, Brodhead, Green Co., Wis., and send within the time specified.

W. S.

THE BRODHEAD DISCUSSION.

This discussion was a pleasant affair, being conducted with much candor by Elder Grant and Rev. J. C. Crawford, of the Universalist order, on the destiny of rebellious man. The community listened with remarkable candor to the arguments *pro* and *con*. The attendance was good, and we hope good results will yet grow out of this effort to contrast truth with error. A committee on resolutions was called for, and on motion was appointed by the chair, who, after deliberation, presented the following for the consideration of the large congregation, at the close of the debate:—

Resolved, That we desire publicly to express our admiration of the masterly manner in which the speakers, Rev. Miles Grant and Rev. J. C. Crawford, have presented their respective views of Scripture teaching, and of the frankness, candor and christian spirit in which they have argued the same.

Resolved, That our sincere thanks be tendered to I. F. Mack, Esq., for the patient, able, and impartial manner in which he has discharged the duties of presiding officer during this discussion.

BURR SPRAGUE,
H. F. MOORE, } Com.
R. MORRIS,

Unanimously agreed.

These resolutions were unanimously sanctioned by a vote of the congregation, and ordered printed in our village paper, and in the *Crisis*. The discussion closed up in a quiet and orderly manner.

W. S.

POPULAR RELIGION.

Much of the religion of the day relishes and sanctions much that is opposed to the simplicity of the gospel of Christ. The great aim appears to be to please self, and please society, and not to please God. We are glad to find some who are willing to stem the popular tide. A secular paper thus speaks of a small class:—

"Free Methodists are opposed to balls, lotteries, oyster suppers, fashionable parties, etc., gotten up to obtain money for religious purposes. The appeal should be to man's moral sense and not to his love of carnal pleasure. Free Methodists are opposed to the erection of extravagantly costly and ornamented churches, with sold and rented pews for the accommodation of the rich, to the inevitable exclusion of the poor, to whom the gospel is specially sent. Free Methodists are opposed to costly and ornamental dress, furniture and equipage, as being opposed to the plainness and simplicity required by the Christian religion. Free Methodists are opposed to worshiping God by proxy, as is attempted to be done in churches that give their singing into the hands of a few trained performers. Free Methodists are opposed to the substitution of reading for preaching, and its usual accompaniment of standing for sitting in time of prayer."

Would others but catch this spirit of aversion to popular religion, it would be pleasing to God. How God is dishonored by this assimilation of the church to the world. The fear of God has become a subordinate consideration. Men must gratify their relish for pleasure and honor, even if they have to remodel the entire Christian system, and make God's house a house of merchandise, even worse than that which Jesus found in the temple, when he used the scourge of cords, and drove them out.

W. S.

TRUTH AND RIGHTEOUSNESS.

In our zeal for the truth, we should never forget the possibility of "holding the truth in unrighteousness." It is well to be acquainted with the theology of Heaven, and to give it special preference over the theories of men, for God has placed it in the Bible to be respected by us, and we should not undervalue it in the least; but theory, alone, no matter how good it may be, is not enough to save us. We must wear "the breastplate of righteousness."

As ministers of Christ, we must make *experimental* religion more prominent, as the basis of practical religion—a religion that renovates the heart, and implants sweet peace and heavenly joy in the soul, and opens communion with the throne of Heaven. This sliding along with a righteousness that consists simply in practical religion, independent of experimental religion, will never carry us to the home of the saints. The Divine Spirit may "dwell" in us, making us heavenly minded; then, with this experimental element, it will be easy to live out practical religion. Strike the true vein of righteousness, and the sweet waters of holiness will spring up and overflow.

While we should not even slightly underestimate the distinguishing and characteristic features of our faith in a theological point of view, nor throw them into obscurity in the least degree, we must make experimental righteousness more prominent than ever before. Information is good, but renovation is better,—the "renewing of your minds," or "the renewing of the Holy Ghost." With hearts thus inspired by holy zeal, we shall be better prepared to lead perishing men to the fold of Christ, and shall be more successful in reaching the hearts of sinners.

A cold heart is not apt to impart warmth to the hearts of others; and we shall not be apt to infuse interest into others of which we are ourselves destitute. Let us have hearts that feel for men, and by Divine help let us infuse that feeling into other hearts, and the work of God will prosper in our hands. How can we water others, while we lack the grace of righteousness arising from true experimental religion? "Let us have grace whereby we may serve God acceptably, with reverence and godly fear"; then proclaim God's truth from righteous hearts. Ever let truth and righteousness go hand in hand.

W. S.

RELIGION IN ENGLAND.

A secular paper gives the following picture of

THE CLERGY IN ENGLAND.

England is in advance of us. She has established several "ministerial intelligence offices." To these offices any vacant parish may apply for a servant (of the church), and any distressed clergyman for a situation. The price of the market is not high at the time of our writing, if we may judge from the quotations in Chambers' Journal. Two hundred clergymen are reported as "out of employment." One man—who, with unconscious self-satire, has described his "views" as moderate—ventures to demand £180 a year. Only seven aspire to £150. A single divine underbids these £10. Thirty-five ask for £120, and the other 150 or so of reverend gentlemen are actually going—or wanting to go—for £100 a year or less; several asking less than a good butler's wages, and one offering himself for "10s. 6d. a service and his traveling expenses." The whole 200 could be procured for less than half the price paid for a bishop.

Episcopal clergymen in England cannot relinquish their profession, whatever their change of views or circumstances. Not that they are obliged to officiate as ministers, but they are unable to throw off the clerical character and enter another profession or engage in trade. This has been felt to be a hardship, and for many years attempts have been made to alter the law, but without success. It is expected, however, that this year the efforts will be successful, as the bishops have withdrawn their opposition to the measure. They, however, propose an alteration in the bill, which will prevent any one who has relinquished the clerical office in the Episcopal church from ever re-entering it. The rule has been, "Once in, you cannot get out." According to them it will be in future, "Once out, you must not return." Of course the present law and the proposed alteration have reference only to ministers of the Establishment. Dissenting ministers of all denominations are regarded in law simply as laymen, hence the law does not interfere with their assuming or relinquishing the position of a minister of the gospel in their respective denominations.

Every experiment in the past proves that the various efforts to legalize and popularize religion is detrimental to the spirituality of the church. Let the ministers of Christ go forth with a commission from heaven, in the spirit of the Master, and "ministerial intelligence offices" would not be needed.

W. S.

For the World's Crisis.

SOFTLY, PLEASE, BRO. MUNGER.

BRO. MUNGER:—In your "Notes by the Way," published in the *Crisis* of Oct. 19th, you speak of the seventh-day Adventists as being a very bad people. No doubt you have had some pretty sad experience with them, or you would not speak of them as you do. But do we not find some bad people in all denominations, first-day Adventists not excepted? From what I have seen of the seventh-day folks, and from the tone of the paper they publish, I should judge that they were far from being as bad as you seem to think they are. I certainly hope so. But however bad they may be, it seems to me it would be better not to call them by such hard names. It only chafes and irritates the bad, while the good feel grieved and hurt.

I believe the more kind and gentle we are towards those whom we believe to be in error, the more likely we shall be to win them over to the truth. And even those whom we know to be real hypocrites, can be much more easily reached by loving words and winning ways, than by harshness and severity.

I have some warm christian friends among this people, who sometimes read our papers; but I really should not like to have them see those words of yours, they seem so harsh. I hope you will not feel hurt at what I have written, for I certainly have no unkind feelings towards you, but I do desire to see that course pursued which will be most likely to produce love and harmony among all God's children, whatever be their name or views.

Affectionately your Bro. in Christ,

St. John's, Mich. EDWIN A. BOYNTON.

CIRCULATE THEM NOW.

"CHURCH SPECTACLES" gives authentic advertisements of church levees, fairs, gambling, etc.; also scriptural rebukes, christian expostulation, advice, reproof and warning, from some of the best workers, writers and editors, in various churches. Now is the time to scatter them, while church players and gamblers are about to engage in drawing in the unwary for church frolics. The price is low, and many thousands can be scattered, and some honest ones shown the better way. One brother has ordered five hundred copies, another four hundred, and several one hundred each. $2 per hundred by mail. Those who wish sample copies may send ten cents and get three copies by mail. We have printed a large quantity for the Lord's work.

FROM DR. W. K. EVERSON, Chicago, Ill.: "Bro. Wellcome:—"Church Spectacles" are certainly well calculated to enable church members to see the enormity of their practices, and their fatal effects upon vital religion. Working brethren will not fail of a harvest if they will distribute this tract freely among church members. 'The Inquirer' is also an invaluable document, and cannot fail to arouse a spirit of investigation wherever it is introduced. If this little work could be placed in the hands of every thinking man, it would awaken an interest in the subject of which it treats that would shake the Protestant churches to their centres, as it ought. Send me one hundred copies of each by express."

For sale at this office.

☞ After the gold, silver, bronze and iron ages, the old world now sees the bloody age—carnage.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$122.62
A Friend	2.00
H. F. Hilton	5.00
T. W. Brooks	4.50
Wm. Baker	10.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$13.00
A Sufferer	3.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$5.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$486.94
A Friend	2.00
J. Bigwood	2.00
Wm. Baker	10.00

For the World's Crisis.

"WITH WHAT BODY"?

"But some man will say, How are the dead raised up? And with what body do they come?"—1 Cor. 15: 35.

Some even in the present day are so blind to the plain doctrines of the Bible, as to ask this question; and even those who profess to be teachers in Israel, I have heard ask this question, saying, If it be true that the dead "know not anything," then it would indeed be a new creation instead of a resurrection. But what says Paul on this way of reasoning? He says, "Thou fool! that which thou sowest is not quickened, except it die."—1 Cor. 15: 36. And he says still further, all flesh is not alike; there is one "flesh of men, another of fishes, and another of birds." Also different kinds of bodies; "bodies celestial" and "bodies terrestrial." Different are all bodies in glory; "one glory of the sun," another "of the moon," etc.; one star differing from another star in glory.

Paul says, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. . . It is sown a natural body, it is raised a spiritual body. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15: 42–53.

We see by Paul's words that the body is raised up incorruptible, immortal, a spiritual body. For, says Job, "I shall be satisfied, when I awake, with thy likeness." "Beloved, now are we the sons of God; and it doth not yet appear what we *shall be*; but we know that when he shall appear we shall be *like him*, for we shall see him as he is."—1 John 3: 2.

And what was Christ like after he arose from the dead? Did he not come and go like the wind? While Mary was on her way from his tomb, going to tell his followers the glad news of his resurrection, did he not suddenly stand before her? And when his brethren were gathered together at meat, did he not then suddenly appear before them all? Is not this as he told Nicodemus in John 3: 8? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth. So is every one that is born of the Spirit."

Brethren, with such a body as this shall the dead come forth, and we shall be changed and made like them. Glorious hope! Let us hold out faithful unto the end, for such shall be saved. Yours in hope,

Canton, Pa. H. J. BENEDICT.

For the World's Crisis.

SHORT REPORT.

Since my last letter to the *Crisis*, which was in August, have not had regular appointments, but thought best to hold protracted or conference meetings in new or destitute places, as the way opened. By request, held a grove meeting the first of September in Perkins' Plantation. A few in that place had found new light, and wanted others to enjoy the same blessing. A grove was fitted up for a place of worship. Brethren and sisters came to help, and the people in the vicinity came to hear for themselves. Although an effort had been made by some to nip the meeting in the bud, as they said, by the use of an outside, opposing influence, still the more were led to search for themselves; and instead of driving people away from the truth, their effort against the truth was the means of more investigation, and the imparting of new light to some.

A Baptist minister came out, he said, to hear for himself (although advised by others not to come). Said he had heard much about the Adventists, but wanted to know for himself. After hearing on the literal fulfillment of prophecy, said he believed the same Jesus that went into the tomb went into heaven, and the same one would come again; and he also believed in the *literal* resurrection of the dead, and in the earth being the kingdom promised to the saints. He is now investigating the immortality question. May he be led into all truth.

Several wanderers returned and found peace in Jesus. Bro. Haggett came to our help Sunday. Our meeting had a good effect on the community, I am informed. To God be all the glory.

My next appointment was at Belgrade, Baptist house (if they would let me in), to preach on Spiritualism; as that delusion was getting hold of many minds. They had suffered a trance speaker in their house. The day came. I was there, but no admittance to preach, although I had preached in the house one-fourth of the time for one year, and held a protracted meeting with the Baptist minister, and some were hopefully converted. But somehow they would not make first-class Baptists, I thanked God for that effort. Some who had been lingering around the Baptists had their eyes opened, and I hope it will do them good.

I had the privilege of listening to a discourse from one whom Paul would have called a "novice." His effort was, to make us believe that one was three and three one, as he termed it; a triune God; and such a trying time as he had; it was indeed trying to many who heard it. He said God was never represented in Scripture as a person. What blindness! No wonder people are in darkness, when led by such blind guides. The same man asked the question in a meeting, after I had spoken, "Is there one in the house that ever lived a day in all his life without committing sin? Is there one dare say so?"

I felt it duty I owed to my Master to say, Yes. The blood of the blessed Jesus cleanseth from all sin. To his name be all the glory.

Our next grove meeting was in Chesterville, Borough school-house. Had a good prayer-meeting Thursday evening. Brn. Robert Hall, Nason, Rhodes, and others, were present, to help preach the word. The people in the place refused to hear; but the few who came out were blest. The minister warned his flock to keep away. On Sunday we went into the grove, which had been seated for the occasion by Brn. Bean, Ireland, and others. Many came to hear the word. Brn. Nason and Hall gave meat in due season. Our meeting was one of the best. Many resolved to live near to God and for his glory, as they believed time to be short. Bro. Rhodes concluded to stop and hold meetings evenings a week longer. The interest seemed to demand it. The professed good people locked the house against him, but one of the Baptist brethren procured a key and let them in. Saturday they held a Free Baptist conference at the house, and concluded to lock the house and make things sure. I went with other brethren, and found many waiting to go in; but no admittance. I asked one of the leading ones of the church why it was done. He said they would not let the Adventists into the house; that I had not used the minister well; that I called there two or three years ago, and at a prayer meeting gave an exhortation, asked sinner to arise for prayer, when two arose. (One of them found mercy, and is living for God today.) To all which I pleaded guilty, if it was a crime.

We went into the shed, sang, exhorted, and praised God. One young lady confessed Jesus. Some saw the light as never before. Went several miles to our meeting Sunday.

Amid all the opposition have more calls than I can attend. Thank God, I am out here from choice. I believe Jesus is soon coming. To him be all the glory.

H. B. SEVEY.

For the World's Crisis.

"GIRD UP THE LOINS OF YOUR MIND."

As Christ must be formed within us, or we be begotten by him, the second Adam, in order to have a well grounded hope for the future; and as the only food for this new man must come through the medium of the thoughts, hence this exhortation of Peter, which agrees with that of Paul in his epistle to the Philipians, when he said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

So inclined are we to live by sight rather than faith, to think and talk about our visible surroundings rather than the invisible things revealed,—which are facts just as real as those seen,—we shall do well to heed this exhortation. If we would have spiritual health and strength, we must do so. The arch enemy is subtle, and his many devices to draw people's minds away from divine truths often remind me of the partridge, though they differ widely in motive. The latter, from care and affection, seeks to protect. The former, from envy and spite, to destroy. The partridge, when rearing her little brood, if man or dog approaches, will flutter around, sometimes appearing to be lame, then run just fast enough to keep out of their reach; thus trying to attract their attention away from her helpless young, that they may hide, and so escape danger.

So with our arch deceiver. He is pretty sure to keep up something before the mind to attract it, or keep it from feeding on spiritual food. No matter what—politics, slander, gossip, anything, everything, but the faith that works by love and purifies the heart.

We often find the Psalmist rehearsing what God had done for his people. It kept faith bright, and love strong, so that he felt like saying, "The judgments of the Lord are true and righteous altogether; more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." He loved to think and talk about those things. It was real food for him to trace the "guiding hand." But it takes an effort to overcome the world, the flesh, and the devil. We must not lay down our oars; if we do, we shall be sure to float with the current. O, my Lord, help thy people to keep the fountain and stream pure a little longer.

LAURA A. WHEELER.

For the World's Crisis.

THANKS.

To all the kind friends who have ministered to our temporal wants, we would express our most earnest thanks; and we pray that they may each and all be rewarded many fold. The following sums were received anonymously in October:

"Friends" in Alton, N. H., $5.50. "M. N. K.," Hawleyville, Iowa, $1. "Worcester," $2. Sister in Detroit, Mich., $5. "J. A. P.," $1. "Friends" in Concord, N. H., $2. Also received Oct. 16th, from Bro. H. L. W., 25 cts., sent from Springfield Campmeeting by a sister.

To all who have given their name and address, we have written a private acknowledgment. And now may the Lord bless you all, and save you in his kingdom. Your Bro. and Sister, F. H. & S. S. CHAMBERLAIN.

Webster, Mass.

P. S.—We also wish to acknowledge very gratefully the receipt of a barrel well filled with clothing and other useful articles, from friends in Castleton and Rutland, Vt. We have been blest in receiving, and we pray that our friends may be still more blest; for "it is more blessed to give than to receive."

F. H. & S. S. C.

TYPOGRAPHICAL ERRORS.—People who are in the habit of criticising typographical errors in the newspapers, should remember that every column contains from five to twenty thousand distinct pieces of metal, according to the size of the paper, and the type. The displacement of a single one makes an error. Is it any wonder that errors occur?

For the World's Crisis.

PROGRESS.

This is truly an age of progression. In this day every department of science and labor, both physical and mental, is developing most wonderful results. Great discoveries have been made, and many more are constantly being brought to light; wonderful and useful inventions are incessantly springing from the mind of man, as his necessities increase.

Never since the days of Adam has there been such a period, when everything seems to have reached its height, ready for Christ's coming. Man's inquiring mind, and cunning hand, have pried into the vast chambers of the earth, uncovering for our gaze and benefit a great wealth of minerals, which seem inexhaustible, though being constantly drawn upon and taken by modern appliances. In the firmament above new planets have been discovered, the burning of others has been watched with emotions of admiration and awe, and the workings of our own globe are made known to us. Many and beautiful are the treasures of the sea, which are ever from such depths brought forth.

But with all this wonderful and amazing advancement, has much benefit been derived for the benefit of Christ's kingdom? No doubt through the agency of the press, and other efficient and improved methods, many heathen have been reached with the glad tidings of salvation.

There are many useful institutions doing a noble work for the reformation of fallen manhood in our great cities, all of which God will abundantly bless. But we cannot be blind to the *fact* that there is more than a corresponding progression in sin. The devil and his many emissaries are doing every thing in their power to counteract and destroy all efforts for good that are being put forth by God's laborers. Bethels, asylums, homes for the friendless, mission chapels, and the many other modes for spreading the "good news," have to struggle against the influence of theatres, gambling houses, concerts, fairs, and various other avenues to the downward road. There is more iniquity extant now, and surer means for screening guilt from the eye of man, than ever before. Truly the harvest is ripe. Man has been created by God "to devise cunning works," but when he forgets that the fear of the Lord is the beginning of knowledge, his wisdom being of this world is foolishness with God. The words of the Almighty as spoken by the prophet Jeremiah are peculiarly applicable to those of these latter days,—they are wise to do evil, but to do good they have no knowledge.

Let us strive, then, dear christians, for true wisdom; that it may not be asked of us—"How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge?" Our heavenly Father, help us to love Christ supremely, being wise unto salvation, for we know it is life eternal "to know thee, the only true God, and Jesus Christ whom thou hast sent."

Wilmington, Del. CYRUS MENDENHALL.

THE RELIGION OF LABOR.

Religion does not altogether consist of devotional exercises, but, as well, of daily work. We get a wrong idea of Christianity when we reduce it all to songs and sermons, to prayers, solemn faces, and ecclesiastical paraphernalia.

It is not especially for Sabbaths and sanctuaries, but also for week-days, for shops, for homes, for mills, for stores, for streets and fields. Religion is largely an out-door institution. Its Author was born, baptized, transfigured, and crucified under no roof but the sky. It means diligence in business, serving the Lord in common vocations and every-day relations, as well as in consecrated syllables on set occasions. Jesus was more sublimely great standing unknown at the carpenter's bench in Nazareth, with apron on, than if he had been surpliced as a priest in the temple, or arrayed in robes of loyalty on Pilate's throne. He was greater with an adze in his hand than a crown on his head.

Christianity allows no aversion toward the mechanic. It gives him honorable position. It invites him to its home, and visits him in his. Yet how many rich young ladies who would scorn to associate with the sons and daughters of our working-men! The matrimonial problems that busy their brains involve such fractions as lawyers, physicians, large-salaried preachers, wholesale merchants, millionaires, and gentlemen of leisure. It would be ridiculous, they think, to throw themselves away on mechanics! Of course, society has its affinities and that is well. Education grants it. Refinement and culture always seek their level. But we dig *down* for gold. Too often, dissipated dandyism is petted and honored, while intelligent industry is denied a place. The difference between building houses and selling houses is not so great that one should be considered contemptible and the other illustrious. Really, as a business, it makes but little difference whether a man mends clothes, bones, pens, houses, laws, or morals. Work is work and nothing less; man is man and nothing more.—*Clark's Work-day Christianity.*

Extracts from Letters.

BRO. J. BICKFORD writes:—"The Lord deigns to meet with us at Great Falls, and by his help we are enabled to grow strong in the God of our salvation. There is a good disposition on the part of old and young to secure eternal riches by the way of the cross, and help on the blessed work of Christ our coming King; to upbuild in love and union. We are striving daily to pattern after our leader, the Chief Shepherd, that when he shall appear we may receive a crown that fadeth not away. We can but feel thankful that God hath shown us the weakness of this mortal life, and how frail and inefficient man is without the aid of some higher power; and how the Father of mercies has bestowed that power and efficiency upon his dear Son, to give grace and strength in our weakness; yea, moreover, to deliver us from this body of corruption, that mortality might be swallowed up of life. For we are sown in corruption; we shall (if we die) be raised in incorruption; and the living shall be changed. O what a blessed hope is ours. Well might the apostle thank God for the victory through our Lord Jesus Christ. This victory comes not at death, for death holds our dear ones until the trump awakes them at the coming of the mighty One, who shall conquer death and the grave; then victory comes at the resurrection.

You who are scattered and divided, look at this glorious victory soon to be achieved. Behold He comes, the mighty One; his reward is with him, and it should be our inquiry daily, Will he reward me?"

BRO. O. W. KIMBALL writes:—"I left home Oct. 26th, to attend my appointment Sabbath, 30th, at the Bethel, Concord, N. H. Took the cars at Canton, Me., and had a good chance to introduce Jesus to one young man, whom I overheard say he had left home to go West without friends to help him. How I love to recommend Jesus as a friend, for I know he will take good care of all who trust him. At Portland saw Bro. Humphrey, and learned that the Lord was at work there. Sinners had been converted, and the work goes on. Praise the Lord. In Concord, found a good home near the Bethel. Friday afternoon few came out. Had a good time in the Lord. In the evening a union prayer-meeting. Brethren from the Centre street church came out. Where there is union, there is strength.

Sabbath, 30th, a goodly number came out to hear the word of life. We felt to say as we stood before them, Who is sufficient for these things? But instead of finding them there to criticize, they came to help in the work of the Lord. The power of God was there. Sinners trembled. One backslider came back to Father's house. Here is a people that love the Lord and are trying to stand the storm of the last days. They are bound for the kingdom. May God help them."

BRO. GEO. THOMSON writes:—"I am still able to go about preaching the precious word. I have lately visited some of the little flock in Columbia and Sauk counties, and endeavored to break to them the bread of life. The hearts of the saints were made glad, and some new ones started for the heavenly kingdom. What a privilege it is in these last days to be giving meat in due season; and how faithful we ought to be in this respect, not dealing in abstract theories and musty theologies, but proclaiming the coming of Christ near at hand, and urging a preparation for that event. I think that your late discussion in Brodhead will be productive of much good. Thinking men will appreciate the force of your opponent's admission, namely, that you 'threw Scripture on him by the bushel.' Pray for me."

BRO. J. G. HOOK writes:—"Our meetings are increasing in interest daily. We had a great day yesterday, Nov. 6th. Many have found Jesus precious and mighty to save. Fifteen have been buried with Christ in Delaware river, and are rejoicing in the Lord. Others are waiting an opportunity. Last evening we ate the Lord's Supper with many dear saints, whom we expect to meet again in the kingdom of God, when Jesus will be with us in person. Many are under deep conviction for sin, and many more are convicted that we preach 'the gospel.' Brotherly love and christian union characterize our meetings. The interest manifested by the people is such, we have decided to remain another week. Brethren, pray for us and the work in Philadelphia."

Married.

CLEMONS—JACKMAN. At Charlestown, Mass., Nov. 9th, by Elder Apollos Hale, at the residence of Moses H Piper, Mr. GEO. E. CLEMONS and Miss SOPHIA JACKMAN, both of North Woodstock, N. H.

SELENGHAM—JACKMAN. In Passumpsic, Vt., Nov. 6th, by Rev. S. T. Frost, B. M. B. SELENGHAM, Esq., of Thornton, N. H., and Mrs. SYRENA A. JACKMAN, of Woodstock, N. H.

Obituaries.

LAMPREY. Fell asleep in Jesus, Oct. 31st, 1870, in Concord, N. H., of consumption, Hannah, wife of Morris Lamprey, aged thirty-five years and six months.

Sister Lamprey was a disciple of our Lord Jesus, and bore her sufferings with great cheerfulness and christian patience, and died with the full belief that she would be made immortal at the resurrection of the just. She leaves a husband and two children. Words of comfort were spoken on the funeral occasion by Eld. D. M. Leavitt.

M. P. LAMPREY.

WELLS. Died, (of palsy) at Kennebunk Depot, Nov. 4th, 1870, my mother, aged sixty-five years and five months.

We hope to meet her in the morning, when God's own soft hand shall wipe the tears from every weeping eye. Words of comfort were spoken by Eld. William Bryant.

EDWIN B. WELLS.

SPRAGUE. Died, on Garden Prairie, Iowa, Nov. 7th, 1870, Seldon B. Sprague, son of Sister McEvers, of the Bear Creek Church, aged eleven years, eleven months and twenty-five days.

Also, her son, Perry C. Sprague, died, Dec. 9th, 1864, while at home on a furlough from his regiment, of Iowa 27th, Co. D., aged twenty-one years and thirteen days.

Sermon by the writer, from Jer. 31: 17.

PETER S. W. DEYO.

WIGGEN. Died, in Warner, N. H., Sept. 25th, 1870, Charles P., son of Thomas B. and Laura Wiggen, aged eighteen years and two months.

Words of comfort by the writer.

D. W. DAVIS.

Summary of News.

FOREIGN.

Cable News.

LONDON, Nov. 10. The Tribune correspondent, writing from Paris on the 5th, says: The cry for peace is universal. The soldiers, although Trochu is popular, have neither faith nor confidence in his generalship. The mobiles and peasants recently from their villages wish to go home, and openly tell the Prussians that they have no intention of remaining out in the cold long on salt beef whilst the heroic citizens are sleeping quietly in their houses or in barracks. The workingmen are spoiling for a fight in the streets, with the Prussians or any one else. They are, however, so thoroughly enjoying themselves, doing nothing and getting paid for it, that they are in too good a temper to be mischievous.

To-day's war despatches chronicle important French successes before Paris through the capture of several Prussian camps. Garibaldi has been again victorious, having routed a force of 5000 strong. The latest intelligence from the army of the Loire states that there have been three days' continuous fighting without decisive results. The losses of the French are frightful, but the enemy have been driven back ten miles. Advices have just been received of a series of engagements near Orleans, in all of which the French were successful. The French were pressing forward toward the city, and as their movements tended to surround the enemy the latter were obliged to evacuate the city. The Prussians lost considerably in killed, wounded and prisoners. There is great difficulty in obtaining provisions, owing to the constant drain made by the repeated requisitions of the enemy on the people. The surrounding country is entirely ruined.

LONDON, Nov. 11. The report received last night that the garrison at New Breisach had hoisted the white flag is confirmed to-day by an official despatch, announcing the capitulation of the fortress yesterday afternoon. Five thousand prisoners, including 100 officers, fell into the hands of the Germans. No guns were captured

New Breisach is a village of 2000 inhabitants, in the Department of Haut Rhine, on the left bank of the Rhine, and was fortified by Vaubon.

The Prussian government has sent a sharp diplomatic note to Austria, stating that as she armed herself at the beginning of the present war between France and Prussia, she has no right to offer mediation.

BERLIN, Nov. 11. It is rumored that Bavaria remains outside of North German Confederation on account of being refused participation in direction of military and foreign affairs.

Deserters from Paris who have been taken to Versailles state that Gen. Trochu is forming for a grand sortie beyond the walls of Paris to restore the prestige of the French arms. The Prussians are constructing fresh batteries upon the heights of Rainey opposite Noissy at Montmagny opposite St. Denis, and also at Bazans and Courbevou.

BERLIN, Nov. 11. The army of Frederick Charles is steadily advancing South.

The discussion of the new Constitution at Versailles proceeds favorably, and the general impression is that the Bavarian difficulty will be surmounted.

FLORENCE, Nov. 11. The Pope has fixed his compensation for improvements, made by him in Rome, at five millions.

LONDON, Nov. 12. The *Times* publishes an important correspondence from St. Petersburg, which states that Prince Gortschakoff, the Russian premier, has addressed, on behalf of the Czar, a circular to the Great powers who were parties to the treaties of 1856 excluding Russian war vessels from the black sea, suggesting some modifications of the provisions in the interest of Russia.

TOURS, Nov. 13. Despatches to the government here from General de Palladines, estimate that the losses which the Germans suffered, by their defeat at Orleans aggregated ten thousand men, killed, wounded and taken prisoners. The results of the victory are very important.

☞ According to German authority, the first daily newspaper in the world was the Frankfort *Journal*, which was founded by Wenolt Emmel in 1615.

A COSTLY PALACE.—The expense of building Wilhelmshohe, or "William's Height," the residence assigned to Louis Napoleon by the king of Prussia, was enormous. It is said that it required the labor of two thousand men fourteen years, and that the accounts were burned to destroy all traces of the extravagance. This palatial chateau and pleasure park was built by Frederick II., Elector of Hesse, out of money received by him from George III., of England, for the 17,000 Hessians hired by King George, as Elector of Hanover. All the surroundings of the place are in the most luxurious style. Nothing is wanting. There are hot-houses on an amazing plan; temples of Apollo and Mercury; waterfalls, pheasantries, lakes, and a Chinese village. There is, perhaps, the greatest fountain in the world, its column of water rising to the height of one hundred feet, and being twelve inches in thickness. At the highest point of the grounds, nearly 1400 feet above the Fulda, there is a strange building of octagonal shape, with a series of cascades descending from its foot, through five basins, to a "Grotto of Neptune." The building at the top of the cascade is named the Riesenschloss, from a colossal statute of Hercules.

A NEW WAR IN PROSPECT.

NEW YORK, Nov. 14. The news from Europe this forenoon is such as to leave but little hope of peace for some time, as it sets forth that Russia, tired of her long inactivity, is about to stretch forth her avaricious hand for the conquest of Turkey. A special dispatch says that Russia claims a violation of the Treaty of 1856 by Turkey, because of the consolidation of the Roumanian Provinces, and because the Turkish Government permitted its war vessels to enter the Black Sea. The dispatch intimates that Russia's designs are also directed towards Austria and that German interference is guarded against by a secret treaty between Prussia and Russia, by which the former binds itself not to interfere in the Turkish affair in consideration of Russia's holding aloof from the Franco-Prussian complication.

☞ Dr. S. P. Tregelles, the famous Biblical scholar of Germany, was prostrated by a second stroke of paralysis while revising the last chapters of his Greek Testament. He is unable to complete it at present, but the work, with the exception of Revelations, will be issued immediately. It is pronounced the most reliable text of the Greek Testament in existence.

In Brief.

☞ There are said to be no fewer than twenty thousand women at work in the fields out in Wisconsin.

☞ An old farmer said of a minister whose sermons were much wanting in point: "Ah, yes; he's a good man, I dare say, but he will rake with the teeth upward."

☞ The Royal Crown of Great Britain, worn by Queen Victoria at State ceremonies, contains 1363 brilliant diamonds, 1273 rose diamonds, and 147 table diamonds, one large ruby, sapphires, 11 emeralds, 4 small rubies and 227 pearls, making altogether 3043 precious stones.

☞ It is said that a nutmeg tree has been found in the Sierra Nevada range of California, producing nutmegs equal to those of the East Indies.

☞ Fresh beef is now brought from California, to New York, in "refrigerator" cars.

☞ Among the letters found in the Tuilleries, is one written to the Emperor by the Empress while she was in Egypt. She warns him against proceeding with some new scheme of ambition, and concludes with these words: "Believe me you cannot make successfully two *coups d' etat* in one life."

☞ The orthodox Buddhists cling to the ancient system of palm-leaf books. The process adopted is to cut the words in by means of an iron style—an operation highly injurious to the eyesight. The present king of Burmah has lately attempted to discourage the practice, by substituting therefor the modern printing press. Three hundred copies of a Brahman Grammar have been struck off under his supervision. The conservative pundits are in dismay.

☞ A Woman's Missionary Society has been formed in India, whose headquarters are at Calcutta, the principal object of which is to reach and save the zenana women, the women of high caste, wives and daughters of wealthy merchants, who are closely confined in chambers, which they leave only on extraordinary occasions, and who number about fifteen millions.

☞ The stone being used in the erection of a new court house in Dearborn county, Ind., is without seams, and on being struck with a hammer will ring like a bell.

☞ A new vessel is to be built in East Boston to take the place of the Missionary brig Morning Star wrecked in the Pacific Ocean.

☞ The Italian military authorities have closed the Jesuits College at Rome. Gen. Lamormora has occupied the palace of Quirinal, as state property. Italy is ready, urging her army and arranging facilities for collection of reserves more quickly than under the present operations.

☞ Thanksgiving will be on the 24th.

☞ Dr. Stevens, Baptist Missionary at Rangoon, says that since the opening of telegraphic communication Burmah is only two days from Europe.

☞ Two Protestant Spanish monthlies are issued—one in Valparaiso, and one in Santiago. The Bible Society of the former city sustains two colporteurs and a depository. There are now in Chili, ten Protestant ministers and fourteen congregations—five fold increase in the first case, and seven-fold in the latter, since 1856.

☞ Sixteen young gentlemen graduated at the medical school at Dartmouth college, last week. One of the above named graduates, Mr. Parm, is a native African and was educated partly at the expense of the American colonization society. He passed a highly creditable examination and has already been appointed surgeon of a Liberia emigrant steamer.

☞ At the present time Rev. Phœbe A. Hanaford is doing a very successful business in robbing the brothels of New Haven of their depraved inmates. She seems to enter upon this business with her whole soul, and is not afraid to go wherever duty calls her. She has visited several places where ladies as a general thing, would not dare to go; but she enters, and has never yet been insulted by any one. She has been seen walking on the streets with fallen women, arm in arm, and heard pleading with them to turn from their wicked ways. Many of them have already taken shelter in the "Home for the Friendless," and it is very providential that such an institution has been organized, as without it little could be effected in the way of reclaiming these fallen creatures.

☞ A very important and significant event is to take place in England in February next. Louise, fourth daughter of the Queen, is to wed Lord Lorne, son of the Duke of Argyle. It will be the first time, in the history of England, for over two centuries, that a subject becomes so closely allied to the throne. The fortunate young man is twenty-seven years old, a member of the House of Commons, and an author.

☞ The new form of Protestantism—protesting against the Pope's dogma of infallibility—is spreading. A Roman Catholic party in Munich have protested, in a document circulated by them, against the doctrine of Infallibility, and declare that they will remain true to the old faith in which their fathers lived and died."

☞ Boston has a population of 250,701.

☞ The Princess of Prussia is said to be her own milliner and dressmaker.

☞ Pope Pius is a much older man than many think. He recently completed his eighty-sixth year.

☞ The fruit harvest of 1870 is described by the *Gardener's Magazine* as one of the best within the experience of the present generation.

PRAY RIGHT UP.—Some years ago a slave in Virginia named Jack was remarkable for his knowledge of the gospel, and especially for his freedom from all gloomy fears in regard to his future eternal happiness.

A professing christian, a white man, who was of a very different temperament, once said to him: "Jack, you seem to be always happy. I wish you would tell me how you manage to keep steadily in this blessed frame of mind."

"Why, massa," replied Jack, "I just fall on the promise, and I pray right up!"

How many desponding christians there are who might profit by these words of the happy slave, now a freedman!"

TOKENS OF LOVE.—I would also enforce on myself that to give money is the least gift we have to give, in token of love. Love, while producing self-denial, also produces generosity in every way in which we can possibly show kindness. Love is not always counting its pence. Then, dear friend, let us behold, as in a glass, every day, more of the glory of God, till we are changed into his image. Let us get heat by living near the furnace of love. May he mellow our hearts into his own Spirit. May the fountain poured in overflow to all around.

Notices.

Quarterly Meeting of the Woman's Christian Association.

The next quarterly meeting of the Woman's Christian Association will be held at Fitchburg, Mass., by invitation of the church at that place, commencing Wednesday evening, Nov. 30th, at 7½ o'clock, and continue over the Sabbath, Dec. 4th. A cordial invitation is extended to all who are interested in our work, to meet with us; and we hope every member of the Association who can attend, will not fail to do so. By order of the President, E. S. JENNINGS.

To the Brethren East.

After my present appointment is filled at Saratoga Springs, in Dec., if any person or church east wishes me to visit them for a Sunday, or for a few evenings, and they so inform me at Albion, Orleans Co., N. Y., by Dec. 1st, or at Saratoga Springs, by Dec. 10th, I will consider their case, and respond in person, if consistent with circumstances. C. F. SWEET.

Conference and Protracted Meeting.

The Lord willing, there will be a conference and protracted meeting at Lawrence, Mass., commencing Saturday, Dec. 3d, and hold over two Sundays. Brn. D. M. Leavitt, J. C. Shorey, and others, are expected to labor with the church for the salvation of the perishing. A cordial invitation is extended to all to come and help.

F. FLANDERS, for the church.

Notice.

The December session of the Maine Quar. Conference West, will be held with the church in Bath, commencing Thursday, Dec. 15th, at 2 P. M., and hold over the following Sunday. All who are disposed to come and work for the cause, or to hear the word of the Lord, are invited to attend. Preaching brethren, remember this meeting.

Per request, C. GOUD.

Discussion.

A discussion on the immortality of man will be held in Milltown, Me., commencing Tuesday, Nov. 29th, between Elder E. B. Fletcher (Methodist) and Elder M. W. Corliss. Debate to continue three days. Two sessions daily, at ten A. M. and half past one P. M.

1. Resolved, Man is immortal. Eld. Fletcher affirms.

2. Resolved, Man is not immortal. Eld. Corliss affirms.

Notice.

There will be a meeting of days in Buckfield, Me. (Federal Corner), commencing Thursday evening, Nov. 17th, and hold over Sunday. Brethren are invited from abroad. ORRIL KIMBALL. E. M. HAGGETT. H. B. SEVEY.

Notice.

Eld. C. F. Sweet will commence a meeting at Putnam's Hall, 132 Broadway, Saratoga Springs, evening of Dec. 1st, 1870, to continue as long as duty may require. We hope our brethren from abroad will come and help in the name of the Lord. J. L. KNAPP.

Notice.

Anna E. Smith will be in Gardiner, Me., from Nov. 18th to the 27th, and preach in Temperance Hall, corner of Water and Brunswick streets. Meetings evenings and Sundays. J. THOMAS, JR.

Vermont Tent.

I have paid out $70.50 more than received. There are $36.00 pledged, but not paid. Dear friends, shall this be paid? R. G. STETSON.

West Hartford, Vt.

Notice.

The brethren in Honeoye Village, Ontario Co., N. Y., have a neat and commodious hall, and invite preaching brethren, who can come and break the bread of life, to give notice through the Crisis, or correspond with the Secretary,

O. B. BROWN.

Notice.

While with the Tent the past summer, and at the campmeetings, I had invitations from brethren and sisters of various churches, to come and labor with them, and promised many that I would at some future time. Let those referred to, and others desiring my labors, write to me, and I will respond to the call as the Lord may direct.

ENOCH MORRILL.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

NATHANIEL EATON.

Notice.

There will be a meeting at my house in West Abington, Mass., every Sunday, at 10½ A. M. and 1½ P. M. All christians are invited.

J. J. DAMON.

Tract Notice.

Friends who have sent for my four new tracts, will please be patient a few days till a new edition is struck off, when all orders will be filled.

W. SHELDON.

THE BIBLE BANNER.

FREE BOOK LIST.

Every subscriber paying $1.00 for the *Bible Banner* one year, will receive by mail the choice from the following list of books, in paper covers; or by paying ONE DOLLAR for the *Banner* and the difference between the price of any book in cloth and paper covers, the book in muslin will be sent instead of paper covers.

No. 1. The Voice of the Church on the Coming and Kingdom of the Redeemer; or a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Edited and prefaced by H. L. Hastings. 416 pages, in paper covers (price 50 cts.), or in cloth (price $1.00), for 50 cents extra.

No. 2. Pauline Theology, or Apostolic Doctrine, relating to Future Punishment. Price, paper covers, 12½ cents, and The Old Paths, or the Primitive Doctrine of a Future Life, embracing copious extracts from the writings of Primitive Christians, with arguments and remarks. Price, paper covers, 15 cents.

No. 3. A Treatise on Matt. 24 and 25. Expository and Historical, showing the accurate fulfillment of Christ's predictions to the present time, and what we should expect next. Price, paper covers, 25 cents.

No. 4. The Signs of the Times, or a Glance at Christendom as it is; a book of Statistics, Arguments, and terrible Facts. By H. L. Hastings. 416 pages. Price, paper covers, 50 cents, or in cloth (price $1.00) for 50 cts. extra.

No. 5. Death not Life, or the Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. Price, paper covers, 25 cents.

No. 6. Reasons for my Hope, or the Tokens of speedy Redemption. By H. L. Hastings. An interesting and instructive book for all Christians. Price, paper covers, 25 cents.

No. 7. Christian Baptism—Its Objects and Duty. Thoroughly examined, Scripturally and Historically. Price, paper covers, 20 cents.

No. 8. The Coming Earthquake, and the Signs that betoken its approach. By D. T. Taylor. Price, paper covers, 25 cents.

No. 9. Bethlehem. A Rhyme for Children. By H. L. Hastings. Price, paper covers, 10 cents, and Bible Rhymes, and Bible Lessons. By E. A. A. Price, paper covers, 10 cents.

No. 10. The Great Controversy between God and Man: its Origin, Progress and end, with various Tracts. By H. L. Hastings. Price, paper covers, 50 cents, or in cloth (price $1.00) for 50 cents extra.

No. 11. Thessalonica, or the Model Church, a Sketch of Primitive Christianity. With various Tracts. By H. L. Hastings. Price, paper covers, 50 cents, or in cloth (price $1.00), for 50 cts. extra.

We expect soon to make arrangements for other books published west and east, to enlarge this list for THE BIBLE BANNER.

Room 15. 240 Broadway, New York.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

J. Couch..........Sunday, Nov. 20th
Miles Grant..........Sunday, Nov. 27th

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

Sunday, Nov. 20th, and continue as long as the Lord may direct. Every evening through the week, except Saturday. JOHN G. HOOK. O. D. WOODRUFF.

H. Munger..........Thursday evening, Dec. 1st

CHELSEA, MASS., (LIBRARY HALL.)

M. Batchelor..........Sunday, Nov. 20th
J. G. Smith..........Sunday, Nov. 27th
H. Munger..........Friday evening, Dec. 2nd

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

T. M. Preble..........Sunday, Nov. 20th
Sr. E. S. Jennings..........Sunday, Nov. 27th
Rufus Wendell..........Sunday, Dec. 4th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS. J. N. BERRY.

Lynn, Mass..........Sunday, Dec. 18th J. COUCH.

Holden, Mass..........Sunday, Nov. 20th A. P. MOORE.

East Deering, N. H. (meeting-house) Sundays, Nov. 20th.
Fitchburg, Mass..........Sunday, Nov. 27th L. BOUTELL.

Wellfleet, Mass..........Sunday, Nov. 20th J. S. WHITE.

Goshen, Mass..........Sunday, Nov. 20th
New Britain, Ct..........Sunday, Nov. 27th
Somersville, Ct..........evenings, Nov. 11th and 12th H. PRATT.

Providence, R. I..........Sabbath, Nov. 27th
Bristol, R. I..........Sabbath, Dec. 4th T. M. PREBLE.

Webster, Mass..........Wednesday evening, Nov. 16th
Putnam, Conn..........Thursday evening, Nov. 17th
West Gloucester, R. I..........Friday evening, Nov. 18th
Will Bro. Hawkins meet me at Putnam?
Abington, Ct..........Sunday, Nov. 20th
No postponement on account of weather.
Danielsonville, Ct..........Tuesday evening, Nov. 22d
Woodstock Valley, Ct..........evenings, Nov. 23d and 24th
Meet me at Putnam Nov. 23d, M.
Worcester, Mass..........Friday evening, Nov. 25th
Keene, N. H..........Sunday, Nov. 27th H. F. CARPENTER.

Rochester, N. H. (Town Hall), evening, 7½ o'clock, Nov. 18th.
Ten Rod Road, 1½ and 6½ P. M., Saturday, Nov. 18th, and Sunday at 5.30 P. M.
New Durham Ridge Sunday, Nov. 20th, at 10 A. M., and 1½ P. M. H. L. HASTINGS.

Hampton, N. H..........Sunday, Nov. 20th J. H. F. VARNEY.

Rochester, N. H. (at the Chapel), Sunday, Nov. 20th, evenings through the week, and Sunday, Nov. 27th. Bro. Lang and others will be present to preach the word. Come, brethren and sisters, to labor for perishing souls.

West Alton, N. H., evening, Nov. 29th, through the week, Sunday, Dec. 4th, and longer if thought best. Come, brethren and sisters, to this meeting, to labor for sinners. Bro. Flanders and others will be present to preach the word. I. L. CHUTE.

Wayland, Mass. (Wesleyan Church) Sunday, Nov. 20th Z. BOODEY.

Lee, N. H..........Sunday, Nov. 27th C. S. EMERSON. JOHN PARSONS.

Stowe, Mass..........Sunday, Nov. 27th B. FINNEY.

Weirs Bridge, N. H..........Sunday, Nov. 20th
Moultonborough Neck (Middle school-house) Sunday, Nov. 27th.
Read Hill..........Tuesday evening, Nov. 29th
Tamworth, N. H. (Birch Interval) Thursday evening, Dec. 1st, and over Sunday. LEVI ALLEN.

Sutton, Mill Village, N. H. (Putney's Hall) Sunday, Nov. 27th. D. W. DAVIS.

Pleasant Valley, Ct..........Sunday, Nov. 27th
Charlton, Mass..........Sunday, Dec. 4th Z. FORD.

Chichester, N. H., Pine Ground, (with Bro. C. R. Parsons) Sunday, Nov. 20th. A. S. WILLIAMS.

Kennebunk Depot, Me..........Sunday, Nov. 20th
Bonny Eagle, Me..........Sunday, Nov. 27th
Hollis, Me..........Sunday, Dec. 4th B. S. EMERY.

Wolfborough (Raccoonboro)..........Sunday, Nov. 27th JOHN BROOKS. J. W. HORNE.

East Rochester, N. H..........Sunday, Nov. 20th S. JULIA BUSWELL.

Meredith Neck, N. H..........Sunday, Nov. 20th
Holderness, N. H. (Brick school-house) Sunday, Nov. 27th. W. W. SUTHERLAND.

East Otis, Mass..........Sunday, Dec. 4th
Southington, Ct..........Sunday, Dec. 11th E. OWEN.

Warren Summit..........evenings, Nov. 15th and 16th
Cabot, Vt. (with Bro. A. A. Hoyt) evening, Nov. 19th, and over the Sabbath, and longer if the Lord directs. WM. C. STEWART.

Northwood Narrows, N. H., evening, Nov. 24th, evenings through the week, and Sunday, the 27th.
Barnstead, N. H. (Clark meeting-house)..........evenings, Nov. 29th and 30th.
Barnstead, N. H. (White Oak ground) evening, Dec. 1st, evenings through the week, and Sunday, the 4th.
Farmington, N. H. (school-house near Bro. J. Horn's) Tuesday evening, Dec. 6th.
Rochester Village, N. H..........Wednesday eve., Dec. 7th
East Rochester, N. H..........evenings, Dec. 8th and 9th
Great Falls, N. H..........Sunday, Dec. 11th
Dover, N. H..........Sunday, Dec. 18th A. SIMPSON.

Prospect, Ct..........evenings, Nov. 17th and 18th
Will Bro. Chandler meet me the 17th, one o'clock train?
Guilford, Ct..........Sunday, Nov. 20th
Hartland, Ct. (Town Hall)..........Sunday, Nov. 27th S. WOODRUFF.

Promfret, Vt..........Wednesday and Thursday evenings, Nov. 16th and 17th.
West Fairlee, Vt..........Sundays, Nov. 20th and 27th A. A. PHELPS.

Mechanic Falls, Me..........evening, Nov. 15th
Gardiner, Me..........evening, Nov. 18th and over two Sundays.
Lawrence, Mass..........evening, Nov. 29th
Fitchburg, Mass. (Woman's Association), Nov. 30th and Dec. 1st.
Salem, Mass..........evening, Dec. 2nd
Boston, (Bethel Church)..........Sunday, Dec. 4th
Worcester, Mass..........evening, Dec. 6th
Putnam, Ct..........evening, Dec. 7th
Danielsonville, Ct..........evening, Dec. 8th
New Haven, Ct..........Friday evening, Dec. 9th
Star of Hope Mission..........Sunday, Dec. 11th ANNA E. SMITH.

Carthage, Me..........Sunday, Nov. 20th
Evening meetings as often as convenient. J. T. JORDAN.

Lisbon Village, N. H..........Sunday, Nov. 20th
Will some one meet me at the depot Saturday, the 19th, on arrival of the first train from Boston? T. W. PIPER.

New Britain, Ct..........Sunday, Nov. 20th
Springfield, Mass..........Sunday, Nov. 27th and Dec. 4th
Lynn, Mass..........Sunday, Dec. 11th
Wolcottville, Ct..........Sunday, Dec. 18th
Springfield, Mass..........Sunday, Dec. 25th W. N. PILE.

Morris, Ct..........Sunday, Nov. 20th and evenings, Nov. 21st, 22d, 23d, and 24th.
New Preston..........Friday evening, Nov. 25th and over the following Sunday. G. L. WHITE. A. ELLIOT.

Bristol, Ct..........Sunday, Nov. 20th R. K. STARK.

North Somers, Ct..........Sunday, Dec. 4th A. MORSE.

Manchester, N. H..........Sunday, Nov. 20th A. SIMPSON.

Lynn, Mass..........Sunday, Nov. 27th GEO. A. BROWN.

South Elliot, Me..........Sunday, Nov. 20th G. W. THOMPSON.

Montpelier, Vt..........evenings, Nov. 16th, 17th, and 18th
Stowe, Vt..........Sunday, Nov. 20th
Bridgewater, Vt..........evening, Nov. 25th
Plymouth, Vt..........Sunday, Nov. 27th
Rawsonville, Vt..........Sunday, Dec. 3d Z. T. WOOD.

Albany, N. Y..........Sabbath, Nov. 27th
Athol, Mass..........Dec. 1st evenings, and the two following Sabbaths. GEO. W. BURNHAM.

Mendora, Nov. 27th, at 10½, and continue every four weeks, as above. P. W. HOUGH.

Boscawen, N. H. (High Street school-house) Sabbath, Nov. 20th.
Fisherville, N. H. (Sander's Hall)..........Sab., Nov. 27th
Bradford, N. H. (Bush meeting-house) Sabbath, Dec. 4th. Will some Bro. meet me the first train up?
Lake Village, N. H..........Sabbath, Dec. 18th
Meredith, N. H., (Dolloff Hall)..........Sabbath, Dec. 25th SIMEON RORY.

East Rochester, N. H., Sunday, Dec. 11th, and the first Sunday in each month through the winter. W. H. MITCHELL.

Meredith, N. H. (Dolloff Hall) Nov. 17th, 18th and 19th, and over Sunday, Nov. 20th.
Dover, N. H..........evenings, Nov. 23d and 24th
Rochester, N. H. (Gonic Chapel)..........evening, Nov. 25th and over Sunday.
Rochester Centre (at the Hall)..........evening, Nov. 29th
East Rochester, N. H. (Chapel)..........evening, Nov. 30th
Farmington, N. H..........Dec. 1st, 2d and 3d and over Sunday.
Great Falls, N. H..........Tuesday evening, Dec. 6th
South Berwick, Me..........Dec. 8th and over Sunday
Kennebunk Depot, Me..........evening, Dec. 13th
Kennebunkport, Me..........Dec. 14th, and over Sunday, and longer if the Lord directs. B. P. MANNING.

Dover, N. H..........Sunday, Nov. 20th
Lee (Union meeting-house)..........evening, Nov. 21st
North Barrington, (Felker school-house) Sunday, Nov. 27th.
New Durham Ridge, N. H..........Sunday, Dec. 4th J. PINKHAM.

Great Falls, N. H..........Sunday, Nov. 20th
Berwick, Me. (Tarshut school-house) Sun., Nov. 27th J. BICKFORD.

Dixfield Center, Me..........Saturday evening, Nov. 19th and over Sunday. O. W. KIMBALL.

Sandwich, N. H. (Vittum school-house) evening, Nov. 18th, and Sunday, Nov. 20th.
Where Bro. I. H. Hodsdon may appoint, Sunday, Nov. 27th.
Rochester, N. H..........Sundays, Dec. 4th and 11th
Great Works, N. H..........Sundays, Dec. 18th and 25th E. S. MOULTON.

Webster, Mass..........Sabbath, Nov 20th
Woodstock Valley, Ct..........Sabbath, Nov. 27th P. S. BUTLER.

East Randolph, N. Y..........Sunday, Nov. 20th JOHN T. ONGLEY.

Waterbury, Ct..........Sunday, Nov. 20th WM. J. RIPLEY.

Winsted, Ct..........Sunday, Nov. 20th
Scitico, Ct..........Sundays, Nov. 27th and Dec. 11th
Winsted, Ct..........Sunday, Dec. 18th
Westfield, Mass..........Sunday, Nov. 25th H. H. DICKINSON.

Dover, Me., Sunday, Nov. 27th, and continue evenings through the week, and over the following Sabbath. J. HEMENWAY.

Biddeford, Me..........Sunday, Nov. 20th
South Casco, Me..........Nov. 27th, 28th and 29th
Casco (Mayberry Hill), Me..........Nov. 30th, and Dec. 1st and 2nd.
Lewiston, Me..........Sunday, Dec. 4th, and over the following Sunday, Dec. 11th.
Bro. Jesse Gay will be present the last of the week and over Sunday, to preach the word. JEREMIAH HILL.

Springwater Valley, N. Y., Sunday, Nov. 20th, 10½ A. M. D. COGSWELL.

North Abington, Mass..........Sunday, Nov. 20th T. T. FARRELL.

Lake Porte, N. Y. (as Dr. Wilson may arrange) Sunday, Nov. 20th, and longer if it seems duty. C. H. WILLIAMS.

Sunday, Nov. 13th, evenings through the week, and over Sunday, Nov. 20th. GEO. W. BROWN, *Elliot, Me.*

Bennington, Vt..........Sunday, Nov. 20th
Hoosick Falls, N. Y..........Sunday, Nov. 27th
Greenwich, N. Y..........Sunday, Dec. 4th
Lakeville, Ct..........Sunday, Dec. 11th
Pawling, N. Y..........Sunday, Dec. 18th
New York City (as Eld. T. J. Cox may arrange) Sunday, Dec. 25th. J. L. WOOD.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth. J. M. MUHLIG.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

Wyoming, R. I..........Sunday, Nov. 20th E. COTTON.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice. RUFUS BAKER.

W. Hartford, Ct..........Wednesday, Nov. 16th and over Sunday, the 20th. MRS. L. M. STODDARD.

Great Falls, N. H..........Nov. 23d to 27th D. M. LEAVITT and J. C. SHOREY.

Great Falls, N. H..........Sunday, Nov. 27th GEO. W. BROWN.

Worcester, Mass..........Sunday, Nov. 27th M. BATCHELOR.

North Easton, Mass. (Ripley Hall)..........every Sunday GEO. WATCH.

Needham, Mass. (Chapel) A. M. and P. M., Sunday, Nov. 20th. M. E. Church in the evening. C. E. BARNES.

East Canaan, N. H. (Chapel)..........Sunday, Dec. 4th D. F. LEAVITT.

Wolcottville, Ct..........Tuesday evening, Nov. 29th
Pleasant Valley, Ct..........Wednesday evening, Nov. 30th
North Somers, Ct., Sunday, Dec. 4th, through the week, and over the following Sunday, if thought best. We expect help to preach the word. G. L. WHITE.

Freeport, Me. (Swamp school-house) Sunday, Nov. 20th. S. F. MORSE.

Bowdoinham Village, Me..........Sabbath, Nov. 27th H. G. DEARBORN.

Northfield, Mass..........Sunday, Dec. 4th
Vernon, Vt..........evening, Dec. 5th
Whitakerville, Vt..........evenings, Dec. 6th and 7th
Grafton, Vt. (in Bro. John Blood's neighborhood) evening, Dec. 8th, and over Sunday.
Plymouth, Vt. (as Brn. Priest and Sprague may appoint) evenings, Dec. 13th, 14th, and 15th.
Bridgewater, Vt..........evening, Dec. 16th and over Sunday. GEO. A. STREETER.

Eatontown, N. J..........Sunday, Nov. 20th
Subject—Napoleon and the Pope.
Keyport, N. J..........Sunday, Nov. 27th
Subject—Napoleon and the Pope. A general attendance of brethren is requested. Time is short. S. W. BISHOP.

North Somers, Ct..........Sunday, Nov. 20th J. H. HALL.

Pownal, Me. (where Bro. Joseph Stubbs may appoint) Sunday, Nov. 20th. I. C. WELLCOME.

East Concord, N. H. (new school-house, near what is called "Break of day") Sunday, Nov. 20th.
Chichester, N. H. (Pine Ground)..........Sunday, Nov. 27th R. MORRILL.

West Bethel, Me..........Sabbath, Nov. 20th
Bridgeton, Me. (as Bro. Packard may appoint) Sabbath, Nov. 27th. JESSE GAY.

South Livermore, Me..........Sabbath, Dec. 4th A. A. ABBOTT.

Bro. O. W. Kimball will attend my appointment at the Wait school-house, Peru, Me. A. A. A.

LAWRENCE, MASS.

Geo. A. Brown..........Sunday, Nov. 20th
D. Leverett..........Sunday, Nov. 27th

LOWELL, MASS.

D. P. Leavitt..........Sunday, Nov. 20th
C. Goodrich..........Sunday, Nov 27th
J. Couch..........Sunday, Dec. 11th

CONCORD, N. H. (Centre Street.)

C. H. Fletcher..........Sabbath, Nov. 20th
H. Munger..........Sabbath, Nov. 27th
A. Damon..........Sabbath, Dec. 4th
J. C. Smith..........Sabbath, Dec. 11th
C. H. Fletcher..........Sabbath, Dec. 18th
J. G. Smith..........Sabbath, Dec. 25th
A. Ross..........Sabbath, Jan. 1st
D. M. Leavitt..........Sabbath, Jan. 8th

CONCORD, N. H., (at the Bethel.)

C. W. Sargent..........Sunday, Nov. 20th
Sr. L. M. Stoddard..........Sunday, Nov. 27th
T. W. Piper..........Sunday, Dec. 11th
W. N. Pile..........Tuesday evening, Dec. 13th

MANCHESTER, N. H.

A. Simpson..........Sunday, Nov. 20th
W. H. Mitchell..........Sunday, Nov. 27th and Dec. 11th

EXETER, N. H.

Wm. H. Mitchell..........Sunday, Nov. 20th
J. Couch..........Sunday, Nov. 27th
C. H. Fletcher..........Sunday, Dec. 4th
J. W. Britan..........Sunday, Dec. 11th
J. G. Smith..........Sunday, Dec. 18th
T. W. Piper..........Sunday, Jan. 1st
E. S. Moulton..........Sunday, Jan. 8th

SEABROOK, N. H.

Allen Damon..........Sundays, Nov. 20th and 27th

PORTSMOUTH, N. H.

E. Owen..........Sundays, Nov. 20th and 27th
J. Couch..........Sunday, Dec. 4th

LOUDON RIDGE, N. H.

H. Munger..........Sunday, Nov. 20th

PORTLAND, ME.

Chas. Goodrich..........Sunday, Nov. 20th
Jas. A. Libby..........Sunday, Nov. 27th

SOUTH ELLIOTT, ME.

T. P. S. Hampson..........Sunday, Nov. 27th

SQUARE POND, CT.

B. Hitchcock..........Sunday, Nov. 20th
A. Morse..........Sunday, Nov. 27th

WINSTED, CT.

H. H. Dickinson..........Sunday, Nov. 20th

SOUTHINGTON, CT.

B. Hitchcock..........Sunday, Nov. 27th

COLLINSVILLE, CT.

Geo. L. Teeple..........Sabbath, Nov. 20th
S. C. Hancock..........Sabbath, Dec. 4th

SOUTH WINDSOR, CT.

C. H. Sweet..........Sunday, Nov. 27th

PROVIDENCE, R. I., (Lester Hall.)

L. Boutell..........Sunday, Dec. 4th
Sr. L. M. Stoddard..........Sunday, Dec. 11th
J. Couch..........Sunday, Dec. 25th

Lawrence, Mass..........Wednesday evening, Nov. 16th
Suncook, N. H..........Thursday evening, Nov. 17th
Pittsfield, N. H..........Friday evening, Nov. 18th
Loudon Ridge, N. H..........Sabbath, Nov. 20th
Factory Village..........Tuesday evening, Nov. 22d
Lake Village..........Wednesday evening, Nov. 23d
Thursday and Friday not engaged.
Suncook, N. H..........Tuesday evening, Nov. 29th
Lawrence, Mass..........Wednesday evening, Nov. 30th
Montgomery, Mass..........Sabbath, Dec. 11th
Scitico, Ct..........Sunday, Jan. 1st
Rest of January not engaged. H. MUNGER.

Bowdoin, Me. (Dennett school-house) Friday evening, Nov. 25th, and over the Sabbath. H. H. YORK. H. D. REED.

Wolfboro, N. H. (Farm school-house) Sun., Nov. 20th CHARLES COLMAN.

South Boston (No. 2 Lowland Street), Wednesday evening, Nov. 16th.
East Boston..........Thursday evening, Nov. 17th
Chelsea, Mass..........Friday evening, Nov. 18th J. BICKFORD.

Corinna, Me. (at the Hall)..........Sunday, Nov. 20th
Milo, Me. (Good Templar's Hall)..........Sunday, Nov. 27th
South Atkinson, Me. (Doore school-house), Sunday, Dec. 4th. E. V. B. EDGERLY.

South Berwick, Me. (Great Works)..........Sun., Nov. 20th MARSTON.

Nottingham (at the Hall)..........Sunday, Nov. 27th S. S. MOODY.

West Falmouth, Me..........Sunday evening, Nov. [illegible]
Cumberland (Merrill school-house) in the evening.
Bath, Me..........Sunday, Nov. 27th C. GOUD.

Dorchester, N. H. (Town House)..........Sunday, Nov. 20th JOHN H. EVANS. A. S. WILLIAMS.

Yalesville, Ct..........Sunday, Nov. 13th
New Haven, Ct..........Sabbath, Nov. 20th
Wallingford, Ct. (North Farms) evenings, Nov. 22nd and 23d.
Warehouse Point, Ct..........Sunday, Nov. 29th
Scitico, Ct..........Sunday, Dec. 4th
North Somers, Ct..........Sunday, Dec. 1st
Chicopee Falls, Mass..........evening, Dec. 2nd
Brimfield, Mass..........Sabbath, Dec. 4th
Abington, Ct..........Sabbath, Dec. 11th
River Point, R. I..........Sabbath, Dec. 18th
Rockland, R. I..........Sabbath, Dec. 25th C. H. SWEET.

Warehousepoint, Ct..........Sunday, Nov. 20th E. JENNINGS.

Bell Plaine, Iowa..........Nov. 16th, and onward WM. SHELDON.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Ministers can appoint so as not to conflict.

PORTLAND, ME.

Meetings are held in Advent Hall, Cushman's Block 353½ Congress Street, three times on the Sabbath, and Tuesday and Friday evenings, at 7½ o'clock.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 653 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Thursday evening, at the house of J. K. Bellows, 19 Orchard Street.

Business.

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☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ GEO. THOMSON—The new subscriber and $2.50 is received. Thank you.

☞ R. R. BULLEN—The $2.50 was credited to J. T. Bullen. Have now given you credit.

☞ O. B. TOWNE—The date on your paper is 13 Apr. 71.

☞ T. R. WINN—Received.

☞ L. F. COLE'S P. O. address is W. Stewartstown, N. H., instead of Yarmouth, Me.

☞ I. K. LOMBARD'S P. O. address is Machiasport, Me.

☞ C. E. BARNES' P. O. address is Salem, Mass.

☞ CHAS. P. DOW'S P. O. address is Derby Line, Vt. For Canada correspondents—Ayer's Flat, P. Q.

☞ AUSTIN W. TAYLOR'S P. O. address is Kennebunkport, Me.

☞ BRO. LEVI R. TEEPLE'S P. O. address is Hotchkissville, Ct.

☞ S. JULIA BUSWELL'S P. O. address is Weirs Bridge, N. H.

☞ S. K. TAYLOR'S P. O. address is Kennebunkport, Me.

☞ T. T. FARRELL'S P. O. address is 760 Washington Street, Boston.

Letters Received.

D N Smith, Geo. Thomson, J Bickford, C Hill, E A Boynton, D W Davis, T L Waugh, J G Hook, E B Wells, M P Lamprey, W Kellaway, G E Lee, P S W Deyo, B F Davis, J Maxim, H H Hall, H A King, G W Denny, L M Chaffee, S Roby, E S Moulton, J V Walling, N Grant, A L Adams, I A Cummings, C H Sweet.

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1. LIFE AND DEATH THEOLOGY: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment.* Price 5 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

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A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, which is shown to be the main root of error. Let it be scattered widely.

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It will do much good.

THE DOCTRINE OF IMMORTALITY.

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By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of three hundred pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who are willing to give due thought and investigation.

Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20.

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FOR SALE AT THIS OFFICE.

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THE MYSTERY OF INIQUITY. This is a work on the man of sin, as viewed in the light of historic testimony. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred by express.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

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WITHOUT THE MUSIC.

The above work, printed in large, clear type, on beautiful paper, we are ready to fill orders for, at the following prices:—

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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., circuit binding, $4.50; postage 28 cts. [illegible]

Nonpareil, 16 mo., marg. ref., circuit binding, postage 20 cts. [illegible]

Nonpareil, 16 mo. [illegible] 20 cts. Do. ref. [illegible]

Pearl, 8 vo., marg. ref., circuit binding, [illegible] Do. plain, $1.75; [illegible]

For the World's Crisis.

"LORD, TAKE ME IN."

Lord, take me in,—
Into thy tender care,
Into thy pasture rare,
Into thy garden fair;
Keep me from sin.
Let me ne'er wander far,
Be thou my guiding star,
Let naught my sweet peace mar,—
Lord, take me in.

Lord, take me in,—
Into thine own strong arms,
Into thy grace's charms,
Into love's waveless calms,
Thy smiles to win;
Then I shall happy be,
Then I shall Jesus see,
Jesus, who died for me,—
Lord, take me in.

Lord, take me in,—
Into the land of rest,
Into that home, the best,
Into thy kingdom, blest,
From the world's din;
Then I'll be ever glad,
Then I'll be never sad,
Then I'll be where the bad
Thou'lt ne'er take in.

L. C. McKinstry.

For the World's Crisis.

HIS COMING AGAIN.

"When Christ who is our life shall appear, then shall ye also appear with him in glory."

The most glorious coming and appearance of the Son of God may be reckoned his people's glory. For their sakes he came into the world, suffered, died, was buried, but rose and ascended on high; and for their sakes he will return. To this end will Christ come again, to receive his people unto himself, that where he is there they may be also.

He did not leave us to return no more; he has given us his word that he will come again. Let us rely upon his blessed promise. We have frequent tokens that show us he forgets not his word. We daily behold the signs of his coming, foretold by himself. Though that evil servant shall say in his heart, My Lord delayeth his coming, yet let the saints of God lift up their heads, for their redemption draweth nigh. He who came to purchase will will surely come to possess. Think you Jesus will have us forsake all, and be hated of all, and then forsake us? No, never; far be such a thought from our hearts.

What a glorious day will that be, when we can look up and say, Lo, this is our Lord, we have waited for him. It will not be just such a coming as the first, for then he was poor and despised of men. He will not come, careless ones, to be spit upon and rejected; but at that time when they shall see his sign, all the tribes of the earth will mourn because of him, and will call for the rocks and the mountains to fall on them, to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. They shall see the Lord Jesus whom they have neglected, whose word they have disobeyed, whose ministers they have abused, whose servants they hated, now sitting to judge them. For we read, "He that overcometh and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers."

I charge ye, careless ones, to set yourselves seriously to ponder on these things. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." That day will bring the greatest joy to his people, and the greatest terror to the wicked. "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." For as Christ, our head, is anointed both king and priest, so in him are his people made unto God both kings and priests, to reign and rule with him forever.

The crown of righteousness which was laid up for them, shall by the righteous Judge be given them at that day. They are not honored with empty titles, but with real dominions. Christ will grant them to eat and drink at his table in his kingdom, and sit on thrones judging the twelve tribes of Israel. The Lord himself will give them possession, with these applauding expressions, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Why will any one slight such offers of mercy and such honors? Why turn from such blessed promises, and shut your eyes, and stop your ears, to such words of life and joy? Do we believe this, and yet forget and neglect it? Let us not be slothful, that we may hope for a part in this glory. Lay your treasure up in heaven, from whence we look for the Lord. E. H. Temple.

For the World's Crisis.

END OF FAITH.

"Receiving the end of your faith, even the salvation of your souls."

This text is one of deep interest to every Bible student. We conclude that whatever has an end must of necessity have had a beginning.

There are two important themes in the text. Faith, and salvation of faith.

In Heb. 11: 1, the apostle tells us that "faith is the substance of things hoped for, the evidence of things not seen." Noah was moved to action by his faith, as it is said of him, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir to the righteousness which is by faith."—Heb. 11: 7. Noah, being a just man in his generation, found grace, as we read in Gen. 6: 8—"But Noah found grace in the eyes of the Lord." God saw that wickedness was great upon the earth, and he purposed in himself to destroy the world, and revealed the thing to Noah, and told him to prepare an ark, as recorded in Gen. 6: 14—"Make thee an ark of gopher wood." Now Noah was not disobedient unto the heavenly vision, but went about the work just as every honest man would. His faith came by hearing, as it is said by the apostle, "So, then, faith cometh by hearing, and hearing by the word of God."

Faith is one of the christian graces. Without it, it is impossible to please God. "For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11: 6.

I have long been of the opinion that there is no one sin that will prove the destruction of so many, as the sin of disbelieving what God says. The prophets, patriarchs, and apostles, all believed God. They took him at his word. Faith has had its beginning with all of God's people, and whatever has had a beginning will have an end, sooner or later; as, in our text, we are to receive the end of faith, which will be salvation to us, or change of condition; for salvation is change of condition. So when faith is ended, we shall walk by sight; for faith will be swallowed up in sight, and hope in full fruition. "For now we see through a glass darkly, but then face to face."—1 Cor. 13: 12.

There are three kinds of salvation brought to view in the Bible,—common, or universal, special, and eternal. In Jude 3, we find the common; in 1 Tim. 4: 10 the special; and in Heb. 5: 9 the eternal,—"And being made perfect, he became the author of eternal salvation unto all them that obey him." The common salvation will give every one a resurrection from death, as it is written, "For as in Adam all die, even so in Christ shall all be made alive." The Lord makes an even thing of it. The same number that die in Adam will be raised to life again; and if we in life have sought the special salvation found in 1 Tim. 4: 10, we shall be saved from the second death, and be made partakers of the eternal, brought to view in Heb. 5: 9. For Christ is "the author of eternal salvation to all them that obey him."

Then if we do not obey him, we shall go into the lake of fire, as true as the Lord has spoken it. But, says one, I cannot believe that God will ever destroy one whom he has made in his own likeness. That is disbelieving what the Lord says. Go with me to Paul's letter to the Galatians (5: 19–21), and read: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Do not flatter yourselves that God will save you, unless you obey him; for he says he will not, and you had better believe it, before it is too late. Then come now to the great fountain of life, and be saved, for soon Jesus will come, the Author of eternal salvation, and take his children home. "Even so, come, Lord Jesus, and come quickly."

Montpelier, Vt. J. A. Cleaveland.

WOMAN'S WORK.

Burying out of sight her own unhealing smarts;
Letting in the sunshine on other clouded hearts;
Binding up the wounded and healing of the sick,
Bravely marching onward through dangers dark and thick.

Letting fall her own tears when only God can see,
Wiping off another's with tender sympathy;
Learning by experience, teaching by example,
Yearning for the gateway golden, pearly, ample.

* * * * * * * *

Fresh grave in the valley—tears, bitter tears, regret;
One more solemn lesson that life may not forget;
Face forever hidden, race forever run,
"Dust to dust," a voice saith, and woman's work is done.

—*Com.*

CONSCIENCE TOWARD GOD.

Paul said, that prior to his conversion he had "lived in all good conscience before God." Acts 23: 1. This was when he was under the law. He was not a christian then, and did not profess to be. After he became a follower of Jesus, he still obeyed the inward monitor. "Herein do I exercise myself, to have always a conscience void of offense toward God and toward man." Acts 24: 16. Here lies the secret of his stability. There were no "ups and downs" in Paul's religious life. He lived according to the dictates of an enlightened conscience. He was not strict by fits and starts,—at one time self-indulgent, at another rigorous. He lived by rule. There was uniformity and consistency in his course.

Whatever our talents, or education, we may imitate Paul in this particular. If we cannot equal him in ability, we can be his equal in conscientiousness.

1. *Cultivate the habit of obeying conscience.* Paul said he exercised himself in this particular. He practised at it all the while. Any faculty of body or mind is strengthened by continual use. The sailor can discern a wreck or a sail at sea much further than the landsman. Conscience may be quickened so, that the slightest departure from duty will give pain; or it may become so stultified, that the worst crimes excite no alarm. The greatest calamity that can befal a human being, is to have a seared conscience. Guard against this as you would against hell itself.

But the conscience does not become seared at once. This fearful work is done by degrees. If you are, in any respect, disobeying the inward monitor, the process of searing is going on. Then exercise your conscience. Let it pass judgment upon all you do and all you say. Respect its decisions. Obey its verdict. Submit to whatever penalties it inflicts. Let its reign in the soul be undisputed.

1. *Have a conscience void of offense toward God.* Make a conscience of the duties you owe to God. These duties are paramount. Our highest allegiance is to our Creator. He has the first claim to our obedience. If we are conscientious toward any one, it should be toward God. Yet many, even professing christians, are lacking on this vital point. They make no conscience of their duties to God. In other respects, they may be blameless; but in this, they are greatly at fault. An appointment made with a fellow-being is carefully kept. Their word is at stake. But the most trivial excuse relieves all uneasiness for a failure to meet God at the appointed time and place—be it in the closet or at the prayer-meeting. The reason so commonly assigned, "I do not feel like it," is the strongest reason why we should hold a season of communion with God. When we do not "feel like" praying, it is because something is wrong. Things will never become better until we get to God and obtain his blessing upon our souls. We should, then, make our attendance upon all the means of grace a matter of conscience. Let it become so tender upon this point that the society of the dearest friends you have upon earth will become irksome, if it keeps you from paying proper worship, at the appointed time, to the Most High.

Exercise yourself to have a conscience void of offense toward God, in respect to the use of your property. God giveth the power to get wealth. You are not your own. Your property is not your own. It belongs to God. If you were ever converted, you made a consecration of it to his service. But do you use it to his glory? Do you feel as troubled when you squander any of it to gratify pride or vanity,—either in your apparel, your house, your furniture, or, worse still, in the house of worship,—as you would if you had misappropriated money that did not belong to you? Are your promises of money to the cause of God, as sacredly kept as your promises to your fellow-man for a material equivalent? Is your subscription to a benevolent object as good as your note? Do you pay your preacher as honestly and conscientiously as you do your lawyer or your merchant? Many are utterly lacking in these important particulars. They may be honest in the estimation of the world, but they have not a conscience void of offense toward God. They seem to feel perfectly easy while neglecting the plainest duties they owe to him. They may stand well in business circles, but they certainly have no right to call themselves christians. Sterling principle must lie at the foundation of all true christian character.—*Earnest Christian.*

PAPAL INFALLIBILITY.

It is somewhat remarkable that the temporal status of the Pope, which had experienced no change for so many years, and bade fair to remain unchanged for an indefinite period of time, should meet, on the heels of the proclamation of the infallibility dogma with so many, so radical, and (in a Catholic point of view) such adverse changes. Following so swiftly on this assumption of divine attribute, people not prone to regard remarkable occurrences as special manifestations of Divine Will, cannot be blamed if they see in these events the hand of the Almighty. Some of these changes are very happily epitomized by the Rev. Dr. Cumming, in a recent lecture delivered at Liverpool on the subject stated in the caption to this article, and which we find reported in one of the papers of that city. No sooner had the Pope, says Dr. Cumming, pronounced the dogma of infallibility, thus assuming to himself a divine attribute, than he heard the first sounds of a war which, in its proportions, in its area, and in its intensity, was more a universal massacre than a war. On that very day Napoleon—the "eldest son of the church," as he was styled—wrote to Cardinal Antonelli that he must recall his troops from Rome—the troops that had upheld the Pope's temporal power for twenty years. Then followed the overthrow of Napoleon and Eugenie, erstwhile the most powerful supporters of the Pope in Christendom. Austria, even, long the dungeon of Europe, always the guardian of the Pope when no one else could be found to support him, shocked at the Pope's assumption of an attribute of Deity, tore the concordat into shreds and cast it to the winds, and renounced the Pope's jurisdiction in Austria, root and branch. Then Austria passed a law granting liberty of the press, liberty of conscience, and freedom of education throughout the length and breadth of the land. Swiftly following the retiring soldiery of France came the armed forces of Victor Emmanuel, intent on securing the one fond dream of all patriotic Italians, the unity of Italy. They thundered at the gates of Rome; the foreign levies of His Holiness were compelled to surrender; and when his own people were asked by the plebiscite to say whether they would have the Pope or Victor Emmanuel to be their King, they by an overwhelming majority preferred Victor Emmanuel; and yet Victor Emmanuel was an excommunicated person—not entitled to Christian baptism or Christian burial. The consequence was that the Pope was sent to the Leonine city denuded of his tiara and stripped of his splendor.

Dr. Cumming mentions an incident in connection with the ceremony of proclaiming the dogma of infallibility, we do not remember to have seen described in other accounts of the occasion. Here it is:

"It was decided by 535 voices—many of them voices of Bishops in the air, bishops representing petty dioceses in Italy—that the Pope was infallible; and then came the great event of the proclamation of that infallibility. His holiness posed himself—placed himself outside an eastern window of St. Peter's in his gorgeous robes, expecting the first rays of the rising sun to shine upon him and to cover him with an apparel of splendor. But the sun did not seem to rise to the occasion, for never was there a sky in Rome so black with clouds as on that same morning, and never was the air so murky or dim; and when the Pope rose to speak, the thunder rolled in crashing reverberations throughout the length and breadth of St. Peter's the lightning flashed from pillar to pillar with unearthly splenpor, and so startled was an eminent member of the Ecumenical Council that he leaped to his feet, and exclaimed suddenly, and as if by inspiration, 'God has sent down another Mount Sinai with its lightning and thunder into the midst of St. Peter's.' After that a candle was brought down, as he could not get the light of the sun, and by its light he read the decision of the Ecumenical Council pronouncing him to be infallible."

Certainly, in a superstitious age all these sudden changes and signs would be regarded as having a particular significance—as marks, indeed, of the Divine displeasure. However they may now be regarded, one lesson they teach is plain—to wit; that kingdoms, nor empires, nor infallibility-assuming Popes can stay the onward march of liberal principles and progressive thought, bray they never so loudly of kingly prerogative, "divine right," and Papal infallibility.—*Journal.*

For the World's Crisis.

THE LEAVEN WORKING.

The following is a list of subjects advertised in the daily papers of the city, to be discussed by the pastor of one of the old school churches, called the Calvary church. The pastor, Mr. Bishop, is reputed to be an accomplished Hebrew scholar, and no doubt these lectures will tell upon the community.

As far as I can learn, there has never been any preaching here upon the second Advent, outside of the churches; but from what I heard Mr. Bishop say a few evenings since, I infer there is deep feeling upon the subject. He said the subject had been upon his mind for a long time, and he was so burdened with it that he could not defer preaching upon it any longer; and since he has decided to hold it up to the public, his mind has been comparatively at rest.

I heard the pastor of the first Methodist church (the largest in the city) say in a sermon, that there were probably those now living who would see the Son of man coming in the clouds of heaven. I think there is good soil here for the seeds of the Advent. I have written to several Advent preachers, and those having tents, to come over and help us; but no one has responded to the invitation; probably for the reason that other engagements have prevented. I believe the Lord has many children who are not identified with the Second Adventists, and he will find them when he makes up his jewels. We know he can work without human instrumentality. He can by his Spirit impress this and all other truths upon the mind. He can also raise up and send forth laborers into his harvest from among those who have not been committed to this subject.

I shall watch with interest the effect of these lectures, and also hope that the tent "Evangelist" will find it convenient to commence its campaign next season at this place.

Newburgh, N. Y. D. N. Smith.

"The Rev. Mr. Bishop desires us to say that he intends to preach to-morrow evening the first of a series of sermons on the following subjects:

I. Whether God intends us to study the prophetic Scriptures; or whether that part of the Bible which relates to the future is sealed to the Christian church and ministry?

II. Whether Christ is to come *before* he begins to reign; or whether he is to come *after* the period of his kingdom has been finished, and when all things are to be cleared away in judgment?

III. Whether the Jews shall ever return to their own land; or whether Jehovah has forsaken Israel?

IV. Whether wicked men and seducers will wax worse and worse; or whether the world will gradually submit to the gospel and enter into covenant with God?

V. Whether the Church, composed of those who are alive as well as sleeping, will ever be caught up into the clouds to meet the Lord in the air; or whether such a thought is a delusion?

VI. Whether the Gentile empires are to be dominant until the final judgment; or whether God is about to set up a kingdom in the midst of the kingdoms and a dominion which shall extend from sea to sea.

VII. Whether during the period of the millenial kingdom the Church shall reign as a bride with Jesus, in heavenly places, over a regenerated earth; or whether reigning 'over the earth,' (Rev. v. 10,) is only a poetic and meaningless expression?"

For the World's Crisis.

TRUST.

Great God, my weakness I confess,
There is no virtue, Lord, in me;
Yet I thy tender mercy bless,
That I can humbly trust in thee.
Led by thy hand, I tread along,
Nor can I fall, for thou art strong.

Thy promises, though rich and deep,
I know full well can never fall;
Thy word gone forth thou'lt ever keep,
So I will trust and venture all.
If I but true and faithful be,
Thou'lt be what thou hast said to me.

Though fierce the wind and wild the storm,
And dark the night and rough the way,
While thou art near I fear no harm,
For thou my fainting heart will stay.
Though dangers thick infest my road,
I trust the strength of Jacob's God.

Though raging billows roar and foam,
And would my little bark o'erwhelm,
On life's rough sea I'm not alone,
I trust thee, Father, at the helm.
Thy word with peace my bosom fills,
If thou but utter—"Peace, be still."

But have I always looked to thee
For help to tread the perfect way?
O God, it is a grief to me
That I have ever gone astray
I must confess I've oft forgot
To trust in thee, whate'er my lot.

How oft had I escaped the snare,
If I had but to thee repaired;
How oft when I was filled with fear,
And had of help almost despaired,
Wouldst thou have shown thy smiling face,
And saved me by thy wondrous grace.

O God, in thee I'll e'er confide,
Though I have sinned, I've been reproved;
I know that I shall e'er abide,
If I but trust in thee unmoved.
Though dangers wild I yet shall meet,
Thou'lt safely guide my willing feet.

A. N. Hitchcock.

A CHRISTIAN HERO.

The *Daily Mail*, in an article on the visit of the Rev. Robert Moffatt to Glasgow, says:—

"Fifty-four years ago a young Scotsman, talented, ambitious, and inspired by religious feeling and unconquerable energy, set sail for Africa on the sublime mission of love. In the noblest spirit of self-sacrifice he relinquished what the most of us would consider the pleasures of life—prospects of fortune, social position, fame, the company of pleasant friends, and the society of scholars and men of science—all, indeed, which is commonly supposed to render life worth living, he willingly gave up, to spend his life in unceasing toil amongst gross and utterly savage tribes, in the endeavor to educate, reclaim and civilize them. For upwards of half a century he has labored at his self-appointed task with unwearied assiduity, and now comes back to find himself amid strange (but not unfriendly people)—a new generation from which he misses most of the old familiar faces of his youth. He left this country shortly after the collapse of the First Empire with Napoleon I. a captive at St. Helena; he has lived to see the collapse of the Second Empire, with Napoleon III. a captive at Wilhelmshohe.

During his absence the whole political conformation of the Continent has been revolutionized—boundaries have been altered, kings dethroned, empires overthrown; yet we question if any really greater work has been done in Europe during all these years than that which has been accomplished without the accessories or pomp of senate-house or battle-field by Robert Moffatt. Austerlitz, Waterloo, Trafalgar, and Sedan were splendid victories, and will ever be accounted such by the historian; but the victories gained by this humble christian, alone and single-handed, at Erromanga, in Namaqua Land, and in the Bechuana country, if they will not be accounted greater by the writers of history, will certainly be valued infinitely more highly by Him who makes and controls both history and historians.

Mr. Moffatt, in his address in the Queen's Rooms, alluded to his labors; how he had found the Bechuanians ignorant and naked, without a written language and utterly debased, and how he had left them to a certain extent educated and clothed, with a written language and the foundation of a literature—to a certain extent civilized. The audience, especially the old friends of the speaker, if any were there, must have been deeply affected and impressed to find that Mr. Moffatt had almost forgotten how to use his native tongue. So utterly cut had he been from English and civilized society, that it is only with great difficulty now that he can speak English. Surely the man who went out young and strong, full of vigor and life, to come back to his native country old, gray-haired, and bent down with the incessant labors of half a century amongst savage tribes, deserves the warmest welcome which his countrymen can afford him. We are glad to find that he has received such a welcome, and in common with the civilized world trust that his illustrious son-in-law, Dr. Livingstone, will also return to find that greeting from his countrymen to which his labors so well entitle him."

WONDERS OF THE TELEGRAPH.

The press dispatches from Europe to New York during the last four weeks numbered about one hundred thousand words. New York has been better posted on the issue of the war each day than London, Paris or Berlin. These dispatches have almost wholly been sent by a single cable, full one-third of the whole to a single daily paper, and with marvelous rapidity and accuracy. Familiar as we are with the work of the telegraph, it has been a marvel to us. To hundreds of thousands of minds the whole process is a deep enigma. Here is a man sitting in a dark room at Heart's Content. The ocean cable terminates here. A fine wire attached thereto is made to surround two small cores of soft iron. As the electric wave produced by a few pieces of copper and zinc at Valentia passed through the wires, these cores became magnetic enough to move the slightest object. A looking-glass, half an inch in diameter is fixed on a bar of iron one tenth of an inch square and half an inch long. On this tiny glass a lamp is made to glare so that its light is reflected on a tablet on the wall. The guage of the cable is denoted by the shifting of this reflected light from side to side. Letter by letter is thus expressed in this fitting odium in utter silence on the wall. There is no record made by the machine except as the patient watcher calls out to a comrade the translated flashes as they come, and which he records. It seems a miracle of patience. There is something of awe creeps over us as we see the evidence of human touch three thousand miles away swaying that line of light. By such a delicate process as this, and after being repeated from line to line five times before its ultimate copy is in New York, have the great battles been recorded in our daily papers with great particularity and sent through the Union. Nothing like it has ever before been accomplished. The enterprise of the New York press, of a single press in New York, has eclipsed that of the wealthiest and ablest presses in Europe. It is characteristic of the nation to do its work grandly and well.—*Jour. of Telegraph.*

THE MOST REMARKABLE EVENT OF THE AGE.

The World Evagelical Alliance, it will be remembered, was to hold its convention in New York city, but owing to the breaking out of the present gigantic war between France and Germany, it was postponed. It is now proposed to change the place of holding—to where our reader would say? No other than the city of Rome! Since old Infallibility with his old fogy inquisitorial ideas of civil and religious liberty was obliged to surrender to the demand of tolerant Italy, and give up his temporal power and the government of his state, civil and religious liberty was at once enthroned in Rome! Under this new state of affairs the Pope is powerless to kidnap any more Jewish babies, to punish any more Jewish priests by flaying, to imprison any more disobedient bishops, to forbid the erection of any Protestant churches, to interfere with the right of private judgment in matters pertaining to religious belief.

By all means let the alliance hold its meeting at Rome, right over the spot where thousands of hapless heretics were tortured to death under the shade of the Vatican. What a fitting rebuke this would be to the promulgation of the greatest humbug of the age, the infallibility dogma! Verily it will show we are living in a humanitarian age in spite of the efforts of Pope, Cardinals, Bishops, Priests, Jesuits, and other submissive and bigoted tools of the Romish Church. Toleration exists in every country of Europe, excepting Catholic Portugal. Since that shameless royal prostitute, the "eldest daughter of the Church," Isabella, was obliged to flee from Spain, that country immediately removed the disabilities from the freedom of worship. It only remains for Portugal to follow suit, and then there will not be a square foot of ground left in all Europe where "old Infallibility" could prevent by his will the freedom of worship and conscience.

"Turn to the Right."—The late Bishop of Litchfield was once traveling in a railway-carriage in England, when a blustering man exclaimed,

"I should like to meet that Bishop of Litchfield; I'd put a question to him that would puzzle him."

"Very well," said a voice out of another corner, "now is your time; for I am the Bishop."

The man was rather startled, but presently recovered, and said,

"Well, my Lord, can you tell me the way to heaven?"

"Nothing easier," answered the Bishop; "you have only to turn to the right, and go straight forward."

First Step in Prayer.—He that makes but one step up a stair, though he is not much nearer to the top of the house, yet has stepped from the ground, and is delivered from the foulness and dampness of that. So in the first step of prayer: "God be merciful to me a sinner." Though a man be not established in heaven, yet he has stepped from the world and the miserable comforts thereof.

Dr. Hall tells the story of a Scotchman who sung most piously the hymn,—

"Were the whole realm of nature mine,
That were a present far too small,"

and all through the singing was fumbling in his pocket to make sure of the smallest piece of silver for the contribution box.

Gems.

— The honest man will rather be a grave to his neighbor's errors than expose them.

— Every good act is a flower, which will beautify our final home.

— Select that course of life which is most excellent, and custom will make it the most delightful..

Our outward lips confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth love.

— Opportunity is the flower of time, and as the stalk may remain when the flower is cut down, so time may remain with us when opportunity is gone.

— The children of God have much in hand and much more in hope.

— To live long, it is necessary to live slowly.

— One instrument should always be with you—'The Golden Rule."

— Whatever is done by those around you, be yourself fully determined to walk in the most excellent way.

Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

— It is not difficult to see how great results follow great beginnings. Every one understands that. But it is by no means easy always to trace the outgrowth of greatness from littleness.

— It were well for multitudes to copy the example of the great Reformer, who used some mornings to say to himself: "Luther cannot get through to-day without as much as three hours' praying."

— Music is good or bad as the end to which it tendeth.

— Proud looks lose hearts, but courteous words win them.

— One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness.

Even the snowflake lets a shadow fall,
As to the earth it softly sinks to rest;
So may the whitest, sweetest souls of all,
Seem sometimes wrong to those who know them best.

— There is no truth more important and few less thought of than this: the more we forsake simplicity in anything, the more we multiply the means of corruption and error.

— Soame Jenyns says, "If Christian nations were nations of Christians, all war would be impossible and unknown among them."

— He that renders a reason, is worthy of an answer.

— Better please one good man than a crowd of bad ones.

— Deeds are fruits; words are leaves.

Hygiene.

"This is for your health."—Paul.

LIGHT IN DWELLINGS.

Changes in the construction of buildings intended for the occupation of families are constantly made as science and art indicate improvement; but there is much yet to be done, especially for those who dwell in large cities.

The pale and delicate appearance of many residents of our cities manifests a lack of robust physical health, and the habits of many too plainly show a want of mental vigor. Undoubtedly there are various causes for this sickly condition of the minds and bodies of those who dwell in densely populated places, but it is probable that one of them—and not the least important—is that the inhabitants of cities do not get enough of the health-giving light of the sun.

Observation has shown that in the vegetable as well as the animal kingdom, the action of light is essential to many of the operations of Nature. Plants which grow in dark places have not the green color which the sun's light gives them, and in the highest order of the animal creation we find that men who sleep a considerable part of the day, and live under gas lights, have not the bronzed complexion which the industrious farmer, who spends his days in open fields, receives from the rays of the sun, nor do they enjoy that vigorous health which men who live in light possess.

Young women generally desire a fair complexion; but how fearful is the sacrifice made to secure it! Of the women who dwell in cities, not one in ten grows to mature age in good health, and what a vast amount of physical suffering is endured in consequence of the want of it. There can be no real satisfaction in life where health is wanting, and those who sacrifice it at the command of fashion and false notions of delicacy and beauty, entail misery upon themselves and their children.. Physicians' fees make a considerable item in the expenses of every family, and in a great measure this augmentation of the cost of living results from ignorance or disregard of the laws of our existence. Glass might be advantageously used to a far greater extent than it now is, with undoubted benefit to the health and convenience of the people, and a profusion of light in dwellings would prove a more effective preventive of dyspepsia, and many of the other "ills which flesh is heir to," than the numerous nostrums sold by medical charlatans.

"Let there be light," was the command of Omnipotence, when darkness covered the face of the earth, and we should not ignore the many benefits which this powerful agent, in all the operations of nature, confers upon us.—*American Engineer.*

VITALITY OF AMERICAN WOMEN.

The *National Medical Journal* for April has a paper on the Vitality of American Women, from the pen of S. L. Loomis, A. M., M. D., Professor of Chemistry in the Howard University, which claims that the present modes of education have much to do with the decay of physical vigor in American women. Mental labor—brain work—says Dr. Loomis, consumes the vital energies the most rapidly of any occupation that can engage the human being. In recapitulating at the close of the article, the following statements are made:

1. A child should not enter a school-room before eight years of age for the purpose of study.

2. From eight to twelve, no studies involving close reasoning should be allowed. The hands, feet, eyes, ears, and body generally should have careful instruction. Constant physical activity is the normal condition of a child, and any effort to abrige or suppress this must result disastrously; this activity is absolutely necessary for the circulation of the blood. But very few persons can stand absolutely still for twenty minutes without fainting. The contraction of the muscles, so necessary for the circulation of the blood, being wanting, the heart is not sufficiently supplied, and syncope follows. Hence the absurdity and utter impossibility of keeping children still.

3. From twelve to fourteen, health should be the first object; all else subservient.

4. At fifteen, education should begin in earnest, to be completed generally at twenty, or professionally at twenty-five.

However the reader may differ with Dr. L., he appears to have medical science and the results of a long series of observations on his side. Brain and typhoid fevers, of a fatal type, no doubt, in innumerable instances, have been superinduced by too early and too exhaustive application to books and studies.—*Rural Amer.*

EVILS OF MODERATE DRINKING.

Dr. Jackson says in *Laws of Life*, under the above heading:—

"A person whose blood has been poisoned by little drinks of alcohol, till it has become nigh like fermented grape juice, dies as truly by the effects of that poison as though he drank a quart a day. Meanwhile the death process is going on, he is able to be about, attend to all his business, perform after the fashion the office of husband and father, feel himself quite well qualified for any official duty, whether civil, religious or political which his fellows may have conferred upon him; he reasons with measurable clearness, shows a fairness of judgment, considers himself, and is considered by others, as quite competent to the duties of his station. His doom, however, is sealed. He is a modern Damocles, taking dinner with a modern Dyonysius,—over his head is the keen drawn sword of death, suspended by a single hair, giving warning of his danger, of which he takes no notice, till at length the weapon falls, the stroke comes, and God, in the plenitude of his justice, stands avenged.

A very large proportion of all the deadly diseases which afflict our people, have their origin in the moderate use of alcoholic liquors, in connection with the moderate, or immoderate use of tobacco. These two, with American men, go together; and in order that they shall show destructive and deadly effects, it is not at all needful that their victims should, by debauchery and outrageous dissipation, violate the civilities and courtesies of life. Let the moderate drinker of alcoholic liquors beware. He is going to his grave prematurely from the effect of the liquor he drinks, none the less surely than his more riotous companions."

TRANSFUSION OF BLOOD.

The Philadelphia *Ledger* relates that this operation, which consists in the actual transfer of the blood of one living body into the veins of another, has been recently performed in the Pennsylvania Hospital, under the following circumstances:

A young man in the upper part of the city was wounded on the inner surface of the upper lip, by tripping and falling on the fragments of a pitcher which he had been carrying in his hand. The wound continued to bleed for ten days, after which time the patient was sent to the surgical wards of the hospital, which were, at the time, under the charge of Dr. T. G. Morton. Several remedies were then applied, and the arteries supplying the face were tied, but without success in controlling the flow of blood. Recourse was next had to cutting down to the common carotid or great artery of the neck, and applying a ligature, so as to obstruct entirely the course of the blood in it. This was done on the 18th of October last. The oozing of blood still continued, but in lessened quantity.

On the following day, or the 19th, the patient was in such a state of extreme exhaustion from the long-continued hemorrhage, that his death seemed imminent, and, as a last resource, Dr. Morton resolved to try the effect of transfusion. We shall not pretend to describe the apparatus used on the occasion, or the details of the operation. Let it suffice for us to say two medical students bared their and arms gave the blood required for the occasion. Five ounces and a half of their blood were infused into the vein of each arm of the patient, the marked good effects of which were evinced in five minutes by a rallying of the pulse and otherwise beginning reaction. There was no further discharge of blood from the original wound, and in ten days the patient was able to walk in the yard, and rapidly regained strength.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage

A BRAVE GIRL.

There are not many brave girls about in these days, let the girls say what they please to the contrary. We have been watching to see how they maneuvre, and this is the conclusion to which we have come. Many of them are real cowards—they are afraid to keep on the right side of truth. They may not be afraid of the dark, nor of dogs, and spiders, but they are afraid to do what they think is right.

There was Hattie Stone, a bright-eyed, intelligent, sprightly, lovable creature, sitting by her mother, who was trimming her winter bonnet with gay ribbons and beautiful feathers, when Nellie Larkin, one of her playmates, called.

"Is that your bonnet?" inquired Nellie.

"Yes," replied Hattie. "Isn't it pretty?"

"It is very pretty indeed, I think," answered Nellie. "Mine is a poor looking thing beside that."

"Are you not going to have a new one?"

"No; mother says my old one must answer this winter, with a little repairing, and I think it will, myself."

"You will be the only girl in the meeting-house with an old bonnet on," continued Hattie, "and that will make you feel badly."

"No, it will not make me feel badly at all," said Nellie. "I like your new bonnet very much, and at the same time I am contented with my old one."

"Well, I should be afraid that people would laugh at me when everybody else had new bonnets," responded Hattie. "I want to look as well as the rest."

"Mother says it is cowardly to be afraid of what people will say about us, if we are doing what we think is right."

"Then there are a great many cowards in the world," said Hattie, "and I suppose I am one. But you mean to be brave and wear your old bonnet," and Hattie smiled as she said it, for she evidently meant to ridicule Nellie's idea of bravery.

"I don't think it is necessary to be very brave to wear a last year's bonnet," replied Nellie. "I am sure that it is not a great cross to me, although I don't like to be laughed at any better than you do. Mother says she can't afford a better one, and that is enough for me to know, to be satisfied with what I have."

Now, Nellie really did not know that she was a brave girl in deciding to wear the bonnet that she had worn for a year. But she was the bravest girl in the neighborhood. Hattie—poor little mincing coward—was afraid somebody would laugh at her, if she did not have a bonnet as gay as a peacock's tail, and be in the height of fashion. She had not courage to say, "Let others think as they please, I shall do what mother thinks best." How much nobler is Nellie, who dares to follow her mother's counsels, though she may not appear quite so fashionable! Yes, she is the genuine brave girl, unlike thousands who always stop and ask, What will be thought of this or that? what will Mrs. A or Jemima B. say about me if I do thus and so? not having courage to do right, even, lest some one laugh or sneer.—*Home Monthly.*

"MERCY."

When Napoleon was First Consul of France, a beautiful girl, about fourteen years old, might have been seen one morning at the entrance of one of the French palaces. Her tears and bitter sorrow touched the heart of the porter, who was a tender-hearted man; and he allowed her to proceed. She went straight to the consul; and as he, surrounded by his ministers, was walking through one of the apartments, in the deepest grief the girl threw herself at his feet, crying, "Mercy, sire! mercy for my father!"

"And who is thy father?" said Napoleon graciously; "and who art thou!"

"My name is Lafolia," replied she; "and my father is condemned to die."

"Alas, my child!" said Napoleon, "this is the second time thy father has rebelled against the State. Indeed I cannot help thee."

"Ah, sire!" wept the poor girl, "I know it: I know he has transgressed the law. But, the first time, he was innocent: this time I plead, not because he is guiltless—I plead for mercy, mercy!—oh, mercy for him!"

The lips of Napoleon trembled; tears filled his eyes; and, taking the hand of the child in both of his, he drew her near him, saying,"—

"Yes, my dear child! at thy request I will forgive thy father. It is enough: arise, and follow me."

From this touching incident we may learn after what manner the sinner is forgiven. The young girl said, "I pray not for righteousness: I plead for mercy,—for grace." Napoleon's heart could not resist that plea; and he gave her the desires of her heart. Had she pleaded for righteousness' sake, her case would have been utterly hopeless. He must still have said, "Alas, I cannot help thee!" God cannot help the sinner who brings his own righteousness to him: he has no remedy for such cases. "Our righteousness is as filthy rags," says Isaiah. "Enter not into judgment with thy servant, O, Lord! for in thy sight shall no man living be justified." It would indeed be strange to be justified because of the nature of our filthy rags.

But, instead of your righteousness, plead God's grace. He cannot resist the plea: he never did; he never will until the door of mercy is closed. The publican in the temple smote upon his breast, saying, "God be merciful to me, a sinner!" and Jesus declared that he went down to his house justified rather than the self-righteous Pharisee.—*S. S. Messenger.*

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

LIGHT BEYOND.

Dark the day and deep the gloom,
Speaking earth's impending doom,
Scarce evolves a cheering ray,
But that night precedes the day;
But beyond it all there's light,
Ever bright.

'Mid the din and clash of war,
'Mid the angry nations' jar,
Blood and sacrifice of life;
'Mid the carnage and the strife,
But beyond it all there's light,
Ever bright.

Hark! the widows wail and moan;
Hark! the helpless orphans groan;
Cease, oh cease this tale of wo,
When will men their Maker know?
But beyond it all there's light,
Ever bright.

Still we groan beneath the curse,
Evil men are waxing worse;
Tales of blood from every clime
Mark the carnival of crime;
But beyond it all there's light,
Ever bright.

Forms of godliness prevail,
Scoffers at the pious rail,
Pleasure-seekers now abound,
Little holiness is found;
But beyond it all there's light,
Ever bright.

Many say "My Lord delays,"
Looking for the fabled days
Of a world's millennium,
Ere the King and kingdom come;
But beyond it all there's light,
Ever bright.

But the night is waning fast,
Joyous dawn will come at last;
Night and gloom and darkness cease,
When we hail the King of peace;
Yes, beyond it all there's light,
Ever bright.

GEO. THOMSON.

[From our Corresponding Editor.]

PRIMITIVE THEOLOGY.

When we clearly prove the doctrine of the personal reign of Christ and the saints upon the renovated earth, by an appeal to Scripture testimony, the entire argument is often set aside as worthless, on the simple plea that this is a new doctrine, or else our forefathers, who were as wise as we are, would have understood it. The true reply to this effort to evade the force of revealed truth, is simply this: if the testimony which we now bring from the Bible on this topic was true when first put into the Bible, it is true still, whether our grand-fathers believed, or disbelieved it. If God says a thing is thus or so, that should end all controversy. Were our grand-fathers wiser than God? Did they know anything about the plan of Deity, except what they obtained from the Bible? And have we not the same Bible that they had? Then let us go to the fountain head. What is written? How readest thou?

The belief of our grand-fathers cannot invalidate what we find written in the word of God, nor can their unbelief change what we read therefrom. But for the purpose of exonerating ourselves from the charge of holding a new doctrine, we refer to some of the statements of the primitive saints touching this topic:

Said Irenæus, Bishop of Lyons, A. D. 178, "It is but just that in *it* [the earth] *they* [the saints] should receive the fruits of their suffering, so where for the love of God they suffered death, that there they should be brought to life again; and where they endured bondage, there also they should *reign*."

Said Tertullian, who was born A. D. 160, "A kingdom is promised us *on earth*, * * * *after* the resurrection."

Said Augustine, Bishop of Hippo, A. D. 390, "His kingdom will come when the resurrection of the dead shall take place."

Said Cyril, Bishop of Jerusalem, A. D. 350, "Our Lord Jesus Christ then comes from thence [from heaven] with glory at the end of this world, in the last day. For this world shall have an end, and this created world shall be *made new*, * * * that that *fairer* world may be made manifest."

A council of over three hundred Bishops convened at Nice, A. D. 325, and unanimously affirmed, "We expect new heavens, and a new earth, according to the Holy Scriptures, at the *appearing* of the great God and our Savior Jesus Christ. And *then*, as Daniel says, the saints of the Most High shall take *the kingdom*."

Said Bishop Methodius, Bishop of Tyre, A. D. 270, "At the conflagration, the creation shall suffer a vehement commotion, as if it were about to die; whereby it shall be *renovated*, and not perish; to the end that we, then also renovated, may dwell in the *renewed world*, free from sorrow."

Said Jerome, born A. D. 330, "God will make new heavens, and a new earth; not other heavens and another earth, but the former ones *changed into better*."

Said Clement, A. D. 96, "Let us every hour *expect* the kingdom of God in love and righteousness, because we know not the day of our Lord's appearing."

Said Bishop Latimer, who was martyred A. D. 1535, "Let us therefore have a desire that that day may come *quickly*; let us hasten God forward; let us cry unto him, day and night, Most merciful Father, *thy kingdom come*."

In a "confession of faith," drawn up by John Bunyan, and signed by over *twenty thousand* Baptists, presented to King Charles, A. D. 1660, it is affirmed, "He will not only raise the dead, and judge and *restore* the world, but will also take to himself his *kingdom*, and will according to the Scriptures *reign on the throne of his father David*, on Mount Zion, in Jerusalem, *forever*."

These quotations show that we hold the primitive faith of the church, instead of a new theory; a faith that is both ancient and scriptural; and had it not been for apostasy, this would have been the faith of the church to-day. W. S.

For the World's Crisis.

DAY OF THE LORD.

NUMBER ONE.

Christ will appear as the predicted ruler of the land. The coming administration is to be the consummation of the present dispensation; the present order of things will pass away, and the establishment of the everlasting kingdom and reign of Jesus Christ over the earth. Christ will assert his claim and title as the victorious ruler of the race of Adam, to the end that all the kingdoms shall serve and obey him; for his kingdom is an everlasting kingdom.

The Revelator sets forth his dominion over the nations in time to come, to rid the purchased possession of the dynasties of wickedness, to restore the earth to peace, and bring in everlasting righteousness and salvation. The first thing to be looked for in the wonderful plan in the ushering in of the age of glory, is the coming of Christ, who takes away with him the dead saints that now sleep, and also those who are found watching for him.

Good people think of dying, and hope for salvation in heaven through the grave. There is something better than death for those who are found watching for and loving the appearing of Jesus, when he comes. They will be translated, as were Enoch and Elijah. There will be some who will never die. 1 Thess. 4: 16. This class, who will be translated, does not embrace every body, only the select few who watch and pray always. Luke 21.

The coming of Christ and the translation may occur any time. "Take ye heed." We are to watch and pray always, lest coming suddenly he find us sleeping. How will this great change affect this world? It will at once arouse a slumbering church and a wicked world. Then shall all the tribes of the earth mourn (Matt. 24), and they shall "see the Son of man coming in the clouds of heaven, with power and great glory." Then will men know the full meaning of the word "*distress*." "For the powers of heaven shall be shaken."

I apprehend the coming of Christ and the translation of the saints, the time of trouble, etc., will occur at the commencement of the day of God. Here will terminate the present dispensation. A new order of things will at once take place. The old heaven and earth will pass away, and the new heaven and earth—a new order of things, will appear. How long the *day of the Lord* will continue, I am unable to say; whether it will be seven years, or one thousand years.

It is evident this day is not limited to twenty-four hours, as some suppose. The work to be accomplished will take a longer period of time than twenty-four hours. The day of the Lord is a period of judgment, known as the day of judgment, in which Satan and his works are destroyed. The judgment is not *one* act, but a series of events, through a period of time terminating in the consignment of Satan and his seed to the lake of fire, and the full establishment of the kingdom of God on the earth.

The day of judgment, or judgment period, may properly be called a transition period; the closing up of one order of things, and the opening of another; the end of the present state of things, and the establishment of the government of Jesus Christ, which never will be disturbed any more. J. E. CLARK.

For the World's Crisis.

WATCH AND WAIT.

"The Lord is at hand."—Phil. 4: 5. Are we *ready* to hail with joy our coming King? Do we desire the return of our Lord more than anything else; and are we truly *watching* and *waiting* for his appearing? Should the heavens at any moment reveal the Son of man "coming with power and great glory" to reward his people, shall we be among the number who shall say, "Lo! this is *our* God, we have *waited* for him"? Are we all ready to come before his presence, and to render up an account? When we behold the many signs and wonders in the heavens and on the earth, can we "lift up our heads and rejoice," or are we fearful, "lest coming suddenly" he shall find us "sleeping"?

These are questions of great interest to each one of us; and if we are not able to answer them in the affirmative, and our trust is not wholly in Him who delights to save all that call upon his name, how can we expect to enjoy full peace of mind when the earth quakes and trembles, and "men's hearts are failing them for fear"? O let us be awake to more earnest watchfulness, and seek to be more diligent in the cause of our Master, "speaking the truth in love" to those around us, if we would hear it said unto us, when the Master comes, "Well done, good and faithful servant."

We certainly have, each of us, a part to do in the act of bringing others to a knowledge of the truth; and let us labor faithfully, for soon "the night cometh, when no man can work." John 9: 4. "Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation."—1 Thess. 5: 8. May we endeavor to "walk in the Spirit," and then we shall abound in the "fruits of the Spirit," which are these: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23.

May the Lord give us of his Spirit, that we may be in possession of all these virtues; and help us to labor for the best good of all, that when he comes we may "stand in him complete." Soon the Bridegroom will come, and then, unless we are in the "patient waiting forChrist," having on the wedding garment, we shall not be ready to go in to the "marriage supper of the Lamb"; and though we may stand without, and knock, and say, "Lord, Lord, open unto us," the answer will be, "I know you not, whence ye are." Luke 13: 25. If we, "according to his promise, look for new heavens and a new earth," we must of necessity be "looking for and loving his appearing," and will seek to "be diligent, that we may be found of him in peace, without spot, and blameless."—2 Pet. 3: 14. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36.

"Watch, for the flesh is weak;
Watch, for the foe is strong;
Watch, lest the Bridegroom come;
Watch, though he tarry long."

No. Dana, Mass. GEO. E. LEE.

For the World's Crisis.

MAN NOT IMMORTAL.

"Who only hath immortality."—1 TIM. 6 16.

In the above passage of Scripture, we are plainly taught that God only possesses immortality; and if people would take the testimony of God's word as it reads, they would never come to the conclusion that man has an immortal soul.

The more I search the Scriptures, the more I see a beautiful consistency in them; and I wonder that so many stumble over the plain truths therein revealed. I know the Bible would not teach anything contradictory,—as it must if it also taught immortal-soulism, which it does not. I have been much interested in reading Bro. Grant's five works on this subject, and I would advise those who read the *Crisis* to send thirty-five cents for them, and you will find they show that the Bible is harmonious on the subject. We might justly expect it would be so when rightly understood.

Unless we are prepared to admit that man had a pre-existence—as the spirits teach—we must believe that whatever has a beginning, will also have an end; and as man is perishable, he can lay no natural claim to a deathless state. Many believe that the spirit manifestations are absolute proof of man's immortality—as though God's word could be thrown aside for the teachings of lying spirits. It only proves the fulfillment of prophecy, as taking place in these last days. Satan would have us believe his lies instead of God's truth.

When we read, "The dead know not anything," and, "In that very day his thoughts perish," we have no room to doubt on this point; for "holy men of old spake as they were moved by the Holy Ghost." Let us believe the Bible, if every false theory falls to the ground. "The dead praise not the Lord, neither any that go down into silence."

Heathen nations conceived the idea of the immortality of man, as it seemed to them a beautiful thought; and this doctrine has been handed down to every successive generation. Truly men are "turned unto fables." They cannot endure sound doctrine.

The doctrine of the resurrection of the dead is said little about by popular theologians. It is evident why this is so. Were man immortal, it would be superfluous.

The same is true of the second coming of Christ. If men went to their reward at death, there would be no need of a judgment. But we see that without the Savior comes to raise the dead, "then they which are fallen asleep in Christ are perished."

Many would be wise above what is written. Let us take the Bible for our guide, if it destroys men's creeds. The apostle says, "Beware lest any man spoil you through philosophy and vain deceit." People will do well to take this advice. The Bible comes first; science and philosophy afterwards.

We are looking for the coming of the Lord to give immortality and eternal life to all his faithful ones. Then shall death's cruel ravages no more be felt; no more shall the voice of weeping be heard; for death shall be destroyed. Rejoice! ye way-worn pilgrim. Soon the seal of immortality will be stamped upon thy brow. Be faithful a little longer, for "it is your Father's good pleasure to give you the kingdom." In view of that "exceeding and eternal weight of glory," I will strive to live close to God, and seek those pleasures that never fade, and those treasures that are everlasting.

O, how few are preparing for that great event, so soon to burst upon an astonished world. Men are "lovers of pleasure more than lovers of God." They heed not the warning voice. They heap to themselves teachers having itching ears, who being themselves blind, also lead the blind into the ditch.

May God help us to be true christians—dead to the world, but alive unto God. Then when the Life-giver comes, we shall be made immortal, and bloom forever in the paradise of God. There we will meet the friends we saw laid away from our sight. O, the happy greeting! I remember my mother's last message she gave us a short time before she died. "Meet me in heaven," were among her last words. May we all so live that we can meet our friends in heaven, where all parting is unknown. T. L. WAUGH.

Morris, Ct.

MEDITATION III.

FAITH.

Faith is a divine grace, and the very life of the soul below; hence we are said to "walk by faith;" and if our lives are spiritual, it is by the faith of the Son of God that we live the spiritual life.

It is a strange definition of faith given by the apostle to the Hebrews, yet divinely true, "Now, faith is the substance of things hoped for, the evidence of things not seen:" that is, though we can only hope for those felicities and glories which are future, yet faith in its glorious acts, can suck the honey and marrow out of them, so as to supply the soul, even in the present time, with the substance of that which is still future; and, by refreshing foretastes of bliss, bring the brightest evidences of celestial excellences, which are not visible to flesh and blood. Thus, by the first-fruits of glory, the soul is ascertained of entering into the land of promise. Faith is begun vision, or seeing things at a distance, and through a glass. Vision is faith finished or perfected, and seeing things at hand, and with the naked eye. It is the bond of union between God and the soul, which can never be broken by all that can befal us in the world; "for this is the victory that overcometh the world, even our faith." And he that believes in God endures all things, as seeing him who is invisible, and waits for the brighter, the diviner views of glory.

Faith is a mutual inhabitation. It is Christ in the soul; hence says the apostle, "I live, yet not I, but Christ liveth in me," and the soul in Christ; hence we are said to "put on Christ," and, being dead to the world and to sin, to have our spiritual life hid with Christ in God. Faith brings to God the greatest honor, and to the soul the greatest happiness; as unbelief does the opposite of both. Faith accounts him faithful who has promised, and composes all within; while unbelief makes the God of truth a liar, and sets the whole soul in all her powers and faculties in an uproar. Faith has won its victories, wrought its miracles, and done wonders in the world; "for to him that believeth all things are possible." And a warrantable faith never fell short of its expectation; yea, often has the goodness of God gone beyond the faith of his saints.

Everything for which I pray in faith shall be granted, and mountains become a plain, and seeming impossibilities disappear. Yet I am not to pray for impossibilities; for though to God all things are possible, yet I could not pray in faith, (and whatsoever is not of faith is sin), for things I am convinced I have no warrant in the word of God to seek or expect; such as, for the sun to stand still, water to flow out of a rock, seas to divide, and rivers to part asunder; though all these things have been done. Again, I am not to pray for or expect things to be done in a miraculous manner for me, when, in the common course of providence, whatever I want can be bestowed on me. I am not to expect the heavens to drop down manna to supply my daily necessity, or that my clothes should wear forty years without waxing old; but I am to believe, in the midst of my wants, that I shall be supplied in a greater or lesser degree, as seems meet to God, by the same liberal hand that showered down the manna in the wilderness; and perhaps in a manner that shall convince me of his special care, and confirm my belief of his singular favor, as much as if the drops of rain were turned into bread for me. His exercising his providence in providing me in raiment anew, should be as endearing to me, as if he exerted his power in keeping what I had from waxing old. But, if I am shut up in some circumstances, where, as far as I can see, nothing less than a miracle can deliver, then faith is to believe the miracle, rather than doubt the promise, or distrust the power of God, as if anything were too hard for him.

But, how comfortable is it, that when I pray, with submission to the divine disposal, only for warrantable things, in faith, I may be assured that I shall both be heard and answered! but if I doubt, then unbelief overturns all; and this is the reason why I cannot prevail. How terrible, amidst my petitions, to doubt if God be able and willing to perform my request, when he has declared himself in the affirmative in both! When I do so, I turn the great God into a mere feeble creature, in denying his power, and (O horrid!) into a liar, in thinking that he has no intention to perform his promise. I see, then, that I should make my petitions with submission, leaving it wholly to God, what he will refuse, what he will chose for me; but that to doubt his love, his power, his faithfulness, is a heinous sin; his power to perform to the extent of the promise, either as to spiritual or temporal things; his faithfulness, that he will perform whatever he has promised; or his love, which, so to speak, waits and longs for the fittest opportunities when his glory and my good may be most advanced in performing the promise for me. Now, as his glory rises, so should my felicity, as I should count it all my happiness to have his glory set on high.

Faith, then, is a triumphant grace. By its wrestling Jacob prevailed, and Jacob's wrestling sons still prevail with God. It always wins the day, secures the blessing, is never sent away empty; will not, cannot be said nay. And by this boldness and confidence of faith, which is the gift of God, God is greatly glorified. Faith looks above created opposition, dwells in eternity, and hangs on the omnipotent arm of God. It wraps itself up in the promise, and cannot be divided from it till it be performed in every respect. It is not terrified at storms, nor disquieted by disappointments, but looks beyond the storm, above the disappointment; rests on the compassion, and fastens on the faithfulness of its glorious Author and Finisher. Faith stretches beyond the narrow confines of time, and takes broad views of the world to come; takes a tour through the land of bliss, the Canaan above, and converses with eternal ages. Faith, looking to the Promiser, sees the way of duty plain; while fear cries out, "There is a lion in the streets, I shall be slain; danger and difficulty in the way, I cannot go." Surely, to him that believeth, all things are possible; but to him that doubts, a mole-hill becomes a mountain. In after ages, I shall be ashamed of my fears and unbelief, but never of my faith. Henceforth let me be strong in the faith, with submission; make my requests with resignation; pray in the confidence of being heard; and believe all things with patience and composure.—*Solitude Sweetened.*

THE CALL.

"To-day if ye will hear his voice, harden not your hearts."

The voice of a heavenly Father
Invites thee, O sinner, to-day;
And still wilt thou turn from his pleading?
Still send him unnoticed away?

O, lest on thy life-book be written
A sin thou may'st never remove,
To-day take his offer of mercy;
To-day taste his "fullness of love."

—*Selected by B. W. Davis.*

OUR RULE.

Obedience to Jesus Christ is the proof of our friendship for him. Obedience implies a rule. How can we obey if there be not some thing to follow, some rule to regulate our conduct, some standard or guide—something to tell us what to do and what to shun? There is a rule; and our obedience must be according to the rule which God has given us —"Do whatsoever I command you," says Jesus. To obey is to follow the rule which God has given—to do what he commands. This rule is the Bible. The word of God, which is in the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him—how we must worship and serve him. This is the only rule, and it is a sufficient rule, because it is the word of God. "Holy men of old spake as they were moved by the Holy Ghost."

It is not Peter, nor James, nor John, nor Paul that speaks, but it is God who speaks through them. Men wrote, but God taught them what to write; and it is treating the Bible as a mere human composition, and placing it on a level with any other book, to represent its teachings as only the utterances of the men who wrote it. It is talking like an unbeliever—it is talking like an infidel—to say (as has been said), "Would you abstain from that act because John forbids it? or, would you practice that thing because Peter enjoins it? or, would you believe that because James teaches it? or, would you refuse to follow in that course just because of a little sentence of Paul forbidding it?"

A little sentence of Paul, or Peter, or John! The sentence is not theirs, but God's; God spake through them: and what he spake through these and other inspired men makes up the Bible—the whole word of God—and this is our rule of faith and practice; our rule, because it is God's word and contains his will—God's word and not man's—God's will and not man's—God's sentences, and not the sentences of men; and how can we obey when we follow not the rule God has given? How can we obey and do what he commands, when we explain away the rule, or weaken its force, by calling it the word of men—a little sentence of Peter, or Paul, or John? No; it is God's word; and if we obey Christ, we must follow his rule, his law, his will; we must do what he commands, and depart from what he forbids; for Jesus says, "Ye are my friends if ye do whatsoever I command you." "They who do not what he commands, cannot be his friends. Then how is it with us? Are we his friends, or are we yet among his enemies? For every man is either the friend or the enemy of Christ.—*Herald of Truth.*

For the World's Crisis.

BLESSED REST!

"Rest in the Lord, and wait patiently for him."—PSALM 37: 7.

How sweet, when weary and sad, to turn to God's holy word for comfort. A short time ago, as I sat tired and nearly discouraged, thinking of my troubles (which are but few to what many have, for which I thank the Lord), I took up my Bible, at the same time inwardly asking God to so direct me that I might be comforted. My prayer was answered; for the first words I saw were—"Rest in the Lord, and wait patiently for him." Blessed rest! I was comforted. Faith grasped the promises. I could rest in the Lord, his grace helping me. As I retired to rest, I seemed to hear Jesus say,

"Child of my love, lean hard."

Peace came to me; and now, when tired and desponding, when some one opposes, no matter what disturbs, I seem to hear something say—"Rest in the Lord."

How I wish all of earth's sorrowing ones would put their trust in God and rest in him alone. I thank him for showing me that rest, for convicting me of sin, and by his Holy Spirit leading me to Jesus. And now I want to be wholly sanctified; to be cleansed from all sin; then I can truly "rest in the Lord." Pray for me, dear brothers and sisters, that I may obtain that blessing, and enter into that rest which I desire above all earthly things, hoping to be ready when the Bridegroom cometh, and be received into "the gates of the city."

I wish to say to all the sorrowing ones, who are pilgrims and strangers on the earth, when sick, sorrowing, persecuted, or weary, "Rest in the Lord," and turn to the blessed Bible, asking God in faith for comfort, and you will surely find it. "Ask, and you *shall* receive." Praise God for the Bible. It is full of precious promises to those who love the Lord and wait for his coming.

S. A. CUMMINGS.

THE SIGN OF GOSPEL PREACHING.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."—REV. 14: 6, 7.

A series of articles entitled "The breaking of the day," by P. H. Gosse, F. R. S., has recently appeared in the London *Christian*. The following extracts from the thirteenth article will be read with interest, and deserve attention:

GOSPEL PREACHING.

We have traveled, in our investigation, over the whole inhabited world, and have found the gospel now preached in every land. God hath signally "visited the Gentiles, and taken out of them a people for his name." No statistics have been handed down to us, of the results, in numbers, of the apostolic evangelization; but it had been computed, on a sober weighing of such materials for judgment as are at our command, that the harvest of souls won to Christ from the missionary activity of the last seventy years will well sustain comparison with that which was the fruit of a like period following the descent of the Holy Ghost. And this without at all including the conversion of souls in those lands which already possessed the gospel. Three thousand faithful men and women from such enlightened lands, with nearly thrice that number of subordinate agents, many of whom are native converts (not to mention a multitude that have died in the work), are, every day that the Lord tarries, augmenting his borders, and proving "that the long suffering of our Lord is salvation."

BIBLE CIRCULATION.

We should have a very inadequate idea, however, of the accomplishment of the glorious sign announced in Rev. 14: 6, if we looked only at the personal, oral testimony of the missionaries. The symbolic angel has, in his hand, the everlasting gospel, which is to be preached. The written word itself, the Holy Scripture, is carried forth. And, in this aspect, the work of the present century excels, beyond all comparison, that of the first. The books of the New Testament were, in succession, being then written; and the century was closing when the canon was complete. And copies of what existed were increased only by the tedious process of handwriting, and were consequently costly and rare. But, by the invention of printing just at the very era when God freed his word from the chains of darkness in which Popery had bound it, copies are diffused by myriads; and that so cheaply, that a poor man can now obtain an entire Bible in his own tongue by merely sacrificing the price of his breakfast.

No sooner was the great missionary enterprise begun, than, in the year 1804, the British and Foreign Bible Society was instituted, with the godlike object of circulating the scriptures through all countries, "whether Christian, Mohammedan, or Pagan." It was soon followed by similar institutions in other Protestant lands; and, as the blessed results of their united labors, during sixty-six years more than one hundred million copies of the entire Bible, or integral portions thereof, have been issued.

And these copies have been chiefly addressed to the need of them that indeed sat in darkness. They have been made in two hundred and ten languages, distributed as follows:

Tongues or Dialects of	*D. F. B. S.*	*Others.*	*Totals.*
Europe	59	4	63
Asia	69	2	71
Archipelago	7		7
Polynesia	17	4	21
Africa	21	4	25
America	11	11	22
	184	25	209

EUROPEAN WORK.

Though I think the terms of the prophecy before us properly limit our view to the heathen world, yet we cannot shut our eyes to parallel developments of the grace of God in Europe. First, in 1827 was formed the Reformation Society, followed by many similar associations of Protestant believers, whose objects were the systematic warning of all who would hear against the doom of Babylon, and the preaching of the gospel to those who were entangled in her toils. These efforts have never been intermitted; and, of late years—in Ireland, in Italy, in Austria, in France, in Spain—how many precious souls have been won to Jesus from Papal idolatry and Papal doom!

And secondly, there is the immense work known as the "Revival" of the last ten or fifteen years. What a wave of blessing from the Spirit of God began then to flow over our favored land! What a multitude of agencies has he raised up for the work of Christ! From all ranks and conditions, from our nobles, from the army and navy, from the middle class, from our artizans, even from our ladies, as he, in his sovereignty of grace, endowed and sent forth "able ministers of the new covenant;" and strata of society never reached before, sought in theaters, and penny gaffs, on race courses, in thieves' dens, in dangerous slums, and haunts of unnameable vice, have yielded trophies to the name of Jesus, worthy to be paired with the debased Australian and the cannibal Fijian.

CAVEATS.

In weighing the prophetic importance of all the facts that have been reviewed, there are one or two points that must be observed. First, that the purpose of God is not to convert the nations to Christ by the preached gospel in this dispensation; but to witness to them, and to gather out of them a people. Secondly, that he alone can decide how far the process is to go on, before the "number of his elect" is completed. Thirdly, that his all-seeing eye may detect numerous instances in which his glad tidings have found individuals of obscure races (such as Papuan slaves in the Archipelago, other remote Asiatics wandering to Singapore, South American Indians, Moslems in Central Asia), reading the Arabic Scriptures, of which we know nothing, and shall never know here. . . .

CONCLUSIONS.

To my own mind the wide gospel preaching of the present century is the most glorious, the most important, the most indisputable, of all the signs which herald the near advent of the Son of man. If the Revelation is indeed a "showing of things which must shortly come to pass," which things Jesus made known by symbols (*esemane*), there can be no question about the meaning of this sign. In fact, the only symbol in it is the "angel"; all the rest—the gospel, the preaching, its unlimited extent, and the intimate proximity of the whole to "the hour of God's judgment," is expressed in the plainest language. A world-wide gospel preaching was to be the immediate precursor of the close of the dispensation.

THE PAST.

Has such a sign occurred? Let the grand array of facts just detailed answer. Can it be confounded with any other event, or series of events, throughout the past eighteen centuries? Since the apostle saw the visions in Patmos, there has been nothing at all like such an evangelization of the world. *It was not possible.* Four hundred years ago, the whole of Africa, the vast Indian Archipelago, the entire Pacific, and all the southern hemisphere, were absolutely unknown. It is only a century since Captain Cook discovered the thousand isles of the South Sea, now so radiant with gospel light, and those Australian regions now fast filling with the Anglo-Saxon race. Eighty years ago the Fiji group was undiscovered. Twelve years ago Europeans first had access to the interior of China and to the empire of Japan.*

THE FUTURE.

The sign could not be accomplished till the light of the glorious reformation had broken on benighted Christendom; and the open Bible, multiplied by the invention of printing, had become a common and a valued book. It could not be till some nation of weight had adopted the light and book; a nation of immense resources, of commanding power, of foremost civilization, of naval daring, of restless energy, of world-wide commerce; a nation in which the church of the living God should be mainly contained, and should be able to wield the national resources for the glory of Christ. Such a nation is England of the nineteenth century. There is not, there never has been, another.

There has certainly been no other fulfillment than this *in the past.* But may there not be in the *future?* For, if the futurist view of the Apocalypse is correct, this symbol of the flying angel is yet future. But where? The whole inhabited world is now known to us, and the gospel has now reached every part. We may take up Alexander's boast, with far greater truth; *there are no more worlds to conquer.* Does the futurist look for a preaching in all the world, for a witness, unto all the nations, before the end come? Behold! it is done. The reality of the work, the vastness of the work, are undeniable. The only possible question is of the sufficiency, not of the commencement and progress, of the work. How much further this very work may proceed,—how much more minute and full may be the enlightenment of the nations, before the Lord's purpose be quite reached, I know not; but, beyond all controversy, it is far advanced.

* It is sometimes carelessly, and most falsely, charged against the historical interpreters of prophecy, that they seize, at will, any events in history which can be made to bear a resemblance to the prophetic language, and then give these as the accomplishments of such predictions. This gospel sign, at least, rises above every charge of vagueness. Sir Isaac Newton, in his "Observations on the Prophecies of Daniel" (1756), distinctly speaks of both the European Revolution of the Apocalypse, and the universal preaching—as, at that time, yet future. "The time is not yet come for understanding [the prophets] perfectly, because the main revolution predicted for them is not yet come to pass." "The gospel must be preached to all nations before . . . the end." "An angel must fly . . . with the everlasting gospel to preach to all nations, before Babylon falls, and the Son of man reaps his harvest." "But if the last age . . . be now approaching, . . . if the general preaching of the gospel be approaching, it is to us and our posterity that these words mainly belong, etc." (*Op. cit.*; Pref.)—*Ex.*

ROBBING GOD.

Will a man rob God? It seems incredible that a man who believes in God should attempt it. When men rob their fellow-men they expect, in some way, to escape detection and punishment. But he who robs God, can indulge in no such deceptive hopes. His detection is certain; for the eyes of the Lord are in every place, beholding the evil and the good. His punishment is sure; for God will by no means clear the guilty. Is it possible, then, that it is ever done? God says, "Ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Do you conscientiously devote a tenth of your income to the cause of God? Are you as careful to pay him his dues, as you are your taxes to the government?

Are your free-will offerings which you promise to the cause of God, carefully paid? If not, do not wonder that you are either barren in your soul, or unfortunate in business. There is that that scattereth and yet increaseth; there is that which withholdeth more than is meet, and it tendeth to poverty.—*Earnest Christian.*

☞ There are but two religions in all the world—the religion of faith, and the religion of forms. The religion of faith is best expressed in the expiring cry of an English martyr: "None but Christ, none but Christ!" The religion of forms is known in all varieties, by presenting as the object of highest veneration, rite and ceremonies, and saying, in effect: "Any thing but Christ, every thing but Christ."

— Goodness is the first interest and should be the first concern of all men at all times.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 23, 1870.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

LIBERAL OFFERS.

NEW SUBSCRIBERS.

We are anxious to have our paper reach several thousand new readers the coming year, and become a blessing to them. It is the best means we have of sowing the seed of the gospel of the kingdom in some hearts, and we should all awake, and do whatever we can to have its warnings of the coming judgment reach as many new readers as possible.

Some of our preachers have done nobly, and others would gladly help on the good cause, if they could receive aid for their families while they spend their time for the paper. For the benefit of such, the A. C. P. Society, at a recent meeting, by vote authorized the Agent to pay ten per cent to preachers on all collections for the *Crisis* and *Young Pilgrim*; and it is hoped they will take hold of the work in earnest, and have great success. Those who understand the expense of publishing a paper, know that it would cost no more to set up the type for twelve or fifteen thousand copies, than it does for a less number; hence, after our regular issue of about nine thousand copies is run off, we could print several thousand more at the cost only of press work and paper. It has, therefore, been concluded by the Editorial Committee and Business Agent, to whom the Society referred this subject, to make the following *liberal offers* to new subscribers, to induce them to form clubs, and thus make success easy to all who put forth efforts to obtain new subscribers

TRIAL OFFER.

We will send the *World's Crisis* three months on trial, to new subscribers, for *fifty cents*. We ask our friends to obtain yearly subscriptions, if possible; but where subscribers can be obtained for only three months, please visit them again, and, if possible, get them to renew before their paper is stopped at the end of three months.

To aid in obtaining new subscribers for 1871, we make the following offer of nearly

Three Months Free.

We will send the *Crisis*—for the balance of this year, from the time the name is received—free to all new subscribers for 1871, sent in before Jan. 1st.—Rate $2.50.

Now is the time to subscribe, and put forth energetic efforts to obtain new subscribers.

CLUBBING WITH OTHER PAPERS.

As many persons take several papers, and could be induced to take the Crisis, if they could get two papers at club rates, we have accepted offers to club other papers with the *Crisis*, which will enable our friends to obtain subscribers where it would otherwise be impossible to introduce our paper.

If any of our regular subscribers wish any of the papers on the list at club rates, they can get new subscribers for the *Crisis*, as it is not necessary that both papers should be sent to the same address.

THE WORLD'S CRISIS THREE & SIX MONTHS FREE.

We will send the *World's Crisis* six months, and the *Phrenological Journal* and *Packard's Monthly* (price $3.00) one year for $3.00; or the *World's Crisis* three months, with the *Rural New Yorker* (price $3.00) one year for $3.00; or, three months with the *New York Weekly Tribune* (price $2.00) one year for $2.00; or three months with the *Bee-Keeper's Journal and National Agriculturist* (price $1.00) one year for $1.00.

CLUBBING.

We will send any one of the following periodicals with the *World's Crisis*, each one year, as follows:—

The Bee-Keeper's Journal and National Agriculturist ($1.00) and the *World's Crisis* both for....$3.00
The Laws of Life and *World's Crisis* for....$3.25
The N. Y. Weekly Sun ($1.00) and *World's Crisis* for....$3.25
The (weekly) *Bright Side* and *World's Crisis* for....$3.25
The Bible Banner and *World's Crisis* for....$3.25
The Christian and *World's Crisis* for....$2.90
Rural New Yorker ($3.00) and *World's Crisis* for....$4.75
The Horticulturist and *World's Crisis* for....$4.00
Scientific American ($3.00) and *World's Crisis* for....$5.00
Amer. Agriculturist ($1.50) and *World's Crisis* for....$3.50
Phrenological Journal ($3.00) and *World's Crisis* for....$4.00
Hearth and Home ($4.00) and *World's Crisis* for....$5.00
N. Y. Weekly Tribune ($2.00) and *World's Crisis* for....$4.00
Prairie Farmer ($2.00) and *World's Crisis* for....$4.25
Christian Union ($2.50) and *World's Crisis* for....$4.25
Manufact'r and Builder ($1.50) and *World's Crisis* for....$3.50
Southern Horticulturist ($2.00) and *World's Crisis* for....$4.00

To secure any of the above, address your orders, with the money (sending drafts or money orders when you can), to
GEO. T. ADAMS, AGENT,
Boston, Mass.

THE SOUTH.

We purpose to leave for the South the first of December. We request the *special prayers* of the church that our labors may not be in vain. But very little has been done in the South towards spreading before the people the great light now shining upon the subject of the Lord's speedy coming. They are anxious to hear. Shall we not make a noble sacrifice to give them that which we prize more than all the world beside? There is no time to be lost. Passing events show that the great day of the Lord is rapidly approaching. Let us work while the day lasts.

Our purpose is to go into some of the principal cities in the Southern States, and try to arouse the people to a sense of their danger while out of Christ; and show them the evidences that proclaim the coming of Christ at hand. The time appears to have come to go through the South as Bro. Miller and others did in the North nearly thirty years since. It will be recollected that he spent some two thousand dollars more than he received. So now we cannot expect at first that the people in the South will hire halls and pay the expenses. After the truth is planted, they will do what they can. But in consequence of the war desolations, they are not in a situation to give as they would be glad to do, if they had the means. Many in the South are from northern families, whose parents, brothers and sisters are still in the North. Now is the time for those who love the "blessed hope" to assist in sending the light to their southern friends. If much is accomplished, strong men must take hold of the work in earnest, trusting in the Lord to bless the effort. There are true and efficient men who stand ready to go, if the church will sustain them. They cannot go and bear their own expenses, leaving their families destitute at home. Are there not men besides Bro. Tilley who can and will unite with him in raising $5000 to send preachers and tracts through the South? If one soul could be saved by the means, would not the $5000 have done a noble work? How can money be better expended? In what way can we use it to cause more joy in heaven? Come, Brn., take strong hold of this work, and let us push the battle in the name of the Lord. When two great nations like France and Prussia can sacrifice untold millions of property, and hundreds of thousands of lives, giving up sons, fathers and brothers to die on the battle field for mere worldly gain; cannot we do something noble to save men from eternal destruction? What do you say? Will you help? Will you help *now?* May the Lord direct.

CHICAGO.

We take occasion to say another word in relation to our interesting meetings in Chicago. The Lord has blest them in a special manner. Our last one, Sabbath, Nov. 6th, we think was the best of all. We had a heavenly refreshing. Five were baptized at noon, and others are waiting for another opportunity. Twenty-two have been baptized during the meetings, and thirty have united with the church. Others have expressed a wish to unite. Many new ones have become interested in the evidences of Christ's speedy coming, and do not hesitate to express their sympathy with the subject. We find it generally true that the most devoted members of all churches are satisfied that the end of this dispensation is at hand. The signs of the times, the state of Rome, the moral and political condition of the world, are all proclaiming that we shall soon see Jesus.

☞The best chronological light shows that we may expect our Savior within five years. If this is so, we shall have stronger light, as the end approaches. The true followers of the Redeemer will not be left in darkness, if they will only let the light shine which they have already received.

AT HOME.—On our return home, we found things going on nicely at the office. We have efficient help, who take pleasure in guarding the interests intrusted to their care. Their thorough experience and intelligence enables them to execute their work in a skillful manner. The Lord is blessing our efforts to scatter the light and truth.

TRINE IMMERSION.

It appears from history that in some places "trine immersion" was practised from the third to the sixth century. By "trine immersion" is meant that the one baptized was immersed three times. Says Clement of Alexandria, who lived in the third century, "You were led to a bath, as Christ was conveyed to the sepulchre, and were thrice immersed, to signify Christ's three days' burial."—*Mystagog.* 2. If Christ had died three times, and was buried three times, then the reason given for "trine immersion" would have some force in its application. As it is, we see none.

In the same century occurred the first case where a substitute for immersion was allowed. It was the case of Novation, who was so sick that he was not expected to live. On account of his low condition, it was decided to pour water *around* him, hoping it would answer for baptism. After it had been done *once*, the door was open to do it again; and thus immersion was finally laid aside for sprinkling. Both this and the "trine immersion" we believe to be errors introduced by the "Fathers," so called, in the third century. Says Richard Fuller, in his able work on baptism: "Trine immersion continued to be practised in the West, as well as the East, till the end of the sixth century, when it was decreed by the fourth council of Toledo that the primitive baptism, by a single immersion, should be restored." Inasmuch as the *primitive* baptism was administered "by a *single* immersion," it follows that any change after that, as to the manner of administration, must be made without the authority or sanction of Christ, and therefore a departure from the true mode. Let us imitate Christ and the apostles, instead of those who departed from "the primitive baptism by a single immersion." The mode established by Christ and the apostles was the *best*. We can make no improvement on Christ's example and teaching. When speaking of trine immersion, Tertullian says it was "doing somewhat more than the gospel required."

AFFAIRS IN EUROPE.

The war-clouds of Europe look unusually threatening at the present time. There is a strong probability that there will be a general war throughout Europe. Russia has made a stirring sensation by refusing to abide by a treaty made in 1856, by which the Black Sea was declared to be neutral ground. England is very much excited over the matter, and is getting her war implements ready for action as soon as possible. Men are at work night and day in shipyards, and elsewhere, putting things in fighting order.

The French have gained some advantage over the Prussians during the past week, which has greatly revived the spirit of the people in France, causing them to rally to the standard of war with renewed zeal and hope of success. The Prussians are said to be in a critical condition at present.

The Pope's situation is quite changed. The Italians have entered the Quirinal without his consent, and taken away the church documents, thus trampling on the rights of the Pope, and treating him as a rebel against the Italian government. It is said the Pope thinks he must soon leave Rome for some more congenial place.

EXPLANATION ONCE MORE.

As many do not yet understand the date on their papers, or wrappers, we would say, the date on the paper is the time to which you have paid. If it is **7 Sept. 70**, it means that you have paid *to last* Sept. If Nov. or Dec. **70**, it shows that you have paid so much in advance; but if it is **67, 68** or **69**, it shows that you are in arrears from that date, and ought to pay up immediately.

BRANCH CHAPEL.—The meeting appointed for Branch Chapel was postponed *probably* till Dec. 4th, as the interest is so great in Philadelphia, Bro. Hook could not leave, and no one could be got for last Sunday. Due notice next week.

CRISIS FREE.—We send the Crisis free for the remainder of the year *only*, to those who subscribe for 1871 and send us $2.50 in advance.

PERSONAL.—We learn that Bro. George Storrs has been very sick, but is now recovering. Bro. W. S. Campbell is recovering slowly.

SOME INQUIRIES.

MR. GRANT:—*Dear Sir*,—Having frequently heard of your method of living, I wish to become more fully acquainted with the same. 1. I wish to know how the dough of your bread is prepared, and baked, etc. 2. Also of your other kinds of bread, or victuals, and what kinds. 3. I also wish to know concerning your drink, what it is, and when taken? And lastly, is it suitable food for students? Will you please answer these questions through the *Crisis*, and receive the heartfelt thanks of a learner? A STUDENT.

BRO. STUDENT:—We answer your inquiries with pleasure. Our bread is made of Graham meal, wet with cold water, till about thin enough for griddle cakes, and then baked in a *hot* oven, in patty pans, or tin cups holding about one gill apiece; or, what is better, the cast iron French-roll baking pans, containing one dozen cups united together. If the bread is baked in the latter, the pans should be brought to a baking heat in the oven, and on the top of the stove, before the batter, or dough, is put in. It is also well to let the baking pans stand about five minutes on the top of the stove after the batter is put in them, before putting them into the oven. Be sure and have a *hot* oven, and give a thorough bake. It will not hurt one to eat this bread when warm. After it gets cold, it can be made as nice as new by dipping it in cold water, and then warming it through in the oven. It is well known that no other one article of diet will enable one to work so long without being tired or hungry. We have not eaten a meal for several years without this bread.

Next in importance to the bread, comes the oat-meal pudding, made just like an Indian hasty pudding; that is, by stirring the oat-meal into *boiling* water. It will not take more than half as much oat-meal as it would of Indian or Graham meal to make the same bulk, because the oat-meal swells so much. The oat-meal produces an animated, cheerful, happy glow of feeling. It is a very valuable article of food.

Beans boiled till they are soft, without any meat, are well adapted to nourish and strengthen the system. We use them as a part of every meal, when we can get them.

We use all kinds of common fruits in their season, but baked sweet apples stand first and last on our list. Occasionally we eat figs, dates, raisins, walnuts, potatoes, and squashes, but the most valuable are the bread, oat-meal, beans and baked sweet apples. We drink *nothing* when eating. If one must have drink, let it be a warm drink, and not cold water, as the latter hinders digestion, and often produces pain in the stomach, when mixed with the food. Let the drink be a bread or corn coffee, or simply warm water seasoned; but *never* use tea or coffee. The best way is to eat slow enough to fully moisten all the food with the saliva. Never wash down the food with drinks. Masticate the food *very thoroughly*, and swallow it before drinking.

We use no pies or cakes, sweetmeats, butter, sugar, salt, pepper, ginger, mustard, spice, cinnamon, or any other seasoning on any article of food, excepting a little milk on our beans and oat meal pudding. We eat but two meals a day, taking them at 8 A. M., and 2½ P. M. We are neither faint nor hungry between meals. It will be eighteen years the first of next January since we adopted the vegetarian diet, and nine years since we began to live on two meals a day. As the result, we constantly enjoy perfect health. Previous to the adoption of this mode of living, we were troubled with frequent sick-headache, derangement of stomach and bowels, almost every week, but now these things trouble us no more. We have not had the sick-headache *once* since we adopted this diet.

We avoid feather beds, take a sponge bath every morning; never sleep in a garment worn during the day, and always sleep with an open window in all seasons of the year. We go to sleep in three minutes after retiring. Our rule is to be in bed about seven hours. We prefer to retire at nine and rise at four.

In answer to the inquiry, Is this diet suitable for students? we answer most *emphatically* it is *specially* adapted to students. There is no other diet on which a student can accomplish so much. The mind becomes as clear as crystal. The muddy, confused state of the mental powers passes away like the morning fog before the rising sun. We are astonished at the amount of mental and physical labor we are able to perform on this diet. We can preach fifteen times a week, besides attending to our editorial duties, and feel a continual, blessed *freshness*. It would be a great cross to us to be put back on the old diet, and be compelled to live on the food used by most people. This simple diet is very unfavorable to the growth of the "old man;" but specially adapted to the advancement of the "new creature" in Christ. Those who live on rich food, use tea and coffee, tobacco, and other stimulants, will find it much more difficult to be patient, pure-minded, long-suffering, gentle, meek and kind, than they would if they used only the plain food. This we know to be true. What is put into the stomach has a marked effect upon the brain; and a very large amount of the bad feelings arise from unhealthy food, overeating, fast eating, and eating too often. A little self-denial at the table affords continual comfort when away; while an abuse of the appetite produces constant bad feelings.

Let us all eat and drink to the glory of God. When we do this, we shall eat only what is for our health, at the right time, the right quantity, and not in haste. At the table is the time to let our moderation become known to all men.

"THE ALARM BELL."

Bro. C. Colegrove, Sardinia, N. Y., informs us that he intends "to publish as often as means and circumstances will justify, a pamphlet, or paper," with the above title. He says:

"It will maintain the unmistakable identity of Louis Napoleon as the personal antichrist and man of sin, the futurity of the abomination of desolation, the actual imminence of the most startling and important developments, and the speedy coming and kingdom of Christ. It will also favor the non-immortality of the soul, with its sequences, and the literal return of the Jews to Palestine, and the so-called 'age to come.' We dare not promise to issue numbers weekly or monthly, with the resources at our command, but with more or less frequency, as we have means and strength. We invite all who favor this suggestion to send such pecuniary aid as they can afford, and we will send in return copies of the publication.

We have written on some of these subjects before, as the readers of this notice know, and we desire to publish tracts or pamphlets frequently, and give a wide distribution. We may add our deep conviction of a *rapidly advancing* time of mighty changes, a time of commotion, a time of evil, a time of trouble, and *the time* of deliverance speedily to the waiting and watching people of God.

The first little issue will be ready at least as soon as this notice is inserted in the Crisis, and will be entitled, 'Current and Coming Events. What of Napoleon?'"

WHAT MR. DARBY SAYS.

In the "Hopes of the Church," published in England, by Mr. Darby, one of the leading men among the "Plymouth Brethren," Mr. Darby says:—

"We would express our conviction, that the idea of the immortality of the soul has *no source in the gospel*; that it comes, on the contrary, from the Platonists, and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the resurrection. This was the time of Origen. It is hardly needful to say that we do not doubt the immortality of the soul; we only assert that this doctrine has taken the place of the doctrine of the resurrection of the church, as the epoch of its joy and glory."

ORIGIN OF ANGELS.

There is a wide-spread impression among people of different churches, as well as among the spiritualists, that angels are simply the disembodied spirits of men. Several considerations indicate the fallacy of this claim.

1. It is destitute of Bible proof, being merely an assumption.

2. It is contradicted by Scripture, for man was made "a little lower than the angels"; hence, there were angels in existence before man was created, and long before human beings died.

3. The statement, "Ye shall be as *gods*," which was made before man's fall, intimates the existence of a race of intelligences previous to the time of man's creation; and Jehovah's remark, made after the fall, confirms this intimation: "Behold the man is become as *one of us* to know good and evil."—Gen. 3: 5, 22.

4. After man was driven out of the garden, the Lord "placed at the east of the garden of Eden cherubims" Gen. 3: 24. These "cherubims" were a species of angels, and they certainly existed before death cut down any of the human family, and consequently they could not have been disembodied spirits.

5. Job represents Jehovah as saying, "All the sons of God shouted for joy" at the creation of earth. Job 38: 7. A race of intelligences existed previous to man's creation, called "the sons of God," and elsewhere spoken of as "the gods whose dwelling is not with flesh" (Dan. 2: 11), and also styled "the holy gods." Dan. 5: 11. These same intelligences are now styled angels—"holy angels," and "evil angels," a part of them having "kept not their first estate."

As angels existed previous to the death of any man, it is but folly to claim that they are but spirit-men, or disembodied saints. Angels have often been mistaken for men, as they exist in the form of men, having bodies as really as men, though not formed out of such gross material. Daniel thus describes an angel: "His *body* was like the beryl, . . . like the similitude of the sons of men, . . . like the appearance of a man."—Dan. 10: 6, 16, 18. Thus an angel has a "body" and form like human beings, so that some "have entertained angels unawares."

But the Bible never teaches us that angels once dwelt in prisons of flesh, nor that human beings have embryo angels within them. This is all speculation. W. S.

THE PROPOSED MONTHLY.—Those desiring the *Bible Banner*, published at 240 Broadway, New York, by H. A. King, will do well to send without delay, that they may get the first number, and use it in getting subscribers. $1.00 per year. Let our ministering brethren all over the land lend their influence to aid the enterprise. W. S.

IS HELL CONVERTED?

For centuries past, so called orthodox ministers and creeds all over the land have taught the existence of a *literal* hell of fire somewhere, though they could not tell where, in which wicked men would forever burn; the fire being fed either by immortal brimstone that would never burn up, or by having somebody constantly replenishing the fire. A few years ago Henry Ward Beecher, in a lecture, thus spoke:

"Hell is populated with the victims of harmless amusements. Will men never learn that the way to hell is through the valley of deceit? 'The wise man foreseeth the evil, and hideth himself, but fools pass on and are punished.' Startled for a moment, the victim pauses, gazes around upon the flowery scene, and whispers, 'Is it not harmless?' 'Yes, harmless,' responds a serpent from the grass! 'Harmless,' echoes the sighing wind! 'Harmless,' re-echo a hundred subtle tongues! If now God from heaven might only sweep the clouds away through which the victim gazes! O, if God would break that potent power which chains the blasts of hell, and let the *sulphur stench* roll up the vale, how would the vision change."

But to-day he forgets the "sulphur stench," and says:

"We are not to suppose that there is a hell—literally; a place of fire and brimstone. I don't believe it, and you don't believe it, and you ought not to believe it any more than you are to believe that heaven is really paved with golden paving stones."

There is a general swerving of late from the doctrine of *literal* hell fire. Has hell *changed?* or has "orthodoxy" changed? If it was wrong before, may it not be wrong now? When guilty conscience becomes hell, the crime becomes the penalty. W. S.

THE NEW-EARTH HOME OF THE SAINTS.

Peter expressed the opinion, contrary to the theology of the day, that we have a right to "look for new heavens and a new earth, wherein dwelleth righteousness." But at what point of time? Peter gives the answer: "The heavens and the earth, which are now, by the same word, are kept in store, reserved unto *fire* against the day of judgment and perdition of ungodly men, . . . in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also. . . Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The melting day, and "the perdition of ungodly men," must precede the "new earth," and Paul informs us when that perdition will overtake them: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; [when?] *when he shall come* to be glorified in his saints." 2 Thess. 1: 6-10. This invalidates the claim that the "new earth" symbolizes the gospel age, and locates it after the punishment of the wicked, and after the burning day; and as "the perdition of ungodly men" and the burning day come together, and as Paul connects the punishment of the wicked with the Lord's coming, the conflagration is due at that epoch, after which earth will appear in its "*new*" form, freed from the curse, surrounded by new atmospheric heavens; for "as a vesture shalt thou *change* them, and they shall be *changed*." Ps. 102: 26.

In this conflagration, earth's unholy tenants will be consumed, this polluted globe be purged by fire, when it will come forth from its fiery baptism a fit habitation for immortal tenants. The Revelator thus describes the scene that comes after the coming of the great white throne, the judgment of the dead, and the casting of the wicked into the lake of fire:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 1-4.

Thus, in the new earth, after "the former things are passed away," and death and pain are obliterated, Messiah—"God with us"—shall dwell with men, as their king: "Unto the Son he [the Father] saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Heb. 1: 8. Thus at the coming of Christ "to execute judgment upon *all*" (Jude 15), and "*to punish* the inhabitants of the earth for their iniquity" (Isa 26: 21), while the saints are "caught up to meet the Lord," to remain "until the indignation be overpast." the "fire," that will effect the "perdition of ungodly men" will, also, melt the old earth; but it will emerge from this fiery deluge purified, renovated, and free from pollution—a "new earth," or *renewed* earth, surrounded by a new atmospheric heaven, free from poisonous elements that now fill our atmosphere, as the result of the curse. Delightful thought! Earth made "new," wearing its edenic robes, filled with deathless saints, basking eternally in the glory of God, under the reign of the "King of glory." Well may we pray, "Thy kingdom come; thy will be done in earth, as it is in heaven." May that happy world be our future home. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
WM. B. HERRON, Sec'y Adv. Chr. Pub. Soc'y.

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$144.13
Mrs. C. W. Place	.50
F. M. Horton	2.50
E. Merrill	.25
A Friend	2.00

POOR FUND.
(*To send the Crisis to the Poor.*)

Previous acknowledgments	$16.00
A Friend	2.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$5.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$500.94

For the World's Crisis.

THANKSGIVING.

The annual New England custom of Thanksgiving dates back to 1621, after the first harvest had been gathered by the Pilgrim Fathers.

Many thoughts crowd into my mind on this subject, but I will put them all away, and give the one hundredth Psalm of David. It is beautifully applicable.

"Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness; come before his presence with singing.
Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.
For the Lord is good, his mercy is everlasting; and his truth endureth to all generations."

A. L. ADAMS.

A SLUMBERING CHURCH.

This may be considered by some a strange definition of the church in these days. There is so much agitation, so much stir, so much contending for the faith, that it would seem as if the church was wide awake. But is this really so? The waters of a superficial christianity may indeed be far wider than they were, but are they not at the same time far more shallow and run with less force?

What is the life of God's people in this world, what is their waiting for the coming of their Lord, but a slumbering and a sleeping? What are the things which are real to them, about which are their daily interests and fears and hopes, but the dreams of this state of time? Where are the realities of eternity? Where, but heard fitfully, as the sleeper hears the clock tolling the night hour, and turns him to slumber again? What is the most zealous, the most energetic of God's people but a slumberer and a sleeper, compared with that character of entire devotion to things unseen which should be his? How very far is the holiest saint who has ever adorned the church below, from the lowliest of the angels of God, who are proposed to us as our pattern in doing his will!

What minister of the gospel does not lose heart as he looks through his congregation seeking for helpers. He wants workers for the Sunday school, workers for the mission field in his parish, workers among the poor and needy. Many, through the blessing of the Lord upon his ministry, have been brought into the fold; but where are they? what are they doing for Christ? Since the hour of their consecration they have not done the first thing. They are of no manner of use to the Master. They are a positive hindrance. They are sleeping on their watch. Admirable plans are formed for a grand onslaught upon the enemy, but when and where they are most needed they are not to be found.

No such laggards will do for a day like this. We want young men and young women on fire with a holy zeal, to whom the service of Christ is a real service; the glory of God a real thing.—*Christian at Work.*

Correspondence.

From Bro. S. Ayres.

BRO. GRANT:—I have for some time thought that it might be encouraging to some to learn how the good Lord has blessed the people in Charlton—that once seemingly God-forsaken place, about half way between Charlton and Oxford, where the people had for years been without meetings and the means of grace, and many a family spending their Sabbaths hunting, fishing, and visiting; and, as some remarked, you could not on Sabbath morn see scarcely a team at the door ready to take the people to church, where now you see most every door-yard with a horse harnessed for some meeting. And why all this change? Simply because a few of God's chosen servants have been there with chart and compass in hand, to point out the way-marks upon the coast of time, showing that our destined port is just in sight; and while some hailed it with joy, and echoed and re-echoed the sound, others raved and flew around to find some champion able, as they hoped, to stop the work, but failed in the attempt; for it only added fuel to the flame, and waked up an interest in the people to know what these things meant.

Thus the work rolled on for one year, in the midst of all opposition, constantly gaining subjects and friends whom some of us little thought of, while at the same time our enemy succeeded in shutting us out of the school-house, which resulted in extra effort on the part of the lovers of truth, both there and abroad, to build an house unto the Lord, which was duly and very appropriately dedicated to his service by Bro. T. M. Preble; as it has proved, by the Lord's adding from time to time such as I trust will be saved in the day of the Lord Jesus, under the labors of quite a number of God's servants from abroad. They have had their trials in common with others, but still they can say the Lord has been good to Israel, and comforted his people, by giving them souls for their labor in the midst of sore trials.

We have had some of the most blessed seasons at the water, for the few weeks past, in burying some twelve happy subjects in the likeness of Christ's death and resurrection. The whole town seems to be stirred in view of such doings, and constrained to acknowledge that these things are marvelous in their eyes; and still the work goes on, backsliders are reclaimed, and sinners are being converted unto the Lord, and to God be all the glory.

I have had the pleasure of spending many Sabbaths since my first visit to that place in company with Bro. W. F. Higgins of this city, which was two years ago last February, since which time there has been quite a little church built up there, so that they now sustain and have in attendance the largest company of worshipers in town, as many testify. Truly the doings of the Lord are marvelous in our eyes. It is one of the highways and hedges into which God's servants may now enter to good profit; and may the good Lord of the harvest send forth more laborers to hunt lost sheep in the place.

I have found by experience that one great reason of success, if success we meet with, is because we hide ourselves behind the cross of Christ and present Christ to the people and not ourselves. Sometimes when I have felt the weakest, and thought I could hardly face the people again, I have found to my surprise that the most good has been done, and the minds most favorably impressed with truth. And if it was not for the Scriptures, which declare that God has "chosen the foolish things of the world to confound the wise," and "the weak things of the world to confound the things that are mighty," I never could stand in public to teach the things of God; but since it is declared by Paul that God has taken this course "to bring to nought things that are, that no flesh should glory in his presence," I still am encouraged. In the language of the poet, I dare to

"Stand and tell
What beauties in my Savior dwell."

There is nothing like the present truth of the kingdom of God now at hand, to interest the people. I hardly dare to close any discourse without telling the congregation the Lord is soon coming, and giving them some reasons for it. I find that the people come to our meetings expecting to hear something about the things that we believe, and if they do not, strangers, at least, go away disappointed. But oh, for wisdom to know just how to present the truth, first to please the Lord, and then the people; for when God is well pleased, the people are blest and sinners are converted to him.

It now seems that God has set the nations to preaching that the time of trouble, of which Daniel speaks, is soon to come; and the people of the world and church are constrained to acknowledge that the things which we have long preached are now coming to pass. May God help us to be ready. S. AYRES.
Worcester, Sept. 26th.

From Bro. J. B. Wadsworth.

BRO. GRANT:—It has been some time since you have heard from me. I have not been very well the past summer; but have been here in Memphis ever since the mission closed. Thinking the friends of the mission would like to hear from this little flock, I write to let them know how they are getting along. I suppose you have heard that the chapel has passed over into the hands of the colored African Methodists. Supposing they were favorable to the blessed hope, I went to hear for myself; but I found them in darkness in relation to some very important truths. I then felt that I could not advise this people to unite with them, for that would be going from light to darkness; but they needed no caution or advice from me in this respect, for they were not satisfied with the preaching. The contrast was so great, they prize the light they received from the northern teachers more than ever before. They cannot unite with them, as there is no sympathy between them. Though they have been slandered for their love of the word of God, and their faith, they have shown the spirit of Christ to their opposers.

I feel very sorry for this little flock, for they seem almost broken-hearted, having no place to worship; but they still meet in their houses, and try to comfort each other with prayer and exhortation. They are trying to keep together until they can get means to build a house. They are praying earnestly that the Lord will send them a good pastor, and all are in favor of Bro. Leslie, and hope he will show his face in Memphis once more. The present pastor is not able to preach, for he is out of health most of the time. The seed of truth sown here will not be lost, for when the reapers come to gather in the Lord's harvest, they will find some sheaves to gather into his garner from this wicked city.

The white people are now beginning to manifest an interest in this truth. Many who have investigated it say we have the word of God. A lady living near us, having recently learned our views, said she was really glad to find some one to sympathize with her. She had formerly been a member of the Campbellite church, but in searching the word of God she found the doctrine of going to heaven at death was contrary to the Bible, so she left her church and has been believing the truth by herself until now. We have lent her papers and books, and she likes them much, and is desiring that some of our preachers would come and give the light to our white people. She has also expressed a wish to be immersed by some one of our faith. Yours in love,
JOHN B. WADSWORTH.
Memphis, Tenn., Box 684.

Extracts from Letters.

BRO. L. BOUTELL writes from South Deering, N. H.:—"I am now in the mission field, not South, but up here among the hills, in answer, I thought, to the 'Macedonian cry.' It is a new place for our faith, only one family fully with us, a few more within six or eight miles. I commenced meeting Sunday, the 13th, and shall stay till after the 20th. Meeting every evening. The people are scattering, but they come out as much as might be expected, to hear the word preached. We have the hearing ear, and hope much good may result from the meeting. O what apostate times we live in! Let us do all we can by the word and Spirit of God to break the spell, and make our way as much as possible in new places."

BRO. C. C. MARSTON writes from Lanark, Ill.:—"The Crisis is a welcome messenger in my family. It is indeed a worthy and able exponent of "present truth." I should be lost without it, though it has only been a few weeks since I became a regular reader. One prominent feature that I have noticed, is indeed very commendable and highly appreciated by me; that is, your explanation of texts that appear to conflict with our views. This I think is very advantageous, especially to such as are not fully decided. It has only been a short time since I embraced the truth as it is in Jesus. Thank God for the light. Jesus and the resurrection is our only hope.

If there be no resurrection, then the dead in Christ are *perished*. What could be plainer? Through Jesus we receive as a gift from God *eternal life*; if we refuse to accept this gift, we must suffer the *penalty* of sin, which is *death*. So says the word of God. Rom. 6: 23. May God's choicest blessings rest upon the *Crisis* and the holy cause it so ably represents. I shall do my utmost to extend its circulation wherever I go."

Bro. J. Daley writes from Baltimore, Md., Oct. 16th, 1870:—"I still thank God and take courage. I have had an interview with my pastor. He sent for me. I thought I should have an opportunity of convincing him of his error; but, to my surprise, he would not talk about it; but told me there were M. E. preachers that entertained my views, but did not preach them. I think there is a good opportunity for one of your preachers to come on, but it is useless to come for one day, and that day the Sabbath. As a general thing, they go to their churches on that day. Come and stay one or two weeks. Most of us are poor, but I think we can give the preacher enough to eat, and pay the expenses of the hall.

I told a brother that I would not join any M. E. church only as a *materialist*. He told Bro. Price this, and he said, 'I will take him in my church.' This is the same brother that said he was sorry for me; but now says my belief does not interfere with my being a good man. A great change has come over the church within two years; but there will be a greater change before long. Come and help us.

Two years ago I had a rough time of it; but now, bless God, they all take me by the hand. Then I was 'crazy'; but now they all want me to come to their church."

Bro. W. Churchill writes:—"The little church at Brunswick, Eau Claire Co., Wis., are still holding on to the hope of soon seeing Him of whom Moses in the law and the prophets did write. We have prayer meetings every Lord's day morning, and Sabbath school and Bible class afterwards. We have Wednesday evening prayer meetings, which are seasons of refreshing from the Lord. Our hearts burn within us while we speak of God's love, and we lift up our heads and rejoice, knowing that our redemption draweth nigh, and that soon earth will bloom again, and man be restored to his lost estate."

Bro. J. Kellogg writes from Addison, Vt.; "It may be interesting to you to know something about us here in Vermont. The good Lord is at work in Addison, Ferrisburgh, and vicinity. He has heard prayer, and has sent two of his servants to labor with and for us; Bro. L. C. and Sr. McKinstry. God is blessing their labors. Bro. M. led four willing souls down into the liquid grave last week, in Ferrisburgh, and I think more will soon follow. Pray for us."

Bro. J. T. Ongley writes:—"The good Lord is on the giving hand. The truth is taking hold on the hearts of the people where we have been laboring in Rouseville and Pittsburg, Pa. Pray for us."

SCRAPS AND ITEMS.

It is sometimes foolishly objected to the doctrine of a universal resurrection of the dead, that the earth would not furnish standing-room for the immense congregation. Now, we do not believe that it is the doctrine of the Scriptures, that all people who have ever lived will rise again at one and the same time. Some have been raised already, and there will be others raised before the final resurrection. But even supposing that all should be raised simultaneously, and all stationed on the earth to meet their Judge, the utter groundlessness and absurdity of the objection which unbelief seeks to interpose can easily be demonstrated.

Take the present population of the globe at its most reasonable estimate of one thousand millions. Supposing it to be, then, some six thousand years (according to the common reckoning) since the creation of Adam, and taking thirty years as a generation, we shall have two hundred generations since Adam. If we further suppose, for the sake of simplifying our calculation, though in reality the supposition is a most extravagant one, that the population of the world has been the same as it now is ever since the end of the first generation, then one thousand millions multiplied by two hundred, will give two hundred thousand millions as the aggregate number of the human race who have come into existence up to the present time. Now according to the *Gazetteer*, England (exclusive of Wales) contains in round numbers 32,600,000 statute acres, each acre containing 4840 square yards; 32,600,000 multipled by 4840 gives us 157,784,000,000 square yards. Each square yard again will afford ample standing-room for four persons; 157,784,000,000 again multiplied by 4, gives us 631,136,000,000 as the number of persons England, excluding Wales, would accommodate. But, as we have seen, the total number of the human race at the end of six thousand years cannot exceed 200,000,000,000; and consequently we arrive at the, to some persons, somewhat startling conclusion, that less than one-third of the area of the little island of England would afford standing-room for every individual of the human race who has ever existed.—*Prophetic Times.*

Obituaries.

Andrus. Died, in Christ, at Sturgen, Ind., Nov. 9th, 1870, Eugene E., son of I. E. and E. A. Andrus, aged twelve years and six months.

Eugene, though young, had been well instructed by his parents relative to the things of the kingdom of God. He seemed to have a true knowledge of death, and of the promised deliverance therefrom at the coming of Jesus, whom he loved. He was exceedingly anxious to be baptized, which service, for lack of the desired administrator, was delayed till the day previous to his death, when the church was called together, and he was buried with Christ by baptism by his father, who is Elder of the church. This service being performed, he had great peace of mind until the hour of his death, when he bade all his friends farewell, and fell asleep. Words of comfort were spoken by Bro. James Nafe, from 1 Thess. 4: 13-18. E. C. Andrus.

Miller. Died, in South Adams, Mass., Nov. 6th, 1870, Frankie J., only child of James V. and Hannah R. Miller, aged two years and seven months.

To the heart-broken parents, and numerous relatives and friends, who gathered at the funeral, words of comfort were spoken by the writer, from Psa. 30: 5,—"Weeping may endure for a night, but joy cometh in the morning." Elizabeth Warren.

Pullis. Died, of croup, in Bridgeport, Conn., Oct. 27th, 1870, Clarence E., son of Conrad and Jane L. Pullis, and grandson of Sr. P. A. Strong, aged two years and nine months.

He was a lovely child. None could see him but to love him. Words of comfort were spoken by H. K. Walling. J. F. Walling.

Clark. Died, in North Adams, Mass., July 21st, 1870, Avery A., son of Jerome and Sophia Clark, aged six months.

Words of consolation were addressed by the writer to the weeping parents and children, and the many friends gathered at the funeral, from Jer. 31: 16. Elizabeth Warren.

— It is beyond question that they who cheerfully suffer most for Christ, share also the richest blessings of his grace.

Summary of News.

FOREIGN.

Cable News.

[Special to N. Y. World.]—Agitation concerning Russia's designs are on the increase. In the best informed cities it is believed there is imminent danger of a general European conflict.

The Pall Mall Gazette to-night declares that the ministers do not merely lack true vision, but are occupied with the exclusion of truth with misleading dreams.

Two dangers confront England; the Alabama difficulty and the eastern question. The circumstance that lifted the latter to the great and immediate importance made the former more formidable because of increasing probability of there being a combination. Russia declares her design to grasp Turkey, and Prussia is ready to connive and even aid her. England is the only power to whom Turkey can look and she is threatened with annihilation if she lifts a finger.

The London Times correspondent writing from Tours says the moral effect of the victory near Orleans is incalculable. Reinforcements have gone forward to Gen. Palladines, who now has a large and effective army.

Gambetta has returned to Tours from the army. He has expressed his entire satisfaction with the affairs at Orleans.

The announced intention of Russia to break from former treaties causes a mutual distrust throughout Europe and alarm in Austria and England. The Russian designs are more particularly toward Austria. The secret treaty between Russia and Prussia will prevent the interference of Russia in the French war. A defensive alliance between Austria and England is probable.

Vienna, Nov. 15. Gortschakoff's note causes great excitement in political circles. Count Von Beust will take immediate and serious diplomatic steps. An alliance between England, Austria, Italy and Turkey is seriously contemplated by Count Von Beust and Count Andrassy.

Brussels, Nov. 16. The *Independence Belge* of this morning has a telegram from Vienna, dated last evening, announcing that England, Turkey, Austria and Italy have agreed to preserve a common attitude toward Russia, and that a collective note to that effect is preparing at Vienna. The threatening attitude of Russia causes a panic in the money circles in that city.

Florence, Nov. 16. Russia's repudiation of the Paris treaty of 1856 causes intense anxiety here.

London, Nov. 16. Stocks and securities of all kinds are lower this morning and the markets are flat in view of the crisis on the Eastern question. There is much uneasiness in all circles. The question of an alliance between England, Austria, Italy and Turkey is discussed on all hands. The *Times* in its editorial remarks on the subject bespeaks disgust and indignation for the Russian circular.

Amsterdam, Nov. 16. The *Handelsblad* this morning publishes a London telegram to the effect that a British fleet is preparing, and that its object has been announced at Vienna and Florence. The same paper says that the Sultan was not consulted by Russia touching the contemplated revision of the Paris treaty of 1856, but was advised that Russia had demanded it.

London, Nov. 15. [Special to the New York *Herald*.] A *Herald* correspondent writes from Versailles the 11th: A general sortie from Paris is expected about the 18th or 20th, and the preparations to resist an attack are vigorously pressed forward.

London, Nov. 15. [Special to the New York *World*.] The *World* correspondent at Dole says that Dijon has been recaptured by the French, who, after a brilliant engagement, drove the Prussians from the city. The Prussians are retreating northeast, along the road leading through the towns of Mareabeau and Gera.

The French Situation.

The *World* correspondent at Versailles on the 11th, says that Moltke said yesterday; Paris will be able to hold out four weeks longer. I deplore the folly of the French in refusing to yield, and the necessity of devastating the country.

The opinion of the army concerning the entry of Paris coincides with that of Moltke. The men, however, are terribly anxious to get home. They don't care about seeing Paris now. The belief prevails among the officers that as soon as Paris is occupied a majority of the troops will be quartered in the city and there remain all winter, superintending the Constituent Assembly and keeping a wide circle of country under subjection, while the army of Prince Frederick Charles pacifies the rest of the country until the army lately under Bazaine can be brought back to France to be used in strengthening the hands of a new and strong government with which peace will be made. At the head of this government will be Napoleon. This is the reason why Bazaine has been sent to Wilhelmshohe, and of the continual communication between Napoleon, the King, Bismarck, and the imperialists of England and Belgium.

The Roman Quirinal Entered.

London, Nov. 15. A dispatch from Florence says that a forcible entrance to the Quirinal has been effected. The Papal commander, on being asked for the keys to the palace, said he had consigned them to Antonelli, who said he had given them to the Pope. No one ventured to ask the Pope for them, but a locksmith was employed to pick the locks, when the palace was entered. An inventory was taken of all the contents. An immense collection of Papal archives were seized, comprising the archives of music, ecclesiastics, affairs of council, affairs of master ceremonies chauntres, affairs and principes, Latin letters and affairs of the Secretary of State.

The seizure of the palace has called forth severe comments from a part of the clerical journals, and these all have been seized and confiscated.

The expulsion of priests engaged in teaching continues every day. No further pretence is made of recognizing any rights of the Pope or Church.

A report is current here that Von Moltke is seriously ill at Chateau Arenberg, in Canton.

A New Residence for Napoleon.

Thurgovia is being prepared for a residence for Napoleon. Large quantities of baggage have arrived at the Chateau, and the Empress is expected.

Secret Movements of the Russians.

A letter from Warsaw, dated the 8th, says that the reserves of the Russian army have for some time past been secretly called in. The command was not given in the usual manner, but secretly to the chiefs of districts. The army contracts for breadstuffs are twice as large for 1871 as for the last year. The manufacture of arms in all the foundries is proceeding with uninterrupted energy, and the fleet is being constantly exercised in the use of the new cannon at Cronstadt.

London, Nov. 16. The whole London press to-morrow morning will open the cry against Russia, appealing to the Government to declare war if she persists in her demands. The feeling in the city is intense, and the excitement is almost unprecedented. The Government finds itself pressed forward to an attitude which it had not designed at first to assume. This feeling is so strong that the Government is convinced that it is unsafe to resist it. Granville's reply to Gortschakoff's circular is temperate in tone, but firm, declaring that the persistence of Russia in her demands must end in war.

In the meanwhile extraordinary activity prevails at the Admiralty. Orders have been given to man, arm and prepare the entire fleet. The work is to go on day and night at Portsmouth, Devonport, Spithead and Sheerness.

Private letters from Versailles say that the position of the Germans is becoming extremely critical, and alarm prevails among all who understand the situation. The King would return immediately to Berlin, but it was not considered safe to permit him to depart without a very large escort, which could not be spared, as he would be captured or shot by the Franc-Tireurs, who are swarming all over the country.

So great are Moltke's apprehensions of the consequences of attacks by the force of Trochu and a simultaneous assault on the part of the Army of the Loire, that intrenchments are now being thrown up in the rear and flanks of the German position. Officers in high rank at Versailles declare that the Germans find themselves besieged, and other letters state that a transformation in the scene has occurred.

The French Jubilant.

The French people are changing depression and fear into confidence and bravery. Immense supplies of Snider rifles and Armstrong guns are in their hands, and the numbers of their armies are constantly increasing. In short, everything is promising the complete turning of the tables, and the utter annihilation of the invaders.

Austria Ready to take the Field.

London, Nov. 16. The Cologne *Gazette* of the 15th, says that Von Beust, after an interview with the Russian Ambassador at Vienna, stated to Lord Bloomfield that Russia had nearly 100,000 troops near the Turkish frontier, and Austria was perfectly prepared to take the field, if England would give her consent.

At a Cabinet Council, to-day, it was resolved to act decisively in regard to the Russian complications [illegible]

Great is the popular indignation which [illegible] against Russia.

There has been great excitement, but no panic to-day on the Exchanges. [illegible] has been so long expected that the public were partly prepared for it. It is the form and peremptoriness of Russia's declaration which have created surprise, rather than the demand itself.

Movements of the French.

The *World's* correspondent at Tours sends the following: General De Paladines has ordered a corps of 25,000 men to advance from Lemousalony railway to Chartres and then move southeast to Toury, effecting a junction there with the left wing of the main body of the army.

London, Nov. 16. War preparations are being conducted on a large scale. The fortress of Gibraltar is is being revictualed. A portion of the British fleet in the English Channel has been ordered to the Mediterranean to reinforce the English war vessels already stationed there.

A dispatch from Tours, to-day, stating that Dijon had been recaptured by the French, was a mistake. Later advices announce that the town of Dreux, twenty miles north of Cartres, in the department of Eure et Loire, has been recaptured by the French.

The Duke of Aosta Chosen King of Spain.

Madrid, Nov. 17. The Cortes have elected the Duke of Aosta King of Spain by a vote of 191 against 120. Madrid is animated but no disorder is reported.

The Crisis in England.

London, Nov. 17. There is much excitement at the Stock Exchange, and securities of all kinds are declining. Breadstuffs are advancing correspondingly. The crisis forms a theme of newspaper comments, and there seems to be but one opinion of the Russian demand that it is insolent in the last degree. The journals on the continent take no pains to disguise their satisfaction that Great Britain and her colonies would suffer more severely in case of a war against Russia than France has suffered in her contest with Prussia. All the great powers of Europe are ready to reconsider the Paris treaty of 1856.

The Treaty Question.

London, Nov. 17. The idea of a collective note from the powers concerned to Russia, has been abandoned. The Austrian dispatch in reply to Gortschakoff, however, is identical with that of Great Britain.

The evening papers concur in urging vigorous war measures.

The merchants here decline to charter Russian vessels.

Turkey is preparing for a desperate conflict.

The English Feeling in Regard to France.

The *Post* to-day says: "The cause of France has now become the cause of Europe. All of the neutral States are bound to assist her to obtain her peace and have her intact, or aid her to continue the war in order to hold Prussia engaged, while England, Austria, Italy and Turkey whip Russia into submission. Either Prussia must sign an easy peace to liberate her forces, or France, detaining them, will show herself once more the savior of Europe."

A dispatch from Tours to-day says that numerous reports reach that city that Trochu, on the 15th, made a magnificent sortie, inflicting a terrible loss on the Germans, and establishing communication with Gen. De Paladines. The details of the fighting are very incomplete, but the substance of the report is that the main attack was made along the roads leading through St. Cloud, Sevres and Versailles, while feints were made toward the north at St. Denis and south at Villijuif.

London, Nov. 21. The war feeling is ardent throughout the Russian Empire.

Constantinople, Nov. 21. The Levant *Herald* in its issue of to-day, says that the Sultan of Turkey has sent a messenger to the Khedive of Egypt, requiring his presence at Constantinople.

Tours, Nov. 21. It is reported here that Napoleon has written to members of the provisional government, urging continued resistance to any proposition for the cession of French territory.

A Protest from Cardinal Antonelli.

London, Nov. 17. The *World's* correspondent, from Florence on the 14th inst., says: "Antonelli has addressed a strong protest to the Powers against the forcible occupation of the Quirinal. He says although the Pope was prepared for spoliations of various descriptions, he did not expect his personal property to be confiscated. The Cardinal recapitulates the events attending the forcible entrance of the Quirinal, which, in common with other places, has always been considered the private property of the Popes, maintained from their private purses. The Pontiff remonstrates against this sacrilegious spoliation, which completes the frightful series of outrages on the Holy See. Should Victor Emanuel enter Rome, the Pope will depart for Malta."

The European crisis has come—the recent French successes indicating that a turning point may have been reached and the stupendous tide of Prussian victories arrested. The hopes and fears of Europe recognize the hour of opportunity or peril to have come. Russia with a startling movement sweeps her hand across the chess-board of diplomacy, Austria, Turkey and Italy spring up in alarm, England trembles on the verge of hostile movement; old issues which have slept or smouldered for years burst up with volcanic fierceness. A few days will decide whether they are to be suppressed or to wrap all Europe in a conflagation of mightiest war.—*Daily News.*

Cork, Nov. 15. A great demonstration of sympathy for the Pope was made here to-night. An immense meeting was held, which was presided over by the Bishop of the Diocese, and was addressed by members of Parliament.

Resolutions expressing personal sympathy for the Holy Father, lamenting the obstruction of his temporal power as detrimental to peace in Europe, and the favor of memoralizing Her Majesty's Government on the subject, were adopted.

In Brief.

☞ A monster gun of thirty-five tons is being cast in Woolwich, England. It will be rifled with nine grooves, and the ordinary cartridge will contain eighty pounds of powder.

☞ Rumors are afloat of a secret understanding between Russia and the Khedive looking to the independence of Egypt.

☞ A fiery volcano of large proportions has suddenly appeared in the interior of Mexico.

☞ The English dissenting churches far outnumber those of the establishment, but the latter numbers the mass of the nobility and wealthy among its communicants.

☞ "A lawyer," said Daniel Webster, "could never hope to gain his cause if he had to plead it boxed up in a pulpit."

☞ As an evidence of the dryness of the past summer, Conductor Taft, of the Providence and Worcester express train, reports that for five consecutive months his cars were not wet by rain.

☞ The chair in which Napoleon sat while arranging (or rather assenting to) the terms of his capitulation with King William at Sedan, is likely to become an historical relic. He had no sooner risen from it than a Berlin police officer, on duty at the Prussian headquarters, laid hands upon it, at the same time giving the servant who had charge of the room a twenty franc piece. It may yet sell for its weight in gold, as it is probably the most interesting Sedan chair in existence.

A Mammoth Inundation—*Fifty Thousand Persons Rendered Homeless.*—Donnai, Nov. 12. [Special to the New York *Herald*.] A mammoth inundation of the surrounding country commenced yesterday. For four miles is one broad lake, ruining the village of Lambros, which is entirely deserted. Five hundred families were driven away by the flood. Windows and doors of houses are walled up to keep out the waters. The zone of the inundation is eleven miles wide, and completely encircles Donnai. Over fifty thousand persons will be made homeless when the inundations are completed.

A General European War.—When speaking of the political aspect in Europe, the New York *Herald* of Nov. 16th says:—

"In view of a probable embroilment of all Europe in a war to arise out of the complications connected with the present war and the strategic movements and ambition of Russia in the East, important considerations are involved with reference to the result to us, in a commercial point of view, of the terrific struggle which would ensue. With a grand alliance between England, France, Austria, Turkey and Italy, against Prussia and Russia, it is not difficult to see that the war would destroy the enterprises of the Old World and drive every European vessel from the sea."

☞ A christian sailor, when asked why he remained so calm in a fearful storm, said, "Though I sink, I shall only drop into the hollow of my Father's hand; for he holds all these waters there."

☞ Horace Greeley says that the darkest day in any man's earthly career is that wherein he fancies there is some easier way of gaining a dollar than by squarely earning it.

Notices.

Quarterly Meeting of the Woman's Christian Association.

The next quarterly meeting of the Woman's Christian Association will be held at Fitchburg, Mass., by invitation of the church at that place, commencing Wednesday evening, Nov. 30th, at 7½ o'clock, and continue over the Sabbath, Dec. 4th. A cordial invitation is extended to all who are interested in our work, to meet with us; and we hope every member of the Association who can attend, will not fail to do so. By order of the President, E. S. Jennings.

Fare Reduced. If there are twenty-five or more passengers from Boston, the fare will be reduced one half on the Fitchburg R. R. Buy regular tickets, and *passes* will be given at the meeting to return free. Remember if there are not twenty-five or more, no passes will be given. E. S. J.

New York Conference.

The Lord permitting, the next quarterly meeting of the New York Advent Christian Conference will be held with the church in Honeoye, commencing Thursday evening, Dec 1, and continuing over Lord's day. It is very desirable that all the churches take into immediate consideration the matter of appointing delegates to represent them and report the progress of the great work they have in charge in their several localities. Also to remember the quarterly contribution (to be taken after a week's notice) to meet the demand of the cause in the State at large. Don't forget this part of our conference duties. Send in your mites in the name of the Lord, by letter or delagate. The subject of dividing the State (for quarterly meetings) is to come up; see last report. All are interested; let all be represented. Teams will be in waiting at Livonia, Erie Railway to meet the 11 A. M. and 5 P. M. trains from Rochester. Accommodation will be provided for all that come by public or private conveyance. Come praying. B. P. Stevens, President. Wm. E. Brown, Sec.

Notice.

Notice is hereby given, that a special meeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., Iowa, commencing Dec. 29th, and hold over the Lord's day, to fill vacancies in said conference caused by the withdrawal of Brn. Dutton and Dickinson from the Conference Board, and to do such other business as may be thought necessary under the circumstances. It is expected that all churches, that feel an interest in the cause of Christ in this State, will send delegates, and that all who feel to co-operate with us in the work of God will attend. All are invited. Come, brethren; come, praying that peace and harmony may characterize our proceedings, and God be glorified.

Job Gildersleve, President of the Christian Conference of Iowa.

Notice.

There will be a conference at North Hermon, Me., to commence the 6th day of Dec., seven o'clock P. M., and continue over Lord's day. It is desired its character should be like those in 1843-4, where all the saints can have the privilege of telling what God did for them at that time, and in '54, and seek the welfare of souls, and contemplate the soon coming of our Savior. Our dear brethren are all invited to come and partake with us, who would like to enjoy such a feast. We invite our preaching brethren to come and participate with us. In behalf of the church at Hermon, Israel Damman.

Conference and Protracted Meeting.

The Lord willing, there will be a conference and protracted meeting at Lawrence, Mass., commencing Saturday, Dec. 3d, and hold over two Sundays. Brn. D. M. Leavitt, J. C. Shorey, and others, are expected to labor with the church for the salvation of the perishing. A cordial invitation is extended to all to come and help.

F. Flanders, for the church.

Notice.

The December session of the Maine Quar. Conference West, will be held with the church in Bath, commencing Thursday, Dec. 15th, at 2 P. M., and hold over the following Sunday. All who are disposed to come and work for the cause, or to hear the word of the Lord, are invited to attend. Preaching brethren, remember this meeting.

Per request, C. Goud.

Discussion.

A discussion on the immortality of man will be held in Milltown, Me., commencing Tuesday, Nov. 29th, between Elder E. B. Fletcher (Methodist) and Elder M. W. Corliss. Debate to continue three days. Two sessions daily, at ten A. M. and half past one P. M.

1. Resolved, Man is immortal. Eld. Fletcher affirms.

2. Resolved, Man is not immortal. Eld. Corliss affirms.

Notice.

Bro. W. Kellaway (from England) having received an invitation from the North Scituate Church, R. I., to become their pastor, has engaged to stay (D. V.) till April 1st, 1871. He will be at liberty one Sunday in each month, when he will be pleased to respond to invitations given him to visit other quarters. Meetings at North Scituate Sundays, at 10½ A. M. and 1½ and 6½ P. M. Tuesday evenings at Greenville, 6½ P. M. Wednesday evenings at East Gloucester, 6½ P. M. Thursday evenings at North Scituate, 6½ P. M. Saturday evenings (prayer meetings) at Scituate, 6½ P. M. Brethren in the neighborhood are invited to come in and help.

To the Brethren East.

After my present appointment is filled at Saratoga Springs, in Dec., if any person or church east wishes me to visit them for a Sunday, or for a few evenings, and they so inform me at Albion, Orleans Co., N. Y., by Dec. 1st, or at Saratoga Springs, by Dec. 10th, I will consider their case, and respond in person, if consistent with circumstances. C. F. Sweet.

Notice.

Eld. C. F. Sweet will commence a meeting at Putnam's Hall, 132 Broadway, Saratoga Springs, evening of Dec. 1st, 1870, to continue as long as duty may require. We hope our brethren from abroad will come and help in the name of the Lord. J. L. Knapp.

Notice.

Anna E. Smith will be in Gardiner, Me., from Nov. 18th to the 27th, and preach in Temperance Hall, corner of Water and Brunswick streets. Meetings evenings and Sundays. J. Thomas, Jr.

Vermont Tent.

I have paid out $70.50 more than received. There are $36.00 pledged, but not paid. Dear friends, shall this be paid? R. G. Stetson.

West Hartford, Vt.

Notice.

The brethren in Honeoye Village, Ontario Co., N. Y., have a neat and commodious hall, and invite preaching brethren, who can come and break the bread of life, to give notice through the Crisis, or correspond with the Secretary, O. B. Brown.

Notice.

While with the Tent the past summer, and at the campmeetings, I had invitations from brethren and sisters of various churches, to come and labor with them, and promised many that I would at some future time. Let those referred to, and others desiring my labors, write to me, and I will respond to the call as the Lord may direct.

Enoch Morrill.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. Trundy.

Notice.

The Advent Christian Church in Nashua, N. H., have hired a hall in Beasom's Block, corner of Maine and Factory Streets, up two flights of stairs, well fitted up, where we shall hold meetings three times on the Sabbath, and Thursday and Saturday evenings. For the brethren,

Nathaniel Eaton.

Notice.

There will be a meeting at my house in West Abington, Mass., every Sunday, at 10½ A. M. and 1½ P. M. All christians are invited. J. J. Damon.

Tract Notice.

Friends who have sent for my four new tracts, will please be patient a few days till [illegible] W. Sheldon.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
Miles Grant..........Sunday, Nov. 27th

Boston, (Branch Chapel), corner of Washington and Madison Streets.
Meetings at 10½ A. M., and 3 and 7½ P. M.
H. Munger..........Thursday evening, Dec. 1st

Chelsea, Mass., (Library Hall.)
J. G. Smith..........Sunday, Nov. 27th
N. H. Barbour..........Tuesday evening, Nov. 29th
Subject—1873 time.
H. Munger..........Friday evening, Dec. 2nd

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
Sr. E. S. Jennings..........Sunday, Nov. 27th
Rufus Wendell..........Sunday, Dec. 4th
Geo. W. Brown..........Sunday, Dec. 25th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress. J. N. Berry.

Lynn, Mass..........Sunday, Dec. 18th
J. Couch.

Fitchburg, Mass..........Sunday, Nov. 27th
L. Boutell.

Worcester, Mass..........Sunday, Dec. 11th
Farmington, N. H..........Sunday, Dec. 18th
C. Goodrich.

Sheldonville (Wrentham), Mass..........Sunday, Nov. 27th
Holden, Mass..........Sunday, Dec. 4th
J. S. White.

Suncook, N. H..........Sunday, Nov. 27th
Enoch Morrill.

New Britain, Ct..........Sunday, Nov. 27th
Somersville, Ct..........evenings, Nov. 11th and 12th
H. Pratt.

Providence, R. I..........Sabbath, Nov. 27th
Bristol, R. I..........Sabbath, Dec. 4th
T. M. Preble.

Woodstock Valley, Ct.....evenings, Nov. 23d and 24th
Meet me at Putnam Nov. 23d, M.
Worcester, Mass..........Friday evening, Nov. 25th
Keene, N. H..........Sunday, Nov. 27th
Claremont, N. H. (Town Hall), Thursday evening, Dec. 1st, and over Sunday, and longer if interest demands. Help from adjoining towns is earnestly solicited. H. F. Carpenter.

Providence, R. I. (Seamen's Bethel, Wickenden St.) Sunday, Nov. 27th.
Portland, Me. (new Hall on Free Street) Friday and Saturday evenings, and Sunday, Dec. 2d, 3d, and 4th.
H. L. Hastings.

Dover, N. H..........Sunday, Nov. 27th
Portland, Me..........Monday evening, Nov. 28th
Fairfield, Me..........Tuesday evening, Nov. 29th
Skowhegan, Me (Dudley's Corner) Wednesday evening, Nov. 30th.
Bangor, Me..........Thursday evening, Dec. 1st
Woodstock, N. B. (as brethren may arrange) Sunday, Dec. 4th, and till the 25th. A. Ross.

Natick, Mass..........Sunday, Nov. 27th
Fitchburg, Mass..........Sunday, Dec. 11th
L. T. Cunningham.

Seabrook, N. H..........Sunday, Dec. 18th
J. G. Smith.

Holderness, N. H. (Brick school-house) Sunday, Nov. 27th.
Newhampton, N. H. (Plaisted school-house) Dec. 4th
W. W. Sutherland.

East Rochester, N. H..........Sunday, Nov. 27th
Great Falls, N. H..........Sunday, Dec. 4th
Rye, N. H..........Sunday, Dec. 11th
J. H. F. Varney.

Protracted meeting in Putnam, Conn., commencing Sunday, Dec. 4th, and hold over Dec. 11th. Bro. Boutell and Sr. Smith are expected to help. Pray for us. Mrs. L. M. Stoddard.

Mechanic Falls, Me......Thursday evening, Dec. 1st
Bryant's Pond, Me..........Friday evening, Dec. 2nd
Bethel, Me., Sunday, Dec. 4th, through the week as it is duty, and over Sunday, Dec. 11th.
Geo. W. Brown, of *Elliot, Me.*

Epsom (New Rye) where Bro. Jesse Smith may appoint, Friday evening, Dec. 2nd.
Chichester, (Pine Ground) Saturday evening, Dec. 3d, and over Sunday. A. S. Williams.

Rouseville, Pa..........Nov. 26th to Dec. 1st
Pittsburgh, Pa..........Dec. 4th to 11th.
J. T. Ongley.

Worcester, Mass..........Sunday, Nov. 27th
New Bedford, Mass..........Sunday, Dec. 11th
Bristol, R. I..........Sunday, Dec. 18th
Lynn, Mass..........Sunday, Dec. 25th
M. Batchelor.

Hartford, Me. (Stetson school-house) Sabbath, Nov. 27th. E. M. Haggett.

Rochester, N. H. (at the Chapel), Sunday, Nov. 27th. Bro. Lang and others will be present to preach the word. Come, brethren and sisters, to labor for perishing souls.
West Alton, N. H., evening, Nov. 29th, through the week, Sunday, Dec. 4th, and longer if thought best. Come, brethren and sisters, to this meeting, to labor for sinners. Bro. Flanders and others will be present to preach the word. I. L. Chute.

Lee, N. H..........Sunday, Nov. 27th
C. S. Emerson.
John Parsons.

Stowe, Mass..........Sunday, Nov. 27th
B. Finney.

Moultonborough Neck (Middle school-house) Sunday, Nov. 27th.
Read Hill..........Tuesday evening, Nov. 29th
Tamworth, N. H. (Birch Interval) Thursday evening, Dec. 1st, and over Sunday. Levi Allen.

Sutton, Mill Village, N. H. (Putney's Hall) Sunday, Nov. 27th. D. W. Davis.

Pleasant Valley, Ct..........Sunday, Nov. 27th
Charlton, Mass..........Sunday, Dec. 4th
Z. Ford.

Bonny Eagle, Me..........Sunday, Nov. 27th
Hollis, Me..........Sunday, Dec. 4th
B. S. Emery.

Wolfborough (Raccoonboro)..........Sunday, Nov. 27th
John Brooks.
J. W. Horne.

Huntington, Mass..........Sunday, Dec. 4th
Southington, Ct..........Sunday, Dec. 11th
E. Owen.

Northwood Narrows, N. H., evening, Nov. 24th, evenings through the week, and Sunday, the 27th.
Barnstead, N. H (Clark meeting-house)....evenings, Nov. 29th and 30th.
Barnstead, N. H. (White Oak ground) evening, Dec. 1st, evenings through the week, and Sunday, the 4th.
Farmington, N. H. (school-house near Bro. J. Horn's) Tuesday evening, Dec. 6th.
Rochester Village, N. H.....Wednesday eve., Dec. 7th
East Rochester, N. H.....evenings, Dec. 8th and 9th
Great Falls, N. H..........Sunday, Dec. 11th
Dover, N. H..........Sunday, Dec. 18th
A. Simpson.

Hartland, Ct. (Town Hall)..........Sunday, Nov. 27th
S. Woodruff.

West Fairlee, Vt..........Sunday, Nov. 27th
A. A. Phelps.

Lawrence, Mass..........evening, Nov. 29th
Fitchburg, Mass. (Woman's Association), Nov. 30th and Dec. 1st.
Salem, Mass..........evening, Dec. 2nd
Boston, (Bethel Church)..........Sunday, Dec. 4th
Worcester, Mass..........evening, Dec. 6th
Putnam, Ct..........evening, Dec. 7th
Danielsonville, Ct..........evening, Dec. 8th
New Haven, Ct..........Friday evening, Dec. 9th
Star of Hope Mission..........Sunday, Dec. 11th
Anna E. Smith.

Springfield, Mass.....Sunday, Nov. 27th and Dec. 4th
Lynn, Mass..........Sunday, Dec. 11th
Wolcottville, Ct..........Sunday, Dec. 18th
Springfield, Mass..........Sunday, Dec. 25th
W. N. Pile.

New Preston..........Friday evening, Nov. 25th and over the following Sunday. G. L. White.
A. Elliot.

North Somers, Ct..........Sunday, Dec. 4th
A. Morse.

Bridgewater, Vt..........evening, Nov. 25th
Plymouth, Vt..........Sunday, Nov. 27th
Rawsonville, Vt..........Sunday, Dec. 3d
Z. T. Wood.

Albany, N. Y..........Sabbath, Nov. 27th
Athol, Mass..........Dec. 1st evenings, and the two following Sabbaths.
Geo. W. Burnham.

Mendora, Nov. 27th, at 10½, and continue every four weeks, as above. P. W. Hough.

Fisherville, N. H. (Sander's Hall)....Sab., Nov. 27th
Bradford, N. H. (Bush meeting-house) Sabbath, Dec. 4th. Will some Bro. meet me the first train up?
Lake Village, N. H..........Sabbath, Dec. 18th
Meredith, N. H., (Dolloff Hall)..........Sabbath, Dec. 25th
Simeon Roby.

East Rochester, N. H., Sunday, Dec. 11th, and the first Sunday in each month through the winter.
W. H. Mitchell.

Piermont, N. H. (Clay meeting-house) evenings, Nov. 25th and 26th, and Sabbath, Nov. 27th.
C. W. Nelson.

Albany, N. H. (Red school-house) Sabbath, Nov. 27th
G. H. Wallace.

Collinsville, Conn..........Sunday, Dec. 4th
Cheshire Street..........Sunday, Dec. 11th
S. C. Hancock.

Dover, N. H..........evening, Dec. 3d, and over the 4th.
S. Julia Buswell.

Rochester, N. H. (Gonic Chapel)...evening, Nov. 25th and over Sunday.
Rochester Centre (at the Hall)..........evening, Nov. 29th
East Rochester, N. H. (Chapel)....evening, Nov. 30th
Farmington, N. H..........Dec. 1st, 2d and 3d and over Sunday.
Great Falls, N. H..........Tuesday evening, Dec. 6th
South Berwick, Me..........Dec. 8th and over Sunday
Kennebunk Depot, Me..........evening, Dec. 13th
Kennebunkport, Me..........Dec. 14th, and over Sunday, and longer if the Lord directs.
B. P. Manning.

North Barrington, (Felker school-house) Sunday, Nov. 27th.
New Durham Ridge, N. H..........Sunday, Dec. 4th
J. Pinkham.

Berwick, Me. (Tarshut school-house) Sun., Nov. 27th
J. Bickford.

Woodstock Valley, Ct..........Sabbath, Nov. 27th
P. S. Butler.

Scitico, Ct..........Sundays, Nov. 27th and Dec. 11th
Winsted, Ct..........Sunday, Dec. 18th
Westfield, Mass..........Sunday, Nov. 25th
H. H. Dickinson.

Dover, Me., Sunday, Nov. 27th, and continue evenings through the week, and over the following Sabbath. J. Hemenway.

South Casco, Me..........Nov. 27th, 28th and 29th
Casco (Mayberry Hill), Me....Nov. 30th, and Dec. 1st and 2nd.
Lewiston, Me..........Sunday, Dec. 4th, and over the following Sunday, Dec. 11th.
Bro. Jesse Gay will be present the last of the week and over Sunday, to preach the word.
Jeremiah Hill.

Hoosick Falls, N. Y..........Sunday, Nov. 27th
Greenwich, N. Y..........Sunday, Dec. 4th
Lakeville, Ct..........Sunday, Dec. 11th
Pawling, N. Y..........Sunday, Dec. 18th
New York City (as Eld. T. J. Cox may arrange) Sunday, Dec. 25th. J. L. Wood.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth. J. M. Muhlig.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
Rufus Baker.

Great Falls, N. H..........Nov. 23d to 27th
D. M. Leavitt and J. C. Shorey.

North Easton, Mass. (Ripley Hall)..........every Sunday
Geo. Wagor.

East Canaan, N. H. (Chapel)..........Sunday, Dec. 4th
D. F. Leavitt.

Wolcottville, Ct..........Tuesday evening, Nov. 29th
Pleasant Valley, Ct....Wednesday evening, Nov. 30th
North Somers, Ct., Sunday, Dec. 4th, through the week, and over the following Sunday, if thought best. We expect help to preach the word. G. L. White.

Northport, Me..........Wednesday evening, Nov. 23d
Lincolnville, Me. (Bucklaff school-house) evening, Nov. 24th. Young Town school-house, eve., Nov. 25th.
Lincolnville Centre, (Free House) Sunday, Nov. 27th
South Hope, Me..........evenings, Nov. 28th and 29th
Camden, Me. (where the brethren may appoint) evening, Nov. 30th. Thomas Smith.

Bridgeport, Ct..........Sunday, Dec. 4th and onward for two weeks.
Philadelphia, Penn., Sundays, Dec. 18th and 25th, and evenings at Moorstown and elsewhere, as the brethren arrange.
New York City (as Bro. Cox may arrange) Jan. 1st, and onward for two weeks.
Waterbury, Ct..........Sunday, Jan. 15th and onward for two weeks. H. K. Flagg.

Pittsfield, N. H. (Bethel) Sundays, Dec. 11th and 18th and evenings through the intervening week.
Goffstown, N. H..........Sunday, Dec. 25th
Allen Damon.

South Berwick, Me. (Great Works) Sunday, Nov. 27th
Joseph W. White.

West Abington, Mass..........Sunday, Dec. 4th
J. M. Muhlig.

Biddeford, Me..........Sunday, Dec. 11th
Chas. E. Barnes.

Meredith Centre, N. H..........Sabbath, Nov. 27th
Meredith Neck, N. H..........Sabbath, Dec. 4th
N. Glidden.

Warren Summit, N. H..........Sunday, Nov. 27th
Piermont Village, N. H...Tuesday evening, Nov. 29th through the week, and over the following Sabbath.
T. E. Lang, Jr.

West Canaan, Vt..........Sunday, Nov. 27th
Wm. C. Stewart.

Freedom, N. H. (New Chapel)..........Sunday, Dec. 25th
Burley Emery.

Where Bro. I. H. Hodsdon may appoint, Sunday, Nov. 27th.
Rochester, N. H..........Sundays, Dec. 4th and 11th
Farmington, N. H..........evenings, Dec. 7th and 8th
West Lebanon, Me. (where A. P. Watton appoints) evenings, Dec. 13th and 14th.
Great Falls, N. H..........evening, Dec. 16th
Great Works, Me..........Sundays, Dec. 18th and 25th
Kittery, Me., Spruce Creek (where Bro. Williams appoints), evenings, Dec. 27th and 28th.
Portsmouth, N. H..........evening, Dec. 29th
Seabrook N. H..........evenings, Jan. 3d and 4th
Hampton, N. H..........evening, Jan. 5th
E. S. Moulton.

Hartford, Ct., (Talcott & Post's Hall), Sun., Nov. 27th
West Meriden, Ct..........Sunday, Dec. 4th
Springfield, Mass..........Sunday, Dec. 11th
Geo. W. Brown.

Piermont, N. H. (Clay meeting-house), evenings, Nov. 25th and 26th, and over Sunday. C. W. Nelson.

Bowdoinham Village, Me..........Sabbath, Nov. 27th
H. G. Dearborn.

Northfield, Mass..........Sunday, Dec. 4th
Vernon, Vt..........evening, Dec. 5th
Whitakerville, Vt..........evenings, Dec. 6th and 7th
Grafton, Vt. (in Bro. John Blood's neighborhood) evening, Dec. 8th, and over Sunday.
Plymouth, Vt. (as Brn. Priest and Sprague may appoint) evenings, Dec. 13th, 14th, and 15th.
Bridgewater, Vt..........evening, Dec. 16th and over Sunday. Geo. A. Streeter.

Haverhill Center, N. H. (Union House) Sun., Nov. 27th
North Haverhill (Brick Church)......eve., Nov. 27th
Swift Water, N. H..........evening, Nov. 30th
Bungay, N. H..........evening, Dec. 1st
East Landaff, N. H..........evenings, Dec. 2d and 3d and over the following Sabbath.
Salmon Hole, (school-house) evening, Dec. 5th, and onward in the vicinity as the Lord may direct.
A. A. Hoyt.

Keyport, N. J..........Sunday, Nov. 27th
Subject—Napoleon and the Pope. A general attendance of brethren is requested. Time is short.
S. W. Bishop.

Chichester, N. H. (Pine Ground)...Sunday, Nov. 27th
R. Morrill.

Bridgeton, Me. (as Bro. Packard may appoint) Sabbath, Nov. 27th. Jesse Gay.

Lawrence, Mass.
D. Leverett..........Sunday, Nov. 27th

Lowell, Mass.
C. Goodrich..........Sunday, Nov 27th
J. Couch..........Sunday, Dec. 11th

Concord, N. H. (Centre Street.)
H. Munger..........Sabbath, Nov. 27th
A. Damon..........Sabbath, Dec. 4th
J. C. Smith..........Sabbath, Dec. 11th
C. H. Fletcher..........Sabbath, Dec. 18th
J. G. Smith..........Sabbath, Dec. 25th
A. Ross..........Sabbath, Jan. 1st
D. M. Leavitt..........Sabbath, Jan. 8th

Concord, N. H., (at the Bethel.)
Sr. L. M. Stoddard..........Sunday, Nov. 27th
T. W. Piper..........Sunday, Dec. 11th
W. N. Pile..........Tuesday evening, Dec. 13th

Exeter, N. H.
J. Couch..........Sunday, Nov. 27th
C. H. Fletcher..........Sunday, Dec. 4th
J. W. Britan..........Sunday, Dec. 11th
J. G. Smith..........Sunday, Dec. 18th
T. W. Piper..........Sunday, Jan. 1st
E. S. Moulton..........Sunday, Jan. 8th

Manchester, N. H.
W. H. Mitchell.....Sundays, Nov. 27th and Dec. 4th
C. H. Fletcher..........Sunday, Dec. 11th
D. Leavitt and others.....Sundays, Dec. 18th and 25th

Seabrook, N. H.
Allen Damon..........Sunday, Nov. 27th

Portsmouth, N. H.
E. Owen..........Sunday, Nov. 27th
J. Couch..........Sunday, Dec. 4th

Portland, Me.
Jas. A. Libby..........Sunday, Nov. 27th

South Elliott, Me.
T. P. S. Hampson..........Sunday, Nov. 27th

Square Pond, Ct.
A. Morse..........Sunday, Nov. 27th

Southington, Ct.
B. Hitchcock..........Sunday, Nov. 27th

Collinsville, Ct.
S. C. Hancock..........Sabbath, Dec. 4th

South Windsor, Ct.
C. H. Sweet..........Sunday, Nov. 27th

Providence, R. I., (Lester Hall.)
L. Boutell..........Sunday, Dec. 4th
Sr. L. M. Stoddard..........Sunday, Dec. 11th
J. Couch..........Sunday, Dec. 25th

Porter Village, Me.
Mark Stevens..........Sunday, Dec. 4th
Burley Emery..........Sunday, Dec. 11th
T. P. S. Hampson..........Sunday, Jan. 31st

South [illegible], Me.
J. Bickford..........Sunday, Dec. 4th
J. Couch..........Sunday, Dec. 11th

Lake Village..........Wednesday evening, Nov. 23d
Thursday and Friday not engaged.
Suncook, N. H..........Tuesday evening, Nov. 29th
Lawrence, Mass..........Wednesday evening, Nov. 30th
Warehousepoint, Ct..........Sabbath, Dec. 4th
Will be at the depot three o'clock P. M. train.
Montgomery, Mass..........Sunday, Dec. 11th
Scitico, Ct..........Sunday, Jan. 1st
H. Munger.

Bowdoin, Me. (Dennet school-house) Friday evening, Nov. 25th, and over the Sabbath. R. H. York.
H. D. Reed.

Milo, Me. (Good Templar's Hall)..Sunday, Nov. 27th
South Atkinson, Me. (Doore school-house), Sunday, Dec. 4th. E. V. B. Edgerly.

Nottingham (at the Hall)..........Sabbath, Nov. 27th
S. S. Moomey.

Cumberland (Merrill school-house) in the evening.
Bath, Me..........Sunday, Nov. 27th
C. Goud.

Warehouse Point, Ct..........evening, Nov. 29th
Scitico, Ct..........evening, Nov. 30th
North Somers, Ct..........evening, Dec. 1st
Chicopee Falls, Mass..........evening, Dec. 2nd
Brimfield, Mass..........Sabbath, Dec. 4th
Woodstock Valley, Ct..........evening, Dec. 7th
Abington, Ct..........Sabbath, Dec. 11th
North Westport, Mass...evenings, Dec. 14th and 15th
Bristol, R. I..........evening, Dec. 16th
River Point, R. I..........Sabbath, Dec. 18th
Rockland, R. I..........Sabbath, Dec. 25th
C. H. Sweet.

South Livermore, Me..........Sabbath, Dec. 4th
A. A. Abbott.

Business.

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☞ BRO. LEVI R. TEEPLE'S P. O. address is Hotchkissville, Ct.

Letters Received.

A C Green, C S Worthing, A F Verge, W Kellaway, A Durfee, L. T. Cunningham, M Proctor, C Andrews, L H Adams, H B Sevey, W A Manning, B. Mathewson, L Boutell, J B Cook, C H Hurd, C Mendenhall, S K Gibson, L. A. B., I B Andrews, W Churchill, S Whitney, J T Ongley, D D Lathrop.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*C. H. Phelps.*
Savoy, Mass	*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.	*G. R. Tysser.*
Charlton, Mass	*E. H. Allen, Oxford, Mass.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. E. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*John Vickery.*
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H.	*R. S. Johnson*, of Hampton, N. H., or *Chs. Barton*, of Seabrook.
Chichester, N H	*F. L. Knowles.*
Goshen, N. H	*O. F. Cain.*
Rye, N. H	*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Portland, Me	*R. R. York, S. K. Dyer D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. C. Allen.*
Bristol, Ct.	*B. Hitchcock*, Forestville, Ct.
West Glocester, R. I.	*Geo. A. Hawkins*, Putnam, Ct.
New Milford, Ct.	*Richard Heacox.*
New Haven, Ct.	*W. F. Carpenter*, 73 State St.
Pleasant Valley, Ct.	*Reuel O. White*, New Hartford, Ct.
Meriden, Ct.	*E. J. Whitehead*, West Meriden, Conn., Box 4.
New Britain, Conn	*A. Powell.*
Wrightville, Ct.	*D. A. Grant*, Torrington, Ct.
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New Milford, Ct.	*J. Coggswell.*
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LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.
Nonpareil, 16 mo., marg. ref., circuit binding, $3.50; postage 20 cts. (Best size for preachers.)
[illegible]

For the World's Crisis.

"DEPART, YE CURSED."

"Depart!" Did I hear him say it—
The Savior—that fearful word?
And must I indeed obey it?
Say, was it "depart" I heard?
Too late to become forgiven?
Too late to receive his grace?
Shut out of his house from heaven,
And away from the Father's face?

Ah! yes, 'tis too well I know it,
My sentence is right and just;
To none but myself I owe it,
The loss of eternal rest.
O, why did I waste in pleasure
The days of the grace of God,
Or barter for earthly treasure
My soul's everlasting good?

I knew I must seek the Savior,
I knew the good way of life,
And that for my own behavior
I should meet him with joy or grief.
I meant to have shared his blessing,
To have his dear name confessed,
And his love and his grace possessing,
To have entered his people's rest.

I knew there'd be many lost ones,
That the Lord's was a little flock,
And I meant to be one of the blest ones
Hid safe in the sheltering Rock.
But the grace I so long neglected
Will nevermore plead for me,
And the Christ I so oft rejected,
For once is rejecting me.

S. Wilbraham, Mass. LUCY MORRIS CHAFFEE.

SONSHIP AND FELLOWSHIP.

"The fellowship of his Son Jesus Christ our Lord."
1 Cor. 1: 9.

God's faithfulness is our resting-place. His true and unchanging love is our security. From first to last it is with a "faithful" God that we have to do. The eternal God is our refuge, and underneath are the everlasting arms. There is none like the God of Jeshurun,—the Father of lights, with whom is no variableness nor shadow of turning.

It is this faithful God who calls us; saves us; blesses us; keeps us. It is he who begins the good work in us, and will perform it until the day of Jesus Christ. He will keep what we have committed to him.

This calling of his is often referred to. That which he calls us *out of* is noted: "Who hath called you out of darkness."—1 Peter 2: 9. That *to which* he calls us is also noted; "Called unto liberty" (Gal. 5: 13); "called to glory" (2 Peter 1: 3); "called you unto his kingdom and glory."—1 Thess. 2: 12. That *by which* he calls us is also noted. "Called by grace" (Gal. 1: 15): "called by our gospel."—2 Thess. 2: 14. But in the passage before us, it is simply said that we are called into the fellowship of his Son. What does this mean?

Fellowship does not merely mean friendship, or converse, or sympathy; it means "partnership," sharing what belongs to others, —"all that I have is thine." Thus the word is used in Luke 5: 10, "which were partners with Simon." There is not merely partaking of something as a gift, but sharing, as common property, what another possesses. It is business partnership; family partnership; filial partnership; conjugal partnership; the partnership of adoption or heritage. Our text embraces all these when it speaks of our being called to the fellowship of his Son Jesus Christ; just as elsewhere it is said that we "are made partakers of Christ." —Heb. 3: 14. So that *intercourse* with Christ is only part of the boundless privilege which fellowship implies.

Let us consider this fellowship or partnership with Christ in the following aspects:—

I. *Partnership with him in what he was.* He was crucified, he died, was buried, rose again. In all this we have part. Not that we helped him to do his work and to bear his cross; not that we were joint sin-bearers, assisting him to save us. In all this he was *alone*, suffering the wrath *alone*. But still we are said to be crucified with him, to have died with him, to be buried with him, to have risen with him. One cross, one death, one grave, one resurrection. Such is our fellowship with him, that God looks on us as one with him in all these things; treats us as having passed through what he did, as if *we* had actually paid the eternal penalty, and were entitled to the eternal righteousness. In believing we enter on this partnership, and into all the benefits of his death and resurrection. As one with him, all these are ours.

II. *Partnership with him in what he is.* He has not only risen, but he has ascended; he has been seated on the throne of the Majesty in the heavens. We share his present dignity; for we are said to be seated with him in heavenly places, and are treated by God as such. His ascension is ours; his dignity and glory are ours. We are still, no doubt, here on earth; but we are called to feel, and act, and live as those who are already at the right hand of God. Simple forgiveness is not all our portion. We are raised higher than this; raised into high favor with God, and made to share in the fullness which belongs to Christ as the risen and ascended and glorified Son of man. Besides all this, we share his name, and are called sons of God. We share the Father's love,—"that the love wherewith thou hast loved me may be in them." We share his offices; we are prophets, priests, and kings; heirs of God and joint-heirs with Christ Jesus.

III. *Partnership with him in what he shall be.* Much of his glory is yet in reserve; for now we see not yet all things put under him. The day of glory and dominion; the day of the crown, and the throne, and the royal robe is coming; and in all these we are to have fellowship with him; as one with him; members of his body, sharing the glory of the head; as the bride of Christ, sharing the glory of the Bridegroom; one with him in all his honor throughout eternity.

Thus, then, there is complete fellowship with Christ. It is to this that we are called by a faithful God; and is it not a high and glorious calling? Fellowship in his cross, his grave, his resurrection, his throne, his glory! All this faith secures to us; and of all this the Holy Spirit bears witness to us. Believing, we are reconciled, saved, accepted, blessed with all spiritual blessings in Christ Jesus.

Let us walk worthy of it; as men who really believe it; happy, holy, unworldly, zealous, generous, loving. Let us carry the consciousness of our calling into everything, great or small; into business, daily life, recreations, reading, education, every thing; maintaining our true position before men; manifesting our proper character; letting the world know our prospects, and doing nothing inconsistent with what we profess to be now, and with what we shall be when the Lord comes. —*Bonar on the Acts and Epistles.*

— A firm faith is the best theology; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

For the World's Crisis.

HOW TO ENCOURAGE YOUNG PREACHERS.

I noticed in a late number of the *Crisis* a short article entitled, "Encourage Young Preachers." Being one of that class, my attention was attracted to it; and with Bro. Grant's permission I would like to consider the question.

In the first place I will try and answer the question negatively, and show a few ways in which they ought *not* to be encouraged.

1. When they are successful in their humble efforts, do not be envious towards them. Young men get too much of this kind of encouragement, and there are enough standing ready to give it. They do not need it, and can get along quite well without it.

2. When they make good progress in preaching, and commendable improvement in public speaking, do not be jealous of them. It is natural for old men to think that they can do better than young men, and to feel a little chagrined when they are equaled or surpassed by those who are inferior in age; but do not be jealous. Jealousy is as cruel as the grave. Then keep it back.

3. When they try to do the Master's will, and follow the leadings of the Spirit, do not accuse them of trying "to show off" or "to display their talents." Always remember that we are not all alike, and that we do not all talk alike, look alike, or act alike; and that which would be "showing off" in one, would be quite natural in another; and that which would be a "display of talents" in you, would be the outgushing of some other heart. Do not accuse them with "putting on airs." Always stop to think that while some are by nature "rough and ready," others who are perhaps just as good are calm and easy, quiet and still, free and courteous, polite and pleasing. What if you do dislike their ways? They may dislike your ways just as much. And if their ways are "peculiar," so have the ways of some of our most able men been peculiar, and in some cases *very* peculiar. Then judge in charity, and do not give this kind of encouragement.

4. When young men speak with the lips that which God indites in the soul; or when out of the abundance of the heart the mouth speaketh; or when they seem to have a good flow of words; or when they advance good and substantial arguments; do not accuse them with preaching other men's sermons, or with committing other men's thoughts to memory and rehearsing them from the public stand as a school-boy rehearses his committed declamation. Because "a boy is a boy," is not positive evidence that he is utterly destitute of knowledge; and if he happens to preach a good sermon, it *may* be that some one else did not write it; it *may* be, by a possibility, that it was quite original with himself, and that it is his own production. Then do not give him this poor and meagre encouragement.

Young men, and young women too, have enough to surmount without these things being added. Do not impugn or misrepresent their motives.

Now let us turn to the other side, and answer the question in the affirmative, and give some of the ways in which young preachers ought to be encouraged.

1. Introduce them into the field of labor. Give out appointments, and take them along with you to help fill them. And even before they break the fetters that bind them, go to them and talk with them on the subject. Tell them your own past experience, and advise them to do their whole duty. If they make any excuses (and of course they will), meet them. If they bring up objections, take them out of the way, and let them see a clear and free course in which to run.

2. Give them good, healthy, and strengthening advice and counsel. Advise and counsel them where to go, what subjects to take, and how to handle them; but do not think of trying to dictate them in regard to their work or the field of action. If they make a mistake, go to them and tell them of it, and, if they are what they ought to be, they will thank you. If they are in the dark, give them the light (if you are in possession of it), and, if they are true men or women, they will receive it from you kindly.

3. Give them christian, brotherly reproof and discipline. Just because a young person is a public laborer or a preacher, it does not make them infallible, or divine. They are still human; therefore sinful and erring. If you see them rash or imprudent, hasty or impetuous; if you see them in the wrong or in the dark, erring or going astray, go to them in a kind and loving way, and try to restore them in the spirit of meekness, and win them (of all others) to the standard of patience, purity, and true religion.

Go to him and tell him of his faults. Tell him plainly and in a good spirit, and he will listen to you. But be sure and tell *him*, and not some one else; for a stab in the dark will do him a great and, it may be, irreparable injury. Let him understand your real meaning, and he will love you for it.

4. Give them words of comfort and cheer, of courage and faith. Who knows how potent a little word is when spoken at the right time, in the right place, and for the right purpose? Words carry a powerful influence with them, and it costs but a little to speak. Do not let a poor brother droop and die for the want of them. Does he in one of his first efforts make a failure? Then tell him not to be disheartened; others have done the same and still succeeded and made their mark in the world. Does he think his efforts are fruitless? Let them do you good, and tell him of it; let them cheer your soul, and let him know it. Is he almost ready to stop and give up? Tell him to go forward, and bid him a hearty God-speed in his work of love. Is he sinking beneath the waters of the sea of trial? Then reach out a helping hand and help him to rise, and then help him after he is on his feet *to stand.*

Do not praise, but cheer. Do not flatter, but encourage. And, above all, *pray for them.* They need your earnest prayers. O, let them be given, and that freely.

Young men who expect to succeed must stand for themselves. After having stood the storm and fought the battle once, they can do it again in God's strength.

"Dare to be right, dare to be true;
Cowards and bigots dread every thing new;
If you cannot stand at your post in a storm,
How can you fight in the ranks of reform?"

May God bless all young men and women who are trying to preach the gospel, and bring them with their sheaves into his glorious garner. E. S. MOULTON.

Moultonboro, N. H.

— After the storms we gather flowers.

THE TWENTY-THIRD PSALM.

David has left no sweeter psalm than the short twenty-third. It is but a moment's opening of his soul; but as when one walking the winter street sees the door opened for some one to enter, and the red light streams a moment forth, and the forms of gay children are running to greet the comer, and genial music sounds, though the door shuts and leaves the night black, yet it can not shut back again all that the eye, the ear, the heart and the imagination have seen. So in this psalm, though it is but a moment's opening of the soul, are emitted truths of peace and consolation that will never be absent from the world.

The twenty-third psalm is the nightingale of the psalms. It is small, of a homely feather, singing shyly out of obscurity; but oh, it has filled the air of the whole world with melodious joy greater than the heart can conceive. Blessed be the day on which the psalm was born.

What would you say of a pilgrim commissioned of God to travel up and down the earth singing a strange melody, which, when one heard, caused him to forget whatever sorrow he had? And so the singing angel goes on his way through all lands, singing in the language of every nation, driving away trouble by the pulses of the air which his tongue moves by the divine power; behold just such a one! This pilgrim God has sent to speak in every language on the globe. It has charmed more grief to rest than all the philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts, more thriving sorrows, than there are sands on the sea-shore. It has comforted the noble host of the poor. It has poured balm and consolation into the heart of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness.

Ghostly hospitals have been illumined by it. It has visited the prisoner and broken his chains, and, like Peter's angel, led him forth in imagination and sung him back to his home again. It has made the dying christian slave freer than his master; consoled those whom, dying, he left behind mourning, not so much that he has gone as because they were left behind and could not go too. Nor is its work done. It will go singing to your children and mine, and to their children through all the generations of time; nor will it fold its wings till the last pilgrim is safe, and time is ended; and then it shall fly back to the bosom of God, whence it issued, and sound on, mingled with all those sounds of celestial joy which make heaven musical forever.—*Life Thoughts.*

For the World's Crisis.

I'LL MEET MY LOVED ONES THERE.

What though the world looks drearily,
Since death took thee away?
What though my steps go wearily
Through all the long, long day?
There'll be a home where tears are dry,
Where is no thought of care;
How sweet the consolation is—
I'll meet my loved one there.

This is my solace while alone,
That we again shall meet,
Where all the faithful to the end
In joy each other greet.
Shall I not know thee in that land?
Ah! yes, my hopes declare;
Together we shall tread its fields—
I'll meet my loved one there.

Natick, R. I. C. H. SWEET.

THE CROSS.

REASONS FOR WEARING ONE.

There are some who wear a cross who would scarcely be willing to admit that they regard it as a mere toy or ornament.

Perhaps they say that they wear it as a memento of Him who was crucified for our offences. It is, indeed, a precious truth that he bore our sins on his own body on the tree. "The cup which my Father hath given me," he said, "shall I not drink it?" And he drank it to the very dregs, so that no drop of wrath can ever mingle in any cup which is put into the believer's hand. On the contrary, he has given to us a cup of blessing, an overflowing cup. What love unspeakable! How full, how free!

But the cross deals not only with my sins, but with *myself*. God not only laid on Jesus all our sins, but he judged, in the person of his Son on the tree, our old selves, that old nature of which we were all partakers. God has condemned this on the cross, as the apostle testifies—"Knowing this, that our old man is crucified with Christ," and "They that are Christ's have crucified the flesh with the affections and lusts." Would you know what sin is? You cannot learn it in yourself; for at best you will get there the imperfect estimate of a heart deceitful above all things, and desperately wicked. You can learn it only on the cross, which is God's estimate of it. We see the exceeding sinfulness of sin when we see that nothing but the shedding of the precious blood of God's own Son could put it away.

But if the old man is thus disposed of, we need a new self, and this is what we possess in a risen and ascended Christ; not the old man repaired, but "if any man be in Christ, he is a new creature, old things are passed away; behold all things are become new, and all things are of God." God has quickened and raised up the believer by the same power as that by which he raised Christ from the grave. The life is in the Son, and to have life we must have the Son. It matters not what else a man may have, "He that hath not the Son of God hath not life." As Adam, the first man, was head of the first creation, so Christ, the second man, is head of the new, having made an end of the old on the cross. And as in the first Adam all die, so in Christ shall all be made alive.

And now, dear reader, have you the Son of God? Have you done with self, reckoning yourself to have died with Christ, and is your life hid with Christ in God?

There is another aspect of the cross, as it is written, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." If we are dead with Christ, we must be delivered from this present evil world; for it is only the old nature that has any taste for the world, its ways, and its fashions. The world can find no more place in the affections of the new man than it did in Christ himself. He was not of the world, and neither the world nor its prince could find aught in or for Christ. He said to his Father, "They are not of the world, even as I am not of the world." How can we be when we are Christ's, and are crucified with him? If then, I am living for self, and the world, and its fashions and pleasures, I practically give the lie to God's truth as to the cross having crucified me to the world and the world to me.

Now, dear reader, I do not say that this is so in your particular case; but I observe continually that they who wear these crosses are remarkably worldly; are often dressed in the height of fashion, and caring for the things of the world. Evidently, the jewelled cross they wear has no power to separate them from the world and its vanities. And what a mockery it is to carry such an emblem into the scenes of worldly pleasure!

But you may be able to say, Blessed be God! Jesus loved *me*, and gave himself for *me*. I trust, too, you may add, and I myself have been crucified with him, and am alive with him. The world also is crucified to me, and I unto the world. Well, then, why do you wear a cross? You will perhaps say, I wear it to remind me of what Christ on the cross did for me. But let me ask, Is this proper? I would give you the fullest credit for a good motive, but on consideration you will agree with me that it is sinful to wear it for such a motive. God, in the wonders of his love, has given us the Holy Ghost to dwell in us, and to take of the things of Christ and show them unto us. Jesus said that he should bring all things to our remembrance that he had said. Now, in wearing a cross for such a purpose, you set aside the work of the Holy Ghost, and say that you need something better.

There are other reasons for not wearing the cross; but for the present dwell upon the blessed, solemn fact that the Holy Spirit dwells in the believer, and he is an abiding Comforter, never leaving or forsaking us. If we then live in the Spirit, let us also walk in the Spirit, that we may bring forth the fruit of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And they that are Christ's have crucified the flesh with its affections and lusts.—*Witness.*

ON DRESS.

But we may be assured, the wisdom of the world will find out abundance of objections to this. Accordingly it is objected, first, If God has given us plentiful fortunes, if we are placed in the higher ranks of life, we must act suitable to our fortune. We ought, then, to dress according to our rank, that is, in "gold and costly apparel." Not to insist that none of you are of this rank, I answer, Where is this written? Our Savior once occasionally said, "Behold, they who wear gorgeous apparel are in kings' courts"; but he does not say they ought to be even there; he neither enjoins nor countenances it. And where is this either enjoined or allowed, by him or any of his apostles? Bring me plain, scriptural proof for your assertion, or I cannot allow it.

But did not God give express command by Moses, that some even among his chosen people should be adorned in the most exquisite manner, with gold, and precious stones, and costly array? Indeed he did; he expressly commanded this with regard to Aaron and his successors in the high priesthood. But to this I answer, first, this direction which God gave, with regard to the Jewish high priest, can certainly affect no person in England, unless the Archbishop of Canterbury. And I apprehend he does not plead the precedent.

Secondly, the Jews and we are under different dispensations. The glory of the whole Mosaic dispensation was chiefly visible and external; whereas the glory of the christian dispensation is of an invisible and spiritual nature.

But what, then, are gold and precious stones for? why have they a place in the creation? What if I say I cannot tell? There are abundance of things in the creation which I do not know the use of. What are crocodiles, lions, tigers, scorpions, for? Why have so many poisons a place in the creation? Some of them are for medicine; but whatever they are for, in whatever manner they may be useful, they are certainly not to be used in such a manner as God has expressly forbidden.

But if they were not thus adorned, kings and generals would be despised by their subjects and soldiers. Supposing they would, that is nothing to you; for you are neither kings nor generals. But it is absolutely certain they would not, if they were not despised on other accounts. If they are valiant and wise, they will never be despised for the plainness of their dress. Was ever general or king more esteemed or beloved by his subjects and soldiers than king Charles of Sweden? And it is sure he wore no gold or costly apparel, not so much as a common officer. But we need not go so many years back. Who is the prince that is now honored and beloved both by his subjects and soldiers, far beyond any other king or general in Europe? There is no need to repeat his name. But does he gain his honor and love by the costliness of his apparel? So far from it, that he rarely uses any other dress than the uniform of his own guards.

But if all men were to dress like him, how would tradesmen live? I answer (1), God certainly considered this, or ever he gave these commands. And he would never have given them, had he not seen that if they were universally observed, men in general would live better than they otherwise could; better in this world, as well as that to come. But (2) there is no danger at all that they would be universally observed. Only a little flock in any civilized nation will observe them till the knowledge of God covers the earth.—*Com.*

SINGING MINISTERS.

Ability to sing well is not only an accomplishment for social life, and a source of great personal enjoyment, but also a wonderful instrumentality for usefulness. The power of religious song, in connection with religious services, is inestimable. To a christian minister this qualification is scarcely second to any that he can possess. With it he can seal his exhortation or sermons indelibly upon the hearts of the people; with it he can breathe life and power into the sleepy prayer-meeting; with it he can subdue the heart of the sinner, lead the penitent to faith in the Savior, and inspire the christian with the joys of heaven. Many times has song determined the victory on the side of the right. Well-selected hymns, with tunes wisely adapted, and practiced until they can be sung with expression, seldom fail to do execution.

Many of our most vivid and lasting religious impressions, and pleasing religious associations, are connected with sacred song. An old refrain, as it echoes through the soul, will startle from their slumbers a thousand precious recollections of former days, companions, and joys. We doubt whether any be so poor as not to possess such treasures of memory. How vividly we recall all the circumstances, though more than forty years ago, when Rev. William Lummis, of the old Philadelphia conference, placed his hand on our boyish head, as he stood in the aisle of the old church, and sung,

"Death, he is the king of terrors,
And a terror to all kings," etc.,

and the cold chills ran from the crown of the head to the soles of the feet. He was not a great preacher, but he was a sweet singer, and with this smooth stone he slew many.

We have known several ministers of the gospel, popular and useful, whose principal dependence has been their ability to sing. They will have an appropriate hymn to sing at the close of the sermon, or sometimes will introduce it in the middle of the sermon with great effect. But without these eccentricities, a minister who can sing well doubles his power to do good. We advise our young ministers to cultivate music, not for ornament merely, but as a power of usefulness. As a refining and elevating study, Luther placed it next to theology. Especially is this important at the present day, when the tendency is so strong to make our sanctuary service of song a mere scientific performance. It is well for a minister to be independent of choirs, and of scientific performers. Churches who are in the habit of selecting their ministers should not overlook the quality under consideration—singing ministers. Send us a singing minister.—*Pittsburg Advocate.*

Gems.

— He that speaks, sows; he that hears, reaps: hence we should be guarded as to how we speak, and how we hear. "He that hath ears to hear, let him hear; but take heed how you hear!"

— Success rides on every hour; grapple it and you may win, but without a grapple it will never go with you.

— A real christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak with enticing words of man's wisdom.

— The body needs rest, and he who takes no rest is guilty of filthiness of the flesh in continually abusing it in what otherwise would be the innocent employment of the physical and mental powers of man.

Live to do good. This world should be
But one united family,
One holy brotherhood;
Where each should for his neighbor feel,
Helping along the general weal,
And universal good.

— There was never a time when the gospel of an honorable and christian tongue more needed to be preached.

— Truth being founded on a rock, you must boldly dig to see its foundations without fear of destroying the edifice; but falsehood being laid on the sand, if you examine its foundations you cause it to fall.

— Hem the day well with prayer and praise, and it will be less likely to ravel out before night.

— The best memory is that which forgets nothing but injuries. Write injuries in the dust, and kindness in marble.

— The truth must be preached, though hell break out into opposition; and we must keep faith and a good conscience, though persecutors print on our sides the marks of the Lord Jesus.

When is the time for prayer?
In every hour, while life is spared to thee,
In crowds or solitude, in joy or care,
Thy thoughts should heavenward flee
At home, at morn and eve, with loved ones there,
Bend thou the knee in prayer.

— Let us never forget that every station in life is necessary, that not the station itself, but the worthy fulfillment of its duties, does honor to a man.

— Nature and existence depend upon the subsistence of the body by eating, but the excess of this constitutes the filthiness of the flesh in this particular.

— There are very few men who have become christian in their tongues.

— It is joy then, not sorrow, that is our strength; and they that have done most for God have been those who have had most joy in God.

— Pleasure is like a hornet—generally ends with a sting.

— No true minister is self constituted.

ADVICE TO YOUNG LADIES.

A DOUBLED-BARRELED SHOT AT FOLLY ON THE WING.

First, you are perfect idiots to go on in this way. Your bodies are the most beautiful of God's creations. It the continental galleries I always saw groups of people gathered about the pictures of women. It was not passion; the gazers were just as likely to be women as men; it was because of the wondrous beauty of a woman's body.

Now, stand with me at my office window, and see a lady pass. There goes one! Now, isn't that a pretty-looking object? A big hump, three big lumps, a wilderness of crimps and frills, a hauling up of the dress here and there, an enormous, hideous mass of false hair or bark piled on top of her head, surmounted by a little flat, ornamented with bits of lace, birds' tails, &c. The shop-windows tell you all day long of the paddings, whalebones, and steel springs which occupy most of the space within that outside rig.

In the name of all the simple, sweet sentiments which cluster about a home, I would ask, how is a man to fall in love with such a piece of compound, double-twisted, touch-me-not artificiality, as you see in that wriggling curiosity?

Secondly, with the wasp-waist, squeezing your lungs, stomach, liver, and other vital organs into one half their natural size, how can any man of sense who knows that life is made up of use, of sense, of service, of work, how can he take such a partner? He must be desperate, indeed, to unite himself for life with such a fettered, half-breathing ornament.

Thirdly, your bad dress and lack of exercise lead to bad health, and men wisely fear that instead of a helpmate they would get an invalid to take care of. This bad health in you, just as in men, makes the mind as well as the body faddled and effeminate. You have no power, and use big adjectives, such as "splendid." No magnetism! I know you giggle freely, "awful," but then this don't deceive us; we can see through it all. You are superficial, affected, silly; you have none of that womanly strength and warmth which are so assuring and attractive to man. Why, you become so childish and weak-minded that you refuse to wear decent names even, and insist upon baby names. Instead of Helen, Margaret, and Elizabeth, you affect Nellie, Maggie, and Lizzie. When your brothers were babies, you called them Bobby, Dickey, and Johnny; but when they grow up to manhood, no more of that silly trash, if you please. But I know a woman of twenty-five years, and she is as big as both my grandmothers put together, who insists upon being called Kitty, and her real name is Catherine, and although her brain is big enough to conduct affairs of state, she does nothing but giggle, cover up her face with her fan, and exclaim, once in four minutes. "Don't now, you are real mean."

How can a man propose a life partnership to such a silly goose? My dear girls, you must, if you would get husbands, and decent ones, dress in plain, neat, becoming garments, and talk like sensible, earnest sisters.

You say that the most sensible men are crazy after these butterflies of fashion. I beg your pardon, it is not so. Occasionally a man of brilliant success may marry a silly, weak woman, but as I have heard women say a hundred times, that the most sensible men choose women without sense, is simply absurd. Nineteen times in twenty, sensible men choose sensible women. I grant you that in company they are very likely to chat and toy with those overdressed and forward creatures, but they don't ask them to go to the altar with them.

Fourthly, among the young men in the matrimonial market, only a small number are independently rich, and in America such very rarely make good husbands. But the number of those who are just beginning in life, who are filled with a noble ambition, who have a future, is very large. These are worth having. But such will not, they dare not, ask you to join them, while they see you so idle, silly, and so gorgeously attired. Let them see that you are industrious, economical, with habits that secure your health and strength, that your life is earnest and real, that you would be willing to begin at the beginning in life with the man you would consent to marry, then marriage will become the rule, and not, as now, the exception.—*Boston Congregationalist.*

THE NAPOLEON EMPIRE.

POLITICAL REASONS FOR ITS RE-ESTABLISHMENT.

1. The present Republic, which has been patched up in Paris without the co-operation of the provinces, will most probably issue in quarrels among the republicans themselves, leading to general disquietude and tumult, and causing all the property-holders of the nation to long for the re-establishment of the firm and settled government of Napoleon III., under which for eighteen years they have enjoyed security for their property and commercial progress.

2. Not only the property-holders, but also the Roman Catholic priests, will be in favor of the recal of Napoleon III. The priests wield enormous influence in the provinces, and they well know that Republicanism (witness 1792 to 1795) is one of their deadliest foes. The continued payment of their stipends by the State would become rather dubious if a republic were established. And further, if it be true that Cardinal Lucien Bonaparte is likely to be the next Pope, his influence, we may reasonably presume, will be exerted among the French priests to re-place the Napoleon dynasty upon the throne—if, indeed, it will not have been already re-established before that time.

3. In addition to the proprietors and priests, a third class has to be added in favor of Napoleonism—viz., the regular army. Can we believe that the regular troops, for whose comfort every provision has been made by Napoleon III. during eighteen years' reign, will relish serving under an unstable heterogeneous republican government, which has already been reported to have proposed as conditions of peace to dispense henceforth with the greater part of its standing army? We know how strong is the feeling against Mr. Cardwell in the British army, for disbanding 20,000 soldiers and sending them adrift. And is it likely, in a military nation like France, that the army would approve of being told that their services were no longer wanted, and that they must retire into civil life? Now, whatever may be the transient feeling of bitterness among a few soldiers against the Emperor, while chafing under their defeat, he will be able to say to them, I fought at your head to the last; I shared in the misfortune of your being compelled to surrender to superior forces; and I participated in your captivity, refusing, like Louis Philippe, to secure my personal safety by an ignominious flight. Having thus stood by my army to the last, I rely upon them to stand by me, and not to desert their lawfully elected sovereign in the hour of national trial." The blame of the defeat will probably be attributed by the Emperor to the ineffective preparations made by Marshal Lebœuf, and to the partial failure of ammunition and provisions, through the mismanagement and dishonesty of army contractors and storekeepers.

4. Whether or not the king of Prussia will have any voice in the matter remains to be seen: but as far as his influence may go, it will be in favor of the reinstatement of Napoleon III., and decidedly against a republic. The king might reasonably consider a definite peace concluded with Napoleon III. to be far more likely to stand, especially during the lifetime of the latter, than any peace arranged with an ephemeral mushroom republican government, whose chance successors might in a few weeks repudiate the whole transaction, and commence the war afresh at the dictation of the mob.

There is also a strong democratic party in Germany to whom a French republic would be as a match to tinder-wood; and this internal danger may at last become the cause of Prussia having to yield to France the left bank of the Rhine which the prophecies predict.—*Signs of Our Times.*

Hygiene.

"This is for your health."—PAUL.

STILL MORE ABOUT TOBACCO.—A repentant subscriber writes of his experience, and theologizes somewhat as follows:

"I noticed in the August number an account of how a man quit the use of tobacco. Now, I have had a little experience in a similar line. I used it more than twenty-five years. It destroyed a good set of teeth for me, cost me ten thousand dollars, and wasted ten years, the best part of my life. I found out, too, that I could never go to heaven unless I quit using it, as it is written in the good Book that no unclean thing can enter therein. I have not been able to ascertain that they have dishes or vessels in heaven to spit such filth as tobacco juice and cuds in, especially since no one may be found there that would clean them. Language fails to convey in words how filthy the tobacco habit is. The smell is observable all along the great lines of travel. All taverns and railroad stations are sinks of filth, made so by those who will chew and smoke."—*Packard's Monthly.*

☞ Three-fourths of the parishes of France are without a 'medicine man;' the Sisters of Charity, with their stock of simples, is all the healing art within reach; and though the law is very severe against unlicensed practitioners, it winks at the substitutes created by necessity. Sweden has taken the lead in this matter, and by the cures of the doctresses a sensible diminution has been the result in the death-rate of the rural populations." Here is an acknowledgement which is of some value to lady-physicians, especially in the way of encouraging them to persevere in so useful a department of effort.

☞ Alcohol is a deceiver. It promises happiness, produces misery; promises honor, produces degradation; promises to promote friendship, causes bitter discord, and man to hate his best friends; promises to give strength, robs man of vigor, physical and mental; professes to be a good creature of God, is an agent of Satan. It is difficult to enumerate the different appearances under which it presents itself a man's friend, but in every case its pretentions are false.

☞ Dr. Wilson, an English authority, states that one person in eighteen has some defect of vision, occasioning an inability to distinguish colors. This peculiarity is known as "color-blindness." He says one person in fifty-five confounds red with green.

☞ Dr. Owen said, "that he would gladly give up all the knowledge he had acquired after 10 o'clock at night, if he could recover all the strength he had lost by studies carried on after that hour."

☞ A habit of early rising has, in many cases, been a fortune to the pocket, and, in many more, a fortune to the mind.

☞ The injection of warm water into the veins, is said to be a good remedy in cholera.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FOR THE SAKE OF CHRIST.

In the life of John Falk, the German philanthropist, founder of the "Society of Friends in Need," in Germany, there is an interesting incident related of one of the scholars, in the orphan-school connected with that society, which beautifully illustrates Matthew 25: 40.

It was the time of the evening meal, and when one of the boys had said the pious grace —Come, Lord Jesus, be our guest, and bless what thou hast provided—a little boy looked up and said:

"Do tell me why the Lord Jesus never comes. We ask him every day to sit with us, and he never comes."

"Dear child, only believe, and you may be sure he will come; for he does not despise our invitation."

"I shall set him a seat," said the little fellow; and just then there was a knock at the door. A poor, frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood empty for him. Every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all the time.

"Jesus could not come, and so he sent this poor man in his place—is that it?"

"Yes, dear child, that is just it. Every piece of bread and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to him."—*Stevenson's "Praying and Working."*

IT IS HARD TO BE GOOD.

"Henry," said I to one of my weary scholars, "you have been a very good boy. I hope you will do as well all the term."

"I'll try, teacher" said Harry, with an audible sigh; "I'll try, but it is awful hard work to be good."

"Ah, Harry," thought I, as he turned away, "you are not the first one who has found this out. To be good is up hill work for all, and the hill is so high and so steep that none can climb alone. If you try ever so hard you will fail."

"Who will help me?" says one. Who can help me better than myself? Why not depend upon myself in this as in other things?"

Because you cannot do this alone. Because there is One to help you to be good, who longs to help you if you will but ask him—Jesus, your Saviour, is his name. He says, without me ye can do nothing, (nothing good.) It is hard work without him, but go to him, and you will find his yoke easy, and his burden light. It will not then be so "hard work to be good."

THE QUAKER BOY'S WISH.

All our readers have, at one time or another, expressed a wish for something. Now we want to tell you of the wish of a little Quaker boy. He was once in a congregation of Friends, who had assembled for the purpose of worshiping God. They do not preach, as most ministers, at a set time, but they sit still until they think they are moved by the Holy Spirit, and then any one in the congregation, whether male or female, may stand up and say what he or she desires. The congregation had been sitting in silence for a long time, when a little boy, between five and six years of age, stood upon the seat, and folding his arms together, with a childish lisp gave utterance to the following:

"My friends, I wish the Lord would make us all gooder, and gooder, and *gooder*, till there is no bad left!"

He then took his seat.

THE POOR CRIPPLE BOY.

George Howard lived in South Carolina. He was a cripple, and unable to do much for a living. Two shillings was all he had in the world, and he traveled four miles to the house of the agent of the Bible Society, and offered it for a Bible. The agent gave him a Bible worth three shillings, and took the two shillings. The committee were so pleased with what this poor boy had done, that they told the agent to give him back the money, and make him a present of the Bible. The poor boy's heart was filled with joy; he prized the Bible, and loved to read it every day. One verse he was especially fond of, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." It was the verse which, by God's blessing, led him to Jesus. To have learned it was worth all that he had. It directed him to more than all the gold in the world could buy—pardon and peace through Jesus Christ.

AFRAID OF THE BOYS.—"You have an excellent Sabbath-school teacher, Henry; one of the best in the school, I should think."

"Yes, he knows all about the lesson, and knows how to tell it too; but there's one thing about him I don't like. He's afraid of the boys."

"Afraid of the boys?"

"Yes, he don't dare to ask the *close* questions. He skips every one as if he was afraid of them, or of us."

GOD KNOWS BEST.—"Lucy," said a friend one day to a little girl who was laid on a sick bed, "would you not like to be well and again at play?" Lucy thought for a moment, and then said, "God knows best, and what he thinks best pleases me best."

☞ "Pa," said a lad to his father, "I have often read of people poor but honest; why don't they sometimes say rich but honest?" "Tut, tut, my son, nobody would believe them," answered the father.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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MAKE HASTE, O MAN, TO LIVE.

Make haste, O man, to live,
For thou so soon must die;
Time hurries past thee like the breeze;
How swift its moments fly.
Make haste, O man, to live!

Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone.
Make haste, O man, to live!

To breathe, and wake, and sleep,
To smile, to sigh, to grieve,
To move in idleness through earth,
This, this is not to live!
Make haste, O man, to live!

The useful, not the great,
The thing that never dies,
The silent toil that is not lost,
Set these before thine eyes.
Make haste, O man, to live!

Make haste, O man, to live,
Thy time is almost o'er;
O sleep not, dream not, but arise,
The Judge is at the door.
Make haste, O man, to live!
—*Bonar.*

From the Advent Christian Quarterly.

THE POPULAR SUPERSTITION:—GHOSTS.

BY ELDER O. R. FASSETT.

(*Continued.*)

But we must notice the Scriptures usually cited in proof of the existence of ghosts of the dead.

1. *Those descriptive of the death of the patriarchs.*

"Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." Gen. 25: 8.

"To give up the ghost" does not mean, as some have maintained, "to give up the guest," as though a man had "a guest" within him that death makes him surrender up. The Hebrew word *gah-vag*, rendered "giveth up a ghost" (Job 14: 10), is defined by Gesenius as follows: "To breathe out one's life—to expire, to die." He gives Gen. 6: 17; 7: 21; Ps. 104: 29, as examples of the true use of the word. Prof. Geo. R. Noyes, as also Boothroyd, renders the text (Job 14: 10),—"Man expireth." The American Bible Union reads, "Man expires." The word has no reference whatever to a living ghost entity, that makes its exit at death out from the dead carcass, or clayey tabernacle. If so, then there are ghosts of brutes as well as of men, according to the teaching of the Scriptures (Gen. 6: 17; 7: 21); and the Indian's hope, as expressed in Pope's beautiful diction, is a good one—

"Lo! the poor Indian, whose untutored mind
Sees God in clouds, and hears him in the wind,
• • • • • • • • • •
—— thinks, admitted to that equal sky,
His faithful dog shall bear him company."

The Indian, with his hunting grounds and countless herds of buffalo and deer; the Mohammedan, with his luxurious couches, his beautiful houris; and the Christian, with his spirit-harp of gold, tuned to diviner melodies in a spirit-land, have all the same origin, in the heathen superstition, and may be traced back to Satan's master falsehood—"Ye shall not surely die." Gen. 3: 4.

But it is maintained, that as Abraham "was gathered to his people," and Jacob also "yielded up the ghost, and was gathered unto his people" (Gen. 49: 33), and their bodies were buried far from the burial-place of their fathers, that their "ghosts" which they "yielded up" must be referred to as being "gathered unto their fathers," and that to "the spirit-land." Let us see how this supposition will agree with other scriptures. When Jacob had brought to him the intelligence of the death of Joseph (for he supposed he had been devoured by wild beasts), he said, "I will go down into the grave unto my son mourning." Gen. 37: 35. It is apparent from this language of lamentation of the patriarch, that he expected to "go *down*" instead of "going up," and "into the grave" instead of "into heaven," and there to his son Joseph, who was a good boy; and certainly Jacob expected to be saved in a future life. The Hebrew word translated "grave" in this passage is *sheol*. The place is the receptacle for the dead, and where they are gathered is "down into *sheol*," and that must be the "grave"; for Jacob says again, when Benjamin was demanded by his brethren to go down into Egypt, "If mischief befall him by the way, then shall ye bring down my gray hairs with sorrow to the *grave*" (*sheol*). Does not this refer to the body? Have ghosts "gray hairs" in the spirit-land?

The simple meaning, then, of being "gathered to his people," according to the book of Genesis, is, being gathered to the grave when buried, or one's return to dust. Hence "Abraham's sons, Isaac and Ishmael, buried him"—"there was Abraham buried." Gen. 25: 8-10. And Jacob said in his dying charge to his sons, "I am to be gathered unto my fathers; *bury* me with my fathers." Gen. 49: 28-33. If it still be claimed that their spirits or ghosts are referred to in the sentence—"gathered to his people," as in the case of Abraham (Gen. 25: 8), then the patriarchs' spirits were gathered into the same receptacle with their idolatrous fathers! "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods." Josh. 24: 2; 24: 14, 15. And in the book of Judges (2: 8-10), it is written that "Joshua died, and they buried him." "And also all that generation were gathered unto their fathers." By this we perceive that "burial" and being "gathered unto their fathers" are synonymous terms.

Our modern translators have rendered *hades*, the Greek word corresponding with the Hebrew *sheol*, uniformly, "underworld." *Sheol* and *hades* thus are made to appear an "*under* world." But is that the abode or receptacle of the spirits of the dead, and are they in conscious existence there? If so, they have not "ascended into the heavens." Acts 2: 34. And the theory that sends good men to heaven when they *die*, to "be with Christ," must be abandoned. What right have we to change the location of the abode of the departed dead to meet our fancy? Says Alexander Campbell:

"The Hebrews, Greeks, and Romans located all the souls of the dead *under the ground*. Were it either desirable or necessary to demonstrate that the receptacle of human spirits was understood by the ancient nations, Egyptians, Jews, and Pagans, of all superstitions to be deeper than the ground, a very long induction of authorities could be introduced. We might file documentary evidence incontrovertibly clear and definite."

But he adds: "We may *dissent* from the notion of *place*, and other circumstances, without impairing the weight of the evidence in favor of such a state as was indicated by the word *hades*."

We would like to know by what authority "we may dissent," especially when "the parable of the rich man and Lazarus" (Luke 16: 19–31) is quoted to prove the intermediate state, and which presents the Pharisaic doctrine of the intermediate and future rewards.*

Says Dr. Good: "For the most part [the disembodied spirits] were conveyed to a common receptacle situated in the interior of the earth, and denominated *sheol*, *hades*, hell, or the world of shades. Such was the belief of the multitude in all countries from a very early period of time. The same popular belief was common to the Greeks and Romans. . . . The popular tradition believed in most countries is, that this hell, *hades*, or invisible world, is divided into two very distinct and opposite regions by a broad and impassable gulf; that the one is a seat of happiness, a paradise, or elysium, and the other a seat of misery, a *gehenna*, a *tartarus*; and that there is a supreme magistrate and an impartial tribunal belonging to the infernal shades, before which the ghosts must appear, and by which they are sentenced to the one or the other, according to the deeds done in the body. *Egypt* is generally said to be the *inventress* of this *important* and *valuable* part of the common *tradition*, and undoubtedly it is to be found in the *earliest* records of Egyptian history."

Macknight, in a note on the parable of Luke 16, makes the following honest concession, in the light of ancient and traditional history:

"Because the opinions as well as the language of the Greeks had by this time made their way into Judea, some imagine that our Lord had their *fictions* about the abodes of the departed souls in his eye, when he formed this parable. But the argument is not conclusive.† At the same time it must be acknowledged that his descriptions of those things are *not* drawn from the writings of the *Old Testament*, but have a *remarkable* affinity to the descriptions which the *Grecian poets* have given of them. They, as well as our Lord, represent the abodes of the blessed as lying *contiguous* to the region of the damned, and separated only by a great impassable river, or deep gulf, in such a sort that the ghosts could talk with one another from its opposite banks. In the parable, souls whose bodies were buried know each other and converse together as if they had been embodied. In like manner the Pagans introduced departed souls talking together, and represent them as having pains and pleasures analogous to what we feel in this life; it seems they thought the shades of the dead had exact resemblance to their bodies. The parable says the souls of wicked men ‡ are tormented in flames. The Grecian mythologists tell us they lie in Pyriphlegethon, which is a river of fire, where they suffer the torments they would have suffered while alive, had their bodies been burnt."

THE SCRIPTURE TESTIMONY.

What say the Scriptures concerning this "underworld" as a place of conscious reward? "To the law and to the testimony." David says: "In death there is no remembrance of thee [O Lord,] in the grave (*sheol*) who shall give thee thanks?" Ps. 6: 5. "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. By which it is plain that the Psalmist regarded the "underworld" as a place of no conscious exercise of memory, even of the Lord; or of active praise, but a condition of silence profound. The important questions with him, therefore, were, "Wilt thou show wonders to the dead? shall the *dead* arise and praise thee? Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction?" Ps. 88: 10, 11. A multitude of passages might be quoted to prove that his only hope was in the resurrection from the dead. But we turn to other testimony. The "preacher" with "upright words of truth"—"the words of the wise," exhorts us: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*) whither thou goest." Thus the "underworld," certainly, if the preacher has written "upright words of truth," can be no place of conscious reward. Eccl. 9: 10; 12: 8-14.

A passage concerning the Patriarchs is found in the New Testament which is quoted to prove the conscious existence of their spirits, to which we will refer before we dismiss this part of our subject.

The Sadducees, who disbelieved in the doctrine of the resurrection, at one time had an encounter with Christ upon the question whether the dead are to live again. Mark! Their effort was not to refute the doctrine of "the immortality of the soul," as conceived; but it was a question of the resurrection of men from their graves. See Matt. 22: 23–32. Christ confounded them by citing the language of God to Moses in the bush: "I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Exod. 3: 6), and then affirming himself, "God is not the God of the dead, but of the living." Matt. 22: 32. This was a conclusive argument. If God is not the God of dead men, but of the living, those fathers must live again. This is by him "who quickeneth the dead, and calleth those things which be not as though they were." Rom. 4: 17. Had this language been used to convince them that these Patriarchs' spirits were then living, that would never have proved their *resurrection*, which was the *issue at stake*. All spiritists believe in the conscious existence of dead men's spirits, but thousands of them deny the "resurrection." The Sadducees themselves saw the force of our Lord's argument in the premises, and became confounded in the charge, "Ye do err, not knowing the Scriptures, nor the power of God" (v. 29), and slunk away in silence, giving place to the Pharisees to try their skill upon the wisdom of Him "who spake as never man spake."

2. *The passage descriptive of Rachel's death*:

"And it came to pass as her soul was in departing (for she died)."—Gen. 35: 18.

The "departing" of Rachel's "soul" is thought to be the exit of her ghost-self! But this fancied interpretation arises from the general superstition. The meaning is explained in the parenthesis—"for she died." It was simply the departure of her *life*. The New Testament will explain: "Whosoever will save his *life* shall lose it; and whosoever will lose his *life* for my sake shall find it. For what is a man profited if he shall gain the whole world, and lose his own *soul*? or what shall a man give in exchange for his soul?" Matt. 16: 25, 26. The word which in verse 25 is translated "life," is in verse 26 rendered "soul."

A reverend gentleman with whom the writer once held a discussion, affirmed that "the original word did not mean life in verse 26; that it was a different word altogether." "We need scarcely observe," said he, "that an intelligent person must know that without being told." I had simply to quote from Dr. Adam Clarke the following remarks to set this matter at rest: "On what authority many have translated the word *psuche* in verse 25 life, and in verse 26 soul, I know not; but am certain it means *life* in both places."

The soul of a person is the life of the individual; and the same is true of the animal. And the entire person is a soul, "a living soul" (Gen. 2: 7) when alive; "a dead soul," when the life has departed. Hence our Savior's words as recorded by the Evangelist Luke: "For what is a man advantaged, if he gain the whole world, and lose *himself*?" Luke 9: 25. With the loss of "life" a man loses "himself." v. 24.

3. *The passage descriptive of that restoration to life of the son of the widow of Zarephath, by Elijah.*

Elijah prays: "O Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17: 21, 22.

This was merely the return of the life of the child; for the last clause explains the fact—"and he revived," i. e., re-lived. So the Shunamite's son was resuscitated by Elijah. 2 Kings 4: 31–37.

4. *David's language on the death of his child.*

"Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." 2 Sam. 12: 23.

Observe: the statement is first made, "he is dead." When, therefore, David says—"I shall go to him," what is it, but that he speaks of the "one event unto all; they live, and after that they *go to the dead*." Eccl. 9: 3, 4. "To death, and to the house appointed for all living." Job 30: 23. "The grave (*sheol*) is mine house . . . our rest *together* is in the *dust*." Job 17: 13–16. David refers to the same place which Jacob mentioned as he lamented the death of Joseph: "I will go down into the grave unto my son mourning." Gen. 37: 35. He could not think of going to heaven to be with him there, for that was neither his belief or hope as expressed anywhere in his writings. Besides, an inspired apostle said over a thousand years after David's death: "David is not ascended into the heavens." Acts 2: 34. And another: "David, after he had served his own generation by the will of God, *fell on sleep*, and was laid unto his fathers, and saw corruption." Acts 13: 36. And David's hope, as expressed by himself, corresponds with the Scriptures: "As for me, I will behold thy face in righteousness; I shall be satisfied, *when I awake with thy likeness*." Ps. 17: 15.

2. *Samuel's Apparition.*

The record of this is given in 1 Sam. 28. The statement is made in v. 3, that "Samuel was dead—and Israel had buried him;" from which we conclude he was not alive anywhere in the universe. It is next declared, "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." This is a clear statement. Was that true and yet it is also true that God sent his prophet Samuel from the dead to communicate with him? I think not, inasmuch as the Lord would have nothing to do with Saul, and had left him to his own destruction: "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." ch. 16: 14. If therefore Saul had any communication with or from Samuel it was through other agencies and from another source than God's "Spirit," or God himself; and the question is whether God's dead prophets are under the control of devils and witches! Let us see. Saul consulted with the "witch of Endor." He had previously "put away," in obedience to the Lord's command, "those that had familiar spirits, and the wizards out of the land." v. 3. But now in his fall he sends his "servants" to "seek a woman that hath a familiar spirit," in face of the fact that "all that do these things are an abomination unto the Lord." Deut. 18: 12.

The "witch" being found, he desires of her "divination by the familiar spirit," and says "bring him up, whom I shall name unto thee." (v. 8.) And the "woman said, Whom shall I bring up unto thee? And he said, Bring me up Samuel." v. 11. Queries: Was Samuel's ghost in heaven, or *sheol*? Was his spirit, with God where Christ is, or beneath in the ground? Or was the grave of Samuel on the opposite side of the earth from the throne of God in heaven in the diurnal revolution of the globe, so that the spirit of Samuel coming down from heaven entered his tabernacle and came through the ground; or did his *ghost* have to go through the earth from the regions of infinite space to shorten the distance between him and Saul? How is it that Samuel, the Lord's dear prophet, should come "up" instead of down, to make communications?

"When the woman saw Samuel, she cried with a loud voice." v. 12. Why did not Saul see him as well? Why was he visible to the woman and invisible to Saul? There is a mystery here unsolved only by the fact that she was a "*spirit-medium*." "The king said, What sawest thou? And the woman said, I saw gods ascending out of the earth." v. 13. As a "spirit-medium" under the influence of "demons" she must of course teach "the doctrine of devils:"—"Ye shall be as gods." "And he said unto her, what form is he of? And she said, An old man *cometh up*; and he is covered with a mantle. And Saul perceived that it was Samuel." From this description he "perceived." Do "the spirits" or "the ghosts" of the departed dead, of those who have died in old age and in decrepitude resemble their bodies after they have made their exit and entered the realms of blessedness or the Paradise of God? And are their "mantles" or garments which they wear on earth, or in which their dead bodies are laid out, immortalized and taken with them?

"And Samuel said unto Saul, Why hast thou disquieted me, to bring me up?" v. 15. Can we for a moment suppose that God leaves his dead prophets and saints, who have gone to their rest in the grave, or who have departed this life, in the power of witches and wicked apostates, to be disturbed and brought back to this world to be troubled with its affairs? Not for a moment. What, then, do you make of this record? inquires one. Simply this: It is a faithful history of a clever imposition practiced upon Saul by a spiritual medium, and nothing more. Josephus says: "The orders of Saul to his servants were that they should seek for him one of those women that could speak out of their bellies, and call forth the souls of the dead, that by this means he might know if his affairs should succeed. For this sort of belly-speaking can bring up the spirits of the dead, and tell fortunes." It was by the art of *ventriloquism* this spirit-medium carried on her conversation and practiced this deception upon Saul; and it was for this forbidden sin, that Saul, as an apostate, met his sad fate. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse." 1 Chron. 10: 13, 14. Let all the apostates from God and the Christian religion beware how they consult spirit-mediums or spirits of demons.

(*To be concluded.*)

* See Josephus' Dissertation on *hades*.
† We would dissent from Macknight here.
‡ Not so.

For the World's Crisis.

SECRET CHAMBERS.

"Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not."—Matt. 24: 26.

The saints are not "caught up" to be secreted, but to "meet the Lord," who is then to make a "manifestation of the sons of God." Paul only carries the Thessalonian church so far in the light of the word, as to relieve their mind's anxiety in relation to a "past resurrection," and show them when and how they should enter the presence of and ever remain with the Lord; and there *he* dismisses the subject. But the prophet (Isa. 35: 10) carries these redeemed ones (v. 9) further on, when he says, "And the ransomed of the Lord shall *return*, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Now he does not tell us here what those songs are, but in chapter 26 he gives us *one* of them; in 25: 8, he carries us to the resurrection (according to Paul in 1 Cor. 15: 51–55), and then the song in 26: 1–4; and John (Rev. 15: 3, 4) gives another, one of Moses, and one of the Lamb.

But how many (rather, how few) of our brethren have ever noted the unity of sentiment contained in Isa. 26: 8–11, and Rev. 15: 3, 4? and how small the number who have looked at verses 5–7 of Rev. 15, to compare with the prior declarations of 14: 15, and in order to learn the subjoined truth. The angel who gives command to him on the white cloud to reap the earth, and the angel who gathers the clusters of the vine of the earth, both come out of the temple in heaven, *before* the songs are sung, *before* the victors stand on the sea of glass; whereas the seven angels having the seven last plagues do not come out of the temple until *after* the songsters chant their lays; until *after* the victory is obtained over the beast, over his image, over his mark, and over the number of his name; until *after* the voice of the harpers, harping with their harps, is heard, having the harps of God, and standing on the sea of glass.

Now comes a seeming dilemma. If standing on the sea of glass is the symbol of deliverance, of redemption from death, and, as many claim, the seven vials are poured out *before* the Lord comes; how comes it that these seven angels are commissioned *after* and yet go *before*? How comes it that the saints sing the redemption song *before*, and yet not one of them is permitted to enter the heavenly temple until *after* the plagues are fulfilled?

Query. Would an interlude of a thousand years remove the dilemma? See Rev. 7: 14–17, and 21: 1–4. G. W. STETSON.
Olena, O.

For the World's Crisis.

"IF I GO AWAY, I WILL COME AGAIN."

Grieved at heart were Christ's disciples,
When they heard that he they loved,
Was about to go and leave them,
To his Father's house above.
But he spake unto them saying,
"Let not your hearts be troubled so;
In my Father's house are mansions,
And to him I now must go."

Then a promise sweet he gave them,
Which relieved their hearts of pain,—
"If I go away and leave you,
I will surely come again."
Blessed promise! oh, how cheering
To those men of Galilee,
That their Lord, their blessed Savior,
They again on earth should see.

Years have passed, long years of sorrow,
And the Lord is absent still;
But we know he left the promise,
And he always will fulfill;
And to-day his saints are watching,
Waiting for their Lord to come,
When they'll change this world of sorrow
For a bright, eternal home.

So. Elliot, Me. A. F. DIXON.

For the World's Crisis.

AM I READY

For the near approach of that great and solemn day, that is to dawn upon a wicked world? Prophecy declares that we are almost down to the judgment. Truly, we are living in a time when we may expect startling events. All things indicate that we shall soon see Jesus revealed in the clouds of heaven. In view of this great event, how important it is that we be ready; that we may be found waiting when the Lord shall come. I sometimes ask myself the question, If the Lord was to come now, could I with confidence say, "Lo, this is our God; we have waited for him, and he will save us"? I sometimes fear, lest I be weighed in the balances and found wanting. How much there is in this wicked world to lead the mind away from heavenly things. Nothing but continual watching and praying will keep us from the snare of the wicked one. O for more faith in the true and living God. How important it is that we make advancement in the school of Christ every day of our lives, while probation lingers, that we may grow in grace and in the knowledge of the truth. I do believe it is our privilege to live so near the Lord, that we may have the evidence daily and hourly that we are truly the Lord's children. Then we shall have the approving smile of the dear Savior, which is better than everything else this world affords.

Eternal life in the kingdom of God. How blessed it looks. Can I bear the thought of being left out, when the Lord comes to make up his jewels? No, I must be there. By the help of the Lord, I will be there, and join the blood-washed throng in singing the joyful song of Moses and the Lamb. Glory to God, we will soon be there. How blessed it will be in the world to come. Not a shade of transgression; nothing will ever mar our perfect peace; no sickness, no sorrow, no partings caused by the cruel hand of death, and no tears; "for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—Rev. 7: 17. Who would not gladly exchange a world like this, for one where there will be no tears?

My dear, unconverted friend, do you not want to be there? Then make Jesus your refuge now. Call upon him while it is an accepted time, and a day of salvation. Pretty soon he is coming back to earth to establish his kingdom, which shall be an everlasting kingdom. Then, dear sinner, if your name is not found written in the book of life, you are lost—lost forever. O decide at once that you will be Christ's. Do not wait for a more convenient season, but come now, and when Jesus comes have a right to the tree of life, and enter in through the gates into the city. Come, dear sinner; come, before it is forever and eternally too late.

Will you go, dear sinner, with me,
Where the Lamb will ever reign;
Where the loved of earth will greet thee,
And never part again?

Hartford, Me. N. JANE LUCAS.

For the World's Crisis.

SEEK FOR WISDOM AND TRUTH.

When the Egyptians were pursuing the Hebrews, the angel of the Lord went between them in the form of a cloud. "It was a cloud and darkness" to the Egyptians, but "it gave light by night" to the chosen people.

In these last days we have the word of truth, the revelation of the will of God in the Bible; and this is a light both by day and night to the believers, but only a cloud of darkness to the unbelieving and the disobedient.

It is matter of common observation that the eye sees what it is trained to see. Suppose a number of men were to travel quite a long distance over the same road or through the same region. These men are of various occupations, and they will each notice what is most familiar to them, and their eye will see what it is trained to see. If one is a house carpenter, he will notice every new or peculiar style of architecture, and everything in his own line of occupation. The farmer will see the condition and state of improvement of the soil, and will notice all those things which are connected with his daily work. And so of each and all who travel abroad.

Now what is the eye of the christian trained to see? It is trained to see *truth* in the Bible, and justice and mercy in the ordinary dealings of God with his creatures. These are the things he seeks and strives to see, together with all that belongs to his highest good and permanent and eternal well being. But what does the skeptic see? Continual contradictions and inconsistencies in the Bible; darkness and uncertainty everywhere. He seeks the darkest and most difficult and dangerous path, and delights in running against stones of stumbling and rocks of offence. This class of persons who "stumble at the word, being disobedient," has become very numerous in these days; and those who sow tares, and as it were throw about "firebrands, arrows and death," may see the fruit of their doings even among those who have made a profession of better things.

Now is there one who will listen to a word of exhortation, a word of warning, even from the fountain head and source of truth and wisdom? What company will you choose? For "he that walketh with wise men shall be wise; but a companion of fools shall be destroyed." If you choose God and his word and his people for your companions, then you walk with the wise; but if you prefer infidel works, and love to listen to the lectures of those who openly denounce the Bible, and call our Lord and Savior an impostor, then evidently you are a companion of fools. You are on the dark side of the cloud, and will never see the light of life, unless you change your position and your course of action. Have you already arrived at that state of settled obduracy, and determined opposition to the truth, that is described by the words, "Ephraim is joined to his idols; let him alone"?

If you are not yet in that hopeless condition, be entreated to turn away from all these evil companions, repent, and turn to the Lord with full purpose of heart. You have no time for delay; none too much time for you to escape for your life and lay hold on the hope set before you in the gospel. Your danger is as great and your case as urgent as that of Lot in Sodom. For as surely as Sodom was destroyed, so surely will the Lord destroy this place and all who have their portion here. Then "turn ye, turn ye, for why will ye die?" F. H. CHAMBERLAIN.

For the World's Crisis.

HEAVEN.

In religion and theology, it seems as though men were ready to give up the last trace of common sense. The word heaven has ever been a charming word. All men, in all ages, have been in love with it, because everything delightful and enduring was associated with it. All desire it for their future abode, or resting-place. They think perfect peace, blessedness and bliss will be enjoyed, and that will be their reward for well doing. But with regard to what will be heaven, or where will be heaven, they seem to be just as well contented without knowing as to know. They seem to be as well satisfied with the poetical description, that it is away "beyond the bounds of time and space," although it might be a doubtful journey to reach the desired haven. When this ethereal, immaterial heaven, beyond the reach of space or time, is lost in the distance, ever going but never reaching it, the next thought is, we go to the "spirit-land," and this is so vague there is but little ambition relative to it.

With regard to worldly matters, men never are seen with such obtuse indifference. If you should offer a Yankee one hundred acres of land, situated in Westboro, Mass., for one year's labor for work in your office, he would make it the first business of his life to find where it was, what it was, and how much it was worth. Do you suppose the Lord would give a man the reward of the meek, with so little interest in the promises to the righteous as not to know or care what they were? Common sense has respect to reward; and by faith Moses could reject the glittering honors of Egypt, and make bricks with the reproach-bearing Hebrews, because he had respect to the recompense of reward. So, I think all who have the mind of Christ will care to know enough about the plan of redemption to know what we are redeemed from, and what we shall get by redemption; also, what the reward of the righteous will be, and when they will receive it. Like Peter, this will be his first inquiry, We have left all, and what shall we have therefore? The response will as quickly be found, No man hath left houses and lands, wife and children, for my sake and the gospel, but what shall have in this time an hundred-fold, with tribulation, and in the world to come life everlasting.

The world to come will soon be explored; its advantages over this sin-cursed, suffering world will soon be known. This hope makes the whole being say, I'll be there. This looks like good common sense. So, although we have to bear reproach for this faith that grasps the Bible promises, yet we will claim to be among the reasonable, rational, common-sense disciples of Jesus, with all those that died in faith, who received not the promises, but saw them afar off, and were persuaded they would get them at the right time; and we, with them, soon expect the better country. O that men would come to their senses theologically, biblically, and religiously, and be waiting for redemption. L. BOUTELL.

— Mental powers may fill a chapel; but spiritual power fills the church. Mental power may gather a congregation; but spiritual power saves the soul. We want spiritual power.

TELL THE GOOD NEWS.

It is the duty of every one who knows the good news of salvation through Christ, to tell about it, as he has opportunity and ability, to his companion who does not know it, that he too may be saved. It is the duty of every christian who can, to tell the good news to a Sabbath school class of children, or of young people, or adults, or to a meeting for prayer and conference, or to any other appropriate meeting where it will promote the glory of God, and the good of man, and to exhort men to come to Jesus. These duties are done daily by earnest, working christians. They are done in accordance with the divine injunction, "Let him that heareth, say, Come." They are done in accordance with the New Testament usage.

When the persecution arose about Stephen, the members of the church at Jerusalem were all scattered abroad except the apostles, and "they that were scattered abroad went everywhere preaching the word"—telling the good news. They labored as evangelists everywhere they went, without any official obligations, or any express authority. They were moved by the inward power of that faith which cannot but speak of the truth of which the heart is full; they were influenced by the Spirit with whom they had been anointed; they were controlled by the love of the Savior, to whom they owed the remission of their sins, and all their blessed hopes. They held no office, but were invested with the general priest-hood of believers."—*Free Methodist.*

SAINTS UNKNOWN, STARS UNSEEN.

As there are stars in the sparkling firmament of heaven of different magnitudes and glory, so there are saints of different stations in the church of God. Some, like stars of the first magnitude, point out the way to bliss; while others, like stars of a second, third, and fourth magnitude, sparkle with an upright walk, and heavenly conversation, and condemn a wicked world. All these glorify God, as it were, in an active manner; but there is another class of his precious ones, who glorify God only in a passive manner, compared to others. Those are the secret, private and retired christians; who, like the stars that lie concealed in the amazing voids of space, and never strike the naked eye, nor seem connected with our system, are only known to God.

But as the glory of God's creating hand, though less visible to us, is as really displayed among those stars that he has stationed so sublime, as among those which he has dropped nearer to our earth, so he is glorified by the private, as well as the public christian; and the resignation of the one to the divine disposal may be as acceptable to God, as the more active labors of the other. How is God satisfied, so to speak, to see his creature wholly at his command; his will moulded into the will of the Most High, his desires measured by heaven's distribution of mercies, and his ambition only to be like God. Here the whole man, with his whole concerns, is wholly devoted to God. Here rebel thoughts are slain, and the unknown saint only waits the will of God to fall in with fully, freely, and without reserve. Such a heart God dwells in, and such a soul is his throne.

Nothing pleases God better, than when all he does pleases his people. Thus the soul ripens for glory, and a sacred interesting correspondence is carried on between the heart and heaven. The man rolls himself and all his concerns over on the indisputed will of him that cannot err. Nothing can go wrong with the man, because divine wisdom orders all for him; yea, what he thinks hard in itself, if he have no sinful hand in it, he embraces and submits to, because of him that sends it. He sounds God's praise loudest, who is silent before God. While the profession of some is blazing, the love of his soul is burning. While others march heavenward in the broad day, and before the wide world, this is a walk within doors, in his own house at home.

Of all things, grace grows best in retirement, and, like Jacob, when left alone, he wrestles with the angel of the covenant, for blessings to himself, his family, the church, and the whole world. He is not less circumspect that not an eye is on him, but keeps clean hands, from a clean heart; not like the painted hypocrite, that must be religious for credit's sake. He has his conversation in heaven, and his communion with the Most High. Happy is he in his life, happy at his death, for he lives with God, dies in the Lord, and goes to be forever with the Lord.—*Solitude Sweetened.*

For the World's Crisis.

LAYING UP TREASURES.

The one great object of the world seems to be to lay up treasures. But the wrong is not so much the seeking to lay them up, as the laying up the wrong kind in the wrong place. Christ said, "Lay up for yourselves treasures in heaven"; and we also read, "He that hath pity upon the poor, lendeth unto the Lord." Can you think of any surer place than with the King of glory? Here the moth may corrupt, and thieves break through and steal; there, never.

O, what a relief to find in this selfish, money-loving world, one who really takes up his cross and follows Jesus; who has consecrated his time, talents, and money to Christ's cause.... Why don't we give to his poor? We may not have money, but we have much that we can give; a kindly word, a helping hand, a smile, or a cup of cold water even, will not fail of its reward. They are all treasures laid up. "I was sick, and in prison, and ye visited me, says Christ." How selfish and unchristian we often are, and how we neglect his little ones. And "inasmuch as ye did it not," etc.—We know it all, and let us take good heed that it be never spoken to us.
L. A. BROWN.

— Begin and end every day with God.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 7, 1870.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

LIBERAL OFFERS.

NEW SUBSCRIBERS.

We are anxious to have our paper reach several thousand new readers the coming year, and become a blessing to them. It is the best means we have of sowing the seed of the gospel of the kingdom in some hearts, and we should all awake, and do whatever we can to have its warnings of the coming judgment reach as many new readers as possible.

Some of our preachers have done nobly, and others would gladly help on the good cause, if they could receive aid for their families while they spend their time for the paper. For the benefit of such, the A. C. P. Society, at a recent meeting, by vote authorized the Agent to pay ten per cent to preachers on all collections for the *Crisis* and *Young Pilgrim*; and it is hoped they will take hold of the work in earnest, and have great success. Those who understand the expense of publishing a paper, know that it would cost no more to set up the type for twelve or fifteen thousand copies, than it does for a less number; hence, after our regular issue of about nine thousand copies is run off, we could print several thousand more at the cost only of press work and paper. It has, therefore, been concluded by the Editorial Committee and Business Agent, to whom the Society referred this subject, to make the following *liberal offers* to new subscribers, to induce them to form clubs, and thus make success easy to all who put forth efforts to obtain new subscribers

TRIAL OFFER.

We will send the *World's Crisis* three months on trial, to new subscribers, for *fifty cents*. We ask our friends to obtain yearly subscriptions, if possible; but where subscribers can be obtained for only three months, please visit them again, and, if possible, get them to renew before their paper is stopped at the end of three months.

To aid in obtaining new subscribers for 1871, we make the following offer of nearly

Three Months Free.

We will send the *Crisis*—for the balance of this year, from the time the name is received—free to all new subscribers for 1871, sent in before Jan. 1st.—Rate $2.50.

Now is the time to subscribe, and put forth energetic efforts to obtain new subscribers.

CLUBBING WITH OTHER PAPERS.

As many persons take several papers, and could be induced to take the Crisis, if they could get two papers at club rates, we have accepted offers to club other papers with the *Crisis*, which will enable our friends to obtain subscribers where it would otherwise be impossible to introduce our paper.

If any of our regular subscribers wish any of the papers on the list at club rates, they can get new subscribers for the *Crisis*, as it is not necessary that both papers should be sent to the same address.

THE WORLD'S CRISIS THREE OR SIX MONTHS FREE.

We will send the *World's Crisis* six months, and the *Phrenological Journal* and *Packard's Monthly* (price $3.00) one year for $3.00; or the *World's Crisis* three months, with the *Rural New Yorker* (price $3.00) one year for $3.00; or, three months with the *New York Weekly Tribune* (price $2.00) one year for $2.00; or three months with the *Bee-Keeper's Journal and National Agriculturist* (price $1.00) one year for $1.00.

CLUBBING.

We will send any one of the following periodicals with the *World's Crisis*, each one year, as follows:—

The Bee-Keeper's Journal and National Agriculturist ($1.00) and the *World's Crisis* both for....$3.00
The Laws of Life and *World's Crisis* for....$3.25
The (weekly) *Bright Side* and *World's Crisis* for....$3.25
The Bible Banner and *World's Crisis* for....$3.25
The Christian and *World's Crisis* for....$2.90
Rural New Yorker ($3.00) and *World's Crisis* for....$4.75
The Horticulturist and *World's Crisis* for....$4.00
Scientific American ($3.00) and *World's Crisis* for....$5.00
Amer. Agriculturist ($1.50) and *World's Crisis* for....$3.50
Phrenological Journal ($3.00) and *World's Crisis* for....$4.00
Hearth and Home ($4.00) and *World's Crisis* for....$5.00
N. Y. Weekly Tribune ($2.00) and *World's Crisis* for....$4.00
Prairie Farmer ($2.00) and *World's Crisis* for....$4.25
Christian Union ($2.50) and *World's Crisis* for....$4.25
Manufact'r and Builder ($1.50) and *World's Crisis* for....$3.50
Southern Horticulturist ($2.00) and *World's Crisis* for....$4.00

To secure any of the above, address your orders, with the money (sending drafts or money orders when you can), to

GEO. T. ADAMS, Agent,
Boston, Mass.

NEW YEAR'S GIFTS.

Now is a good time to think of Christmas and New Year's presents. There are many poor saints who are looking for the coming of Jesus, who are very anxious to take the Crisis, but are not able. Are there not many of our readers who are able and willing to make such hearts glad every week the coming year by sending them the Crisis? Come, Bro. A., Bro. B., and a host of others, seek out some poor saint in your neighborhood, or among your acquaintance, and forward the address and money for the benefit of that lone pilgrim, who seldom gets to meeting.

Another suggestion: Would it not be well to send the paper to some relative, or friend, who has never heard the reasons of our hope? Such may never hear about it, unless some one makes a sacrifice for their benefit. This is often a successful way of reaching our friends. Try it. Very happy results have proceeded from such a course.

CALIFORNIA.

In consequence of a Macedonian cry from San Francisco, California, the Mission Board have decided that it is best for us to go to the Pacific coast first, and sound the alarm; while Bro. Sheldon and others may go into the Southern field. This is the hour for *action* in all directions.

For some months, the cry has been sounding from California, Come over and help us. We now feel it our *duty* to go. Pray for us. If we ever needed the prayers of the faithful it is now. The times are perilous; wickedness abounds; the judgment day is at hand; and but few are ready. O what a solemn hour is the one in which we are living. How like the days of Noah and Lot. Who will lend a helping hand in the great work? There is not a moment to be lost. This is the time to "run to and fro," and sound the alarm every where, to awaken the sleeping virgins. "The marriage of the Lamb" is at hand. Get ready, *get ready*.

P. S. Since penning the above, we have received another communication from California, which may be found in this paper. Please read it. It is headed "San Francisco." The writer is a very intelligent gentleman, who has been editor of a prominent paper in San Francisco, and is now connected with the municipal courts.

AFFAIRS IN EUROPE.

There is a strong prospect that a radical change will come soon among the nations of Europe. It is generally believed that the war between France and Prussia is near its end. The French are tired of their terrible situation, and must submit to famine before many weeks, unless they yield to the Prussians. The better class of people are in favor of closing the war. This is also for the interest of the Prussians; for the longer the war continues, the worse it is for them. The French are so reduced in strength that they are obliged to submit to their conquerors. But it appears that King William will treat with no one but Napoleon; consequently, arrangements are being made for his return to the throne of France.

The following in the Boston Daily *Journal*, Dec. 1st, is from its leading editorial:—

THE PEACE RUMORS.

The new rumors of coming peace derive a certain degree of plausibility from current events. The cause of France, which has recently shown some reviving symptoms, has manifestly come to a stand-still. Gen. Trochu has at length made a sortie in earnest. As was feared, from the character of that commander, it came too late. The time upon which he was counting, as if it had been a French auxiliary alone, has been profitable to the Germans also, who, strengthened at every available point, repulsed the French troops without any apparent difficulty. On the outside, the great relieving army of the Loire has met with no better success. If it has not received an overwhelming defeat, it has encountered such a reverse as will stand for that, unless it withdraws promptly from the reach of its antagonist. In any point of view, its mission as a reliever of Paris is finished. The Germans have shown that they are abundantly able to deal with the besieged and at the same time to detach forces enough to destroy Palladine's army. Then, with hunger thrown into the scale, what can Paris do but get ready to capitulate? It may take its rulers some time to realize their situation, but the goadings of famine will hurry the process, to say nothing of more disastrous sorties.

This anticipation of peace, however, seems to have given rise in Europe, particularly in official circles, to a very singular rumor. It is to the effect that, by a connivance of the Prussian authorities, the French prisoners in Germany—upwards of three hundred thousand—are to be delivered up to Louis Napoleon, who is to march in state to Paris, subdue the refractory Republicans, if necessary, at any rate, restore order and resume the Empire. The London *Times* declares this programme to be "highly probable."

Undoubtedly the Germans fancy that this would be a very agreeable programme if it could be made to succeed, and the state and deference with which they have surrounded their imperial prisoner look as if they still had work laid up for him to do. Once back in Paris at the head of his army, he would expel the Republic, which, of course, no monarchy of good and regular standing wants to see anywhere in Europe.

THE EASTERN QUESTION.

The Eastern question, in relation to the position of Russia, is one of first-class interest to the nations of Europe, and must sooner or later be brought to an issue. It is a question in which all the great powers of Europe, including Turkey and Italy, are most deeply interested. It may be the last bone of contention, and lead to the final conflict among the nations. It has already assumed large proportions; yet it may rest for a short time, till some other matters receive attention.

Says the New York *Herald*:—

"But even while this Eastern war cloud has thus enlarged till it overshadows all Europe, the local difficulties of France, Spain and Italy are of such a nature as to divide the general attention of the civilized world. There appears now to be very little hope for the French republic or for France. The capitulation of Paris may be close at hand; and the army sent forward to its relief from the South, is, with Tours, in more imminent danger than Paris itself. King William has broadly suggested that there can be no peace without the annexation to Germany of Alsace and Lorraine, and no peace without a responsible government for France. Does he mean by this the restoration of Napoleon or his regency, or a call to the throne of one of the younger Bourbons? We cannot tell; but the capitulation and surrender of Sedan and the capitulation of Metz point to the Napoleonic dynasty. If so, and if there is peace upon this basis, we may look for another revolution in France with the retirement of the Germans."

Obituary Poetry.—We frequently receive a long piece of poetry composed on the death of some friend of the writer. Such articles should be sent to the friends for whose comfort they were written. We should be pleased to gratify those who are interested in such obituary lines; but as the most of our readers are unknown to the mourners, and would not be interested, those who send such articles must not expect to see them in the columns of "our paper."

Personal.—We learn that Bro. Storrs is still very feeble, and that his recovery is doubtful. Pray for him, that his last days may be his best.

Dr. W. K. Everson, of Chicago, has succeeded in removing the cancer from the face of Bro. Himes, and it is hoped that he will soon be well again. The Dr. is noted for his skill in the treatment of cancers, as well as other diseases.

Hygienic Home.—Dr. E P. Miller, who was long connected with the Laight Street Institute, has opened a new hygienic institution, at 41 West 26th St., near Madison Square, New York City. Those who wish to put themselves under the care of a skillful hygienic physician, or to board where they can get good food, will do well to call on Dr. Miller. In connection with his institution will be found the Turkish Bath, Eclectric Bath, Movement Cure, and Lifting Cure.

Excellent.—In another column will be found an excellent article from Bro. Geo. E. Merrill, headed, "Pray for the preachers." It is a word in *season*—just the thing that is needed.

Talks about People's Stomachs, is the title of a new work just issued by Dr. Dio Lewis, of Boston. Like all of his works, it is brimfull of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis.

In a few weeks he intends to publish another new work, entitled "Our Girls." This will be of *special* value, not only to girls, but to all women. We have seen some of the proof-sheets, and are satisfied the book will be one that every body should read.

"Talks about People's Stomachs" is for sale at the Crisis Office.

"HEALTH BY GOOD LIVING."

This is the title of a new work by Dr. Hall, of Hall's "*Journal of Health*," which I have read with eagerness, and am very free to say it is by far the best work on the subject I have ever read. It is as full of good common sense "as an egg is full of meat." The great majority of people get sick and die, because they do not know how to live. This book clearly points out the way, and if people will only read it, and practise what it teaches, a vast amount of sickness, suffering and death, will be avoided. This book ought to be in every family in the land. It is greatly needed. Send for it at once, and read and practise what it teaches, and my word for it, you never will regret it.

A. P. Moore.

The above valuable work is for sale at this office, and will be sent by mail to the address of any one remitting publisher's price—$1.50 per copy. Ag't.

TIME'S FAREWELL.

We have just published a tract with the above title, written by Bro. O. D. Woodruff. A good, stirring, timely tract; just the thing to scatter everywhere, and should be scattered by the *thousands*. Price by mail, 10 cents per dozen; 75 cents per hundred; $6.20 per thousand. Ag't.

Crisis Free.—We send the Crisis free for the remainder of the year *only*, to those who subscribe for 1871 and send us $2.50 in advance.

"WHO CAN TELL?"

The condition of the Pope grows worse instead of better. He is like the worm within the ring of fire. It burns him on all sides, and he cannot get out of the ring. Apparently, there is no way of escape. Another crisis in Rome is at hand. Things cannot remain as they are very long. The Pope's infallibility affords him but poor protection when he needs it most. His "dominion" is gone. The following editorial remarks are from the New York *Herald* of Nov. 26th:—

"The new King of Spain is a son of King Victor Emmanuel of Italy. The King of Italy has recently appropriated the States of the Church, including the city of Rome, and he has done this in response to the general voice of 'young Italy' for Rome as her capital. The Pope has protested at every step against these sacrilegious outrages; they say he has ordered the churches within his holy city to be closed with the entry and during the presence of King Victor, and at last, all other resources failing, the Holy Father has issued a bull involving the 'major excommunication' against the aforesaid King of Italy and against all concerned in aiding and abetting him in these heretical and abominable spoliations of the patrimony of St. Peter. This may prove 'the Pope's bull against the comet,' but it may prove something worse to the excommunicated parties. As the head of his church the Pope is infallible. All good Catholics, therefore, as his followers, must support him in this excommunication of the king of Italy and the Italians—*anathema maranatha*. Between the infallible Pope and a fallible king the loyal Catholic must stand by the Holy Father. The king of Italy, then, and all his backers in these Roman spoliations may soon find themselves in hot water, and in a hot fire, too; and the faithful Catholics of Spain may, perhaps, be inspired to a revolution against this son as an accessory of an excommunicated robber of the Pope.

These things may come to pass; but, on the other hand, the Pope may be compelled to seek a place of refuge under the protection of the Queen of Protestant England in Malta, or under the wing of the Protestant king of Prussia somewhere in Germany. The bull of the Holy Father against the king of Italy and his confederates is a declaration of war and means a war with the weapons of the church against the usurping State now in occupation of Rome. Will this war end in the quiet retirement of the Pope from his capital, or will it go on until these existing European complications, and revolutions and factions become more complicated than ever? Who can tell? We can only say that this fearful encyclical of the Pope must be considered as another added to the difficulties in the way to the pacification of Europe."

FINANCIAL REPORT
OF THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING, 1870.

RECEIPTS.

Cash received on pledges and donations, as acknowledged in *Crisis* January 26th	$162.00
" For lumber, straw, hay, etc.	144.38
" Rent of book stands	30.00
" By collections taken up, and subscriptions made and *paid* during the meeting	920.07
" For board, and sales at the boarding house, oyster, cake, and fruit stands, etc.	3845.15
" By payment of pledges made at the meeting, forwarded to the Treasurer, by mail and otherwise, *since* the close of the same to Dec. 5th, as follows:—W. F. Carpenter, $10.00; Geo. E. Lee, $5.00; B. F. Wilkins, $5.00; M. S. Harwood, $5.00; Anthony Deon, $5.00; A Friend, $10.00; H. D. Sharp, $50.00; Geo. Tilley, $20.00; Mary E. Whiting, $5.00; J. N. Stetler, $10.00; H. A. King, $30.00; J. G. Hamblin, $20.00; E. Cotton, $5.00; Emma Moranville, $5.00; H. M. Hamblin, $10.00; R. W. Hamblin, $5.00	200.00
Total receipts	$5301.60

EXPENDITURES.

Excess of expenditures over receipts in last year's account, as per last report	$692.77
Paid "Life and Advent Union," for their interest in camp-ground	175.00
" For lumber, straw, hay, fuel, pumps, freight, etc.	263.69
" Rent of ground, insurance on camp property, interest, printing, railroad fares, etc.	148.84
" For services rendered by persons in the boarding department, at the various stands, work on the ground, expenses of committee, etc.	986.13
" For groceries, provision, and the various articles sold at the boarding house and at the refreshment stands	2827.54
Total expenditures	$5093.97
Balance in Treasurer's hands	$207.63

There are pledges to the amount of $92.00 not yet paid. Although our number of free boarders was quite large, though somewhat less than the previous year, yet the unexpectedly large receipts from the refreshment stands and the boarding department, together with the very liberal donations and contributions of the brethren and sisters, enabled the committee to pay up the large debt left over from last year, meet all the demands of this season, and still leave a good balance in hand, with which to commence another meeting, the Lord so directing, the coming year.

The committee are very thankful to our heavenly Father for his special care and blessing, spiritually and financially, it being in every respect one of the best meetings we have ever held.

For the cordial support and ready cooperation rendered by our brethren and sisters, they will please accept the hearty thanks of the committee, and our earnest prayer that our soon coming Lord will at last gather us all into "the camp of the saints," to enjoy his presence together forevermore.

The Advent Christian Association nominated and reported to the brethren and sisters assembled at the preachers' stand, the names of the following brethren to serve as committee for the ensuing year: S. G. Mathewson, Geo. T. Adams, Miles Grant, H. Munger, J. Hemenway, O. D. Woodruff, and I. B. Potter. The report was accepted, and the above named brethren chosen.

GEO. T. ADAMS,
Treasurer and Secretary.

THE CRITICAL GREEK AND ENGLISH CONCORDANCE.

A BOOK FOR BIBLE STUDENTS.

A Critical Greek and English Concordance of the New Testament. Prepared by Charles F. Hudson, under the direction of H. L. Hastings, Editor of the *Christian*. Revised and completed by Ezra Abbott, LL. D., Assistant Librarian of Harvard University. Pp. 532.

This is the first Greek and English Concordance ever prepared and published in America, and in many respects the most valuable ever published anywhere. It contains—

1. References to all places where every Greek word in the New Testament may be found,—four or five constantly-recurring particles excepted.

2. All the English words and phrases by which these Greek words are rendered, both in the text and in the margin of the common version.

3. All the various readings derived from hundreds of ancient manuscripts, written before the discovery of printing, and embodied in the four best editions of the Greek New Testament,—those of Griesbach, Lachmann, Tischendorf, and Tregelles,—to which are added the confirmatory readings of the very ancient but recently-discovered Sinaitic Manuscript.

4. An index of English words, by means of which persons entirely unacquainted with the Greek language can find the original for any English word in any passage, and can trace and ascertain its usage and the manner of its translation throughout the entire New Testament, and can also detect any various readings occurring in the four critical editions above named.

OPINIONS OF SCHOLARS.

"An excellent aid to critical students of the New Testament. Adapted at once to common and most critical use. A marvel of condensation. It must have cost an immense amount of labor. It is really an excellent work."—*E. O. Haven, D. D., LL. D., President of the Northwestern University.*

"I think there is no better book for a student of the New Testament, provided he could have but one."—*E. Abbott, LL. D., Assistant Librarian of Harvard University.*

Price—cloth, $2.50; leather, $3; morocco, gilt, $5. Ten copies, cloth, $20. Sent, postage paid, on receipt of the price. Size, six and three-fourths inches long, four and five-eighths wide, seven-eighths thick.

For sale at the Crisis office.

"THE PROGRAMME."

A tract for church festivals, of eight octavo pages, containing the matter usually printed on thirty-two tract pages, and was originally written for distribution at a church fair, and though in the style of a genuine programme, is so worded that the practises and opinions which at first sight it might seem to support, are completely refuted by the Scripture which in every instance accompanies.

For sale at this office. Price 20 cents per dozen; $1.30 per one hundred, postpaid.

PURITY OF HEART.

Said Jesus: "Blessed are the pure in heart; for they shall see God." Such a state is attainable on some principle, or Jesus never would have uttered such a statement. Purity of heart is a heaven-born characteristic, enjoyed only by those who have the mind of Christ. The carnal heart is impure in the sight of heaven. It cannot purify itself by a routine of good works: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost." Only by experiencing this divine renovation, can we secure that internal purity which will prepare us to "see God," and dwell in the heavenly kingdom.

Much depends upon the possession of this purity, for a pure heart will lead to a pure life in this world, and to a pure home hereafter. The heart is a fountain which is continually sending forth either sweet or bitter streams. Let the fountain be cleansed, and the streams will be pure. When the heart is under the sanctifying control of the Holy Spirit, it will be pure. While the heart is regulated by an influence from the heavenly throne, it will remain pure. But whenever the heart is not controlled and regulated by the Spirit of God, it is destitute of genuine purity.

We can be and ought to be pure. But what is our standing before God? Are we "pure in heart," thus possessing the basis of a pure life? Are our ardent "affections on things above," and sweetly entwined around the the precious Savior? Are we fervently aspiring after the mind of Christ? Are we earnestly hungering and thirsting after righteousness? Have we a relish for secret devotion? Do we love the prayer-meeting? Are we praying christians? Are we sincerely striving to win souls to Christ? Is the Spirit of God dwelling in us? Are we building each other up "on our most holy faith" in a practical sense? Can we give an affirmative reply to these questions? Then ours is a "blessed" position, and if we continue in this state we shall finally be permitted to "see God;" for when we are made "equal to the angels," like them we shall gaze on Deity, for said Jesus, "Angels do always behold the face of my Father which is in heaven." The saints, too, will enjoy this privilege when changed to the immortal state, and made "equal to the angels."

Let us all be pure in heart, and ready to meet Jesus at his coming. W. S.

DID THE DISCIPLES BELIEVE IN THE EXISTENCE OF DISEMBODIED SOULS?

To prove that the disciples of Christ believed that a personal soul survives the death of the body, we are referred to the following texts: "But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out."—Mark 6: 49. "They were troubled, saying, It is a spirit."—Matt. 14: 26. Nothing is said about a *human spirit*. They knew of the existence of two orders of spirits—angelic spirits, and satanic spirits; for "he maketh his angels *spirits*," and devils are called "unclean spirits"—"seven spirits more wicked than himself"; and they supposed that they had a spirit of one of those orders of spirits. There is not a hint that they supposed they had seen the disembodied spirit of some dead man. Upon another occasion, "They were terrified and affrighted, and supposed that they had seen a spirit."—Luke 24: 37. Jesus allays their fears by saying, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Angelic spirits have often been mistaken for men, and at other times men have been filled with fear in their presence, as in the case of Daniel (10: 12). But in one of these instances, fear was awakened by seeing a personage, while the doors were carefully closed, mysteriously appear in their midst, which proved not to be an angelic spirit, as they first supposed, but Christ himself. But if the disciples had really fancied that they saw a human spirit, the proof would hurt our opponents more than it would help them, for it would militate against the doctrine of the emigration of human spirits to heaven and hell at death, and prove that they are likely to be walking on the sea, and getting into houses after the doors are locked, instead of being in heaven or hell. W. S.

DID SAMUEL'S SOUL APPEAR TO SAUL?

For the want of better proof that a personality outlives the body, we are frequently informed that the disembodied soul of the prophet Samuel appeared to king Saul after the death of Samuel's body, and conversed with him. From the record in 1 Sam. 28, we learn the following facts:

1. Not a word is said about Samuel's soul—they only *guess* it means his soul.

2. Whatever appeared, came at the bidding of a witch. Have wicked witches power over the departed souls of saints?

3. Saul said, "Bring me *up* Samuel"; and the witch said, "I saw gods *ascending out of the earth*"; and Samuel said, "Why hast thou *disquieted* me to bring me *up*?" Do the souls of saints go into the earth at death? If not, then Samuel's soul did not appear; if they do, then they do not go to heaven at death.

4. Saul saw nothing himself, but inquired of the witch, "What form is he of?" She replied, "An *old* man cometh up." Do some souls look *older* than others? And from her description, "Saul perceived that it was Samuel."

5. He states to Saul, "To-morrow shalt thou and thy sons be with me"; if he was in bliss, those wicked men were to be in bliss too, if he spoke the truth; but Saul did not die for several days afterward; so it was not Samuel that talked, as a falsehood was told.

6. Either the witch was purposely deceiving Saul, or it was a freak of demonology—demons appearing—one personating Samuel, and talking in his stead, and lying as usual. These "gods" existed prior to the death of men (Gen. 3: 5); consequently cannot be disembodied human souls. Ancient witchcraft was connected with demonology. W. S.

Departure of the Soul.—To prove the disembodied state of men after death, or the existence of spirit-men independent of the body, we are often referred to the following statements: "As her soul was in departing" (Gen. 35: 18), and, "Let this child's soul come into him again." 1 Kings 17: 21. We fully believe that the life, sometimes called soul, leaves man at death, but that is not a personality. The original term *nephesh*, rendered soul in these texts, is also translated life and lives by the same translators no less than one hundred and twenty times in the Old Testament scriptures; and the same term is as really applied to beasts as to men, as in the following texts: "In whose hand is the soul [*nephesh*—life] of every living thing."—Job 12: 10. "A righteous man regardeth the life [*nephesh*—soul] of his beast."—Prov. 12: 10.

If *nephesh* does not signify a personality within when applied to beasts, why claim that it does when applied to man? We deny that the term ever signifies a personality within man or beast. "As her life was in departing"; "Let this child's life come into him again," is the obvious import of these texts, though the present translation is not objectionable when we remember that life is one of the meanings of the term soul. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

Wm. B. Herron, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$152.38
G. P. Hayes	1.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$20.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$5.08

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$522.94
P. W. Higgins	5.00
M. S. Smith	2.00
L. L. Hubbard	1.50
Z. A. Waterstown	1.25
A Friend (name lost)	1.00

For the World's Crisis.

SAN FRANCISCO.

To the World's Crisis:—I notice that preparations are being made for a thorough mission canvass of the Southern States. Undoubtedly it is a ripe time for awakening an interest in that section of the country on the great truths in regard to the state of the dead, etc., which the Adventists prominently advocate. But the announcement induces me to inquire in this public manner, Why has California been so long neglected by the missionary preachers of your church? I have repeatedly written to leading men of your faith, urging upon them the demand that existed here for preaching the truths referred to, and expressing my confident belief that it would require comparatively little effort to gather and build up a church-fold in San Francisco. And I say now, directly, that I feel satisfied that Miles Grant, or H. L. Hastings, or Wm. Sheldon, or any man of equal ability in the ministry, could within a year from the commencement of work here, return twice the amount to the mission treasury that was required for inaugurating the service. I cannot, I need not restate at this time the many grounds I have for this belief; nor need I apologize for placing the appeal upon a somewhat selfish basis. It is right that the Mission Board should consider, to a certain extent, the probabilities of success in the attempted establishment of Advent societies in sections where there has never been any earnest effort to promulgate Advent church doctrines.

I was greatly in hope of Miles Grant's resolution to come here, and preach during the winter season. *Now* is the most appropriate time of the year to begin the work. Some of your readers may not know that we have no storms of snow here in the winter. The most beautiful days of the year in San Francisco are in the month of February. But the long night of the consequent evening leisure are with us, of course, as with you during the winter months. We are on the same side of the equator! I am disgusted when I go to one of our popular churches and hear the cream-cheese preachers dilate upon the "spirit-land into which the just are ushered at death," and remember that in this great city there is not one man in the ministry of truth to openly combat and overthrow the error. As it came in course, in conversations with friends, I have often talked of the gross errors of the orthodox and Roman churches, and have set many an intelligent man "to thinking"; have aroused his interest in the questions which were called and answered.

Spiritualism is really the master here. Indeed, how shall we say otherwise than that the popular religions are all properly brought under the term that is appropriated for one sect. If I believed in a conscious intermediate state, and the inherent immortality of an essence within us called soul, and constituting the conscious part of man, I would be either a Roman Catholic or a Spiritualist. It seems to me I could not escape one or the other, as an honest, logical conclusion for my practice. Spiritualism and Universalism are the names of the real creeds in our churches. It is true that some old-fashioned Presbyterians believe only in the universal salvation of Presbyterians, and still find a grand element in their ghostly comfort to be the confident expectation of witnessing the eternal writhing in a brimstone fire of all who are not synodically elect. I confess I have an intense contempt for men who persist in teaching the old fables. But if some man of love and unction would come among us and preach the truth as it is, I should be enabled to overcome this unwholesome feeling. I could pass to satisfaction, because the lies were challenged, and the heathen dogmas turned aside.

The people here who are not linked in sects, strictly speaking, are remarkable for candor and liberality of thought. Altogether, it does seem right to commend the time and the field. When the Mission Board next assemble, let the petition have a few moments' consideration. Yours very truly, C. A. S.

☞ At a Bible meeting in Manchester, England, the Rev. Donald Fraser stated that the Emperor Napoleon was a "cordial friend to all the agents of the society, facilitated their movements in France, and protected them from petty persecutions."

For the World's Crisis.

BABYLON IS FALLEN.

Many years have rolled away since the Popes became temporal sovereigns, and it seemed that many more might have witnessed the pontiff exercising himself as a priest-king, had it not been for that other saying, which reads, "They shall take away his dominion." The same Gabriel that uttered these words, as recorded by Daniel, repeated the matter more fully to John on Patmos: "These shall make her desolate," and when thus desolate, and stripped, and fallen, she shall be burned with fire. Ancient Babylon fell when "Darius the Median took the kingdom"; mystic Babylon must fall when the ten kings enter the eternal city and strip his pontifical majesty of all his dominion; but not till now could it be truthfully said, "Babylon is fallen." There is not a beast, or government, to support her. She stands before the world to-day *fallen*, stripped and naked. Hallelujah!

In a diplomatic circular of the Italian prime minister, Visconti Venosta, dated Florence, Oct. 18th, is the following: "Sir, The inhabitants of the Roman provinces, having acquired the liberty of giving solemn expression to their will, have declared in favor of the annexation of Rome and its territory to the constitutional monarchy. * * * * This vote, completed with all the safeguards of sincerity and publicity, is the last consecration of Italian UNITY. * * * * Rome, henceforth, is united to Italy by the national right which, expressed first by parliament, has found in the vote of the Romans its final sanction. * * * Thus you will have seen by the reply of the Roman deputation that Italy feels all the grandeur and responsibility which she assumes in declaring that the temporal power of the holy father has ceased to exist. [*Amen.*] * * The *temporal power* of the holy see was the *last relic* of the institution of the *middle ages*." "*Blessed* is he that readeth and they that hear the words of this prophecy." "Babylon is fallen"! Jesus is coming.

H. Pratt.

Correspondence.

From Bro. B. W. Davis.

Dear Brethren and Sisters:—Having met many of you at our annual gathering for the first time, I rejoice to know that our Father has so large a family, who are looking for his appearing and kingdom. It has not been but about two years since I embraced the blessed hope; but I feel strong in the faith of soon seeing *all* of Father's family in our Eden home. Many of us met in camp, and were strengthened in the "present truth"; but there are very many who could not meet there, and to you are these few words sent.

O, it would have done you good to have been there and heard such blessed preaching; but, thank God, we soon shall *all* meet in the everlasting kingdom. "The last day, that great day of the feast," there were twelve or fifteen thousand present. It was a feast indeed. The blessed truth of Jesus' soon coming again, to put an end to sin and sorrow, set up his everlasting kingdom, raise the dear ones now sleeping in the grave, and take us and them to be forever with him, is cheering and comforting to the weary pilgrim, for it is our *only* hope of ever meeting them again. Bless the Lord for this hope. Let us keep ready, waiting, and looking for the coming and glorious appearing of our blessed Savior.

I want him to come, and am expecting he will soon appear. My prayer is, Come quickly; even so, come, Lord Jesus. If we really desire him to come, we must be ready; for it is only the pure ones that shall dwell with him. May the Lord help us to come out from this world, and be ready. Yours in the "blessed hope," B. W. Davis.

Rumney, N. H.

From Bro. J. H. F. Varney.

Bro. Grant:—I wish to thank the dear brethren and sisters who have so kindly aided me in my late sickness; and as I cannot do so personally, I ask that you will allow me to do so through the Crisis. I was taken last spring with what my physicians called "brain and nerve exhaustion," caused by mental and physical overwork. I lay completely prostrated all summer, unable to read, write, talk, think, pray, or walk. I had employed two of the best physicians in the State, and they, after doing all in their power to do, finally decided that I never could recover. In this condition, I was found by Dr. C. H. Johnson, of Boston. As I did not send for him, and as I had almost made up my mind to die, I really felt sorry that he had come, for it sounded like presumption to hear him talk about my going a mile to visit my wife's folks in a *week*, when I had been unable to walk all summer. But to please my wife, I consented for him to treat me, and instead of waiting a *week*, I made the visit the *next day*. Since then I have gained rapidly, so that now I am better than for three years, at which time this trouble commenced. I have no words to express my admiration of Bro. Johnson's astonishing skill as a physician; or love for his kindness and sympathy as a dear Bro. in Christ. And oh, what can I do to express my gratitude to my kind heavenly Father for all his mercies.

To the afflicted, let me say, that Bro. Johnson's office is No. 50 Hanover St., Boston; residence No. 8 Grove St., Chelsea. Many thanks to the loved ones in Christ for their kindness to me and mine. I ask their prayers for my guidance in the future, that I, with them, may be saved in the day of the Lord Jesus. J. H. F. Varney.

From Sr. E. A. Pierce.

Bro. Grant:—Although we are strangers to each other, yet I trust we are children of our Father. I felt as if I would like to tell you how good the Lord has been to me, in leading me where I have found the true light in relation to subjects on which we, as a people, differ from other churches; such as, "immortality only through Christ," and the "sleep of the dead." I had always been taught, and believed, that "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; their bodies, being still united to Christ, do rest in their graves till the resurrection." Now, such a doctrine seems very absurd. I had not been satisfied for some time before going to the Advent church. I felt as if I wanted something more real than I had experienced, but after going there a few times, I found just the light I wanted. It opened to me the blessed Bible as a new book. I have found a *reality*, something I can grasp and understand; but I feel as if there was a great deal to learn, especially in relation to proph-

ecy, for I am only a babe in this blessed way, —only seven months have I rejoiced in a personal heavenly Father.

May the light from his word shine upon many more hearts, that they may see where they are living in these last days of probation. May we all be ready for that glorious change which is promised to those that prove faithful. May God help those of us who profess to be his children, and give us grace to be more like him, that when he comes to restore paradise, we may be found worthy to enter in and dwell with him forever.

Your sister in Christ, E. A. Pierce.

P. S.—I have felt so strong an attachment to your paper, that I wished to express my gratitude in some way. I always welcome it as a dear friend, and hope I shall have the pleasure of reading it till Jesus comes.

Worcester, Mass., Oct. 16th. E. A. P.

Bro. R. R. York writes:—"The Lord has blessed us abundantly within a few weeks. Nearly one hundred have been forward for prayers, and many of them, we trust, converted. Twenty have been baptized, and are full of joy and peace. Others will go forward soon. Blessed be the name of the Lord."

Obituaries.

Little. Died, of consumption, in Colebrook, N. H., Oct. 25th, 1870, Lovina W., wife of James C. Little, aged thirty-two years.

No one, perhaps, ever battled more bravely with disease than this dear sister, for she loved to live; not for the enjoyment of worldly pleasure, but for the cause of Christ and friends. She was known as a sincere and devoted christian, always ready to speak of the "blessed hope" in public or private, and be foremost, if need be, among the few that believed. Her plans were laid to spend the coming winter at the south in mission work, hoping in a milder climate to rise above her disease, but she was forced to give them up. Then, with sadness, yet sweet submission, she gave directions concerning her funeral, and bidding a last good bye to her husband, she fell asleep, and with her it is well.

For now she is calmly waiting,
Under the silent sod,
Long life and rest in the kingdom,
Beneath the smile of God.

Bro. Little is full of grief. Not long ago, all earthly possessions were swept away by a raging fire, and yet he says all this is nothing, could he have Lovina back. May the arm of the Lord sustain him, and his promises be a solace in these days of trial. The funeral was attended by the writer, in company with Eld. C. Shattuck and the Congregationalist clergyman of the place.

J. Albert Libby.

Hackett. Died, in Dover, N. H., of consumption, Nov. 21st, 1870, Ellen Francena, eldest daughter of J. M. and Mary A. G. Hackett, aged twenty-eight years.

Nature had endowed her with an amiable disposition, an intelligent mind, and a true and conscientious heart. At the age of about nineteen, the death of a brother was the means under God of her conviction and conversion. She was baptized at Alton Bay, and ever after lived an exemplary life. Her faith in the soon coming of Christ was unshaken. In the family she was its monitor, and a bright ornament to her profession. During her sickness she was patient and uncomplaining, and in her expiring moments said, "Mother, don't fail to meet me at the marriage supper of the Lamb."

Thus cruel death robs us of the sweetest flowers in the family vase, hiding them away in the cold grave, where they rest among the sainted host until the bright morning, when the mighty Resurrector's voice shall be heard in the deep caverns of earth's charnel house, and awake to a glorious re-living the purchase of Messiah's blood.

J. Couch.

Philbrick. Died, in Rye, Oct. 17th, 1870, Bro Josiah W. Philbrick, aged sixty-three years.

Also, Sept. 23d, 1870, Sarah A. Philbrick, wife of the above, aged sixty years and six months.

When the tidings of Christ's soon coming were heralded through New England, Bro. and Sister Philbrick were among its earliest advocates, and remained true and faithful to their posts of duty till death closed their warfare. They were loved and respected by a wide circle of friends, and died lamented by all. In this affliction, their children, a son and daughter, have lost christian parents, the church faithful and efficient laborers, and the community worthy citizens. But we trust they will live again at the resurrection of the just.

J. Couch.

Cook. Died, in Kingsbury, N. Y., Aug. 21st, 1870, Martha E., daughter of A. B. and E. Cook, aged twenty-one years.

The subject of this notice had early been taught the true principles of the Christian religion, to which her genial heart readily assented; and naturally possessing great amiability of character, with many rare gifts, especially music, she was a special favorite in society. Particularly in the sanctuary is she missed, where the melody of her voice joyously tuned forth the praises of God. During her sickness she seemed to consecrate herself more fully to Christ than heretofore, venturing to lean upon his sacred breast,

"And breathe her life out sweetly there."

Fond and loving parents would have held so goodly a treasure, had not the providence of God, to which they have happily learned to submit, decided otherwise. But they laid her away in hope of meeting her all improved by immortality, when the Lord shall descend with a shout, the voice of the archangel and trump of God. B. M.

Cook. Died, in Poultney, Vt., Oct. 7th, 1870, Mrs. Lucretia Streeter, mother of Bro. A. B. Cook, aged seventy-eight years. B. M.

Styles. Died, in Eauclair, Eauclair Co., Wis., Dec. 30th, 1868, Frederick G. Styles, aged twelve years, nine months, and twenty-nine days.

Also, in Augusta, Eauclair Co., Wis., Nov. 3d, 1870, Stella L. Styles, aged twenty-two years, one month, and eight days.

These were the dear and only children of Bro. and Sr. D. G. and P. C. Styles, formerly of Jamaica, Vt. The writer was with Stella in her last sickness, which was very short. She fell calmly and sweetly into the arms of her Savior, trusting to be gathered in the morn of the first resurrection. Words of comfort were administered by the writer, from Isaiah 61: 1,—"He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Geo. W. Turner.

P. S. The parents desire the "Herald of Life" and "Advent Christian Times" to copy. G. W. T.

Pendleton. Died, in Willimansett, Aug. 30th, 1870, Elsie C., wife of Rodney Pendleton, aged fifty-eight years.

Our sister had long cherished the blessed gospel hope; and while that awful disease (cancer) was steadily preparing her "as food for worms," and her body to mingle with its mother dust, still she, with Job, believed that in her flesh she should yet see God, and that for herself, and not another. Such was the comforting hope of Sr. Pendleton in all her sufferings. The writer tried to comfort her surviving friends, and to instruct an attentive and candid audience relative to the same.

A. M. H.

Rowell. Died, in Hereford, Canada East, Sept. 6th, 1870, of consumption, Maria A., daughter of Wellman and Hannah Rowell, aged twenty-five years and eleven months.

Maria was a good, kind sister, and we all miss her much. We hope she will have a home in that beautiful land, where

"Pain and sickness ne'er will enter."

M. A. Rowell.

Marshall. Died, in Bradford, N. H., Sr. Marshall, wife of Joseph Marshall.

She will remain at rest till the last trumpet sounds, and then be raised to put on immortality.

Veazey. Died, in New Hampton, N. H., May 27th, 1870, Simeon Veazey, aged seventy-four years.

Bro. Veazey had been a believer in the soon coming of the Lord for many years. We hope to meet him in the resurrection morning. He leaves an aged wife, three sons and two daughters, to mourn their loss. Words of comfort were spoken by the writer, from Job 14: 14, assisted by Brn Evans and Brown. N. Glidden.

Deyo. Died, of consumption, in Charles City, Floyd Co., Iowa, Nov. 17th, 1870, Charles M. Deyo, youngest son of Elder S. D. Deyo, and brother of Elder P. S. W. Deyo, aged twenty years, nine months, and eight days.

The afflicted friends have hope in Jesus, that he will come again from the land of the enemy. The writer was called to administer words of comfort, which he did from Job 14: 14.

Alonzo Raymond.

Bean. Died, in Sangerville, Me., Oct. 29th, 1870, Keziah, wife of the writer, aged twenty-four years, one month, and eight days.

She fell asleep with the bright prospect of soon coming forth, clad with immortality and eternal life. Believing that it is well with her, the afflicted ones wait patiently for the great Life-giver to appear, when he will ransom her from the power of the grave. Geo. W. Bean.

Patterson. Died, in Pittsburg, N. H., Nov. 27th, 1870, Fanny, only daughter of Hiram and Persis Patterson, aged four years and four months.

Words of comfort were spoken by the writer.

Wm. C. Stewart.

Married.

LOMBARD—BLODGET. In Boston, Mass., Nov. 16th, at the residence of Elder T. T. Farrel, Elder I. K. Lombard, of Chelsea, and Miss Ellen Blodget, of Ascot, Canada East.

For the World's Crisis.

ALLANSON RICHMOND.

On Friday evening, Oct. 28th, 1870, after a long and painful illness, Bro. Allanson Richmond fell asleep in Christ, at his residence at East Granger, N. Y., aged seventy-eight years.

He was the son of Perez Richmond, and was born in Westboro, Mass., close by the sea-side, being the youngest but one of thirteen children, only one of whom survives him. When he was in his eleventh year, his father was killed by a fall from a horse, and the home of his childhood was broken up, the family removing to Newport, R. I. He there became a manufacturer, and for several years pursued his business in Providence, until 1823, when, attracted by the superior advantages of a new country, he removed to western New York, and about the year 1835 settled in East Granger, where he remained till the close of his life.

In the year 1824, he was convinced of sin, and led to believe on the Lord Jesus Christ; and from that time, according to the ability that God gave him, he strove to labor in the Master's vineyard, to secure the welfare and salvation of those around him. He was subsequently licensed as a local preacher among the people called Methodists, and as opportunity afforded he endeavored to preach righteousness in the great congregation, and proclaimed to the lost and perishing repentance towards God, and faith towards our Lord Jesus Christ.

In the philanthropic enterprises of the time in which he lived, he was deeply interested, laboring long and zealously in the cause of temperance, and being one of the first and most active movers in the agitations and discussions which arose upon the question of human bondage and human rights; hoping and toiling on, through hours of darkness and reproach, he preached, and labored, and waited, and prayed, until he saw the triumph of the principles he had advocated in the breaking of the yoke of bondage, and bidding the oppressed go free.

But his interest was not confined to questions of temporal freedom and prosperity. Much as he prized the liberty of those who are made free in Christ, and being led to separate himself from human organizations, he acknowledged Jesus as his Master and his King, and looked forward to that more glorious liberty of the sons of God, for which the whole creation groaneth and travaileth in pain.

The writer's acquaintance with Bro. Richmond and his family was formed at a meeting held in the Bethel Tent, in Alleghany county, N. Y., where he, with his family, enjoyed and participated in the exercises connected with the preaching of the gospel of the kingdom of God. Those hours of fellowship have been a pleasant memory, though we have not since met, nor shall we, until the day break, and the shadows flee away.

His disease (ossification of the arteries) was slow, and extremely painful; but through all his terrible agony he manifested the patience and meekness of a follower of Christ. For fourteen weeks, he endured such sufferings as are seldom meted out to the sons of men. But at last the end came. As life was fast ebbing away, the pressure of his dying hand gave answer to his wife that he still felt the presence of the Savior, though his tongue could no more speak his praise nor testify his love. And so, calmly, quietly and peacefully he passed away, leaving his neighbors to lament the departure of a good man and a true and valued friend; and the companion of his joys and sorrows, with her two orphan daughters, to mourn a husband and a father's loss.

May the great Consoler, who not only shed his tears over human sinfulness in Jerusalem, but also over human sorrow by the grave of Lazarus at Bethany, and who has as his appointed mission "to comfort all that mourn," graciously condescend to guide and keep, to preserve and provide for these bereaved ones, who now can grasp the many promises they never claimed before, even the promises made by him who is "a Father of the fatherless, and a Judge of widows, in his holy habitation"; and may they, in their hour of trial, be enabled to look beyond the storms and shadows of this dreary world, to the eternal morning when the dead shall awake and sing, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. In that day may the broken bonds be reknit, and the broken circle gathered together once more.

"He shall sleep, but not forever;
There will be a glorious day.
We shall meet to part, no, never,
When earth's shadows flee away."

H. L. H.

☞ The ladies of Trinity M. E. Church, well known for their sumptuous entertainments, will serve an oyster supper to-morrow evening, in the lecture room of Calvary Presbyterian church, corner of Indiana avenue and Twenty-second street, for the benefit of the Furnishing Fund of their new and elegant church. Supper from six to nine o'clock. They hope to see a full rally of all persons interested in the enterprise.

☞ Beecher says that "Our Protestant churches, with successive years, are getting to be merely lecture associations, for the maintenance of a course of Sunday lectures."

Summary of News.

FOREIGN.

Cable News.

London, Nov. 29. A dispatch is received here from Berlin announcing that Prince Wittgenstein, the Russian military agent in Paris, has been forbidden by Trochu to leave the city for fear he will betray its desperate condition.

Berlin, Nov. 30. The Queen has received the following from King William:

Tuesday, Nov. 29. Frederic Charles reports the complete defeat of the army of the Loire, in the battle of Monday, in which the French had the 20th corps, probably the 18th, and portions of the 15th and 16th corps engaged. A thousand French were found dead on the field, 4000 wounded and 1600 were taken prisoners.

General Aurelles is reported wounded. The German loss was 1000, among them a few officers.

The *Herald's* dispatch from Wilhelmshohe the 28th inst. reports Bazaine as saying that the current report, that as soon as Paris capitulates all the French Generals and prisoners will be convened at Cassel, under King William, was quite likely to be true, it being meant to reorganize the army, make peace and hush up cavil.

The report of the Empress' intended journey is not contradicted here.

Theline, the Emperor's Treasurer, and Raimbeau have passports ready to go to Paris immediately after the surrender.

London, Nov. 30. [New York *World* Special.] Letters by balloon from Paris, private letters from Versailles and dispatches from Berlin all concur in representing the prospects of the French as extremely gloomy.

The Germans, in late engagements with the Army of the Loire, lost enormously, still their positions have been maintained.

The efforts of General Aurelles to advance to the relief of Paris have failed.

The provisions of Paris are almost exhausted. Scarcely a fortnight's supply remains.

The Eastern question approaches a peaceful solution. It is confidently expected that a conference for its settlement will be held at London. London is in a pacific mood, and all parties feel sure of peaceful results.

London, Dec. 1. The *Telegraph* this morning says the feeling is becoming universal throughout England, that the French war is rapidly drawing to a close. It is believed that the apparent impossibility of combining and concentrating the French armies will soon compel the surrender of Trochu.

Prominent members of the Ministry are urging the immediate calling of a convention to settle the Russian question and arrange and adopt a peace policy for Prussia and France.

A Startling Rumor.

The *Times* to-day revives the story that terms of peace have been settled between King William and Napoleon, by which the latter cedes Strasbourg and Metz, and returns to France at the head of the Imperial army. The *Times* editorially declares this highly probable.

The position of the Germans is now so embarassing as to render Bismarck anxious to escape on any terms.

Tours, Dec. 1. It is announced that General Ducrot, with 100,000 men, made a great sortie from Paris yesterday and crossed the Marne. The movement was completely successful. Details of the action are momentarily expected.

London, Dec. 1. The *World's* correspondent at Tours telegraphed on the 30th ult. that all was well with the Army of the Loire, and that the Prussian dispatches concerning fighting on the 28th were wholly fallacious. Gen. D'Aurelles holds well in hand in the immediate vicinity of Orleans the 15th, 16th, 17th and 18th army corps, in all 130,000 men. The right rear is formed of the 18th and 20th corps, of which Bourbaki now accepts the command, and is 67,000 strong. The whole of these forces concentrated during the recent fighting, and inflicted on the enemy a greater loss than they themselves suffered. There is perfect confidence in the ability of Gen. D'Aurelles to pierce the enemy's centre and to defeat his wings in detail.

King William's Dispatch.

Berlin, Dec. 2. King William sends the following dispatch to Queen Augusta, dated Versailles, on the 30th:

"The Sixth corps yesterday repulsed a sortie of the French near L'Huy, on the south of Paris. Over one hundred French prisoners were taken, and several hundred dead and wounded were left on the field. The French also made sorties on the positions of the Wurtemburgers and Saxons at Bamueil, Champigny and Selliers, to the east and southeast of Paris.

These positions were taken by the French, but were subsequently retaken by the Prussians. At the same time sorties were made north and west, and at St. Denis against the 4th corps and guard.

The French were repulsed and driven back behind their works in all cases. I remained at Versailles, as it was the central point.

(Signed) William.

Amiens Capitulated.

The French army in the North are in a state of disorganization.

The citadel in Amiens capitulated after a short resistance, in which the commander was killed and forty prisoners taken.

London, Dec. 2. [Special to the New York *World.*] The dispatches received this morning reconcile the conflicting German and French accounts of yesterday concerning Ducrot, with 150,000 men, and fifty cannon, succeeded in making his way out of Paris, and is now in the open country between the Marne and the Seine, southeast of Champigny. The Germans, who at first were driven from their positions, regained them, holding their intrenchments.

On Wednesday the combat recommenced. On Thursday morning the result was yet unknown. The German losses in the sorties on Monday, Tuesday and Wednesday were 157 officers and 5800 men in killed and wounded. The French loss, as partially ascertained, was 3400. General Vinoy, with the First Corps, got wholly through the German lines on the south, and effected a junction with a portion of D'Aurelles' forces, advancing from the southwest. The siege of Paris is in effect raised, and the campaign turned against the Prussians.

Official dispatches announce that Trochu and Ducrot made a sortie with 150,000 men and completely routed the Prussians between Brie-sur-Marne and Chissy Le Roi. Ducrot is now encamped fifteen miles from Paris.

The *Telegraph* to-day says that the French have won a great advantage in the departments of the Seine and Marne, and now possess military preponderance never enjoyed by them since the opening of the campaign.

Advices from Paris to the 23d ult. say that the mortality is frightfully increasing, and that the calculation made shows that the provisions will last from ninety to one hundred days.

London, Dec. 3. By a sifting of the vast number of confused and contradictory war dispatches received up to a late hour this morning, the fact is undeniable that the French forces yesterday actually won a victory, as claimed, near Orleans, but the Germans certainly repulsed the French attack before Paris. It is not true that the French Army of the Loire effected a junction with Trochu, though the Prussian lines were repeatedly successfully pierced during the engagement. The bayonet charges of the French were exceedingly brilliant.

Tours, Dec. 5. Last night the French evacuated Orleans, and at midnight the Prussians occupied the town.

London, Dec. 5. England accepts the statement made in Gortschakoff's last note, that Russia's declaration of her intention to be no longer bound by an onerous arrangement, was an abrogation of a purely theoretical principle, without its immediate application. Mr. Granville also acknowledges Russia's disposition to submit her objections to the arbitration of a congress of the powers, and concludes by cordially recognizing her protestations of friendship.

DOMESTIC.

The Siamese Twins. A gentleman who recently met the Siamese twins, Chang and Eng, at their home in North Carolina, informs the New York Sun that Chang, who was struck with paralysis of the right side, in August last, has gained steadily in general health, but his right leg continues useless. This, however, does not prevent the twins from going about and attending to their ordinary avocations. Those who have seen this curious pair will recollect that Eng stands on the right or off side, and Chang on the left, and that the inside arm of each is usually thrown around the other's back or neck. In their present condition the way they manage to move from place to place is this: Chang ties up his right or inside leg in a sling, and with the support given him by a crutch under the left shoulder, and the aid of his brother's arm finds no difficulty in making his way around the plantation as easily as ever.

The most singular thing about this extraordinary case is the fact that during the whole of Chang's severe and dangerous illness Eng has been in unusually good health and spirits, not excepting the time during which he was confined to his brother's sick bed. He has no wish to be disunited from Chang, even if he could be convinced that the operation would be free from inconvenience or danger; and a son recently remarked to a friend that he did not believe that his father would ever consent to a separation should Chang die first.

Distinguished medical authorities have differed in regard to the practicability of separating the twins by a surgical operation, though the general opinion has been that it might be accomplished with safety. Some have supposed that the fact that the brothers have but a single *umbilicus*, which is situated in the middle of the ligature that unites them, indicates a conversion in the circulation of the blood through the two bodies which would render an operation dangerous, but the circumstances attending Chang's illness seem to dispose of this objection.

Items.

☞ The steamer Cambria, which arrived at New York yesterday, it is said brought two thousand letters that left Paris by balloon.

☞ Seventy-five bushels of apples, of fair quality, were sold by auction a few days since, in Grafton, Vt., for one cent a bushel.

☞ Since the beginning of the present century, one hundred and twelve planets have been discovered between Mars and Jupiter. Of this number nearly one third have been discovered by American astronomers.

☞ Street cars, moved by compressed air, are running in Chicago. At the trial trip on Saturday, one of them went three miles and a quarter in thirty minutes, with an initial pressure of one hundred and twenty-five pounds to the square inch.

☞ The Sabbath schools of the United States have 1,000,000 teachers and 6,000,000 scholars.

Notices.

Notice.

At the Ohio State Conference, Bro. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Bro. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon, Bucyrus; P. T. Light, Plymouth; Dr. H. Kester, New London; Bro. Beadly, White House, Lucas Co.; Thos. Boardman, Shiloh; Henry Rast, Stryker; Wm. Seddall, Pioneer; Geo. English, Montpelier; N. R. Cheadle, Delta; Geo. B. Terwelligar, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. McCulloch, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately. E. M.

Notice.

There will be a meeting of saints held at Goffstown, N. H., commencing Dec. 28th, at seven o'clock P. M., to continue over the following Sabbath, at which time there will be a watch meeting. The design of this meeting is to work for the good of the people. Brethren and sisters are invited to attend from other towns. A special invitation is given to the young preaching brethren to be present, whether in or out of the State. We also invite other brethren to come, who can work in harmony with the truth and the Spirit of God. Ample provisions, as far as possible, will be made for those who wish to attend. Those going by R. R. by way of Manchester, can take the cars at 10 A. M., and 4.55 P. M. on the North Weare R. R. Let prayers be offered to God in behalf of this meeting, that sinners may be brought to Christ. Allen Daman.

P. S Other churches wishing to have such a meeting held at their place, please correspond with J. R. Boynton, Plymouth, Mass., or with me at Pittsfield, N. H., between the second and third Sundays of Dec. A. D.

R. I. and East. Conn.

The R. I. and East Ct. Conference will hold its thirteenth annual session with the church at Rocky Brook, R. I., commencing Wednesday, Jan. 4th, at two o'clock P. M. Our preaching brethren are reminded that a resolution was passed at our last session requiring them to report at each annual meeting, either in person, or by letter. It is hoped that all will make a special effort to attend. *All* our churches are requested to send delegates. Where delegates are not chosen, it becomes the duty of the church clerk to send in a written report. Letters should be mailed the first of the week. Come at the commencement, and remain until the close. C. H. Sweet, Clerk.

Notice.

The next quarterly session of the Conn. A. C. Conference will be held in Yalesville, Conn., commencing Wednesday evening, Jan. 4th, 1871. We hope every church in the State will be represented by their delegates at this conference.

H. H. Dickinson, President.
B. Hitchcock, Secretary.

Notice.

Notice is hereby given, that a special meeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., Iowa, commencing Dec. 29th, and hold over the Lord's day, to fill vacancies in said conference caused by the withdrawal of Brn. Dutton and Dickinson from the Conference Board, and to do such other business as may be thought necessary under the circumstances. It is expected that all churches, that feel an interest in the cause of Christ in this State, will send delegates, and that all who feel to co-operate with us in the work of God will attend. All are invited. Come, brethren; come, praying that peace and harmony may characterize our proceedings, and God be glorified.

Job Gildersleve, President of the Christian Conference of Iowa.

Notice.

The Lord willing, there will be a meeting of the Iowa Christian Mission Campmeeting Board, at New Hartford, Butler Co., Iowa, to commence Dec. 29th, 1870, to be held in connection with the quarterly meeting at that place. It is desired that all of the Board should be present. This meeting is to make arrangements for our coming meeting, and we want to make it one of religious interest. All are cordially invited to attend.

Alonzo Raymond, Secretary of Board.

Notice.

The Lord willing, there will be a protracted meeting in Manchester, N. H., commencing Sunday, Dec. 18th, and continue over the following Sabbath. Elds. D. M. Leavitt, J. C Shorey, T. L Churchill, and others, are expected to be present. All are invited.

For the church, J. W. C. Pickering.

Notice.

Dr. S. W. Treat will preach at Roxbury, Ct., Dec. 11th, and once in two weeks until further notice. Any of our preaching brethren who may feel the Lord would have them fill up the intervening Sundays, please send us your appointments as the way may open. For the brethren,

Susan E. Teeple.

Notice.

The Lord will, the first quarterly session of the N. H. Conference will be held at Lake Village, N. H., North Church, commencing evening, Dec. 15th, and continue over the Sabbath. Elds. G. W. Brown, C. H. Fletcher, and others, are expected to be present to preach the word of life. Let all who can come up to the feast. For the Committee,

T. W. Piper.

Notice.

The December session of the Maine Quar. Conference West, will be held with the church in Bath, commencing Thursday, Dec. 15th, at 2 P. M., and hold over the following Sunday. All who are disposed to come and work for the cause, or to hear the word of the Lord, are invited to attend. Preaching brethren, remember this meeting.

Per request, C. Goud.

Protracted Meeting.

The Lord willing, a meeting will commence at Swift Water, N. H., Tuesday evening, Dec. 13th, and continue evenings through the week, and over the Lord's day. Eld. N. Wheeler is expected to be with me to assist in dispensing the word. Brethren and friends are invited to come.

A. A. Hoyt.

Wanted.

I want one or two copies of D. N. Lord's "Exposition of the Apocalypse." If the book is worn, never mind, but just tell me at what price you will sell it. Or if any one knows where the book is offered for sale, and will inform me by letter, or through the Crisis or "Advent Christian Times," they will confer on the subscriber a great favor.

J. M. Tozier, *Woodstock, N. B.*

A. C. Times, please copy.

Notice.

The Lord will, I will begin a series of meetings in Rogersville, N. Y., Dec. 11th, and continue over two Sundays. Wm. A. Fenn.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

T. M. Preble....Sabbath, Dec. 11th
H. Pratt....Sunday, Dec. 18th
A. Simpson....Sunday, Dec. 25th
J. Couch....Sunday, Jan. 1st

Boston, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., and 3 and 7½ P. M.

☞ Sunday, Dec. 11th, and onward every evening through the week, except Saturday evening.
John G. Hook.

Chelsea, Mass., (Library Hall.)
H. L. Hastings....at 3 and 7 P. M., Sunday, Dec. 11th
H. Pratt....Sunday, Dec. 25th

Charlestown.
Preaching at Charlestown, (Evening Star Hall, No. 22 Main Street), every Lord's day.
S. S. Brewer....Sunday, Dec. 11th
T. M. Preble....Sunday, Dec. 18th
Geo. W. Brown....Sunday, Dec. 25th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress. J. N. Berry.

Chicago, Ill....Sabbath, Dec. 11th
Miles Grant.

Lynn, Mass....Sunday, Dec. 18th
J. Couch.

Worcester, Mass....Sunday, Dec. 11th
Farmington, N. H....Sunday, Dec. 18th
C. Goodrich.

Wakefield, Mass....Sunday, Dec. 11th
A. P. Moore.

Holden, Mass....Sunday, Dec. 18th
Enoch Morrill.

Sheldonville, Mass....Sunday, Dec. 11th
South Reading, Mass....Sunday, Dec. 18th
J. S. White.

Bridgewater, Vt....Sunday, Dec. 11th
West Fairlee, Vt....Sundays, Dec. 18th and 25th
North Springfield, Vt....Sunday, Jan. 1st
H. F. Carpenter.

Manchester, N. H....Friday evening, Dec. 9th
Seabrook, N. H....Sunday, Dec. 11th
J. G. Smith.

Salem, Mass....Sunday, Dec. 11th
Rufus Wendell.

New Bedford, Mass....Sundays, Dec. 18th and 25th
F. H. Burbank.

Wakefield, Mass....Thursday evening, Dec. 8th
Fitchburg, Mass....Lord's day, Dec. 11th
Cambridgeport, Mass....Lord's day, Dec. 18th
Natick, Mass....Lord's day, Dec. 25th
Stowe, Mass....Lord's day, Jan. 1st
Will Bro. J. P. Osgood meet me at South Acton Depot, first afternoon train from Boston, Sat., Dec. 31st?
L. T. Cunningham.

Wayland, Mass. (Wesleyan Church) Sunday, Dec. 11th
Z. Boodey.

Natick, Mass. (at Bro. Russell's)....Sunday, Dec. 11th
J. N. Sherman.

Charlton, Mass....Dec. 13th, 14th, 15th
At Bro. Corttis' house evenings.
L. M. Stoddard.

Salem, Mass....Friday evening, Dec. 9th
Lynn, Mass....Sunday, Dec. 11th
Holden, Mass....Wednesday evening, Dec. 14th
Wolcottville, Ct....Sunday, Dec. 18th
Springfield, Mass....Sunday, Dec. 25th
Springfield, Mass....Sundays, Jan. 1st, 8th, and 15th
West Meriden, Conn....Sunday, Jan. 22d
Springfield, Mass....Sundays, Jan. 29th and Feb. 5th
Wm. N. Pile.

Stoneham, Mass....Sunday, Dec 18th
F. Drake.

Rutland, Vt....Sunday, Dec. 11th and onward.
L. Boutell.

Danielsonville, Ct....Sabbath, Dec. 11th
Watchouse Point, Ct....Sabbath, Dec. 18th
South Windsor, Ct....Sabbath, Dec. 25th
J. T. Dixon.

Wrightville, Ct....Sunday, Dec. 11th
Wm. J. Ripley.

Rye, N. H....Sunday, Dec. 11th
Barrington, N. H. (Felker district) Saturday evening, Dec. 17th, and over Sunday.
Great Works, Me....Sunday, Dec. 25th
J. H. F. Varney.

Hartland (Town Hall)....Sunday, Dec. 18th through the week, and over Sunday, the 25th.
S. Woodruff.

Chichester, N. H. (Pine Ground)....Sunday, Dec. 18th
Barnstead (Clark district, where Bro. Charlie Parsons may appoint), Monday evening, Dec. 19th, and onward as the Lord may direct. A. S. Williams.

Lagrange, Me....Sunday, Dec. 18th
Bangor, Me....Sunday, Dec. 25th
Frankfort, Me....Sunday, Jan. 1st
Thomas Smith.

Belgrade Depot, Me....Sunday, Dec. 11th
South Pittston, Me....Sunday, Dec. 18th
Thomas Rines.

Whitefield, N. H....evening, Dec. 13th
Sugar Hill, N. H (as Bro. N. Wheeler may appoint) evening, Dec. 14th.
Geo. W. Brown, *So. Elliot.*

Rumney, N. H. (Elliot school-house) baptism, Sunday, Dec. 11th.
John H. Evans.
D. D. Page.

North Abington, Mass....Sunday, Dec. 11th
T. T. Farrell.

Chicopee Falls, Mass....Sunday, Dec. 11th
Square Pond, Ct....Sunday, Dec. 18th
Scitico, Ct....Sunday, Dec. 25th
Wolcottville, Ct....Sunday, Jan. 1st
B. Hitchcock.

Somersville, Ct....Friday and Saturday evenings Dec. 9th and 10th.
Square Pond, Ct....Sabbath, Dec. 11th
H. Pratt.

Epsom, N. H. (Marden's Corner)....Sunday, Dec. 11th
Charles R. Parsons.

East Canaan, N. H....evening, Dec 21st and over Sunday. John H. Evans.

Levant, Me., Sunday, Dec. 11th, and on the second and fourth Sundays in each month for the present.
Conference two o'clock P. M. Saturday preceding the fourth Sabbath in each month.
Bangor, Me., Sunday, Dec. 4th, and on the first and third Sabbath in each month for the present.
F. A. Baker.

Scitico, Ct....Sunday, Dec. 18th
A. M. Higgins.

Stowe, Mass....Sunday, Dec. 11th
B. Finney.

New Bedford, Mass....Sunday, Dec. 11th
Bristol, R. I....Sunday, Dec. 18th
Lynn, Mass....Sunday, Dec. 25th
A. Batchelor.

Southington, Ct....Sunday, Dec. 11th
E. Owen.

East Rochester, N. H....evenings, Dec. 7th and 9th
Great Falls, N. H....Sunday, Dec. 11th
Dover, N. H....Sunday, Dec. 18th
A. Simpson.

Putnam, Ct....evening, Dec. 7th
Danielsonville, Ct....evening, Dec. 8th
New Haven, Ct....Friday evening, Dec. 9th
Star of Hope Mission....Sunday, Dec. 11th
Anna E. Smith.

Biddeford, Me....Sunday, Dec. 11th
Chas. E. Barnes.

Meredith, N. H. (Dolloff school-house), Sab., Dec. 11th
N. Glidden.

Freedom, N. H. (New Chapel)....Sunday, Dec. 25th
Burley Emery.

Rochester, N. H....Sunday, Dec. 11th
Farmington, N. H....evenings, Dec. 7th and 8th
West Lebanon, Me. (where A. P. Watton appoints) evenings, Dec. 12th and 14th.
Great Falls, N. H....evening, Dec. 16th
Great Works, Me....Sundays, Dec. 18th and 25th
Kittery, Me., Spruce Creek (where Bro. Williams appoints), evenings, Dec. 27th and 28th.
Portsmouth, N. H....evening, Dec. 29th
Seabrook, N. H....evenings, Jan. 3d and 4th
Hampton, N. H....evening, Jan. 5th
E. S. Moulton.

Springfield, Mass....Sunday, Dec. 11th
Geo. W. Brown.

Grafton, Vt. (in Bro. John Blood's neighborhood) evening, Dec. 8th, and over Sunday.
Plymouth, Vt. (as Brn. Priest and Sprague may appoint) evenings, Dec. 13th, 14th, and 15th.
Bridgewater, Vt....evening, Dec. 16th and over Sunday. Geo. A. Streeter.

East Landaff, N. H....evenings, Dec. 2d and 3d and over the following Sabbath.
Salmon Hole, (school-house) evening, Dec. 5th, and onward in the vicinity as the Lord may direct.
A. A. Hoyt.

Bump school-house, N. H....Sat. evening, Dec. 17th
True school-house, N. H....Sunday, Dec. 18th
Warren Summit, N. H....evening, Dec. 22d
North Haverhill (meeting house)....evening, Dec. 23d
Haverhill Centre, N. H....evening, Dec. 24th
North Benton, N. H. (North school-house) Sunday, Dec. 25th.
Swift Water, N. H....evening, Dec. 28th
D. D. Page.

East Rochester, N. H....Sunday, Dec. 18th
Edwin H. Wells.

Goffstown, N. H. (Town Hall)....Sunday, Dec. 18th
Sutton, N. H....Sunday, Dec. 25th
C. W. Sargent.

Montgomery, Mass....Sunday, Dec. 11th
Scitico, Ct....Sunday, Jan. 1st
Pownal, Vt....Sabbath, Dec. 18th
H. Munger.

Abington, Ct....Sabbath, Dec. 11th
North Westport, Mass....evenings, Dec. 14th and 15th
Bristol, R. I....evening, Dec. 16th
River Point, R. I....Sabbath, Dec. 18th
Foster, Hopkins Mills, R. I. (as Bro. Alden Rounds may arrange), evening, Dec. 23d.
Rockland, R. I....Sabbath, Dec. 25th
Wyoming, R. I....Sabbath, Jan. 1st
North Abington, Mass....Sabbath, Jan. 8th
C. H. Sweet.

South Berwick, Me....Dec. 8th and over Sunday
Kennebunk Depot, Me....evening, Dec. 13th
Kennebunkport, Me....Dec. 14th, and over Sunday, and longer if the Lord directs.
B. P. Manning.

Scitico, Ct....Sunday, Dec. 11th
Winsted, Ct....Sunday, Dec. 18th
Westfield, Mass....Sunday, Nov. 25th
H. H. Dickinson.

Lewiston, Me....Sunday, Dec 11th
Bro. Jesse Gay will be present to preach the word.
Jeremiah Hill.

Lakeville, Ct....Sunday, Dec. 11th
Pawling, N. Y....Sunday, Dec. 18th
New York City (as Eld. T. J. Cox may arrange) Sunday, Dec. 25th.
J. L. Wood.

Waterbury, Ct....Sunday, Dec. 18th
Wm. J. Ripley.

Ellsworth, Me. (Dollardtown)....Friday eve., Dec. 9th
Surry, Me. (North Bend)....Sunday, Dec. 11th
North Prospect, Me....Sunday, Dec. 18th
John Ridley.

Putnam, Ct....Sabbath, Dec. 11th
Webster, Mass....Sabbath, Dec. 18th
Woodstock Valley, Ct. (baptism)....Sabbath, Dec. 25th
P. S Butler.

Hatley, P. Q. (old meeting-house) Sunday, Dec. 11th
Clarksville, N. H. (where Bro. Allen Young appoints) Sunday, Dec. 25th. Wm. C. Stewart.

West Deerfield, N. H....Sunday, Dec. 11th
Deerfield (in the district of Bro. John D. Swain, and where he may appoint), Tuesday evening, Dec. 13th, every evening through the week, and over Sunday, Dec. 18th.
Rye, N. H....Sunday, Dec. 25th
Barnstead, N. H., (Tuttle school-house) Sun., Jan. 1st
J. Pinkham.

Thornton, N. H. (Mad River school-house) Friday and Sat. evenings, Dec. 9th and 10th, and over Sunday.
T. E. A. Morrill.

Wakefield, Mass....Thursday evening, Dec. 8th
Wellfleet, Mass. (as Bro. Higgins may arrange) Sundays, Dec. 11th and 18th. E. S. Jennings.

Dixfield Center, Me., Friday evening, Dec. 9th, and over Sunday. Will attend to baptism.
E. M. Haggett.
O. W. Kimball.

Brownfield, Me., (as Mr. Joseph Howard may appoint), Saturday evening, Dec. 17th, and over the following Sunday.
Bartlett, N. H....Saturday evening, Dec. 24th and over the following Sunday.
Elisha Johnson.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth. J. M. Muhlig.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
Rufus Baker.

North Easton, Mass. (Ripley Hall)....every Sunday
Geo. Waugh.

New Rye, N. H. (where Bro. Jesse Smith may appoint), Sunday Dec. 18th.
Nottingham, N. H. (school-house)....Sun., Dec. 25th
Charles R. Parsons.

Bowdoinham Village, Me....Sunday, Dec. 11th
Bath, Me. (conference)....Dec. 15th, 16th, 17th and 18th
C. Goud.

Rouseville, Ven. Co., Pa....Dec. 12th
Rootville, Crawford Co., Pa....Dec. 15th
East Randolph, Catt. Co., N. Y....Dec. 16th—22d
Rouseville, Pa....Dec. 25th—29th
Allegany City (Pittsburgh, Pa....Jan. 1—8th
John T. Onoley.

North Adams, Mass....6½ o'clock P. M., Dec. 10th and over the Sabbath.
Dalton, Mass....6½ o'clock P. M., Dec. 12th and 13th
Hebron, N. Y....11 o'clock A. M. and 6 P. M., Dec. 18th, and once in two weeks.
West Rupert, N. Y. (Baptist church) 2 o'clock P. M., Dec. 18th. C. Pike.

North Haverhill, N. H (Stone meeting-house) evenings, Dec. 20th and 21st.
Warren Summit, N. H....evenings, Dec. 22d and 23d
North Dorchester....Dec. 24th, and over Sunday
Will Bro. Daniel Eastman meet with me at Dorchester?
Waterloo, N. H....Dec. 27th and 28th
Lawrence, Mass. (Chapel)....Sunday, Jan. 8th
U. G. Ladd.

Guilford, Ct....Sunday, Dec. 11th
S. Woodruff.

Wolfboro Centre, N. H....Sunday, Dec. 11th
Charles Colman.

Middleton, N. H....Sunday, Dec. 18th
Mark Stevens.

South Wolfboro, (at Bro. John Wiggins') Saturday evening, Dec. 24th.
New Durham....Sunday, Dec. 25th
C. Colman.
M. Stevens.

Bradford, N. H. (Bush meeting-house) Sun., Dec. 11th
Waterloo, N. H....Wednesday evening, Dec. 14th
East Canaan, N. H....Sunday, Dec. 18th
Hartford, Vt. (or where Bro. Lyman may appoint) Wednesday evening, Dec. 21st.
Pomfret, Vt....evenings, Dec. 23d and 24th, over Sunday, the 25th, and evenings, 26th, 27th, and 28th
Roxbury, Vt....evening, Dec. 31st (Watch meeting) Sunday, Jan. 1st, through the week, and Sun., Jan 8th
Middlesex, Vt....evenings, Jan. 18th and 19th
Stowe, evenings, Dec. 20th and 21st, Sunday, Jan. 22d, evenings through the week, and Sun., Jan. 29th.
Plymouth, Vt....Sunday, Feb. 5th
Z. T. Wood.

Lake Village, N. H....Sabbath, Dec. 18th
Meredith, N. H., (Dolloff Hall)....Sabbath, Dec. 25th
Simeon Roby.

East Rochester, N. H., Sunday, Dec. 11th, and the first Sunday in each month through the winter.
W. H. Mitchell.

Cheshire Street....Sunday, Dec. 11th
S. C. Hancock.

Hampton, N. H....Sunday, Dec. 11th
East Rochester, N. H....Sunday, Dec. 25th
S. Julia Buswell.

Philadelphia, Penn., Sundays, Dec. 18th and 25th, and evenings at Moorstown and elsewhere, as the brethren arrange.
New York City (as Bro. Cox may arrange) Jan. 1st, and onward for two weeks.
Waterbury, Ct....Sunday, Jan. 15th and onward for two weeks. H. L. Flagg.

Pittsfield, N. H. (Bethel) Sunday, Dec. 11th and 18th and evenings through the intervening week.
Goffstown, N. H....Sunday, Dec. 25th
Allen Damon.

Lowell, Mass.
J. Couch....Sunday, Dec. 11th
Wm. H. Mitchell....Sundays, Dec. 18th and 25th

Westfield, Mass.
A. M. Higgins....Sunday, Dec. 11th
Sr. M. L. Durand....Sunday, Dec. 18th
H. H. Dickinson....Sunday, Dec. 25th
James Hemenway....Sunday, Jan. 8th

Concord, N. H. (Centre Street.)
J. C. Smith....Sabbath, Dec. 11th
C. H. Fletcher....Sabbath, Dec. 18th
J. G. Smith....Sabbath, Dec. 25th
A. P. Moore (in place of Bro. Ross withdrawn) Sunday, Jan. 1st.
L. Boutell....Sunday, Jan. 15th
D. M. Leavitt....Sabbath, Jan. 8th

Concord, N. H., (at the Bethel.)
T. W. Piper....Sunday, Dec. 11th
W. H. Pile....Tuesday evening, Dec. 13th
John H. Evans....Sunday, Dec. 18th
U. G. Ladd....Sunday, Jan. 8th
C. S. Shattuck....Sundays, Jan. 22d and 29th

Exeter, N. H.
J. W. Britan....Sunday, Dec. 11th
J. G. Smith....Sunday, Dec. 18th
T. W. Piper....Sunday, Jan. 1st
E. S. Moulton....Sunday, Jan. 8th

Manchester, N. H.
C. H. Fletcher....Sunday, Dec. 11th
D. Leavitt and others....Sundays, Dec. 18th and 25th

Collinsville, Ct.
S. C. Hancock (communion)....Sunday, Dec. 18th

Pleasant Valley, Ct.
Wm. and L. M. Durand....Sunday, Dec. 11th

Providence, R. I., (Lester Hall.)
Sr. L. M. Stoddard....Sunday, Dec. 11th
J. Couch....Sunday, Dec. 25th

Porter Village, Me.
Burley Emery....Sunday, Jan. 1st
T. P. S. Hampson....Sunday, Jan. 31st

South Elliot, Me.
D. F. Leavitt....Sunday, Dec. 11th

Meetings in Portland, Me.
Having vacated Cashman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

Star of Hope Mission, 14 Laurens Street, New York City.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. E. Smith, Principal.

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☞ BRO. J. B. MAXIM—Bro. L. C. Collins is at Minneapolis, Minn. He is strong in the faith. We have none of the question books to which you refer.

☞ SR. C. J. AYLE—Please accept many thanks for the "old book." It is just what we needed.

☞ SOME ONE sends us $100 from Brooklyn, Ct., dated Nov. 25th, with no name signed. Who sent it?

☞ JOHN RIDLEY—Received.

☞ WM. FORRISTER—The date on your paper is changed to 8 March, '71.

☞ L. F. COLE'S P. O. address is W. Stewartstown, N. H., instead of Yarmouth, Me.

Letters Received.

A S Cole, M. Bedell, L A Wheeler, J H F Varney, P W Hough, J. B. Cook, I Damman, A N Seymour, R W Davis, W O Higley, C S Emerson, J Blain, C W Terry, S. R. Wiuer, C Mendenhall C H Sweet, J A Philbrick, H. Munger, W. Kellaway, C. Tuller, S K Taylor, A R Huntress, B Perham, S C Dexter, D D Reed, A. C. V., E B Waite.

Cash Receipts for Books and Tracts.

C W Sargent $12.32, J G Kelly 50c. G Kliber $3.00, E D White $2.00, C E Marshall 50c, D Comstock 50c, S W Hoyt 50c, F T Miller $1.00, J. Bellows $1.25, C Bennett $1.40, N W Moore 60c, S P Eldredge 45c, M Foster $1.00, B Knepper 45c A W Palmer $1.08, J C Carson 50c, D H Marden 70c, R Rowan 50c E A Fullerton $5 50, H Bailey $1.00, A Throop 50c, L Garvar $1.50, J Miett $2.65, W J Frost 35c, A Veeder $3.50, L A M Randall $1.00, J C Burnham $5 03, W Barnard 53c, I B Potter 56c, C W Buringer $2.20, T V Piersons $1.00, G P Blackwell 50c, J Graham $1.40, S J Bushnell $1.10, W A Bassett 45c, H Eldridge $1.50.

Books and Tracts Sent.

By Mail—L. D. Merrill, Mrs. R. E. Northey, N. W. Moore, C Bennett, S P Eldredge, J Daniels, I Bradley, R Rowan, D H Marden, Dr J C Carson, A W Palmer, G Beal, H L Clark, C W Gardner, H Bailey (2), J McCammon, L A M Randall, W. J. Frost, A Scovel, A Miller, J Miett, A Throop, Rev. W H Andrews, C H Kelley, A Maine, G Chapman, J Richardson, W Barnard, J Gonsalve, F. Bates, Jr., C. R Parsons, G P Blackwell, T V Pierson, J Graham, S J Bushnell, H N Corey, P C Child, Mrs M Hodgdon, W A Bassett, D D Lothrop, C C Cogswell, D P Ordway, C N Wood, C I Loveland, W Buck, Rev Mr Brown, Rev Mr Ordway, Rev. Mr. Howard, E Morrill, A J Parslee, A D Flagg, L Garvan, A Van Ditson, N Orcutt, C Marden, Mrs. J Peterson, N K Howe, D J Dow, L J Adams, W F Fhanestoock, H A Benson, G W Maker, B Banton, M Shatwell, G P Cottrell, E. Hutchins, F Reynolds, A D Fletcher, H H Weld, S L Hubbard, Mrs S S Gardner (2), E R Dodge, J W Gernerd, J Pinckney.

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CHRIST'S LOVE.

"The love of Christ constraineth us."

Jesus, the friend of friendless men,
The help of all the weak;
Jesus, who left the joys of heaven,
The lost and sad to seek,—

Jesus, thy love has found my heart,
And raised it up to thee;
Jesus, that love doth feast my soul,
'Tis present heaven to me.

Jesus, thy death my life doth prove,
Thy cross to thrones doth bring;
Jesus, thy crown shall be the crown
Of all who own thee King.

O rule me by thy love, my Lord,
Thy love to me when dead;
The love so passing all my thoughts,
That for my love it bled.

Jesus, I long to yield my love
In deeds that shall thee praise;
Jesus, I long to live that love.
Through life of endless days.

—*Selected by B. W. Davis.*

"GREAT EVENTS ARE ON THE GALE."

A MISSIONARY TRACT.

The first apostasy from "*The truth as it is in Jesus*," was the prostration of the human intellect before men of like passions with ourselves. It took the form of a vile superstition, which attained its meridian altitude in the ecclesiastical polity of Rome. But "men of the world, wiser in their generation than the children of light," have unconsciously been helping the church to escape from this yoke of bondage. The bonds of superstition are relaxed by the greater diffusion of knowledge, and by the greater freedom of thought vindicated for us in all our civil institutions. Despotism is everywhere giving way before our eyes—*Civil and Ecclesiastical Despotism.* The earth (as was foretold) has been helping the woman; and we believe, with assured confidence, that which is written in the volume of the Book, that the thing which decays and waxes old is about to vanish away.

But let us not imagine that our warfare is over, or that we have come to the place of our rest. As the first apostasy from "the truth as it is in Jesus," was the prostration of the intellect, we are forewarned that the last will be the exaltation of the intellect, when men shall be lovers of themselves, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. Believing nothing. Hoping nothing. Fearing nothing which cannot be demonstrated to the satisfaction of the feeble and finite understandings of foolish and presumptuous men.

Thus we are again in the old battle-field; the first trial of our obedience to our Creator is the last trial of our loyalty to our Redeemer. "Once more, then, into the breach, dear friends, once more;" and now and there let us dedicate, to our great and glorious Head, intellect and influence and wealth, and all the faculties God has given us, of whatsoever kind they be, not of constraint, but willingly. "Believe in me," says the Lord Jesus, "and ye shall be like me, and be with me where I am." "Believe in me," says the spirit that now worketh in the children of disobedience, "and ye shall be as God."

To the periodical press the public are indebted for their knowledge of the "signs of the times"—the signs in heaven above, and in the earth beneath—the signs in the natural and in the spiritual, in the moral, the social, and the political worlds. These signs of the times, faithfully and vividly portrayed morning by morning, and evening by evening, in the columns of the daily papers, are awfully ominous of approaching troubles. The oft-foretold great tribulation, which is to break in pieces the present order of things, and prepare the way for the introduction of another and a better, would appear to be close at hand. When we reflect seriously on the "signs of the times," which are daily recorded for our edification, and compare them with the signs revealed and recorded in our Bibles, as those which are to indicate the end of this age or dispensation, we cannot help being struck by their most accurate correspondence and parallelism. There is not one of them but has got his mate, literally and obviously displayed before us. Yet, seeing, we see not; and hearing, we hear not, and do not understand, because our hearts have waxed gross, through their entire pre-occupancy by the things of sense and time.

The present modes of acting by the Christian churches for the conversion of the world have been, to a considerable extent, effectual to the breaking down of the strongholds of Satan and of sin, especially in India, but have done very little in building up a Christian church of the disrupted materials. For proof we refer to the annual missionary reports, and especially to the report of the mission with which we are best acquainted—a mission whose praise is in all the churches, the usages of which other churches have to a great extent imitated and adopted.

In the report for this year of the India Mission of the Free Church, we find that in Bengal, since the commencement of the mission in 1820, only two hundred and twenty of the heathen millions have been added, on profession, to the church.

In Madras, the number admitted on profession, since the establishment of the mission in 1837, has been one hundred and sixty-seven.

In Nagpore, one hundred and sixty-three have been admitted since the commenement of the mission, in 1844.

And in Western India, the oldest of all our missions, one hundred and ninety-seven have only been admitted, on profession, since the commencement of the mission in 1829. While to the melancholy fact our missionaries are constrained to testify, that many whose heads have been so garnished with secular and scientific knowledge, that the absurdities of heathenism have been swept clean away out of their understandings, and their hearts have, from the want of all faith in the supernatural, become tenfold more the children of the devil than they were before.

Think you that the church militant—the soldiers of the cross—would be thus playing at soldiery, were they looking for the return among them of the Captain of their salvation, and his reward with him, to give to every one according to his work? Were the cry heard, "Behold, he cometh with ten thousand of his saints," would there not be a stir among the dry bones? would not the most indolent and indifferent be up and doing—attempting to do what they never did before? would not many be running to and fro, preaching and teaching the gospel of our salvation, since it is written, "Blessed are they whom the Lord at his coming shall find so doing"? We are not, however, instructed to expect an audible voice to arouse us from our lethargy. We are instructed to look to "the signs of the times." When ye see these things come to pass, know that he is near. When these things *begin* to come to pass, then look up and lift up your heads. Behold he cometh with clouds, and every eye shall see him, and they that pierced him shall mourn (who have not fled for refuge to the hope set before them in the gospel), and cry to the mountains and to the hills to cover them from his sight. But they shall cry in vain, for every thing is open and naked to his view, nor is there any thing whatsoever concealed from his knowledge.

We all confess that the signs of the times are ominous; but while we make this confession, do we not shut our eyes, that they may not see them; and close our ears, that they may not hear them; and pre-occupy our hearts with other things, so that we may neither feel nor fear them? Now, all that we contend for is, that as we have been informed, on an authority we profess to believe, that certain signs will indicate to them who are looking for him, that the coming of the Lord draweth nigh, we should be looking for them with eager and anxious expectation, since to them that look for him we are told he will appear the second time, without sin, unto salvation.

We, however, by no means insist that the signs of the times indicate what we hope and believe them to do. Let every man examine them for himself; we only insist on the wisdom and duty of looking at them by the light of revelation, and the certainty of finding that in the simple performance of this duty, there is great reward. No exercise can more elevate the mind above the sordid, sensual, and all-engrossing selfishness of worldly pursuits than the study of the signs of the times, as revealed to us in our Bibles. It would kindle in our hearts a universal benevolence. . . It would cause us to love our neighbors as ourselves; to do good and communicate to the uttermost ends of the earth. We do not presume to dogmatise, nor to assert, nor to impose conclusions—we only desire that men should attend to the signs of the times attentively, compare what is with what was predicted, so that they may see and know where they are, and whereunto they are tending, otherwise it is certain that sudden destruction must come upon them. We would direct attention to the signs of the times, not for the gratification of a presumptuous inquisitiveness, but from the necessity of the case; for if He that cometh is at hand with ten thousand of his saints to subdue his enemies under him, to purge thoroughly his floor, and to burn the chaff with unquenchable fire, we, professing believers in Jesus, under an enhanced sense of our responsibilities and our duties, becoming more seriously affected ourselves, should strive to associate with ourselves as many as we can in the work of doing good and communicating. To recall the alienated; to cheer the diffident; to comfort the mourner; to assist the poor over the gulf of despond which separates one section of the community from another, with enmity and jealously subdued, would be as life from the dead to the world; while a restoration in our churches of such a communion of saints as existed at the beginning, a communion based on the condition, "*Ye are all brethren*," would manifest before all men by the fruits of the Spirit, that the Spirit was in us, and among us, of a truth. Were the church, instead of employing her all-pervading machinery for the gathering of money, to employ it for the gathering in of the men and women of our congregations, into congregational associations for making Christ's ways known upon the earth, and his saving health to others, we are assured by the same word of promise, that if we thus seek first the kingdom of God and his righteousness, all other needful things will be added unto her and unto us. We commit both a sad blunder and a sad crime—and the crime worse far than the blunder—when we seek first the money wherewith to procure the righteousness, instead of first seeking the righteouness wherewith to procure the money which would flow from believing and loving hearts willingly and abundantly, according to our need.

This is what might have been had the church been zealous and faithful; but while the Lord delayed his coming, we all slumbered and slept; and now, when men's hearts are failing them for fear, and for looking after the things which are coming upon the earth, we know not anything that would so much solemnize and tranquilize; and both to solemnize and tranquilize were never so much needed as now, when the universal passion and practice is after the frivolous and exciting. The solemnity of the subject would solemnize, and what can be more tranquilizing to all believers than the declaration—"When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh"?

To permit the heirs of salvation to come out and to be separate, and to flee from the wrath to come, a brief space of repose, such as we enjoy at present, is one of the predicted signs of the times—"There was silence in heaven [it is written] for half-an-hour" of celestial computation; what may be its duration, according to terrestrial reckoning, it is not given us to know. But this we know, that of the day and hour of Christ's coming knoweth no man. The angel also, as seen by John ascending from the east, cried out with a loud voice to the angels holding the four winds of heaven—"Hurt not the earth," etc., etc. (Rev. 8: 3) "till I have sealed the servants of God on their foreheads." The Lord is waiting to be gracious. He is unwilling that any should perish. The Lord, who will be revealed from heaven with his mighty angels, in flaming fire, to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, is still waiting to be gracious. "Turn ye, turn ye, for why will ye die?"

Watchman, what of the night? Watchman, what of the night? The watchman said—"The morning cometh, and also the night." The morning cometh! The Sun of righteousness is about to arise, with healing in his wings. The coming of the Lord draweth nigh. *And also the night!* Then the Lord shall whet his glittering sword, to take vengeance on all his enemies, and to reward them that hate him; when the light of the wicked shall be put out, and the blackness of darkness prevail. We are assuredly on the verge of a great revolution in the affairs of men, when old things are to pass away, and all things to become new.

Who is on the Lord's side? Who? "Come out from among them, and be ye separate," is the commandment of the Lord.—*Rainbow.*

— The painter knows that dark shades bring out his finest figures. [illegible] the Lord [illegible] affliction.

For the World's Crisis.

FAITH IN AFFLICTION.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4: 17.

It is nearly an impossibility for human short-sightedness to view the afflictions of life in any other light but that of misfortune. And none, but with an eye of faith, can see as did the apostle, that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Murmuring doubt and unbelief sees only a dreary and continual night; while faith reverses this, and sees the night short and the day eternal; and its wonderful power is never more beautifully manifested than when by its strength the sinking heart is brought to rely with a holy, loving trust on God. That recognizes the ministries of sorrow in the light of christian truth, as a discipline that will fit us for a higher life; that, like the Captain of our salvation, we may be made "perfect through suffering."

God does not willingly grieve his children. Only in unbounded love does he ever afflict them,—that love that is unwilling any should perish. But that, in compliance to his divine will, they may yield themselves obedient, various and mysterious ways are employed, none of which are more effectual in strengthening and purifying the heart than the chastening rod of affliction. Many, that were wanderers from the fold, have thus been gathered in. They have seen their brightest hopes and prospects blasted; learned the worthlessness and frailty of human sympathy, and turned from earth aside to find in a spirit of low and loving trust that rest and consolation the world cannot give.

This was the bitter cup prepared by the Father, and drank by the Son to its very dregs; who, wavering but a moment, to his disciple said, "The cup which my Father hath given me, shall I not drink it?" And think ye that the followers of that meek and suffering Savior can pass the bitter draught untasted by? Can we desire a baptism into his Holy Spirit, and a daily walk by his side, with a wish to refuse a share of the trials and hardships he suffered so keenly? No, if we would reign with him, we too must suffer. Count no sacrifice too great that will in any manner glorify his righteous name. And, finally, like him we must yield in a spirit of pious submission to any chastisement our heavenly Father may see fit to inflict. And though the experience may prove a most bitter one, we may rest assured that

"Christ leads us through no darker way
Than he hath trod before."

Brookfield, Mass. S. T. WHEELOCK.

For the World's Crisis.

DON'T SWEAR.

Young man, don't swear. It is ungentlemanly; it is low and degrading. Do you think it sounds any better to preface or conclude a remark with an oath? You are very much mistaken, if you do think so. I am of the opinion that most people swear, not because they think it sounds well, but it has become a habit. To such I say, break off at once; it is easier now than it will be hereafter. It is considered very impolite to use an oath in the presence of ladies; and yet you dare to use the most horrible oaths in the presence of the Almighty.

Swearing drives away the purer thoughts. Drunkenness is a common evil; but who ever saw a man who drank, but did not swear? Virtue and vice do not journey hand in hand; therefore, "cease to do evil; learn to do well."

A few evenings since, in company with some friends, I went down to a wharf near this place, to fish; and while there, I heard two persons swearing fearfully. They were quite a distance from where we stood, yet I could hear nearly every word they uttered. On inquiry, I found that one of them was a boy, about ten years of age. He first learned to swear, and afterwards to drink the poison that makes the man a fool. Think of it; and keep from shuddering if you can—a boy ten years of age—drunk; yes, drunk, and cursing God too.

Parents, let me say a word to you. Make home a pleasant place, a cheerful place. Do not force the little ones to sit still, and not to speak until some one speaks to them. Teach them to love home, and if possible provide things for their amusement, and your children will not seek improper and wicked places of amusement. With the influence of a happy home, they will grow up to be a blessing, not a curse. J. B. WELLS.

Quincy, Oct., 1870.

POLITENESS TO STRANGERS.

Reader, when you see a stranger in the vestibule of your church, do not pass him coldly by with the thought that the sexton will see to him, but speak to him yourself, give him a seat in your pew if you have room; if not, give him a good seat, and at the close of the service, seek him out, invite him to come again, tell him about the Sabbath-school and the prayer-meeting, make him acquainted with the prominent men of your church, and show the stranger that you feel an interest in him. You may gain an earnest worker; and you certainly will do your duty. And this duty applies to the ladies also. It must be very embarrassing to a lady to go to a strange church and to be looked curiously at, her dress commented upon in tones loud enough to reach her ears, and no one except the sexton offer to show her a seat, or in any manner take any interest in her. It certainly would be sufficient to drive some people to another church and a more social people. Ladies, if you can in any way show courtesy to a stranger, do it; and in no place is it so much needed as in our churches. 'Tis a small thing to pass a hymn-book to the stranger in the pew near you, who is sitting without one; but he appreciates it. 'Tis but a little act to ask that young lady, who has come here for the first time, to come and join your class in the Sabbath school; but it shows her you have an interest in her as a stranger, and would be her friend. There are so many ways which will suggest themselves to every reader, by which he or she can show the strangers that they are welcome, that I will not enumerate them. That this matter is of importance can easily be learnt. On inquiry, I have found that many families have made their decision as to what church they would go, from the treatment received the first time they attended service at a particular church.

After strangers decide to come to your church, see that they know every one. Let there be no distinction as to position in society or color, but let them feel they are among brothers and sisters. And when a stranger comes to your prayer meeting for the first time, look after him. And at all social gatherings seek out the strangers and make them feel at home; do not introduce them to everybody at once, as is the custom in some places;—a stranger, after running this gauntlet, comes away with very curious ideas of whom he has met, or their names; but gradually make him acquainted with [illegible], and be sure and let him meet your pastor. He will know, in a few moments, just what hands to put him into, to make him at home. Children, look after the stranger boys and girls; get them into your Sabbath school, and thus benefit them and yourself, your church, and your school. Politeness to strangers should be cultivated more than it is, and more attention should be paid to it by all. May these suggestions lead you to think of these things, and profit thereby.—*Zion's Herald.*

For the World's Crisis.

WHEN?

7s. & 6s.

O my Savior, thou who art
The sinner's faithful friend,
When shall every waiting heart,
To meet thee, all ascend?

When shall all the tempted ones
Behold thy lovely face,
And the echo, "Jesus comes,"
Be heard in every place?

When shall every weeping eye
From tears be ever free?
And the weary ones that cry,
Their great Deliverer see?

Hasten, Lord, that glorious day,
When saints no more shall roam;
When our sorrows pass away,
And Jesus says, "come home."

Then shall shouts of victory loud,
Burst forth upon the ear;
When with joy th' exultant crowd
Behold their King appear!

Then our toils will all be o'er,
Our sorrows all be past;
We shall mourn and sigh no more,
For we've reached our home at last.

Brimfield, Mass. G. H. LEE.

PASS IT ALONG.

The pith of the following is too full of good common sense to be lost. Pass it along to your neighbor.—ED.

COMFORTING INTERPRETATION.

A correspondent of the Janesville *Gazette*, writing from Magnolia, Washington Co., Wis., gives the following "as illustrative of the custom of taking the Holy Scriptures for what we deem them worth, instead of what they really say."

One who does not believe in immersion for baptism, was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks, he said: Some believe it necessary to go down into the water, and come up out of it, to be baptized. But this he claimed to be a fallacy, for the preposition "into," of the Scriptures, should be rendered differently, as it does not mean into at all times. "Moses," he said, "we are told, went up into the mountain, and the Savior was taken into a high mountain, etc. Now we do not suppose that either went into the mountain, but upon it. So with going down into the water, it means simply going down close by or near to the water, and being baptized in the ordinary way, by sprinkling or pouring."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given for any one so disposed to arise and express his thoughts. Quite a number of the brethren arose, and said they were glad they had been present on this occasion; that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally a corpulent gentleman, of Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:

"Mister Breacher, I ish so glad I vash here to-night, for I has had explained to my mind some tings dat I neber could pelieve pefore. O, I ish so glad that into doesh not mean into at all, put shust close py or near to, for now I can pelieve manish tings vot I could not pelieve before. We reat, Mister Breacher, that Taniel was cast into the ten of lions, and came out alive! Now I neber could pelieve that, for de wilt peasts would shust eat him up right off; put now it ish very clear to my mind. He vash shust cast close py or near to, and tid not get into the ten at all. O, I ish so glad I vash here to-night!

Again, we reat dat to Hebrew children vas cast into de firish furnace, and dat air alwish look't like a peeg story, too, for they would have peen purnt up; put it ish all plain to my mind now, for they were shust cast near py or close to the firish furnace. O, I ish so glad I vas here to-night!

And den, Mister Breacher, it is said dat Jonah vash cast into the sea, and taken into the whalesh pelly. Now I neber could pelieve that. It alwaysh seemed to me to be a peeg feesh story, put it ish all plain to my mind now. He vash not taken into the whalesh pelly at all, put shust shumpt onto his pack and rode ashore. O, I ish so glad I vas here to-night!

And now, Mister Breacher, if you vill shust explain two more bashages of Scriptures, I shall pe, O, so happy dat I vash here to-night. One of them is, vere it saish de vicked shall pe cast into a lake that purns with fire and primsthone alwaysh. O, Mister Breacher, shall I pe cast into that lake if I am vicked? or shust close py, or near to, shust near enough to pe comfortable? O, I hopes you tell me I shall pe cast only shust py it a good vay off, and I vill pe so glad I vash here to-night!

The other bashage is that vich saish, 'Pleased are they who do these commandments, that they may have right to the tree of life, and enter in through the gates into the city.' O, tell me I shall gets into the city, and not shust close py or near to, shust near enough to see vat I have lost, and I shall pe so glad I vash here to-night!"

He sat down with the impression left on many minds present, that it would not do to take the Bible for only what it clearly says.

For the World's Crisis.

PATIENCE.

"For ye have need of patience."—HEB. 10: 36.

Who? The minister of the gospel. When? When he has preached to a congregation on the solemn subject of Jesus' coming in judgment, and a preparation to meet God; when sinners are under deep conviction, just on the point of confessing Jesus, and Bro. A. rises with his long testimony, not in the spirit of the meeting, nor in sympathy with it, but thinks it a good thing to do well, etc., and closes by saying, I am not in the work as I ought to be. The meeting falls. Bro. B. takes the floor, talks about the sleep of the dead, and finally closes by giving a piece on the perils of the last days, such as fairs and festivals, and ends by saying, Come out of Babylon.

The meeting still lowers. People begin to move around. Eyes are all dried, and look sad. Up jumps Bro. C., saying, When I left old Babylon (referring to some church he had left), I left all its dogmas, such as the immortal-soul doctrine, eternal misery, etc. He talks on this strain till all are pleased when he sits down. A good Bro. or Sr. has been groaning in spirit for sinners, and is about to rise to warn them to flee to Christ for refuge, when Bro. D., with his darling hobby, drives in ahead, and rides away awhile. Some go out. He finally closes by giving his views on tobacco. Meeting is now down to the freezing point, and the good Spirit all gone; the minds are all off from the important subject. The minister feels sad, and with a heavy heart says, We'll close with the benediction. Has he not need of patience? H. B. S[illegible].

For the World's Crisis.

THE HUSBANDMAN.

"My Father is the husbandman."—John 15: 1.

Blessed words which fell from those lips which spake as never man spake: "My Father is the husbandman." And how very careful he is of the tender trees he has planted. How he does every thing for their growth and strength and fruit-bearing. He knows just what little sins to nip off; just what must be stopped growing, that he may find fruit in abundance, ripe and delicious. He does it all as pleases his divine will; and we murmur at every affliction, because it is not joyous but grievous; knowing not that it worketh the fruits of righteousness.

We never know just how much sorrow we need to make us thankful for our benefits; how much affliction to humble the proud heart, which is an abomination unto God; just how much pruning from the divine hand of the great husbandman to cause us to bear fruit. But God knows that it is all needful; for we cannot enter into his kingdom save through much tribulation. And how much sweeter will be the rest after the fights and afflictions of this life. After they are all over and the crown is won at last, we shall count these light afflictions, which are but for a moment, as joy, if so be we win Christ, and are found in him.

Our husbandman is patient, and careful; coming year after year, and seeking fruit; and when he finds none, he will not yet pluck it up, but will still dig about it, that it may bear fruit. But if after all the careful labor, and the coming year after year, all unrewarded, he finds it still cumbering the ground, he will root it up, and it will be cast into the fire and burned. Beware, O fruitless tree! beware, O fruitless vine! lest coming at last, and finding no fruit; beware! beware! lest you be rooted up also. Beware that hand, kind and tender and loving, in truth, when the tender branches bear fruit; beware the anger of that hand, for our God is a consuming fire. O barren tree! your Master has come these many years seeking fruit, and finds none. None after these many years! Can you look for him joyfully, after these wasted years? Can you even meet him at all, when in the place of golden grain you bring nothing but leaves? withered leaves? Shall you not, with those who have never loved him, call on the rocks and mountains to fall on you, and hide you from his face? And *can* we meet our Master thus, bearing our withered sheaves?

L. A. BROWN.

Gems.

— Adversity is a poultice which reduces our vanity and strengthens our virtue. Even a boy never feels so good as when, after merited punishment, he reflects, repents, and resolves to do right in the future.

— The elementary spirit of the Bible is unreserved devotion to God.

Live to do good, and kindness show
To neighbor, stranger, friend and foe,
Nor think the task is hard;
Heaven will bestow its righteous meed,
And every earth-forgotten deed
Shall bring a rich reward.

— In wonder all philosophy began; in wonder it ends; and admiration fills up the interspace. But the first wonder is the offspring of ignorance; the last is the parent of adoration.

— By doing good with his money, a man as it were stamps the image of God upon it, and makes it pass current for the merchandise of heaven.

— Our salvation does not depend upon our having right notions about the devil, but right feelings about God.

Here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through the dark hour only,
This one dark hour, before the eternal dawn.

— I hate anything that occupies more space than it is worth. I hate to see a load of band-boxes go along the street, and I hate to see a parcel of big words without anything in them.

— Read not books alone, but men, and among them chiefly thyself; if thou find anything questionable there, use the commentary of a severe friend.

— There is this difference between happiness and wisdom. He that thinks himself the happiest man, really is so; but he that thinks himself the wisest, is generally the greatest fool.

— Time may be redeemed as it is passing, but never when it is gone by.

A frivolous word, a sharp retort,
Alas! that it should be so!
The petulant speech, the careless tongue,
Have wrought more evil, and done more wrong,
Have brought to the world more woe
Than all the armies age to age
Records on history's blood-stained page.

— Prayer is the weak man's refuge, and the strong man's hope; its power opens the heavens, and closes the yawning of the pit.

— When the ox is down, many are the butchers.

— Vex not yourself when ill spoken of. Contumelies not regarded, vanish; but repined at, argue either a puny soul or a guilty conscience.

— Meditation is the mother of devotion, but the daughter of retirement.

— We cannot doubt that the Bible is right if it has set us right.

If you can climb to the top without falling,
Do it. If not, go as high as you can;
Man is not honored by business or calling,
Business and calling are honored by man.

— Life has no value except in so far as we use it for perfecting our souls, for enriching our minds with noble qualities, and for spreading happiness around us.

— Sadness is but the minor key of joy.

— Weigh every step that you are about to take, whenever passions become involved.

— Let us adopt the love of peace, that Christ may recognize his own, even as we recognize him to be the teacher of peace.

— High houses are mostly empty in the upper story.

For the World's Crisis.

PRAY FOR THE PREACHERS.

If any need the prayers of christians it is the ambassadors of Jesus, who stand on the walls of Zion, proclaiming to the world the last great truth—the speedy coming of Christ. From every believing heart most fervid petitions should ascend the throne of grace, that God's blessing might rest down upon them.

There are many reasons for this. Since we are so near the consummation of our hope, we wish to have the preachers in earnest for the salvation of souls. Many have, no doubt, had their ardor chilled by the coldness and worldliness of the brethren, and are in need of the quickening power of Christ's Spirit. Unless they have it, their preaching will be in vain, and sinners will never be moved to repentance. It is sad for any christian to lose his spiritual life; more sad for a minister, because so many suffer loss by it.

How important that every preacher have the right spirit, and faith, and be filled with the Holy Ghost. When ministers are thus filled, their success is sure. Will we not, those of us who have access to the throne of grace, [illegible] have not before? If we will pray fervently for the watchmen, the Lord will answer, and they will begin to feel pressed as a "cart under sheaves." They will go forth weeping, bearing precious seed. The truth will be as fire in their bones, and men will confess that "God is with them of a truth." Who will pray for the preachers? Let us all do so till they are aglow in the Master's service.

Worcester, Mass. GEO. E. MERRILL.

CHRISTIAN EARNESTNESS.

John Knox, who prayed, "Lord, give me Scotland, or I die!" has been dead almost two hundred years; yet all Scotland feels his power still. Such earnestness is not soon forgotten.

George Muller began his work teaching one orphan child thirty-five years ago. He now has a church of nine hundred members, forty of whom go out every Sabbath afternoon and preach to ten thousand people around Bristol. He has also established missions abroad. When he needs money he asks God, and it comes.

A gentleman in Dublin, who is no talker, but has great wealth, keeps eight printing presses going, printing tracts, many of which he writes himself in seven different languages, and thus he is imparting gospel truth to multitudes.

A butcher in London, and a christian only seven years, began telling others what God had done for him, and the result was their salvation. He now has a chapel that holds fifteen hundred members. He has a large business, but preaches five nights in a week in the streets, in halls, and other places in the city.

A Mr. Carter, who labors among London thieves, burglars, and pick-pockets, has gathered a church of one thousand eight hundred members. His wife instructs one thousand six hundred mothers, meeting four hundred at a time, who, without her labors, would receive no religious instruction at all.

These instances show what men may do when fully consecrated to the work of saving souls. Were all professors thus earnest, the world would be given to Christ in a very few years.—*Parish Visitor.*

RIBBON THEOLOGY REBUKED.—Carlyle, if we are to credit uncertain story-tellers, is a hater of shams. At a small literary gathering, a lady of showy theology was bewailing the wickedness of the Jews in rejecting our Savior. She expressed regret that Christ had not come in our time, saying, "How delighted we should all be to throw our door open to him, and listen to his divine precepts! Don't you think so, Mr. Carlyle?" But the sturdy Scotchman, to her dismay, replied:

"No, madam, I think that, had he come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'To meet our Savior;' but if he had come uttering his sublime precepts, and denouncing the Pharisees, and associating with the Publicans and lower orders, as he did, you would have treated him much as the Jews did, and would have cried out 'Take him to Newgate and hang him!'"—*Telescope.*

For the World's Crisis.

PRAYER.

Prayer leads us heavenward, and I believe that a praying soul will not be lost; but we must have divine love, and be made new creatures. As Christ said to Nicodemus, we must be born again. How blessed it is in all our trials and afflictions, that we can go to our closets and pray. Prayer gives relief to every christian heart. Prayer has healed the sick and raised the dead. How careful we should be about what we say or do. We must all watch and pray, that we enter not into temptation. It is my daily prayer that Christ will come soon. May we all be prepared to meet him. MARTHA BEDELL.

Hygiene.

"*This is for your health.*"—PAUL.

THE STOMACH.

Dr. Dio Lewis, of Boston, has just published a valuable work, entitled "Talks about People's Stomachs," from which the following is selected:—

To regulate health we must regulate diet.

A large part of the food of Americans is composed of white flour, sugar, and butter. People who try to live upon such stuff gradually starve to death.

The reason that the American people are such dyspeptics is, that they eat and drink so much, and eat and drink so fast.

The teeth will not decay if they are kept clean. A toothbrush is a good thing, but one good toothpick is worth an armful of toothbrushes.

The process of digestion begins in the mouth and ends in the lungs. The mouth grinds the food; the lungs supply the oxygen which converts the products of the food into pure and useful blood.

Many people imagine themselves afflicted with serious diseases when they are only suffering from dyspepsia. A dyspeptic patient always despairs; a consumptive always hopes.

John Abernethy was the greatest man the medical profession has produced in modern times. Perhaps no other man has contributed so much to temperance in eating as he.

To make the best bread that can be made of wheat, obtain good wheat and grind it without bolting; mix it with cold water until it is as thick as can be well beaten with a spoon; after it is thoroughly beaten down, put it into a large iron pan, composed of many little ones, which must first be made hot; put it then quickly in a hot oven, and bake it as rapidly as possible.

Indian corn makes excellent nourishment. It contains a large amount of oil, has remarkable fattening qualities, and is likewise remarkable as a heat producer. Rice keeps its consumers fat, but it lacks the elements which feed the muscles and brain. Potatoes, both Irish and sweet, are very poor food for brain and muscle.

Of meats, the best for heat and fat are pork, mutton, lamb, beef, and veal; for muscle, beef, veal, mutton, lamb, and pork; for brain and nerve, beef, veal, mutton, lamb, and pork. In cold weather, fat meat, butter, and the like will keep the body warm; and in warm weather, milk, eggs, bran-bread, and summer vegetables will keep it cool.

The Greek and Roman armies eat but once a day.

The common impression that tomatoes are the healthiest of all vegetables, is a mistake. If eaten at all, it should be with great moderation and never raw. Tomatoes have sometimes produced salivation. Dr. Lewis knew a young woman who had lost all her teeth from excessive eating of tomatoes.

Pies and cakes are poisonous.

To healthy persons mineral waters are not wholesome. Light and sunshine are indispensable to health, and great curative agents in disease.

If you wish to live to eighty-five in the full enjoyment of your faculties, go to bed at 9 o'clock, and eat twice a day a moderate quantity of plain food.

The native American requires more sleep than the average European. Nine or ten hours' sleep in a single night is very beneficial. Thin Yankees should go to bed at nine and rise between five and six.

People who are fat can easily be reduced by reducing their food and giving them more exercise. Such persons must not sleep too much. Long sleep fattens. Thin people, on the contrary, [illegible]

— Weakness of the stomach is a protection against other maladies. So dyspepsia is the safety valve, and may be spoken of as one of the sources of longevity.

The word biliousness is a sort of respectful cover for piggishness. People are not bilious who eat what they should.

☞ M. CHERON, who has been experimenting in the use of electricity in chronic rheumatism, reports: 1. That the swellings of the joints caused by rheumatism may be considerably diminished by the constant current. 2. That the pain may be greatly abated by a few applications. 3. That stiffness of the joint can be prevented. 4. That sometimes a complete cure may be effected.

☞ Never speak under a hoarseness, especially if it requires an effort, or gives a hurting or a painful feeling, for it often results in permanent loss of voice, a life-long invalidism.

☞ For chapped lips and hands, use "camphor ice," or pure mutton tallow put on warm. Candles are unsafe for this purpose, as they are sometimes poisoned with arsenic.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

WHAT A RECOLLECTION!

Mary Anna was a poor little orphan child about seven years old. Her mother had been dead nearly two years. Soon after her death Mary learned to pray, and often sought the blessing of the gentle Savior who loves the little ones so much.

One time as Miss L., a christian friend, was talking with her, she asked her if she could remember anything about her mother.

"Yes," said the little girl, "I remember she never told me about the Savior."

What a sad remembrance this for a child! Mother, if you should die to-day and leave your little ones, could they say this of you? If so, see to it that they could not say it to-morrow! In the morning sow thy seed, and trust the Lord to give the increase.

Oh, speak of Jesus to the young,
Declare this matchless story,
Let the sweet words from mother's tongue
Proclaim the Lord of glory.

—*Little Christian.*

KEEP DOWN THE WEEDS.

"You must keep down the weeds, darling," said grandpapa, as he raked in the garden, and give the flowers plenty of water. Did you never think, Lina dear, that your mind was a garden?" "My mind, grandpa?" And Lina set down her watering-pot, and looked up into the old man's face. "My mind a garden?" she repeated.

"Yes, dear. Your mind is that part of you in which you think and feel. Good thoughts and feelings are the flowers and fruit that grow in the gardens of our minds, and evil thoughts and feelings the weeds. Now, suppose I were to let the weeds grow just as they liked all over this garden, what do you think would happen?"

"Just what has happened to neighbor Orton's garden," replied Lina. "The weeds would grow faster than the good plants and flowers, and cover them over, or kill them out."

"And as it is with neighbor Orton's garden," said grandpa, "so it is with the minds of his children. In their gardens the weeds have grown faster than the flowers."

"They are bad boys, I know," answered Lina.

"Because their father neglected the gardens of their minds, and did not pull up or keep down the evil weeds."

"Oh, now I understand, grandpa. And do we all have weeds in the gardens of our minds?"

"All of us, darling—the weeds of selfish thoughts and feelings—and whenever we discover them we should pull them up by the roots. God will make the flowers of love and mercy, of kindness and good-will, of patience and self-denial, and all heaven-born graces, grow richly in our gardens if we but keep down the weeds."—*Children's Hour.*

ON THE TRACK.

The other day, I heard a mother ask her little son to do something. "In a minute," he said. She spoke again, but it was one, two, three, four, five minutes before he minded her. It makes me think of the switch-tender's boy. What if he had waited a minute before minding his father?

A switch-tender in Prussia was just going to move the rail, in order to put a coming train of cars on a side track, when he caught sight of his little son playing on the track. The engine was in sight and he had not a moment to spare. He might jump and save his child, but he could not do that and turn the switch in time; and if it were not done, the oncoming train would meet another train, and a terrible smash and crash would take place. The safety of hundreds of lives depended upon his fidelity. What could he do? What did he do? "Lie down! lie down!" he called, with a loud, quick voice, to the child; and seizing the switch, the train passed safely on its proper track.

Did the heavy train run over the little boy? —was he killed?—was he crushed to pieces? No; for he did just as his father told him, and did it instantly. He fell flat between the rails, and the cars went high over his head; and when the anxious father sprang to the spot, there he was alive and well; not a hair was touched. It was his quick obedience, you see, that saved his life. He did not stop a minute. Even a moment's hesitation would have been too late.—*Ex.*

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AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, JOHN COUCH.

PUBLISHING COMMITTEE:
HOMER A. KING, H. V. DAVIS, L. T. CUNNINGHAM, J. G. HAMBLIN, H. H. DICKENSON.

GEO. T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

DWELLERS IN TENTS.

A while on earth we roam,
In these frail houses which are not our home,
Journeying toward a refuge that is sure,—
A rest secure.

Only a little while
We dread the frown of life, and court its smile,
A dwelling then we have, not made with hands,
In other lands.

Therefore, we need not mourn
That sudden clouds across our skies are borne,
That winter chills us, and the storm makes rents
In our frail tents.

Therefore we need not fear,
Though moth and rust corrupt our treasure here;
Though midnight thieves creep in with silent stealth
To seize our wealth.

For, in our Father's house,
A mansion fair he has prepared for us;
And only till his voice shall call us hence,
We dwell in tents.

—*Selected.*

THE TWO RESURRECTIONS.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20: 6.

It is affirmed in this passage that there is a *first* resurrection, in contradistinction from a *second*; that this resurrection is confined to the blessed and the holy, who are to be made kings and priests unto God the Father and Christ the Son. These are the "royal priesthood" of God, that "peculiar people" to whom St. Peter wrote his first epistle, and the "chosen generation, elect and precious," throughout the intervening centuries of our gospel age, the full tale of whom shall be completed in these times of the end by the faithful witnesses for Jesus, resisting unto blood, striving against sin and the man of sin. It is affirmed of the blessed and holy confessors of Jesus, that they are to reign with Christ a thousand years on the earth. Not that this is to be the full period of their future being; nay, verily, their inheritance is eternal life, an incorruptible heritage, an undefiled, unmarred, undisputed, inalienable inheritance, a kingdom that cannot be moved, a home eternal in the heavens. These thousand years shall be the vestibule of their eternal house. They shall be but as one day with the Lord, contrasted with that far more exceeding and eternal weight of glory.

We say that the term "first" implies a second. Accordingly we read in the immediate context, and not in any isolated, disconnected portion of Scripture, the *rest* of the dead, the unholy, lived not again until the thousand years were finished. Then shall they rise from their graves, wherein they have been awaiting "the fearful looking for of judgment, the fiery indignation which shall devour the adversary." This is the second resurrection, and upon these that "shall awake to shame and everlasting contempt" the second death shall have full power.

Thus the subjects for our meditation are the two resurrections, and the millennium intervening between them.

To narrow as much as possible the bounds of thought, I shall assume that you are fully established in your belief that God will raise you up at the last day. Thousands have publicly affirmed Sabbath after Sabbath, yea, thrice have they repeated their witness-bearing, with the most solemn asseveration, "I believe in the resurrection of the dead, and the life of the world to come."

Let me then bring before you with the utmost prominence a distinction in the resurrection state; a resurrection of the blessed and holy and faithful; a resurrection of the just, and then after a lapse of a thousand years of mediatorial kingship, the rise of the wicked dead to shame and contempt, to judgment, to the second death.

We may be asked whether it is safe to take this passage of the Apocalypse as the key of interpretation to other passages. We say that it is perfectly legitimate so to do, if this passage be the genuine word of God. About this genuineness all scholars are agreed. Yea, this very roll of the Apocalypse, about which so many cavils have been raised, has been proved to be as genuine as any portion of the divine word. It is the express testimony of Jesus to his servant John, who most distinctly affirmed the truth of what he had seen and heard, and we see no reason why it should not be received as implicitly, as literally, as any other direct revelation from God to mankind. Here is not the slightest intimation of a symbol, as in several other parts of this revelation of Jesus Christ. We know that five of the wisest may be of four minds about it; but such diversity must arise from no uniform mode of receiving the testimony. Wherever a strictly literal interpretation is not incompatible with common sense, let literalness be the rule, then shall we have less divergency of opinion, far greater unity of belief. Nothing has been the cause of so much heresy, of so much controversy, as the allegorizing temper of Origen and his school of thought. We take it that in the clear revealings of a gospel there ought to be plain speaking, and we conceive that there is far less shadow than some would have us to believe. By pursuing a literal interpretation throughout the entire Scriptures, wherever a figure is not distinctly asserted, or manifestly implied by common sense, we receive a far more intelligent revelation than is afforded by the many-sided views of spiritualizing theologians. Let such a course be tried by yourselves in your reperusal of the Scriptures, they will then reveal to you less of allegory, and more of the truth as it is in Jesus. You will also have gained another view of the mysteries of redemption.

We find them in the very part of the Apocalypse which is the fountain of our revealed knowledge as to our momentous future, the distinct affirmation of two resurrections, and of an intervening millennium. But if this be true scriptural teaching, then the same will be taught directly or indirectly in other parts of Scripture.

We are kindly reminded by those of what has been called a more orthodox creed, that the Apocalypse was written before the Gospel according to St. John. If, then, the reader of St. John's Gospel had previously the revealings of the Apocalypse, he would most naturally interpret the sayings of our blessed Lord as recorded by St. John in the light of the earlier Revelation.

Let us, then, read the statement of our Lord, having on our minds the previously-taught truth, that the blessed and holy should have part in a first resurrection, and that the rest of the dead, the unsaved, should not live again until after the lapse of a thousand years. However the Jews might understand our Lord as he spake to them, the Christians who had read the Apocalypse must have understood his declaration as referring to two resurrections. "Marvel not at this," said he, "for the hour is coming [the season, the period is coming—not the twenty-fourth fraction of a day, but the season], in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." *Judgment* rather than "damnation" is the rendering of the Greek word (*krisis*) crisis, which is repeated four several times in the same paragraph—John 5: 20–29. The Ephesian christians, and those of the other six churches of Asia Minor, must have interpreted the resurrection unto life as the first resurrection, wherein *the second death hath no power*, and the resurrection to judgment as the second resurrection, when the great white throne shall be set, and all mankind shall be judged according to the deeds done in the body. Accordingly in the very next chapter of the Gospel, our Savior reiterates as the most distinguishing privilege of his believing people, "I will raise him up at the last day." Now there can be no force in these words, and no emphasis in this promised privilege, if all indiscriminately, the evil as well as the good, are to be raised in one hour; but if it be borne in mind that there is to be a *first* resurrection of the royal priesthood, in which the holy are to be taken and the unholy left, then there is sweetest assurance in this promise, "I will raise him up at the last day."

St. Paul evidently understood "the gospel which he had received" as revealing a former and a latter resurrection, for he wrote to the Philippians (3: 11), "If by any means I might attain to the resurrection of the dead." How could he have been apprehensive lest he should not attain unto a resurrection in which the just and unjust should be raised simultaneously, in the twinkling of an eye, at the last trump? He could not have thus solemnly left on record his fear that he should be left in the grave, when all mankind shall be alike raised, irrespectively. But bear in mind the revelation of a *first* resurrection of the *just alone* unto life, and you at once realize the fear of the apostle lest he should not attain unto the resurrection of the holy, lest he should become a castaway. Hence he writes to the church at Rome of a "resurrection *from among* the dead" (8: 11), as though not a few were to be left in their graves for a future resurrection. He describes this rising *from among the dead* as the peculiar and inestimable privilege of such only as are quickened by the Holy Spirit of God. Of these our Lord had spoken as "accounted worthy to obtain that world, and the resurrection from the dead." Luke 20: 35. Thus it follows that many shall not be accounted worthy of this pre-eminent blessing, this earlier resurrection unto life and blessedness. These are they whom God hath made "heirs of the world," yea, "joint heirs with Christ."

Accordingly we find Rabbinical writers thus commenting on the passage in Daniel (12: 3), which bears upon this point. And many of them which sleep in their graves shall awake; *these* to everlasting life; *those* to shame and everlasting contempt. Not all shall arise at first; but these at once, after the trouble such as never was since there was a nation, even to that same time; those (left behind for a time in the dust of the earth) shall awake at a later period to shame and contempt.

Now let us review in this light the saying of our Lord above referred to,—"Verily, verily, I say unto you, the hour is coming and now is"—hence this word "hour," or season, or dispensation, or era, denotes an undefined space of time; it has already embraced nearly nineteen centuries—the period is coming, and now is commenced, when the dead shall hear the voice of the Son of God, and they that hear shall live. Marvel not at this, for the hour, the season is coming—(and if this period has already embraced eighteen hundred years, may it not embrace a whole millennium longer?)—the period is coming in which all that are in the graves shall come forth; some, they that have done good, unto the resurrection of life, the first resurrection; and they that have done evil, at the close of the period to the resurrection crisis; a crisis in very deed, mourning, lamentation, woe.

These, then, are the two distinct resurrections of the Apocalypse. The one is a resurrection unto life, wherein none shall be hurt of the second death; the other is the resurrection unto the second death.

At the appearing of the Son of man, at the sounding of the last of the trumpets, the dead in Christ shall rise from the dust of the earth, the royal priesthood of the new kingdom shall awake from the dust of the grave, shall be clothed with their beautiful garments, shall receive their coronals of glory, and shall enter into their Master's joy. The living saints, the martyrs of that great tribulation, resisting unto death, are changed in that moment, in the twinkling of an eye, at that last trump; these are caught up to meet their Lord in the air. The rest of the dead live not again until the thousand years are finished, until after this millennial reign.

This first resurrection, then, is that of the just, made righteous in Christ, redeemed for ever. It is the unspeakable privilege of those holy ones alone who shall be counted worthy to obtain that world. Let us fear lest we shall not attain unto this resurrection, lest a promise having been left us of entering into rest, any of us should seem to come short of it.

O, glorious sight! the earth shall shake, reel to and fro, heave as in the throes of travail, yield forth her dead, and no more cover her slain; the sea shall yield up her many buried ones who have sunk into her boiling waters, uncoffined, unknelled, but in sure and certain hope of a first resurrection. All these shall rise incorruptible, spiritual, glorious. Death is swallowed up in victory.

Simultaneously the inhabitants of earth shall be stricken with panic-terrors, and whilst they are calling to the mountains to fall upon them and hide them from the glorious appearing, the terrible majesty, the wrath of the Lamb, amid the terror of the impenitent, the confusion of the unbelieving, the empty blasphemies of the rebellious, shall be the first resurrection; and these sinners shall be driven away in their wickedness, like chaff from the summer floor, like the scattering of the fierce whilwind. Their destruction, too, is swallowed up of victory; and thus in a twofold sense is brought to pass the saying that is written, Death is swallowed in victory.

In the sublime ode whence this saying is taken, the princely bard is describing the glory of Jesus and his royal priesthood, and in this sense, and not in any accommodated language, is the inspired apostle describing the captivity of the monster death for a period, even until the thousand years shall be finished. The same apostle assures us that death is the last enemy that is to be destroyed. The final and utter extinction of this last foe is not to be effected until every other enemy shall have been subdued, until the King shall have reigned before his ancients gloriously, putting down all rule, and all authority, and power; yea, until he shall have put all his enemies under his feet; till Satan shall have been loosed out of his prison for that terrible season of post-millennial woe, till death and *hades* shall be cast into the lake of fire. This is the second death.

But it may be asked, Do not several of the parables of our Lord teach the severance of the risen righteous from the risen wicked, as though they were to arise simultaneously? The reply is at hand. We say that the transfiguration and snatching away of those who shall be alive at the glorious appearing of our Lord will prove an actual, a terrible, a terribly real severance from the ungodly inhabitants of the world. It will be the severance of the sheep from the goats. It will be the sifting of the wheat from the chaff, or its separation from the tares. It must be borne in mind that one who heard these parables, wrote, when he had been more fully instructed in the deep things of God—"A thousand years is with the Lord as one day." St. Peter thus writes, too, of this very period of final severance, the day of the Lord; and as though refuting some objection that had become rife, he intimates that the "day of the Lord" is to be a *thousand years*. At its rising shall be the resurrection of the holy; at its setting shall be the blackness of darkness; the night of the overthrow of the wicked.

Not a single parable of our blessed Lord even implies, much less does it expressly declare, that there is to be no interval between the rise of the righteous and the final doom of the unholy. And no parable must be so interpreted as to contradict any distinct statement of Holy Writ; it would be inconsistent, indeed, for those who object to *literal* interpretations of Revelation, to take as literal what is expressly said to be a parable. The phrase "first resurrection" is *express* and *unequivocal*. It cannot be resolved into a metaphor, because the phrase is expressly introduced as *explanatory*, and it would be absurd in the highest degree to say that a metaphor, or symbol, is used to explain something else that is symbolical. Such explanations are worthy of Delphi, or of Mecca, or of the Vatican, with their disguises of truth, but are totally repugnant to the genius of Christianity, and its prophesyings, "whereunto ye do well to take heed, as unto a light shining in a dark place."

A first resurrection assuredly must imply a *second*, after a longer or a shorter interval. Even so, when we read, "the rest of the dead lived not again" until after a certain period, we must infer that others were to rise before that period.

There are some who would escape from the revelation of two resurrections, by resolving our phrase "first resurrection" into a spiritual resurrection, a quickening, a death unto sin, a new life unto righteousness. Then to be consistent, these allegorists must also spiritualize the words of the immediate context, The rest of the dead in trespasses and sins are to be raised, quickened from their death of sin unto a life of righteousness, and that too after a thousand years. Which of these two interpretations is the more consistent with truth and soberness? Can we believe in this future universal restoration after the roll of a millennium? Then, again, if a spiritual resurrection be thought to be revealed here, it would have passed already. Let such remember Hymenæus and Philetus, of whom St. Paul wrote in his very last epistle (2 Tim. 2: 18), "These concerning the truth have erred, saying that the resurrection is passed already, and they overthrow the faith of some; their words will eat as doth a canker; avoid, then, profane babblings, and vain words, for they will increase unto more ungodliness."

In contrast to such as these, the apostle urges Timothy, "Study to show thyself approved unto God, a workman rightly dividing the word of truth, needing not to be ashamed." Which of the two interpretations is the more accurately divided, the more in harmony with Scripture, we can safely leave to the judgment of every unbiassed thinker, who is not pledged to the support of some tradition of the elders, or some dogma of modern schools.

St. Paul writes to the Corinthians (1 Cor. 15: 23), "Every man [shall be made alive] in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." Now, after the fashion of modern interpreters of the parables of our Lord on this point, the harvest ought speedily to follow the first fruits, whereas the period denoted by the word *afterwards* is still running on; it has already embraced eighteen hundred years, and may possibly be even two millenniums between the rise of Christ the first fruits and of them that are Christ's at his coming. It is another form of the same adverb (*epita*, *ita*), which commences the next clause. *Then*, or rather *afterwards*, cometh the end. And as eighteen hundred years have been embraced under the one adverb, why may not a thousand years be comprehended under the second. It is worthy of note that the second adverb (*ita*) is not so intensive as the first (*epita*), as though the apostle would intimate a shorter duration of time in the second interval, even one millennium. "Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power," even the last enemy that shall be destroyed; then shall the millennial reign be at an end, and then shall the Son also himself be subject unto God that put all things under his feet; and God shall be all in all. The mediatorial reign will be at an end, the mediatorial scheme will have been accomplished; the foes of Jehovah Jesus will have been made his footstool, and throughout the whole eternity of bliss, which he hath given to his forever redeemed, the Son of man shall be adored as the King eternal, immortal, invisible, the only wise God, God all in all; and unto him shall be glory and honor for ever and ever. Amen.—*Rainbow.*

From the Advent Christian Quarterly.

THE POPULAR SUPERSTITION:—GHOSTS.

BY ELDER O. R. FASSETT.

(*Concluded.*)

6. *Eliphaz' vision.*

"In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice saying": etc.—Job 4: 13–19.

This *ghost* seen by Eliphaz happens to be in his dreams and visions by night! The spirit communication given cannot be divine revelation; for the Lord declares the language and communications Job's comforters had made, "folly." Job 42: 8. Yet how often is Eliphaz' spirit revelation quoted to prove that men's bodies are "houses of clay" (v. 19.), which "the immortal soul" tenants till death, when it goes into another provided for it in the heavens. 2 Cor. 5: 1. And the attempt is made to make Paul teach the same absurdity.

The patriarch Job had no such view or hope concerning the future of men: "*Man* lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." 14: 12. All that constitutes "man" is asleep during the night of death, and not awake roaming abroad, as credited in his day by the heathen; which superstition his friends advocated and declared to be popular: "With us are both the grey-headed and very aged men." 15: 1–10. Instead of human spirits having a conscious existence and knowledge of the world's affairs in the state of death, and roaming here and there in the universe, Job asserts they are "at rest," "asleep," (ch. 3: 12–19); and that even parents in all their solicitude for their surviving offspring have no knowledge of the condition of their sons after they themselves die. 14: 20, 21. And he prays himself: "Oh! that thou wouldst hide me in the grave (*sheol*;) that thou wouldst keep me secret," etc. ch. 14: 13. The grave (*sheol*) he declares to be his "house" during the night of death, and that his "bed" in that "house" is "in the darkness;" and furthermore, "in the dust" amidst corruption and "the worm." 17: 13–16. And so dark and dismal is *sheol*, and "the gates of death," as he approaches them, in his conception, that he says: "I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." 10: 21, 22. Job's description of "*sheol*" his "house" in death, is not one very inviting or attractive. The blinds are so closed as not to allow a single ray of "light" to dispel the darkness; and such is the confusion that there is not the least "order" conceivable; and as to inmates, it is divided between himself and "corruption and worms." The Pharisaic "Bosom of Abraham," according to Job, has not many attractions.

Out of this "house" Job did not expect to "return" or have the power to do so by virtue of a "vital spirit entity which survived in death;" but he did by the power of him who is "a quickening spirit." 1 Cor. 15: 45. Hence to those inquiring concerning his *hope* and the reasons of it, he replies: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." 19: 25–27. Eliphaz and those entertaining the immaterialistic doctrine may declare this "vain knowledge—unprofitable talk—speeches wherewith he can do no good" (15: 2, 3) and adhere to their *visions* of ghosts and an illusive ghost-state, scouting "materialism." Yet we prefer to side with the patriarch, as the "root of the matter is found in him," and his is the Biblical hope.

Dr. Good says, and the reader will readily excuse so lengthy a quotation in this place from him, for it is just to the point:

"If we turn from Persia, Egypt and Hindostan to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which it is certain that Persia, and highly probable that Hindostan derived its first polite literature, we shall find the entire subject of the immortality of the soul in as blank and barren a silence as the deserts by which they are surrounded; or if touched upon to betray doubt, and sometimes disbelief. The *tradition*, indeed, of a future state of retributive justice, seems to have reached the schools of this part of the world, and seem to have been generally, though not universally accredited; but the future existence it alludes to is that of a resurrection of the body, and not of a survival of the soul, after the body's dissolution.

"The oldest book that has descended to us from this quarter (and there is little doubt that it is the oldest, or one of the oldest works in existence,) is that astonishing and transcendent composition, the book of Job; a work that aught assuredly to raise the genius of Idumea above that of Greece, and that of itself is demonstrative of the indefatigable spirit with which the deepest as well as the most polished sciences were pursued in this region, during what may be called comparatively the youth and day-spring of the world. Yet in this sublime and magnificent poem, replete with all the wisdom and learning of the age, the doctrine upon the subject before us is merely as I have just stated it, a patriarchal or traditionary belief of a future state of retributive justice, *not* by the natural immortality of the soul, but by a *resurrection of the body*. The Hindoo philosophers totally and universally denied a resurrection of the body, and supported the doctrine alone upon the natural immortality of the soul; but the Arabian philosophers passed over the immortality of the soul, and rested the doctrine of a future life *solely* upon the resurrection of the body.

"The schools of Greece, derived their earliest metaphysics from the Gymnosophists of India, and hence, like the latter, they contended for the immortality of the soul, and overlooked and reprobated the doctrine of the resurrection of the body."

We will refer in the next place to a few passages in the New Testament upon which ghost-theorists base their faith that the ghost-state is taught in the Scriptures, not alluded to in other articles by the writer in a previous number of the *Quarterly*, and already explained in this.

"And when the disciples saw him [Jesus] walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear. But straightway Jesus spoke to them, saying, Be of good cheer; it is I; be not afraid." Matt. 14: 26, 27.

This is simply the record of the fact that they were affrighted with the prevailing superstition. The doctrine of ghosts or spirit-apparitions is not taught in the least. It seems that "Jesus *constrained* his disciples" to take ship to the opposite side of the sea, while he "went into a mountain to pray," they expecting him to follow them afterward by another vessel. But in the night "a contrary wind arose on the sea, and they were tempest-tossed in their ship. To their astonishment Jesus came in a most unexpected manner, and by a miracle they had never before seen him perform. He came walking on the sea!" The first thought was, the popular superstition—"it is his ghost!" But he soon dispelled their fears. It was himself.

Let us look at the history of the times, and the doctrine inculcated in their day which they had been taught from their youth up. Enfield says:

"The seeds of the Cabalistic doctrine were first sown under the Ptolemies, when the Jews began to learn the Egyptian and Oriental theology, and to incorporate these foreign dogmas with the ancient creed. . . . The Pharisees arose soon after the return from the Babylonian captivity in consequence of the introduction of traditionary institutions, and allegorical interpretations. They maintained the soul of man is spiritual and immortal. In the invisible world beneath the earth, rewards and punishments will be dispensed to the virtuous. The resurrection of the body is to be expected. They held also to the *transmigration of souls*."

Dr. Campbell remarks, in his sixth *Dissertation*:

"On the subject of a future state, we find a considerable difference in the popular opinion of the Jews in our Savior's time, from that which prevailed in the days of the ancient prophets. As both Greeks and Romans had adopted the notion, that the ghosts of the deceased were susceptible of both enjoyment and suffering, they were led to suppose a sort of retribution in that state for their merit or demerit in the present. The Jews did not indeed adopt the Pagan follies on the subject, nor did they express themselves entirely in the same manner; but the general train of thinking in both came pretty much to coincide. The Greek *hades* they found well adapted to express the Hebrew *sheol*. This they came to conceive as including different characters."

The traditionary idea of ghosts prevailed among the Pharisees, as is seen from their language in the Acts, as well as the notion of spirit communications from the departed dead: "If a spirit or an angel hath spoken to him." Acts 23: 9. Luke 24: 36–39 is explained as above, by the prevailing tradition. Their understanding and knowledge of the Scriptures and of the future state were so perverted by tradition that Jesus rebuked his disciples most severely: "O foolish, and slow of heart to believe." 25–27, 44–46.

Peter's appearance at the gate when liberated by the angel of God is quoted to prove the existence of ghosts: "Then said they [the disciples], It is his angel." Acts 12: 15. But this is merely the superstition of the disciples who had not even yet got rid of the prevailing prejudices. They did not know but that Peter had been killed as had been James, and that it was his ghost knocking at the gate; but that did not make it so. It was Peter in reality, the man himself, as has been the case with most ghosts ever seen.

Acts 23: 9, to which we have already alluded, reveals to us the belief of the Pharisees concerning the intermediate state; by which doctrine and "tradition" they "made void the word of God," and the "hope of the resurrection." To a clergyman who had quoted this in support of the Platonic doctrine of the immortality of the soul, and claimed that Paul was a Pharisee in this respect, I sent the inquiry for him to answer to his congregation the next time he appeared before them—"Did Paul believe in spirit communications from the dead; and do you?" The reply has not yet been given. Nor will it be until he fully embraces spiritism.

And we would seriously inquire if ghosts of the dead do thus appear on earth and to the living, how is it? Do they have a furlough from heaven and hell to give their communications, or are they still in "the mundane sphere?" The fact relative to Paul was, that he was not a Sadducee in any sense of the word; for they believed in no future life whatever. "The Sadducees say that there is no resurrection, neither angel, nor spirit." Acts 23: 8. Enfield says: "They believed there will be no resurrection of the dead, nor any rewards and punishments after this life. . . . They denied the resurrection of the dead; yea, all future existence."

Neither was Paul a Pharisee, only so far as "the resurrection of the dead" was concerned. And it is to this faith, only, he commits himself on the occasion alluded to: "Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead, I am called in question." Acts 23: 6. He makes no confession that he believed with the popular sect in their tradition of the immortality of the soul and a conscious intermediate state, and spirit-communication by the "shades" of the dead, and was thus a "Hellenistic Pharisee;" he was of the "Aramaic school;" "a Pharisee of the Pharisees," who rejected Hellenism and adhered solely to the Scriptural hope concerning a future state.

"There was no lack of Hellenistic synagogues at Jerusalem, which at the seasons of the festivals would be crowded with foreign pilgrims and become the scene of animated discussions. 'Hebrew of the Hebrews.' Hebrew is used for an Aramaic Jew as opposed to a Grecian or Hellenist." "The pious Hebrew was always in the attitude of expecting the Coming One." "It may be considered certain that the family of St. Paul, though Hellenistic in speech (Paul could speak Greek,) were no Hellenizers in theology. The manner in which St. Paul speaks implies the most uncontaminated hereditary Judaism. 'Are they Hebrews? So am I.'"*

The appearance of Moses and Elias on the Mount of Transfiguration (Matt. 16: 28; 17: 1–9), Christ himself declares to be merely a "vision" of the coming kingdom. A "vision" is not a reality. See 2 Pet. 1: 16–21.

Christ appeared as if immortalized and glorified in the vision: yet he was not. And what incongruity, that both Christ and Elijah who had neither seen or experienced death should be there in person, and Moses who was "dead" and "buried," also there an actual spirit, or ghost, as large as life! If he was there in actuality, he was raised from the dead. But we regard it, as Christ affirms it to be, a "vision."

We have but one remaining passage to explain:

"I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."—Rev. 22: 9.

If this personage was one of the prophets, as is maintained, he must be one of two, either Enoch or Elijah, who were "translated that they should not see death." But by a reference to Rev. 1: 1, we learn that he is Christ's special messenger: "He sent and signified it [the revelation] by his angel unto his servant John." It is for those maintaining him to be a glorified human being to prove this; much more that he is a *ghost* of a dead prophet. The whole language and circumstances of the book of Revelation show that this holy messenger was one of that higher order of intelligences in the universe, an angel proper. "Bless the Lord, all ye his angels, that excel in strength; that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure." Ps. 103: 20, 21. Paul speaks of these as ministering spirits, sent forth to minister for them who shall be heirs of salvation," (Heb. 1. 14); not that they are heirs of salvation. Christ when he comes to judgment will be accompanied with "all the holy angels," whom he shall "send with a great sound of a trumpet, and they shall gather together his elect." Matt. 24: 30, 31.

The spirits of the deceased are not angels, nor do they become angels, as is conceived by many. The language of the above text simply implies this: that this "angel" is a "fellow servant" with the apostle of the Lord, Christ; and a fellow servant of the prophets of the same Lord, though in a higher sphere; and a creature and not the Creator, or Lord, as John thought he, a glorified being, might be. His command is to "worship God!" And this was said just as John "fell down to worship before the feet of the angel."

I would remark in conclusion, that no spirits or ghosts of the departed dead have ever, or can ever appear to the living; for the plain reason that there are none such anywhere in God's universe in conscious existence to appear.

It is supposed that ghosts haunt houses; but it is usually where there are corridors, dark recesses, deep closets, or in cellars that they are said to appear. But why don't we all see ghosts? And why not see as many ghosts now as were seen in former years? In my childhood I dared not go into a dark room, and especially near a graveyard, for fear of seeing ghosts. But I have long since got rid of this superstition. I can go from my cellar to my chamber, in every room of my dwelling in the darkest night, and never expect to see either the ghosts of my deceased parents, brothers and sisters, of whom I have several in their graves,—or of my children, one of whom has been borne away to the grave from my present home! The Scriptures inform me where they are, and afford me consolation in the hope of their resurrection. Thanks be to God for the light of divine revelation in my dwelling, and in my hands, and which I have hid in my heart. I prize the word of God, and the gospel above all price: and the love of God in the gift of his Son to grant me, a sinner, pardon and the hope of everlasting life through him my Redeemer, has won my heart; and to him I consecrate my life and my being evermore.

GHOST STORIES.

There are amusing instances of the superstitious believers in ghosts having been frightened nearly out of their wits. In such a frame of mind, and with such a belief as that the dead are alive and capable of communicating with the living, or are conscious of the world's affairs, the imagination in the darkness of night may create ghosts, or fancy that a white horse, cow or other animal is the spirit of a departed fellow mortal! I was pointed to a vacant house not long since which was supposed to be haunted, and every night for a succession of evenings it was visited by a multitude of people to hear the spirit rappings upon the floor of the house. The ghost, however, finally turned out to be a roaming dog which made his kennel underneath the dwelling, crawling through a hole in the wall! And when persons would speak, or invoke the spirit of the dead, to make demonstration of its existence, by the wag of his tail against the floor, their superstitious curiosity was gratified! It is not many months since that the Winslow House in St. Anthony, Minn., was disturbed by the ghost of a departed physician seeking communication with his surviving widow, to inform her of an impending danger, it was claimed. His ghost was seen on several occasions by a girl and certain others, it was reported. Both the cities of St. Anthony and Minneapolis were disturbed by the presence of this deceased doctor. Hundreds of people flocked to the house to get, if possible, a glimpse of the spirit in its hidings in cellars, dark recesses, and garret. The public prints at Minneapolis and St. Paul had daily reports of the spirit's wondrous doings. But finally a gun loaded with a heavy charge to shoot the apparition if it appeared, expelled the ghost from the premises, so that he has not been seen or heard from to this day! But I suppose multitudes in these cities are still believers in human spirit existence after the death of the body, and ready to be duped again when Spiritist necromancers are ready to practice deception upon them.

The following Scriptures, with others, should be consulted, where God in the most positive and fearful manner denounces, under penalty of the eternal loss of existence, those who have any thing to do with supposed human spirits, spirit communications and consultations, and "the doctrines of devils" taught by "the devil and his angels." Lev. 19: 31; 20: 6, 27; Deut. 18: 19–12; Isa. 8: 19–20; 50: 10, 11; 2 Thess. 2: 8–12; 1 Tim. 4: 1–3; 2 Tim. 3: 6–9; Rev. 16: 13–15.

The doctrine of the Bible and of the gospel concerning the mortality of our race, and the necessity of seeking for immortality (Rom. 2: 7), through repentance, faith, and obedience to God's commands, is essential to keep us in these "last days" of "peril" from the illusive "fables" and "strong delusions" of the "doctrines of devils."

May the Lord incline our hearts to credit the record that God gave of his Son. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 10–12.

* *Life, Times and Travels of St. Paul.* Conybear and Howson. Introduction by Bishop Simpson.

"Lay aside every Weight."—As applied to christians, it means that they should remove all which would obstruct progress in the christian course. It is not the same thing in all persons. In one it may be pride; in another vanity; in another worldliness; in another a violent and ungovernable temper; in another a heavy, laden, insensible heart; in another some improper and unholy attachment. Some persons would make much more progress if they would disencumber themselves of the heavy weight of gold which they are endeavoring to carry with them. Even a feather or a ring may become such a weight, that they never will make much progress towards the prize.—*Barnes.*

— Divine mercy, unlike human, offers pardon for the past without "indemnity for the future."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 14, 1870.

Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

LIBERAL OFFERS.

NEW SUBSCRIBERS.

We are anxious to have our paper reach several thousand new readers the coming year, and become a blessing to them. It is the best means we have of sowing the seed of the gospel of the kingdom in some hearts, and we should all awake, and do whatever we can to have its warnings of the coming judgment reach as many new readers as possible.

Some of our preachers have done nobly, and others would gladly help on the good cause, if they could receive aid for their families while they spend their time for the paper. For the benefit of such, the A. C. P. Society, at a recent meeting, by vote authorized the Agent to pay ten per cent to preachers on all collections for the *Crisis* and *Young Pilgrim*; and it is hoped they will take hold of the work in earnest, and have great success. Those who understand the expense of publishing a paper, know that it would cost no more to set up the type for twelve or fifteen thousand copies, than it does for a less number; hence, after our regular issue of about nine thousand copies is run off, we could print several thousand more at the cost only of press work and paper. It has, therefore, been concluded by the Editorial Committee and Business Agent, to whom the Society referred this subject, to make the following *liberal offers* to new subscribers, to induce them to form clubs, and thus make success easy to all who put forth efforts to obtain new subscribers.

TRIAL OFFER.

We will send the *World's Crisis* three months on trial, to new subscribers, for *fifty cents*. We ask our friends to obtain yearly subscriptions, if possible; but where subscribers can be obtained for only three months, please visit them again, and, if possible, get them to renew before their paper is stopped at the end of three months.

To aid in obtaining new subscribers for 1871, we make the following offer of nearly

Three Months Free.

We will send the *Crisis*—for the balance of this year, from the time the name is received—free to all new subscribers for 1871, sent in before Jan. 1st.—Rate $2.50.

Now is the time to subscribe, and put forth energetic efforts to obtain new subscribers.

CLUBBING WITH OTHER PAPERS.

As many persons take several papers, and could be induced to take the Crisis, if they could get two papers at club rates, we have accepted offers to club other papers with the *Crisis*, which will enable our friends to obtain subscribers where it would otherwise be impossible to introduce our paper.

If any of our regular subscribers wish any of the papers on the list at club rates, they can get new subscribers for the *Crisis*, as it is not necessary that both papers should be sent to the same address.

THE WORLD'S CRISIS THREE R SIX MONTHS FREE.

We will send the *World's Crisis* six months, and the *Phrenological Journal* and *Packard's Monthly* (price $3.00) one year for $3.00; or the *World's Crisis* three months, with the *Rural New Yorker* (price $3.00) one year for $3.00; or, three months with the *New York Weekly Tribune* (price $2.00) one year for $2.00; or three months with the *Bee-Keeper's Journal and National Agriculturist* (price $1.00) one year for $1.00.

CLUBBING.

We will send any one of the following periodicals with the *World's Crisis*, each one year, as follows:—

The Bee-Keeper's Journal and National Agriculturist ($1.00) and the *World's Crisis* both for....$3.00
The Laws of Life and *World's Crisis* for....$3.25
The (weekly) *Bright Side* and *World's Crisis* for....$3.25
The Bible Banner and *World's Crisis* for....$3.25
The Christian and *World's Crisis* for....$2.90
Rural New Yorker ($3.00) and *World's Crisis* for....$4.75
The Horticulturist and *World's Crisis* for....$4.00
Scientific American ($3.00) and *World's Crisis* for....$5.00
Amer. Agriculturist ($1.50) and *World's Crisis* for....$3.50
Phrenological Journal ($3.00) and *World's Crisis* for....$4.00
Hearth and Home ($4.00) and *World's Crisis* for....$5.00
N. Y. Weekly Tribune ($2.00) and *World's Crisis* for....$4.00
Prairie Farmer ($2.00) and *World's Crisis* for....$4.25
Christian Union ($2.50) and *World's Crisis* for....$4.25
Manufact'r and Builder ($1.50) and *World's Crisis* for....$3.50
Southern Horticulturist ($2.00) and *World's Crisis* for....$4.00

To secure any of the above, address your orders, with the money (sending drafts or money orders when you can), to

GEO. T. ADAMS, AGENT,
Boston, Mass.

SAUL AND SAMUEL.

Some think the case of Saul and Samuel affords evidence in favor of man's consciousness in death. We turn to 1 Sam. and read: "Now Samuel was *dead*, and all Israel had lamented him, and buried him in Ramah, even in his own city." 1 Sam. 28: 3. This is a plain, simple statement of a *fact*—"Samuel was dead . . . and buried." Was he alive at the same time? Then he was not dead. If he was not dead, the record is untrue. The one who died, and was buried, was *Samuel*. Observe, there is not a word about his soul or spirit.

At this time Saul had become wicked, and the Lord would not commune with him, "neither by dreams, nor Urim, nor by prophets." Then Saul sought a woman that had "a familiar spirit," that he might make some inquiries. His servants directed him to one at Endor. Saul went in disguise, in company with two other men, and "came to the woman by night." After a proper introduction, and Saul had made known the object of his visit, the woman said: "Whom shall I bring up unto thee? And he said, Bring me *up* Samuel." In those days it was believed by those who had confidence in the works of familiar spirits, that when men died, their conscious part went *down* into the earth to dwell in happiness or misery. As this is not now believed among civilized nations, the demons, or familiar spirits, do not propose to bring our friends *up* from the infernal regions, or elysian fields, in the bowels of the earth, but *down* from the spheres or spirit-land. The spirits have changed their locality to suit the change in theology.

Why did Saul go to a woman that had "a familiar spirit"? How could the familiar spirit help him? Had he power over Samuel to raise him from the dead? or could he and the woman together raise him from his grave in Ramah, which was about sixty miles from Endor, where Saul found the woman? If they could raise one of the Lord's prophets, and from him get the desired information, why could they not raise them all, and thus supersede the need of a Savior to raise the dead? Is it true that a woman, with a familiar spirit, can raise the dead prophets at pleasure? Nay, verily.

But what was the work of the familiar spirit? He must have some part in the scene, or else it would be useless to consult a woman who was associated with such a spirit. It is a well-known fact that the spirits claim that they operate just like a mesmerizer. On this point we believe all Spiritualists are agreed. Says Mr. A. E. Newton, a noted Spiritualist, formerly editor of the *Spiritual Age*, published in Boston:—

"When two persons are closely in sympathetic or magnetic rapport with each other, the images that are in one mind may be perceived as objective realities by the other. This seems to be the case with the magnetizer and his subject, in the once common phenomenon of Mesmerism. The operator forms an image, as of a person, a serpent, a fire, or any other object, in his own mind; when the subject, if well under control, instantly sees the same thing as an objective reality. So, positive minds in a circle, or positive spirits who are around, may present the image of any person with whom they are familiar, and it may appear as a reality to the impressible medium."

This puts the case in its true light. In Mesmerism, the one under mesmeric control does not see the *real* object, but only a mental picture, formed in the mind of the operator. In the same manner the familiar spirit, who appeared to the woman at Endor, formed a mental picture of Samuel, just as he looked before he died, dressed in his mantle; and then the woman, his medium, being "well under control, instantly sees the same thing as an objective reality."

"It is known that a wise and strong-minded person in the spirit-world has the power to make visible to the eyes of mortals the exact appearance or semblance of the body it wore before death. This representation is elaborated sometimes to the minutest particulars, even to the reproduction of the appearance of the habiliments, etc., by which the person was characterized and identified while a resident of the earth."—*Herald of Progress*, Oct. 27th, 1860.

Again he says: "All intelligent spirits are great artists. *They can psychologize a medium to see them*, and to describe them in the style which would produce the deepest impression on the receiver. . . . They can easily represent themselves as being old or young, as in worldly dress or flowing robes, as is deemed best suited to accomplish the ends of the visitation."—*Herald of Progress*, Feb. 1st, 1862.

This is all just like the work of a mesmerizer, with this difference: mesmerism is conducted by *men*, and Spiritualism by demons, or the angels that sinned; who claim to be the spirits of our friends, for the purpose of confirming the great lie of their leader, the Devil, when he said, "Ye shall not surely die." The record of Saul's interview with the woman who had the familiar spirit, is a record of a spiritual manifestation just like those which are so common at the present day. "When the woman saw Samuel," as presented by the familiar spirit, or demon, "she cried with a loud voice." This awakened great interest in the mind of Saul, who said, "What sawest thou?" "And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle." After the familiar spirit had presented Samuel to the mind of the woman, he proceeds to talk through her, representing himself to be Samuel. This is just like the work of spirits at the present day. Saul did not see Samuel, nor hear him, only through the mediumship of the woman, who was the mouth-piece for the demon, who wished to converse with Saul. She saw Samuel "covered with a mantle."

When Samuel died, was there a spirit that left him, and wore off his mantle, and then came back with it "up" out of the earth, at the call of this familiar spirit of the woman? We think his old mantle might have been found at this time hanging up in some closet, or other place. If Saul had asked the woman just where she saw Samuel standing in the room, and had gone to the very spot, and passed his hand about, he would have found nothing there; neither Samuel, nor mantle; yet, to her it appeared as a reality. She saw the mental picture presented to her by the demon, and it looked like a real object.

Her familiar spirit first showed her "gods ascending out of the earth." We do not believe any gods live in the earth. But the demon, like a mesmerizer, could cause her to see any objects he chose; and while under his control, to her they were realities.

It may be said that Samuel prophesied. Yes, but it did not come to pass. Samuel was a holy man, and Saul and his sons had become notoriously wicked. The prophecy reads: "To-morrow shalt thou and thy sons be with me." Were these wicked men to become companions of the holy prophet the next day? Such a conclusion is not very reasonable. When we follow out the history of Saul, we find he did not die till three days after his supposed interview with Samuel. Thus the whole affair is an account of a spiritual manifestation, and affords not a shadow of proof in favor of life in death.

1. Samuel was *dead*, and buried in Ramah.
2. If he appeared at Endor, he must have been raised at Ramah, and hastened to that place to meet Saul; but when he got there, no one could see him but the woman, by the aid of her familiar spirit.
3. Her declaration that she "saw gods ascending out of the earth," could not have been a reality; but her sight of Samuel, with his mantle, was produced by the same agency; and is therefore no more reliable.
4. The prophecy, purporting to come from Samuel, was a failure, and therefore must have come from some one else.
5. The whole account is in harmony with the position that Saul consulted the medium of a familiar spirit, who deceived him by professing to be Samuel. In 1 Chron. 10: 13, we read: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it."
6. We think this account of Saul and Samuel affords no proof of consciousness between death and the resurrection.

THE EUROPEAN WAR.

During the last week, the French have made some earnest efforts to get out of Paris, and have been somewhat successful. The war is assuming a new aspect. The Prussians have retaken Orleans, and the French have gained some advantage in other places. A few weeks more may bring the war to a close, or else give it enlarged proportions.

THE EASTERN QUESTION.

The Eastern question is still far from being settled. It looks more warlike than it did two weeks since. Lord Granville has sent word to Prince Gortschakoff that the original note addressed to the British government must be withdrawn, or the British minister will be removed from the Russian court. It is not very probable that Prussia will submit to any such dictation.

"GUIDE TO HOLINESS."—We take great pleasure in recommending the "Guide to Holiness" to our readers. It is edited by Dr. and Mrs. Palmer, New York. We think it the *best* monthly with which we are acquainted, and should be read by every one who wishes to walk in the highway of holiness. $1.25 a year. Address W. C. Palmer, Jr., 14 Bible House, New York.

☞ RECEIVED, the *Mathematical Almanac and Annual*, published by Daughaday and Becker, 1031 Walnut St., Phila., the enterprising publishers of *Our School-day Visitor*. Also, *Our Young Folks* for January.

☞ CORRESPONDENTS sending articles for publication, will much oblige us by not using *blue* paper.

☞ Read "Letter from D. D. Reed," in another column.

PERSONAL.—Bro. J. W. Britton was in our office with his wife, on his way to Virginia, on account of his health. Will give his P. O. address when he gets located. Several have written him to visit them, and this may explain the reason why he does not come. Pray for him. A. P. M.

THE LAWS OF LIFE, published at Dansville, N. Y., is thus noticed by the *Advertiser* of the same place:

The enterprising publishers of the *Laws of Life* have recently had engraved by the best engravers in New York an elegant title page from a beautiful original design. We wish our readers every one could see this title page and read the December number of this *Laws of Life*, that they might know how beautiful and how indispensable a family journal this *Laws of Life* has become.

We can fully endorse the above, and since the publishers, Austin, Jackson & Co., offer to send specimen copies free to whoever asks for them, we advise our readers to send for this December number. The subscription price is $1.00 per year.

NAPOLEON'S APPEARANCE.

One who has had a recent interview with Napoleon, at Wilhelmshohe, thus writes:—

"All that you have already heard and read about Napoleon's failing health, pallid complexion, sunken eyes and decrepit condition in general, I found to be the veriest idle "bosh." The Emperor is a stout, portly gentleman, setting forth all the indications of the enjoyment of robust health in his person. His hair shows a very slight tinge of gray. He wears a fine mustache and goatee. His eyes, though small, appear to be smiling with good humor and benevolence. He has liveliness and grace in every motion. Indeed, I may say that he presents an exceedingly handsome, pleasant exterior, which indicates an age rather of forty-two than sixty-two years. This is perfectly true of his appearance as it impressed me during the interview. I saw such a discrepancy between the picture of the Emperor, as I had previously imagined from spurious reports what it might be, that it could have almost caused me to doubt whether this was really Napoleon the Third who was sitting opposite and within a few yards' distance of me, had I not been reassured by the surrounding objects near the writing desks, such as a miniature portrait of the Empress in a gold frame, painted and engraved and set in diamonds, the monogram 'L. N.' on the boxes, and the seals and rings which were either lying about or worn by his Majesty."

"HEALTH BY GOOD LIVING."

This is the title of a new work by Dr. Hall, of Hall's "*Journal of Health*," which I have read with eagerness, and am very free to say it is by far the best work on the subject I have ever read. It is as full of good common sense "as an egg is full of meat." The great majority of people get sick and die, because they do not know how to live. This book clearly points out the way, and if people will only read it, and practise what it teaches, a vast amount of sickness, suffering and death, will be avoided. This book ought to be in every family in the land. It is greatly needed. Send for it at once, and read and practise what it teaches, and my word for it, you never will regret it.

A. P. MOORE.

The above valuable work is for sale at this office, and will be sent by mail to the address of any one remitting publisher's price—$1.50 per copy. AG'T.

TIME'S FAREWELL.

We have just published a tract with the above title, written by Bro. O. D. Woodruff. A good, stirring, timely tract; just the thing to scatter everywhere, and should be scattered by the *thousands*. Price by mail, 10 cents per dozen; 75 cents per hundred; $6.20 per thousand. AG'T.

CORRESPONDENTS.—As some are writing to Bro. Sheldon at the Crisis office, and on business relating to their Crisis, we would say, *please direct all business pertaining to the Crisis, to* MILES GRANT, *Boston, Mass.* If any wish to write to Bro. Sheldon, his P. O. address is Brodhead, Wis. Please remember this, and it will save us much trouble and perplexity at the office. A. P. M.

THE NEW YORK "RING."

The political matters in New York city are in a sad condition—very corrupt—and growing worse. The following is from a New York daily:—

"The Rev. D. C. Crawford, D. D., preached last evening at the West Eighteenth Street Methodist church on 'Political Reform,' from 1 Samuel 9: 6, 'And he said unto him, Behold now there is in this city a man of God, and he is an honorable man.'

This city is governed by a cabal called the 'Ring,' which is in turn controlled by all the thieves, murderers, rum-sellers, rum-drinkers, blacklegs, and keepers of houses of infamy within the city limits. They say to this Ring, 'Put in nomination for office such men as we want, or we won't vote for them.' The Ring obeys the commands of this ruffian rabble—this detestable 'riff-raff'—and what is the result upon that most important branch of the government, the judiciary? It has become corrupt, and the ermine has fallen on the shoulders of men before whom it is impossible to secure the conviction of the most notorious criminal."

"WHERE TO HAVE DEBATES."

Under the above heading the *Apostolic Times* says:—

"The choice of battle ground is a primary matter with all military strategists, and with political combatants, and it should be no less so with soldiers of the Lord. There is much to gain or lose by a debate, and the gain or loss depends on the locality almost as much as on the man. . . . Where the people are nearly all with you before the debate, you have almost nothing to gain by the most overwhelming victory, and everything to lose if you are defeated. In such a place it is a waste of time and strength to debate, and we should decline all challenges, on the ground that we have nothing to fight for. We can think of but one exception to this rule. If some erroneous system has commenced making serious inroads upon a community mostly given to the truth, then it would be proper to meet it somewhat in advance, and put a check upon it by debating its claims. By such an effort, skillfully executed, you may nip the blossom in its bud."

HOW ARE WE TO BE "ABSENT FROM THE BODY"?

The advocates of the disembodied existence of men, frequently refer to Paul's statement about being "absent from the body" to prove that men can live without a body. But such a thought is not even hinted at by the apostle, as is evident from the connection, for the death of man is not mentioned as the point of time at which we are to be absent from the body; but the time when the saints shall be immortalized is the epoch referred to: then every saint will be absent from the mortal body, not in the sense of existing without a body, but in the sense of having been changed to the immortal state, thus exchanging the "natural body" for the "spiritual body." Let us hear the apostle's statement: "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the *self-same* thing [that is, "that mortality might be swallowed up of life"] is God, who also hath given us the earnest of the Spirit. Therefore [that is, for this reason, that "mortality" is to "be swallowed up of life"] we are always confident, knowing that whilst we are at home in the ["natural"] body, we are absent from the Lord (for we walk by faith, not by sight); we are confident, I say, and willing rather to be absent from the ["natural"] body, and to be present with the Lord" (2 Cor. 5: 5–8); not present with the Lord without a body, for "the Lord himself shall descend from heaven with a shout . . . the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them [with the resurrected saints] in the clouds, and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. So we are to be "present with the Lord" in the resurrected state, but absent from the "natural" body, by virtue of a change to immortality, and not by being without a body.

If the "unclothed" state is equivalent to a disembodied state, as our opposers claim, then let it be remembered that Paul groaned "not" to "be unclothed," but to "be clothed upon"; but if the "unclothed" state is the state of mortality, and the "clothed" state is the state of immortality, as we claim, then Paul was groaning for a change to immortality, and God "hath wrought us for the self-same thing," and "therefore," or, *on this principle*, we prefer "to be absent from the body"—"the natural body"—"and to be present with the Lord"; not at death, but when "mortality is swallowed up of life," and the "spiritual body" shall take the place of the "natural body."

Thus the time to "be absent from the body" is at the resurrection, and not at death; and the manner is by a change from mortality to immortality, and not by dying. We are to be present with the Lord when we are caught up to meet him—not before. W. S.

HAVE WE THE TRUTH?

Are we really in possession of Bible truth ignored by the mass of religionists of the day; or have we really been following cunningly devised fables in proclaiming the coming of Christ to execute judgment, and to establish his kingdom on earth? Have we the truth of heaven on these great topics, or are we wedded to an error? If Bible testimony has anything to do in settling this question, we can arrive at but one conclusion, and that is, we have the truth. To decide otherwise, would be to disregard or depreciate the strongest testimony found in the Bible, and a great amount of it. And the principle that would admit of this course, would, when fully carried out, bid farewell to the Bible.

We are fully convinced that we have the truth. If so, we have light for this dark world that ought not to be kept under a bushel. It should be placed where others may be benefitted by it. And some effort should be made upon our part to enlighten others, even if it proves a tax on our time, our talent, and our money. It is our duty, in various ways, to advertise the truth of heaven, and hold it up in contrast with the popular fables of the age. This can be done in various ways by different classes.

What are we doing, as a people, to spread the truth we love so much, compared to what we might do? Are we half awake to the mighty responsibilities imposed upon us as the bearers of heaven's last dispensational truth to the world,—the coming of the King of glory to establish his heavenly kingdom? Are we doing half as much to spread this great message as its importance demands? Are we willing to let others grope in darkness when it is in our power to light up their pathway? God calls for action. Will we respond? Ministers are wanted in thousands of new fields, who can hold up the truth in its clearness. Will you help send them? Tracts, containing the truth in printed form, are wanted in many localities. Will you help print them, and also help scatter them? It costs money to print tracts, but they dispel much darkness. There are two ways in which this enterprise can be aided:

Purchase tracts by the hundred, and give them away. There is too little being done in this direction. Hundreds who are able to do it, are doing nothing; and many who think they cannot afford it, would be abundantly able if they had a little more religion. It is God's cause. Will you help?

Others can send donations to aid in printing, and let others scatter them. A little money spent in this way will do great good. Let tracts be put into every house. W. S.

"LABORERS" WANTED.

God wants them in his vineyard—in every part of it—not drones—but *laborers*; not well wishers, but "laborers"—men that will help *gather* sheaves, and not scatter them after they are gathered—"laborers" that labor not for *self*, but for God; not for honor or leadership, but for Christ and his precious cause; not such as labor well in fair weather, and quit the field when the storm comes, but such as are willing to endure hardships; not such as run well for a season, and shine brightly for a while, and then desert the cause, and bring reproach upon it, but constant laborers, in foul and fair weather. But such laborers are few. Let an earnest cry go up to the throne for "more laborers" of the right kind—such as God sends, and have the cause of God at heart, and feel for perishing men. And let such as have once been sent into the field, and have deserted it, or been idling their time away, speedily go to work again. Soon the harvest will be past. God calls you to duty now, and the trumpet will call you to a settlement soon. "Work while the day lasts." W. S.

DROWSY WATCHMEN.

Jehovah anciently protested against slumbering watchmen, and this divine aversion to ministerial slumber has not abated. It is the watchman's specific duty to "give the trumpet a certain sound"—a sound that the people can comprehend the import of, and thus be prepared for any emergency. A drowsy watchman cannot do this, but hazards his own life, and the life of all under his watchcare. So with the gospel watchman. He should be alive to the mighty responsibility devolving upon him, and always ready to give the trumpet a significant sound that will wake the people up to see their danger. God has placed us over slumberers; let us put trumpet to our mouths, and blow a telling blast; every watchman at his post now; the people must be aroused, or perish. Ho! drowsy watchman! put the trumpet to thy lips. The fate of the world is about to be sealed. The people slumber, and need to be awakened, and oh! my Lord, some of the watchmen, too, are sleeping. Awake before the trump of God shall sound, and seal your doom. W. S.

SHALL WE BUILD HOUSES OF WORSHIP?—Why not? Do we not need them? And is not the cause we love so well really suffering for want of them in various localities? And if we really believe that our mission and message is from heaven, and not of men, should we not try to get at the ears of the people, that we may thus reach their hearts? And would not a plain, accessible house of worship enable us to reach the ears of hundreds where we only gain access to scores in some dirty, third-story hall? I would not advise the erection of costly buildings, but plain, cheap chapels, all through the land. We ought to be a humble people, and let us evince this principle in building our chapels. We cannot compete with the rich societies around us, and should not try to; but we can build suitable houses of worship, and ought to do it. If we are within a few months of the end, our property cannot be destroyed in any better shape than in church edifices; and if a few short years await us in which to labor, we need them, and we cripple the cause by omitting to build. We are sometimes told that we shall deny our faith by building; but the precise truth is, we deny our faith by *not* building. Shall we do it longer? We ought to put up a hundred chapels this season. W. S.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$153.38
John Clothy	1.00
Ormon Stone	2.00

POOR FUND.
(*To send the Crisis to the Poor.*)

Previous acknowledgments	$20.00

YOUNG PILGRIM FUND.

Previous acknowledgments	$5.08
Mrs. C. W. Place	.50

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$533.69
A Friend	4.00
E. Hall (by M. Grant)	10.00
Mrs. L. Bedell	.50
M. R. Steele	.50

LETTER FROM D. D. REED.

CALIFORNIA.

To the flock of God scattered abroad, Greeting:

It seemeth good to write you a few lines in regard to our labors on this Pacific coast. Myself and wife left our home at Santa Clara, Oct. 12th, on a preaching tour. We went direct to Jackson, Amador Co., a distance of one hundred miles, by rail to Galt, then by stage forty miles through the vallies, and winding up the foothills. Jackson is a mining town, this having been one of the richest mining counties in the State. We were greatly astonished at the amount of labor that had been expended, and is still being put forth, in search of gold. The entire surface of the earth has been turned up, and mountains removed. O! if men would seek for the true riches, as they do for the gold that perisheth, many more would be saved in the great gathering day.

We were invited to this place by Sr. Pitt, who has been in this State twenty years, and never seen but one Advent believer before. Her heart was made glad. Dr. Pitt, her husband, very kindly secured the Methodist church for us, and I spoke on Sunday evening to a large and attentive congregation; also on Friday eve, and gave away tracts and sold books. No great interest manifested, but the seed has been sown, and some of it may take root and spring up.

From there to Jane City, a nice little town in the foothills. Here we found some blessed saints, who received the word gladly. We purposed to stop only over Sunday, but the people were so anxious for us to remain longer, that we staid nine days, and had six meetings in the Baptist church, which was not occupied at the time. Meetings well attended, and increased in interest to the close; people deeply interested to hear these great truths, many of them never having heard of Adventists. They greatly desired us to locate there, offering us the church to worship in. Here is an open door for some one to enter in and reap a harvest. We made some dear friends, who helped us after a godly sort. One family, a man of influence and wealth, showed us much kindness, paying our bill at the hotel. May the Lord reward them with much grace and his Spirit to lead them into the truth, to which they listened with gladness.

Stopped one night in Sacramento, a flouring city, but saw no opening to plant the truth there at present. Went on to Suisan Valley, where we found a good home with Sister Scholl, who had invited us to come. The family was from Indiana, having crossed the Plains to this State ten years ago. They had not heard an Advent sermon in all that time. Sr. Willard will remember her—Lucy Scholl, a blessed saint, strong in the faith, talking it everywhere, and scattering tracts and papers. Her husband showed us much kindness.

We held eight meetings in a school-house, preached the truth full and square, the congregation steadily increasing, till some had to stand. I never saw such interest and attention. Many took hold of the truth, saying it was sound, consistent, and Bible, desiring to hear it preached all the time, and requesting us to remain longer. This is a rich, fertile, and beautiful valley, and one of the healthiest in the State. Sister Scholl and husband request any Advent ministers entering the State to come that way. We think it a good field.

Five miles distant are two fine towns on the railroad and bay. We purposed to have visited one, and the people desired it, but the hall, which was free, was undergoing repairs, and no other place could be obtained at that time. We accordingly took cars for Vallejo, a flourishing town of some seven thousand inhabitants, situated on the bay, connecting with Sacramento by rail, and with San Francisco by steamer. The government has a fine Navy Yard across the bay, on an island, and extensive works are carried on. Some fifteen hundred men are employed. The *Kearsage*, which sunk the *Alabama*, is hauled up here for repairs.

We were directed to an old saint here, Sr. Snow, from N. H., living with her daughter, who also is sound in the faith. Her husband visited the Methodist minister, who very kindly gave us his desk Sunday morning, and advertised through the paper Second Advent preaching. The house was filled to overflowing. Spoke with much freedom and power from Titus 3: 11. At the close many gathered around me, saying it was just such preaching as they liked; they had been starving for the word of God. We also found a number of old Adventists from the States, who had been here for years, and that was the first Advent sermon they had ever heard: Bro. Fike and Sr. Young and husband, from Maine, and others. Bro. Young took us home, and the others followed, and we spent an evening, such as we have not enjoyed in this State; a feast of fat things, talking, singing, and praying together. Here is a door opened, and a rich field for some one to locate in, to labor through the region round about, which is thickly dotted over with towns and villages.

From thence took boat to this place, Napa City, of three thousand inhabitants, the most beautiful little city and valley, surrounded by the most lovely mountains I have seen yet. The first day I visited the Baptist and Methodist ministers, to see if they would let me in on Sunday a part of the day. They both refused, but I succeeded in getting into the African church Sunday morning. Then I tried the halls; thought I would hire one if I could do no better, and finally secured the Court House hall free, the best place in the city; and thus the Lord has opened the doors for his word to be preached here. Praise his name!

I never had such help from God in preaching as of late, and the word cuts and searches the heart. It has not lost its power, thank God. The Lord is with us, directing our every step. My health was never as good as at present, and I purpose to keep in the field as long as health and money last. Praise the Lord for the glorious privilege of sounding this great and precious truth, away out on this distant coast. The way is being prepared for others to follow, and the Lord will move upon some to come on ere long. Pray for us. Yours in hope,

D. D. & M. S. REED.

Napa City, Cal., Nov. 26th, 1870.

For the World's Crisis.

SECRET SOCIETIES.

MR. EDITOR:—I suppose the readers of your paper would be glad to learn something of the proceedings of the first State convention of the National Association of Christians, opposed to secret societies, and especially to Freemasonry, held at Syracuse, N. Y., in Shakespeare Hall, on the 15th, 16th, and 17th of Nov., 1870. The convention met on the 15th, at seven o'clock P. M., when a large proportion of the delegates from the different towns in the State were present; besides gentlemen from other states, and citizens who were interested in the subject of the meeting, nearly filling the floor of the large hall. Mr. S. D. Greene, of Massachusetts, was called upon to open the meeting by prayer, and after about half an hour spent in prayer and exhortation, the convention was called to order by the Rev. A. Crooks, of the Weslyan Publishing House, and a citizen of Syracuse. He said he would nominate for temporary chairman a gentleman who was perfectly familiar with the abduction of Morgan, and who was at the time an officer of the village of Batavia, and a member of the same lodge to which Morgan belonged; a gentleman who had delivered eight hundred and ninety lectures on Anti-Masonry, and had traveled fifteen thousand miles in laboring for the cause for which the convention assembled. He concluded by nominating the Hon. Mr. Greene, of Massachusetts, and the nomination was ratified.

Mr. Greene took the chair, and after merely thanking the convention for the honor they had conferred upon him, waved further remarks till a temporary clerk was elected. Rev. Mr. Stratton, of Mexico, Oswego Co., was chosen Secretary. The Rev. Mr. Salisbury, of Seneca Falls, invoked the divine blessing.

The Rev. Mr. Crooks then delivered an address of welcome.

The Secretary, the Rev. Mr. Stratton, inquired if Mr. McAllister, editor of the *Christian Statesman*, was present, and added that he had been selected to reply to the welcoming address. As Mr. McAllister did not respond, Mr. Stratton said the duty would devolve upon him, and he proceeded to discharge it.

The Rev. Mr. Crooks suggested that the chairman make some opening remarks. After some preliminary statements of Mr. Greene, as to the privileges which the American people enjoy, under the Constitution, among which he cited that of free discussion, he commenced what he said was a detailed history of the abduction of Morgan, founded upon what he had seen, and also upon what he had heard. It will be remembered that Mr. Greene is the author of a book* claiming to fully expose the secrets of Masonry, and the "exposition" which he gave last night was almost in the language of his book. After he had spoken nearly three-quarters of an hour, he was interrupted by Mr. Crooks, who reminded him that all he was saying could be found in his book, and that the people were expected to buy it. There was business to be transacted. Cries of "go on," "go on," came from the audience, and a delegate moved "that we hear the rest of Mr. Green's statements, irrespective of everything else."

Part of the proceedings of the second day.

President Blanchard submitted the following address to the people of the State of New York:

The theory of the christian religion, as we receive it from the Bible, is this, that "God was in Christ, reconciling the world to himself;" and that no man can come unto the Father, who is infinite and unapproachable, but by Christ, but that he saves to the uttermost all who come unto God by him.

We need scarcely add that the secret orders of this country, which claim to bring men to goodness and to God by mere human contrivances, and ceremonies, which have no divine warrant, appear to us to be simply anti-Christ revival worships; whose very nature is hostile to Christianity; as counterfeit money is to the genuine; killing it out by rivalship and substitution. In short, we regard the secret orders, not as belonging to and a part of Christianity, but as a part of and belonging to the false man-invented religions which keep Christ from coming, and which are, and have been in all ages, Satan's chief reliance to govern and curse mankind.

The political nature of the secret orders is of course, and of necessity, despotism; since free government cannot be founded and maintained on falsehood; and no other falsehood is so false as false religion. The fact seen by bare inspection of the map, that there is no popular government outside the christian religion, is not an accident; but a simple necessary consequence of religions invented by man, administered by priests, and inhabited by devils.

We are therefore resolved to have no fellowship with the secret orders in this country; nor will we knowingly vote for their abettors; we cannot bid them God speed at the communion table, nor support them by the ballot, because we know they are destroying both Church and State.

On this simple, plain ground we ask you to join and aid us in the holy work of ridding the

* Mr. Greene's book is entitled "The Broken Seal," and is for sale at the Crisis office. Price, cloth binding, $1.50; paper covers, 75 cts.

world, by ridding the country, of these dark orders:—

1st. By aiding our national and auxiliary associations by your persons and your funds.

2d. By aiding the circulation of our national organs, The *Christian Cynosure*, and all other papers, books and tracts which expose these works of darkness and seek their destruction.

The Hon. Gerrit Smith addressed the Convention. He said he had been a life-long laborer against evils of every kind, and though he had reached an age when he could no longer be active, his desires for the uprooting of all wrongs was as strong as ever. He took positive grounds against all secret societies and social "clubs." He stated his objections in his usual forcible and argumentative manner.

The Rev. Mr. Bernard, author of "Light on Masonry," read a short address, accompanying it with references to the times of Morgan's disappearance. He is now eighty-two years old, and forty-four years of his life, he said, have been devoted to exposing the secrets of Masonry.

Mr. Griswold, of Tompkins county, another aged gentleman, made brief remarks.

The Rev. Mr. Remington, of Detroit, argued the subject from a political stand point, and supported the address.

The Rev. Dr. McLaren, of Geneva, thought the address was not radical enough.

The address was unanimously adopted without further debate.

The convention, on the whole, was a perfect success; if determination, harmony, numbers, and general interest on the subject, *deep rooted* in christian hearts, flowing together from all the different denominations of christians, can be a success. B. SEAL.

Correspondence.

From Bro. A. D. Abbott.

MR. EDITOR:—In a recent issue of your paper, which you were kind enough to forward to my address, I read a communication from the pen of A. N. Seymour, in which he makes mention of the fact that the Sabbath before he had listened to a sermon preached by the writer, at Algansee, Mich., in which also he mentions some of my personal experience, following my change of views on the "life and death" question. I hardly think myself entitled to the high estimate in which this brother seems to hold me as a preacher of the gospel. Indeed, with humbleness of mind, I have always felt that when called to preach, the grace was given to one of the "least of all saints," and have only desired to "minister as of the ability that God giveth, that he in all things might be glorified through Jesus Christ our Lord."

At no period of my life have I felt more like sitting at the feet of the humblest disciple, and especially at the feet of Christ, to learn of him, than I have for a few months past. In common with almost every one of my age, I was early taught to believe in the doctrine of the immortality of the soul, and in all those views and doctrines that are necessarily based upon it. Professing religion at an early age, I became a member of the regular Baptist church, of which denomination my father was a devoted minister. Before I was twenty-one years of age, I was licensed by the church to preach the gospel, and was ordained April 10th, 1846. I still hold my connection with this denomination. I am not aware, as yet, that my change of views on the subject above referred to would be regarded by them as a heresy of sufficient importance to sunder the relation.

It would seem that every one, who makes any pretensions to being known as an intelligent christian, should become so rooted and grounded in every point of christian theology, before he reaches the age of forty-eight years, that he would find no occasion at that period of life to change his views on any one point. But will my readers stop for one moment and reflect thoughtfully? Will you ask yourselves, From whence have I derived my religious opinions? How perfectly easy it is for us to gather up our ideas, as they come floating to us on the surface of human life. In our early childhood, we sit on the lap of maternal tenderness, and listen wonderingly as mother tells us that "baby is an angel now"; that "our little angel has gone home to live with God"; and as we grow older, we listen to, and try ourselves to sing, the hymns that embody the soul's immortality, and that "death is the gate to endless joy." Then come the sermons, the prayers, and the exhortations; and so, without being aware of it ourselves, we have become indoctrinated in our childhood. And then, if upon entering life's work we give ourselves up to the study of christian theology, we find all our text books loaded down with these ideas; hence, is it any wonder that, "ground in such a mill, the grist is what it is"? And then, how exceeding hard it is to give up long-cherished views on any subject. But the honest mind must submit, whatever it may cost, when *truth* is presented.

The conflict through which the writer has passed, during the last few months, is the most severe that has occurred in all life's history. But what indescribable joy takes possession of the soul, when once the victory is obtained. How exceedingly precious the doctrine of the resurrection of the dead becomes, when we see that this is really the basis of our hope. For, as the apostle affirms, "if there be no resurrection of the dead, . . . then they which are fallen asleep in Christ are *perished*."

The doctrine of the resurrection constituted a large share of the subject matter of the preaching of the apostles; but how little is this subject dwelt upon by the preachers of the present day. This is not so much a matter of surprise, when we consider how paradoxical are these confessions of faith. For where is the necessity for a resurrection from the dead, if "death is the gate to endless joy" to the believer? And what necessity for looking anxiously for the return of our Lord, if the saints are taken to heaven when they die? I can now see clearly why I have preached so little in the past on the subject of Christ's coming. I can see why I should preach more on this subject in the future. How can one hold his peace when these truths are received in the love of them? A. D. ABBOTT.

Reading, Mich., Oct. 17th, 1870.

From Bro. P. W. Hough.

Dear and beloved brethren and sisters, who love our glorious Savior, and are waiting for his return, who will soon take the vail away that is now cast over his people, swallow up death in victory, wipe away all our tears forever, and give us the inheritance that was promised in the garden, through the woman's seed, restored and made glorious by his wonder-working power, whereby he is able to subdue all things unto himself. We shall then "receive the reward of the inheritance." Col. 3: 24. Seeing that we look for such things, let us be diligent, that we "may be found of him in peace, without spot, and blameless." 2 Pet. 3: 14. He will have his bride presented to himself without "spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 27.

This moral condition is needful to qualify us to stand with loins girt with truth, and we like unto men that wait for their Lord. Then we shall be ready to open our lips and say, "Lo, this is our God; we have waited for him; . . . we will be glad and rejoice in his salvation." Isa. 25: 9. Let us see then that we "walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil." Eph. 5: 15, 16. Let us labor to have the mind of Christ, drink deep into his Spirit, and thus shall we "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3: 18, 19.

Dear brethren and sisters, there never was more need than now for us to cultivate every virtue enjoined in the Scriptures, and exhibit all the fruits of the Spirit in every-day life, bringing into captivity every imagination that exalts itself above the simplicity of Christ; that we may be ready for our change when the Master comes. Yours, waiting for speedy redemption, P. W. HOUGH.

P. S.—And still they come. When in this place last Lord's day, after service eight presented themselves for baptism. This is some of the fruit of the campmeetings held in this place. Seven were baptized at the grove-meeting, ten in September, and eight now; making twenty-five in all. They are still holding on by faith. It was raining at the time of service, yet some went into the water shouting, and some came up out of the water giving an expression of their feelings of joy with shouts of praise. It was good to be there. I am now eight miles north. I have given five lectures, and five have already started to serve God. They spoke last night of their purpose to live as true christians. A prayer-meeting will be inaugurated. To God be the glory. P. W. HOUGH.

Avalanche, Wis., Nov. 16th, 1870.

From Bro. C. S. Emerson.

BRO. GRANT:—Our conference has proved a blessing to the church in Pittsfield. Bro. I. Damman came in the fulness of the blessing of the gospel of Christ, and remained with us over two Sabbaths. Obstacles have been removed, and some of the wandering sheep brought back to the fold of Christ, and are now rejoicing again in the pardoning love of God. O praise the Lord for his goodness. The best of it is, the good work is still going on. O Lord, help us to feel that we are about a great work, and do all we can to pray men in Christ's stead to be reconciled to God. The bride will soon make herself ready, and the kingdom come. Amen, even so, come, Lord Jesus, and come quickly.

Pittsfield, N. H. C. S. EMERSON.

BRO. C. F. SWEET writes:—"To-day I received a note from a sister living near Rome, N. Y., containing a donation, and requesting me to inquire through the *Crisis* if there are any believers in Rome who feel anxious to have a meeting in that city, and will also provide a place in which to meet. If so, will they correspond with me at Saratoga, N. Y., *immediately?*"

☞ The following paragraph is from a New York correspondent of the Boston *Journal* of Dec. 1st:—

INCIDENT AT THE DAILY PRAYER MEETING.

Some years ago the son of a distinguished New York politician and statesman was married. The wedding was the sensation of the day. The father of the groom was the leading man in the national councils. The gifts to the bride were very gorgeous. Rare and costly diamonds were abundant, for the lady was beautiful and popular. Times have changed since the bridal day. The family estate has been sold. The bridegroom is under a cloud, having been the tool of others in using Government funds. The other day, at the close of the Fulton street meeting, Mr. Lanphier was approached by a lady dressed in deep mourning, who was surpassingly beautiful, and had a wonderful fascination in her manner. The lady presented Mr. L. with a diamond ring, worth not less than $200, and requested him to sell it and appropriate the proceeds to the suffering poor in lower New York. He remonstrated with the lady, asking her whether she was really called upon to make that sacrifice. She replied with great decision that her mind was made up; she had no more use for diamonds; she had renounced the vanities of the world, and should henceforth live for other things. She exhibited a valuable diamond cross, which she intended to present to the —— church, to be devoted to the same use. She left the valuable gift and retired. And this was the beautiful bride, whose brilliant wedding a short time since was the envy of the fashionable world.

The *Central Baptist* contains the query, "Would you baptize a man whom you believed to be pious, and who yet did not wish to join the Baptist church?" The editor answers "No."

This needs no other comment than the language of Peter at Cesarea: "Can any man forbid water, that these should be baptized, who have received the Holy Ghost as well as we?"—*Christian Union.*

Married.

STRONG—GORHAM. In Bridgewater, Ct., Dec. 8th, 1870, by H. K. Walling, GEORGE STRONG and Miss ELLEN GORHAM, both of Bridgewater.

SAMPSON—BRIGGS. In North Carver, Mass., Nov. 27th, by Eld. W. E. Hathaway, Mr. BENJAMIN SAMPSON, of Kingston, and Mrs. SOPHIA BRIGGS, of Mattapoisett.

Obituaries.

GRANT. Died, in Kennebunk, Me., Oct. 29th, of consumption, Mrs. Esther Grant, wife of David Grant, aged sixty years.

She died in hope of a resurrection to life at the coming of Jesus the Life-giver. Bro. Taylor attended the funeral service and gave them words of comfort relative to the "blessed hope." Blessings rest upon the husband and children adapted to prepare them for future life and glory in the kingdom. L. BOUTELL.

DOW. Died, in Seabrook, N. H., Dec. 1st, 1870, of typhoid fever, Sister Augusta A. Dow, daughter of Robert and Nancy Dow, aged nineteen years and three months.

She was a faithful, consistent christian, and sleeps in Jesus. We tried to comfort the mourning friends, and the large congregation assembled, with the resurrection hope, from 1 Cor. 15: 12.

"She may sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn."

A. P. MOORE.

☞ The Southern Methodists have arranged for a grand debate, to begin December 13, in Louisville, Ky., and to last ten or twelve days. It will be the greatest debate ever held between them, and will be published *verbatim* in book form. Rev. Jacob Ditzler is the champion of the Methodists, and Rev. L. B. Wilkes of the Disciples.

☞ Father Hecker, a noted Catholic, in a recent lecture in Brooklyn, summed up the religious condition of New England in this wise: Unitarianism has got rid of Christ by denying his divinity; Universalism has got rid of hell by denying its existence; and Spiritualism has got rid of heaven by substituting something else for it.

Summary of News.

FOREIGN.

Cable News.

THE BLACK SEA QUESTION.

ST. PETERSBURG, Dec. 6. The Russian Government has forwarded dispatches to the governments at Vienna, Florence, Tours and Constantinople with regard to the Black Sea question. They are similar to those addressed to Brunnow, Russian representative to London. The general tenor of these dispatches is that the Russian demands are essential to the maintenance of peace in Europe.

THE "EMPEROR OF GERMANY."

MUNICH, Dec. 6. The King of Bavaria has sent a note to King William inviting him to assume the title of Emperor of Germany. The assent of the authorities in other States is also expected.

RUSSIA PREPARING FOR WAR.

The Russian Government has in its employ a number of American workmen in Russia engaged in the manufacture of mitrailleurs. There is ample evidence of other kinds that Russia is preparing for war on a grand scale. Since Granville's surrender to Gortschakoff the result of a conference of the Powers is considered nugatory so far as England is concerned.

A CHANGE IN THE CAMPAIGN.

The army of the Loire is still over 200,000 strong. In another month 800,000 Frenchmen will be in arms. Paris may fall. The campaign has changed in its character. It is fast becoming a detached warfare, amid the maneuvreing in open country. France herself is unconquerable. The Government announces the capitulation of Orleans, and the withdrawal of the whole army of the Loire. The direction the army has taken is not stated, but it is believed to be toward Gien.

LONDON, Dec. 6. [Special to the New York *World*.] The English Government has given a contract for sixty batteries, eight guns each, of Gatling's mitrailleurs, to be made in America.

TOURS, Dec. 7. Gen. Palladines retreated from Orleans with a force believed to be 200,000 strong. He had 500 cannon. The government authorities wished him to remain at Orleans and receive the Prussian attack, but they gave way to the general's opinion that the place was untenable. Subsequently the general fought to the utmost but was powerless to effect anything.

At half past eleven o'clock the Germans demanded the evacuation of city, threatening to bombard it in case of refusal. The Prussians captured but a few prisoners, and no ammunition.

BERLIN, Dec. 6. A despatch from Wilhelmshhoe, announces that Marshal Bazaine is seriously ill. He has been prostrated by nervousness since the capitulation of Metz.

BERLIN, Dec. 5. Queen Augusta has received the following:—

"VERSAILLES, Sunday, midnight. After a two days' battle, in which the army of the Grand Duke of Mecklenburg was mainly engaged, Mansteen's corps captured the St. Jean railway station and the suburbs of Orleans. Thirty guns and 1000 prisoners were taken. The Prussian loss was moderate. Wrangel's division suffered most. The Prussians found nine cannon and much ammunition on the field before Amiens.

(Signed) WILLIAM."

CONSTANTINOPLE, Dec. 6. Ali Pasha, Minister of Foreign Affairs, has despatched notes to the Turkish Ambassadors at all the European courts, announcing that Turkey accepts the proposition of a conference to settle the Black Sea question, and will send a representative thereto.

FLORENCE, Dec. 6. The deputation of fifteen members from the Constituent Corps, appointed to visit this city and present the Crown of Spain to the Duke of Aosta, waited upon him on Monday, and delivered to him the offer of the crown. In accepting it, the Duke made the following brief reply: "I shall follow loyally the example of constitutional tradition with honesty, above the struggle of parties.

LONDON, Dec. 8. The French government has unconstitutionally accepted the proposal for a conference with England, Austria, Russia, and Prussia, to be held at London, for the discussion and settlement of the Black Sea question, arising out of the treaty of 1856.

Mr. Gladstone, replying to the Irish memorial concerning the occupation of Rome by Victor Emanuel, says: "The Government will duly consider all that relates to the Pope's dignity, and that the removal of his freedom or independence is a legitimate matter for careful attention. During late uncertainties with respect to Rome, England had made provisions to afford the Pope any necessary protection, and the government would continue to give the question careful attention. Mr. Gladstone had heard with great satisfaction of the intention of the Italian government to defend his holiness the Pope's freedom and independence, and to adequately provide for the support of his dignity."

BERLIN, Dec. 9. King William accepts the title of Emperor of Germany.

AN ARMISTICE ASKED FOR BY THE FRENCH.

BERLIN, Dec. 10. The government has received a communication from M. Gambetta who applies for an armistice to allow time for an election to the assembly by the French people. M. Gambetta states that the French government will not insist on revictualling the city of Paris during the cessation of hostilities.

TOURS, Dec. 10. The fighting between the army of the Loire near Beaugency, and the German forces under the Grand duke of Mecklenburg, continues unabated.

BISMARCK'S LAST STROKE.

AMSTERDAM, Dec. 10. It is rumored here that the Count von Bismarck has informed the government of Luxembourg, that Russia cannot longer respect the neutrality of the former, she having permitted the French to violate the laws of neutrality repeatedly. This rumor causes much alarm.

LONDON, Dec. 10. A general impression has prevailed since last week in circles likely to be accurately informed on the subject that the chances of a restoration of the Emperor Napoleon to supreme power in France are steadily improving.

The argument used in favor of a restoration is the prospect of the near advent of most ruinous consequences in many of the most poverty-stricken sections of Germany in case of a much longer protraction of the war with France.

The report is current in London, and is generally credited, that Emperor Alexander of Russia had written an autograph letter to Napoleon at Wilhelmshohe, and its contents are believed to hold out great encouragement.

Dec. 11. Advices from the Hague state that regulations for the cession of Luxembourg are nearly completed.

Later advices from Paris by balloon have been received. A great movement of troops was taking place on Friday, and great activity prevailed in the military department, showing that another sortie was imminent.

Gen. Ducrot has issued an address to the troops, saying that the conflict has ceased for the moment, and calling upon all Frenchmen to raise their hearts to the height of sacrifice that the holy cause demands.

THE CONFERENCE ON THE RUSSIAN QUESTION.

LONDON, Dec. 11. The conference between the great powers to the treaty of Paris, appointed for the discussion of the Eastern question, will be held in this city during the first week in January.

JAPANESE GOODS OVERLAND.—Nineteen car loads of Japan tea and three of silk arrived at New York 3d inst., from San Francisco, the full time from Yokohama being thirty-five days—twenty-three of which were by steamer and eleven by rail. It is stated that recent arrangements have been made whereby all the tea from China and Japan, by the Pacific Mail steamers at San Francisco, will be forwarded overland.

Religious Items.

An Iowa home missionary gives the following sample of his Sunday work:

I go eight miles over a very rough road; one steep hill is over a half mile long; turn round the high bluff; cross a stream; go through a piece of woods; find a stone house a mile from any house; tie my horse to a tree, put a little bundle of hay before him that I have brought in my buggy; go into the church; I find a Sabbath school and a man who has come ten miles to superintend it, and has done so for over ten years! When the service is over I go back to C. There is no place for dinner for me or my horse. I tie my horse to another tree, go into church, attend another Sabbath school, and, after meeting, go a mile and a half to my home.—Calaveras county, California, has a population of 13,000 inhabitants, and but one Protestant minister.—At the anniversary of the Central Church Sabbath School in Bangor, Nov. 13, seventy-nine Bibles were presented to members who had been perfect in their lessons during the year.—At the last communion season of the First Church in Oberlin, nearly a thousand participated in the service. President Finney, departing from his usual custom, invited all who thought they were followers of Christ and willing to do his will in all things, to commune, whether members of any church or not.—The Christians in Damascus are again suffering persecution and a general massacre is feared.—A Protestant organization has been formed in the city of Valladolid which has taken the name of "The Church of the Martyrs." Three centuries ago many suffered martyrdom in this city for the faith of Jesus. Now each Sunday, and on two evenings of the week, the devoted young evangelist conducts public services which are crowded, the room holding about one thousand persons.—The Pope is extremely dejected at the loss of his temporal power.—The Lutheran Synod of Northern Indiana has elected as a life director of its missionary society King William of Prussia.—The Lutheran Synod of Maryland, at its recent session in Emmittsburg, resolved to receive no student as a beneficiary who indulges in the use of tobacco.

In Brief.

A Paris letter, per balloon, says seven hundred have gone crazy since the siege commenced; the abuse of spirituous liquors is said to have caused six hundred of these cases. The writer says he never before saw so many drunken people in the streets. People drink to drown care; they often drown reason with it.—Marshal MacMahon declined to associate himself with the intrigue for the restoration of the Emperor Napoleon, and since his convalescence resolutely refuses all invitations to proceed to Cassel.—The French balloons, with a fair wind, go about as fast as the express trains on American railroads.—Private letters from Rome state a spiritualistic attendant is retained constantly in the company of King William, over whom he exercises complete influence.

Notices.

Notice.

At the Ohio State Conference, Bro. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Bro. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon, Bucyrus; P. T. Light, Plymouth; Dr. H. Kester, New London; Bro. Beadly, White House, Lucas Co.; Thos. Boardman, Shiloh; Henry Rust, Stryker; Wm. Seddall, Pioneer; Geo. English, Montpelier; N. R. Cheadle, Delta; Geo. B. Terwelligar, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. MCCULLOCH, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately. E. M.

Notice.

There will be a meeting of saints held at Goffstown, N. H., commencing Dec. 26th, at seven o'clock P. M., to continue over the following Sabbath, at which time there will be a watch meeting. The design of this meeting is to work for the good of the people. Brethren and sisters are invited to attend from other towns. A special invitation is given to the young preaching brethren to be present, whether in or out of the State. We also invite other brethren to come, who can work in harmony with the truth and the Spirit of God. Ample provisions, as far as possible, will be made for those who wish to attend. Those going by R. R. by way of Manchester, can take the cars at 10 A. M., and 4.55 P. M. on the North Weare R. R. Let prayers be offered to God in behalf of this meeting, that sinners may be brought to Christ. ALLEN DAMAN.

P. S Other churches wishing to have such a meeting held at their place, please correspond with J. R. Boynton, Plymouth, Mass., or with me at Pittsfield, N. H., between the second and third Sundays of Dec. A. D.

R. I. and East. Conn.

The R. I. and East Ct. Conference will hold its thirteenth annual session with the church at Rocky Brook, R. I., commencing Wednesday, Jan. 4th, at two o'clock P. M. Our preaching brethren are reminded that a resolution was passed at our last session requiring them to report at each annual meeting, either in person, or by letter. It is hoped that all will make a special effort to attend. *All* our churches are requested to send delegates. Where delegates are not chosen, it becomes the duty of the church clerk to send in a written report. Letters should be mailed the first of the week. Come at the commencement, and remain until the close. C. H. SWEET, Clerk.

Watch Meeting.

The Lord willing, there will be a Watch meeting at Southington, Ct., Saturday evening, Dec. 31st, and over Sunday Jan. 1st, 1871. Bro. H. L. Hastings is expected to preach the word, and may it be attended by the Holy Ghost sent down from heaven. Come, brethren and sisters, praying for the divine power, to encourage the feeble-minded, strengthen the weak, convict the sinner, and confirm the hope of the little flock who love Jesus, and wait for his return from heaven.

O. D. WOODRUFF.

Notice.

Notice is hereby given, that a special meeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., Iowa, commencing Dec. 29th, and hold over the Lord's day, to fill vacancies in said conference caused by the withdrawal of Brn. Dutton and Dickinson from the Conference Board, and to do such other business as may be thought necessary under the circumstances. It is expected that all churches, that feel an interest in the cause of Christ in this State, will send delegates, and that all who feel to co-operate with us in the work of God will attend. All are invited. Come, brethren; come, praying that peace and harmony may characterize our proceedings, and God be glorified.

JOB GILDERSLEVE, President of the Christian Conference of Iowa.

Notice.

The Lord willing, there will be a meeting of the Iowa Christian Mission Campmeeting Board, at New Hartford, Butler Co., Iowa, to commence Dec. 29th, 1870, to be held in connection with the quarterly meeting at that place. It is desired that all of the Board should be present. This meeting is to make arrangements for our coming meeting, and we want to make it one of religious interest. All are cordially invited to attend.

ALONZO RAYMOND, Secretary of Board.

Notice.

The Lord willing, there will be a protracted meeting in Manchester, N. H., commencing Sunday, Dec. 18th, and continue over the following Sabbath. Elds. D. M. Leavitt, J. C Shorey, T. L Churchill, and others, are expected to be present. All are invited.

For the church, J. W. C. PICKERING.

Notice.

The Lord will, the first quarterly session of the N. H. Conference will be held at Lake Village, N. H., North Church, commencing evening, Dec. 15th, and continue over the Sabbath. Elds. G. W. Brown, C. H. Fletcher, and others, are expected to be present to preach the word of life. Let all who can come up to the feast. For the Committee,

T. W. PIPER.

Notice.

The next quarterly session of the Conn. A. C. Conference will be held in Yalesville, Conn., commencing Wednesday evening, Jan. 4th, 1871. We hope every church in the State will be represented by their delegates at this conference.

H. H. DICKINSON, President.
B. HITCHCOCK, Secretary.

Notice.

I wish to say to friends in western New York, that I shall not return home till late in the month of January. Letters will reach me if sent to Danbury, Ct., care of V. R. Fenn, till Jan. 7th, and afterward at the different places of appointment in connection with my name. E. S. JENNINGS.

Notice.

I will hold a meeting in West Ossipee, N. H., evenings, Jan. 19th, 20th, and 21st, and Sunday, Jan. 22d. We extend a cordial invitation to the working brethren to meet with us to help in the good work of saving dying souls.

E. S. MOULTON.

Wisconsin Quarterly Meeting.

The next quarterly meeting of the Wis. Conference will be held at Upper Sauk, Sauk Co., beginning Dec. 16th. All are invited to come early.

WM. SHELDON, Secretary.

Ordination.

Bro. T. L. Churchill was set apart for the work of the gospel ministry by the laying on of hands, at Lawrence, Mass., Dec. 10th. We commend him to the brethren.

JOHN COUCH.
D. M. LEAVITT.
C. H. FLETCHER.

Notice.

There will be a meeting in South Elliot, Me., commencing Dec. 30th, and continue one week or more, if the Lord will. Brn. D. M. Leavitt and J. C. Shorey are expected to be present to work for the Lord. GEO. W. BROWN.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. Pratt........Sunday, Dec. 18th
A. Simpson........Sunday, Dec. 25th
J. Couch........Sunday, Jan. 1st

BOSTON, (Branch Chapel), corner of Washington and Madison Streets.

Meetings at 10½ A. M., *and* 3 *and* 7½ P. M.

☞ Sunday, Dec. 18th, and onward every evening through the week, except Saturday evening.

JOHN G. HOOK.

CHELSEA, MASS., (LIBRARY HALL.)

H. Pratt........Sunday, Dec. 25th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

T. M. Preble........Sunday, Dec. 18th
Geo. W. Brown........Sunday, Dec. 25th
J. S. White........Sunday, Jan. 29th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS. J. N. BERRY.

Lynn, Mass........Sunday, Dec. 18th
J. COUCH.

Farmington, N. H........Sunday, Dec. 18th
Northfield, Ct. (L. G. Humphreville's kitchen) Sunday, Dec. 25th. C. GOODRICH.

Holden, Mass........Sabbath, Jan. 1st
T. M. PREBLE.

South Reading, Mass........Sunday, Dec. 18th
Lowell, Mass........Sunday, Jan. 1st
New York City (Cooper Institute)........Sun., Jan. 22d
J. S. WHITE.

Holden, Mass........Sunday, Dec. 18th
ENOCH MORRILL.

West Fairlee, Vt........Sundays, Dec. 18th and 25th
North Springfield, Vt........Sunday, Jan. 1st
H. F. CARPENTER.

New Bedford, Mass......Sundays, Dec. 18th and 25th
F. H. BURBANK.

Cambridgeport, Mass........Lord's day, Dec. 18th
Natick, Mass........Lord's day, Dec. 25th
Stowe, Mass........Lord's day, Jan. 1st
Will Bro. J. P. Osgood meet me at South Acton Depot, first afternoon train from Boston, Sat., Dec. 31st?
L. T. CUNNINGHAM.

Cambridgeport, Mass. (Washington Hall, Main St.) Sunday, Dec. 25th. MRS. JANE BENSON.

Wellfleet, Mass. (as Bro. Higgins may arrange) Sunday, Dec. 18th.
Worcester, Mass........Dec. 21st and 22d
Fitchburg, Mass........Sunday, Dec. 25th
Rutland, Vt........Sunday, Jan. 8th
Poultney, Vt........Sunday, Jan. 15th
Fort Edward, N. Y........Sunday, Jan. 22d
MRS. E. S. JENNINGS.

Pownal, Vt........Sabbath, Dec. 18th
Westfield Farms, Mass., Saturday evening, Dec. 24th, at seven o'clock. Also Sunday evening, Dec. 25th, at half past six o'clock.
Montgomery, Mass........Sabbath, Dec. 25th
Scitico, Ct........Sabbath, Jan. 1st
Webster, Mass........Sabbath, Jan. 8th
The rest of Jan. at liberty. H. MUNGER.

Huntington, Mass........Sunday, Dec. 18th
E. PHELPS.

Stowe, Mass........Sunday, Dec. 25th
B. FINNEY.

Worcester, Mass........Friday evening, Dec. 16th
H. PRATT.

Manchester, N. H........Sundays, Jan. 1st and 8th
GEO. W. BROWN.

Alton Corner, N. H........Friday evening, Dec. 16th and over Sunday, Dec. 18th.
Farmington Village, N. H....Tuesday eve., Dec. 20th
East Rochester, N. H........evening, Dec. 21st
Dover, N. H....evening, Dec. 23d, and over Sunday
Rochester, N. H. (Gonic Chapel)....evening, Dec. 27th
Will meet with the church at Rochester Village, evenings, Dec. 28th and 29th, if desirable.
Strafford, N. H. (Roberts' school-house) eve., Dec. 30th and over Sunday, Jan. 1st. H. M. BRYANT.

Rye, N. H........Sunday, Dec. 25th
Barnstead, N. H., (Tuttle school-house) Sun., Jan. 1st
Goffstown Village, N. H........Sunday, Jan. 8th
Holderness, N. H. (Brick school-house) Sun., Jan. 15th
Lisbon, N. H., Tuesday evening, Jan. 17th, every evening through the week, and Sunday, Jan. 22d.
J. PINKHAM.

New Durham, N. H. (Second Division) Sun., Dec. 18th
Z. BOODEY, J. W. HORNE.

Wayland, Mass. (Wesleyan Church) Sunday, Dec. 25th
Z. BOODEY.

Lake Village, N. H........Sabbath, Dec. 18th
Meredith, N. H., (Dolloff Hall)....Sabbath, Dec. 25th
Salisbury, N. H., Smith's Corner, (meeting-house) Sabbath, Jan. 1st.
Bradford, N. H. (Bush meeting-house) Sabbaths, Jan. 8th and 15th. SIMEON ROBY.

Alton Bay, N. H........Sabbath, Dec. 25th
Farmington, N. H........evening, Dec. 26th
East Rochester, N. H....evenings, Dec. 27th and 28th
Great Falls, N. H........evening, Dec. 29th
Dover, N. H........evening, Dec. 30th
Moultonborough Corner, N. H........Sabbath, Jan. 8th
North Havrehill, N. H........Sabbath, Jan. 15th
Lisborn Village, N. H....evenings, Jan. 18th to 21st and over the Sabbath. T. W. PIPER.

Salisbury, N. H. (where the brethren may appoint) Sabbath, Dec. 25th.
Nottingham, N. H. (at the Hall)....Sabbath, Jan. 8th
East Rochester, N. H........Sabbath, Jan. 15th
Great Falls, N. H........Sabbath, Jan. 22d
S. S. MOONEY.

Kennebunk Depot, Me........Sunday, Dec. 18th
Haverhill, Mass........Sunday, Dec. 25th
Rochester, N. H........Sunday, Jan. 1st
Dover, N. H........Sunday, Jan. 8th
East Rochester........Sunday, Jan. 15th
If any of the above conflict, write me at Great Falls, N. H. J. BICKFORD.

Great Falls, N. H........evening, Dec. 16th
Farmington........Sunday, Dec. 25th
Kittery, Me., Spruce Creek (where Bro. Williams appoints), evenings, Dec. 27th and 28th.
Portsmouth, N. H........evening, Dec. 29th
Seabrook N. H........evenings, Jan. 3d and 4th
Hampton, N. H........evening, Jan. 5th
Alton Corner, N. H........evening, Jan. 9th
Sandwich, N. H. (Vitum school-house) Sunday, Jan. 15th. (Lord's Supper.)
Melvin Village, N. H........Sunday, Feb. 5th
E. S. MOULTON.

Guilford, Ct........Sunday, Dec. 18th
O. D. WOODRUFF.

Lewiston, Me........Sunday, Dec. 25th
Brighton Hill, Hebron, Me........Sunday, Jan. 1st
ALBERT PERKINS.

Wolcottville, Ct........Sunday, Dec. 18th
Springfield, Mass........Sunday, Dec. 25th
Springfield, Mass....Sundays, Jan. 1st, 8th, and 15th
West Meriden, Conn........Sunday, Jan. 22nd
Springfield, Mass....Sundays, Jan. 29th and Feb. 5th
WM. N. PILE.

Stoneham, Mass........Sunday, Dec 18th
F. DRAKE.

Warehouse Point, Ct........Sabbath, Dec. 18th
South Windsor, Ct........Sabbath, Dec. 25th
J. T. DIXON.

Barrington, N. H. (Felker district) Saturday evening, Dec. 17th, and over Sunday.
Great Works, M........Sunday, Dec. 25th
J. H. F. VARNEY.

Hartland (Town Hall)........Sunday, Dec. 18th through the week, and over Sunday, the 25th.
S. WOODRUFF.

Chichester, N. H. (Pine Ground)....Sunday, Dec. 18th
Barnstead (Clark district, where Bro. Charlie Parsons may appoint), Monday evening, Dec. 19th, and onward as the Lord may direct. A. S. WILLIAMS.

Lagrange, Me........Sunday, Dec. 18th
Bangor, Me........Sunday, Dec. 25th
Frankfort, Me........Sunday, Jan. 1st
THOMAS SMITH.

South Pittston, Me........Sunday, Dec. 18th
THOMAS HINES.

Square Pond, Ct........Sunday, Dec. 18th
Scitico, Ct........Sunday, Dec. 25th
Wolcottville, Ct........Sunday, Jan. 1st
B. HITCHCOCK.

East Canaan, N. H........evening, Dec. 21st and over Sunday. JOHN H. EVANS.

Scitico, Ct........Sunday, Dec. 18th
A. M. HIGGINS.

Bristol, R. I........Sunday, Dec. 18th
Lynn, Mass........Sunday, Dec. 25th
M. BATCHELOR.

Dover, N. H........Sunday, Dec. 18th
A. SIMPSON.

Freedom, N. H. (New Chapel)........Sunday, Dec. 25th
BURLEY EMERY.

Bridgewater, Vt........evening, Dec. 16th and over Sunday. GEO. A. STREETER.

True school-house, N. H........Sunday, Dec. 18th
Warren Summit, N. H........evening, Dec. 22d
North Haverhill (meeting house)........evening, Dec. 23d
Haverhill Centre, N. H........evening, Dec. 24th
North Benton, N. H. (North school-house) Sunday, Dec. 25th.
Swift Water, N. H........evening, Dec. 26th
D. D. PAGE.

East Rochester, N. H........Sunday, Dec. 18th
EDWIN H. WELLS.

Goffstown, N. H. (Town Hall)........Sunday, Dec. 18th
Sutton, N. H........Sunday, Dec. 25th
C. W. SARGENT.

North Westport, Mass....evenings, Dec. 14th and 15th
Bristol, R. I........evening, Dec. 16th
River Point, R. I........Sabbath, Dec. 18th
Foster, Hopkins Mills, R. I. (as Bro. Alden Rounds may arrange), evening, Dec. 23d.
Rockland, R. I........Sabbath, Dec. 25th
Wyoming, R. I........Sabbath, Jan. 1st
North Abington, Mass........Sabbath, Jan. 8th
C. H. SWEET.

Kennebunkport, Me........Dec. 14th, and over Sunday, and longer if the Lord directs.
R. P. MANNING.

Winsted, Ct........Sunday, Dec. 18th
Westfield, Mass........Sunday, Nov. 25th
H. H. DICKINSON.

Pawling, N. Y........Sunday, Dec. 18th
New York City (as Eld. T. J. Cox may arrange) Sunday, Dec. 25th. J. L. WOOD.

Waterbury, Ct........Sunday, Dec. 18th
WM. J. RIPLEY.

North Prospect, Me........Sunday, Dec. 18th
JOHN RIDLEY.

Webster, Mass........Sabbath, Dec. 18th
Woodstock Valley, Ct. (baptism)....Sabbath, Dec. 25th
P. S. BUTLER.

Clarksville, N. H. (where Bro. Allen Young appoints) Sunday, Dec. 25th. WM. C. STEWART.

Brownfield, Me., (as Mr. Joseph Howard may appoint), Saturday evening, Dec. 17th, and over the following Sunday.
Bartlett, N. H........Saturday evening, Dec. 24th and over the following Sunday.
ELISHA JOHNSON.

New Rye, N. H. (where Bro. Jesse Smith may appoint), Sunday, Dec. 18th.
Nottingham, N. H. (school-house)....Sun., Dec. 25th
CHARLES R. PARSONS.

Bath, Me........Sunday, Dec. 18th
C. GOUD.

East Randolph, Catt. Co., N. Y........Dec. 16th—22d
Rouseville, Pa........Dec. 25th—29th
Allegany City (Pittsburgh, Pa........Jan. 1—8th
JOHN T. ONGLEY.

Hebron, N. Y........11 o'clock A. M. and 6 P. M., Dec. 18th, and once in two weeks.
West Rupert, N. Y. (Baptist church) 2 o'clock P. M., Dec. 18th. C. PIKE.

North Haverhill, N. H. (Stone meeting-house) evenings, Dec. 20th and 21st.
Warren Summit, N. H....evenings, Dec. 22d and 23d
North Dorchester........Dec. 24th, and over Sunday
Will Bro. Daniel Eastman meet with me at Dorchester?
Waterloo, N. H........Dec. 27th and 28th
Lawrence, Mass. (Chapel)........Sunday, Jan. 8th
U. G. LADD.

Middleton, N. H........Sunday, Dec. 18th
MARK STEVENS.

South Wolfboro, (at Bro. John Wiggins') Saturday evening, Dec. 24th.
New Durham........Sunday, Dec. 25th
C. COLMAN.
M. STEVENS.

Wellsville, Ct........Sunday, Dec. 18th
Bridgewater, Ct........Sunday, Dec. 25th
Roxbury, Ct........Sunday, Jan. 1st
H. K. WALLING.

Melvin Village, N. H........Sunday, Dec. 18th
WM. BODGE.

East Bowdoinham, Me. (Lancaster school-house) Sunday, Dec. 25th. L. D. TOTMAN.

East Concord, N. H. (where Bro. Chandler may appoint) evening, Dec. 31st.
Snaptown (where the brethren may appoint) Sunday, Jan. 1st. C. R. PARSONS.

Danville, P. Q........Sunday, Dec. 25th
T. T. FARRELL.

Conquest, N. Y........Saturday evening, Dec. 17th and over Sunday.
Red Creek, N. Y........evenings, Dec. 20th and 21st
Wolcott, N. Y........evenings, Dec. 22d, 23d, and 24th, and over Sunday. WM. INGMIRE.
P. S. If the friends at Alton, Lamb's Corners, or Rose Valley, desire an appointment, will they please consult me at Wolcott? W. I.

East Rochester, N. H........Sunday, Dec. 25th
S. JULIA BUSWELL.

East Canaan, N. H........Sunday, Dec. 18th
Hartford, Vt. (or where Bro. Lyman may appoint) Wednesday evening, Dec. 21st.
Pomfret, Vt........evenings, Dec. 23d and 24th, over Sunday, the 25th, and evenings, 26th, 27th, and 28th
Roxbury, Vt........evening, Dec. 31st (Watch meeting) Sunday, Jan. 1st, through the week, and Sun., Jan. 8th
Middlesex, Vt........evenings, Jan. 11th and 12th
Stowe, Vt., evenings, Jan. 13th and 14th, Sunday, Jan. 15th, evenings through the week, and Sunday Jan. 22d.
Plymouth, Vt........Sunday, Jan. 29th
Z. T. WOOD.

Philadelphia, Penn., Sundays, Dec. 18th and 25th, and evenings at Moorstown and elsewhere, as the brethren arrange.
New York City (as Bro. Cox may arrange) Jan. 1st, and onward for two weeks.
Waterbury, Ct........Sunday, Jan. 15th and onward for two weeks. H. K. FLAGG.

Pittsfield, N. H. (Bethel)........Sunday, Dec. 18th and evenings through the intervening week.
Goffstown, N. H........Sunday, Dec. 25th
ALLEN DAMON.

North Abington, every two weeks, until further notice. Brn. wishing to fill any of the remaining time will please communicate with Bro. Peter Gareelon, South Weymouth. J. M. MUHLIG.

N. B. Preaching Brn. will please send their appointments in time, that notice may be given from the desk a week before. J. M.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
RUFUS BAKER.

North Easton, Mass. (Ripley Hall)......every Sunday
GEO. WAUGH.

LOWELL, MASS.

Wm. H. Mitchell........Sundays, Dec. 18th and 25th

CHICOPEE FALLS, MASS.

Geo. L. White........Sundays, Dec. 18th and 25th
Dr. A. M. Higgins........Sunday, Jan. 1st

WESTFIELD, MASS.

Sr. M. L. Durand........Sunday, Dec. 18th
H. H. Dickinson........Sunday, Dec. 25th
James Hemenway........Sunday, Jan. 8th

CONCORD, N. H. (Centre Street.)

C. H. Fletcher........Sabbath, Dec. 18th
J. G. Smith........Sabbath, Dec. 25th
A. P. Moore........Sunday, Jan. 1st
D. M. Leavitt........Sabbath, Jan. 8th
L. Boutell........Sunday, Jan. 15th

CONCORD, N. H., (at the Bethel.)

John H. Evans........Sunday, Dec. 18th
A. Simpson........Sunday, Jan. 1st
U. G. Ladd........Sunday, Jan. 8th
C. S. Shattuck........Sundays, Jan. 22d and 29th
E. S. Moulton........Sunday, Feb. 12th

EXETER, N. H.

J. G. Smith........Sunday, Dec. 18th
T. W. Piper........Sunday, Jan. 1st
E. S. Moulton........Sunday, Jan. 8th

MANCHESTER, N. H.

D. Leavitt and others....Sundays, Dec. 18th and 25th

WINSTED, CT.

R. K. Stark........Sunday, Dec. 18th
Sr. M. L. Durand........Sunday, Jan. 1st
H. H. Dickinson........Sunday, Jan. 15th

COLLINSVILLE, CT.

S. C. Hancock (communion)........Sunday, Dec. 18th

PROVIDENCE, R. I., (Lester Hall.)

J. Couch........Sunday, Dec. 25th

PORTER VILLAGE, ME.

Burley Emery........Sunday, Jan. 1st
T. P. S. Hampson........Sunday, Jan. 31st

PORTLAND, ME.

R. R. York........Sunday, Dec. 18th
J. A. Libby........Sunday, Dec. 25th
A. Ross........Sundays, Jan. 1st and 8th
John Couch........Sunday, Jan. 15th
Joseph W. White........Sunday, Jan. 22d
Charles Goodrich........Sunday, Jan. 29th

MEETINGS IN PORTLAND, ME.

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. K. SMITH, Principal.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 19 Orchard Street.

The Advent church and society at Lewiston, Me., have removed their place of worship to Central Hall, No. 54 Central Block. Per order of the church, J. A. JORDAN.

LEAFLETS FOR LETTERS.

1. Home........16 pp.
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☞ C. F. SWEET—Yes. Miss M. Smith.

☞ JOHN T. DIXON—The $5.00 received. Thank you.

Letters Received.

G L Hastings, O R Fassett, R Mosher, B Perham, F H Chamberlain, W A Fenn, J E Clark, I K Lombard, J B Wadsworth, W E Brown, H Munger, S A Cumming, B Spaulding, A N Seymour, A M S Bement, J W Elliot, R Osman, S W Thurber, L Boutell, J Ward, C F Sweet, L B Weaver, P S W Deyo, S Hall, S Cole, G T Rogers.

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HE LEADS US ON.

He leads us on,
By paths we did not know,
Upward he leads us, though our steps be slow.
Though oft we faint and falter by the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone,
We know He leads us on.

He leads us on,
Through all the unquiet years;
Past all our dreamland hopes, and doubts, and fears,
He guides our steps. Through all the tangled maze
We know his will is done;
And still He leads us on.

And He, at last,
After the weary strife,
After the restless fever we call life—
After the dreariness, the aching pain,
The wayward struggles which have proved in vain—
After our toils are past,
Will give us rest at last.

For the World's Crisis.

JUDGMENT TO COME.

Judgment is of two-fold character, judicial and executive. Judicial is the interpretation and application of law; executive carries that interpretation into effect. To illustrate. The people judicially decided that Gen. Grant should be President, Nov. 3d, 1868; but not till the 4th of March following was the executive conferred. The interval found the President elect possessor of a title he could not appropriate; suspended in the vacuum between the judicial and executive. Man's probationary conflict terminates at death, and the judicial verdict is then sealed up. From this point, he is suspended in the vacuum of silent unconsciousness, awaiting the executive. It is written (Heb. 9:27, 28), "As it is appointed unto man once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

At death is the point where the breath goeth forth, the thoughts perish, and all consciousness ceases. (Psalms 146: 3, 4.) *After* death is the point where revival is reached, and from the point *at* death to the point *after* death is the condition *in* death. While in this vacuum, their identity is lost, and they are not known or recognized, except as its restoration is anticipated by resurrection; for, "God is not the God of the dead, but of the living." (Matt 22: 32.) The case of Rachel's children is proof of this fact. (Jer. 31: 15-17.) *Before* death, they are recognized as children. *In* death it is written, they were *not*; but when they shall be raised from the dead, and their identity restored, they are recognized as children again; therefore, as there is no recognized identity *in* death, and there can be no executive judgment without identity; all parties *in* death must be raised *out of* death, in order to be judged *after* death, as the apostle affirms.

There can be no *after* death to those who forever remains *in* death. The apostles's "So," in the 28th verse, clearly demonstrates this; for, the second appearing of Christ depends entirely upon the after death condition. If he never reaches this, but remains *in* death, he can never come the second time; hence, the second-coming of Christ and judgment, being *after* death, neither can ever take place if the parties remain forever suspended in the vacuum, whose awful silence and darkness admits no wisdom, knowledge, work or device. (Eccl. 9: 10.) Leave our Lord Jesus Christ there, with its door fast bolted, and we extinguish the last ray of light for the future. In the great redemptive scheme, he is what the lungs are to the physical system, or the mainspring to the watch. The door of eternal life opens with his resurrection, or is forever closed without it. A judgment to come is clearly revealed to the ungodly, together with a sure and unmistakable process to reach it. By transition from unconsciousness to consciousness, they appear before the judgment seat of Christ after death, subjects of executive judgment.

No law, either divine or human, credits any loss or injury the guilty may suffer from casuality or calamity, towards its penalty, technically speaking. For instance; a burglar receives a two-years' sentence, but before his incarceration, is taken violently ill; would the law credit his confinement from sickness, towards its penalty, because he was as securely imprisoned by disease, as though an inmate of the penitentiary? Again: a murderer is discovered, on the morning of his execution, suspended in his cell, and apparently lifeless; the vigorous efforts to restore consciousness prove that human law makers will not accept the culprit's death by the same method, within a few feet of the appointed place, and but an hour in advance of the appointed time. The law makes legal strangulation its penalty, and when the culprit is officially choked to death, it is satisfied. A thousand other deaths would not suffice.

As human government carefully guards and protects the life of the criminal, till by its own hand and at its own appointed time, it takes that life; so, the divine Lawgiver will allow no obstacle, not even death, to prevent the execution of sinners at his own appointed time; because, He has appointed a day for that purpose. (Acts 17: 31.) The human race are not responsible for being suspended in the vacuum between the judicial and executive, with the loss of the present life. The sinful acts of fourscore years, do not cause it; the utmost stretch of faith and holy living for a like period cannot prevent it. Sin and death came into the world by one man, (Rom. 5: 12); and surely, the stream is not at fault for impurities, while the fountain is corrupt. The sin of the first Adam scattered the disease throughout the entire race. All are afflicted with the terrible malady, and hopelessly unable to cure themselves. The first man's sin is the cause, a world of sinners the result; therefore, being cursed through him with an incurable disease, the loss of the present life is a consequence, for which they are in no degree responsible, hence it is a calamity. As individuals, their criminality consists, not in being sinners by nature, but for refusing to be saved *from* sin, since provision to that effect has been made through our Lord Jesus Christ. This is the great sin which demands executive judgment, and, as the time for its administration is neither before death, or while in death, but *after* death; the divine law applies on its penalty neither calamity before death, or the calamity of death, but dictates its own terms *after* death.

It may be asked, Why raise the wicked dead, except to give them a sip from the cup of our orthodox friends' eternal torment, and let them die again? Suppose our brother, who thinks thus, sees a murderer ready to perish in a burning prison; we marvel whether, to save his theory, he would coolly allow the wretch to roast alive, notwithstanding the rescue would prolong his anguish and suffering weeks or months before his execution. The conditon of the rescued murderer and resurrected wicked are precisely alike; both being under sentence of death, and awaiting execution; the only possible distinction being the amount of power required to bring them to justice. In both cases the parties are reserved for execution, for "the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2: 9. God's unlimited power takes the wicked out of the grave, our brother's puny arm pulls the culprit out of the fire; thus the argument that avails against the resurrection of the wicked is equally available against the act of our brother, who practically becomes a theoretical suicide.

As individual identity is lost in death, and there can be no executive without identity, God reproduces the identity by resurrection, when judgment follows *after* death, as it is written. When a lawgiver is unable to enforce the executive, judicial decision becomes null and void. Death is the wages of sin (Rom. 6: 23), and yet, the death state, *alone* considered, is not the penalty. If so, it is entirely superfluous to affix the death penalty to any law whatever; for the guilty will as surely reach the death state without, as with it. The time, manner, and circumstances attending the criminal's death must be controlled by the law, and entirely at its disposal; thus they form a component part of the penalty, and, when associated with death, make up the penalty. Because this fact is frequently lost sight of, an undue prejudice is created against a scriptural doctrine.

The word of God depicts the day of judgment in fearful colors, and the picture is not overdrawn, when we associate the sinner's death with the terrors of legal investment, while the courses of nature are turned out of their way by the withdrawal of omnipotent power; when the sun, hiding her face, refuses the light of day, the mountains rock, the earth reels, and passes to her dissolution state; then amid the chaotic prelude to the new heavens and new earth, we discover the fearful nature of the sinner's death penalty, as with gnashing teeth and horrid wails a last cry of anguish arises, when they disappear in old earth's baptismal fire and are lost forever. Beyond this, the sinner receives no further extension of the life lease. At the great day of judgment, when the death warrant of the divine law is legally enforced, the sinner reaches his end. He is utterly lost and hopelessly destroyed; his identity is reduced to ashes, and buried in the depths of eternal oblivion; he sinks beneath the fearful weight of divine wrath, which precludes beyond the possibility of recovery the boon he so dearly loved—"his life." Inspiration asks, "What shall the end be of them that obey not the gospel of God?" 1 Pet. 4: 17.

There can be no continuance of anything that has come to an end. Inspiration answers its own question (Jas. 1: 15): "Sin when it is finished bringeth forth death." So, the sinner inevitably finishes his course in death. If, however, sinners continue to exist eternally, heaping up an unending, indescribable, blasphemous amount of sin, it must be admitted, sin can *never* be finished.

We leave them in their legitimate, scriptural lodging place; and conclude this to be the *end* of them; being relieved with the thought that one day the universe of God will resound with songs of the redeemed, and not a note of blasphemy to disturb. Angry nations, distressed, perplexed, and stormy wind fulfilling his word; signs in the heavens, and wonders in the earth, iniquity abounding, and love growing cold; a lukewarm church, and stock-jobbing religion, abounding with dross, and bankrupt in grace, in audible tones proclaim the day of judgment at hand. Then, the dawn of an existence, unending and fair, to the righteous will be given. God help us to be there. O. D. WOODRUFF.

Southington, Ct.

For the World's Crisis.

HEAD AND HEART.

What is saving religion? is a question which concerns all, and should interest all. James says: "Pure religion, and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—Jas. 1: 27. This embraces the whole, but leaves room for much more to be said. "To visit the fatherless and widows in their affliction" is what any one may do, and even minister to their necessities, and yet be void of saving religion; but "to keep himself unspotted from the world" requires a change in the affections, or rather they must be turned into another channel from that in which they naturally flow. For, by nature, we love the world, the pleasures of the world, the friendship of the world, and to keep unspotted from it while in this condition is impossible, and all effort to do so will only prove like a wheel turning on its own axle; it will make no progress. The head may be educated, the judgment convinced, and yet there is a lack of propelling power. There is no personal acquaintance with Christ, no asking and receiving; and the result is, no glory in the soul. But when the heart is sanctified unto God, or set apart for him, then his yoke is easy and his burden light. Then, with David, we can say, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." "O how love I thy law; it is my meditation all the day." "My soul hath kept thy testimonies; and I love them exceedingly." "I hate vain thoughts, but thy law do I love." "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth." "Through thy precepts I get understanding; therefore I hate every false way." In these expressions of David, we see the affections are changed; the heart is renewed by the power of the Holy Spirit; and, although some part of his life has furnished food for scoffers and skeptics ever since the account has been written, yet we see his religion was a religion of the *heart*, and not his understanding only.

Dear reader, is not Jesus worthy of our affections? He who stands as our Mediator praying and making intercession for us, is he not our friend? is he not wooing, drawing and urging us to be reconciled to God and to his government? Is not our judgment convinced that he is our friend? Then why not love him? why not give him the heart? It is all he wants. He says, "My son, give me thine heart." Is not his character unspotted from all evil? and is he not every way worthy? and more than this, has he not set great inducements before us for placing our affections upon him? He offers life and good days after this night of weeping is ended. Joy will come in the morning, and an eternal weight of glory. O that I could persuade one poor, down-trodden, oppressed, friendless, suffering son or daughter of Adam to love him; for I feel that I am an unprofitable servant of his, I have done so little for him who has done so much for me. I sometimes fear the blood of souls will be found upon me.

Plainfield. LAURA ANN WHEELER.

Gems.

— Habit is like the dropping of water upon a rock; it wears into the life, and the marks it makes can never be effaced without the chisel and the hammer of self-denial and self-discipline.

— False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

— Judge and jury are needed less in our courts than in matters of truth.

Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above."

— If those who sneer at practical religion, would only seek it for themselves, and make a fair trial of it, their lips would be sealed to scoffs, and only open to grateful praise.

— There is no happiness possible to the christian, except in the shadow of the mercy-seat. The lamps must be trimmed every day, or they will refuse to burn clearly and steadily.

— A prime part of wisdom is to keep a good conscience; the next part is to keep a good tongue.

'Twas by a path of sorrows drear
Christ entered into rest;
And shall we look for roses here,
Or think that earth is blest?
Heaven's whitest lilies blow
From earth's sharp crown of woe;
Who here his cross can meekly bear,
Shall wear the kingly purple there.

— As storm following storm, and wave succeeding wave, gives additional hardness to the shell that encloses the pearl, so do the storms and waves of life add force to the character of man.

— It is far easier to be furious for pet doctrines, than to be gentle and merciful for the honor of Jesus.

— A little self-denial is better than dishonor.

— It is a bad habit to quote texts of the Holy Scriptures by way of pointing a jest.

Ne'er be idle, where thy hand
Hath the power to bless;
Nor be silent when thy voice
Might console distress.

— Wisdom does not show itself so much in precept as in life, in a firmness of mind and a mastery of appetite. It teaches us to do, as well as to talk, and to make our words and actions all of a color.

— A horse is known not by his furniture, but qualities; so men are to be esteemed for virtue, not wealth.

— Mental doubts often cut the sinews of moral strength.

— If you begin to speak to God, he will soon give you plenty to say to him.

Every sower must one day reap
Fruit from the seed he has sown;
How carefully, then, it becomes us to keep
A watchful eye on the seed, and seek
To sow what is good, that we may not weep
To receive our own.

— Censure is the tax a man pays to the public for being eminent.

— Self-possession, based upon a sufficient preparation, is the whole secret of success in extemporaneous speaking.

— Good works are not the cause, but the fruit of justification. The tree maketh the apple, but not the apple the tree.

— He who hath already done so much for us, will leave nothing undone.

— Envy is life's most virulent poison.

For the World's Crisis.

NEW HAMPSHIRE ADVENT CHRISTIAN CONFERENCE.

REPORT OF THE SEVENTEENTH ANNUAL SESSION.

Pursuant to notice, conference convened in Concord, N. H., at Centre street church, and adjourned to the large and commodious Hall in Phœnix Block. A business session of the conference was called by the President, Eld. John Couch, Thursday, at nine o'clock A. M. Meeting opened with prayer by Eld. A. Ross, Amherst, N. H. By vote, the Chair appointed a committee on credentials, who reported the following membership:

MINISTERS—John Couch, A. Ross, A. W. Sibley, T. W. Piper, J. G. Smith, B. P. Manning, C. H. Fletcher, E. S. Moulton, D. N. Chadsey, N. Wheeler, D. F. Leavitt, S. S. Mooney, J. H. Evans, C. R. Parsons, C. W. Sargent, A. Simpson, D. Eastman, O. D. Eastman, A. H. Clark, C. W. Nelson, G. W. Thompson, C. S. Emerson, W. C. Stewart, L. Allen, Jos. Kimball, John Parsons, Enoch Morrill, G. W. Brown, Jonathan Bickford, F. Nelson, D. M. Leavitt, and Z. T. Wood.

DELEGATES—A. Webster, G. H. Emery, S. A. Piper, V. R. Moore, A. H. Saltmarsh, G. S. Dennett, Asa Eastman, Chas. Haley, J. C. Little, A. Damon, Wm. Simes, Ira M. Colby, and John F. Davis.

By vote, the Chair appointed a committee on business, consisting of the following persons:—J. G. Smith, A. Ross, and D. M. Leavitt, who reported the following order of business: 1. The election of officers for the ensuing year. 2. The election of a Ministerial committee. 3. The election of a Quarterly Conference committee. 4. The election of a Protracted Meeting committee. 5. The election of a Tract committee. 6. The report of the Treasurer. 7. The report of the Ministerial committee. 8. The report of the Quar. Conf. committee. 9. The report of the Protracted Meeting committee. 10. The report of the Tract committee. 11. Reports of ministers and delegates of churches. 12. Miscellaneous business. The above report was approved. Previous to the adoption of the Business committee's report, the Minutes of the Secretary were read and adopted.

By vote, the Chair appointed C. W. Sargent, J. G. Smith, and A. Ross, a committee on nominations. The nominating committee reported the following for officers and committees the ensuing year: For President—John Couch. Vice President—T. W. Piper. Secretary—A. W. Sibley. Treasurer—J. W. White.

COMMITTEES:

Ministerial Committee—J. Couch, T. W. Piper, N. Wheeler, J. G. Smith, and J. Parsons.

Quarterly Conference Committee—T. W. Piper, A. W. Sibley, and C. H. Fletcher.

Protracted Meeting Committee—D. M. Leavitt, A. Ross, and E. S. Moulton.

Tract Committee—Jos. W. White, C. H. Fletcher, and C. W. Sargent.

The above for officers and committees were elected as reported. During the interim of the various committees' reports, remarks were made by ministry and laity in relation to the second personal advent of Christ, and of the importance of an earnest declaration of the prophetic truths; especially of those subjects relating to the times in which we live, and of the final conclusion of all things earthly.

Adjourned until the conclusion of the public service from the stand.

Met as adjourned. The President in the chair. Prayer offered by Bro. J. G. Smith. The following ministers, by vote, were made members of the conference: J. C. Smith, N. C. Twombly, and A. P. Moore.

The following report of the Treasurer was adopted.

Treasurer's Report.

J. G. Smith in account with the New Hampshire Adv. Chris. Conf., for the year ending Nov. 1st, 1870.

Received during the year, from various sources	$41.67
Paid out for various objects	40.82
Balance in the treasury	85

J. G. SMITH, Treasurer.

The report of the ministerial committee was made by its chairman, Eld. J. Couch, who stated as follows: During the past year four brethren have been ordained to the work of the gospel ministry by the imposition of hands and prayer; viz: J. H. Dadmun, Nashua, N. H.; Mark Stevens, Brookfield, N. H.; Z. T. Wood; John B. Deering, Bartlett, N. H.

The conference next listened to the report of the quarterly conference committee, Bro. T. W. Piper reporting as follows:—

To the members of the New Hampshire Adv. Chris. Conference:

Dear Brethren:—It is with deep gratitude to our heavenly Father, that your committee report to you the great blessings which God has bestowed on the quarterly sessions of this conference during the past year, 1870. The first quarterly session was held in the city of Dover, at Ham's Hall, Wednesday, Jan. 12th, and continued over the following Lord's day. The attendance was small at first, but increased in numbers and interest until its close, so that our place became too strait for us. There was preaching during the meeting by Elders Couch and Piper. Other preaching brethren were present, who rendered efficient aid. All seemed to feel a deep interest in the word preached. Some resolved anew to be more faithful, while others, for the first time, started to seek the Lord. God was truly present by his Spirit to bless. All felt that it was good to be there. There was no business to come before the conference, consequently no session for that purpose was called.

The second session was held at Loudon, commencing Feb. 24th, and holding over the Sabbath. There was preaching during the meeting by Elders J. G. Smith, A. Damon, J. Couch, and T. W. Piper. Other faithful laborers helped in the good work. Also brethren and sisters from Alton, Pittsfield, Laconia, Meredith, and other towns, came in with warm hearts, which added much to the interest of the meeting. Saturday, P. M., Brn. Dadmun and Wood were set apart to the solemn work of the gospel ministry by prayer and the laying on of hands. The congregation on the Sabbath was large, and the interest good. The fruits of the Spirit were truly manifested by the lovers of Jesus during the meeting, and the gospel, as announced by the angels at our Savior's birth, as embraced in the following: "peace on earth and good will to men," did shine gloriously to all present. [No report was made of the third session of the quarterly conference, for reasons not known to the Secretary.]

The fourth quarterly session was held at Whitefield, N. H., with the church of which Bro. N. Wheeler is pastor. There was preaching during the meeting by Elders Sibley, Shaw, and Piper. Bro. Wheeler, and other faithful servants of the Lord, did most heartily cooperate in the good work. The meeting was truly a success. One could but feel that it was one of the truly sweet seasons of a lifetime. There were those who walked seventy miles, or more, to enjoy this feast with the people of God. There were faithful representations from the Queen's dominions, and four or five counties in New Hampshire. Such persons know how to appreciate the blessings attending gatherings of this kind. It was truly heart-cheering to listen to the warm testimonies which were presented in favor of the cause that lies so near the pilgrim's heart. An interest has been awakened in this part of the old Granite State in relation to having a mission tent, in which the gospel of the soon coming King may be proclaimed, new ground broken up, and the seed of the gospel of the kingdom sown. This interest is confined to Coos county and the upper part of Grafton.

During this meeting, the officers of the New Hampshire conference, who were present, appointed the following a committee to solicit funds to add to what had already been raised for procuring the tent: A. Gording, N. Wheeler, I. M. Aldrich, and Brn. Holton and Young. This committee has attended to duties assigned it, the tent has been procured, and commenced its mission work. Two meetings have been held in it since its canvas has been unfolded, and spread for the protection of heaven's ambassadors, and the pilgrim's Bethel. May this tent be indeed a Bethel in which praises to God may be heard, and where the clarion notes of truth may be sounded out, and the banner of the gospel unfurled, and be instrumental under God of accomplishing a great and good work in northern New Hampshire.

There was no written report from the protracted-meeting committee handed to the Secretary; but a verbal one was rendered by the chairman of that committee, that was very satisfactory to the conference. Several protracted meetings, and also tent-meetings, have been held in the State during the year with cheering results. God has truly blessed this department of christian labor the past year. Adjourned till Friday, nine o'clock A. M.

Met as adjourned. Prayer was offered by Joseph Kimball. The conference next listened to reports of ministers. These reports seemed the sweetest part of this annual gathering. God has greatly blessed the efforts (though feeble they have been) of his servants the past year. By vote, the conference adjourned till after the P. M. service from the stand.

Met according to adjournment. Bro. Couch in the chair. Meeting opened with prayer by Bro. D. N. Chadsey. Conference continued to hear reports from ministers and delegates of churches. *Voted*, That Bro. Jonathan Bickford, Great Falls, N. H., be a member of this conference. Adjourned till half past eight o'clock Saturday morning.

Met as adjourned, the President in the chair. After prayer by Bro. G. W. Brown, the conference listened to the reports of delegates of churches. The following places were reported: Lake Village, Centre street and Bethel church, Concord; Exeter, Dover, Bradford, Whitefield, Keene, Sugar Hill, Nashua, Manchester, Sutton, Colebrook, Stewartstown, Seabrook, Farmington, Rye, Portsmouth, Salem, Swiftwater, Malvin Village, North Haverhill, Loudon Ridge, Danbury, Woodstock, East Landaff, Newport, Unity, Acworth, Great Falls, East Rochester, Rochester, Deerfield, Nottingham, Northwood Narrows, No. Chichester, Brookfield, Holderness, Meredith Center, Meredith Neck.

The Secretary being obliged to leave, Bro. C. H. Fletcher was chosen Secretary *pro tem.* Continued to hear reports from churches in the following localities: Sunapee, Goffstown, Porter, Me., Pittsfield, Piermont, Suncook, Hampton, Washington, Elliot, Great Works, Warren, Effingham, Kittery, Moultonboro, West Ossipee, Water Village, Sandwich, Kingston, Newcastle, Lyndenborough, Francestown, Lee, Brentwood, Peterborough, Strafford, Barrington, Hebron, Deering, and Warner.

Voted, That we recommend Sister Mary P. Lamprey, of Concord, N. H., to the churches of our conference, as a worthy christian woman, and competent to labor as a missionary and teacher among the children. The tract committee made a report which was not accepted by the conference.

It was voted that the New Hampshire tent be placed under the supervision of the protracted-meeting committee.

The following preamble and resolution was approved: Whereas, Brn. D. M. Leavitt and J. C. Shorey, servants of God, have had charge of and labored under the New Hampshire Mission tent, and whereas they have done this at the sacrifice of time and means, comforts and conveniences, therefore,

Resolved, That this conference appreciate their efforts in the Master's cause in endeavoring to get the message of the coming kingdom before the people.

Voted, That Sr. L. E. Saulpaugh be admitted to the membership of this conference.

Voted, That we return our sincere thanks to the brethren and friends in Concord, for their kindness and generous hospitalities during this annual session of our conference.

Voted, That we return our thanks to the superintendents of the various railroads, leading into Concord, for their reduction of fare. Adjourned without date.

C. H. FLETCHER, Secretary *pro tem.*

P. S. During this session of conference, Brn. A. H. Clark, C. R. Parsons, and Jonathan Bickford, were set apart to the solemn and responsible work of preaching the gospel of the kingdom of God, by the imposition of hands and prayer, and are commended to the confidence of the people of God wherever their lot may be cast. Thus closed another good conference of the tried friends of Jesus in the old Granite State.

A. W. SIBLEY, Secretary.

TO THEE.

I bring my sins to Thee,
The sins I cannot count,
That all may cleansed be
In thy once opened fount.
I bring them, Savior, all to thee;
The burden is too great for me.

My heart to thee I bring,
The heart I cannot read,
A faithless, wandering thing,
An evil heart indeed.
I bring it, Savior, now to thee,
That fixed and faithful it may be.

To thee I bring my care,
The care I cannot flee:
Thou wilt not only share,
But take it all for me.
O loving Savior, now to thee
I bring the load that wearies me.

I bring my grief to thee,
The grief I cannot tell;
No words shall needed be,
Thou knowest all so well.
I bring the sorrow laid on me,
O suffering Savior, all to thee.

My joys to thee I bring,
The joys thy love has given,
That each may be a wing
To lift me nearer heaven.
I bring them Savior, all to thee,
Who hast procured them all for me.

My life I bring to thee,
I would not be my own;
O Savior, let me be
Thine ever, thine alone!
My heart, my life, my all I bring
To thee, my Savior and my King.

—*Selected by B. W. Davis.*

For the World's Crisis.

THAT REST.

"There remaineth a rest for the people of God."

There will be no aching heads and weary hearts in the kingdom of God. The rest there will be far sweeter for the toils of earth we have endured here. The value of eternal life will be enhanced by the troubles of time. Jesus is soon coming to give his weary pilgrims that rest which remaineth for the people of God. It will be blessed! A rest from sin, sorrow and suffering,—the very rest Jesus enjoys himself. We shall, if faithful, all rest with him in his glorious kingdom. How blessed it will be to hear him say—"Enter thou into thy rest!"

How many of earth's weary saints are looking forward to that heavenly rest! It will be undisturbed. When we lie down at night, we are sometimes disturbed by dreams, and start in our sleep; but no troublesome dreams or wild alarms are there. A little while and Jesus will come down the parted skies in all his pomp and splendor, with his countless holy angels, to give to all his faithful ones that eternal rest that remaineth for his dear people.

I want to be good. I mean to be good. God helping me, I will try and be good, so I may have a home in his blessed kingdom, where we shall rest forever, and be with Jesus and our dear loved ones, who now are sleeping under the clods of the valley. God grant that it may be our happy lot to enter into that rest. ANNIE R. HUNTRESS.

So. Boston.

For the World's Crisis.

HEAVEN ON EARTH.

BRO GRANT:—The following is taken from the "Annual Sermon" before the American Baptist Missionary Union, Philadelphia, May 24th, 1870. By Rev. W. W. Evarts, D. D., of Chicago, Ill:

"As an old palace is refitted for a new prince of a realm, so the earth may be renovated for crown-princes of humanity. It may be restored as Eden, enlarged and beautified as the lasting abode of the regenerated race. And though endowed in the resurrection with capacity for visiting and sojourning in other worlds, still this earth may be the destined and fitting home of the immortal race. Destruction and disuse of the earth seem not accordant with the divine economy. While as the homestead of man, and consecrated by all his traditions and achievements, and the history of the fall and redemption, will it not remain the theatre of his future destiny?—the "new heavens and new earth," wherein he may dwell in perfected being, holiness and happiness forever?"

I fully endorse the above. A. L. ADAMS.

☞ A christian who is keen for work will soon find his place. If he is "apt to teach," he or she will soon gather the Sabbath-school class, and will be there, Bible in hand, every Sunday, even though the rain is spattering on the pavements. Commend me to the teacher who wears a "water-proof" and always consults conscience sooner than the barometer!—*T. L. Cuyler.*

GO YOURSELF.—A prominent citizen of Kalamazoo, Mich., and a judge of a Superior Court, said to a friend, "I have coaxed and whipped my boys and I can't get them to go to Sunday-school. Now what shall I do?" "Go yourself," suggested his friend. He did so. His boys and many other people followed him.

Hygiene.

"This is for your health."—PAUL.

"KNOW THYSELF."

We have received "The Illustrated Annual of Phrenology and Physiology," published by S. R. Wells, 389 Broadway, New York. Price 25 cents. It contains interesting matter, from which we select the following:—

BREAD MAKING—HOW TO DO IT.

As bread, in many families, is the chief article of food, and with some indigent, hard-working women almost the only article, it is a matter of the first importance that the bread be of the right material and made in a proper manner.

The first necessity relative to wholesome bread is to have good, plump, well-ripened, properly-cured, and well-cleaned wheat, which is the best of all the grains for this purpose.

The grain should be dry when ground; the millstones should be sharp, so as to cut the bran pretty fine, and not merely bruise the grain, thus leaving the dark crust of the berry—the part called gluten—in large flakes. It should be ground without bolting or sifting, the entire grain possessing all the requisites for healthful food. The inventor of the mill-bolt was not a benefactor of the race. His work was a change without improvement.

As it is thought to be indispensable that bread be raised in some way to lightness or sponginess, it is an important point to learn how this lightness can be obtained without loss or injury to the bread.

FERMENTATION.—This process is the more common, and it is produced by using yeast. This, to speak plainly, is a rotting process, a decomposition of certain elements of the grain, thereby producing carbonic acid gas, and this gas in its effort to escape expands, and makes the bread puffy or light. The decomposition of the starch and sugar for the production of this gas uses up a considerable percentage of the nutritious elements of the grain, which is a dead loss to the consumer. Some bakers use flour which is made from grain that had been injured by being wet and grown in the field, or heated in the mow or stack, or heated and soured in the bin or storehouse; or of flour that has been injured and soured after being put up in barrels. The process of raising by these bakers is pushed to a great extent, that it may be very light, and the acid is then modified by the use of lime and other alkalies. Common baker's bread is sometimes almost tasteless; occasionally we meet with that which tastes sweet, rich, and natural. The aerated bread, raised by a mechanical process in air-tight receivers, has this rich, sweet, wholesome quality, and is probably the very best baker's bread that is made.

RAISED BREAD, so called, is that which is not made light by fermentation, but is raised by means of acids and alkalies instead of yeast. In this process bicarbonate of soda and muriatic acid are often used. Intrinsically, the result is the same in this method as when yeast is used—the acid combining with the soda forming common salt, and leaving the carbonic acid free to puff up the dough. In the process of fermentation to create gas to make the dough light, we lose a portion of the sugar, an important part of the nutriment of the grain. In using acids and alkalies, if they are combined in just the right proportion to neutralize each other, we have no other extraneous element formed and retained in the bread but common salt; but if this union be not complete, we have disturbing elements which must be got rid of by the system of him who eats the bread. Who has not eaten soda-biscuit heavily charged with alkali? The effects of such food can not but be very mischievous in its effects upon the health and constitution.

UNLEAVENED BREAD made light and spongy by expanded air and the conversion of water into steam is the most nutritious and healthy, and also the most economical, because none of the elements are lost in the process of fermentation, and no foreign elements are added to the original material by the process of raising, as with acids and alkalies, to make war on the health, or to tax the system in its efforts to expel them.

The lower animals find grain a complete and healthful article of food, and do not seem to need sugar, soda, acid, or the fermenting process to make their food palatable; nor do they appear to need drugs and doctors to repair gustatory damages. The lion, the horse, the ox, the pig, and the bird tribes, when left to select their food as well as their dwelling-place, and the amount and time of their exercise, are not troubled with dyspepsia, gout, or rheumatism, but enjoy themselves during their full term of life, accidents and casualties excepted.

WHEAT THE BEST BREAD STUFF. This grain is cultivated all over the world, but thrives best between the 25th and 65th parallels of latitude. It varies in its composition according to location, soil, and climate. Some varieties contain more carbonaceous elements, and are better adapted to use in cold climates, furnishing a greater amount of heat than others. Some have more nitrogenous materials, and are better adapted to give muscular power. Some have more phosphates, and therefore abundantly feed and sustain the brain, nerves, and bones. The distribution of these elements is such, however, that wheat affords better than any other grain the proper supply of all the requirements of the human system, and constitutes perhaps the best single article of food known to man, on which alone, with good water, his health and vigor might be sustained for an indefinite period.

Wheat contains more than twice as much muscle-feeding power and four times as much brain-feeding power as rice. Rice eaters are slow, sleepy, and inefficient.

If one will break a kernel of wheat, he will find a dark crust or shell covering the outside, and also the germ or chit, while the body of the grain is white, dry, and crumbly. In the process of grinding wheat for superfine flour, the outer shell, composed chiefly of gluten, being tenacious and adhesive, comes from the mill in flakes with the bran, and is sifted out, while the starch is pulverized and constitutes the fine flour. Thus the starch, which is the chief element in fine flour, is saved, which contains no food for brain and muscle; and the gluten, containing phosphates and nitrates which furnish support for brain, bone, and muscle, is cast away with the bran, and is fed to horses, cattle, and pigs. And this is the kind of flour that makes nine-tenths of the bread in American cities, besides all that is used in cakes, puddings, and pastry.

The most economical and best bread, especially in cold weather, when a hot fire is constantly kept, is what is sometimes called gems, or unleavened biscuit. For this purpose a group of cast-iron pans or cups 2½ by 3½ inches each, all made in one casting, is used. These pans are set on the top of a hot stove and allowed to become almost smoking hot when buttered for use. Then with cold water alone, and the colder the better, mix and stir quickly with a stiff spoon as much Graham or unbolted wheat-meal as will make a stiff batter or thinish mush; and when the pans are hot, fill them quickly with the thin dough and let them stand a minute on the stove before putting into a very hot oven, where they should remain twenty or twenty-five minutes, until done. If the mixture be neither too thin nor too stiff, and the pans and the oven be hot, you will have twelve as light and wholesome biscuit as any epicure could wish to eat. They may be eaten smoking warm from the oven, as they contain no poisonous chemical elements like yeast bread, which requires cooling to be rid of. They are good cold, or may be warmed in a steam-kettle. Anybody, however unskilled in cooking, can learn to make these light and nice every time. Nice, fresh wheat-meal, very cold wetting, quickly done, with a very hot place to bake them, will insure the best of "luck" always. These, like all other Graham bread, should be fresh every day.

For growing children, and those people who work or think, and especially students and sedentary persons, there is no other bread, and scarcely any other single article of food, that equals it. Let the poor who can not afford to lose fourteen per cent of the grain in the cast-off bran; let those whose bones and muscles are small, tending to rickets and spinal curvature; let invalids and dyspeptics try it, and they never will go back to superfine bread simply because it looks white and nice, and, when dry, is more pleasant to the mouth than the brown.

Oats are largely used as an article of diet in Scotland and other Northern European countries, as well as in British North America—countries where the oat is a sure crop and wheat not easily raised. It contains material for brain, bone, and muscle, and as an article of food is favorable to strength of body and to clearness and force of brain.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FAITH.

The first beams of the morning sun streamed into the wretched attic where Nettie, a little five-year-old maiden, knelt at her morning prayer. She had stolen out of bed softly, so as not to waken her invalid mother, and hungry and cold, knelt down beside her to repeat the Lord's prayer. "Give us this day our daily bread." The sacred words sounded like a mockery as they fell from the lips of a starving child, but not a shadow of doubt dimmed the wasted little face. When she had finished, she rose and looked around her; not a crumb was to be found in the cold comfortless room, and "Mamma" had told her if she asked her Father who lived up in the beautiful blue sky for bread, He would give it to her. Her heart sank for a moment, but suddenly a bright thought struck her; she must go and look for it. To hurry on the shabby little cloak was the work of a moment, and patter, patter, went the little feet down the long stairway, through the dark court and dingy alley, out into the crowded street.

It was a lovely morning; the promise of a perfect day was shining in a cloudless sky; the wind blew fresh from the sea. It brought a tinge of color to Nettie's pallid face. She had been frightened a little at the throng of strange people, at first, but God would take care of her, and she struggled bravely on. Presently her eyes fell on a baker's window, and the child's heart leaped for joy. Plenty of bread for hungry wayfarers there. Oh, how nice they looked, the crisp rolls, dainty cakes, and fresh pastry, that lay behind the crystal panes. She did not know how famished she had been. It was early yet, and the baker, a big man, with rosy face and keen grey eyes, was alone in the shop when she entered. He glanced smilingly at the little waif standing there, with the sunlight shining softly on her tangled golden hair.

"I've come for it," said she, confidently.

"Come for what?"

"My daily bread," pointing at the snowy loaves temptingly displayed on the counter.

"I'll take two, if you please, one for mamma and one for me."

"All right," said the baker, folding them up in a brown paper and handing them to his little customer, who started at once for the door.

"Stop, you little rogue," he cried, roughly, "where are your pennies?"

"I ha'n't got any," said the child simply.

"Ha'n't got any?" he repeated, impatiently. "You little baggage, what brought you here then?"

The angry words frightened the child: the poor little mouth quivered, the blue eyes filled with tears.

"Mamma's sick and Nettie's so hungry," she sobbed piteously, "and mamma said God would give us our daily bread, and so when I got up this morning I asked him for it, and then I came here."

Simple, trusting faith of childhood! No wonder that the rough baker was softened by it, and sent the little maiden back with a light heart and well filled basket to the mother's side. No wonder that to the poor sufferer "her face was as the face of an angel," and as she listened to the simple story, she murmured softly: "The God of the fatherless answereth prayer. I should have called you Faith, my child."

"CAST A LINE FOR YOURSELF."

A boy stood watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket well-filled with wholesome-looking fish, he thought, "If now I had these, I should be happy. I could sell them at a fair price, and buy me food and lodgings."

"I will give you just as many, and just as good fish," said the owner, who chanced to overhear his words, "if you will do me a trifling favor."

"And what is that?" asked the other, eagerly.

"Only to watch this line till I come back. I wish to go on a short errand."

The proposal was gladly accepted. The old fisherman was gone so long that the boy began to be impatient. Meanwhile, however, the hungry fish snapped greedily at the baited hook, and the boy lost his depression in the excitement of pulling them in; and when the owner of the line returned, he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the boy, the old fisherman said, "I fulfil my promise with the fish you have caught, to teach you, whenever you see others learning what you need, to waste no time in fruitless wishing, but to 'cast a line for yourself.'"

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, JOHN COUCH.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE VOICE OF JESUS.

Hark! 'tis the voice of Jesus
Calling to thee.
Weary and burdened one,
"Come unto Me";
For thee thy blood was spilt,
To take away thy guilt;
I'll cleanse thee if thou wilt,
But come to Me.

Hark! 'tis the voice of Jesus
Calling to thee.
Child of my love, lean hard,
But lean on Me.
I'll cheer thee in distress,
When cares around thee press
In this lone wilderness;
Then lean on Me.

Hark! 'tis the voice of Jesus
Calling to thee.
Fix all thy faith and hope
Solely in Me.
Thine every step I'll trace,
And guide thee by my grace,
Till thou behold my face;
Then rest in Me.

Hark! 'tis the voice of Jesus
Calling to thee;
Speak for me while thou may'st;
Be bold for me.
The world may mock and sneer,
But thou need'st never fear,
For I am always near,
So speak for Me.

Hark! tis the voice of Jesus
Calling to thee.
I'm coming soon to earth,
So watch for Me.
The night is long and drear,
But morning shades appear,
Which speak my advent near,
Then watch for Me.

Hark! 'tis the voice of Jesus
Calling to thee.
I "come again" that thou
May'st come to Me.
And when I "come again,"
Thou shalt be freed from pain,
And in thy kingdom reign
For aye with Me.

Abergavenny, Eng. B. K.

For the World's Crisis.

THE 6000 YEARS.

For the first time I have now been considering this subject, and with the deepest interest. Both in the ancient church and in the Christian, it has engaged the attention of great numbers, and in both the belief has prevailed, to a great extent, that in just six thousand years from the creation, or fall, God would terminate his dispensations of grace and mercy given to man for his recovery, by the introduction of the unchangeable and immortal state. Though it must be admitted that there is no direct proof from the Scriptures that this is his purpose, yet the inference has seemed so clear and undoubted as to have produced a very general conviction.

The faith of some of the early fathers, together with their reasons, is well known and need not be given here. The reformers, it appears, were of the same opinion, and Luther quotes the saying of Rabbi Elias, that six thousand years were to pass before the resurrection and renewal of the earth, two thousand before the law, two thousand under the law, and two thousand under the Messiah. and proceeds to compute the time of the second advent by their proximity to the close of the last period.

Mede says: "The divine institution of the sabbatical year among the Jews, has a plain, typical reference to the seventh millenary, according to the well-known tradition among the Jewish doctors, adopted by many in every age of the Christian church, that this world will attain to its limit at the end of six thousand years." A writer in a Journal of Prophecy says: "It is so very ancient and general a tradition in the church, having been maintained by the Jews anterior to Christ's advent, by the Christians of the first centuries, and by the most judicious of our reformers, that we cannot help regarding it ourselves with feelings of great interest." And until within a century it seems to have been the most prominent waymark that the church had.

But whatever weight there may be in the reasons offered in support of these expectations, it seems clear that a period of just this length from the creation we shall very soon reach. And doubtless there are now tens of thousands in the church who, if they were fully convinced that this period of time would soon terminate, would be more profoundly impressed than with the termination of even the 2300 years of Daniel's prophecy. But how is this known? How can it be ascertained that we are now living almost six thousand years from the creation? Why, by the Bible—this wonderful book that God has given us for our guide, and which those who carefully search it find that it contains more information than superficial readers are apt to suppose. In connection with the events and occurrences which it relates, it is surprisingly faithful in giving the time that measures them. But is it possible that the ages of patriarchs, the reign of kings, the time of judges, the rests, the servitudes, and captivities, have any connection or relation the one to the other, so that they can be counted or accurately reckoned? Certainly; and I am amazed at the simplicity with which it is done; and I affirm that in all the books of the world, there is not a record of any considerable extent that is so simple, so intelligible, so straightforward, as the one we have here.

Hitherto I have had but little faith that the age of the world could be learned with any degree of certainty, but by a little study doubts have been removed, and what I have thought and spoken of as the belief of others, is now my own.

I know it may be thought that, as all the periods of time given for the reign of kings, judges, etc., are given in full years, it is probable that, as there would be a fraction of a year over or less in most every case, when summed up considerable time would be gained or lost, as the case might be. But why so? Might not the fraction over in one case correspond with the fraction less in the other, so that the correct time be obtained by adding the full years as given? We should rather conclude that since God caused the record to be kept, it would be correctly kept; for if it was the design that it should ever be of use to the church, how could it be unless it was so kept?

But we have inspired authority for adding together the years as given in Bible history, in order to learn the exact measure of a long period; for instance, the apostle Paul, in giving some facts of Scripture history, says: 'And after that he gave judges about the space of four hundred and fifty years until Samuel the prophet." Now we are not to suppose that he knew this by direct revelation; if he did, so much the better; but rather that he searched the Old Testament, and there learned the fact by counting the time given for the different judges with the intervals. And we have the same means of ascertaining the fact; and if there is any doubt of the correctness of Paul's arithmetic, we have only to add the years as given of the different judges, together with the intervals in which the Lord "sold them" or "delivered them" into the hands of their enemies for their sins, from the first servitude until the ministrations of Samuel,—and the result is just four hundred and fifty years. And as the time is given in each case, as in most all others in Bible history, in complete years, without fractions, it seems evident that it is a safe method of computing the whole time of the duration of the old dispensation;—in fact, the correctness of this method as applied to a considerable portion of its duration is allowed by the whole christian world.

From the fact that in the Bible the ancient records are so faithfully and minutely kept, it follows that we are able to give chapter and verse that contain the time in fragments that, when aggregated or added, covers the whole space from the creation to the first advent (and since then nobody doubts in regard to time), with these exceptions: we are informed that after the death of Moses, Joshua led Israel for a period, and it would seem for a considerable period; that after his death they were for a while without a leader; and that Samuel, after Eli, and before the kings' rule, judged Israel; but the time in these cases is not given. But without doubt a record of the years was carefully kept in the Jewish church, as was everything of the kind; and the reliable Jewish historian, Josephus, informs us that the time of Joshua was twenty-five years, the interval or anarchy eighteen years, and of Samuel twelve years; so that we have good authority (no mortal can offer a reason why we should not receive it) for believing, even without the aid of the Jubilee cycles, that this is just the duration of time not given by inspired writers, and that by summing up all, we find (see table in "Adventism" by our Cor. Ed.) that our A. D. was in the year of the world 4126. To this it would require 1875 years to be added, diminished by one, or to 4125 years and a part before A. D., 1874 years and a part since A. D., to make 6000 years.

That the 2300 years that reach to the cleansing of the sanctuary end in 1875, is evident beyond all contradiction. That there is such strength of evidence, nearly all of which is inspired, and what is not is indisputable, that the 6000 years, "the period allotted for the duration of the earth under the curse," ends in the same year, certainly looks significant. And I am sure that if this were conceived by the American and foreign churches, especially as Jesus will previously appear to receive his people, they would be embarrassed and dispirited while following the programme for the week of prayer, suggested by the Evangelical Alliance, on the last day, Jan. 7, in praying for one of the objects, the conversion of the world; while they would be invigorated and inspirited in praying for the other object—"The glorious appearing of our Lord Jesus Christ." S. Hall.

Hartford, Ct.

PATIENCE.

Much depends upon the exercise of this one virtue. We may be in possession of nearly all of the other christian graces, and yet if this one be wanting, we fail to possess our souls. The ways of God are sometimes very mysterious, and past finding out. We wonder that God should be so severe with his children, and begin to find fault and blame him who is far above us in wisdom love and power. In short, we lose our patience, and forget to "stand still and see the salvation of God." At our homes we sometimes forget to exercise all loving kindness to those who are our kindred, thus making ourselves unpleasant and losing our home influence. A cheerful tone of voice and pleasant persuasive words are far more powerful than the loud commanding tone of the impatient speaker. Moses was a very meek man, but he lost his self-control, and God manifested his displeasure.

How often we speak quick, hasty words, that in a short time we would give worlds, if in our possession, to recall. How many bleeding hearts have been torn afresh until they have given up to the influence and become hard and unmanageable. We sometimes look upon the church and see pride and formality or a wrong spirit creeping in, and in our haste to see all become right, we forget to commit it into the hands of God, and thus lose the grace out of our own hearts. A great deal of patience is lost by feeling that myself or church is the standard; and thus becoming bigoted, we have no patience with those who do not think as we do, and discard them as willful sinners. We should earnestly plead with God for those who seem to be wrong, but our prayers should always end with "Thy will be done." We should not always yield to our adversaries. Forbearance occasionally ceases to be a virtue; but in such cases we should reprove and rebuke with all long-suffering and doctrine. Our Savior is a good and great example; and knowing that he was tempted in all points as we are, we can with safety copy his example and never copy a blot.—*Earnest Christian.*

For the World's Crisis.

SANCTIFICATION.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. 1: 30.

There are mentioned in this verse four steps from sin to glory.

1. Wisdom. "The fear of the Lord, that is wisdom; and to depart from evil is understanding."—Job 28: 28. The first step is choice. "Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace."—Prov. 3: 13-18. And many a man and woman, who have corrupted and enervated body and mind by disobeying God, will acknowledge that in fearing the Lord, and departing from evil, is length of days, riches and honor.

2. Righteousness. But if a man departs from evil he is not free from sin. We can soil a white garment until we are ashamed to wear it, and make up our mind to keep out of the dirt and soil it no more; but that does not make it clean. If we protect it ever so carefully from the falling dust, and keep it from contact with what defiles it, it is just as dirty as ever. And so the sinner, though he may sin no more, is just as filthy as ever until he is cleansed from sin.

No man can cleanse himself and be pleasing in the sight of a sin-abhorring God. His best deeds are full of selfishness, pride, emulation, and like secret faults. How can he make amends for outward sin and inward corruption? How can he cover his filth with the dirty, tattered garments he only can make? "Our righteousness is as filthy rags." But when a man deliberately and determinedly chooses to serve the Lord, the Lord will pardon sin and impart his strength. There is a garment whole, and clean, and warm—the righteousness of Christ; and with this he may be clothed and stand before God complete, justified, righteous.

Then he is to keep with all diligence his heart, from which the scarlet sins have been effaced. It is white as snow; he must keep it so.

Righteousness means, first, justification; second, exact rectitude. The first is our relation to God. The other our relation to our fellow beings. The righteous man is not only righteous through Jesus' atonement, but righteous in worldly business or pleasure. Not only pure in heart, but pure in daily life. He believes in God's mercy to undeserving man, to him in particular, and tries to imitate it by being merciful to others who need mercy without deserving it. He is willing to pay what a thing is worth, and wants no more. He will return borrowed articles—books and umbrellas for instance, in good time and good condition. He will measure corn or cloth correctly, if the buyer's back is towards him; and when he sells a horse, tells its bad as well as its good qualities.

3. Sanctification. Sanctification is simply a separation from common to holy purposes. The vessels, and altar, and candlesticks, which were used in the service of God by the Jews anciently, were sanctified. The people did not take them to eat and drink with, or to sit upon, or cook with, or to work by, when convenience called for them, and at the hour of worship carry them to the temple. They were in the temple all the time, and when God wanted them used, in worshiping or serving him, they were ready. And when the child of God is sanctified, he is set apart for God only to use.

The devil cannot play with him. If Satan wants to get some one to rehearse nonsense, or peddle scandal, or suggest fancies or speculative theories, and so weaken or divide and distract, or bewilder and scatter the flock, he must employ some one that is unsanctified. Man cannot use him. If selfish, godless men want to abase or exalt anybody, or advance schemes, or get money, or influence, or popularity, they select their agents and runners from another class. Self does not control him. Taste, and inclination, and affinity, and ambition, are subjected to the Highest. "The lust of the eye, the lust of the flesh, and the pride of life" are mortified. God worketh in him both to will and to do of his good pleasure; and the world, the flesh, and the devil, though they may flatter, and crave, and flaunt before his eyes all the kingdoms of the world and the glory of them, cannot persuade or hire him to do their pleasure. He is sanctified through the truth. God's word is truth, and its teachings outweigh all else.

When God has done all he can for us, accepted, forgiven, adopted, strengthened, and helped, he requires something in return. After salvation comes religion. After righteousness is sanctification. "This is the will of God, even your sanctification." 1 Thess. 4: 3. When any one gives himself to the Lord, the Spirit beareth witness with his spirit that he is a child of God. "As many as are led by the Spirit of God, they are the sons of God."—Rom. 8: 14. Sometimes, then, he is overwhelmned with joy, and shouts, or otherwise manifests the blessing; and others, seeing the fruit of the Spirit's joy, long for similar ecstasy, and fast and pray for it, but many never get it.

Jesus promised that when he sent the Holy Spirit from heaven to earth, it should reprove the world of sin, of righteousness, and of a judgment to come. That is the first work of the Spirit, and he that will be led by the Spirit will next be shown what the Lord would have him do; and if he follows the Spirit, its fruits will be produced. Faith is one, and he will have faith unto salvation. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Eph. 2: 8. God gives it by giving his Spirit to produce it. And whoever wants love, joy, peace, long-suffering, and other indispensable graces, has only to do as the Lord by his Spirit and word directs. The "Spirit and the word agree."

Turn to the fifty-eighth of Isaiah, and you will read of a people that tried to get the Lord and failed; who sorrowed and fasted to make their voice heard on high, but the Lord took no knowledge. He told them what to do, and promised, if they followed his directions, their light should "break forth as the morning"—the morning light creeps on with gradual loveliness—and their health should spring forth speedily.

There are many panting after sanctification, and selfishly longing for God to pour his blessings into their hearts, which are already so full of carnality that there is no space for God to fill. To such the Lord would say: "Deal thy bread to the hungry," and "bring the poor that are cast out to thy house"—not send them to the poor-house; "when thou seest the naked, . . . cover him," and do not be ashamed to own your poor or degraded relation; "take away from the midst of thee the yoke, the putting forth of the finger,"—shaming and pointing out the faults of other sinners—"and speaking vanity"; "draw out thy soul [or life] to the hungry," that is, give to the needy, even if it take a little from your life's pleasure or ease; "and satisfy the afflicted soul";—in short, live for God and sinful, suffering humanity; "then shall thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be as a watered garden,"—a watered garden is fruitful—"and as a spring of water whose waters fail not." Such an one would not be affected seriously by spiritual drought around him, or the revival showers. Please read the chapter.

The one who gives himself to God may not be instantly transported from midnight darkness to noonday glory. There is no promise of it. In the morning the dark shadows slowly fade away, and almost imperceptibly the sky lightens; we see objects dimly, then more clearly, then distinctly, and gradually the gloom and chilliness give way to warmth and brightness, till the sun is in the zenith flooding the world with glory, and darkness seems impossible. So the sanctified soul, though there may be in his experience no startling change, will lose condemnation and despondency and doubts, and freedom and confidence and faith and rest will increase as he is led by the Spirit; and the approving smile of God is upon him, until "hope shall change to glad fruition, faith to sight, and prayer to praise," when Jesus brings redemption. S. K. Taylor.

Kennebunkport, Me.

For the World's Crisis.

GOOD TIDINGS.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2: 10.

Sin in all its forms, followed by countless evil consequences, had for thousands of years been pressing as with a mountain weight upon the children of our fallen race, and the whole creation had been groaning for deliverance. The end of all the ways which had been followed by men was death. None could keep alive his own soul. All had sinned, and some at least had learned that "the soul that sinneth, it shall die."

A promise had been made and repeated many times, that a Redeemer should come, a glorious and mighty prince, who should be the heir to the kingdom and throne of David, and reign over the house of Israel forever, and of his kingdom there should be no end.

This glorious prince, who was to be the Messiah, the Anointed One, was to bring salvation, or in other words, to "save his people from their sins." He would save them from sin and deliver them from death, which was the result of sin. No other event could be of sufficient importance to compare with this. This was the *good news*, *the* glad tidings, which should be proclaimed to every nation, "good tidings of great joy." Almost every page of the Old Testament had a type or shadow of the Coming One. Abel was a type by his life of righteouness, his accepted sacrifice, and by the manner of his death. Enoch was, like Abel, a type of Christ, with something more than was shown by Abel, that is, the ascension, or removal from the earth bodily.

Noah was also a type, by providing a way of escape from the deluge, which was to destroy all that would not listen to his preaching and enter the ark prepared by him. Joseph was one of the most complete types, being hated, rejected and expelled by his brethren, and yet becoming the savior of them all according to the record in the book of Genesis. Joshua was a prominent type of Christ, by leading the chosen people into the promised land, and subduing all their enemies. Sampson, by his boundless strength foreshadowed the power of Him who was the strong deliverer, mighty to save.

David, as the conqueror of the champion of the hosts of the enemy, and by his exaltation and reign upon the throne, was also a type of Christ. Solomon, as the son of David, and as builder of the temple; also by the wonderful extension of his kingdom, and by his great wisdom, was a very eminent type of the glory that shall follow the second coming of Christ. But time and space would fail to mention all the types to be found in the law and in the prophets. The "lamb without blemish," the "high priest," the king, the prophet, and many other well known types, each in their way indicated, illustrated and foreshadowed the coming and character, the sufferings, death, and final exaltation of the Lord and Savior, Jesus Christ.

Reader, have you a personal interest in Christ? If not, then of what avail to you is this proclamation of glad tidings? There is now set before you a way of escape from sin and death, but if you will not walk in that way, then how can you hope to be benefitted by the offer of life and pardon? Do you believe the record which God has given of his Son? Some who hear, but do not obey, are likened to a man who built a house without a foundation, which fell when the storm beat against it. You must not only hear and believe, but also *obey*. We must be *followers* of Christ, and walk as he walked, if we would be saved. How can any one hope for salvation while living in sin, and fulfilling the desires of the carnal mind; yielding themselves servants and slaves to lust and envy, and every base passion?

We must deny all ungodliness and worldly lust and put off the old man with his deeds, and put on the new man, which is created in righteousness and true holiness. Lord, help us to crucify the flesh with its affections and lusts, that we may be saved with an everlasting salvation. F. H. Chamberlain.

WHY WALK IN DARKNESS?

Why walk in darkness? Has the clear light vanished,
That gave us joy and day?
Has the great Sun departed? Has sin banished
His life-begetting ray?

Light of the world! forever, ever shining,
There is no change in thee;
True light of life, all joy and health enshrining,
Thou canst not fade nor flee!

Thou hast arisen, but thou descendest never,
To-day shines as the past;
All that thou wast, thou art, and shalt be ever—
Brightness from first to last.

Night visits not thy sky, nor storm, nor sadness;
Day fills up all its blue;
Unfailing beauty and unfaltering gladness,
And love, forever new.

Why walk in darkness? Our true light still shineth;
It is not night, but day.
All healing and all peace his light enshrineth;
Why shun his loving ray?

Are night and shadows better, truer, dearer,
Than day, and joy, and love?
Do tremblings and mistrustings bring us nearer
To the great God of love?

Light of the world! undimming and unsetting,
Oh! shine each mist away;
Banish the fear, the falsehood, and the fretting,
By an unchanging day! *H. Bonar.*

DEBT.

While we can praise christians of our acquaintance for their freedom from the sin of trafficing in intoxicating spirits, we feel sorry to say that the demoralization among them on the subject of going in debt, and a disregard of the obligations of right and duty in such cases is most fearful. Brethren in debt, brethren unable to pay the dues they owe their fellow man, have no conscience in spending on foolish luxuries and in vain show and display, for themselves and their families, sums of money sufficient to relieve many of their pressed and needy creditors.

Whenever I have received another's money or possessions, with a promise to return or pay it, whatever of money I may possess until it is paid is rightfully his, not mine. When I spend that money without his consent, I spend his money, not mine. The fact that I have it in my possession does not alter at all the morality of the case from what it would be were it in his possession, and I were to take his money against his will and spend it for my own or my family's benefit.

There is just as much moral dishonor and dishonesty in withholding from a man what is his, as in taking it from him in the first place. If I borrow his wagon or his horse to use a day, and then withhold it a week or a month against his wishes, I commit as great a moral crime as if I had taken it in the first place against his will. When I borrow money, or purchase property to be paid for at a certain time, and I withhold the pay for the purpose of using the *money* or the *value* of the *money*, my act is of the same moral turpitude as though I had forcibly taken possession of my creditor's money in the first place, against his will. When I am in debt, then, and use the money rightly belonging to another to trade or to speculate on, to spend on myself or my family, I act morally just as though I took forcible possession of my creditor's money to supply my own family or myself with the luxuries and comforts of life.

Brethren, our consciences, our morals need educating to a higher and purer standard of right on these subjects. The christian religion calls for it, and because we do not practice a purer morality and higher standard of honesty, the christian religion is reproached and our fellow men are driven from the church of God. . . . . A christian with a cultivated, tender conscience, with a nice sense of christian honor and integrity, will not retain the money or property of another for his own benefit. He will not spend in luxuries for himself or family what is justly another's.

Brethren, let us cultivate tender consciences, a nice, true, christian sense of integrity, and act up to it. The religion of Christ will not then suffer reproach in our lives, and our fellow men will be attracted by the beauty of holiness within the pale of God's redeeming mercy, that they may enjoy the blessing of salvation.—*Gospel Advocate.*

A GEM FROM JOHN.

Among his sparkling words of truth and grace, the large-hearted, Christ-like John has this: "We love him, because he first loved us." Love for love! Beautiful thought! That is John's motto, his text, his theology, his every-day conscious christian life. Love for love—how natural it is, how simple it seems, and yet it is at once supernatural and wondrously sublime. It is not a creed, something believed; or a doctrine, something taught; but a life-power, a constraining motive, a joy unspeakable, heaven in essence, glory in foretaste, and it is cause and consequence in happy and beautiful harmony.

I. "We love him"—*a fact*. Consciousness speaks. The Christian man *knows* that he loves. It is not a wish, a hope, or a declaration that such a state of heart is desirable, and every way in harmony with union to Christ the great lover; but it is the positive utterance of an indisputable fact of which the speaker is personally certain. It is a very blessed fact that the purest and best emotions of the child of God are matters of subjective consciousness of which no logical process can deprive him, and which remain as the consolation of his heart even when the Christian path is very rough, and Christian brethren not very brotherly. And it is only the child of God, the man born from above, the partaker of the divine nature, who can say this. The man who is only born of the flesh, however correct his deportment, and orthodox his creed, and respectable his church, cannot say it. "We love him" is the family word which can be truthfully uttered only by the children. It is the children's test. "We know that we have passed from death unto life, because we love the brethren." The "him" is obvious as a truth, for the child of God loves his Father; but what would be the consequence of dropping the pronoun from 1 John 4: 19, and reading it, "We love, because he first loved us"? It would be to give the comprehensive thought of love to the Father and all his family, the Son and all his followers, the Holy Spirit and all of whom he has quickened. And the very next words suggest that this was the broadly blessed fact before the apostle's mind, for he writes, "If a man say, I love God, and hateth his brother, he is a liar.' But are we at liberty to drop the pronoun? The best Greek critics are agreed that the original text did not contain it. So we have the grand distinguishing characteristic of God's family—love. They are the men who can say—"*we love.*"

II. It is the *consequence* of another fact. "We love," there is a consequence; "because he first loved us;" there is its cause. The cause is adequate to produce this result, notwithstanding the fact that the human heart is enmity against God. Priority in time is affirmed of it; "he *first* loved us." Here is a lesson in theology: in everything that is good, God first, man afterwards. *We originate nothing that will live in a holy eternity.* All that we are and do as natural men must perish; all that God does in us, for us, and through us, as subjects of the new creation in Christ, will live. The results of the Divine lover's love will continue. But the priority in time, whether it was the hour before the world was, is only in harmony with the superior strength of the love which produced ours. Why, what shall we say about the love of God?

He loved us!
He *loved* us!
He loved *us!*
He *first* loved us!

Put it how you will, ring the changes as you may, the effect is altogether wonderful. But we had better hold back from the overwhelming contemplation, so far as pen and ink are concerned, that each of us may take it to his closet and think over it there. *There are some things in the Christian's treasury too sacred for either press or pulpit.* But, O happy, happy one, who can say with the beloved disciple:—"I love, because he first loved me;" and, "I *know* that when *He* shall appear I shall be *like him!*"—*Rainbow.*

HINTS TO PREACHERS.

Brethren:—Do you want to make your ministry a success, to gain respect in your profession, to win souls to Christ, and to honor God in your high calling? Then consider the following hints.

Do not trade horses. You will "get your eye-teeth cut," or you will trade your soul and your church away to the devil.

Do not think yourself above work, and beware that you do not fall below it.

Let patent-rights alone; and do not solicit your people to buy patent-medicines and receipts till you forget all about your church periodicals and hymn-books.

Use tobacco only to brighten your intellect, to sweeten your temper, to cleanse your mouth, to adapt you to the best society, and to replenish the Lord's missionary treasury.

Be a gentleman in all of your conduct, out of and in the pulpit.

Make your style that of a man of God; and avoid all affectation.

Be a common man in respectable society, altogether above the vulgar in style and life, but never aspire to aristocracy. Express your thanks for the smallest favors. Never give people cause to think you ungrateful, even for your hard-earned salary. Teach liberality be your own example. Remember that "a good name is rather to be chosen than great riches." Be careful about making promises. Keep your word in all cases. Rather sacrifice a horse than your reputation. Better surprise men with a timely apology than with a broken promise.

Where you do not mean *yes* say *no*. But never say *no* when duty says *yes*. Be careful with your words in the smallest matters. Have no trifles. Many a good sermon has been altogether buried under one unbecoming word.

Be cheerful, but not clownish. Be polite, but not foppish. Be dignified, but "not puffed up." Be sociable, communicative, but not simply talkative. Do not slight the children. Do not insult even the impudent. Keep your secrets. Be reticent where people's faults are discussed. Speak of people's good qualities freely but prudently; and of their faults with great caution and charity, and expose none where duty does not demand it. With all your own grievances go first to the Lord, then to the offender—and *stop there.*

Be industrious, but never in a hurry. One hour late in the morning always makes the day that much too short. Be prompt in meeting your promises, and making your time. Never teach people lying and laziness by being late at your own appointments.

Avoid long prayers, except in secret. Make all your sermons from thirty to forty-five minutes long; and make one hour your average length for an entire service. Use plain English in all your sermons. Big words used to display scholarship only prove the want of it. The most learned men always use the simplest language. Many preachers would be ashamed of their words if they knew their full meaning.

Study your Bible, and take your skeletons from Isaiah, and John, and Paul, and Christ. Use not the gospel to help you preach science; but use science to help you preach the gospel.

Read Christian biography, but avoid "religious novels." Study well your sermons. Write them, if possible, but leave them in your drawer when you go to your pulpit. You can not look at your congregation through a paper wall; and, it is ill manners to look at another object while earnestly addressing your fellow. Remember that wit is not wisdom; and sarcasm is poor logic. Many preachers display their dullness in their sharp (?) sayings; and their want of religion in their graceless style; and their want of knowledge in their indiscreet zeal.

Preach not yourself,—nor anybody else,—but Christ. In your preaching tell people their faults, but all in a kind and sympathetic spirit, carefully guarding against the harsh and censorious style. Remember that Heaven expects you to be your people's "beloved pastor;" and that, if they can not desire your continuance with them at the close of the year, it is doubtful whether you are fit for another pastoral work.

Some pastors gather, and feed, and discipline their flocks, while others scatter, and starve, and demoralize theirs. The Lord make you one of the former, and spare you from ever being preceded or succeeded by one of the latter.

Eat only to live, and do not forget that he who lives to eat is a fool. He that denounces intemperance must not be a glutton. Most of our afflictions, and especially those that worst unfit us for religious duties, are the results of our carnal indulgences. . . . Beware how you eat.

If you have no family cares, then be content, and thank God that you can labor as Paul did—"do better."

If the Lord in his providence has seen proper to bereave you of a beloved companion, then, in humble submission, bow down in your grief, and say, "Thy will be done." But, remember her; and—do not seek for another wife before her corpse is cold in the grave. Think, for a moment, how many brethren have made themselves odious to the church and destroyed their good influence, their usefulness, and themselves, by such indiscretions.

Do not marry a wife till you can find, not the girl of sweet sixteen, but the woman who will be a "helpmeet for you" in your calling. Help her. Take her with you, where she can adapt herself to the work of a Mary, a Lydia, a Dorcas, in the church. Make her comfortable at home. Keep your children together—and at home. Once a good sister, seeing her pastor and his family come, was tempted to remark, "There are the gypsies again." The Lord pardon her.

Is it not strange that the best (?) man in the place should have the worst children? Think, brother. Finally, remember this: that a minister of Jesus "must be" "one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" "Moreover, he must have a good report of them that are without; lest he fall into reproach and the snare of the devil." Brother, let us pray.—*Religious Telescope.*

☞ Giving conscientiously and from a desire to honor God does not impoverish the giver. "Give and it shall be given unto you again"—even "an hundred-fold," of both property and friends. (Mark 10: 30.) He who has all resources at his disposal will bestow upon every faithful steward all the abundance of earthly good which that steward can wisely use. It was in reference to worldly prosperity that God said to his people: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Such is the divine bounty, that man gives his tithe, and God fills both home and heart with good. The morning flower gives up its dew-drop; the heavens return the evening shower. Nor falls that shower upon the giver only; the bursting clouds pour blessings far and wide.—*Christian Secretary.*

— Nothing so smooths out wrinkles from the brow as a sound christian experience. When the heart is full of peace, the face is apt to be full of smiles.

The World's Crisis
AND
SECOND ADVENT MESSENGER.
Boston, Wednesday, Oct. 21, 1870.

Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the Business Agent, Geo. T. Adams.

LIBERAL OFFERS.

NEW SUBSCRIBERS.

We are anxious to have our paper reach several thousand new readers the coming year, and become a blessing to them. It is the best means we have of sowing the seed of the gospel of the kingdom in some hearts, and we should all awake, and do whatever we can to have its warnings of the coming judgment reach as many new readers as possible.

Some of our preachers have done nobly, and others would gladly help on the good cause, if they could receive aid for their families while they spend their time for the paper. For the benefit of such, the A. C. P. Society, at a recent meeting, by vote authorised the Agent to pay ten per cent to preachers on all collections for the *Crisis* and *Young Pilgrim*; and it is hoped they will take hold of the work in earnest, and have great success. Those who understand the expense of publishing a paper, know that it would cost no more to set up the type for twelve or fifteen thousand copies, than it does for a less number; hence, after our regular issue of about nine thousand copies is run off, we could print several thousand more at the cost only of press work and paper. It has, therefore, been concluded by the Editorial Committee and Business Agent, to whom the Society referred this subject, to make the following *liberal offers* to new subscribers, to induce them to form clubs, and thus make success easy to all who put forth efforts to obtain new subscribers

TRIAL OFFER.

We will send the *World's Crisis* three months on trial, to new subscribers, for *fifty cents*. We ask our friends to obtain yearly subscriptions, if possible; but where subscribers can be obtained for only three months, please visit them again, and, if possible, get them to renew before their paper is stopped at the end of three months.

To aid in obtaining new subscribers for 1871, we make the following offer of nearly

Three Months Free.

We will send the *Crisis*—for the balance of this year, from the time the name is received—free to all new subscribers for 1871, sent in before Jan. 1st.—Rate $2.50.

Now is the time to subscribe, and put forth energetic efforts to obtain new subscribers.

CLUBBING WITH OTHER PAPERS.

As many persons take several papers, and could be induced to take the Crisis, if they could get two papers at club rates, we have accepted offers to club other papers with the *Crisis*, which will enable our friends to obtain subscribers where it would otherwise be impossible to introduce our paper.

If any of our regular subscribers wish any of the papers on the list at club rates, they can get new subscribers for the *Crisis*, as it is not necessary that both papers should be sent to the same address.

THE WORLD'S CRISIS THREE OR SIX MONTHS FREE.

We will send the *World's Crisis* six months, and the *Phrenological Journal* and *Packard's Monthly* (price $3.00) one year for $3.00; or the *World's Crisis* three months, with the *Rural New Yorker* (price $3.00) one year for $3.00; or, three months with the *New York Weekly Tribune* (price $2.00) one year for $2.00; or three months with the *Bee-Keeper's Journal and National Agriculturist* (price $1.00) one year for $1.00.

CLUBBING.

We will send any one of the following periodicals with the *World's Crisis*, each one year, as follows:—

The Bee-Keeper's Journal and National Agriculturist ($1.00) and the *World's Crisis* both for	$3.00
The Laws of Life and *World's Crisis* for	$3.25
The (weekly) *Bright Side* and *World's Crisis* for	$3.25
The Bible Banner and *World's Crisis* for	$3.25
The Christian and *World's Crisis* for	$2.90
Rural New Yorker ($3.00) and *World's Crisis* for	$4.75
The Horticulturist and *World's Crisis* for	$4.00
Scientific American ($3.00) and *World's Crisis* for	$5.00
Amer. Agriculturist ($1.50) and *World's Crisis* for	$3.50
Phrenological Journal ($3.00) and *World's Crisis* for	$4.00
Hearth and Home ($4.00) and *World's Crisis* for	$5.00
N. Y. Weekly Tribune ($2.00) and *World's Crisis* for	$4.00
Prairie Farmer ($2.00) and *World's Crisis* for	$4.25
Christian Union ($2.50) and *World's Crisis* for	$4.25
Manufact'r and Builder ($1.50) and *World's Crisis* for	$3.50
Southern Horticulturist ($2.00) and *World's Crisis* for	$4.50

To secure any of the above, address your orders, with the money (sending drafts or money orders when you can), to

GEO. T. ADAMS, Agent,
Boston, Mass.

ARE WE READY?

Every one who expects or desires to be at "the marriage supper of the Lamb" should inquire, Am I ready? Only "the pure in heart" have any promise of being accepted. Jesus sent "his angels" to tell John to write and say to the churches that "there shall in no wise enter into it [the new Jerusalem] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21: 27. This scripture teaches us that those who indulge in things that defile, have not their names "written in the Lamb's book of life." Those who are ready when Jesus comes, must be pure, and free from all defiling things. Are we ready? The evidence is very strong to show that Jesus is coming soon. Let us all be ready. "They that were *ready* went in with him to the marriage; and the door was shut." Matt. 25: 10. On which side of the door would the reader be found, if the Lord should come this day to gather his saints? Some will be shut in with the Lord, and others will be shut out, and never enter. It is a solemn hour in which we are living. Eternal life will soon be gained or forever lost.

CHICAGO.

Monday morning, Dec. 12th. We had a good day in the Lord with the church in this city yesterday. It was quite a stormy day, but many faced it, and gathered to worship the God of our fathers. We could truly say it was good to be there. The peace of God rested upon the dear saints, and tears of joy were seen in the eyes of the warm friends of Jesus. We had a feast from the Lord. The cloud of mercy hangs over this church. There are noble souls connected with it, who stand ready to follow the Lord wheresoever he may lead. They have given all for *Christ*. Their hope is bright; their peace is like a river; and their hearts are filled with abounding joy.

In a former notice of the Chicago meetings, we spoke of Bro. Manning, who was for many years a very successful revival preacher among the Methodists; but for the last fifteen years had been in a backslidden state. During the time, he has been successfully engaged in the medical profession. During the late meetings in Chicago, he returned to Jesus, and is now strong in the Lord. He has had a rich experience in Christianity, and knows how to go to work in revival meetings. He has preached some for the church in Chicago to good acceptance; and has consented that we may say to our readers that he will lay aside his medical profession sufficiently to go out and hold protracted meetings, where the door may open. His address is E. T. Manning, 274 Blue Island Avenue, Chicago, Ill.

We had a pleasant interview with Bro. C. C. Ramsey, who is strong in the Lord, and proclaiming the glad tidings that Jesus is soon coming. He intends to spend most of the winter in Iowa. Sr. Ramsey's health is still quite poor. Pray for Bro. and Sr. Ramsey; and wherever he goes, we hope the Brn. will remember that a long sickness brings a large addition to the family expenses. Help Bro. R. carry his heavy burden.

We found Bro. O. Bendixon, the Norwegian, was preaching to the Norwegian people in Chicago, and that a new interest is being awakened among them in relation to the coming of Christ, and other great truths in the Scriptures.

To-day (Dec. 12th) we purpose to leave Chicago *en route* for San Francisco, where we hope to arrive in season to preach next Sabbath. Again we would say, pray for us, that the blessing of God may rest upon our labors in California. We are fully satisfied that we are in the path of duty as pointed out by the Lord. He gives constant peace, like a deep, flowing stream. Praise his holy name. All is well.

ABSENT FROM THE BODY.

"Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5: 6-8.

In the preceding verses, the apostle had been using figures of speech in relation to this life and the next. It should be observed that Paul uses the plural pronoun *we*, while the word *body* is singular. If he meant by "body" the physical organism, we think he would have said, We are willing to be absent from our bodies, instead of "*the* body." We will let the apostle explain his own terms; "So we, being many, are one body in Christ, and every one members one of another."—Rom. 12: 5. "Now ye are the body of Christ, and members in particular."—1 Cor. 12: 27. "And he is the head of the body, the church." Col. 1: 18. Examples like these might be multiplied to show that the apostle often speaks of "the body," meaning "the church"; from which he was "*willing* rather to be absent, . . . and *to* be present with the Lord"; but does not intimate that he *expected* to go to heaven at death, or to receive his reward before the personal coming of Christ to raise the dead, when he will give immortality to the faithful.

THE FRENCH EMPIRE.

It is becoming a question of much interest in political circles, whether Napoleon will return to the throne of France at the close of the war. The conviction is increasing that he will be reinstated. The special correspondent to the New York *Herald* writes as follows:

"From what I see and hear I get convinced more and more of the impending re-establishment of the Empire in France, if the French do not succeed in forming a legal Republican Government before the fall of Paris. It is of course impossible to communicate to others what are mainly personal impressions; but there are also considerations of a general and public character that ought not to escape the attention of the European public. Just let the reader put to himself this question—What are the Germans to do with their prisoners if the war be protracted beyond the fall of Paris? They cannot keep and feed them in all eternity. And if they, sooner or later, must send them back to France, the resistance of the French at the same time continuing, can they do it in any other way, but on condition that these prisoners themselves are made use of to break the resistance? But, then, this must be made sure of beforehand, by the prisoners being reorganized into a regular and disciplined army, acting in the name of a Government—a French Government—which has made its peace with Germany. What other Government is to be had for this purpose as an exclusively military one composed of Louis Napoleon and his marshals?"

WRITE.

We think much good might be accomplished if the preaching Brn. would write more for "our paper." The Brn. and Srs. are anxious to hear from them. A few words of comfort would be very acceptable. Come, take up the pen and send a note at once. We do not ask for *long* articles, but let us have *something*.

☞ Through a private letter to Bro. J. G. Hook, we learn that Bro. Swanesburg, of Shelburne, N. S., since Oct. 9th, has been prostrated with sickness, and at times quite low from hemorrhage of the lungs. His family need your prayers and Christian sympathy. Bro. S. is a good man, and what any generous heart may do for him and his, will be the same as done unto Him who said—"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

"Vick's Floral Guide" for 1871, is received, and is certainly the most beautiful of its kind we have seen, and is full of all the *amateur* needs in the growth and cultivation of plants. We *know* his seeds are good. Price of catalogue, 10 cts. Address James Vick, Rochester, N. Y.

Received.—Arthur's *Home Magazine*, *Children's Hour*, *Peters' Musical Monthly*, *Health Reformer*, etc., etc., for January.

☞ Your attention is called to article—"New York State," in another column.

Correspondents.—As some are writing to Bro. Sheldon at the Crisis office, and on business relating to their Crisis, we would say, *please direct all business pertaining to the Crisis, to* Miles Grant, *Boston, Mass.* If any wish to write to Bro. Sheldon, his P. O. address is Brodhead, Wis. Please remember this, and it will save us much trouble and perplexity at the office. A. P. M.

"HEALTH BY GOOD LIVING."

This is the title of a new work by Dr. Hall, of Hall's "*Journal of Health*," which I have read with eagerness, and am very free to say it is by far the best work on the subject I have ever read. It is as full of good common sense "as an egg is full of meat." The great majority of people get sick and die, because they do not know how to live. This book clearly points out the way, and if people will only read it, and practise what it teaches, a vast amount of sickness, suffering and death, will be avoided. This book ought to be in every family in the land. It is greatly needed. Send for it at once, and read and practise what it teaches, and my word for it, you never will regret it.

A. P. Moore.

The above valuable work is for sale at this office, and will be sent by mail to the address of any one remitting publisher's price—$1.50 per copy. Ag't.

TIME'S FAREWELL.

We have just published a tract with the above title, written by Bro. O. D. Woodruff. A good, stirring, timely tract; just the thing to scatter everywhere, and should be scattered by the *thousands*. Price by mail, 10 cents per dozen; 75 cents per hundred; $6.20 per thousand. Ag't.

CATHOLIC PROTEST.

The Roman Catholics are quite aroused against the Italians for taking away the temporal power of the Pope. They are holding mass meetings in the United States for the purpose of taking measures, if possible, to reinstate the Pope in his kingdom. They are free to admit that without temporal power, the Pope is but a subject. They are satisfied that Papacy has received a deadly blow, from which it cannot recover, unless the temporal power is restored. It is probable that a very earnest effort will be made by the Catholics to accomplish its restoration.

The following is a sample of what is being done:—

"Philadelphia, Dec. 4.—A mass meeting of the Roman Catholic laity of this city was held in the Cathedral this afternoon, to protest against the seizure of the Italian principalities of the Pope by the King of Italy. Much enthusiasm was manifested, and numerous civic orders paraded with full brass bands. Judge James Campbell presided, and among the speakers were the Hon. Jos. R. Chandler, Daniel Dougherty, and J. P. O'Neill. As an expression of the spirit of the meeting, the following protest was unanimously adopted:

First: We protest against the spoliation of the Holy Father as citizens, and as lovers of right, justice, and social order, because it is a violation of right and justice, and tends to the overthrow of all civil society. No ruler in the world holds his temporal authority by titles stronger or more venerable than the Holy Father. The invasion and appropriation of his temporal possessions is simply a robbery, consummated by brute force.

Second: We protest against the spoliation of the Holy Father as Catholics, because it is a sacrilegious invasion of rights consecrated by justice and religion. The Holy Father holds his temporalities in virtue of his sublime position as Supreme head of the Catholic church, and therefore holds them in trust for the whole Catholic world. He can neither dispose of them, nor can he yield to their forced alienation, without a public and solemn protest and reclamation.

Third: We protest against the spoliation of the Holy Father as Catholics, because it trammels him, and deprives him of that freedom and independence which are necessary in the government of the church. In many things he would be restrained from action, and his motus proprios would always be open to suspicion. To place the Supreme Head of the Church on earth in the relation of a subject to any temporal Prince is either utterly to despoil him of his power or to render its exercise impossible.

Fourth: We protest against the spoliation of the Holy Father as Catholics, because it interferes with that freedom of access to him on the part of the Episcopate, the priesthood, and the people, which is essential to the maintenance and propagation of the Christian faith. All history bears witness to the fact that, in proportion as this facility of intercourse has existed, the true faith has been preserved in its purity and integrity, and the maxims of the gospel of Jesus Christ upheld in the face of a hostile world.

Fifth: We protest against the spoliation of the Holy Father because it has been the cause of the suspension of the Æcumenical Council, from which we justly anticipated great and important results, for the honor and glory of God, and the salvation of immortal souls; and especially because the re-assembling of this august and venerable Council will be impossible, until the present violent state of things ceases to exist, and the Holy Father is again placed in full possession of his sacred rights."

The following is a notice of a similar meeting in New York:—

"A large audience gathered in St. Patrick's Cathedral to listen to the reading of the address to the Pope. No music or service of any kind preceded the meeting. At eight o'clock the following clergy and laymen advanced from the vestry-room and seated themselves on the platform outside the chancel: Vicar-General Starrs, the Rev. Dr. P. G. McSweeney, the Rev. Dr. McGean, the Hon. John McKeon, James Hunt, Dennis Carolin, P. Dolan, Mr. O'Keefe, T. W. McKinly, T. O'Donohue, and P. Hogan. Vicar-General Starrs was elected Chairman, and the Hon. John McKeon Secretary. The Vicar-General said:

We have assembled here to-night to adopt, in union with the other Roman Catholic clergy and laity of New York, an address of sympathy with our Holy Father in his present unhappy circumstances, and at the same time to protest against the invasion of the liberty of the church of God in the person of its head, both as an outrage against the sacred prerogative of His Holiness as Supreme Pontiff of the Church of Rome and as a violation of the right which we, as Catholics, possess of being governed by a chief completely independent of all civil authority, for in no other condition could our intercourse with him be free and unrestricted. We, therefore, think it our duty to protest, in the most emphatic manner, against the outrage to which he has been subjected.

This protest may not now have its due effect, but in time it cannot fail to tell throughout the world in favor of the church of God and our Holy Father. Let us show that we firmly believe in the doctrine that the temporal power is necessary to enable him to exercise all his duties freely and independently. He cannot be a subject; for if he is he cannot act of his own free will in all things.

The Hon. John McKeon said, on rising to read the address: I hold in my hand an address, which is echoed by every Catholic in the city. It is a magnificent spectacle to see thousands of Catholics assemble this night to protest against the wrong done our Holy Father. We live in an age in which public opinion is stronger than cannon. The voice of millions of Catholics throughout the world will make itself heard when it protests against the King of Italy, without any sanction whatever, wronging the Pope in the place where he had been put by divine right. The address was unanimously adopted, and the chairman and secretary were authorized to sign it on behalf of the meeting.

The proceedings in the other Roman Catholic churches were of like nature, some of the meetings being held in the evening and others in the afternoon."

These movements are ominous. We may expect to see greater things soon. The evidence of Christ's coming continues to increase. We are almost home. Praise the Lord.

MODERN SKEPTICISM.

That skepticism is rapidly advancing is a fact too apparent to be denied by any careful observer. The following from the N. Y. *Independent* gives a faithful statement of the case:

"We believe that a great change is preparing in religious opinion, of which these and many of our best men know almost nothing. To those who are thrown into the currents of life, it is evident that men's minds are in unusual working, and that the very foundations of religious belief are rotten and shaking. Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical even of the great historical facts of christianity.

What is told as christian doctrine by the churches, is not even considered by them. And furthermore, there is among them a general ill-concealed distrust of the clerical body as a class, and an utter disgust with the very aspect of modern christianity and of church worship. This skepticism is not flippant; little is said about it. It is not a peculiarity alone of the radicals and fanatics; many of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. The doubters lead in the bravest and most self-denying enterprises of the day. It is not an unbelief to be laughed at, or hunted down. It is calm, abiding, earnest, sorrowful.

Not much is known of it above; but it underlies now all the strongest external movement. There are, however, glimpses of it. You see it the daily diminishing influence of the pulpit, and the increasing influence of the press; in the lessening number of strong and original minds who take hold of theology, and the tone of the men who are leading American thought. It speaks in those strange longings for new revelations, and in the occasional denunciations of the old."

Apology to Wisconsin Friends.—I have been delayed in filling a part of my orders for tracts to scatter *free* in Wis., owing to sickness among my printers. Orders came so plentifully that they swept off all the tracts I had on hand, and compelled me to wait for a new edition. To-day I sent out over one thousand copies in one mail, besides having sent smaller quantities several times previously, over four hundred copies at a time in one of these previous instances; but in sending this time (through some mistake of my printer), I had only two hundred and fifty copies of "Immaterialism," and they did not hold out; so some of my friends will not find a copy of this tract in their package, but other tracts in its stead. I thought it better to send such as I had, rather than to delay the orders any longer. All orders are now filled, and I must now stop sending free, till I get funds to continue the work.

These orders for free tracts have revealed to me some forty persons of our faith in Wis., that I did not know of before, hid away in distant counties and remote corners of the State. May they be enabled by the aid of these tracts to enlighten many of their neighbors.

If I could command the thousands of dollars that some of our brethren possess, I would convert a portion of it into tracts, and make the offer to other States that I have been making to Wis.; but if I were to make that offer to all the States, I am sure fifty thousand copies would not fill all the orders. Wish I were able. But I will content myself to do as much and as fast as my limited means will allow, till the way opens to do more.

W. S.

"PREACHING THE KINGDOM OF GOD."

Paul, while "preaching the kingdom of God," did not preach a kingdom destitute of territory, king, or subjects; but rather a kingdom to exist in a certain *locality*, under the supervision of a particular King, having subjects of a certain character. But his preaching differed widely from much of the preaching at the present day, in several particulars; and it differed in several respects also from the theology of the Jews, while in other respects he agreed with them. He had no controversy with the Jews concerning the *location* of the kingdom, both parties believing that the King of that kingdom was referred to in Jer. 23: 5, 6, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice *in the earth*. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness": hence both parties looked for this King to reign on earth, when the time arrived for the establishment of his kingdom. Both parties believed in the final restoration of David's throne, under the promised "seed" of David.

In preaching to the Jews, Paul did not find it necessary to refute the doctrine of a sky kingdom, for the Jews had never embraced that notion. The Sadducees, who regarded death as an endless sleep, could not have believed such a theory; and the Pharisees, who had received from the heathen the dogma of life in death, had also imbibed from the same source, and at the same time, the doctrine of "rewards and punishments under the earth," with a slight alteration; so neither the Pharisees nor Sadducees held to the doctrine of a sky kingdom—both of these sects believed in the establishment of the Messiah's kingdom on the earth, when the true Messiah should appear. Still Paul differed with them:

1. When Paul proclaimed Jesus as the true Messiah, and consequently the personage who was destined to be King of the promised kingdom, they objected, and denounced Christ as an impostor; and they predicated their objection to the Messiahship of Jesus on one of the very facts that Paul adduced to prove it—the death of Jesus—for the Jews said, "We have heard out of the law that Christ abideth forever"; hence, they regarded the fact of his death the strongest proof that he could not have been the true Messiah. The scripture cited by them is contained in the oath of Jehovah (Ps. 89: 36), "His seed shall *endure forever*." They were correct in applying this "seed" to the Christ, but blundered in overlooking the fact that allusion was made to him after his elevation to the throne—that from that time onward he should abide forever. But Paul met them with the powerful argument that (1) Jesus Christ came at the *right time* to be the true Messiah, and (2) that the true Messiah must die in fulfillment of scripture before he could reign. Paul thus speaks on the first point: "When the fulness of *the time* was come, God sent forth his Son, made of a woman, made under the law." Gal. 4: 4. The measurement here referred to by "the time" must be the "sixty-nine weeks" that were to reach "unto Messiah the prince," for no other time reaching to the birth of Christ can be found in the Bible. So the substance of Paul's argument is this: the true Messiah was to come when "the fulness of *the time*" had arrived, or when the time that was to reach unto Messiah had expired; and Jesus came at that very point of time; and no competitor then arose to dispute his claim, he must be the true Messiah, for the true Messiah must come at the right time. This argument has never been set aside by the Jews. Jesus came at the right time, while none of their false Messiahs ever have or ever can come at the end of the sixty-nine weeks.

Moreover, Paul preached that the Scriptures required the death of the true Messiah: "Christ died according to the Scriptures." And the Scriptures not only foretold the death of the Messiah, but also specified the *time* of his death. "The street shall be built again, and the wall [of Jerusalem], even in troublous times. And after threescore and two weeks shall Messiah be cut off.' Dan. 9: 26. Thus the death of Messiah was due in sixty-two prophetic weeks from the erection of Jerusalem's wall, and Jesus died at just the right time to be the true Messiah, while no other pretender to the Messiahship ever did or ever can die at the end of that measurement of time. So here was double proof against the theory of the Jews—proof that the true Messiah must die before he could reign, for after being seated upon David's throne, he should "endure forever"; and also proof that Jesus was that Messiah, from the fact that he died at the right time to fulfill the prediction. So the effort of the Jews to set aside Christ as the true Messiah, to evade the fact of his future reign, was forestalled by one measurement of time reaching to his birth, and by another reaching to his death, proving incontrovertibly the present Messiahship, and consequently the future kingship of Jesus.

Paul also set up the claim that the true Messiah must be also raised according to the Scriptures: "Neither wilt thou suffer thine *Holy One* to see corruption. Thou wilt show me the path of life." Ps. 16: 10, 11. Though the Messiah, or God's "Holy One," was to enter death's embrace, God was to show him the "path of life" out of death's dark dominion, before he should have time to see corruption; all of which was true in the case of Jesus, confirming his claim to the Messiahship, and proving him the prospective King of the coming kingdom which Paul was preaching, to have its commencement at Christ's return from heaven, "who shall judge the quick and the dead at his *appearing* and his kingdom." 2 Tim. 4: 1. Here the kingdom is interwoven with the appearing of Christ, and the judgment day, just where the kingdom ought to begin, as unjudged men are not entitled to a home in the kingdom.

Thus Paul, in "preaching the kingdom of God," preached a kingdom to begin after the resurrection of the dead saints to share in its glories; and he preached Christ as its King, though recognising him as the "Mediator" of the race till the arrival of the judgment scene.

2. Paul preached also a sentiment that the Jews could not subscribe to concerning the principle of *heirship* to that kingdom; for the Jews felt like saying, "We have Abraham to our father," while Paul repudiated the principle of blood-relationship as a claim to the kingdom, and substituted the principle of righteousness, by which Gentiles, as well as Jews, might be made sharers in the kingdom; affirming, "That the Gentiles should be *fellow-heirs*, and of the *same body*, and partakers of his promise in Christ by the gospel." Eph. 3: 6.

In denying the validity of this fleshly claim to the kingdom, Paul was at war with Jewish theology. He also protested against the genuineness of a claim to the kingdom founded on the principle of good works. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5. Here the great fact is presented, that morality will not entitle us to an entrance into the kingdom, but a "renewing of the Holy Ghost" must precede our admission. This same prerequisite is alluded to in the following language: "Be not conformed to this world; but be ye transformed by the *renewing of your mind*." Rom. 12: 2. Said Paul, "Know ye not that the unrighteous shall not inherit the kingdom of God." 1 Cor. 6: 9. Again he remarks: "By one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to *drink into one spirit*." 1 Cor. 12: 13. Again: "Being made free from sin, ye became the servants of righteousness."—Romans 6: 18. Also—God "now commandeth all men everywhere to repent; . . . because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 30, 31. Thus Paul, in preaching the kingdom of God, proclaimed repentance of sin, and a renewing work of the Spirit in the heart, as prerequisites to a passport into it, both upon the part of the Jew and of the Gentile; both being entitled to it on the same terms—reconciliation to God; for "if we confess our sins, he is faithful and just to *forgive* us our sins, and to *cleanse* us from all unrighteousness."

In short, Paul's theology of the kingdom was (1), a heavenly kingdom to exist on earth; (2), the King to be the promised Messiah, after his death, resurrection, mediatorship, and judgeship; (3), the subjects being a class of men made free from sin in this life, and free from mortality at the resurrection of the just; for "flesh and blood cannot inherit the kingdom of God"—that is, in a *mortal* state; for if flesh *immortalized* were excluded, it would shut Christ himself out of the kingdom; but Paul explains the matter by telling us, "We shall all be changed," or immortalized, "at the last trump." W. S.

Address.—Occasionally friends write me at Boston, Mass., and Buchanan, Mich., and on business matters pertaining to both offices. Let it be remembered, (1.) that Brodhead, Wis., is my address; (2.) that business matters should be addressed to the resident Editor, and not to me. W. S.

Abusing Ministers.—Not many ministers get abused through maliciousness, but they frequently get badly misused through misdirected kindness, or acts intended as acts of kindness, among which are these:

1. Putting ministers into the nice spare bed, without previously airing it. I have taken the worst colds in my life in this manner. Beds that have been unoccupied for long weeks will gather dampness, and will often unfit a minister for service for weeks. I have so often felt the effect of sleeping in damp beds, I make this plea for my brethren. Give them a bed that is not damp, even if not as good. It is often said, "I do not believe the bed is damp; it feels dry"; when one night's experiment will give the minister a sore throat that he will complain of for a week or more. It is enough to know that the bed has been unoccupied for a week or two.

2. Some ministers will eat all the different kinds of rich food set before them, greatly to their injury; and the best way to prevent this self-abuse is to educate the sisters to prepare only suitable, plain food for the minister when he comes. It will be easier for the sisters, better for the ministers, and also be eating to the glory of God. Try it. W. S.

Questions.—An Eastern correspondent wishes to know why I make the toes of the "Image" symbolize the ten divisions of the Roman empire, instead of ten divisions in Italy? Because Daniel says: "The *fourth kingdom* shall be strong as iron; . . . . and whereas thou sawest the feet and toes, part of potter's clay, and part of iron, *the kingdom shall be divided*." Dan. 2: 40, 41. What shall be divided? "The kingdom" previously spoken of—"the fourth kingdom"; and that is certainly the Roman Empire, and not Italy. This fact cannot be set aside. No matter how many divisions Italy may contain, they are not divisions of the fourth kingdom, but merely *sub-divisions*, or divisions of a division. Besides this, the same fourth kingdom is again symbolized by the fourth beast, and its divisions are symbolized by ten horns, and all agree that these symbolize the divisions of the Roman empire. Now is it probable that Daniel would have overlooked these great divisions of the fourth kingdom, in the other instance, and picked out ten diminutive divisions of a mere *division* of the kingdom—subdivisions—and called them divisions of the kingdom?

Again, I am inquired of if the toes should not have been of more than ordinary length to fitly symbolize the divisions of the Roman empire? The same objection would hold just as good against the horns of the fourth beast, and make the horns too long. Neither the toes nor the horns are presented to give the duration of the divisions, but the fact merely, regardless of the time of their existence. Both symbolize divisions of the same kingdom, and not divisions of a division, or fragments of a fragment. W. S.

For the World's Crisis.

I am Here.—Where? In Saratoga. What are you doing there? Endeavoring to practice what I preach. Well, what is that, pray? To do daily and hourly present duty; to do it patiently and honestly, as it presents itself; to do it at the moment of call; to do it without reference to present rewards. Never mind whether it be known, or acknowledged, or not. But do not fail to do it. And failure to reap a glorious reward in *due time* will be impossible.

C. F. Sweet.

Saratoga Springs, N. Y.

THE TRACT FUND.

The *Advent Christian Publication Society*, at meeting on Springfield Camp-ground, August 24th 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

Wm. B. Herron, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments..............$156.38

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments.............. $20.00

YOUNG PILGRIM FUND.

Previous acknowledgments.............. $5.58

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$348.69
N. C. Lock	5.00
A Friend	2.00
H. O. Barnum....(by M. Grant)	25.00
Friends in Rochester " "	7.00
James Bailey	5.00
M. Sunderland	25.00

For the World's Crisis.

TO MY AMERICAN BRETHREN.

Dear Brethren: You are doubtless all well acquainted with the work which is being done in England to disseminate the truth as we see it. You have all heard of the *Rainbow*—the monthly that advocates it. You have all read articles which have been taken from its pages. I am lately from England, and have been before I visited this country on corresponding terms with its talented editor, Dr. Leask. There is no society to back him up. And the truth has not as yet taken such a mighty hold there, as it has in the New World; or, if it has, it is not so openly manifest. So, all the weight rests on the shoulders of a few.

Thinking that some of the brethren would perhaps like to take that monthly for a year, and knowing of no better time than the present to begin, I have written this to say that it will give me much pleasure to receive orders for this monthly. The price is $2.25 a year, post-free. Can I not receive two hundred subscribers *at once?* Will my dear brethren in the ministry secure two subscribers each, and forward their names and subscriptions to me?

And there is just one thing more. Just before I left England, Prebendary Constable of Cork forwarded me his masterly work entitled—"The Duration and Nature of Future Punishment." It is 65 cts. per copy. Should any desire a copy, I shall be pleased to order it for them. What response shall I have, dear brethren? Yours in the best of bonds,

No. Scituate, R. I. W. Kellaway.

For the World's Crisis.

EAST DEERING, N. H.

The meeting commenced Nov. 13th, by Eld. L. Boutell, and was continued over Sabbath, the 20th. Meetings every evening. Those in full sympathy with the meeting, though few in number, were constant in attendance, and ready with their testimony for the truth. Others there were, a few dear ones in Jesus, ready to work in harmony with us for the salvation of the perishing. God bless them, and lead them into *all* truth. The old gospel plough was well put in, some fallow ground broken up, and the seed well sown. How much fell by the way-side, or on the rock, or among thorns, we cannot tell. Some we doubt not fell on good ground, and will yet spring up and bear glorious fruit. The meeting was altogether a source of great comfort to those earnest, longing, praying hearts, whose desire for years has been that "the truth" so dear to them might be preached to this people. Bro. Boutell's visit, by the way, at the home of the writer, was attended by the special blessings of the Spirit.

Monday evening, Dec. 5th, a meeting was held by Sister Boynton, of Plymouth, Mass.; also Tuesday afternoon and evening, Dec. 6th. Sister Saulpaugh was also present, and as usual put in a "laboring oar." Coming in the fulness of the blessing of the gospel of Christ, the Lord was with them, and the meetings were truly excellent.

We feel to thank God that there are ears open to the "Macedonian cry"; that there are earnest, efficient, faithful men and women laboring in the gospel, who are willing to spend and be spent in the Master's service; who can say with Paul, "I seek not yours, but you." There are many places in this section where the gospel of the speedy coming of Christ has not been preached, and the truths we hold dear are almost or quite unknown. We are glad that something is being done in response to the call from the South. The Lord be with those who have gone, and add his blessing to their labors. But there is yet a field open for true missionary labor to those who remain at home. Close by your very doors are people sitting in the darkness of superstition and ignorance as profound as that which envelopes the large majority of communities in our Southern States. Let the light shine unto them. Let the glorious doctrine of immortality through Christ alone, the evidences of the Lord's coming, and the nearness of the judgment, be proclaimed through all our borders. There are in all our towns large numbers of those who have been fed with "chaff" till they demand better food. There are larger numbers who have refused the offered semblance, but would readily accept the pure wheat of the gospel.

Sometimes there is a single family of believers, or it may be a single individual, so surrounded by adverse influences that to let their light shine seems almost impossible. Let us remember that if God be for us, there can be none against us to do us serious hurt. We can live by our faith; we can speak the truth in love; we can scatter tracts free as the autumn leaves, and so prepare the way of those who will afterward come and preach. Let us each do our part, and God will bless, and souls be saved and will go rejoicing into "the kingdom."

Carrie W. Bixby.

Francestown, Dec. 15th, 1870.

☞ A man should commune with his own heart upon his bed—"How did I fall, at such a time, into my peculiar humors! Had any other man done so, I should have lost my patience with him."

For the World's Crisis.

CLINTON ARCH MISSION.

Little more than a year ago, the above-named branch of the Lord's vineyard was first announced through our family paper, the *Crisis*. Its first location was 169 Allen St., N. Y., where, with a close application to the varied duties incident to mission work, the hungry were fed, the naked were clothed, and the poor had the gospel given them in all its purity and simplicity.

In the sailor boarding-house alone, situated in a dark, filthy alley, near the East river, were seeds of gospel truth planted, which have already resulted in the salvation of several precious souls; and we believe as they sailed for various ports, with the tracts, papers, and humble teachings, received from the Lord's unworthy laborers, truth was indeed sown beside many waters, and its springing up unto life eternal will be apparent in the day of God. Then, too, our other meetings, together with Sabbath School and Bible class, also sick bed visitations, were attended with interest, and productive of good. To God be all the glory.

Owing to the unhealthfulness, as well as the inconvenience of the location, the Mission was transferred to 48 Watts St., which last-named place was more favorable for holding meetings at our rooms. Hence all of the meetings, also Bible class and Sabbath School, were held at the Mission rooms. There, too, supplies were received and dispensed.

Thus the work went on till the 30th of Nov., when, in consequence of the death of its faithful head, and the ill health of another of its missionaries, the Mission closed, with many sad regrets; for the whitened fields are so large, the laborers so few, and the great gathering day so near. But while we bow in silence and in sadness to the mandate, we enjoy the consciousness that we have endeavored to do what we could for the salvation of the lost and the relief of the distressed. And though we have never advertised largely, yet the Lord has ever had his eye upon this Mission, and his ear has ever been open to its appeals; and the needful has come just in time, always; for which we humbly thank his dear name.

We also here extend our hearty thanks to our many sympathizers and contributors, for their many favors so kindly bestowed, and which, we believe, have all been privately acknowledged, also duly reported in our books, which are open for the inspection of our committee, whose names are seen upon our cards.

In conclusion we will say,—though some, from not having been acquainted in New York, or for some other reason, have failed to find the Mission, and have reported its non-existence, yet from its commencement to its close it has been in operation, except during the hot season, when the work was suspended on account of the physical indisposition of the laborers, especially of Sr. Mellen, whose health had suffered greatly from exposure, and the very unhealthy atmosphere by which we were surrounded. But as our *all* is in the hands of Him who judgeth righteously, we feel sure he will take care of all results.

M. E. Dow.
A. E. Bennett.

P. S.—Will correspondents please address M. E. Dow, 273 West 22d St., New York (care of G. W. Smith); A. E. Bennett, 94 Austin St., Worcester, Mass.?

Correspondence.

From Bro. I. Damman.

Bro. Grant:—Having returned from a short trip up the Penobscot to visit the poor, scattered flock, where they have but little preaching about the Lord's coming and kindred truths, I send a word of encouragement. I found Bro. Whitney quite discouraged, being alone in that destitute field, with none to help him in the work, but many to oppose. There were a number in that section that had not been baptized, that had been blest under his administration. I felt it my duty to lay hands on him in the name of the Lord, and acknowledge that he was called of God to preach the word, baptize, break bread, and do the work of an evangelist, taking the oversight of the flock, not by constraint, nor filthy lucre's sake, but with a ready mind. I left Bro. Whitney in good spirits and courage to renew his toils again.

The saints were much comforted by the word, and a number of new ones manifested by rising a desire to meet us in the kingdom of God. The following day, we came to another neighborhood and preached on Monday evening to a class of professors of different faiths, but concluded that the Bible truth was good enough to believe and practice, and thanked God for the word of life through Jesus Christ. They expressed much desire for me to return soon.

My good horse died there; so now I am without a horse, but not disheartened. I feel the loss. "All things work together for good to them that love God." He is my trust. I wait for the opening of kind Providence. Remember me, dear brethren, in your prayers.

Israel Damman.

From Sr. C. Case.

To the dear brethren and sisters scattered abroad, greeting:—

As I look over the scores of appointments of our preaching brethren and sisters, who are still laboring in old fields, where the fallow ground has long since been broken up, where the prophecies concerning the speedy coming of Christ have been rehearsed in their ears, till the message has been rejected time after time, till the testimony of Peter concerning the last-day scoffers has been fulfilled to the very letter; and realizing there are scores and hundreds in new fields, here in the west, to whom these truths have never been presented, who probably would embrace them if presented in a right manner, by those whom the Lord sends (as no others are needed in any fields,) my heart sinks within me. When I think of the time as being so very near, when the very same Jesus is coming back again to reward his saints, and destroy the wicked with the brightness of his coming, the cry is extorted, O Lord, send some one here full of faith and the Holy Spirit, who is as wise as a serpent and harmless as a dove, to declare this truth to the people. The question arises, is it not the will of God that a little company be raised up here who are ready to search the Scriptures to see whether these things are so, who will stand up for the truth in the face of all opposition? Lord, hasten the time. Says Jesus, "When I sent you without purse or scrip, . . . lacked ye any thing? and they said, "nothing."

Belvidere, Ill. C. Case.

Extracts from Letters.

Bro. L. Boutell writes:—"By the goodness of God and the help of the chariots that run like the lightning, I was conveyed last Saturday, the 10th, to this place. I was met by the brethren at the depot welcoming me to their fellowship and association. They directly introduced me, for my home, to the family of Bro. W. J. Greene. I soon found my peace rested there. Saturday evening was spent in free conversation, and I found I was with the Bro. that had had almost as wonderful a conversion from idols to Christ, from error to truth, as the apostle Paul. Such a contrast, as he was relating his experience, was remarkable. Nothing but the Spirit and power of God could have wrought such a change, such a deliverance from the power of the enemy, and sweetly brought in harmony with the will of God. The whole family also were brought under the same heavenly influence. I find it blessed to enjoy their association and hospitality. We hope to be mutually benefitted.

Sunday morning, I went to their chapel. Our love-feast was blessed, the time well taken up in living testimonies. In the afternoon and evening I preached to a full house, when the expression of their countenances plainly indicated their love for the 'blessed hope,' and the simple truth of the Bible. They are by the grace of God determined to follow the word of life. They love a tangible hope, and have respect, like Moses, to the recompense of reward. Eternal life and an inheritance incorruptible, undefiled, and unfading, they grasp with eagerness, and contend earnestly for it; and I shall do my part to strengthen their faith and encourage them on. We have conference and preaching meetings every evening, well attended, with cheering prospects.

The truth preached here by Bro. Grant has taken deep root, and is still gaining converts. It is soul-cheering to see truth triumphing over error and tradition. We are having blessed good times. Glory be to God, the author of all good.

I stay here still longer, as providence directs."

Bro. J. B. Wadsworth writes:—"I am still in Memphis, Tenn., but as my long looked for book has come, I expect to visit another city after disposing of what I can here. The book is entitled "A Colporteur's Notes." You remember perhaps seeing an advertisement in a letter in the Crisis that the price of the book would be twenty-five cents; but as the book is not quite as large as I expected, the price is only ten cents. I have had a picture lithographed, Daniel in the den of lions. It is printed on good heavy paper, 22 × 28. It can be sent framed, 20 × 24 or 18 × 22, or put on rollers, just as the person chooses. I will send the picture and the book in good order to any address, on the recept of fifty cents. I trust this book and picture will accomplish much good to the cause of Christ. All those who have paid in advance will receive the book and the value of their money sent. My P. O. Box is 634."

Bro. T. J. Hobbs writes from Clear Creek, Mo.:—"I have recently embraced the blessed hope of life and immortality through Christ. I now desire, and am determined by the grace of God, to live a holy and consecrated life. Eld. A. F. Dugger has just closed a protracted meeting in this place. He preached twenty sermons, which resulted in an addition of sixteen precious souls to the church, most of them heads of families. Some were from other churches, who were before bitter enemies to the Advent doctrine. But they came out to hear, became interested, and so have at last come out on the side of truth. Praise the Lord. Bro. Dugger organized the church here two years ago this winter. It is in a growing and prosperous condition. We feel much encouraged to press on in the good work, knowing that our reward is certain."

Bro. I. C. Wellcome writes:—"The call published in the Crisis, a short time since, 'from one who knows' the case of Bro. J. Carr, should meet a hearty response from those who have the Lord's goods to bestow upon the needy. Bro. Carr has traveled and preached for several years, in ill health, getting very little to pay expenses, and then laid by sick a long time, with no cash in hand, no stock in bank or in trade, no income,—nothing to pay accumulating expenses. He is worthy of help. Those who wish to help a poor preacher *in need*, send by mail to Eld. Jeremiah Carr, South Albion, Maine."

Bro. C. Colegrove writes from Sardinia, Erie Co., N. Y.:—"The sick and suffering sister, Luthera B. Weaver, wrote me, expressing her earnest gratitude for some pecuniary aid which generous friends had sent, and said, no doubt truly, that it was exceedingly needed. Other kind hearts may prompt yet other good deeds in the same direction, and their gifts abound through her thanksgiving to the glory of God.

'Alarm Bell,' No. 2, is nearly ready. Subject, the *Franco-Prussian War* and the *Prince of the Covenant*. Any who wish copies, write to me, and they shall be freely sent, with or without remuneration."

Married.

TUCKWELL—CORNING. In Goffstown Village, N. H., Dec. 7th, 1870, at the residence of the bride's mother, by J. R. Boynton, Mr. William T. Tuckwell, of New Bedford, Mass., and Miss Ida L. Corning, of Goffstown Village.

WARD—HARMON. In Richmond, Nov. 24th, 1870, by H. D. Reed, Mr. Wm. H. Ward, of Gardiner, and Miss Mary E. Harmon, of Richmond.

Obituaries.

Park. Fell asleep in Jesus, Nov. 9th, at half-past seven o'clock, P. M., Sarah Ann, wife of Auley M. Park, of Philadelphia, aged sixty-six years.

Sister Park needs no written eulogy. Wherever she was known she was greatly beloved. She visited the widow and the fatherless in their affliction, and there are many such who call her blessed. She fed the hungry, clothed the naked, visited the sick, and administered to many of the wants of the poor, and multitudes of such mourn her loss. She was an affectionate wife, a faithful mother, a cheerful companion, a true friend, an excellent counsellor, an ardent lover of Christ and his word, and waited for his return from heaven. She grew constantly in grace and in the knowledge of our Lord and Savior Jesus Christ, and willingly suffered reproach from the enemies of the blessed hope.

Several weeks before her decease, she met with a severe accident—a fall—by which she was badly bruised, and an arm broken, but was rapidly recovering, when a sudden stroke of paralysis prostrated her once more, and, after four days, she breathed her last without a struggle. A beloved companion and children, and a large circle of friends mourn for her, but not as those who have no hope, for we believe that Jesus died and rose again; even so them also which sleep in Jesus will God bring with him. The funeral services were conducted by Elder Hook assisted by Elder Taylor. F. H. Burbank.

—*Herald of Life.*

Derickson. Died, near Clayton, Contra Costa Co., Cal., Sept. 16th, Mrs. Betsey N., wife of Daniel D. Derickson, formerly of Fairhaven, Mass., aged fifty-eight years and four months.

She was a believer in the soon coming of the Lord, and has been one with the Advent people since 1844. She died firm in the faith of immortality through Jesus Christ, hoping for a part in the first resurrection. S. F. Taynton.

Smith. Died, in Dalton, Mass., Nov. 29th, 1870, Helen Maria, youngest child of Bro. J. S. and Sr. E. Smith, aged eight years and ten months.

Words of comfort to the bereaved friends were spoken by Sr. Elizabeth Warren, from Psalm 30: 5. "It is well with the child." F. B. Bradford.

Pike. Died, in Philipston, Mass., Dec. 7th, 1870, Mary N., wife of Eld. S. Pike, aged sixty-six years.

Sr. Pike found comfort and consolation in the blessed hope during her sickness, which was of one year and six months' duration. She was aware of the approach of death, and calmly made arrangements in relation to her funeral, on which occasion words of comfort were spoken by the writer, from 1 Thess. 4: 18. God bless the bereaved, and hasten the day when the great Life-giver shall come. J. Hemenway.

Weaver. Died, in South Killingly, Ct., Oct. 20th, 1870, Fanny Weaver, aged twenty-four years and seven weeks.

Thus a young and affectionate husband has early been deprived of the companion of his youth, and the parents of a lovely daughter, who deeply mourn their great loss. This constitutes ten out of eleven that death has snatched away from the pleasant home of these parents; but they mourn not as others that have no hope. The resurrection will bring them back from the land of the enemy. E. Bellows.

Marston. Died, in Meredith, N. H., Nov. 27th, 1870, of scarlet fever, Millie P., only daughter of Emerson S. and Ellen J. Marston, aged seven years and two months.

Words of comfort were spoken on the occasion by the writer, from 2 Kings 4: 26,—"It is well with the child." N. Glidden.

Cuffee. Died, in Shinnecock, Southampton, L. I., Dec. 3d, of typhoid fever, Louise M., daughter of Warren and Frances I. Cuffee, aged thirteen months and nine days. A. Wheeler.

Harmon. Died, in Bloomfield, Vt., Sept. 16th, 1870, Jane W., daughter of Richard and Mary Ann Harmon, aged seventeen years. M. A. Rowell.

Summary of News.

FOREIGN.

Cable News.

London, Dec. 15.—German advices state that Garibaldi's resignation is the result of careful deliberation, he having become convinced that further resistance on the part of France is a mere sacrifice of human life. Garibaldi returns to Italy at once.

The abrogation by Prussia of the treaty of 1867 causes serious apprehension here. It is semi-officially stated that England intends armed resistance against the encroachment of Prussia upon Belgium. The connivance of the King of Holland with Bismarck in the occupation of Luxembourg and future German aggrandizement is strongly suspected.

Berlin, Dec. 13.—The army of occupation is now in motion, and goes direct from Germany to occupy Luxembourg.

Advices have been received here of the capitulation of Phalsburg, (at the foot of the Vosges mountains,) after a stubborn resistance. This town was held by a portion of Garibaldi's army, and its surrender is another serious blow to the French.

French advices state that the French army under Gen. Fordherle, have taken La Fire.

Bordeaux, Dec. 14.—All the members of the diplomatic corps recently stationed at Tours have arrived in this city.

The government is in receipt of a despatch from M. Gambetta, dated from the headquarters of the second army of the Loire, in which he says that Gen. Chansey's army has been continuously fighting for three days, and has maintained its position against the masses of Prince Frederick Charles, whose army has met with severe repulses. M. Gambetta adds that the armies of the Loire are in splendid condition, and that they are all confident and hopeful.

Berlin, Dec. 14. King William telegraphs to Queen Augusta from Versailles that the French army of the Loire has received another repulse near Beaugency, and is now rapidly retreating towards Blois and Tours. The preparation for the bombardment of Paris has been completed, and concentrated fire of no less than eighty batteries will be brought to bear on the city and fortifications.

Dec. 15.—The French army operating on the Loire has suffered another defeat, and is being driven back upon Tours. The army of Prince Frederick Charles has occupied the city of Blois, capturing large quantities of army stores and several cannon. The French are in full retreat.

London, Dec. 15.—The army of General Manteuffel captured the town of Fecamp, 21 miles north east of Havre, on the English Channel, yesterday. A contribution of five hundred thousand francs has been levied upon the citizens.

Intelligence received to-day from Havre, dated Tuesday, states that the French Gen. Moignart started on that day with 3000 men to assume the offensive against the Prussians approaching the city.

London, Dec. 15. The Papal Envoy, M. Kogman, arrived at Versailles on the 12th inst. with important dispatches from the Pope to Bismarck and the King. It is certain that the King promised the Pope to restore to him his temporal power as soon as the present war ends.

London, Dec. 16.—King William, of Holland, has telegraphed to the Government of Luxembourg that he will defend the treaty of 1867, and the honor and independence of the Duchy. He also approves the acts of the Government of Luxembourg.

The opinion strengthens that Prussia will take Luxembourg and Holland instead of Alsace and Lorraine, and that the war will end with the restoration of the Empire.

The French Government urges Austria to demand the restoration of the 3000 Austrian railway cars seized and held by the Prussians.

The French garrison at Belfort still makes a gallant defence. The neighboring heights have all been captured by the Germans, but not without suffering considerable loss. The French losses in these preliminary engagements were comparatively light. The German position has greatly improved lately.

DOMESTIC.

Washington, Dec. 18. Minister Bancroft writes to Secretary Fish that the accomplishment of German unity so speedily is a surprise even to King William himself. Prior to the war, the King only lived in hope that such an event would be accomplished, but, Mr. Bancroft says, the King never expected to see it accomplished in his day.

In Brief.

— Probably no female sovereign since "Bloody Mary" has been so thoroughly under priestly influence as the French Empress. The power that the Catholic clergy have had over her has been the road to them by which to reach the Emperor, and to gain the points to their advantage.—Some careful man has ascertained that the average head contains 130,000 hairs. The average moustache contains about fourteen.—A Chicago, Ill., despatch says that statistics just collected show that five hundred and fifty suits for divorce were commenced in the courts last year, of which three hundred and fifty were by women and two hundred by men. One attorney commenced two hundred and forty of these cases.

Catholic View of the Pope's Position.—According to Archbishop Spaulding, who is the leading prelate of the Roman Catholic Church in America, Pope Pius IX. is in a much worse position than most men had supposed—or in other words, that the absorption of Rome by Italy is a far more important step than the public generally had imagined. He maintains that the Holy Father "is a prisoner to all intents and purposes" that "the invasion of the Papal territory by King Victor Emanuel transcends in guilt any outrage of the century;" that the plebiscite submitted to the people was a sham and a farce; and that the Œcumenical Council would have lasted a year or so longer if it had not been for this treacherous invasion." There were, he adds, forty important questions left untouched when the Council broke up. Why did it break up, then? Because, says this distinguished prelate, "the bishops had to fly for their lives," and "murder at this moment stalks unchallenged through the streets of Rome." These are serious assertions to come from such a source.—*Journal.*

Is it True?—That the religious societies, as a whole, are losing their moral power? Do not all living christians see this? Will not this sad truth for the sect power, become more and more manifest to the end of time? If the above be true, is it not safe to walk with Jesus in white? Will not the light of such shine more and more to the perfect day?—*The Church.*

☞ Opinyuns are like turnips, worth what they will fetch.—*Josh. Billings.*

Notices.

Notice.

There will be a meeting of saints held at Goffstown, N. H., commencing Dec. 28th, at seven o'clock P. M., to continue over the following Sabbath, at which time there will be a watch meeting. The design of this meeting is to work for the good of the people. Brethren and sisters are invited to attend from other towns. A special invitation is given to the young preaching brethren to be present, whether in or out of the State. We also invite other brethren to come, who can work in harmony with the truth and the Spirit of God. Ample provisions, as far as possible, will be made for those who wish to attend. Those going by R. R. by way of Manchester, can take the cars at 10 A. M., and 4.55 P. M. on the North Weare R. R. Let prayers be offered to God in behalf of this meeting, that sinners may be brought to Christ. Allen Daman.

P. S. Other churches wishing to have such a meeting held at their place, please correspond with J. R. Boynton, Plymouth, Mass., or with me at Pittsfield, N. H., between the second and third Sundays of Dec. A. D.

R. I. and East. Conn.

The R. I. and East Ct. Conference will hold its thirteenth annual session with the church at Rocky Brook, R. I., commencing Wednesday, Jan. 4th, at two o'clock P. M. Our preaching brethren are reminded that a resolution was passed at our last session requiring them to report at each annual meeting, either in person, or by letter. It is hoped that all will make a special effort to attend. *All* our churches are requested to send delegates. Where delegates are not chosen, it becomes the duty of the church clerk to send in a written report. Letters should be mailed the first of the week. Come at the commencement, and remain until the close. C. H. Sweet, Clerk.

Watch Meeting.

The Lord willing, there will be a Watch meeting at Southington, Ct., Saturday evening, Dec. 31st, and over Sunday Jan. 1st, 1871. Bro. H. L. Hastings is expected to preach the word, and may it be attended by the Holy Ghost sent down from heaven. Come, brethren and sisters, praying for the divine power, to encourage the feeble-minded, strengthen the weak, convict the sinner, and confirm the hope of the little flock who love Jesus, and wait for his return from heaven.

O. D. Woodruff.

Minnesota Conference.

The ninth annual conference of the Advent Christian Church of Minnesota will convene at Winona, Friday morning, January 20th, 1871, at nine o'clock.

Special attention is called to the following, to facilitate the business sessions:

1. The officers of the different quarterly conferences will prepare written reports of business transacted in their respective districts the past year, together with an account of money raised by quarterly and church collections as provided in the constitution.

2. As it is desirable to make up the statistics of the conference at this session, each church is requested to report its present membership and the number added the past year.

3. Each church is entitled to one delegate for every eight members; and as business of special importance will be transacted, every church ought to be represented.

4. In case any of the preaching brethren are not able to be present, they are especially requested to report by letter.

There will be service on Thursday evening previous. Eld. P. Ramer and Bro. A. A. Gilbert will meet friends at the depot, and those coming with teams will call at their houses.

Edwin T. Himes, Sec'y.

Notice.

Notice is hereby given, that a special meeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., Iowa, commencing Dec. 29th, and hold over the Lord's day, to fill vacancies in said conference caused by the withdrawal of Brn. Dutton and Dickinson from the Conference Board, and to do such other business as may be thought necessary under the circumstances. It is expected that all churches, that feel an interest in the cause of Christ in this State, will send delegates, and that all who feel to co-operate with us in the work of God will attend. All are invited. Come, brethren; come, praying that peace and harmony may characterize our proceedings, and God be glorified.

Jon Gildersleve, President of the Christian Conference of Iowa.

Notice.

The Lord willing, there will be a meeting of the Iowa Christian Mission Campmeeting Board, at New Hartford, Butler Co., Iowa, to commence Dec. 29th, 1870, to be held in connection with the quarterly meeting at that place. It is desired that all of the Board should be present. This meeting is to make arrangements for our coming meeting, and we want to make it one of religious interest. All are cordially invited to attend.

Alonzo Raymond, Secretary of Board.

Notice.

At the Ohio State Conference, Bro. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Bro. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon, Bucyrus; P. T. Light, Plymouth; Dr. H. Kester, New London; Bro. Beadly, White House, Lucas Co.; Thos. Boardman, Shiloh; Henry Rust, Stryker; Wm. Seddall, Pioneer; Geo. English, Montpelier; N. R. Cheadle, Delta; Geo. B. Terwelligar, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. McCulloch, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately. E. M.

Notice.

A series of lectures on the second personal coming of Christ will be given in Wright's Institute, Unity St., west of Main, Frankford, Philadelphia, Pa., commencing on Monday evening, Dec 19th, also 24th, 26th, 27th, 28th, 29th, and Saturday, Dec. 31st., by Elder H. K. Flagg, of Mass. Come and hear. Seats free.

Notice.

A protracted meeting will be held at Loudon Ridge, N. H., commencing Thursday, Jan. 12th, and continue over the Sabbath following. Eld. D. M. Leavitt, and others, are expected to be present. All are invited.

For the church, Daniel L. Moore.

Notice.

By the grace of God, there will be a protracted meeting held at Lisbon, N. H., commencing Jan. 10th, at 7 P. M., to continue over the following Sabbath. We desire that brethren who labor with the Lord, will be present to add strength to the work. A. Damon.

Notice.

The next quarterly session of the Conn. A. C. Conference will be held in Yalesville, Conn., commencing Wednesday evening, Jan. 4th, 1871. We hope every church in the State will be represented by their delegates at this conference.

H. H. Dickinson, President.
B. Hitchcock, Secretary.

Notice.

I wish to say to friends in western New York, that I shall not return home till late in the month of January. Letters will reach me if sent to Danbury, Ct., care of V. R. Fenn, till Jan. 7th, and afterward at the different places of appointment in connection with my name. E. S. Jennings.

Notice.

I will hold a meeting in West Ossipee, N. H., evenings, Jan. 20th, 27th, and 28th, and Sunday, Jan. 29th. We extend a cordial invitation to the working brethren to meet with us to help in the good work of saving dying souls. E. S. Moulton.

Notice.

There will be a meeting in South Elliot, Me., commencing Dec. 30th, and continue one week or more, if the Lord will. Brn. D. M. Leavitt and J. C. Shorey are expected to be present to work for the Lord. Geo. W. Brown.

The Advent church and society at Lewiston, Me., have removed their place of worship to Central Hall, No. 54 Central Block. Per order of the church, J. A. Jordan.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, J. Albert Libby, West Poland, Me.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

A. Simpson......Sunday, Dec. 25th
J. Couch......Sunday, Jan. 1st
T. M. Preble......Sabbath, Jan. 8th
Hiram Munger......Sunday, Jan. 15th

Boston, (Branch Chapel), 1735 Washington Street, corner of Madison Street.

Meetings at 10½ A. M., and 3 and 7½ P. M.

The Irish Evangelist (converted from Romanism), will preach Thursday evening, Dec. 22nd.

The Prussian Jew will preach Friday evening, Dec. 23d.

John G. Hook......Sunday, Dec. 25th, and onward every evening through the week, except Saturday evening.

Chelsea, Mass., (Library Hall.)

H. Pratt......Sunday, Dec. 25th
A. Simpson......Sunday, Jan. 1st
J. Couch......Sunday, Jan. 8th
M. Batchelor......Sunday, Jan. 15th
S. S. Brewer......Sunday, Jan. 22d
H. Munger......Sunday, Jan. 29th

Charlestown.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

Geo. W. Brown......Sunday, Dec. 25th
A. Simpson......Sunday, Jan 8th
J. S. White......Sunday, Jan. 29th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. Huntress. J. N. Berry.

Northfield, Ct. (L. G. Humphreville's kitchen) Sunday, Dec. 25th.
Rye, N. H......Sunday, Jan. 8th
C. Goodrich.

North Troy, Vt......Thursday evening, Dec. 29th and over the following Sabbath.
J. A. Cleaveland.

Holden, Mass......Sabbath, Jan. 1st
T. M. Preble.

Rutland, Vt......Sunday, Dec. 25th
L. Boutell.

Plymouth, Mass......Sunday, Dec. 25th
New York City (Cooper Institute)......Sun., Jan. 22d
Holden, Mass......February 5th
Wakefield, Mass......February 19th
J. S. White.

West Fairlee, Vt......Sunday, Dec. 25th
North Springfield, Vt......Sunday, Jan. 1st
H. F. Carpenter.

New Bedford, Mass......Sunday, Dec. 25th
F. H. Burbank.

Natick, Mass......Lord's day, Dec. 25th
Stowe, Mass......Lord's day, Jan. 1st
Will Bro. J. P. Osgood meet me at South Acton Depot, first afternoon train from Boston, Sat., Dec. 31st?
L. T. Cunningham.

Great Falls, N. H......Sunday, Jan. 29th
Joseph W. White.

Loudon Ridge, N. H......Sunday, Dec. 25th
Fisherville, N. H......Sunday, Jan. 1st
Wm. W. Sutherland.

East Otis, Mass......Dec. 27th
Enoch Phelps.

Cambridgeport, Mass. (Washington Hall, Main St.) Sunday, Dec. 25th. Mrs. Jane Benson.

Worcester, Mass......Dec. 21st and 22d
Fitchburg, Mass......Sunday, Dec. 25th
Rutland, Vt......Sunday, Jan. 8th
Poultney, Vt......Sunday, Jan. 15th
Fort Edward, N. Y......Sunday, Jan. 22d
Mrs. E. S. Jennings.

Westfield Farms, Mass., Saturday evening, Dec. 24th, at seven o'clock. Also Sunday evening, Dec. 25th, at half past six o'clock.
Montgomery, Mass......Sabbath, Dec. 25th
Scitico, Ct......Sabbath, Jan. 1st
Webster, Mass......Sabbath, Jan. 8th
Wakefield, Mass......Sabbath, Jan. 22d
H. Munger.

Stowe, Mass......Sunday, Dec. 25th
B. Finney.

Manchester, N. H......Sundays, Jan. 1st and 8th
Geo. W. Brown.

Dover, N. H......evening, Dec. 23d, and over Sunday
Rochester, N. H. (Gonic Chapel)......evening, Dec. 27th
Will meet with the church at Rochester Village, evenings, Dec. 28th and 29th, if desirable.
Strafford, N. H. (Roberts' school-house) eve., Dec. 30th and over Sunday, Jan. 1st. H. M. Bryant.

Rye, N. H......Sunday, Dec. 25th
Barnstead, N. H., (Tuttle school-house) Sun., Jan. 1st
Goffstown Village, N. H......Sunday, Jan. 8th
Holderness, N. H. (Brick school-house) Sun., Jan. 15th
Lisbon, N. H., Tuesday evening, Jan. 17th, every evening through the week, and Sunday, Jan. 22d.
J. Pinkham.

Wayland, Mass. (Wesleyan Church) Sunday, Dec. 25th
Z. Boodey.

Meredith, N. H., (Dolloff Hall)......Sabbath, Dec. 25th
Salisbury, N. H., Smith's Corner, (meeting-house) Sabbath, Jan. 1st.
Bradford, N. H. (Bush meeting-house) Sabbaths, Jan. 8th and 15th. Simeon Roby.

Alton Bay, N. H......Sabbath, Dec. 25th
Farmington, N. H......evening, Dec. 26th
East Rochester, N. H......evenings, Dec. 27th and 28th
Great Falls, N. H......evening, Dec. 29th
Dover, N. H......evening, Dec. 30th
Moultonborough Corner, N. H......Sabbath, Jan. 8th
North Haverhill, N. H......Sabbath, Jan. 15th
Lisborn Village, N. H......evenings, Jan. 18th to 21st and over the Sabbath.
T. W. Piper.

Salisbury, N. H. (where the brethren may appoint) Sabbath, Dec. 25th.
Nottingham, N. H. (at the Hall)......Sabbath, Jan. 8th
East Rochester, N. H......Sabbath, Jan. 15th
Great Falls, N. H......Sabbath, Jan. 22d
S. S. Mooney.

Haverhill, Mass......Sunday, Dec. 25th
Rochester, N. H......Sunday, Jan. 1st
Dover, N. H......Sunday, Jan. 8th
East Rochester......Sunday, Jan. 15th
If any of the above conflict, write me at Great Falls, N. H. J. Bickford.

Farmington......Sunday, Dec. 25th
Kittery, Me., Spruce Creek (where Bro. Williams appoints), evenings, Dec. 27th and 28th.
Portsmouth, N. H......evening, Dec. 29th
Great Falls, N. H......Sunday, Jan. 1st
Seabrook N. H......evenings, Jan. 3d and 4th
Hampton, N. H......evening, Jan. 5th
Alton Corner, N. H......evening, Jan. 9th
Sandwich, N. H. (Vittum school-house) Sunday, Jan. 15th. (Lord's Supper.)
Melvin Village, N. H......Sunday, Feb. 5th
Manchester, N. H......evening, Feb. 15th
Goffstown, N. H......Sundays, Feb. 19th and 26th
E. S. Moulton.

Lewiston, Me......Sunday, Dec. 25th
Brighton Hill, Hebron, Me......Sunday, Jan. 1st
Albert Perkins.

Woodstock Valley, Ct. (baptism)......Sabbath, Dec. 25th
Square Pond, Ct......Sabbath, Jan. 1st
Wilbraham, Mass......Sabbaths, Jan. 8th and 15th
Woodstock Valley, Ct......Sabbath, Jan. 22d
Webster, Mass......Sabbath, Jan. 29th
P. S. Butler.

Foster, Hopkins Mills, R. I. (as Bro. Alden Rounds may arrange), evening, Dec. 23d.
Rockland, R. I......Sabbath, Dec. 25th
North Scituate, R. I......Sabbath, Jan. 1st
North Abington, Mass......Sabbath, Jan. 8th
Plymouth, Mass......evening, Jan. 10th
Wakefield, Mass......evening, Jan. 11th
Lawrence, Mass......evening, Jan. 12th
Exeter, N. H......evening, Jan. 13th
Seabrook, N. H......Sabbath, Jan. 15th
Biddeford, Me......Sabbath, Jan. 29th
Lewiston, Me......Feb. 5th and 12th
C. H. Sweet.

Lincolnville, Me. (Free meeting-house), 7 P. M., Dec. 29th, and continue a number of days.
S. Hall, I. Damman, A. H. Walker.

East Acworth, N. H......Sunday, Dec. 25th
O. H. Fletcher.

Piermont, N. H. (Clay meeting-house), evenings, Dec. 21st, 22d and 23d.
Center Haverhill, N. H......Sabbath, Dec. 25th
Bungay, N. H......evenings, Dec. 29th, 30th, and 31st
East Landaff, N. H......Sabbath, Jan. 1st
A. A. Hoyt.

Hartford, Me. (Stetson school-house) Sab., Dec. 25th
E. M. Haggett.

Warehouse Point, Ct......Sunday, Jan. 1st
New Britain, Ct......Sunday, Jan. 8th
North Somers, Ct......Sunday, Jan. 15th
G. L. White.

Hampton, N. H......Sunday, Jan. 1st
J. G. Smith.

Unity, N. H......Saturday evening, Dec. 31st and Sabbath, Jan. 1st.
East Acworth, N. H......Sabbath, Jan. 8th
Northville, Newport, N. H......Sabbath, Jan. 22d
Frank Nelson.

Searsport Village, Me., at 7 P. M., Dec. 23d, and continue over Lord's day. S. Hall, I. Damman.

New Britain, Ct......Sunday, Jan. 1st
Chas. C. Barker.

Westfield, Mass. (Watch night)......Dec. 31st and Sunday, Jan. 1st. Anna E. Smith.

Morris, Ct......Sunday, Jan. 1st
Wrightville, Ct......Sunday, Jan. 8th
Wm. J. Ripley.

Rochester Plains (Town Hall)......Sunday, Dec. 25th
E. B. Wells.

Sandwich (Vittum school-house)......Sunday, Dec. 25th
Lake Village (North Church)......Sunday, Jan. 1st
☞ No Name.

Westfield, Mass......Sunday, Nov. 25th
H. H. Dickinson.

New York City (as Eld. T. J. Cox may arrange) Sunday, Dec. 25th. J. L. Wood.

Clarksville, N. H. (where Bro. Allen Young appoints) Sunday, Dec. 25th. Wm. C. Stewart.

Bartlett, N. H......Saturday evening, Dec. 24th and over the following Sunday.
Elisha Johnson.

Nottingham, N. H. (school-house)......Sun., Dec. 25th
Charles R. Parsons.

Rouseville, Pa......Dec. 25th—29th
Allegany City (Pittsburgh, Pa......Jan. 1—8th
John T. Ongley.

North Dorchester......Dec. 24th, and over Sunday
Will Bro. Daniel Eastman meet with me at Dorchester?
Waterloo, N. H......Dec. 27th and 28th
Lawrence, Mass. (Chapel)......Sunday, Jan. 15th
U. G. Ladd.

South Wolfboro, (at Bro. John Wiggins') Saturday evening, Dec. 24th.
New Durham......Sunday, Dec. 25th
C. Colman.
M. Stevens.

East Bowdoinham, Me. (Lancaster school-house) Sunday, Dec. 25th. L. D. Totman.

East Concord, N. H. (where Bro. Chandler may appoint) evening, Dec. 31st.
Snaptown (where the brethren may appoint) Sunday, Jan. 1st. C. R. Parsons.

Danville, P. Q......Sunday, Dec. 25th
T. T. Farrell.

Wolcott, N. Y......evenings, Dec. 22d, 23d, and 24th, and over Sunday. Wm. Ingmire.

East Rochester, N. H......Sunday, Dec. 25th
Rye, N. H......Sabbath, Jan. 15th
S. Julia Buswell.

Pomfret, Vt......evenings, Dec. 23d and 24th, over Sunday, the 25th, and evenings, 26th, 27th, and 28th
Roxbury, Vt......evening, Dec. 31st (Watch meeting, Sunday, Jan. 1st, through the week, and Sun., Jan 8th
Middlesex, Vt......evenings, Jan. 11th and 12th
Stowe, Vt., evenings, Jan. 13th and 14th, Sunday, Jan. 15th, evenings through the week, and Sunday Jan. 22d.
Plymouth, Vt......Sunday, Jan. 29th
Z. T. Wood.

Springfield, Mass......Sunday, Dec. 25th
Springfield, Mass......Sundays, Jan. 1st, 8th, and 15th
West Meriden, Conn......Sunday, Jan. 22d
Springfield, Mass......Sundays, Jan. 29th and Feb. 5th
Wm. N. Pile.

South Windsor, Ct......Sabbath, Dec. 25th
J. T. Dixon.

Great Works, Me......Sunday, Dec. 25th
J. H. F. Varney.

Hartland (Town Hall)......Sunday, Dec. 25th
S. Woodruff.

Bangor, Me......Sunday, Dec. 25th
Frankfort, Me......Sunday, Jan. 1st
Thomas Smith.

Lynn, Mass......Sunday, Dec. 25th
M. Batchelor.

Freedom, N. H. (New Chapel)......Sunday, Dec. 25th
Burley Emery.

Warren Summit, N. H......evening, Dec. 22d
North Haverhill (meeting house)......evening, Dec. 23d
Haverhill Centre, N. H......evening, Dec. 24th
North Benton, N. H. (North school-house) Sunday, Dec. 25th.
Swift Water, N. H......evening, Dec. 26th
D. D. Page.

Scitico, Ct......Sunday, Dec. 25th
Wolcottville, Ct......Sunday, Jan. 1st
B. Hitchcock.

Sutton, N. H......Sunday, Dec. 25th
C. W. Sargent.

Holderness, N. H. (Carr school-house) eve., Dec. 27th
North Haverhill (Brick church)......Sunday, Jan. 1st
North Benton......Sunday, Jan. 8th
and onward as may be duty. Wm. H. Shaw.

Hebron, N. Y. (Advent Chapel)......Sunday, Dec. 25th
West Hupert, Vt. (Baptist Church)......eve., Dec. 27th
Hoosick, N. Y. (Advent Chapel)......Sunday, Jan. 1st
Pownal, Vt. (Union Church)......Sunday, Jan. 8th
Ellen E. Towslee.

Clinton, Mass......Sunday, Dec. 25th
Manchester, N. H......evening, Dec. 27th
Suncook, N. H......Sunday, Jan. 1st
Z. Ford.

Barnstead, N. H. (Tuttle school-house) Sun., Dec. 25th
Rye, N. H......Sunday, Jan. 1st
and onward as the Lord will. J. H. F. Varney.
C. H. Willey.

Bridgewater, Ct......Sunday, Dec. 25th
New Milford, Ct......Sunday, Jan. 1st
Wellsville, Ct......Sunday, Jan. 8th
Roxbury, Ct......Sunday, Jan. 15th
Pawling, N. Y......Sunday, Jan. 22d
Lakeville, Ct......Sunday, Jan. 29th
H. K. Walling.

Melvin Village......Sunday, Jan. 1st
C. Colman.

Lee, N. H......Sunday, Dec. 25th
East Canaan, N. H......Sunday, Jan 1st
Goffstown, N. H......Sunday, Jan. 15th
Biddeford, Me......Sabbath, Jan. 22d and 29th
D. F. Leavitt.

Piermont, N. H. (Clay meeting-house) Sab., Jan. 8th
West Plymouth, N. H. (Brick school-house near Bro. Nelson's) Sabbath, Jan. 15th. A. H. Clark.

Philadelphia, Penn., Sunday, Dec. 25th, and evenings at Moorstown and elsewhere, as the brethren arrange.
New York City (as Bro. Cox may arrange) Jan. 1st, and onward for two weeks.
Waterbury, Ct......Sunday, Jan. 15th and onward for two weeks. H. K. Flagg.

Goffstown, N. H......Sunday, Dec. 25th
Lake Village, N. H......Sunday, Jan. 8th
Allen Damon.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
Rufus Baker.

North Easton, Mass. (Ripley Hall)......every Sunday
Geo. Watch.

Lowell, Mass.

Wm. H. Mitchell......Sunday, Dec. 25th
M. Batchelor......Sunday, Jan. 1st
W. H. Mitchell......Sundays, Jan. 8th, 15th, 22d, 29th

Fitchburg, Mass.

C. W. Sargent......Sunday, Jan. 1st
S. S. Brewer......Sundays, Jan. 15th and 22d

Portsmouth, N. H.

E. Owen......Sunday, Dec. 25th, and onward
Mrs. L. M. Stoddard......Sundays, Jan. 29th and Feb. 5th

Chicopee Falls, Mass.

Geo. L. White......Sunday, Dec. 25th
Dr. A. M. Higgins......Sunday, Jan. 1st

Westfield, Mass.

H. H. Dickinson......Sunday, Dec. 25th
James Hemenway......Sunday, Jan. 8th

Concord, N. H. (Centre Street.)

J. G. Smith......Sabbath, Dec. 25th
A. P. Moore......Sunday, Jan. 1st
D. M. Leavitt......Sabbath, Jan. 8th
L. Boutell......Sunday, Jan. 15th

Concord, N. H., (at the Bethel.)

U. G. Ladd......Sunday, Jan. 8th
A. Simpson......Sunday, Jan. 15th
C. S. Shattuck......Sundays, Jan. 22d and 29th
E. S. Moulton......Sunday, Feb. 12th

Exeter, N. H.

T. W. Piper......Sunday, Jan. 1st
E. S. Moulton......Sunday, Jan. 8th

Manchester, N. H.

D. Leavitt and others......Sunday, Dec. 25th

Collinsville, Ct.

A. Elliott......Sabbath, Jan. 1st
S. Woodruff......Sabbath, Jan. 15th
H. K. Flagg......Sabbath, Jan. 29th

Pleasant Valley, Ct.

O. D. Woodruff......Sunday, Dec. 25th
Z. Ford......Sunday, Jan. 8th

Winsted, Ct.

Sr. M. L. Durand......Sunday, Jan. 1st
H. H. Dickinson......Sunday, Jan. 15th

Providence, R. I., (Lester Hall.)

J. Couch......Sunday, Dec. 25th

Porter Village, Me.

Burley Emery......Sunday, Jan. 1st
T. P. S. Hampson......Sunday, Jan. 31st

Portland, Me.

J. A. Libby......Sunday, Dec. 25th
A. Ross......Sundays, Jan. 1st and 8th
John Couch......Sunday, Jan. 15th
Joseph W. White......Sunday, Jan. 22d
Charles Goodrich......Sunday, Jan. 29th

Meetings in Portland, Me.

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.

Star of Hope Mission, 14 Laurens Street, New York City.

Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. E. Smith, Principal.

New York City.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 405 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Tuesday evening, at the house of J. K. Bellows, 18 Orchard Street.

Business.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* Plain Letters.

☞ W. KELLAWAY—C. S. Wegener's address is 49 Florimond Street, Chicago, Ill.

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"FOLLOW ME."

"Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Peter 2: 21.

Dear pilgrim! when thy faith is like to fail,
Remember Him who lives within the veil;
'Tis one who trod thy thorny path before,
Who will not fail thee till thy toils are o'er;
Whose voice of love was heard in Galilee,
Who now is gently calling, Follow me!

Say, does the world its cunning lures employ,
To steal away thy higher hope and joy?
'Tis One who Satan's bribe remembers well,
Who oft was tried like thee, but never fell;
In all thy frailty who can feel for thee;
'Tis He who gently calleth, Follow me!

Say, does he bid thee bear and suffer long,
No wrong requite, though oft entreated wrong?
'Tis one who meek before his mockers stood,
Dumb as a lamb when brought to shed its blood;
Who bore a cross of agony for thee,
The Prince of peace who calleth, Follow me!

Say, does he bid thee humble, lowly be?
'Tis one who in a manger lay for thee; [crown,
Whose friends were fishermen, and thorns his
A reed his sceptre, and a cross his throne;
Who dwelt on earth to purchase heaven for thee,
'Tis He who gently calleth, Follow me!

Say, dost thou mourn some dear companion gone,
Or o'er some loved yet unbelieving one?
'Tis he who wept with Mary at the grave,
'Tis he who wept for souls he came to save;
Who when by thee forgot, remembered thee;
'Tis He who gently calleth, Follow me!

Believe, and fear not, O deserted soul!
When red with wrath the clouds around thee roll,
Thou hast an advocate before the throne,
Who trod the wine-press of that wrath alone;
Who was forsaken of his God for thee;
'Tis He who gently calleth, Follow me!

O weary pilgrim! faint not in the way,
The day shall break, the shadows flee away;
Still pitch thy tent a day's march nearer home,
Soon to the pleasant land thy feet shall come;
'Tis here thy cross, but there thy crown shall be,
With Him who now is calling, Follow me!

—*The Witness.*

ANTIQUITY OF MAN.

Does the unwritten history of this race reach back to an antiquity incompatible with prevalent views upon the age of man? Here, as elsewhere, the enemies of Revelation have sought materials for the use of unbelievers. They have sought in vain. There is more in the history of primeval man that confirms our Scriptures, than there is of conflict with them. We have popularly held the race to be about six thousand years old; but our researches show that man lived with the bear, the hyena, mammoth, and other animals now extinct, and some of which became extinct on the decline of the glacial epoch. It is not claimed that man lived before the glacial epoch, and the evidences of his contemporaneous existence with the reign of ice have been shown to be fallacious. But it has been imagined that the close of the reign of ice dates back perhaps a hundred thousand years. There is no evidence of this. The cave of drift materials accumulated at the mouth of the Tiniere, in which have been found human remains, was estimated by Morlot to be from ninety-six to one hundred and forty-three thousand years old; but Dr. Andrews has exposed a curious mathematical blunder, the correction of which reduces the time to within five thousand years. We have no rule for the measurement of past tertiary time which necessitates the admission of so high antiquity to our race. If we have been accustomed to think of the cave-bear as dating back to high antiquity, we now discover that he lived with man, and the reindeer, and other animals which still survive. The existence even of the cave-bear may not have been so very remote.

What are the reasons assigned for the prevalent opinion that it was many years ago that the glaciers began to disappear from Europe? Simply the existence at that time of quadrupeds now extinct, together with the presumption, unsupported, as it seems, by the facts, that no animals have co-existed with man, except those of the recent fauna. The fact is that we came ourselves upon the earth in time to witness the retreat of the glaciers. They still linger in the valleys of the Alps, and along the northern shores of Europe and Asia, while the disappearance of animals once contemporaries of man is still continuing. Not only did contemporaries of man become extinct during the age of stone; some survived to the twelfth, fourteenth, and sixteenth centuries, as already stated: the Moa, of New Zealand, and the Æpiornis of Madagascar, have become extinct within the epoch of tradition, as indeed has the Mammoth, of North America: the Dodo, of Mauritius, disappeared in the seventeenth century; the Great Auk, of the Arctic regions, has not been seen for half a century, and every one must be convinced that the beaver, elk, panther, buffalo, and other quadrupeds of North America, are approaching extinction by perceptible steps.

The fact is, we are not so far out of the dust, and chaos, and barbarism of antiquity as we had supposed. The very beginnings of our race are still almost in sight. Geological events, which from the force of habit in considering geological events, which from the force of habit in considering geological events, we had imagined to be located far back in the history of things, are found to have transpired at our very doors. Our own race has witnessed the dissolution of those continental glaciers which we have so long talked of as incidents of pre-Adamic history. Our own race has witnessed the submergence of Southern Europe; the detachment of the British Islands and Scandinavia from the continent; the wanderings of the great rivers of Southern Asia; the submergence of thousands of square miles of the coast of China, so that the seats of ancient empires are now rocky islets far at sea; the drainage of the vast lake which once overspread the prairies of Illinois; and alterations of forests and many other events which were once associated with extreme antiquity. It is the opinion of Hooker and Gray that the Falkland Islands and others in the vicinity, have formed a part of the continent of South America during recent times, and that during this conversion they acquired the continental fauna and flora. The Straits of Behring may have been cut through since the early migrations of man and his contemporaries, the mammoth and reindeer. There is no more reason in this day than fifty years ago to claim a hundred thousand years for the past duration of our race.—*Prof. Alex. Winchell.*

Gotthold's Prayer.—Oh, God! I have no desire to be anything but what thou hast made me. I grudge not the great and mighty, what thou givest to them. Nay, I know not that I would exchange my poverty for their wealth, my solitude for their lofty rank. One thing, however, I implore; let me reign over the sin that dwells within me. Teach me to govern myself, and grant that I may one day be permitted humbly to enter that celestial city, welcomed by the holy angels, and wearing the crown of life.

THE "AURORA BOREALIS."

This very splendid phenomenon has just been seen in England. The "*Aurora Borealis*" is quite a novelty in the old country; and a leading daily paper—the *Daily Telegraph*, Oct. 28th, 1870—in a very able article makes the following remarks on the sight:—

Everybody was star-gazing on the nights of Monday and Tuesday last, and with reason, for such a sight as the heavens then presented is only witnessed three or four times in the course of a century—at least, in our latitudes. Scarcely had the dusk set in upon the evenings in question before the horizon to the N. E. and N. W. was lighted up with a strange mockery of twilight, which rapidly brightened into a canopy or wide triumphal arch of varied and brilliant colors. The prevailing hue of this strange though well-known illumination was roseate; and thinking, as most of us would be, of the sanguinary struggle now defacing Europe, it was easy to sympathize with those ancient seers who saw, in such "Northern Streamers" aerial engagements, "fierce, fiery warriors warring in the clouds," portents of "judgments coming upon the earth," or shadows of earthly quarrels cast in crimson upon the heavens. But the colors of this Aurora are described as being very greatly variegated. To name the tints, indeed, different observers run through the entire spectrum, and something more: there was steel blue and celandine green, grey, golden, and violet, rose, red, orange-red, and purple, and black, and white, besides the prevalent sanguinary dye. Metropolitan firemen, innocent of astronomical lore, took the apparition at once for the glow of a prodigious conflagration, and harnessed their engines. Simple rustics explained it to themselves as the effect of the bombardment of Paris; and even those who knew well what the unusual splendor was, and could give some explanation of it, were surprised to notice how marvellous are these "Lights," which the Esquimaux sees one night out of four during his dreary year, and even the Shetlander nearly half as often. To us in warmer latitudes the "Polar Dawn" is faintly visible upon twelve or thirteen nights of every twelve months; but such a display of Arctic glory as we all watched at the beginning of this week comes, as has been remarked, very seldom. Dr. Halley, one of the first careful observers upon the subject, lived to be an old man before he witnessed such a sight; and he remarks that no English philosopher ever described the portent, or even alluded to it, until 1707. Yet even in the north of Scotland the "merry dancers" are frequently present during the winter, and they are duly noted in old classic books under the name of *chasmata*, *trabes* and *bolides*.

Gassendus first christened the phenomenon Aurora Borealis in 1621, yet, though the name is both pretty and appropriate, he could not know that this flickering radiance is also seen at the South Pole. There, as at our end of the globe, a light in winter time plays round the foot of the planet; but, as observed by Captain Cook and by Weddell, it is invariably white, or at least whitish. The beams, flashes, and arches displayed here are also to be witnessed about that strange, desolate waste; but the "Austral Aurora" seems to be generally visible in the form of silvery columns bent at their upper extremities, and spreading over the southern sky. It will be highly interesting to ask navigators who happened to be south of Cape Horn on the 24th instant, whether the Antarctic region manifested any sympathy, positively or negatively, with this rare extension of the Auroral illumination into our temperate zone.

It comes upon us at a happy time for finding out some new facts about so mysterious a splendor. The attention of science is just now keenly directed towards the subjects of Light and Electricity; and, by means of the spectroscope, the polariscope, the electrician, and Professor Tyndall "on guard," it will be hard if the world does not learn something more than is known at present. The American cable flashes to us the fact that a brilliant Aurora was seen from Boston at the same date as that on which the phenomenon was visible in England. The coincidence opens the interesting problem of the height of these aerial fireworks above our earth. Do they dance and glitter—one mighty and continuous glow—in the far regions of ether; or are they earth-born and earth-clinging wisps of magnetic lustre, detached, and seen in many places at once by reason of identity of atmospherical and magnetical conditions, and not because there is one vast and bright display shining in a very distant portion of the sphere? Euler held that they were thousands of miles high; Dalton calculated the crown of the Auroral arch in 1826 as only one hundred miles away; but Richardson and Blot describe "Lights" which were palpably not higher than the cloud regions; and Parry, in his third voyage, witnessed a bright ray of the Aurora shoot out and downwards from the general illumination, and shine, like the limb of a rainbow, between the ship, and the land, which was about 3,000 yards distant. Evidence will be wanted upon this question: and another curious point is in regard to the *noise* declared to be heard in connection with the "Dancers." The Esquimaux, Crees, and Copper Indians unequivocally assert that the Aurora is accompanied by a whispering, hissing, or crackling sound. At Hammerfest they aver the same thing; and the Swedish Professor Hanstern has stoutly asserted his belief in the "quick, whispering" which the "Dancers" keep up. Did anybody hear this murmur of the mystic flashes here and across the Atlantic; or are the old whalers and Arctic discoverers, with the Esquimaux and the Cree Indians, taken in by the sounds which the snow and ice make? The question is partly answered by those who observed the display of the Aurora some thirty years ago in the North of England, and who perhaps heard the thrilling rush of the electric rays as they projected to the zenith; and the same fact has often been observed in Scotland. On the other hand, if the lightning has such a voice of its own, these "silent lightnings of the poles" may not be altogether "silent," although they flicker, as is thought, in regions where there are no clouds to roll the electrical crackle back to the earth.

But, although inquiry upon these points may lead to new knowledge, what is known already about the many colored streamers opens up boundless fields for speculation. In the details which we gave in our issue of Wednesday, it was stated how philosophy had already collected a long array of facts which may lead us soon to extraordinary conclusions. It has been demonstrated that the Auroral Light is magnetic in source, and that these displays coincide with marked perturbations of the earth's magnetic currents. Further, they seem to have a period of about eleven years, corresponding with the re-appearance of the thickest spots upon the surface of the sun, as well as with Jupiter's revolution in his orbit. There is, therefore, apparently, a mysterious law which links together the movement of the mighty planet, the spots on the sun, the disturbance of our magnets, the vagaries of our telegraph needles, and the brilliancy of that sight vouchsafed to us on Monday and Tuesday last. To the intellect which realizes what all this may mean, what it almost must mean, the war upon the Continent becomes a mere ripple in a pond, a little tempest in a teapot; and one can understand the Olympian calm of Goethe, who declined to be put out by the last historical fuss, on the ground that he was a poet and a philosopher. As for the Auroral Light itself, Dr. Tyndall manufactures blue sky at will in his glass cylinders; and the lovely purple and silver discharges of electric light seen in the Geisler vacuum tubes are probably identical in their nature with those boreal beams. But muse upon the apparent fact, that Jupiter, when whirling nearest to the Sun, suppresses the spots upon its face, and calms our earth's magnetic flutter; and that, when the planet is farthest off, as now, those spots multiply, and we are favored with electrical convulsions and unwonted auroral shows. These are hints at a *solidarite*—a partnership of influence, of action, and of reaction, among the members of our planetary family, from the centre to the boundary—which come home to the thought more clearly than Newton's abstruse law of attraction.

In Shetland, if the Aurora shines red—as it did here this week—the islanders used to say "God was angered;" and in 1716 Dr. Halley records that "the vulgar considered the sight as marking the introduction of a foreign race of Princes." As if Jupiter cared about the Hohenzollern dynasty or the sun concerned himself with the audacities of Bismarck! But that the deeper and grander fortunes of all visible worlds are governed by a sublime independence and close mutual relation, is really illustrated by these lines of splendor streaking the evening sky, and throbbing with the pulse of a force which is subtler than the light, more terrible than the battle. And, after all, the Aurora presents us with an omen bearing upon that sad spectacle of civilized war so near at hand. Looking at these displays of the vital forces of the universe, working in sublime harmony, is it possible to doubt that laws equally beneficent bear directly on human thoughts and actions, with a defined and intelligent purpose? That which appears like a pretty firework in the sky to our vision illustrates a far-reaching and beneficent law; and what seems a dreadful carnage to us may, to wiser sight, show itself as a necessary expiation, and a forward step for humanity, sad but salutary, from a condition of imperfect development to a nobler and happier existence.

Gems.

— The great moral victories and defeats of the world are often turned on five minutes. Men loiter, time flies, and all the great interests of life are speeding on with the sure and silent tread of destiny.

God's glory is a wondrous thing,
Most strange in all its ways;
And, of all things on earth, least like
What men agree to praise."

— There are men who can die patiently; but they are nobler yet, who can live with patience.

— It is not difficult to see how great results follow great beginnings. Every one understands that. But it is by no means easy always to trace the outgrowth of greatness from littleness.

— God calls men to special work. When the call is clearly understood and promptly obeyed, the man works with a zeal and directness utterly incomprehensible to the drone or the masses of "word and tongue" lovers of God.

— In many places the moral power of the pulpit is waning because of the pride taken into it.

— None talk so loudly of benevolence as those who subsist on it.

— All christians ought to be humble, but the minister of the gospel especially so.

Though sorrowful tears must fall,
And the heart to its depths be driven
With storm and tempest, we need them all
To render us meet for heaven.

— Lying is like trying to hide in a fog; if you move about, you are in danger of bumping your head against the truth; as soon as the fog blows up, you are gone anyhow.

— Read, not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.

— It would be well if many professors of religion were aware that they are accountable not only for their time, but their tongues. The language of our Savior is, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Follow in thy Master's steps—
Tread the path he trod;
Ever, with untiring zeal,
Working what is good.

— One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness.

— Regret not a golden age that is behind you. There is one before, and it beckons to you.

— Let a man feel in his soul that any particular sin is running any particular community, and he may preach until doomsday against everything else without accomplishing anything; whereas, if he risks the consequences and craves the sneering cry of hobby, he will see the salvation of God.

Not a star that shines above us,
But has labor to perform;
Not a flower whose beauties move us,
But inaction would deform.
Up, then, while the day is glowing,
Rested and refreshed anew;
Till to dust our form bestowing,
All is done that we can do.

WHAT CATHOLICS SAY.

Some of the Catholics still think that prosperous winds will soon blow again upon the Pope and the interests of the Roman Catholic church; but we think they will be doomed to perpetual disappointment.

The *Morning Star* and *Catholic Messenger*, a journal published in New Orleans, takes the following view of the present aspect of foreign affairs:—Ed.

"One week ago and Pius IX. stood before the world in the light of a dethroned monarch and prisoner. Even then Catholic faith foresaw that his trials would have end and that the triumph of his enemies would not be perpetual, but no one thought that light would commence to break upon the darkness so soon. Scarcely is the sacrilegious insolence of the Italian King consummated in the occupation of Rome, when the first thunder clap of an avenging storm breaks upon the guilty ear of Europe. A general war is imminent, and the very outbreak of such a war must reinstate the Holy Father in most of his possessions if not in all the States so wrongfully wrested from him of late years. Already the dispatches intimate that Prussia will intervene in his behalf, and if that power takes such a step her opponents will not dare to stay behind."

A correspondent of the Boston *Pilot*, writing from Rome, thus speaks of the present situation of the Holy See, and of the remedy proposed:

"The Pope is a prisoner! That is the beginning and the end of all the sorrow that now saddens the heart of Catholics throughout the world. That is the cause of the sinful and debased condition in which this Holy City is now found. Time after time the journals of Italy attempt to make their votaries believe that the Pope is free. All who are here in Rome, all who think of the state of affairs here, know how diabolically false in teaching, how given to lying, the Italian journals are. The infidel journals of Germany, and the almost infidel journals of England, re-echo the falsehoods of Italy, until over half the world a network of lies spreads its dangerous meshes. For us there is no higher earthly authority than the Holy Father himself. Had the Italian journals the slightest modicum of common sense they would see the futility of their opposition. Do one million Catholics accept their dictum as true? On the other hand there are two hundred millions—and over—who accept the word of the Pope, and who believe him rather than these nameless scribes. The forces are unequally matched, as it is to be hoped Italy may learn to her cost.

There is one thing only in which, after God, we Catholics can place our trust, in the presence of the tremendous outrage that has been done to us in the person of our Father, and in our Holy City—the home and possession of Catholics throughout the world. There is no possible appeal to be made to Italy through the justice of her generosity. These are, in her ears, but the sighing of the wind that has no meaning. Our bishops may protest, and the congregations may appeal to governments, and still Italy may hold her prisoner captive and spoil the property of Catholics beyond redemption. The suggestion that Italy will make terms with the European governments for the independence of the Sovereign Pontiff is only a means of baffling our hopes as Catholics. If we press our governments to act in the matter, it must be done with the unchangeable condition that the Pope shall be reinstated, that Italy shall undo her work, and give pledges for her future good behavior. Nothing short of that will be effective. In any other circumstance the Pope will be the slave of Italy, and indeed in most cases it will be the king who will be the actual ruler of the Christian world. We must have all or nothing. If the government do not act, then the last resource, the most effective of all, on account of the interests to which it appeals, must be tried—and that is force! There is no other means which can be tried that Italy will listen to; and that appeal is just, as the past has shown; and with the immense resources of numbers and wealth that Catholics possess, there is little fear for her success."

For the World's Crisis.

REPORT
Of the New York Chris. Conference, Dec. 1st to 4th, 1870.

The second quarterly meeting of this conference, for this year, was held with the A. C. Church in Honeoye, N. Y. The central and western portions of the State were well represented, and enjoyed the best of any meeting ever attended by the writer. In the absence of others, the opening discourse on Thursday evening was given by that worthy veteran in the cause, Vice President Cogswell, whose ever-readiness to stand in the gaps, speaks a christian desire to "guide the ship aright."

Friday, A. M. The first business meeting was called to order by the Vice President, and Bro. Warren Hobbs chosen Secretary *pro tem.* The subject of the Tent enterprise was discussed at some length. The following committee were appointed to prepare resolutions: B. C. Simonds, A. C. Newell, and W. J. Hobbs. Failing to make such connections as were expected, the President, Secretary, and others, arrived only in time for the P. M. meeting, when we listened to an earnest discourse from Bro. W. E. White, of the Chris. Conf. Text, Dan. 12: 4. After which a business meeting was held, the President in the chair. The regular order was suspended, and the subject of circuit preaching made the special order of the hour, occupying the time to adjournment. At six o'clock came together for prayer and social meeting. Quite a large number of brethren and sisters zealous for the coming of Jesus were present, and we have seldom enjoyed so rich a feast; glorious seemed not too expressive an adjective for the occasion—our joy was *full*. While there was no undue excitement in prayer, song, or exhortation, there was such a calm and holy trust in God manifested; such an abiding purpose to serve him; such a willingness to testify of his goodness; such a love for Jesus and his coming, and for one another,—oh! it was an earnest worthy of that presence that caused apostolic hearts to "burn within"; whose words (and they are "written") are, "Lo, I am with you alway, even to the end of the world."

Preaching services throughout the session were preceded by meetings of this character; all excellent, and perhaps as highly interesting and profitable to others, as this first to the Secretary; but space cannot be taken to report further. We can only wish the world *en masse* could have beheld our joy. After this meeting Bro. W. A. Fenn preached from the words of the angels: "Come, see the place where the Lord lay."

Saturday, A. M. Business meeting opened at nine o'clock. Prayer by Bro. M R. Miles. Song—

"In expectation sweet."

Reports.

Delegates (and Mission Fund): A Wiley, Springwater ($10); P. M. Grinnell, East Shelby ($5); O. B. Brown, Honeoye Flats ($3.10); B. F. Brownell, Brockport ($5); E. A. Rowe, Darien ($6); A. Gates, Fremont ($2.66); R. C. Brown, South Butler ($7.75); Dansville, ($4.55); Lockport ($12.) Isolated Brethren: S. Gove, Fairport ($2.); — Thayer, Castile; E. Kingsworth, Marion. Preachers: B. P. Stevens, W. A. Fenn, D. Cogswell, C. P. Greenman, M. R. Miles, W. J. Hobbs, and A. C. Newell. Brn. I. Allen, H. H. Brown, W. Vreeland, W. Ingmire, W. E. White, E. Barron, and J. H. Whitmore were present, but there was not time for more reports.

Visiting Committee.

The following resolution passed unanimously: *Resolved*, (1.), That a committee of three be appointed to visit all A. C. churches and societies in the State for the purpose of perfecting plans, if possible, for *circuit preaching*. (2.) That the committee (viz., M. R. Miles, W. A. Fenn and J. H. Whitmore), be instructed to advertise their visits, and report their success at the next quarterly meeting. (3.) That the expenses not met by the churches visited voluntarily, if presented to the treasurer next session, shall be paid from the conference treasury. (4.) That the Board of Trustees be authorized and requested to sell the old "mission tent" before the next quarterly meeting. (5.) That the above visiting committee be instructed to see to the appointment of an efficient person in each place visited to solicit and hold funds for the purchase of a new State Mission Tent (to be put into the field early the coming season, if time permit), said funds to be sent by delegate or otherwise to conference at the next session. Adjourned till after afternoon services.

2 o'clock P. M. Prayer by Bro. Warren Vreeland. Song,

"'Tis the very same Jesus."

Sermon by Bro. A. C. Newell, from 1 Cor. 15: 12-15. Bro. N. had a good audience, and we a good discourse; after which in business session several invitations for conferences were urged, and thus decided: Next quarterly meeting to be held with the A. C. Church in Brockport, Bro. J. H. Whitmore being requested to make the opening address; the next annual meeting assigned to East Shelby, Orleans Co., early in June.

Treasurer's Report: [This not having been passed to the Secretary's table at the time, was forgotten, and is given from memory.] Paid D. Cogswell, for tracts for mission tent, $14. Paid B. P. Stevens for tracts for "The Lord's Tent," $20. On hand, $30. Received today from delegates, $61.06. Total, $91.06.

Evening. After a spirited social meeting, a large and attentive audience listened to Bro. J. H. Whitmore, discoursing from Luke 23: 42-43, and taking a glance in closing at the perplexed condition of the nations.

Sunday, A. M. At nine o'clock enjoyed a very excellent season at love-feast. Prayer by Bro. Hobbs; sermon by Bro. Fenn, from 1 John 5: 9-11. Bro. Warren Vreeland was then formally introduced and recommended for ordination, which ceremony was proceeded with in the usual manner. Prayer by Bro. Cogswell; Charge by Bro. Fenn; Right hand of Fellowship by Bro. Whitmore.

2 *oclock* P. M. After prayer by Bro. C. P. Greenman, Bro. B. P. Stevens gave a timely discourse upon this interesting *symbolic* prophecy: "The beast that thou sawest was, and is not; and shall ascend out of THE *bottomless pit*, and go into perdition." [But for burdening the report, the *Secretary* would like to note, in order, the points made. And yet another consideration, that all would not endorse the inevitable results of the "summing up"; a proper deference to *their* feelings makes it a pleasure even to forego a pleasure. He ventures a prayer, however, for the "Spirit" and for "truth"—O Lord, give them us.]

Evening. At an early hour another large congregation assembled and *enjoyed* the hour which was well filled up with earnest prayers, stirring exhortations, cheering songs, and simple, loving testimonies for Jesus. It is hardly possible but that many left that hall firmly resolved to be better men and women; more consecrated to God; better scholars in his school; more conversant with his word; more godly, watchful, prayerful, patient; more worthy of Jesus' "well done." Then after prayer by Bro. Wm. Ingmire, Bro. M. R. Miles gave a touching discourse from the text—"As it was in the days of Noah, so shall it be," etc. The Lord's Supper was then celebrated, and a large number united to "show forth the Lord's death till he come."

At the close of the afternoon service, Bro. E. Barron stated his convictions of duty, and received, by vote, an unordained minister's license, and recommendations to the church. Bro. E. A. Rowe received certificate and recommendation as colporteur, and Bro. Warren Vreeland certificate of ordination. A vote of thanks was tendered the good friends of Honeoye for kind entertainment. Adjourned to meet (D. V.) in Brockport, Thursday evening, March 2nd, 1870.

It is evident the prospects of the cause we love and represent were never brighter in this State. Brn., encourage your Visiting Committee.

Wm. E. Brown, Sec'y.

So. Butler, Dec. 7th, 1870.

Times, please copy.

For the World's Crisis.

NEW YORK STATE.

To the saints scattered abroad, greeting:—I am happy to tell you that a very important step was taken at our last conference, the object of which is to improve the condition of those places where it has not been practicable heretofore to sustain preaching. We desire to establish a practical system of circuit preaching, so that isolated and weak churches may enjoy the privileges of the gospel at regularly appointed periods.

To prepare the way for the establishment of this system, a committee of three was appointed to canvass the State as far as practicable. The object of this article is, to inform churches and isolated brethren and sisters, that this committee desire to hear from every place where a *live* Adventist lives, at once; telling them the condition of the cause, and the desire of its friends relative to preaching among them.

A division of territory has been assigned this committee as follows:

The territory west of Rochester, on the line of, and adjacent to, the various branches of the N. Y. Central R. R., was assigned to Bro. James H. Whitmore, with whom the brethren in this territory will communicate their wishes relative to the above project at once.

The territory on the line of, and adjacent to, the Genesee Valley R. R. and southern branch of the N. Y. Central, as far east as Syracuse; thence south on the Binghampton and Syracuse R. R., as far as Binghampton; thence west, on the N. Y. and Erie R. R., as far as Corning, where the Genesee Valley R. R. intersects; and all the territory lying within this square, bounded by these railroads, was assigned to Bro. Wm. Fenn, with whom the brethren in this territory will communicate their wishes with regard to said enterprise.

The territory on the line of, and adjacent to, the northern branch of the N. Y. Central R. R., east of Rochester as far as Rome, then north and east as far as Jefferson and Lewis counties, including all the territory east from Lake Ontario to the Black River R. R., and south of Lake Ontario to the N. Y. Central R. R., which lies between Rochester and Rome, was assigned to Bro. M. R. Miles, to whom brethren living in this territory will send their communications.

This committee desire to visit, as far as possible, every place in their respective territories, before the next quarterly conference. It will be necessary for those wishing to see them, to give them directions as to the best way to get to them, etc.

Bro. James H. Whitmore's address is East Shelby, Orleans Co., N. Y. Bro. Wm. A. Fenn's, Rochester, N. Y. Bro. M. R. Miles', Wolcott, Wayne Co., N. Y.

The character of this canvassing and visiting will be, to come among you for a day or two, and counsel and advise with you, and preach if circumstances admit. We wish to ascertain who want preaching, and what they can do to sustain it; then we can determine at our next quarterly conference what we can do towards adjusting a system of circuit preaching.

Do not read this and then forget it, but prayerfully consider it, and write to this committee, as directed, at once. They have a great work to do in this matter, and the sooner they hear from the brethren in their territories, the sooner they can go to work.

The Lord is at the door! are you ready to welcome him? Let us all bestir ourselves in the Master's service, and do all we can at once. This is a move in the right direction, and a hearty co-operation is desired and expected from all. Will the Master say "Well done" for what we have done, unless we do more? In behalf of the committee,

Wm. A. Fenn.

WORKING FOR GOD.

I would not have the restless will
That hurries to and fro,
Seeking for some good thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where to go.

Wherever in the world I am,
In whatsoever state,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord on whom I wait.

For the World's Crisis.

"HONOR TO WHOM HONOR."

As I pass through the country, some questions are asked me that lead one to "smell rat" about arrangements in the *Crisis* office, about honesty and promptness. I feel it due to every class of my brethren, to not allow a misrepresentation, or a sly slur, to pass without reproof. I have had a fair chance to know about the arrangements of the *Crisis* office; and, as far as honesty and promptness are concerned, all hands are without rebuke. There is no just reason to find fault. Let those that find fault take their places one year, and they would sing *alto*. All the improvement I can see for the better is, Bro. Moore's health, which is not sufficient for the task at present. It is a hard matter to hitch a team together that will work as well and harmoniously as this for the good of the paper. Most of them are women, fully competent for their positions when the Editor is gone. If the brethren were not satisfied, they could not better themselves if they should get some one else. Those are the wisest that know the most and best about that of which they are speaking.

Now, brethren, pray for your servants (for they are nothing else), working more hours than the average hours for the same pay, and are blamed at that, by those who are never satisfied. You would not like to work hard all day, and have a dozen letters a week, finding fault, and from those you knew did not know anything about what they were talking, which is true in the above cases.

I feel it duty to say thus much, for I court the friendship of no one at the expense of truth.

H. Munger.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

Touch the goblet no more!
It will make thy heart sore
To its very core!
Its perfume is the breath
Of the angel of death,
And the light that within it lies
Is the flash of his evil eyes.
Beware! O, beware!
For sickness, sorrow and care
All are there!

HE COULD BE TRUSTED.

Alfred was missing one night about sunset. Mother was getting anxious, for she always wished him to be home early. A neighbor, coming in, said a number of boys had gone to the river to swim, and he thought Alfred was safe enough to be with them.

"No," said the mother, "he promised me he would not go there without my leave, and he *always* keeps his word. He never told me a lie."

But seven o'clock came, then eight, and mother was still watching and listening for the step of Alfred; but it was half-past eight before his merry shout and whistle were heard, when he ran into the gate.

"Confess, now," said the neighbor, "that you have been to the river with the other boys, and so kept away till late."

How the boy's eye flashed, and the crimson mounted to his cheeks!

"No, sir! I told my mother I would never go there without her leave, and *do you think I would tell a lie?* I helped James to find the cows which had strayed in the wood, and did not think I should be so late."

James, coming up the street just then, came in to tell us "he was afraid we had been alarmed; they had been so far in the wood it made them late in getting home."

The neighbor, turning to the mother as he took his hat to go home, said, "I think there is comfort in store for you, madam. Such a boy as that will make a noble man."

DEW DROPS.

The dew drops on the grass,
Stay but their little hour—
Soon from our sight they pass;
But leaf and opening flower
Have greener, brighter grown,
For every vanished bead,
Each glistening, short-lived drop,
Hath filled some pressing need.

Some little, growing bud,
Some reddening berry's core,
Some drooping blade or leaf
The sun had smitten sore,
Hath felt the gentle touch
Which strength or healing brought,
So that no tiniest drop
Hath ever been for naught.

Each little word we speak,
Each little deed we do,
If but the heart be pure,
Hath mission just as true.
Be words sincere and kind,
Be deeds without a stain,
Then word and deed and life
Shall not have been in vain.

—*Little Corporal.*

"WHERE DOES JESUS LIVE?"

To many people, the Savior is very far off—too far, indeed, to bless or help, or save in time of need. Others have a different experience, an experience of Christ with them and Christ in them.

"Where does Jesus live?" asked a missionary once, in a mission-school.

"Please, sir, he lives in our alley *now*," said a little boy who had lately found the Savior.

Such an experience as this is sweet. To have Christ dwelling, not only in heavenly glory afar off, but also in our streets, in our alleys, in our homes, and in our hearts—this makes this dreary world look bright, and the world to come look brighter still.

"While blest with a sense of his love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus would dwell with me there."

—*Methodist.*

LOOK WELL TO YOUR FOOTING.

A man was passing along a high road one day, when he saw a boy standing on the edge of a chalk-pit which was being worked at the time.

"Look well to your footing, my lad!" he cried; for he thought it not unlikely that the bank might give way.

The boy, thinking he was safe enough, paid no heed to the kind warning. He did not care to move, but stood gazing idly before him. Suddenly the edge fell in with a terrible crash. Down he went headlong, and was buried in the rubbish. Help was at hand, and the men worked hard to dig him out; but twenty minutes elapsed before they could reach him; and, when at last they succeeded, it was too late. Smothered in the *debris*, the boy had lost his life because he would not heed the warning, "Look well to your footing!"—*Child's Sower.*

"Every Bit of it."—One evening, at a prayer-meeting, many newly converted persons, both old and young, arose to tell what God had done for their souls, and their determination to love and serve him. Among the rest, a little girl about seven years old jumped up, her face beaming with happiness, and, straining her childish voice to speak as loud as she could, she said, "I have given my heart to Jesus, *every bit of it.*"

Hygiene.

"This is for your health."—Paul.

THEN AND NOW.

A correspondent of the *Herald of Health* for Dec., thus gives some items of experience relating to the eating of meat:—

EXPERIENCE OF A FORMER MEAT-EATER.

"I have been living for two years a strict vegetarian. I have not even tasted meat. Once, I remember, after I had been living in this way six months, I tasted meat gravy, and afterward ate a hearty dinner, but had barely finished the meal when I threw all up again. I never tried it again. When I changed my style of life, I was in a declining state of health, was troubled with canker in the mouth, and scrofula, nervousness, etc.; could barely lift one hundred and fifty pounds, and got tired very quickly. Now, I am a strong, hearty fellow, eating my two meals a day of fruit and vegetables, and apparently free from any sort of disease whatever. I can lift three hundred and fifty pounds with ease, and stand as much exertion as any one of my size. I shall never eat meat or flesh again, unless forced to, as I think flesh food, eggs, strong drink, and white-flour bread, the curse of the world. I was a thin, spare fellow, but am now becoming a heavy, solid man . . . I am confident that nine-tenths of the world do not know the benefits to be derived from living in this way."

CATCHING COLD.

Catching cold is a common phrase for an attack of catarrh, but it is a very incorrect one. One year I suffered so severely from a series of "colds" that my attention was drawn specially to them. I was then a lecturer on medicine, and nearly every night, from five o'clock to six, during the winter months, had to turn out from a warm room to go through all weathers, lecture for an hour in a theatre heated by a stove and lighted by gas, and then return again to my snuggery at home. When I felt a fresh cold beginning I tried in vain to account for it, until I accidentally saw in Copeland's dictionary that the most fertile cause of a cold was coming from a moist cold air to a hot and dry room. This at once explained to me the reason of my frequent suffering, for I had invariably gone into my hot room straight from the cold. I of course changed my habit. I dawdled in the hall while taking off my great coat, perambulated the rooms which had no fire in them, went up and down stairs, and the like, ere I went into my study, whose temperature was always reduced. Since then I agree with a friend, who says "that a cold comes from catching hot;" and I am disposed to think that there is a strong analogy between a chilblain on a child's toes and cold in a person's nose, throat and lungs.—*Medical Mirror.*

The process of frying so much of our food is not only injurious to health, but expensive to the purse. The usual custom is to fry almost everything we eat. By thus cooking meats we deprive them of a large portion of their nutriment, while, at the same time, we combine them with a great amount of grease, which is very indigestible and pernicious. There is scarcely anything more indigestible than fat. Indeed, experiments have shown that this substance is not digested by the stomach at all; and the best supposition in reference to it is that it is taken care of by the pancreas.

To Produce a Pound of Flesh.—An English chemist has been experimenting for the purpose of ascertaining how much of various kinds of food must be eaten in order to make one pound of flesh. He comes to the conclusion that it requires twenty-five pounds of milk, one hundred of turnips, fifty of potatoes, fifty of carrots, nine of oat-meal, seven and a half of barley-meal, and three and a half of peas or beans.

Recipe for the Sick Room.—Take a large handful of rosemary, wormwood, lavender, rue, sage and mint, each. Place in a stone jar, and pour over it a gallon of strong cider-vinegar; cover closely, and keep near the fire for four days. Then strain and add an ounce of powdered camphor gum. Bottle and keep tightly corked. It cools the head. Wash the face and hands with it before going into a sick room.

Never enter a sick-room in a state of perspiration, as the moment you become cool your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire, because the heat attracts the vapor. Preventives are preferable to pill or powder.

Apples, if eaten at breakfast, with coarse bread and butter, without meat or flesh, remove constipation, correct acidities, and cool off ferbrile conditions more effectually than the most approved medicines.

☞ A wise physician once said, "I observe that every one wishes to go to heaven, but I observe also that most people are willing to take a great deal of very disagreeable medicine first."

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AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EDITORIAL COMMITTEE:
S. G. MATHEWSON, L. BOUTELL, JOHN COUCH.

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TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

COMING.

"I daily long for his appearing, and frequently look up, as I sit by the window, toward the eastern sky, hoping to see the King in his beauty."
—*Extract from a letter.*

I sit by my window and listen,
While the mists of the morning go by,
That I may catch the first sound of His coming,
May meet the bright glance of his eye;
And day after day as the noon-tide
Is marked on the sill of the door,
While the tired men rest in the shadows,
And the sunlight plays on the floor;

I list for the sound of his chariot,
I wait for the light of his smile,
For the coming in glory of Him
Who tarrieth the "little while."
I sit on the door-step at evening—
A maiden is singing below,
I hear the sweet laughter of children,
And the rivulet's musical flow.

The night-birds are trilling the chorus
Of all the glad songs of the day,
And mingled with these are the voices
Of villagers far away;
But deep through the beautiful gloaming
My eyes are gazing afar,
To catch the first glimpse of the rising
Of Bethlehem's magical star;

That star that shall herald the coming
Of *Jesu*—the hope of the world,—
Ah! none but the watchers will see it,
The watchers with banners unfurled!
So I watch at morn and at evening,
I question my heart all the day,
Will he come at midnight, or noon-tide?
And why does he longer delay?

Are the garments he gave me all stainless?
The lamp brightly trimmed in my room?
My hands busy clothing the needy,
Flinging joy's flying threads thro' my loom?
Shall I hear the low call of the Master?
Oh, visions of glory, go by!
The Bride is all spotless in beauty,
Unworthy, unworthy am I!

But *onward* the watchers are marching,
And *closer* the foemen they press,
Back, back to thy station and arm thee!
Near by are the mansions of rest!
Be no doubt in thy heart of the issue,
Keep close to thy duty and truth,
The blood of the Master hath bought thee,
With him is unchangeable youth.

Hid with him are the lives of his children,
Not the rack nor the flame can destroy;
No trials nor sorrows may move them,
They wait for Eternity's joy.
So I sit by my window and listen
While the mists of the morning go by,
That I may hear the low call of the Master,
May meet the bright glance of his eye.

S. ROXANA WINCE.

Pierceton, Ind., Dec. 16th, 1870.

For the World's Crisis.

THE ADVENT.

"O, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—MATT. 16:3.

There are in the gospel of St. Matthew over fifty citations from the Old Testament showing that his chief work was to prove by the prophets and by the Lord himself that the Son of man should come again. When our Savior sent his apostles out to preach, his charge was, "And as ye go, preach saying, The kingdom of heaven is at hand." Now if in those days so many centuries ago, when there remained so many prophecies to be fulfilled, it was essential to proclaim the soon coming of Christ, is it not now more necessary, and more binding upon those who are placed as under shepherds of God's people to herald him as even unto the doors? Indeed it seemeth so, yet there is not a subject more neglected by our modern teachers than this; certainly they are not worthy to be called watchers on the walls of Zion. The most of them seem to try to close their eyes to the fact that the revelations of God are being rapidly brought to an experimental reality; they purposely stop their ears to the mutterings and tremblings of our infirm mother earth; and by so doing are themselves a sign saying, . . "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation"; they are willingly ignorant of this truth—"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." With such abundance of grace, should we not all come over to that ground occupied by the wise virgins? Let us not be of those who are wresting the Scriptures to their own destruction, trying to make the advent a purely spiritual affair, or teaching, as some do, that he comes at death, or every time a sinner is converted, all of which is foolishness. It is the duty of every one who has the true light on this matter to let it shine, though by so doing, in some circles he may be looked upon as fanatical and become unpopular. God help us to become true evangelists, even as John was saying—"Repent ye, for the kingdom of heaven is at hand."

Though as was foretold by Isaiah, the sun has been darkened, the moon has refused to give her light, and the stars have fallen in glorious showers from the heavens, the powers of the earth, too, have been shaken; yet with all these signs thrust upon them, men have become so blinded that they do not comprehend the meaning of these things. We are now having wars and rumors of wars. . . but the end is not yet; for nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places." Iniquity shall abound, the love of many wax cold, false prophets arise, wicked men growing worse and worse, many departing from the truth to embrace the doctrines of devils, and harboring dangerous errors. "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

With all these warnings and directions, we need not be mistaken. We may now expect the sign of the Son of man in heaven at any time, for the indications are, that this generation shall not pass, till all these things be fulfilled. "And then shall all the tribes of the earth mourn, but the faithful few will be rejoiced, knowing that their redemption draweth nigh. The day and the hour we know not; nevertheless, by these infallible signs we are sure the great day of wrath is not far off, "when the heavens shall part as a scroll, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, shall hide themselves in the dens and in the rocks of the mountains; and say to the rocks and mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." This is a faithful picture of the destruction of this universe, "in the which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat; the earth also, and the works that are therein shall be burned up." Knowing these things draw near, let us obey the injunction, "Take heed, watch and pray; for ye know not when the time is."

But Jesus did not wish to lead us to believe that we should be in total darkness as to the time, for he has said—"Ye, brethren, are not in darkness, that *that* day should overtake you as a thief." It behooves us to watch, for though we may not know "just when," we must not slide into the opposite extreme, thinking we know nothing at all of his return. "Be ye also ready"; "Blessed are they that watch." Then is promised our reward, and a home in the new earth. How thankful we should be that the evil days are to be shortened for the elect's sake. While waiting here, we should employ our talents, whether with pen or with tongue, to warn all men to flee to Christ, before it is too late, spreading the truth far and wide, doing all we can to destroy the traditions of men and the works of the devil.

Religion, deprived of this blessed hope, is robbed of its great essentials. O, then, let us not spend our time in vain wranglings and trifling side-issues. Help us, Lord, to lay aside all denominational dissensions, so that we may the better concentrate our strength in spreading the glad tidings of salvation and a speedy release from our present imperfect existence. Let us make one grand effort by centralizing our powers, bursting all sectarian cords that may hinder, paying no heed to the doctrines of men, taking the New Testament for our creed, with Jesus Christ for our leader; then, by God's help,

"Truth crushed to earth will rise again,"

and we shall be successful in at least stirring up some to prepare for the Bridegroom, and in banishing some of the heathen impurities which have been introduced by Plato and others. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." We must be ever watchful, lest we be lured into the wiles of Satan, becoming entangled in the meshes of worldliness, or precipitating headlong into some pitfall of error. God grant that we may be kept pure and holy, not giving up our hope, but being ever on the lookout for our Master. Surely his coming is something which should be desired by all christians, for he has promised to bring his reward with him; then, too, shall all sin be banished, with its consequent troubles, tribulations, and all the evils brought upon us by Adam's fall. Is not this, then, a glorious hope? How natural for us to desire others to share it with us; for we know there cannot be that full, deep religious enjoyment without this "blessed hope" of the soon coming of the Lord. We are supported in this doctrine by all the apostles, the old reformers, and by many of the most active and devout christians of the present day. Luther, Baxter, and a host of others made this a common theme; so should we. Let us strive to be ready for him, and do all that we can to awaken sleeping christians, and arouse those who have fallen into a lethargy of sin, seemingly dead to all good things.

O sinner! hasten now to the Savior, for soon the last ransomed sinner shall be caught up to meet the Bridegroom, then it will be too late for you. Will you not come now, and prepare for the awful time that is fast hastening upon us? The present only is yours. O improve it; no longer spurn Jesus and his merciful provisions for your salvation from you, but accept him as your all and in all. Come with all your sins; trust his love, and join with us of whom it is said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." This is one of the many promises we have; will you not also be a claimant of them?

God help you and us all to realize that time is short; and may we all meet at his right hand; then shall we become "immortal souls" through Christ.

"Our glad hosannas, Prince of peace,
Thy welcome shall proclaim,
And heaven's eternal arches ring
With thy beloved name."

Wilmington, Del. CYRUS MENDENHALL.

For the World's Crisis.

WHERE ARE WE?

The four great prophetic empires of the earth have arisen, have fulfilled their long, bloody history, and passed away. Babylon, Persia, Greece and Rome, are kingdoms that were, but are not. The last of these empires has been broken into fragmentary divisions, many centuries ago. Among the "ten" principal kingdoms of the shattered and divided empire of the "western division" has appeared the prophetic, blasphemous kingdom of the Popes, which has ruled the world in tyranny, and made "war" upon the saints of God for the period of "1260 days," or years. The present century and generation has witnessed the decay, and now the "loss of the temporal dominion," and hence the remarkable fulfillment of the Scripture, "They shall take away his dominion, to consume and destroy it unto the end." So that now, at this hour, all that remains of the dominion of the Pope is "a *petit* principality of the government of so much of the city of Rome as is covered by the castle *St. Angelo, St. Peter's*, and the *Vatican*"! And Marmon, in the command at Rome, in issuing his proclamation, said: "The *plebiscitum* now crowns the national edifice. He hopes and believes the Pope, as the head of the people, will be recognized by them as such."

Where are we? The end is near! It is come, indeed! The Lord Jesus will soon appear in the heavens, where he displays the aurora so resplendently as a token of "the day dawn." His blessed feet will "stand upon the earth" groaning for deliverance; and the sleepers in their graves, and sepulchres, and the dust of the earth, and from the coal reefs and depths of the seas, shall awake at his voice, as did Lazarus; and his kingdom in reality and in glory appear, with the saints enthroned at "his right hand."

Ye waiting saints, keep ready for the glorious Coming One! Ye weary ones, almost fainting for the long delay of your Lord, "lift up your heads; your redemption draweth nigh." "Know ye that the kingdom of God is nigh at hand." "Even so, come, Lord Jesus." "Make haste, my Beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices."

O. R. FASSETT.

"FOR THE PEOPLE HAD A MIND TO WORK."

In the above declaration of "holy writ," we find "a mind to work" assigned as the secret of successful prosecutions of a great undertaking, and one attended with much opposition and many difficulties; namely, the rebuilding of the walls of "Jerusalem."

When the practical determination of the Jews to rebuild the devastated walls of their city became known, all of the pre-existing animosities of the Samaritans were at once aroused, and a conspiracy formed to defeat, if possible, the efforts of "Nehemiah" and his coadjutors. The project, however, of this humble servant of God, had not been formed without premeditation and prayer, or its prosecution entered upon without a clear assurance of the divine approbation; hence, he was not to be diverted from the accomplishment of his purpose by any machinations of his enemies, but in the happy consciousness of the integrity of his cause; and under the inspiration of an unwavering trust in his God, he went forward to an ultimate triumph.

But, however just and righteous the great work in which he engaged, or however desirous and determined he was to see it effected, he could not do so unaided, or without the united co-operation of those who felt a like interest in the cause, and that he had the requisite assistance for success, under the divine blessing, as he assures us in the following language: "So we built the wall; and all the wall was joined together with the half thereof, *for the people had a mind to work.*"

Now, the course pursued by those who were actively engaged in this great work is highly instructive. Their enemies were earnest in their endeavors to impede, as far as possible, its progress; and nothing would have given them greater pleasure than to have witnessed its complete subversion. But it was destined to triumph, and its successful prosecution was unquestionably the result of the practical recognition of several important principles. There was evidently in the minds of all a definite purpose and personal interest in the work. A unity of desire to see it go on, also in the expediency of the plan through which it was to be accomplished, developed a concentration of effort, the natural result of which was final success.

Another noticeable feature of the work was, that each had a definite portion assigned him to do, and each stood in his lot and place, and faithfully performed his respective duties. And thus must it be with the membership of every christian church, in order that it may become that effective source of moral power, as a church organization, which God designed that it should be. Each member has its own specific work to do, and that he may do it well, he must be found in his place, with "a mind to work," looking unto Him for all needful wisdom, who "giveth to all men liberally, and upbraideth not."

It is the want of "a mind to work" on the part of so large a proportion of professing christians, that we find so many spiritually barren wastes in our land. The church must, in order to accomplish its good work, be united in its effort. Whenever we find a church in which discord exists among its members, there we find a church which is comparatively weak. But when we find any Christian organization in which peace, harmony, and a unity of action exist; one in which not a few, but all have "a mind to work," then we find a vigorous and efficient instrumentality in the cause of our blessed Redeemer. The pastor of such a church is not held responsible by its members, for the accomplishment of all the work; but enjoys the hearty co-operation of his people, which is a greater encouragement to him in the discharge of his ministerial duties, than any pecuniary aid which they could give him without their sympathy and labors.

There never was a time in which the development of a united working spirit, among God's people, was more earnestly demanded than the present. Satan and his emissaries are earnestly endeavoring, by their combined forces, to subvert the truth, and to make obsolete the great fundamental principles which underlie our religious superstructure. Infidelity, in a variety of specious forms, is rearing its hydra-head in every direction, from which goes out a pernicious influence upon all on whom it is brought to bear, and this must be carefully guarded against.

May God grant us such a baptism by the Holy Spirit, that we can no longer sit at ease in Zion and see the cause of our blessed Redeemer languishing for the want of laborers; but at once unite with his faithful co-workers, for the salvation of souls, and the advancement of his cause.—*Herald of Truth.*

For the World's Crisis.

OUR JOY AND CROWN.

"I will come again, and receive you unto myself." JOHN 14:3.

In the record of the doings and sayings of Jesus, we find many precious promises left for the encouragement and comfort of God's waiting people; and among them all none is more cheering and encouraging than the one quoted at the head of this article. It cheers the heart of the poor pilgrim as he is making his way through this vale of tears, this wilderness of wo. It comforts the hearts of the sorrowing ones as friend after friend is borne away to his last earthly resting-place.

He is coming to destroy the enemy and bring back those that sleep in him. He is coming to reward his faithful ones, and punish his enemies; to give everlasting joy and peace to his waiting church in glory. He is coming to remove the curse, and fit up the earth for the saints' abode; to receive his people to himself, and to crown them with eternal life; and they shall dwell with him forever.

Lift up your heads, ye sorrowing ones; the final conflict will soon be over. We shall grapple with sorrow, pain and sickness for the last time, and come off conquerors over death and the grave. He is coming to end all of our trials, and the warfare with sin and Satan will be over.

The signs that bespeak his near approach are thickening, and soon we shall see the Son of man coming with power and great glory, and all his holy angels with him. The storm of wrath that awaits a wicked world is gathering, and soon will burst with all its fury. And who shall be able to stand in that day? Only those that have sought a refuge in Jesus. In him only can we find a shelter from the impending storm. There is safety only in him.

Dear pilgrim, lonely, and often sad at the wickedness of earth, the warfare will soon end; the promise will soon be fulfilled, when Jesus will come and take us to dwell with him in his kingdom, to enjoy the pleasures he has in store for us. Be patient a little while longer; labor on a few days; then our labors will end, and we shall enjoy the fruits of them.

N. B. MCMURPHY.

Gilmanton, N. H.

ENTHUSIASM FOR CHRIST.

Paul tells us that it is good to be zealously affected always in a good thing. There is a grand truth stated in these words.

1. "It is good to be zealously affected in a good thing," as distinguished from a bad, for zeal is defined as a "passionate ardor in the pursuit of anything, whether good or bad."

2. It is good to be always so. Only be sure that the object of pursuit is a laudible one. Then let your soul be "zealously affected" in it, and let it give forth a constant, steady flame of devotion—not a flickering or fitful light.

Many are zealous in a good thing now and then; they give themselves up to it, "heart and soul," on special occasions; and, anon, they falter and grow weary in the pursuit—because they do not see the results they had anticipated.

Why is it good to be thus affected?

1. Because nothing is worth doing at all but that which is good in its influence, either upon ourselves or upon others.

2. Because whatever is good deserves our best efforts, our most earnest endeavors.

3. Because nothing can be done thus earnestly and thoroughly unless we are zealous in its pursuit.

4. Because only those who keep their hearts always full of zeal in the good cause begin to accomplish the great life-work which the Master has set them to do.

Brethren, we all need more faith—a deeper conviction of "eternal truth." Having this, we shall love our Savior more fervently, and the souls for whom he gave himself a willing sacrifice upon the cross. This, in turn, will produce within us a glowing zeal for his cause; and zeal carried to its legitimate development will kindle enthusiasm.

Oh! for more of that enthusiasm in the service of Christ which impelled the great Apostle to the Gentiles to travel over land and sea, through perils of every kind, that he might lead dying sinners to Jesus.

When the church universal gets filled with this spirit, it will not be long before the whole world shall be vocal with the praises of Emmanuel—"God with us."—*Christian at Work.*

For the World's Crisis.

TWICE AS MUCH PRAYING.

Are you a christian? More, are you a married christian? Have you entered into the holy bond of matrimony? If so, I have a little I want to say to you. Will you listen? God says, "They two shall be one flesh."—Gen. 2:24; Eph. 5:31. Consider well that point. One in interests, one in joys, one in sorrows; and, as far as possible, one in understanding. Secretiveness should have no place between you. Are you both christians? Then you both have an unerring guide to direct you in all the duties and obligations of your little domicil. Sure we ought to thank God he did not forget that matter, and if we go to the Bible to teach us our duties to God and our obligations to our neighbors, shall we not go there to learn how we should act in the domestic department?

"First show piety at home," says the apostle. That work begins on self, but must extend its influence to the companion, if oneness is maintained. Does the christian pray to God that he or she may have grace all the way through, and a home in the kingdom at last, will not this petition embrace the companion also, if they are one? Does the wife or husband look into his or her heart to see if pride is subdued, covetousness rooted out; anger, hatred, revenge, lust, in short, *all* the fruits of the flesh kept under, and have no anxiety about the "other half"? Can oneness be maintained in this way? If the effectual, fervent prayer of the righteous availeth much, shall not we rather make use of it, not only to get and keep ourselves right, but also to check evil propensities in those with whom we are so closely united? What if we must needs to supplicate the Father *twice* as much as we would for ourselves; will not the sweet peace and oneness pay as we pass along, besides, perhaps, saving a soul from death and covering a multitude of sins? Neither should we give up by discouragements, for so we are not instructed. Jacob's name was changed to Israel, because he would not give up until he had got the blessing. As a prince had he power with God and with men, and did prevail. See Gen. 32:28.

Christ taught his disciples that they "ought always to pray and not to faint"; and refers us to the unjust judge for instruction. He was afraid of getting weary by the woman's continuing to come so long and so often, and so did avenge her to get rid of her.

Again, the apostle Paul, in writing to the Ephesians, says, "Pray always, with all prayer and supplication in the Spirit, and watching thereunto with all *perseverance* and supplication for all saints." No giving up in the matter, but, like Abraham, hoping against hope even, if we must.

Other scripture might be produced on this point, but I leave it for those to investigate who feel interested, and wish to profit by it.

Plainfield. LAURA ANN WHEELER.

(From the Rutland Independent.)

"SCRIPTURE MERIT."

It is especially gratifying to the followers of God, while infidel erudition would throw contempt upon the revealed word of God, to have the weight of the scientific thrown into their side of the scale. It seems to oblige skepticism to partially abate its invectives.

Benjamin Franklin is a name familiar to the scientific world, on both sides of the Atlantic, and in the palmy days of his scientific research he was a great favorite among the nobility of infidel France.

At a time when these French lords and nobles had a convivial gathering, Franklin was one of the honored guests. After the gorgeous repast had been served, the conversation turned upon the literary demerit of the Bible, and the folly of adhering to its antiquated laws. Innuendos, satire and sarcasm were freely dealt out by nearly all present.

At a little pause in the conversation, one lord raised his voice, evidently intending to be heard by all present, saying, "it was astonishing that any, who laid any claim to literary merit, could give credence to so vulgar a production as that Book."

Franklin observed profound silence while this opprobious shower fell upon the sacred volume. The taciturnity of so distinguished a guest, could not escape their notice, and one distinguished lord addressed him personally, asking his opinion. The shrewd philosopher manifested much *sang froid*, remarking that his mind was so absorbed with the contents of an old volume he had found, he could hardly think of much else at present.

This statement immediately elicited much inquiry among the company as to what could absorb so great a mind; whereupon this deep thinking sage replied he would if they desired, read from it some portions which struck him as possessing great literary and poetical merit. All were instant in signifying an affirmative desire, and immediately drew themselves up in most respectful attitude to listen to what might be a transcript of a noble mind.

He read from that lofty strain of Habbakuk thus:

"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting. . . . The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear."

As he paused the highest train of adjectives were employed to express their admiration of the lofty, sublime and glowing sentiments thus portrayed. Finally they must know the author of his profound poem. Their astonished dismay may be better conceived than described, as they were apprised of the truth.

Persons who imagine the Scriptures to be void of sublimity, poetic beauty, and elegance of diction, should read this portion with many others found in Ps., Isa., Dan., and Rev., etc., and see if there be not many things to command their admiration. But be it remembered, the Bible was not given to teach science, though it incidentally alludes to it; just glancing for a moment, then rapidly returning to its main and master theme.

THE WAY TO BE SAVED.

If we were in imminent danger of perishing by flame and one informed us the sure way of escape, how long would we parley, relative to the manner of communicating the necessary information, whether like a plebian or a noble, providing we understand it in time to escape the impending danger? But some will cark, and cavil, until doomed to eternal night. The Bible is an independent book, savoring of the spirit of its great Author, when he gave Moses his commission to lead Israel from bondage—tell them, said he, that "I AM hath sent you." The Bible imitates no other book, it copies none, it hardly alludes to any other. Our Savior in his sermons does not refer to any author except Moses and the prophets. John never refers to Plato, or Paul, or Demosthenes, so that it seems nearly as true of its later portions when books were plenty, as at its commencement when they were scarce. But we refer to Franklin again in order to introduce one more novel circumstance of his life proving his belief in the promise of God to raise the dead. He wrote his own epitaph many years previous to his death; being as eccentric as it is pertinent, it may be interesting to the readers of the "*Independent*" who have never seen it, or seeing have forgotten it.

"The body of Benjamin Franklin printer, (like the cover of an old book, its contents torn out, and stript of its lettering and gilding) lies here food for worms; yet the work itself shall not be lost, for it will (as he believed) appear once more in a new, and more beautiful edition, corrected and amended by the Author."

B. M.

Castleton, Vt.

For the World's Crisis.

COME AND BE SAVED.

Dear reader, if you want to be saved, you are invited this day to come. I invite you boldly, because of the words which Christ the Savior of mankind has spoken. He says—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. Again, "Him that cometh unto me I will in no wise cast out." John 6:37. Now if you are tired of your sins, and are heavy laden, I invite you to Jesus. I know not what you are, or what you may have been in time past; but I can say with confidence, Come to Christ by faith, and break off your sins by righteousness, and you shall have pardon. "Look unto me and be ye saved, all the ends of the earth." Isa. 45:22. Now if you want to come, I see nothing to hinder you from coming.

But there is something for you to do.

1. "Break off from your sins by righteousness, and your iniquities by showing mercy to the poor." Dan. 4:27. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "In the very day that you seek him with all the heart, he will be found of you." Jer. 29:13.

2. We must comply with the conditions on which the promise was made. Christ says—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Then leave the trifles of earth. Come away. Why will you linger and die? While mercy lingers, why will you dally with the vanities of earth, and neglect the preparation for that rich inheritance which you may obtain?

Reader, I am deeply anxious to bring your minds to the point of actual application to Christ. Many are conscious of their sins, and would like to be saved, but never go beyond this. They seem to remain in a state of wishing, wanting, and intending, but get no further. They say they hope at some time to get the benefit of it, but for want of sufficient determination they seem to fail to get any benefits whatever. If you are of this kind, you are in a dangerous state. You will certainly miss immortality and eternal life by remaining in this condition. Believe this, that there must be actual faith in Jesus Christ that he can save you to the uttermost, or else Christ died in vain so far as you are concerned. Read this carefully, and endeavor to understand it distinctly, and if you are the one to whom it applies, then act upon it with decision. Wait no longer for some better or more elevated position in life, nor for some imaginary frame of mind or feelings, which may never come. Hesitate no longer. Arise, and come to Christ, just as you are. This may the Lord help you to do.

H. S. MITCHELL.

— Every one's joys will actually be greater in proportion as he gets away from selfishness and becomes the god in his benevolence, that is, in his love.

DECLINING CHRISTIANS.

Declining christians have great reason to suspect themselves; and, if they quickly repent not, and do their first works with their first zeal and alacrity, they may sadly suspect that their graces are not true; for growth in grace is the best evidence of truth of grace. Indeed in young converts there may be a great deal of heat and fervor, which afterwards, when they are more established christians, may abate; and they may think this a decay in their graces, when indeed it is not. For we must distinguish between a passionate love of God, and a sedate, serene love of God. Our passions do, in our first conversion, mingle more with our graces than afterwards; and then we are like a torrent, very swift and rapid, but neither so deep nor so strong. And as little brooks and torrents, though they run very fiercely, yet stop and purl and murmur at every small pebble that lies in their way; but great rivers, which seem to move with a slow and grave pace, yet bear down all moles and dams, and whatsoever is in their way to oppose their passage; so it is here—grave and settled christians may seem to move more slowly, without any noise or tumult, but they have a great depth and strength in them, and are able to bear down before those temptations and oppositions at which young novices, who are more fierce and noisy, are forced to stop, complain and murmur.

For the World's Crisis.

THE GLORY DEPARTED.

Nothing can be more apparent to every careful observer, than that we are in the days of some apostasy, such as was predicted for the last days; and a great effort by the grace of God must be made, to keep one out of it. Nothing but the Spirit and word, by faith, can keep us alive and aloof from this breathless contagion. Its deleterious influence is felt everywhere, and it takes strong faith, active exertion, and constant confession of the truth and light that shines upon our path, not to be overtaken with it.

Being in the place of my childhood a little while since, the village bell was heard calling the people to their Friday evening meeting. I thought I would avail myself of the opportunity of seeing how it contrasted with former days.

In my early life I had often visited their place of worship, when conviction would follow the earnest appeals and heartfelt prayers of the lovers of Jesus; when the very atmosphere would seem to say, Prepare for the judgment! and a solemn feeling would creep all over you, urging you to accept of Jesus and offered salvation, ere you left the sacred spot.

But what a contrast! A few from a large church, with their minister, had come together. After the hymn, prayer, and reading of the Scriptures by the minister (and that is always good), he gave them a chance to row the boat, hoping they would all take hold; but, really, you would think they were all afflicted with the palsy. After a silence that would crowd out of you all the good feeling and resolution you ever had, a movement was heard, and a feeble testimony followed. After another chill, the second broke silence with a few remarks, and still the voice of the third was heard, with a prayer that followed, and all was over; the minister then closed the meeting.

You may imagine why I did not try and break the spell. I confess I wanted to, but while I was consulting where to begin, how to pitch the tune, and what to say, so as not to frighten but to do them good, the meeting was closed. My soul was stirred within me. I was grieved. No more interest for Jesus, and the saving of men from death—eternal death! I wished and prayed something might be done for them and the cause of the perishing there.

Brethren, we may have some meetings of the like pattern, but, wherever and whenever we come together for worship, we should come alive in the blessed work, have the heart on fire with the love of Jesus and his appearing, so much so that we cannot help but speak it out; then the outsiders that come in will want to come again, and they will be interested and inquire the way of life. O Lord, revive and pity, for thy name's sake! Amen.

L. BOUTELL.

DIVINE PROMPTINGS.

Often, in temporal matters, we are warned by a secret voice, which comes to us like a mandate from above, to do or forbear. It is always wise to accept such warnings. We can not hope to prosper if we sacrifice our own instinct to formal reasons, and the judgment of others. People come to you, when you are hesitating between two courses of conduct, and say, Do thus or so. It is all very well, so long as no instinct of your own prompts otherwise; but if something within you says, Do no such thing, then be sure you do no such thing. If this is true doctrine in matters of temporal import, how much more in things pertaining to our spiritual well-being! Resist not the sacred force! Beware of alienating the divine influence! Whenever you feel yourself prompted to any good work, to any act of kindness or self-denial, to any course of discipline or holy living, accept the impulse, hasten to obey while the fire burns. It is God that speaks in these secret promptings. Harden not your heart when you hear that voice. The Spirit will leave you if you refuse obedience; every warning disregarded is a door closed against future progress. If you do not now the good which you can, the time will come when you can not do the good that you would.—*Rev. Dr. Hodge.*

— He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 28, 1870.

☞ Please Remember!

☞ All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

LIBERAL OFFERS.

NEW SUBSCRIBERS.

We are anxious to have our paper reach several thousand new readers the coming year, and become a blessing to them. It is the best means we have of sowing the seed of the gospel of the kingdom in some hearts, and we should all awake, and do whatever we can to have its warnings of the coming judgment reach as many new readers as possible.

Some of our preachers have done nobly, and others would gladly help on the good cause, if they could receive aid for their families while they spend their time for the paper. For the benefit of such, the A. C. P. Society, at a recent meeting, by vote authorized the Agent to pay ten per cent to preachers on all collections for the *Crisis* and *Young Pilgrim*; and it is hoped they will take hold of the work in earnest, and have great success. Those who understand the expense of publishing a paper, know that it would cost no more to set up the type for twelve or fifteen thousand copies, than it does for a less number; hence, after our regular issue of about nine thousand copies is run off, we could print several thousand more at the cost only of press work and paper. It has, therefore, been concluded by the Editorial Committee and Business Agent, to whom the Society referred this subject, to make the following *liberal offers* to new subscribers, to induce them to form clubs, and thus make success easy to all who put forth efforts to obtain new subscribers

TRIAL OFFER.

We will send the *World's Crisis* three months on trial, to new subscribers, for *fifty cents*. We ask our friends to obtain yearly subscriptions, if possible; but where subscribers can be obtained for only three months, please visit them again, and, if possible, get them to renew before their paper is stopped at the end of three months.

To aid in obtaining new subscribers for 1871, we make the following offer of nearly

Three Months Free.

We will send the *Crisis*—for the balance of this year, from the time the name is received—free to all new subscribers for 1871, sent in before Jan. 1st.—Rate $2.50.

Now is the time to subscribe, and put forth energetic efforts to obtain new subscribers.

CLUBBING WITH OTHER PAPERS.

As many persons take several papers, and could be induced to take the Crisis, if they could get two papers at club rates, we have accepted offers to club other papers with the *Crisis*, which will enable our friends to obtain subscribers where it would otherwise be impossible to introduce our paper.

If any of our regular subscribers wish any of the papers on the list at club rates, they can get new subscribers for the *Crisis*, as it is not necessary that both papers should be sent to the same address.

THE WORLD'S CRISIS THREE OR SIX MONTHS FREE.

We will send the *World's Crisis* six months, and the *Phrenological Journal* and *Packard's Monthly* (price $3.00) one year for $3.00; or the *World's Crisis* three months, with the *Rural New Yorker* (price $3.00) one year for $3.00; or, three months with the *New York Weekly Tribune* (price $2.00) one year for $2.00; or three months with the *Bee-Keeper's Journal and National Agriculturist* (price $1.00) one year for $1.00.

CLUBBING.

We will send any one of the following periodicals with the *World's Crisis*, each one year, as follows:—

- *The Bee-Keeper's Journal and National Agriculturist* ($1.00) and the *World's Crisis* both for $3.00
- *The Laws of Life* and *World's Crisis* for $3.25
- *The* (weekly) *Bright Side* and *World's Crisis* for $3.25
- *The Bible Banner* and *World's Crisis* for $3.25
- *The Christian* and *World's Crisis* for $2.90
- *Rural New Yorker* ($3.00) and *World's Crisis* for $4.75
- *The Horticulturist* and *World's Crisis* for $4.00
- *Scientific American* ($3.00) and *World's Crisis* for $5.00
- *Amer. Agriculturist* ($1.50) and *World's Crisis* for $3.50
- *Phrenological Journal* ($3.00) and *World's Crisis* for $4.00
- *Hearth and Home* ($4.00) and *World's Crisis* for $5.00
- *N. Y. Weekly Tribune* ($2.00) and *World's Crisis* for $4.00
- *Prairie Farmer* ($2.00) and *World's Crisis* for $4.25
- *Christian Union* ($2.50) and *World's Crisis* for $4.25
- *Manufact'r and Builder* ($1.50) and *World's Crisis* for $3.50
- *Southern Horticulturist* ($2.00) and *World's Crisis* for $4.00

To secure any of the above, address your orders, with the money (sending drafts or money orders when you can), to

GEO. T. ADAMS, Agent,
Boston, Mass.

ON THE WAY TO CALIFORNIA.

Presuming that our readers would be pleased to hear from us on our trip to California, we will give them a few way-side gleanings. Several have said to us, "Do you not *dread* your journey? Our answer has been, one should not dread the performance of duty which the Lord requires at our hands. We learned long since that the path of duty is the path of pleasure. There is nothing one should dread so much as to displease the Lord; and when we are assured that he would have us engage in any work, like a loving child, we should go about it with delight. When we have a long journey to perform, it is not well to keep thinking of its end, and the great distance we must travel to reach it; but keep busily occupied with the present and passing events. In short, when we are in the path of duty, we should always wish to be just where we are; not keep longing and sighing to be in some other place that is beyond our reach. We find that a very large part of the trouble experienced in this world is borrowed from the future. Never cross a bridge before you get to it. The Savior has given a special caution against worrying about to-morrow. Said he: "The morrow shall take thought for the things of itself." "Sufficient unto the day is the evil thereof." Be thankful for the present, and trust the Lord for the future, and we shall find that the clouds of trouble will depart, and leave us in the pleasant sunshine and smiles of heaven. "Godliness, with contentment, is great gain."

Well, about our trip to California. We left Chicago, Monday, 10.45 A. M., Dec. 12th. We were much indebted to the kindness and energy of Bro. A. M. Billings for R. R. favors. We had a pleasant ride during the day. We fell in company with intelligent, christian gentlemen, with whom we had interesting conversation. This made the time pass very pleasantly; and when evening came, we felt as nicely as ever. At an early hour we inflated our air pillow, put it against the side of the car, asked the Lord for his protection, and went to sleep. At this time we were well into the beautiful state of Iowa. We think this state better adapted to the delight of a farmer's life than any other in the west. The land is well elevated, with rolling prairies and rich soil. Much of the state is yet uncultivated. We passed through thousands and thousands of acres of as nice looking land as we ever saw, without a tree, a fence or house. It seemed like turning a beautiful home out of doors. Semi-occasionally we came to a village springing up in rapid growth. We found in spots a little sprinkling of snow, with mild, pleasant weather.

Tuesday morning, Dec. 13th. The weather is still fine. This is our birthday. We will not say how old, but leave the reader to guess. We feel as fresh as usual, with no more weariness than when we left Chicago yesterday morning. It is a lovely morning. We are now (9.11 A. M.) within a few miles of Omaha. There is no snow here, and it seems more like October than December.

We are now across the Missouri river, at Omaha, all safe. Thank the Lord. We are to leave here about noon, and expect to arrive in San Francisco Friday night, or Saturday morning. The distance from here is one thousand nine hundred and fourteen miles.

From Omaha to San Francisco.

Omaha has grown rapidly during the last five years. It is now said to contain some twenty thousand inhabitants. The Union Pacific R. R. begins at this place. There are five routes to this point from the East. We saw nothing particularly pleasant or inviting about Omaha, that made us desire to remain. A railroad bridge is being built across the Missouri river, that will be a great convenience to the traveling public when completed.

At noon, Dec. 13th, we left Omaha for San Francisco. We came at once to the most beautiful rolling prairie land we ever beheld. We thought Iowa was ahead for handsome land, but we now think Nebraska would take the premium among farmers. But a small part of the land is cultivated, and, like the western part of Iowa, is without fences or trees. It is said the entire absence of timber has been caused by the Indians, who burnt over the land every year. The land is free from stones, and has a very rich soil. Beyond this beautiful rolling prairie land we come to the Platte river valley, which surpasses any plain we ever beheld. It is some four hundred miles long, and is from ten to fifty miles wide. It is bordered by a range of hills, and is level like a floor. It is watered by the Platte river for some three hundred miles. This river is about three fourths of a mile wide; and its average depth is said to be about six inches. Its bed is noted for quicksand, and affords a very uncertain footing for a traveler. This Platte valley, without a tree or shrub, is a rich sight to one brought up among the hills and mountains of New England, surrounded by rocks and heavy timber. It seems a pity to see such extra rich land, so easy of cultivation, lying unused, when there are so many poor people without a home or a garden spot. Here they might have comfortable homes for a small sum of money, but there would be a lack of wood and water.

The shades of evening are closing around us, and we will bid our readers good night.

Wednesday morning, Dec. 14th. The morning is pleasant, but the night has been quite cold. Our car windows are covered with frost, so that we cannot see out till the frost is removed. We have now rode five nights since we left home, and expect to ride three more before we reach San Francisco. We have not taken a sleeping car, neither do we intend to, as we think the money can be better appropriated. They charge seventeen dollars extra for sleeping cars between Chicago and California.

To-day we have passed some very interesting scenery. In the forenoon, we fell in company with an engineer and surveyor, who is very familiar with western life, and from whom we received much interesting information. Only a few days since he had been chased by a party of Indians, with a design to take his life. We were rather surprised to learn of the frequency of murders that happen in western Nebraska and eastern Wyoming Territory. There are several desperadoes who haunt this region, who are frequently captured and executed with but little ceremony. United States troops are scattered through this section to protect travelers from Indian depredations. This is the home of the wild deer, horses, antelope, buffalo, prairie wolves, foxes, dogs, and chickens. Bones of very large animals, and skulls of giants are found in this region.

As we approach the Wyoming territory, the scenery begins to grow more wild, and after leaving Cheyenne, where the road from Denver connects with the Union Pacific, we go up a very heavy grade (some of the way over eighty-eight feet to the mile) till we arrive at Sherman, where we are eight thousand two hundred and forty-two feet above tide water. This part of our trip was novel in its appearance, grand, even sublime, and intensely interesting. We will here copy a few words from the "Trans-Continental Tourists' Guide," descriptive of the appearance of the country:—

"Rocks which, at a distance, might be taken for castles, rise side by side with the wall of an immense fort; churches rear their roofs, almost shading the lowly cottage by their side; columns, monuments, and pyramids are mixed up with themselves and each other, as though some malignant power had carried off some mighty city of the olden time, and wearying of his booty, had thrown it down upon these plains without much regard to the order in which the buildings were placed."

On these elevated plains, covered with the peculiar stones and rocks just described, is an immense quantity of the finest red stone gravel we ever saw. It appears to have been formed by the crumbling in pieces of the stones. It is pure gravel, mostly unmixed with earth.

At the stations in this wild country, we find men of corresponding character, bold, daring, and enterprising, well calculated to endure the hardships of pioneer life in this region. They can tell many thrilling tales of adventures among the snows of cold winters, white desperadoes and Indians of various tribes. Their houses might be properly called shanties, many of them covered with straw. We felt no desire to remain longer than necessary. As we advance, the scenery increases in interest and wild grandeur, till we pass through narrow vales, with mountain rocks rising at our side fifty or one hundred feet, seeming almost to hang over us. These rocks have others on their tops in strange forms, looking as if placed there by design as monumental towers. The sight afforded a rich feast.

We are now (5 P. M. Thursday) at Ogden, one thousand and thirty-two miles west of Omaha, and eight hundred and seventy-two from San Francisco. At this point the Utah Central R. R. starts for the Mormon settlement at Salt Lake City, a distance of thirty-six miles south. On the cars to-day we have had a very interesting conversation with Bishop Sharp, one of the twenty Mormon bishops. He is an intelligent Scotch gentleman, who has been with the Mormons twenty years. The Central Pacific R. R. begins at this point.

Here we close our present notes, in order to send them homeward by the next mail going east. We feel fresher now than at the close of the first day's travel. We have been so interestingly occupied to-day in conversation with a California clergyman, and other gentlemen, on religious matters, and with the passing scenery, that we have scarcely taken any note of time or distance. We think we never passed a day more pleasantly on the cars. We now expect to reach San Francisco Saturday evening, as fresh as when we left home.

OMINOUS.

We find the following interesting item of news from a London special correspondent to the New York *World*, dated Dec. 7th: "Private letters state that a Spiritualist is retained constantly in company with King William, over whom he exercises complete influence." It is also well known that the Emperor of Russia consults the spirits, and that Napoleon III. is well established in Spiritualism. Jesus informs us, through St. John, that these demons, or "unclean spirits," would "go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16: 13, 14. These spirits are to be identified by "working miracles." The next great event in connection with their work, is announced in the following language: "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments." Is it not time to watch? time for a careful examination in relation to spots on our garments? We must be "without spot," if we are ready for the coming of the Bridegroom King.

The evidences are continually increasing on every side to show that our dear Savior is soon coming. We can almost hear the rumbling of his chariot wheels. Soon the parting heavens will reveal his blessed face shining in glory that dazzles the light of the sun. None but "the pure in heart" will be able to stand when he appeareth. Those who have hatred, or variance, cannot inherit the kingdom of God. No one with a root of bitterness in his heart can pass through the gates of pearl into the "city of the great King." It is to be feared that many who believe that Jesus is coming soon are but poorly prepared to meet him. They are indulging in backbiting, evil speaking, hatred, variance, scolding and fretting in their families, evil surmisings, love of the world, pride, selfishness, joking, and lasciviousness, neglecting prayer in the closet, family, and the prayer-meeting; being only stumbling-blocks in the way of others. If, with all the evidence before them that is now shining forth to show that our Lord is soon coming, they are losing ground, and growing cold; can they expect that some prosperous breeze will finally waft them into the desired haven? Such will be doomed to sad disappointment. Satan is doing all in his power to lull people to sleep just at the time when they need to be most awake; just at the time when Jesus has warned us against going to sleep.

No one can keep awake in divine life and indulge in those evil propensities to which we have referred. Blindness and darkness begin to come over him as soon as he allows such things to grow in his heart. The Holy Spirit of God will not dwell among such vipers. If we allow them to defile these temples, then we must be destroyed. The Lord has made provision for our complete cleansing; and if we will not avail ourselves of the means provided, we must suffer the terrible consequences. Who can afford to lose eternal life for the sake of indulging in hatred, variance, lasciviousness, or any other evil thing; when such indulgence only makes one miserable in this life, and disagreeable to those around them? Sin affords no real profits. Holiness gives eternal gain. May the Lord bless the reader with great love for purity, with perfect peace, and a home in the kingdom.

☞ G. W. Demaree, of Franklin, Ind., is very desirous of getting any tidings of Mrs. E. Remick, who, during the war, was a very kind friend to him while sick in the hospital at Antietam, Md. Any information sent to him, at the above address, will be gratefully acknowledged.

☞ We have received the first number of the "*Bible Banner*," published by H. A. King, New York, notices of which have appeared in our paper from time to time. Its Editors are Brn. J. Couch, Wm. Sheldon, and A. A. Phelps. The January number is good, and promises well for the numbers to come.

Address.—Occasionally friends write me at Boston, Mass., and Buchanan, Mich., and on business matters pertaining to both offices. Let it be remembered, (1.) that Brodhead, Wis., is my address; (2.) that business matters should be addressed to the resident Editor, and not to me. W. S.

TIME'S FAREWELL.

We have just published a tract with the above title, written by Bro. O. D. Woodruff. A good, stirring, timely tract; just the thing to scatter everywhere, and should be scattered by the *thousands*. Price by mail, 10 cents per dozen; 75 cents per hundred; $6.20 per thousand. Ag't.

"NO HOPE FOR THE POOR."

Under the above caption, the *Daily News* of our city makes the following sensible remarks; and breathing as they do a true christian spirit, we are glad to give them to our readers:—

"Pews were recently rented in one of Boston's fashionable churches to the amount of more than thirty thousand dollars, the prices ranging from fourteen hundred to three thousand dollars. The mere statement of such a fact discloses one of the most deficient problems the christian church has to solve, and illustrates one of the most alarming faults she has to correct.

The gospel was given to all who sin and suffer, to all who desire to so live, that the rest it tells them of which remaineth for the people of God may be theirs. The gospel was given to man, not to the learned and rich among men, but to man, wherever found and of all conditions. Conditions and persons are not respected, if it were so, we fancy the richest promises and gifts of grace would be to the toiling weary poor of this world. The gospel though given to all has been taken from the poor, and imprisoned in costly Mausoleums, cold, beautiful, magnificent, where none may enter who have no golden keys to unlock its doors, and so the poor of our cities in this christian land are effectually debarred attendance on public worship by the wicked customs into which we have fallen.

How can a workingman who receives twenty dollars a week, secure a pew in any of our leading churches, or if so, could so dress as not to have his poverty made so apparent as to become the notice of all? When pews are held from three hundred to as many thousand per year, how many who toil can sit in them to hear of Him who came to save such as they, of whom he was one, having himself no where to lay his head? The question is its own answer.

We are told that there are free pews. We know it, and we know as well that they are in galleries, or in some part of the church where they become labelled, and known as the home of the dependent, and this is an arrangement not well calculated to secure the attendance of those who, though they toil, are not mendicants, but have a sturdy independence, which scorns charity, except in direst extremities. Thousands in Boston cannot afford to attend church where pews are sold, and where dress is so extravagant that their want makes them singular.

The Catholics, in this, are wiser than we, for their churches are for worshipers, who at the altars are but men, of whom nothing else is known or asked.

Fine churches are well, when they can be erected and dedicated to the worship of God and not to the worship of wealth, fashion, and exclusiveness. But to build such churches is wrong, if it causes the poor to be shut out from its privileges. Missions for the poor beside cathedrals, are an abomination wherever they are established in the interest of exclusiveness, which is in reality quite too often the case.

The remedy for these abuses is plain and easily stated. Let every society build so as to afford sittings for all who can come under their influence, by lavishing no greater expense than can be paid for, without taking pews to pay for the edifice. Let the pews in no case be taxed for an amount in excess of current expenses, and have so many that the amount will be small. Have pews scattered throughout the house, free to those who are unable to pay, and let no such pews be known save to a committee who have this matter in charge.

Where a remedy for these evils is sought, it will easily be found, and we trust we shall see the day when the poor will have the gospel."

SIXTY CENTURIES OF DEATH.

Nearly sixty long centuries have rolled away since man was driven from the garden of Eden, and since the curse was pronounced upon the earth; and during that time sin and death have reigned on earth. But about eighteen centuries ago Jesus entered the grave, and by a resurrection to a deathless state hath *in his own person* "abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1: 10), thus presenting himself as a sample of immortalized humanity, or a specimen of eternal life connected with humanity, of which John could affirm: "That which was from the beginning, which we have *heard*, which we have *seen* with our eyes, which we have looked upon, and our hands have *handled*, of the Word of life; for the life was manifested, and we have *seen* it, and bear witness, and show unto you that *eternal life* which was with the Father." 1 John 1: 1, 2.

"Eternal life" does not exist as an abstract principle, but is the result of a deathless nature, and "Christ being raised from the dead, dieth no more; death hath no more dominion over him"; so in his person "eternal life" was "manifested" to men, and was "seen" and "heard" and "handled" by the apostles after his resurrection; and thus has Christ "abolished death" in his own person, and by a resurrection to a deathless state "hath brought life and immortality to light" in the presence of perishing men, this being manifested to them "through the gospel"; and now Jesus stands above the storms of life, and beyond the billows of death, exclaiming, "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of *hades* and of death" (Rev. 1: 18), "and behold I come quickly; and my reward is with me, to give every man according as his works shall be" (Rev. 22: 12), agreeing with Paul's statement: "For yet a *little while*, and he that shall come will come." Heb. 10: 37.

At the time this statement was made, about forty-two centuries had passed away, leaving about eighteen centuries more to run their course; and so short was the remaining time, when compared with the time which had already elapsed, that the apostle could style it "a little while"; and surely that "little while" is about ending, and with its end comes the Lord Jesus, and with his coming comes the end of the reign of death. Already has earth seen about sixty centuries of death, weeping, and sadness; but a new era is about to dawn, in which "there shall be no more death," for then "the tabernacle of God shall be with men." One dead person has been raised to immortal life as a sample, as a "forerunner," or as a pledge that all the holy slumberers are in like manner to be immortalized. W. S.

THE "SEVENTY WEEKS."

An Iowa correspondent asks, if my view of the seventy weeks is correct, why Josephus makes a space of 639 years from the building of the temple in the time of Haggai to the destruction of Jerusalem by the Romans? We answer:

1. Josephus himself, in another part of his work, differs from this statement by twenty-five years.

2. He differs about one hundred years from Ptolemy and Bishop Usher. All who are conversant with the various discussions on chronology, are aware that it is a well understood fact that Josephus' great anxiety to prove the antiquity of his people led him to give measurements of time universally repudiated by chronologers, and at war with the Bible.

3. I do not begin the seventy weeks with the building of the temple in the time of Haggai, nor end them with its destruction by the Romans. See "Adventism," pp. 196–208. The sixty-nine weeks, that were to reach "unto Messiah the prince," were to begin with the "going forth of the commandment to restore and build Jerusalem"; and God "saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built (Isa. 44: 28); he shall build my city, and he shall let go my captives." Isa. 45: 13.

From this epoch, unperverted chronology gives us just four hundred and eighty-three years to the birth of Christ, B. C. 5; agreeing with Gabriel's measurement of sixty-nine weeks of years, and proving Jesus to be the true Messiah. End that measurement anywhere else, and Jesus' claim to the Messiahship is invalidated, for the true Messiah was to come at its termination. W. S.

DID A PROPHET'S SOUL VISIT THE REVELATOR?

The following text is quoted to prove that the disembodied soul of a deceased prophet visited John on the isle of Patmos: "For I am thy fellow servant, and of thy brethren the prophets." Rev. 22: 9. (1) By reading the preceding verse, we learn that the speaker is an angel, instead of being a disembodied soul of a prophet. "I fell down to worship before the feet of the *angel* which showed me these things. Then said he, See thou do it not; for *I* am thy fellow servant, and of thy brethren the prophets"—not *one of* thy brethren the prophets, but fellow servant of thyself and of them. Tyndal's translation reads: "I am thy fellow servant, and the fellow servant of thy brethren the prophets." (2) Even if the statement had read, as it is often incorrectly quoted, "I am one of the prophets," it would not have necessitated the appearance of a disembodied soul, for two prophets have been translated alive—Enoch and Elijah—and if the Lord had seen fit to send a prophet, instead of an angel, he had living prophets at his command. But John said that it was an *angel*, and angels are not disembodied saints, as some conjecture, for angels existed before men were created, being of a higher order; and there is no promise that saints are ever to be "equal to the angels" till the resurrection morn. Then we shall be physical beings with deathless natures. W. S.

OUR LACK OF WISDOM.

Well did the Savior affirm, "The children of this world are wiser in their generation than the children of light"; and we are admonished to be "wise as serpents," and at the same time "harmless as doves." Being sent forth "as lambs among wolves," we need wisdom blended with harmlessness. As one lamb cannot compete successfully with a herd of wolves, in a conflict for the mastery, no more can a christian succeed against the enemies of Christ in human strength. The serpent is wise enough to charm its game; and christians ought to possess more of the charming power of the gospel. The children of this world are wise enough to count the cost, and devise plans that will be most likely to succeed; but how prone christians are to act regardless of the infallible plan of the great Head of the church. The *principle* on which we should act in promoting the cause of God should always be adhered to, but just *how* to apply that principle to the best advantage, under different circumstances, is left discretionary with us; hence, we need always to have an eye single to the glory of God, leading us to inquire in every emergency, What course will glorify God? With a continual aspiration to please God, we shall be apt to exercise more wisdom in promoting the cause of Christ. W. S.

IMPORTANCE OF THE LORD'S COMING.

The fact that Christ is to make another mission to our globe is so distinctly and so repeatedly brought to view in the Bible, that many are ready to admit the truthfulness of the doctrine who see no importance connected with the agitation of this question, simply because they do not understand the events that are connected with his coming. Let it be understood that the coming of Christ and the judgment are *linked together*, and that reward is linked to the judgment, and consequently that if the Lord does not come, the judgment cannot come, and that if the judgment does not come, the reward cannot come; and the importance of the Lord's coming is at once apparent. If Enoch was correct in affirming that the Lord is coming "to execute judgment upon all" (Jude 15), there certainly can be no salvation prior to the Lord's coming, for salvation is judgment *executed in favor of the saints*; and this agrees with Paul's statement, "Unto them that look for him shall he appear the second time without sin unto *salvation*." Heb. 9: 28. W. S.

Souls under the Altar.—John "saw under the altar the souls of them that were slain." Rev. 6: 9. But were they *disembodied* souls? Certainly not, for (1) they are not so called; (2) the affirmation is made at the eleventh verse, "It was said unto *them* [unto these very souls], that *they* should rest for a little season, until their fellow servants also and their brethren, that should be *killed* as *they were*, should be fulfilled." These souls had been "*killed*," and therefore were not immortal souls, or disembodied personalities. (3) They also cried, "How long, . . wilt thou not judge and avenge *our blood*"; so these souls had blood, which could not be true of disembodied souls. (4) They are seen under an altar, which seems like a strange place to keep disembodied souls, and quite unlike the usual description of repose on seats of glory among the angels of God. (5) Instead of being represented as singing songs of redemption, and shouting victory, they seem impatiently crying "How long" before judgment? Would disembodied souls feel thus discontented after getting into glory?

The term souls is here used in the sense of persons, and is so translated in Prof. Whiting's version. The altar of slaughter is here brought to view, and these slaughtered persons, or souls that had been "*killed*," send up a cry like the voice of Abel's blood, for vengeance on their persecutors. It is said "white robes were given unto every one of them"—not *literal* robes, but "the righteousness of saints" was accredited to them, while they were to "rest yet for a little season" in death—"rest from their labors" like Daniel; "go thou thy way *till the end be*; for thou shalt *rest* and stand in thy lot at the end of the days." In death "the weary are at rest." W. S.

☞ My sister Mary is dead. More hereafter. A. P. Moore.

For the World's Crisis.

THE NEW YEAR.

We are soon coming to one of those yearly revolutions that will date 1871.

The year almost run has been noted with providential dottings and scriptural fulfillments which speak for God in the certainty of future glory. Kingdoms, thrones, and nationalities are upheaving and changing. The last few months have been prolific in startling events. The Ecumenical Council in its profound deliberations bringing out the loud-sounding declaration—the infallibility of the Pope, causing a moral convulsion amid the terrific thunders and lightning, that made the Vatican tremble and the stoutest hearts quail. The echo of infallibility is not lost in the distance before the French emperor had withdrawn his troops, leaving the infallible monster to his own resources, more helpless than before. The ten horns full of hatred "eat her flesh," not letting her have a vestige of civil power, thus preparing her for burning. Babylon is fallen, and waiting painfully for utter destruction.

Napoleon in turn declares war, and with his mighty military power moves in crusade against the Prussian government; and soon, contrary to all the expectations of the wise of this world in wonder, he is taken captive, leaving the French nation in a state of warfare and anarchy, with a deep-seated strife between republicanism and monarchy, the nations of Europe looking on with jealousy, for fear they will be twisted from a neutral position and plunged in inevitable war.

Russia seems to be looking towards Turkey, eager for the time to come for her strength to be put in requisition for Constantinople and the Black Sea. Earthquakes and tidal waves utter their hearty response to the certainty of the pending crisis. All these, with the certainty of prophetic dates, wickedness increasing to an alarming extent, the love of the many growing cold, the signs that are in the past, the generation that "will not pass till all be fulfilled;"—all, all, show the coming day will wrap in gloom all earthly glory, and bring to naught all earthly kingdoms. It will be well to recount the past year in the light of the prophetic seer.

Then look forward with eagerness and strong faith in the unerring word of prophecy relative to fast coming events. It will be wise. Watch the filling of the last jots and tittles of the prophetic mould. Yes, my dear brethren, we are crowded down, in spite of unbelief, to the last end of the Adamic race. Their overthrow is inevitable, their destruction sure. O dreadful day to the rebels, the unbelieving, that will not yield, or comply with the conditions,—destruction from the presence of the Lord.

But there still is hope for the saints. They are Christ's, Abraham's seed, heirs and equal heirs with Christ, the second Adam, ruler from heaven, the kosmos his.

L. Boutell.

THE TRACT FUND.

The *Advent Christian Publication Society*, at meeting on Springfield Camp-ground, August 24th 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

Wm. B. Herron, Sec'y Adv. Chr. Pub. Soc'y.

Remittances should be sent to the Treasurer, Geo. T. Adams, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$156.38
John Clothy	1.00
Nathan Collins	1.75
S. Dodge	1.10
J. P. Babcock	1.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments........ $20.00

YOUNG PILGRIM FUND.

Previous acknowledgments........ $5.05

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, Geo. T. Adams, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$517.69
A Friend	2.00
R. Evans	5.00
S. Dodge	2.00
"A Lover of the cause of Christ"	5.00
J. P. Babcock	1.00

For the World's Crisis.

HOOSIC TUNNEL.

But few of our people know but little about the greatest undertaking of this nation; i. e., boring or digging a hole twenty feet in diameter through the Hoosic or Green mountain, for two tracks for cars to pass from Boston to Albany. The distance through the Tunnel is almost five miles. It was begun about fifteen years ago, and is progressing at the rate of fifteen feet per day, since the central shaft was sunk one thousand and thirty-five feet, which affords two more headings, making six in the whole.

I visited this wonder of the age Saturday, Dec. 17th. Went in at the west end, until noise, darkness, and smoke, advised a retreat. It is a dark, damp, narrow place, about sixty degrees, summer or winter. All the seven hundred and fifty hands work by lamplight, mules and all. We met a number of mules drawing a car load of stone from the heading, with a lamp in the headstall to light the brute along, and as we had no light of our own, the light of the donkey was appreciated in that dark hole in the mountain.

It is wonderful to see where men work, year after year. Surely this is being under the curse heavily,—seventeen hundred feet from the top of the mountain to the track. But few accidents have happened, considering the great danger to which the hands are exposed. It will pay any one to visit North Adams, and see the great wonder of this age.

There is a good Advent church here, and willing to have people of the faith call and see the Tunnel, and worship with them. Preachers especially are invited to call. It is about twenty miles north of the western railroad, from Pittsfield. The cars run there four times daily from Pittsfield, and brethren passing on the western railroad can slip up and preach to them on an evening or Sabbath, and visit the Tunnel next day, which is within fifteen minutes' ride. At our next Springfield campmeeting some are coming to enjoy both the meeting and seeing the great Tunnel, which is about two hours' ride in the cars from Springfield. At that time the campmeeting tickets will bring the fare to $3, both ways, or thereabouts. You can come the same day and spend four hours at the Tunnel, or stay over night with the brethren, and go over the mountain in a stage to the east end, and down the Connecticut river road to the camp-ground the next day. This will be a double object with many in attending the Springfield campmeeting another year, as the work of the Tunnel will then be so easily comprehended and seen. For further and more minute particulars of this gigantic work, you will get the whole plan, work and progress, in *Scribner's Monthly* for Dec., 1870.

The great ingenuity of this age is one of the last day signs, i. e., increase of knowledge and facilities for traveling; all to take place in the "time of the end" (see Dan. 12), or just before the end. A sight of the Tunnel has strengthened my faith. H. Munger.

PRAYER-MEETING KILLERS.

There is a class of barbarians who roam the land, making fearful havoc. They swing no tomahawk. They sound no war-whoop. But their track is marked by devastation. I mean that class of persons who go from church to church, charged with the mission of talking religious meetings to death. They are a restless tribe, generally disaffected with their own church, for the reason that the church can no longer endure them; and they go about like the roaring lion, seeking whom they may devour.

Though never having seen them before, I can tell them as soon as they enter a meeting. They have a brassy face, a sanctimonious way of rolling up their eye, a solemn snuffle, and a pompous way of sitting down, as much as to say, "Here goes into the seat an awful amount of religion!" They take off their overcoats, pull out the cuffs of their sleeves, give an impressive clearing of the throat, and wait for the time to seize their prey.

If such an one is notoriously inconsistent, he will talk chiefly on personal holiness. Perhaps he failed rich, so that, unencumbered, he might give all his time to prayer-meetings. We know a horse jockey, whose perpetual theme at such meetings was sanctification; and he said he was speeding toward heaven, but on which of his old nags we had not time to ask him.

It sometimes happens that this religious pest confines himself to the meetings of his own church. Interesting talkers are sometimes detained at home by sickness; but his health is always good. Others dare not venture out in the storm; but all the elements combined could not keep him from his place. He has the same prayer now that he has had for the last twenty years. There is in it an allusion to the death of a prominent individual. You do not understand who he means. The fact is, he composed that prayer about the time that General Jackson died, and he has never been able to drop the allusion. He has a patronizing way of talking to sinners, as much as to say: "Ho! you poor, miserable scallawags, just look at me, and see what you might have been!"

☞ An open mind, an open hand, and an open heart, will find everywhere an open door.

Extracts from Letters.

BRO. G. A. STREETER writes:—"How goes the battle in these days? are you gaining ground on the enemy, or are you losing? Are you all packed up and ready for the Master to come? or is the world all packed on you? Are you all cut loose, or are you tied to the things of this world? It is high time that we were awake to this important subject. I am out in the highways and hedges looking after the stray ones. Many a one will be lost as we near the shore. Let us help all we can to keep up good cheer. I am in Bridgewater, Vt., my old field of labor. The children are alive, most of them, and are expecting deliverance soon."

BRO. A. F. DUGGER writes:—"The cause in northwestern Missouri looks up; people are becoming more interested every day. Many, who first refused to hear on these subjects peculiar to the Advent faith, now lend a listening ear, and inquire, Are these things so? and many are coming out on the Lord's side. Praise his holy name!

I have been spending a few days with the Clear Creek church, since Nov. 1st, laboring in word and doctrine. Have preached twenty sermons, during which time sixteen souls have been added to our number. Friday, Nov. 25th, I immersed a number of happy souls into the Christ, also on Sunday and Monday following.

Thomas J. Hobbs, a youth of sixteen, came out during the meeting, and has identified himself with the people of the Lord. He says he wants to share the glories of the coming kingdom. He is a boy of promising talent, and takes right hold of the work in good earnest. May the good Lord bless the youth. It does my heart good to see the youth coming into the fold of Christ."

BRO. AND SR. WM. JOSEPH write from Sunderlinville, Pa., Nov. 20th, 1870:—"We feel it a duty to acknowledge, at least, that we appreciate your valuable paper, the *Crisis*. There are none very friendly in this place to the cause you advocate, and we have gained some enemies, at least, by our avowal of the truth, as we now see it plainly written on every leaf of the Bible. At the time we first saw your paper, we were firm believers in the popular theology of the day, and would scarce allow ourselves to read such dangerous doctrines as we supposed your columns contained; but now we are truly thankful for the light we have received, and, by assisting grace, will try to let our light shine. We lend our paper to those who will read, and to some who live some distance from us, who prize them much, but are too poor to take any paper. If blest with the means, we would like to send the paper to friends living at a distance, that they might see the truth as it is in the word of God. Their eyes are now blinded by early education and popular doctrines of our day.

We do rejoice that the truth is gaining ground, and hope it will still prevail until that happy day shall come, when righteousness shall cover the whole earth."

SISTER S. A. CUMMINGS writes:—"What a comfort it is to me to think that I have a Father in heaven, who loves me with tender love, who is ever blessing me as he seeth my needs. How sweet to trust in him for every thing; to feel that he will do just what is best in every particular; to know that sleeping or waking his eye is ever over me, to guard me in my helplessness. How blessed to go to him in prayer, to tell him all my griefs, knowing that his ear is ever open to the cry of his children, however feeble it may be. Brothers and sisters in Christ, do you put your whole trust in your heavenly Father? Do you trust him fully? If you do, you are truly blest. Let us remember that his eye is ever over us, and strive to so live as not to grieve that dear Father; but let us say with the poet,

'Come, let us lift our joyful eyes,
Up to the courts above,
And smile to see our Father there,
Upon a throne of love.'"

BRO. D. R. MOORE writes from Jackson, Pa.:—"Go on, brethren, fight the good fight of faith, and lay hold on eternal life. Jesus is coming to give us life and the inheritance promised to Abraham; 'for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' Let us strive to follow Christ, and induce others to follow the example that Jesus has set us in every-day life. I look forward with joyful anticipation to the time when we shall all be gathered into the kingdom, to enjoy the society of Jesus and the redeemed ones. 'Watch and pray, for ye know not when the time is.'"

BRO. C. H. WILLIAMS writes:—"We are having excellent meetings here in Forestport, N. Y. A deep interest is manifested in the gospel of the kingdom, which is new to most of the people in this vicinity. Conviction seems to rest upon their hearts, and last evening one old man rose for prayers."

SR. L. M. BRITTAN writes from Petersburg, Pa.:—"We came to this place last Tuesday, Dec. 13th, and after looking around the city and surroundings, we have concluded to stop here for the present. We feel the Lord has thus far directed us, and here we are, in less than a week from the time we left home, keeping house in Va. Lord, direct us still. This is a city of twenty thousand inhabitants, seven hundred majority colored. We see them on every corner. There is a great deal of destitution among both classes. Husband's health is about the same as when we left home, better than I should suppose, considering what we have been through. Pray for us, that we may be *useful* and follow the Lord *fully*."

For the World's Crisis.

AN ECHO.—I thank the Lord, Bro. Sweet, that *one* is able to tell us so plainly where he is and what he is doing. It is a *blessed* place you are in. Would God we might all get into just such a position, and stay there. "Blessed is that servant whom his Lord when he cometh shall find so doing."

CARRIE W. BIXBY.

SACRAMENTAL WINE.

Christian people are waking up to the importance of banishing intoxicating wine from the communion table. We do not propose to argue the question at length in this brief article, but simply to call attention to the facts that are constantly occurring. We have known of men whose appetites, long slumbering, have been suddenly aroused, and like a hungry tiger have raged with such intense fierceness as to carry their victims to rapid and pitiless destruction. We know of good christian men who dare not go to the communion lest that thirst for rum should be awakened. We know of men who from conscientious scruples stay away from the Lord's Supper because intoxicating wine is there used. Who will say these facts should be ignored? The majority of church members, perhaps, might partake of such wine with impunity; but can a thing be right that is accompanied with fearful liabilities? Necessity cannot be pleaded as a reason for using such wine, for unfermented wine can be obtained with very little trouble. Let the churches everywhere mend their ways on this point. It is very humiliating for a minister, or member, whose church has abandoned the use of fermented wine, to come to the Lord's table away from home, as they frequently may, and be obliged to drink that which they abhor, or retire from the table, and find their motive misunderstood and misconstrued.

Says the National Temperance Advocate: It is a fearful responsibility for a religious teacher, a reformer, and renovator of old abuses, to throw his influence on the side of vice and drunkenness, by the practice and advocacy of wine-drinking. There are some things that do not belong in the same lot, as pigs and posies, punch and preaching, grog and gospel, wine and wisdom, and the men who try to mix them will find in every case that the element we have just named will determine the character of the compound. Wine must go out of our churches, and be kept out of our members, or both Temperance and Religion will be the sufferers.—*St. Albans' Messenger.*

A CATHOLIC ON THE "SIGNS."—Father McDavitt, of Washington, in a recent sermon, is reported to have said:

"The inspired writer, in his prophetic eye, over eighteen centuries ago, foretold the signs which would mark the approaching dissolution of the world. Wars and rumors of wars were foretold, rivers of blood should flow, the stars fall from their places in the heavens, the earth tremble, the sun withdraw its light, and the machinery of nature be thrown out of joint. But a few short years ago we had a civil war in our midst, in which torrents of fratricidal blood were shed; and now we have two of the greatest nations in Christendom struggling in deadly grapple, and all the world holds its breath at the horror of the slaughter. Rumors come to us that a greater and bloodier war is threatened; that all Europe will soon be plunged in one great sanguinary maelstrom. Already we have had earthquakes or tremblings of the earth of which the prophets speak, and pestilence and famine, the natural consequences of war, will follow and fill up the catalogue of signs which shall denote the pending collapse of all things."

LAZINESS IN GOD'S HOUSE.—Posture in prayer is of some account. Standing, kneeling, and prostrate, are all mentioned in the Bible. A modern invention adds to those of Scripture authority *sitting* in the pews. This we are far enough behind the spirit of the age to consider unbecoming and irreverent. It is a city habit mainly. But you will find here and there in country churches, where the old devout habits can be broken in upon, the city style is copied by a select few. This is disrespectful to the congregation and to God. It wears a lazy look. It is not worshiping God with the *body and spirit*, which are his.

Let all things be done decently and in order. This requires all to join in the worship of the congregation, in united acts of divine service. When they sing, then sing; when they pray, then pray, in the attitude of the adopted custom. —*Reformed Church Messenger.*

BUSINESS RELIGION.—The Bible allows no slovenliness in business. Christianity encourages invention, promptness, regularity, good humor, good manners, and good living. The resources of earth are abundant for all. If manual labor were made a part of education —an essential in every school and college cirriculum—the world would be brighter and cherrier for the change. It is because labor has been dunned out as a toil for a livelihood —underpaid, overtaxed, unfreshened, and unchurched, that so many toilers are worn, and weary, and forced to be illiterate and melancholy; whereas, if their work and position were properly rewarded, they would be strong, vigorous, intellectual, religious and happy.—*Clark's Workday Christianity.*

THE SURE FOUNDATION.—A society built upon any man, even upon an apostle *as* an apostle, will, in the pressure of ages, swerve and fall, however vast the pile; and the greater its dimensions, the more appalling its overthrow at last. The true church does not rest on Peter, or Paul, or Luther, or Calvin, or Wesley, but only, squarely and forever, on Jesus Christ; he is the tried and precious cornerstone on which all believers build their lives, of every age, nation, circumstance and name.

Married.

STONE—ADAMS. In East Boston, Dec. 21st, 1870, by Elder T. M. Preble, Mr. JASPER W. STONE, of Charlestown, and Miss SARAH L. ADAMS, daughter of Geo. T. Adams, of East Boston.

FORD—CLEMENT. In Piermont, N. H., Dec. 9th, 1870, by A. H. Clark, Mr. JONATHAN S. FORD, of Piermont, and Miss SARAH CLEMENT, of Warren, N. H.

ROZEE—ROGERS. In Salem, Mass., Dec. 25th, 1870, by Eld. C. E. Barnes, Mr. JAMES ROZEE, of London, Eng., and Miss MAGGIE ROGERS, of Yarmouth, N. S.

Obituaries.

ALLEN. Fell asleep in Jesus, Dec. 14th, 1870, of paralysis, Bro. Warren Allen, of Walpole, Ms., aged eighty-six years and twelve days.

Bro. Allen was a firm believer in the second coming of our Lord and Savior, and rests in hope of a part in the first resurrection at the appearing of the Master. He leaves a young companion and many friends to mourn his loss; but we mourn not as those that have no hope. He was beloved by all who knew him, on account of his firm faith and confidence in God. Words of comfort were spoken by Bro. J. S. White, on the resurrection, showing it to be the only hope of the christian.

S. M. BROWN.

SMITH. Died, in Scipio, N. Y., Dec. 9th, 1870, Luther, only son of Elijah and Delia Smith, aged twenty-one years and eight months.

He was one whom to know was to love. By his death his parents have lost an affectionate son, and the community an upright and honorable young man.

FREEMAN. Died, Oct. 17th, 1870, Charles A. Freeman, Freeport, Me., mate of brig *Adelaide*, aged thirty years and two months.

In old ocean's bed he sleepeth,
While a lonely widow weepeth;
But the morning soon will dawn;
(Haste thy coming, glorious morn!)
When this loved one far away,
We shall meet in endless day.

May the grace of God sustain and comfort the deeply afflicted ones. R. R. YORK.

HALE. Died, in Boston, Mass., Dec. 17th, Wilbur F. Hale, of Collinsville, Ct., aged twenty-one years, ten months. F. HALE.

Summary of News.

FOREIGN.

Cable News.

CONSTANTINOPLE, Dec. 20. It is officially stated that the reports that Turkey has determined to act upon the Eastern question independently of the powers are without foundation or truth.

LONDON, Dec. 21. Despatches from St. Petersburg indicate that the war feeling is increasing in that city and throughout Russia. The tone of the press is imperious and dictatorial, and can in no wise be construed as favorable to a peaceful settlement of the Eastern difficulty.

Immense reinforcements continue to arrive daily for the Prussian armies before Paris, owing to the recent heavy levies of land ordered by King William. Five thousand on an average are daily added to the strength of the investing army.

With respect to the forthcoming meeting of the conference of the ambassadors of the Great Powers in London, it is well known that Prussia has, in her acceptance thereof, expressly stipulated that no topic foreign to the question of the revision of the Paris treaty of '56 shall be introduced into deliberations of that body. The adhesion of France to the treaty is still awaited.

The news this morning from the German army of the North is important. General Manteuffel is again marching on Havre, this time with a much larger force than before. The French report that they have taken measures to resist.

LONDON, Dec. 22. Advices from Berlin state that it is officially announced that unless Paris is surrendered in a given time, a regular attack will be made on all the forts simultaneously. The day and hour for the commencement of the bombardment of Paris has been definitely agreed upon and no further postponement will take place after the allotted time has expired.

LONDON, Dec. 22. Dispatches from Bordeaux state that Gen. Bourbaki, with 150,000 men, successfully formed a junction with Gen. Chanzy on Tuesday night in the rear of the German army, who had evacuated Tours. The French captured 2000 prisoners and a vast amount of ammunition. Prince Frederick Charles' lines were severed.

TOURS BOMBARDED, CAPTURED AND EVACUATED.

BORDEAUX, Dec. 21. There was a severe engagement near Tours yesterday. The French, 6000 strong, fought against 10,000 Prussians with 24 cannon for seven hours. The French finally retreated. The Prussians followed and commenced to bombard Tours, when the Mayor went to the headquarters of the Prussian General and surrendered the town, as there were no troops to defend it; but this evening the Government here announced that the Prussians evacuated Tours to-day, retreating toward Chateau Renault. Gen. Bremer, near Nuits, checked the Prussians. He advises the Government that he can keep the enemy from advancing.

Among the prisoners recently captured are many who state that they have not been a fortnight in France.

BORDEAUX, Dec. 21. A general sortie was made from Paris yesterday. General Vinoy took La Maison Blanche, beyond Gagny, six miles east from Paris, and General Ducrot fought a battle near Bromway.

A balloon has landed at Beaufort, in the Department of Marne et Loire, bringing dispatches for Gambetta. The aeronaut, who left Paris at 2 o'clock this afternoon, reports that Paris was in excellent condition.

Military operations were resumed yesterday, and a battle was fought favorable to French arms. Our artillery was especially successful.

THE SIEGE OF PARIS.

VERSAILLES, Dec. 19. The feeling among the highest officers of the besieging army is that Paris will hold out well into next month. Careful preparations are making for such a contingency, and the various corps in the Provinces are moving so as to shut out, if possible, all hope of rescue. Trochu is expected to give the Prussians some more desperate fighting about Christmas time.

BERLIN, Dec. 22. The Germans under General Gotts have surprised the French in the Department of Haute Marne, and driven them from their position with a heavy loss. Many prisoners, and a large quantity of arms and baggage were taken.

THE FIGHT ON TUESDAY.

A despatch from Versailles states that on Tuesday the fire from the fortifications of Paris was both active and effective. During the cannonade a sortie was made by the French against the Prussian gard and the 12th corps of Saxons. The fighting lasted several hours. The German loss was small.

VIENNA, Dec. 24. Baron Von Beust has refused to submit the Czech memorial to the Emperor Francis Joseph. The Czechs have consequently become exasperated, and threatened to make overtures to Russia with a view to annexation.

FLORENCE, Dec. 24. It has been decided by the government to postpone the transfer of the capitol from this city to Rome until the 30th of June next.

LONDON, Dec. 25. The conference of the great powers to the treaty of Paris as officially announced opens in this city on Friday the 13th of January. It is also semi-oficially stated that M. Jules Favre will be present at the meetings in an official capacity. The consideration of the present troubles between France and Prussia at the conference is yet probable.

Despatches received here state that great dissatisfaction prevails among the French troops of the army of the Vosges, lately commanded by Garibaldi arising out of the failure of the government to provide them with necessary food and clothing. Gen. Canzio and all the Italian officers including Menotti Garibaldi have rendered their resignations.

MUTINY IN THE FRENCH TROOPS.

LONDON, Dec. 23. A despatch from Bordeaux states that information has just reached that city of a serious disturbance which had taken place among the French troops at Belleville, a village in the Department of the Seine, a few miles from and forming a suburb of Paris. Belleville is strongly fortified and is garrisoned by several French battalions. The disturbance is conjectured to have arisen out of some differences existing between several of the battalions. This gave rise to insubordination on the part of the troops, and several battalions became so utterly demoralized as to throw off every semblance of military discipline, and openly disobey their superiors. In consequence of this mutinous feeling being exhibited so very largely among the troops, it was deemed prudent to disband the ringleaders in the movement. A battalion of the national guards and another battalion of a different denomination, both of which had been prominently concerned in the mutiny, were disbanded. At last accounts, quiet had been restored to the camp and comparative order reigned.

In Brief.

— It is generally understood that Rev. Gilbert Haven, Editor of Zion's Herald, has been offered the position of Editor-in-chief of the Independent at a salary of $10,000, and has declined.—It is officially stated that John Bright has tendered his resignation to Parliament, and that it has been accepted.—The *Pall Mall Gazette* says more lives are lost weekly by scarlatina in London, than the French are losing by their weekly sorties from Paris.—Late advices from China state that the Government is informed that more hostile demonstrations have been made against the Christians at Tein-Tsin. Secretary Wade, of the British Legation at Pekin, reports, under date of the 26th of November that the natives were quiet—Capable women are gradually obtaining lucrative employment in Washington as clerks in the departments and as newspaper correspondents. A few days since a young lady was appointed stenographer on duty in the office of the secretary of the interior, a position which few men could fill.—M. Gambetta is now but thirty-two years of age—and of his Southern blood—for he comes, like the first Bonaparte, of an Italian race, though he was born in France.—With no class in Rome is Victor Emmanuel likely to be more popular than with the Jews. He has opened the gates of the Ghetto. Hitherto even the Rothschilds have been able to get but very few concessions for their co-religionists in the Eternal City, and it was only by an extraordinary favor that the courses of the university were lately in one or two instances opened to Jewish students.—The spots on the sun are now very numerous. The most striking group is that in the form of a pentagon, near the centre of the disk, the five large spots being in the form of the letter X, and these, it is said, can be seen without a telescope.—A Boston chemist says that burnt sole leather enters largely into the composition of the ginger put up in packages.

Religious Items.

—The Jews in England are talking of an Anglo-Jewish translation of the Hebrew Scriptures, as the "authorized version" is not Jewish and they have only those of Leeser and Benisch, which "are not English."—A recent visitor to Spurgeon's tabernacle writes that he is showing signs of wearing out. "He seems less vigorous than formerly, and his cheeks have become broader and more puffy, giving to his whole face, if possible, a more unintellectual look than ever.—The Roman Catholic Bishops of Great Britain have issued a protest against the action of the Italian Government occupying the Papal territory. They call upon all good Catholics to "form "prayer-unions," to protest against the treatment of the Pope, and to prepare documents on the subject which may be made the basis of an appeal to the British Parliament.—The American College erected in Constantinople, at the expense of Mr. Roberts, is now nearly finished. It stands on a splendid site on the Bosphorus, close by the ancient castles built by Mahmond II., the conqueror of Constantinople, and commands a magnificent view.—The Chicago journals tells of a Mr. Lintner, who sent his daughter to a Catholic convent in Bloomington, Ill., stipulating that her religious opinions should not be interfered with. Not long since the father discovered that she had belonged to the Catholic church, and had been known as a Sister of Charity, for two years.—The pew rents of Mr. Beecher's church amount to $56,000 annually, while the church collections are only $15.846. The collections are for the poor only $1.503.—Father Hyacinthe, says the Christian Union, is in London, the guest of Dean Stanley. His health is improved, and he anxiously awaits the return of peace, so that he can return and preach the gospel.—The *Pacific*, speaking of San Francisco, says that some members of the 1st Congregational church have leased a part of Mechanics Pavilion for the religious services of that church on Sabbath evenings. It will be furnished with twelve hundred chairs, and it will have sittings for not less than two thousand. The seats are all to be free. The location is such —central, accessible, pleasant—as to obviate the very serious objections to the one now occupied. It is hoped and believed that through this movement the masses of San Francisco may be reached by the gospel as never heretofore.

☞ The Rev. C. G. Ames, the Unitarian missionary minister in California, has a helpmeet indeed in his wife. When he is sick she takes his place in the pulpit, and takes care of the babies at home, too. A letter from Santa Clara, where they live, says of her: "Last Sabbath she got up in the morning and prepared breakfast, washed and dressed her baby, dressed her little daughter for Sabbath-school, put baby to sleep, sat down and reviewed her sermon before time to take the cars for church, when, consigning baby to the loving care of his grandmother, she went to church and preached to the entire satisfaction of a large and critical audience."

DR. DWIGHT once passed through a region of very poor land. He said to a farmer, "Sir, I perceive your land is not very productive." "No, sir," said the honest farmer, "our land is just like self-righteousness." "Ah! how is that?" "Why, the more a man has of it, the poorer he is."

Notices.

☞ Notice.

Our place of worship will be changed, on and after Jan. 1st, 1871, from Library Hall, Chelsea, to Granite Block Hall, corner of Broadway and Fourth streets, up two flights of stairs. Entrance on Fourth street. By order of Committee,

E. G. KINGSBURY, Chairman.

Notice.

There will be a meeting of saints held at Goffstown, N. H., commencing Dec. 28th, at seven o'clock P. M., to continue over the following Sabbath, at which time there will be a watch meeting. The design of this meeting is to work for the good of the people. Brethren and sisters are invited to attend from other towns. A special invitation is given to the young preaching brethren to be present, whether in or out of the State. We also invite other brethren to come, who can work in harmony with the truth and the Spirit of God. Ample provisions, as far as possible, will be made for those who wish to attend. Those going by R. R. by way of Manchester, can take the cars at 10 A. M., and 4.55 P. M. on the North Weare R. R. Let prayers be offered to God in behalf of this meeting, that sinners may be brought to Christ. ALLEN DAMAN.

P. S. Other churches wishing to have such a meeting held at their place, please correspond with J. R. Boynton, Plymouth, Mass., or with me at Pittsfield, N. H., between the second and third Sundays of Dec. A. D.

R. I. and East. Conn.

The R. I. and East Ct. Conference will hold its thirteenth annual session with the church at Rocky Brook, R. I., commencing Wednesday, Jan. 4th, at two o'clock P. M. Our preaching brethren are reminded that a resolution was passed at our last session requiring them to report at each annual meeting, either in person, or by letter. It is hoped that all will make a special effort to attend. *All* our churches are requested to send delegates. Where delegates are not chosen, it becomes the duty of the church clerk to send in a written report. Letters should be mailed the first of the week. Come at the commencement, and remain until the close. C. H. SWEET, Clerk.

Watch Meeting.

The Lord willing, there will be a Watch meeting at Southington, Ct., Saturday evening, Dec. 31st, and over Sunday Jan. 1st, 1871. Bro. H. L. Hastings is expected to preach the word, and may it be attended by the Holy Ghost sent down from heaven. Come, brethren and sisters, praying for the divine power, to encourage the feeble-minded, strengthen the weak, convict the sinner, and confirm the hope of the little flock who love Jesus, and wait for his return from heaven.

O. D. WOODRUFF.

Notice.

There will be a meeting of days in the Dodge school-house, Perkins' Plantation, commencing Friday evening, Jan. 6th, and continue as long as thought best. Brethren and sisters are invited to come and labor for the salvation of sinners. Will our preaching brethren come? Call on Brn. Howland, Searles, Sr. Parlen, and others.

For the Brn., H. B. SEVEY.

Notice.

The Hall that was burned last summer in East Boston, occupied by the Adventists, has been rebuilt, and will be opened for meetings Sunday Jan. 1st. Bro. C. Goodrich will preach the Dedication sermon. J. G. I. CRUSE.

Minnesota Conference.

The ninth annual conference of the Advent Christian Church of Minnesota will convene at Winona, Friday morning, January 20th, 1871, at nine o'clock.

Special attention is called to the following, to facilitate the business sessions:

1. The officers of the different quarterly conferences will prepare written reports of business transacted in their respective districts the past year, together with an account of money raised by quarterly and church collections as provided in the constitution.

2. As it is desirable to make up the statistics of the conference at this session, each church is requested to report its present membership and the number added the past year.

3. Each church is entitled to one delegate for every eight members; and as business of special importance will be transacted, every church ought to be represented.

4. In case any of the preaching brethren are not able to be present, they are especially requested to report by letter.

There will be service on Thursday evening previous. Eld. P. Ramer and Bro. A. A. Gilbert will meet friends at the depot, and those coming with teams will call at their houses.

EDWIN T. HIMES, Sec'y.

Notice.

Notice is hereby given, that a special meeting of the Iowa Christian Conference will be held at New Hartford, Butler Co., Iowa, commencing Dec. 29th, and hold over the Lord's day, to fill vacancies in said conference caused by the withdrawal of Brn. Dutton and Dickinson from the Conference Board, and to do such other business as may be thought necessary under the circumstances. It is expected that all churches, that feel an interest in the cause of Christ in this State, will send delegates, and that all who feel to co-operate with us in the work of God will attend. All are invited. Come, brethren; come, praying that peace and harmony may characterize our proceedings, and God be glorified.

JOB GILDERSLEVE, President of the Christian Conference of Iowa.

Notice.

The Lord willing, there will be a meeting of the Iowa Christian Mission Campmeeting Board, at New Hartford, Butler Co., Iowa, to commence Dec. 29th, 1870, to be held in connection with the quarterly meeting at that place. It is desired that all of the Board should be present. This meeting is to make arrangements for our coming meeting, and we want to make it one of religious interest. All are cordially invited to attend.

ALONZO RAYMOND, Secretary of Board.

Notice.

A protracted meeting will be held at Loudon Ridge, N. H., commencing Thursday, Jan. 12th, and continue over the Sabbath following. Eld. D. M. Leavitt, and others, are expected to be present. All are invited.

For the church, DANIEL L. MOORE.

Notice.

By the grace of God, there will be a protracted meeting held at Lisbon, N. H., commencing Jan. 10th, at 7 P. M., to continue over the following Sabbath. We desire that brethren who labor with the Lord, will be present to add strength to the work. A. DAMON.

Notice.

The next quarterly session of the Conn. A. C. Conference will be held in Yalesville, Conn., commencing Wednesday evening, Jan. 4th, 1871. We hope every church in the State will be represented by their delegates at this conference.

H. H. DICKINSON, President.
B. HITCHCOCK, Secretary.

Notice.

I wish to say to friends in western New York, that I shall not return home till late in the month of January. Letters will reach me if sent to Danbury, Ct., care of V. R. Fenn, till Jan. 7th, and afterward at the different places of appointment in connection with my name. E. S. JENNINGS.

Notice.

I will hold a meeting in West Ossipee, N. H., evenings, Jan. 20th, 27th, and 28th, and Sunday, Jan. 29th. We extend a cordial invitation to the working brethren to meet with us to help in the good work of saving dying souls.

E. S. MOULTON.

Notice.

At the Ohio State Conference, Bro. C. D. Jefferson proposed to furnish a Mission Tent for the State, provided the conference furnish two preachers to go with the tent. The following brethren were appointed to solicit pledges for the above purpose, and report to the president of the conference, on or before the first of Jan., the amount pledged; and if sufficient is pledged, Bro. Jefferson will proceed to furnish the tent, and we shall endeavor to put two good and faithful laborers in the field to labor for the cause of truth: A. B. Benedict, Nevada, O.; J. M. Treadwell, Fairfield; Martin Agner, Rockbridge; S. F. Rodgers, Norwalk; A. Mackey, Seal; Martin Bacon, Bucyrus; P. T. Light, Plymouth; Dr. H. Keller, New London; Bro. Beadly, White House, Lucas Co.; Thos. Boardman, Shiloh; Henry Rust, Stryker; Wm. Seddall, Pioneer; Geo. English, Montpelier; N. R. Cheadle, Delta; Geo. B. Terwilliger, Antwerp. Dear brethren, now is the time for action. Will you take hold of this matter at once, and report your success, so that we may know what to do? and the Lord will bless you.

E. McCULLOCH, President of Conf.

P. S. Churches desiring the first quarterly conference held with them, will please notify us immediately. E. M.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
J. Couch..........Sunday, Jan. 1st
T. M. Preble..........Sabbath, Jan. 8th
Hiram Munger..........Sunday, Jan. 15th

BOSTON, (Branch Chapel), 1735 Washington Street, corner of Madison Street.
Meetings at 10½ A. M., and 3 and 7½ P. M.
The Prussian Jew will preach Friday evening, Dec. 30th.
Mrs. Jane Benson..........Sunday, Jan. 1st
JOHN G. HOOK, Sunday, Jan. 1st, and onward every evening except Saturday evening.

CHELSEA, MASS., (LIBRARY HALL.)
A. Simpson..........Sunday, Jan. 1st
J. Couch..........Sunday, Jan. 8th
M. Batchelor..........Sunday, Jan. 15th
S. S. Brewer..........Sunday, Jan. 22d
H. Munger..........Sunday, Jan. 29th

CHARLESTOWN.
Preaching at Charlestown, (Morning Star Hall, No. 33 Main Street), every Lord's day.
R. Wendell..........Sunday, Jan. 1st
A. Simpson..........Sunday, Jan. 8th
T. M. Preble..........Sabbath, Jan. 15th
John Couch..........Sunday, Jan. 22d
J. S. White..........Sunday, Jan. 29th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street.
Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS. J. N. BERRY.

Rye, N. H..........Sunday, Jan. 8th
C. GOODRICH.

Holden, Mass..........Sabbath, Jan. 1st
T. M. PREBLE.

Chicopee, Mass..........Jan. 12th
Springfield, Mass..........Jan. 13th
New Britain, Ct..........Jan. 15th
Southington, Ct..........Jan. 17th
New Haven, Ct..........Jan. 18th
New York City (Cooper Institute)..........Sun., Jan. 22d
Holden, Mass..........February 5th
Wakefield, Mass..........February 19th
J. S. WHITE.

North Springfield, Vt..........Sunday, Jan. 1st
Bridgewater, Vt..........Sunday, Jan. 8th
H. F. CARPENTER.

Lawrence, Mass..........Sunday, Jan. 8th
Portsmouth, N. H..........Friday evening, Jan. 20th and over Sunday, the 22d. M. BATCHELOR.

New Bedford, Mass..........Sundays, Jan. 8th, 15th, 22d, and 29th. GEO. A. BROWN.

Canterbury Centre, N. H (Republican Hall) Monday evening, Jan. 2d. ENOCH MORRILL.

Swift Water (Watch meeting) evening, Dec. 31st, commencing at seven o'clock.
Landaff Center, N. H..........evening, Jan. 3d
North Lisbon, N. H..........evening, Jan. 5th
East Lyman, N. H. (Pond school-house) eve., Jan. 6th
Swift Water, N. H..........Sunday, Jan. 15th
A. A. HOYT.

Huntington Hill, Mass..........Sunday, Jan. 1st
ENOCH PHELPS.

Keene, N. H..........evening, Jan. 12th
North Springfield, Vt..........Sunday, Jan. 15th
Dinsmore Hill..........evenings, Jan. 17th, 18th and 19th
Bridgewater, Vt..........Sundays, Jan. 22d and 29th
GEO. A. COLE.

Putnam, Ct..........Sunday, Jan. 1st
East Gloucester, R. I..........evening, Jan. 3d and evenings through the week.
Providence, R. I..........Sunday, Jan. 8th
MRS. L. M. STODDARD.

Lewiston, Me..........Sundays, Jan. 22d and 29th
AUSTIN W. TAYLOR.

North Somers, Ct..........Sunday, Jan. 1st
Woodstock Valley, Ct..........Sunday, Jan. 8th
A. MORSE.

Waterbury, Ct..........Sunday, Jan. 8th
A. ELLIOTT.

Grafton, Vt. (Bro. John Blood's school-house) Dec. 28th, and over Sunday.
Vernon, Vt..........evening, Jan. 3d
Northfield, Mass..........evening, Jan. 4th
Montgomery, Mass..........Sunday, Jan. 15th
GEO. A. STREETER.

Low Hampton, N. Y., 6½ P. M..........Jan. 5th, 6th, and 7th, and over the Sabbath. ☞ NO NAME.

Portland, Me. (Cushman Block, Congress Street), Sunday, Jan. 1st. J. HEMENWAY.

Sutton, N. H. (where Bro. Haison may appoint) evening, Jan. 4th.
Lowell, Mass..........Jan. 11th
East Boston, Mass..........evening, Jan. 13th
Lawrence, Mass. (Chapel)..........Sunday, Jan. 15th
Nashua, N. H..........evening, Jan. 17th
East Canaan..........Jan. 19th
North Haverhill (Union House)..........Sunday, Jan. 22d
North Benton..........Jan. 24th
Dalton, N. H. (John's River school-house) Jan. 26th
Colebrook, N. H. (Kiddersville)..........Sunday, Jan. 29th
Caswell Borough, P. Q..........Sunday, Feb. 5th
U. G. LADD.

Stowe, Mass..........Lord's day, Jan. 1st
Will Bro. J. P. Osgood meet me at South Acton Depot, first afternoon train from Boston, Sat., Dec. 31st? L. T. CUNNINGHAM.

Great Falls, N. H..........Sunday, Jan. 29th
JOSEPH W. WHITE.

Fisherville, N. H..........Sunday, Jan. 1st
WM. W. SUTHERLAND.

Rutland, Vt..........Sunday, Jan. 8th
Poultney, Vt..........Sunday, Jan. 15th
Fort Edward, N. Y..........Sunday, Jan. 22d
MRS. E. S. JENNINGS.

Scitico, Ct..........Sabbath, Jan. 1st
Webster, Mass..........Sabbath, Jan. 8th
Wakefield, Mass..........Sabbath, Jan. 22d
H. MUNGER.

Manchester, N. H..........Sundays, Jan. 1st and 8th
GEO. W. BROWN.

Strafford, N. H. (Roberts' school-house) eve., Dec. 30th and over Sunday, Jan. 1st. H. M. BRYANT.

Barnstead, N. H., (Tuttle school-house) Sun., Jan. 1st
Goffstown Village, N. H..........Sunday, Jan. 8th
Holderness, N. H. (Brick school-house) Sun., Jan. 15th
Lisbon, N. H., Tuesday evening, Jan. 17th, every evening through the week, and Sunday, Jan. 22d.
J. PINKHAM.

Salisbury, N. H., Smith's Corner, (meeting-house) Sabbath, Jan. 1st.
Bradford, N. H. (Bush meeting-house) Sabbaths, Jan. 8th and 15th. SIMEON ROBY.

Great Falls, N. H..........evening, Dec. 29th
Dover, N. H..........evening, Dec. 30th
Moultonborough Corner, N. H..........Sabbath, Jan. 8th
North Haverhill, N. H..........Sabbath, Jan. 15th
Lisborn Village, N. H..........evenings, Jan. 18th to 21st and over the Sabbath. T. W. PIPER.

Nottingham, N. H. (at the Hall)..........Sabbath, Jan. 8th
East Rochester, N. H..........Sabbath, Jan. 15th
Great Falls, N. H..........Sabbath, Jan. 22d
S. S. MOONEY.

Rochester, N. H..........Sunday, Jan. 1st
Dover, N. H..........Sunday, Jan. 8th
East Rochester..........Sunday, Jan. 15th
If any of the above conflict, write me at Great Falls, N. H. J. BICKFORD.

Portsmouth, N. H..........evening, Dec. 29th
Great Falls, N. H..........Sunday, Jan. 1st
Seabrook N. H..........evenings, Jan. 3d and 4th
Hampton, N. H..........evening, Jan. 5th
Alton Corner, N. H..........evening, Jan. 9th
Sandwich, N. H. (Vitum school-house) Sunday, Jan. 15th. (Lord's Supper.)
Melvin Village, N. H..........Sunday, Feb. 5th
Manchester, N. H..........evening, Feb. 15th
Goffstown, N. H..........Sundays, Feb. 19th and 26th
E. S. MOULTON.

Brighton Hill, Hebron, Me..........Sunday, Jan. 1st
J. T. JORDAN.

Square Pond, Ct..........Sabbath, Jan. 1st
Wilbraham, Mass..........Sabbaths, Jan. 8th and 15th
Woodstock Valley, Ct..........Sabbath, Jan. 22d
Webster, Mass..........Sabbath, Jan. 29th
P. S. BUTLER.

North Scituate, R. I..........Sabbath, Jan. 1st
North Abington, Mass..........Sabbath, Jan. 8th
Plymouth, Mass..........evening, Jan. 10th
Wakefield, Mass..........evening, Jan. 11th
Lawrence, Mass..........evening, Jan. 12th
Exeter, N. H..........evening, Jan. 13th
Seabrook, N. H..........Sabbath, Jan. 15th
Rye, N. H..........evening, Jan. 18th
Dover, N. H..........Sabbath, Jan. 22d
Biddeford, Me..........Sabbath, Jan. 29th
Lewiston, Me..........Feb. 5th and 12th
C. H. SWEET.

Lincolnville, Me. (Free meeting-house), 7 P. M., Dec. 28th, and continue a number of days.
S. HALL, I. DAMMAN, A. H. WALKER.

Warehouse Point, Ct..........Sunday, Jan. 1st
New Britain, Ct..........Sunday, Jan. 8th
North Somers, Ct..........Sunday, Jan. 15th
G. L. WHITE.

Hampton, N. H..........Sunday, Jan. 1st
Seabrook, N. H..........Sunday, Jan. 8th
J. G. SMITH.

Unity, N. H..........Saturday evening, Dec. 31st and Sabbath, Jan. 1st.
East Acworth, N. H..........Sabbath, Jan. 8th
Northville, Newport, N. H..........Sabbath, Jan. 22d
FRANK [illegible].

New Britain, Ct..........Sunday, Jan. 1st
CHAS. C. BARKER.

Westfield, Mass. (Watch night)..........Dec. 31st and Sunday, Jan. 1st. ASHER E. SMITH.

Morris, Ct..........Sunday, Jan. 1st
Wrightsville, Ct..........Sunday, Jan. 8th
WM. J. [illegible].

Allegany City (Pittsburgh, Pa..........Jan. 1—8th
JOHN T. ONGLEY.

Sunptown (where the brethren may appoint) Sunday, Jan. 1st.
Epsom, N. H. (Marden's Corner)..........Sunday, Jan. 8th
C. R. PARSONS.

Rye, N. H..........Sabbath, Jan. 15th
S. JULIA BUSWELL.

Roxbury, Vt..........evening, Dec. 31st (Watch meeting) Sunday, Jan. 1st, through the week, and Sun., Jan. 8th
Middlesex, Vt..........evenings, Jan. 11th and 12th
Stowe, Vt., evenings, Jan. 13th and 14th, Sunday, Jan. 15th, evenings through the week, and Sunday Jan. 22d.
Plymouth, Vt..........Sunday, Jan. 29th
Z. T. WOOD.

Springfield, Mass..........Sundays, Jan. 1st, 8th, and 15th
West Meriden, Conn..........Sunday, Jan. 22d
Springfield, Mass..........Sundays, Jan. 29th and Feb. 5th
WM. N. PILE.

Frankfort, Me..........Sunday, Jan. 1st
THOMAS SMITH.

Wolcottville, Ct..........Sunday, Jan. 1st
B. HITCHCOCK.

North Haverhill (Brick church)..........Sunday, Jan. 1st
North Benton..........Sunday, Jan. 8th and onward as may be duty. WM. H. SHAW.

Hoosick, N. Y. (Advent Chapel)..........Sunday, Jan. 1st
Pownal, Vt. (Union Church)..........Sunday, Jan. 8th
ELLEN E. TOWSLER.

Suncook, N. H..........Sunday, Jan. 1st
Z. FORD.

Rye, N. H..........Sunday, Jan. 1st and onward as the Lord will. J. H. F. VARNEY. C. H. WILLEY.

New Milford, Ct..........Sunday, Jan. 1st
Wellsville, Ct..........Sunday, Jan. 8th
Roxbury, Ct..........Sunday, Jan. 15th
Pawling, N. Y..........Sunday, Jan. 22d
Lakeville, Ct..........Sunday, Jan. 29th
H. K. WALLING.

Melvin Village..........Sunday, Jan. 1st
C. COLMAN.

East Canaan, N. H..........Sunday, Jan 1st
Goffstown, N. H..........Sunday, Jan. 15th
Biddeford, Me..........Sabbath, Jan. 22d and 29th
D. F. LEAVITT.

Lake Village (North Church)..........Sunday, Jan. 1st
T. E. LANG, JR.

New Bedford, Mass..........Sunday, Jan. 1st
Philadelphia, Pa..........Sunday, Jan. 8th
Camden, N. J., three o'clock P. M..........Sunday, Jan. 8th
F. H. BURBANK.

Goffstown, N. H..........Dec. 28th to Jan. 1st
W. KELLAWAY.

Rochester Plains, N. H..........Sunday, Jan. 8th
EDWIN B. WELLS.

South Windsor, Ct..........Sabbath, Jan. 1st
Warehousepoint, Ct..........Sabbath, Jan. 15th
Danielsonville, Ct..........Sabbath, Jan. 22d
J. T. DIXON.

Guilford, Ct..........Sunday, Jan. 8th
Madison (Norton Town school-house) eve., Jan. 9th
At Bro. Marvin Foster's..........evening, Jan. 10th
Guilford, Ct..........evening, Jan. 11th
S. WOODRUFF.

Whitefield, N. H..........evening, Jan. 4th
North Haverhill, N. H..........evening, Jan. 5th
Warren Summit, N. H..........evening, Jan. 6th
East Canaan, N. H..........Sunday, Jan. 8th
Meredith, N. H. (Dolloff Hall)..........evenings, Jan. 12th and 13th.
Lake Village, N. H..........Sunday, Jan. 15th
Pittsfield, N. H..........evenings, Jan. 16th and 17th
Northwood Narrows, N. H..........evenings, Jan. 18th, 19th and 20th, and over Sunday, the 22d.
Rye, N. H..........Sunday, Feb. 5th
Seabrook, N. H..........Sunday, Feb. 12th
WM. C. STEWART.

Piermont, N. H. (Clay meeting-house) Sab., Jan. 8th
West Plymouth, N. H. (Brick school-house near Bro. Nelson's) Sabbath, Jan. 15th. A. H. CLARK.

New York City (as Bro. Cox may arrange) Jan. 1st, and onward for two weeks.
Waterbury, Ct..........Sunday, Jan. 15th and onward for two weeks. H. K. FLAGG.

Lake Village, N. H..........Sunday, Jan. 8th
ALLEN DAMON.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice. RUFUS BAKER.

North Easton, Mass. (Ripley Hall)..........every Sunday
GEO. WATCH.

LOWELL, MASS.
M. Batchelor..........Sunday, Jan. 1st
W. H. Mitchell..........Sundays, Jan. 8th, 15th, 22d, 29th

FITCHBURG, MASS.
C. W. Sargent..........Sunday, Jan. 1st
S. S. Brewer..........Sundays, Jan. 15th and 29th

PORTSMOUTH, N. H.
Mrs. L. M. Stoddard..Sundays, Jan. 29th and Feb. 5th

CHICOPEE FALLS, MASS.
Dr. A. M. Higgins..........Sunday, Jan. 1st

WESTFIELD, MASS.
James Hemenway..........Sunday, Jan. 8th

CONCORD, N. H. (Centre Street.)
A. P. Moore..........Sunday, Jan. 1st
D. M. Leavitt..........Sabbath, Jan. 8th
L. Boutell..........Sunday, Jan. 15th

CONCORD, N. H., (at the Bethel.)
J. H. Evans (Watch meeting)..........evening, Dec. 31st and Sunday, Jan. 1st.
U. G. Ladd..........Sunday, Jan. 8th
A. Simpson..........Sunday, Jan. 15th
C. S. Shattuck..........Sundays, Jan. 22d and 29th
E. S. Moulton..........Sunday, Feb. 12th

EXETER, N. H.
T. W. Piper..........Sunday, Jan. 1st
E. S. Moulton..........Sunday, Jan. 8th

COLLINSVILLE, CT.
A. Elliott..........Sabbath, Jan. 1st
S. Woodruff..........Sabbath, Jan. 15th
H. K. Flagg..........Sabbath, Jan. 29th

PLEASANT VALLEY, CT.
Z. Ford..........Sunday, Jan. 8th

WINSTED, CT.
Sr. M. L. Durand..........Sunday, Jan. 1st
H. H. Dickinson..........Sunday, Jan. 15th

SOUTH ELLIOT, ME.
M. Harmon..........Sunday, Jan. 8th
B. S. Emery..........Sunday, Jan. 15th
Wm. C. Stewart..........Sunday, Jan. 29th

PORTER VILLAGE, ME.
Burley Emery..........Sunday, Jan. 1st
T. P. S. Hampson..........Sunday, Jan. 31st

PORTLAND, ME.
A. Ross..........Sundays, Jan. 1st and 8th
John Couch..........Sunday, Jan. 15th
Joseph W. White..........Sunday, Jan. 22d
Charles Goodrich..........Sunday, Jan. 29th

MEETINGS IN PORTLAND, ME. (Union Hall.)
Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free. S. K. DYER. D. F. SCAMMAN. R. R. YORK.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.
Sunday morning, prayer and conference, six o'clock, Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M.
Monday, (class meeting), seven o'clock P. M.
Wednesday, (preaching), seven o'clock P. M.
Friday, (prayer and conference), seven o'clock P. M.
Come one, come all. A. K. SMITH, Principal.

☞ To Preaching Brethren.

Those wishing to preach in	Correspond with
Westfield, Mass.	*O. H. Phelps.*
Savoy, Mass	*Daniel Miller, or A. B. Bliss.*
Wakefield, Mass.	*G. R. Tysser.*
Charlton, Mass.	*E. H. Allen, Oxford, Mass.*
Worcester, Mass.	*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.	*T. B. Wood, Box 1445.*
Hampton, N. H.	*Joseph A. Philbrook.*
Manchester, N. H.	*J. W. C. Pickering.*
Dover, N. H.	*John Vickery.*
Loudon Ridge, N. H.	*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H.	*R. S. Johnson, of Hampton, N. H., or Chs. Barton, of Seabrook.*
Chichester, N. H.	*F. L. Knowles.*
Goshen, N. H.	*O. F. Cain.*
Rye, N. H.	*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)	*C. S. Emerson.*
Portland, Me.	*R. R. York, S. K. Dyer D. F. Scamman.*
Lewiston, Me.	*Albert Burgess.*
South Berwick, (Great Works), Me.	*Harrison Dow.*
Kennebunk Depot, Me.	*Rufus Duran.*
Vernon, Vt.	*J. O. Allen.*
Bristol, Ct.	*B. Hitchcock, Forestville, Ct.*
West Gloucester, R. I.	*Geo. A. Hawkins, Putnam, Ct.*
New Milford, Ct.	*Richard Hogert.*
New Haven, Ct.	*W. F. Carpenter, 73 State St.*
Pleasant Valley, Ct.	*Ensel O. White, New Hartford, Ct.*
Meriden, Ct.	*R. J. Whitehead, West Meriden, Conn., Box 4.*
New Britain, Conn.	*A. Powell.*
Wrightville, Ct.	*D. A. Grant, Torrington, Ct.*
Newfield, Ct.	*Wm. Ripley, Pleasant Valley, Ct.*
New Milford, Ct.	*J. Coggswell.*
Morris, Ct.	*Joseph Curtis.*
Rochester, N. Y.	*J. R. Cooper, 4 Hickory St.*
Hoosick, N. Y.	*Geo. R. Knapp, J. B. White, or Christopher Lanston, Hoosick Falls, N. Y.*
Philadelphia, Pa.	*Frank K. Davis, 1715 Markham Street, or L. N. Wilfong, 125 N. 2d St.*

Business.

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PEACEFUL REST.

The day of rest will surely come,
The faithful then shall all get home;
The storms of life will soon be o'er,
And we shall grieve and sigh no more.
We then shall walk the golden street,
Where saints and angels all shall meet,
And praises to our heavenly King
Eternally we then shall sing.

No sorrow there, no tearful eye,
No bed of pain, no weary sigh;
No night of death, nor dismal tomb,
But one eternal, happy home.
Our Savior then will be our guide,
And we may walk by his blest side,
While journeying through the city bright,
And climbing up the mountain hight.

O hasten, Lord, that glorious day,
"Thy kingdom come," we humbly pray;
May we live daily in thy fear,
That when we see our King appear,
We may rejoice, and sing the song—
"This is our God; we've waited long;
He's come to save us," we'll be glad,
And nevermore shall heart be sad.

May thy blest Spirit guide our life,
Whilst dwelling here 'mid sin and strife;
And may we seek to please thee more,
That ere we reach that peaceful shore,
We'll hear the welcome voice, "Well done!
Come, weary pilgrim, to thy home;
The crown is thine; enter, ye blest,
Into thine everlasting rest."

Springfield, Dec. 19th, 1870. GEO. E. LEE.

THE MISSION OF CHRIST.

BY MRS. H. V. REED.

"Behold the Lamb of God that taketh away the sin of the world."

The world is full of missions—missions to the wave-washed shores of England and the blood-stained valleys of France—missions to the ice-bound seas of the north and the burning plains of the south. But the mission of the Son of God is one in which every child of Adam has an interest.

When Eve had eaten the apple and her lord had partaken too, when the penalty was promised and the earth was cursed—when thorns and thistles came up instead of the myrtle and fig tree, then sin and sorrow dwelt with man and the heavens were mantled with clouds. But the light of hope was seen in the eastern sky, and a Savior came to earth's suffering children. He came with his heart of love and hand of mercy—with words of wisdom and touch of healing. His sweetly solemn face bent over the dying couch, and never bent in vain. In the lands of poverty and in the streets of Jerusalem—by the weary way-side, while his tender feet were torn and bleeding, he gave the blind their sight, and made the deaf to hear.

The burden of his message to man was that *the kingdom was coming;* the most glowing theme of divine revelation received a new beauty from his hallowed lips; the same kingdom which had been pictured in rapture by the pen of prophecy, and of which the bards of the Bible had only caught a view in their grandest flights was to him a constant, and soul-absorbing theme. It was he who brought life and immortality to light through the gospel. Beyond the dark mystery of the tomb arose the golden light of the resurrection. It was the day-star upon the ocean of superstition—the deepest lore of their philosophers had never reached it. The highest strains of their poets had never soared to its sublime height. Rome, whose eagles fluttered in every breeze, contained within her walls thirty-eight thousand gods, as powerless to save as to teach; their temples glittered on every hill-top, and the smoke of sacrifice to heathen deities arose from every summit. Egypt had taught the transmigration of the soul, and the priests held the minds of men in bondage. But the voice of the Messiah rang through the massive walls of superstition, bearing the light of life to those who sat in darkness and in the shadow of death.

We cannot linger where the tempest lashed the blue waves of Gennesaret, and the chainless winds swept lower at his bidding. We may not stay by the widow's son, where the white seal of death was broken by his touch. We need not wait amid the smiling beauty of Judea's vales, or stay at the troubled pool, nor walk with Peter upon the troubled waves of Galilee. But we pause reverently at the sacred feet of mount Tabor, and review for a moment the glorious vision of the transfiguration. It was the glory of the kingdom that shed its lustre over the scene, and the heir of the universe, whose vestments glared with more than royal splendor. The pillar of cloud above his head was the pavillion of God's voice, and from its radiant centre came the words, "This is my beloved Son, in whom I am well pleased—hear ye Him." The heavenly benediction rested upon the Savior's brow, and rang through the hearts of the listeners, but the vision faded, the glory departed, they left the hallowed summit of Tabor, and the Son of God renewed his labors.

We have no heart to repeat the mournful scene of Gethsemane, where the night winds moaned through the olive trees, as if in sympathy with a Savior's suffering. We need not dwell upon the particulars of a trial so devoid of justice, that even Pilate washed his hands in the presence of the multitude, saying, "I find no fault in him." We follow Him to the mount made sacred through time and eternity by his blood and agony. The sun veiled his face while the "Sun of Righteousness" was under eclipse. Perhaps it is not too daring a thought to suppose that the stars of heaven faded as the wing of the death angel darkened the face of the "Bright and Morning-star." Perhaps the shadow from the brow of the dying Savior swept over the radiant constellations of the universe of God, until for three hours all was gloom save the throne and form of the Eternal. But the fearful tragedy is closed, the seal of death is placed upon the Savior's brow, and the act of the maddened throng is laid away in the archives of heaven, to await the hour when the books are opened, and the judgment shall sit. The body of Jesus is wrapped in spices and fine linen, and lain in the rock-hewn sepulchre of the garden. The sealed stone is placed at the entrance, and he slumbers beneath the olive trees. Not alone did Roman soldiers watch that hallowed spot, the angels hovered around the sacred trust, guarding with careful eye their sleeping Prince. The bright design of God flashed through the granite walls, and on the morning of the third day, the glories of the morning radiated a broken tomb. Earth quivered beneath the shock as an angel descended from the courts of heaven and touched the Roman seal. The rock-bound tomb gave up its precious trust, [illegible] the resurrection of the Son of God was the glory-lit star of prophetic fulfillment, which throws its halo around the grave, and will light the darkness of the tomb, as long as death remains triumphant over mortality. It was the key-note to the grand anthem of future life, which shall roll over the vale of Eden restored, when unnumbered millions shall chant the exulting song, "Oh death, where is thy sting? oh grave, where is thy victory?" . . .

Our Lord will come again, for he came to seek and to save that which was lost, and his work is not yet done, man is still lost; the tree of life is still lost; the soil is polluted and the air tainted; mountains are stained and the ocean tempest tossed, from Alpine snows to sunny vales the curse still lingers. But when he comes again the mighty work will be completed, for he will not come as a helpless babe, but robed in power and great glory. He will not come as lamb to the slaughter, but as a crowned victor, glorious in his might. His brow will not wear a diadem of thorns, but on his head many crowns. He comes, not in lowly form, paying tribute to the kings of earth, for "the loftiness of man shall be bowed down, the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day, for he comes as "King of kings and Lord of lords."

The bright vales of earth will welcome their king, the floods of the great deep will chant a song of triumph through ocean's heaving core,—the grand old mountains of earth repeat the glad news through all their echoing caves—the gladdened hill-tops will smile in the sun-light of Eden restored.

The heir of David's royal throne will sway the sceptre of universal dominion, and God's ancient people shall dwell safely, for a king shall reign and prosper, and this is the name whereby he shall be called, "The Lord our righteousness." That name will echo over the broad domain of earth, in the grandest notes of music, it will roll through the long aisles of eternity a perpetual anthem of peace and love. The bright surface of the crystal sea will quiver in gladness beneath the sound, and millions of earth shall unite in the chorus, for "all nations shall call him blessed."—*The Restitution.*

AN "O. P. J." ACCOUNT.

"An eastern banker (Jay Cook of Phila.), early in his career read "Gold in the Gospel," and resolved to take Jacob's pledge, "Of all that thou shalt give me, I will surely give the tenth unto thee." He directed his clerk to open an account with O. P. J. (Old Patriarch Jacob), and to credit to it one-tenth of all the commission that came into the office. Some of the largest financial transactions of the country have been entrusted to the firm of which he is a member, and its success is one of the wonders of the land. The aggregate of the drafts upon this *O. P. J. account* must now amount to a sum that would take the figures of five places to express. When asked how he can afford to give such large contributions, he says, 'It don't cost me anything; It's the Lord's money I give.'

Who will follow suit, and open an account with 'Old Patriarch Jacob'?"

"Make channels for the streams of love
Where they may broadly run,
And love has overflowing streams
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried;

For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have,—
Such is the law of love."

—*Com. by J. E. Clark.*

For the World's Crisis.

A RARE CASE.

A pastor of a country church in Connecticut was visited by a gentleman soliciting for the cause of the Freedman. On Saturday evening the good pastor was overheard to say, by the gentleman in question, "There is n't a dime to buy one." They were speaking of a barrel of flour for the family. Before the evening was over, Deacon A. called for a case of charity. A brother of the church was sick the whole year; he was a brother beloved, but under the misfortune was embarrassed and depressed. Every body welcomed the subscription paper for a Christmas testimonial to the brother in question. The figures had run up near $200 before Deacon A. had reached the pastor's, where he called to see if may be the minister would like to add a little something to Deacon A.'s testimonial. "Most certainly I should," said the willing pastor, as he withdrew to another room, from which he returned in a moment bringing a bank bill. Another name was entered on the subscription paper. Opposite was $5, marked paid.

The following Sunday evening brought wind, snow and ice, as is not often seen; the services for that evening were omitted, and the gentleman soliciting for the cause of the Freedman commenced conversation upon the work among the Freedmen, their poverty, etc. The willing pastor expressed his regret, and slipped out of the room for a moment, and came back with his gift for the cause; it was a $10 bill, which the gentleman hesitatingly took, saying, "Pardon me, my brother, but there is something about this which I do not understand. Did I not hear you say that there was no money in the house to buy a barrel of flour with?" "Yes sir, and that is true. This is not our money, it is the Lord's, and *we never run in debt, and never borrow of him.*" The pastor related the rule and habit of his family, now tested for many years,—to lay aside at least a tenth of all incomes for the Lord; how happy they had been in it, and how they delighted to respond to calls and give to the suffering.

J. E. CLARK.

REMARKABLE MEMORIES.

Maglibecchi, the founder of the great library at Florence, had so wonderful a memory that Gibbon styled him "memory personified." At one period of his life Seneca could repeat two thousand words precisely as they had been pronounced. Gassendi had acquired by heart six thousand Latin verses, and in order to give his memory exercise, he was in the habit of daily reciting six hundred verses from different languages. Saunderson, another mathematician, could repeat all Horace's odes, and a great part of the Latin authors. La Croze, after listening to twelve verses in as many languages, could not only repeat them in the order in which he heard them, but could also transpose them. Pope had an excellent memory, and many persons have amused themselves by looking through his writings and pointing out how often he [illegible] by rote, and he could repeat correctly any long, dry document, such as a deed or act of Parliament, after having heard it read; but if he wanted any single paragraph, he was obliged to begin at the commencement, and proceed with his recital until he came to what he required. There was a French novelist, who, being a printer, composed a volume in type, and thus the book was printed without having been written. Bishop Warburton had a prodigious memory, which he taxed to an extraordinary degree. His "Divine Legation" would lead one to suppose that he had indefatigably collected and noted down the innumerable facts and quotations there introduced; but the fact is that his only note-book was an old almanac, in which he occasionally jotted down a thought. Scaliger obtained so perfect a knowledge of one Latin book, that he offered to repeat any passage with a dagger at his breast, to be used against him in case of a failure of memory.—*Mathematical Almanac and Annual.*

THE BIBLE.

The following description of the Bible was found in Westminster Abbey, nameless and dateless:

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It contains everything needful to be known or done.

It gives instructions to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury and furnishes the judge with his sentence.

It sets the husband as the lord of the household, and the wife as the mistress of the table: tells him how to rule, and her, as well, how to manage. It entails honor on parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovreign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey; and the blessing and protection of the Almighty to all that walk by its rule.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust; and promises a father to the former, and a husband to the latter.

It teaches a man to get his house in order, and how to make his will; it appoints a dowry for his wife; entails the right of the first born; and shows how the young branches shall be left.

It defends the rights of all, and reveals vengeance to every defaulter, over-reacher and trespasser.

It is the first book, the best book.

It contains the choicest matter; gives the best instruction; and affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; and it brings the very best of comforts to the inquiring and disconsolate.

It exhibits life and immortality from time everlasting, and shows the way to glory.

It is a brief recital of all that is to come.

It settles all matter in debate; resolves all doubts; and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him; and sets aside all other gods, and describes the vanity of them, and all that trust in such; in short, it is a book of laws to show right and wrong; of wisdom that condemns all folly and makes the foolish wise; a book of truth that detects all lies, and confronts all errors; and it is a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities and strange events, wonderful occurences, heroic deeds and unparalleled wars. It describes the celestial, terrestrial and infernal worlds, and the origin of the angelic myriads, the human tribes and the devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It teaches the best rhetorician, and exercises every power of the most skillful arithemetician, puzzles the wisest anatomist, and exercises the wisest critic.

It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that was ever produced; the best will that will ever be signed.

To understand it, is to be wise indeed: to be ignorant of it, is to be destitute of true wisdom.

It is the king's best copy, the magistrate's best rule, the housekeeper's best guide, the servant's best directory, and the young man's best companion; it is the school boy's spelling book, and the great and learned man's masterpiece.

It contains a choice grammar for the novice and a profound mystery for a sage.

It is the ignorant man's dictionary and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave; it is also its own interpreter, and that which crowns all this, that the author is without partiality and without hypocrisy, "With whom there is no variableness, neither shadow of turning."

THE HOLIDAYS.

We find in the *Independent*, from the pen of Hon. Schuyler Colfax, some suggestions appropriate for the season, well worthy of being read by all, extracts from which we give our readers:—

"*Seek out and rejoice the hearts of the poor.* In the unequal distribution of the wealth of the world *they* are ever at your doors. Prospered yourself in the world's goods, blessed in basket and in store, you can scarcely realize the hardships of their lot. Struggling against reverses, against destitution, against temptation, the path they daily tread is full of thorns, while yours is lined with flowers. If you have never tasted the joy that active benevolence brings to the heart of the cheerful giver; if you would realize that 'charity is twice blessed'—blessing him that gives even more than those who receive; if you would feel an unwonted thrill of pleasure, seek out some widow who strives by honest industry to earn a livelihood for herself and the little ones left her to care for, and send to her humble home the flour or wood or meat that will make 'the week of holidays' so happy to her. And, as you sit by your bright fire at night, with those you love around you, the thought that you have made one family happier at this festal period will be your abundant reward. There is an inspired promise, too, for such good works: 'Blessed is he that considereth the poor. The Lord will deliver him in trouble, the Lord will preserve him and keep him alive; and he shall be *blessed upon the earth.*'

Visit the sick. Around you are those prostrated on beds of anguish by consuming fever or incurable maladies. Their days are full of pain; their nights weary with watching for the morn. The tide of busy, active life around them sweeps on, regardless of these almost unnoticed eddies. Comrades and neighbors miss them, perhaps, from their accustomed place; but business, domestic cares, incessant duties consume their time, and the invalid suffers comparatively alone. Bring sunshine to this darkened hearth-stone by your cheerful presence. Warm this chilled heart by genial kindness and sympathy and assistance—by needed comforts for the body, [illegible] affection. If not rich in possessions, and some comfort of life has been lacking, something to make work less toilsome and wearing in your household, remember that the one by your side has given her life to you and yours, and make her heart happy as the bells ring in the New Year for her and you.

Settle all controversies. Let them die with the old year in which they were born. Happy is he who lives at peace with all men. Unhappy the man who, stern and unconciliating, allows differences with his neighbors to increase in number and intensify with time. Better, far better, to make advances for concord's sake, even if your conscience acquits you of wrong in your controversies. How often a few kind words and a frank and manly explanation dissipate all antagonism and restore estranged neighbors to all their old friendly relations.

Remember your employes. If you are one who has those under you to whom you say, Come, and he cometh, or go, and he goeth—who give you the labor of their sinews and muscles, the power of their arm or their brain—let them share, if ever so slightly, in your prosperity, that their week of holidays may be cheered with some unexpected delight, that their families may rejoice as yours does at the advent of a period consecrated to benevolence and good-will. . . .

In a word, purge yourself of selfishness. This is a besetting sin, from which all of us should pray to be delivered. Living for self alone, men carry with them to their graves hearts of steel and faces of iron. Cold, austere, repulsive, no noble charity affects their souls, no generous act unlocks their hearts, no blessings are invoked on their heads. But, in seeking to make others happy, you will cause a constant influx of gladness into your own heart, and will make yourself indeed loved while living and mourned when dead. To close, as I commenced, *you will send your good deeds before you*, a richer possession than all the wealth you may leave *behind* you."

For the World's Crisis.

LINES.

ON THE DEATH OF SISTER AUGUSTA A. DOW, OF SEABROOK, N. H.

Farewell to thee, dear sister,
In the grave thou art at rest,
But Jesus soon will summon thee
To the home of all the blest;
Then thou'lt meet thy loved ones,
And with them ever stand,
In spotless robes around God's throne,
A radiant, happy band.

Farewell to thee, dear sister,
The cross thou hast lain down;
Soon thou'lt bear the palm in glory,
And wear the victor's crown.
In that land of peace and gladness
Thou wilt be a happy guest,
Where all are made immortal,
And the weary ever rest.

We will think of thee, dear sister,
As we journey on our way,
And we hope ere long to meet thee
In the realms of endless day,
Where care can never enter,
Nor sorrow rend the breast,
Where all are made immortal,
And the weary ever rest.

Natick, R. I. C. H. SWEET.

Gems.

— In the judgment day there will be fearful reckoning against soft, white hands, as well as against hard, black hearts.

— There be many that in words are ready to praise that which is good, but few that in works are willing to follow the same.

— Christians, if you be poor in this world, you should be rich in faith; and if you be rich in this world, be poor in spirit.

Make your life beautiful, use its best hours
Planting waste places with learning's rich flowers.

— More men fail for want of energy than for want of ability.

— Three things are commendable in a scholar; silence in his tongue, diligence in reading, civility in his behavior.

— For a man to praise too much his own writings, is nothing else but to give men occasion to speak evil both of him and his works.

Grope not through the world supinely,
Wasting manhood by the way;
But arise, and act divinely,
Working with the shining day.
Every spark from action beaming,
Makes the path of duty clear;
Every moment lost in dreaming,
Brings remorse of spirit near.

— No men are more prompt to plead the harmlessness of error than those who would resolve all the mediatorial deeds and sufferings of Jesus Christ into the exercise of his prophetical office. Surely such persons should be the very last to defend a position so absurd. If error is harmless, where was the necessity that a messenger should be sent from heaven merely to be a teacher?

— Praise is a poison to an ambitious man, for it leadeth him beyond the scope of honesty.

— A crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.

— Lost yesterday, between sunrise and sunset two golden hours, each set with sixty jeweled minutes. No reward is offered, for they are gone forever.

— Let no man wax pale because of opposition. Opposition is what he wants and must have.

He will come in his own time and power,
To set his earnest-hearted children free;
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

— Where the matter itself bringeth credit, a man for his gloss deserveth small commendation.

— The nettle mounteth on high, while the violet shrouds itself under its own fragrance.

— He boasteth in vain of his great lineage, that, having no goodness in himself, seeketh to be esteemed for the nobility of his ancestors.

— A christian ought to be a polite man; not necessarily with the airs and graces of mere fashionable society, but certainly with genuine heart-politeness.

— A dog that barketh much, will bite but little; and the man that uses to make great promises, will yield but small performance in the end.

If words could satisfy the breast,
The world might hold a feast;
But words, when summoned to the test,
Oft satisfy the least.
Like plants that make a gaudy show,
All blossom to the root,
But whose poor nature cannot grow
One particle of fruit!

IT WILL DO TO PUT IN THE PLATE.

Trading with a market woman one day, I chanced to pay her a bad penny. She examined, and was about to return it; but suddenly dropped it in her pocket, saying, "It will do to put in the plate."

The incident has its counterpart and moral. When I see a man carefully concealing his gift in the hollow of his hand, and putting it in with the back of his hand up, I feel quite sure he is thinking "it will do to put in the plate."

When I find a man more familiar with the text, "Let not thy left hand know what thy right hand doeth," than with any other, I cannot avoid the conviction that his right hand must be nearly as ignorant on the subject of Christian beneficence as his left, and that whatever he gives, he supposes "it will do to put in the plate."

When I hear a lady, in the richest attire, and with as many hoops on her fingers as a cooper would put on a very weak cask, bemoaning the condition of the poor, while [illegible] they are never seen sending them a ton of coal, a quarter of beef, or a barrel of flour, I take it for granted that whatever they may give "will do to put in the plate."

And when, as is sometimes the case, depreciated bank-notes, smooth shillings, and outlandish coins are found—the halt, the lame and the blind—it is very strange that sensible people should think of such, "it will do to put in the plate."

A very different opinion is expressed in Malachi 1: 8.—*Earnest Worker.*

For the World's Crisis.

IS IT GOOD DOCTRINE?

What is true and right is good. But, is it true and right to teach men that they ought not to build houses, barns, and such other buildings as are needed, and ought not to build stone fence, set trees and vines, because the Lord is coming so soon?

No, sir. This is bad doctrine, and is calculated to bring the truth of Christ's coming into disrepute, and prevent sensible people from embracing it. Good men may teach thus, and think it right, but that will not make it right. If men are worldly-minded, covetous, and blind to the claims of God, it will not cure the evil to tell them not to be diligent, prudent, and industrious. Get them to see that they should give themselves to God, and love him, and do all they can to glorify him, and then when they work they earn money to help on the cause of Christ and humanity.

But is it not a denial of our faith to build, and plant trees? Not if we have a correct faith, and if we have not we ought to get one that is correct. Some have had a kind of faith that kept their children out of school, and out of work, and themselves also. Were they benefited by it? Did facts sustain such faith? Others who fully believed the Lord was coming soon, but did not know how soon, had faith to keep their children out of idleness, and to "occupy" upon their talent, build such buildings as were needed, and such fences as they had material to build with, and have had the privilege of entertaining many pilgrims since, who condemned them at the time. They had faith to plant trees, clear lands, raise stock, project various other plans and execute them, to earn an honest living, and to carry "the gospel of the kingdom of God" "into regions beyond," as well as to maintain it at home.

This is the gospel faith, the working faith, and that works for Christ, in preaching, praying, giving, earning money in all righteous ways to help the needy and spread the truth. We do not refer to worldly, niggardly, stingy, covetous, penurious men, but to faithful men who love Christ and love the truth of his soon coming, and know how to earn money to help preach it. Shall we disconcert and discourage them? If we try to dictate and tell them what labors they must abandon to show their faith, does it not tend to alienation and doubt, and lead men of good sense and calculation to give up a faith that refuses them the right to attend to business which all know must be performed so long as mortality continues.

All production, of material value,—agricultural, mechanical, intellectual or commercial, is important for man's use while time lasts. And as we do not know exactly when it will end, neither who is to enjoy and occupy upon what we produce, let every man of God act his part in the world's work, in the love and fear of God, remembering that each must give account for himself when Jesus comes.

I. C. WELLCOME.

Hygiene.

"*This is for your health.*"—PAUL.

"HEALTH BY GOOD LIVING."

The above is the title of a book recently published by Hurd & Houghton, New York, and written by Dr. W. W. Hall. It contains much that is beneficial, and we shall occasionally give our readers extracts from it. Under the head of "How much to Eat," we quote the following:—

"When nature prompts a man to cease eating, it is because hunger is appeased; as much food has been taken as there are stomach juices enough to take care of. Every mouthful swallowed after that is without one drop of gastric juice to take care of it, to keep it from rotting; and that single mouthful, being unprovided for, becomes tainted food, and corrupts, to that extent, the whole mass besides; the whole amount of blood made from that meal is, to that extent, corrupted and made impure, and mixing with the blood already in the system, as it does in the heart and lungs, the whole mass of blood in the human body is tainted to the extent of that mouthful swallowed which was not wanted, but was forced on the unresisting stomach for the pitiful purpose of 'saving' what was not intrinsically worth one *single* cent. To 'save' less than a penny, a rational man corrupts the whole mass of his blood, renders it impure, makes his blood 'bad'; and all know that 'bad blood' is the very fruitful cause of human suffering, because where there is bad blood in the human body, it is liable to affect injuriously and painfully any portion of the system, or every portion of it, according to circumstances; hence those who eat too much are never well, are always complaining, and legitimately so, because their blood is never pure and healthful, but is always bad, always diseased, always corrupting.

While it is a good rule for the man who works hard out-of-doors to eat as much as he wants at breakfast and dinner, he and all others ought to take light suppers, if no special labor has to be done until next day. By a light supper is meant a bowl of mush and milk, or stirabout, or boiled cracked wheat, or corn, or other grain. Better, however, than all these would it be if the supper was rigidly confined to a single piece of cold bread and butter, and one cup of warm drink, of any kind of herb tea; and it is believed that nothing answers the purpose so well as the common 'black tea' of commerce.

EFFECTS OF SMOKING ON BOYS.

Dr Decaisne, in the course of investigation on the influence of tobacco on the circulation, has been struck with the large number of boys, aged from nine to fifteen, who smoke, and has been led to inquire into the connection of this habit with impairment of the general health. He has observed thirty-eight boys, aged from nine to fifteen, who smoked more or less. Of these, distinct symptoms were present in twenty seven. In twenty-two there were various disorders of the circulation; *bruit de souffle* in the neck, palpitation, disorders of digestion, slowness of intellect, and a more or less marked taste for strong drinks. In three the pulse was intermittent.

In eight there was found on examination more or less marked diminution of the red corpuscles; in twelve there was rather frequent epistaxis; ten had disturbed sleep; and four [illegible] twelve; nineteen, from twelve to fifteen. The duration of the habit of smoking was, in eleven, from six months to a year, and in sixteen more than two years. The ordinary treatment of anæmia in general produced no effect as long as the smoking was continued; but when this was desisted from health was soon perfectly restored, if there was no organic disease.—*British Medical Journal.*

☞ There are those besides the sluggard who think that "early to bed and early to rise," is a maxim which may reasonably admit of modifiertion in the case of some. Six hours may do for the one who is only physically weary, who can fall asleep as soon as he lies down. It is different with the mind weary. Some time must elapse between the close of labor and the hour of repose in sleep, if we would have the brain wheels stop, and the slumber dreamless and quiet.

☞ Sunshine, heat, air, water, food, and exercise, are the chief necessaries of life.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

PICKING UP THE SUNSHINE.

I was calling on little Willie's mother not long since: it was one of those days, so often found in the April time, of occasional showers and sunshine. The mother sat in the window at her sewing, and little Willie was on the floor at her feet among his playthings.

As we sat chatting pleasantly together, the clouds broke away, and the bright sunshine poured into the room. Willie uttered a cry of delight, and began creeping over the floor very fast, until he sat in the full glory of the light, and then began playing with the sunbeams, trying to catch them with his tiny hands, and putting them upon his golden head, and over his rosy face.

"My Willie is picking up the sunshine," said his mother. "No matter where he is: if he sees the sunbeams pouring in, he thinks he must catch them, and cover himself with them. Sometimes he will follow me into a darkened room, where the sun's rays struggle in through the closed shutters in fine lines of light. He does not seem in the least afraid of the darkness, but runs to the beautiful rays, and fairly crowns himself with glory. I hope that Willie will always be watching for the sunshine through his life, and let the clouds and darkness only be the means of his seeing and loving the light more clearly."

Now, little readers, can we not all be "picking up some sunshine" everywhere, if we have a mind to try, and keep ourselves crowned with it like a glory about our heads and about our feet wherever we go?

Some children seem as if they always lived under a cloud. They have the sulks when they first waken in the morning, sulks over the refreshing bath, and sulks for the comb in the tangled hair; sulks when they go down to breakfast with pouting lips and tearful eyes: often under a cloud, they will not look around them "to pick up the sunshine."

Others seem to waken with the sunlight all over them: the bright, sweet smiles (which are better than sunbeams) radiate all over the happy face, and creep around the rosy mouth, —sunshine in the nursery, sunshine in the breakfast-room, sunshine in the school-room and on the playground. Such children, like little Willie, can find sunshine even in dark places.

Oh, how I love to sit in such a sunshine!—the sunshine of glad, happy, loving hearts, beaming over the countenance, and shedding brightness everywhere,—the sunshine of sweet smiles.

Little children, dark days will come to all of us: we all shall know of sickness and sorrow and death; and at such times we feel indeed as if we were under a cloud, and the sunlight seems a mockery to us. But the sunlight of God's love shines behind the cloud: it is still around and over us. Let us not forget that, but wipe away our tears, that our eyes may not be too dimmed to see the glory. Like little Willie, let us not be afraid of the darkness, but press on to seek for the light which our eyes see afar off.

The little ones who love the blessed Savior, and seek him in simple, earnest prayer, ever trying to do his bidding, always bear that peaceful light from within which overspreads the face like a gleam of sunshine, telling of that peace of God which passeth all understanding.—*Well-Spring.*

A HOME SONG.

O, little child, lie still and sleep;
Jesus is near—
Thou need'st not fear;
No one need fear whom God doth keep
By day or night;
Then lay thee down in slumber deep,
Till morning light.

O, little child, be still and rest;
He sweetly sleeps
Whom Jesus keeps;
And in the morning wake so blest,
His child to be;
Love every one, but love him best:
He first loved thee.

Then, when thy work on earth is done,
Thou shalt ascend
To meet thy Friend;
Jesus the little child will own
Safe at his side;
And thou shalt live before the throne,
Because he died.

A FABLE.

THE TREE AND THE VINE.

Please help me up, just a little, where I can see," pleaded a harmless-looking little vine, creeping up to a sapling in the forest.

"To be sure I will," said the generous young tree. "Come on."

"Beware!" whispered a neighboring oak, whose massive trunk had braved the storms of more than a century, and many of whose branches were larger than the whole sapling. "Beware! that vine is poisonous and will do you no harm."

"What, that little bit of a Vine!" replied the conceited as well as generous Sapling. "Nonsense! I am strong enough to help twenty such Vines as that, even if they were enemies, as you say, and not the pretty, innocent friends they are."

"Beware!" muttered the aged counsellor; "I have seen trees as conceited as yourself bitterly repent of doing just what you now propose to do."

"Fiddlesticks! You are behind the times, Mr. Oak. Why, I have withstood storms before which your hundred-year-old brothers have fallen, and to which you yourself have yielded great branches. Come on, Miss Vine, and take my arm."

The foolish sapling extended one of his lower branches to the Vine, who tenderly clasped it. The old Oak sighed and remained silent, while the Sapling gleefully laughed and, as he felt the soft touch of the Vine, said:

"Ah, Miss Vine, you are a charming companion. You and I will show that lightning-scarred, gnarly, old fogy of an Oak that we were born in an age of progress."

"How good and clever you are!" murmured the Vine, nestling closer to him.

She was a very loving Vine. She hugged the young tree more and more closely, twined herself slowly about his body, spread out over his arms, and fettered them, climbed up over his head, and in a few years had completely shrouded him with leaves, shutting off the bright sunshine, and breathing out a poisonous breath, so that, after some faint struggles to obtain warmth and food, the tree died a lingering remorseful death.

[illegible]

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